

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 12 (1897)

Ellen G. White

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1897

Letters

Lt 1, 1897

Church in Adelaide

Sunnyside, Cooranbong, New South Wales, Australia

April 22, 1897

This letter is published in entirety in *9MR 358-364*.

Dear Brethren and Sisters:

I am drawn out to address you. I am in great travail of soul for our people. We are living amid the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must each understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of *Daniel* and the book of *Revelation*, and learn the texts thoroughly, that we may know what is written. *12LtMs, Lt 1, 1897, par. 1*

The light given me has been very forcible that many would go out from us, giving need to seducing spirits, and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise, and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we

now are, upon the platform of eternal truth. *12LtMs, Lt 1, 1897, par. 2*

I can write but little to you now at this time. I have very much writing to do to complete *The Life of Christ*, and I have been called away so much that I have but little time to write. But my soul is made very sad to see how quickly those who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness, like Fannie Bolton, who in the midst of her deceiving, claimed that she was inspired of God. When men turn away from the waymarks the Lord has established, then we may understand our position as marked out in prophecy, they are going, they know not whither. *12LtMs, Lt 1, 1897, par. 3*

I could wish that, if possible, another camp meeting might be held in Adelaide, and that this slime and filth, which Satan has poured forth against the servants of God, might be washed away. I would not object to attending such a meeting. The way has been prepared for the message which God has given me. And the church in Adelaide may see and understand the truth, to be lived and advocated for this time. *12LtMs, Lt 1, 1897, par. 4*

I question whether genuine rebellion is ever curable. Study in *Patriarchs and Prophets* the rebellion of Korah, Dathan, and Abiram. This rebellion was extended, including more than two men. It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name, and apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, "These things were written for our admonition, upon whom the ends of the world are come." [*1 Corinthians 10:11.*] And if men and women who have the knowledge of the truth are so far separated from their great Leader, that they will take the great leader of apostasy, and name him Christ our Righteousness, it is because they have not sunk the shaft deep into the mines of truth. They are not able to distinguish the precious ore from the base material. *12LtMs, Lt 1, 1897, par. 5*

Read the cautions so abundantly given in the Word of God in regard to false prophets that will come in with their heresies, and, if

possible, will deceive the very elect. With these warnings, why is it that the church do not distinguish the false from the genuine? The church thus misled need to humble themselves before God, and sincerely repent, because they were so easily led astray. They could not distinguish the voice of the true Shepherd from that of a stranger. *12LtMs, Lt 1, 1897, par. 6*

Let them review this chapter in their experience. For more than half a century God has been giving His people light through the testimonies of His Spirit. After all this time is it left for two men and their wives to undeceive the whole church of believers, declaring Mrs. White a fraud and a deceiver? "By their fruits ye shall know them." [*Matthew 7:20.*] *12LtMs, Lt 1, 1897, par. 7*

I do not feel that any evidence presented to these men will have the least effect upon them. In McCullagh's case, no new evidence can be given as to the truthfulness of the mission and work the Lord has given His servant to do. He has had the light. This apostasy has been permitted, that it may be faithfully written out in the true light, that the church at Adelaide may be helped to plant their feet upon the Rock of Ages and not on shifting sand. And this experience is to be a warning to others. Those who could ignore all the evidences God had given them in the recent camp meeting, and change that blessing into a curse, should tremble for the safety of their own souls. Their candlestick will be removed out of its place unless they repent. The Lord has been insulted. The standard of truth of the first, second, and third angels' messages has been left to trail in the dust. If the watchmen are left to mislead the people in this fashion, God will hold some souls responsible for a lack of keen discernment to discover what kind of provender was being given to His flock. *12LtMs, Lt 1, 1897, par. 8*

The Lord has permitted this matter to develop as it has done, in order to show how easily His people will be misled, when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. Should the fair words of men, one of whom has had no real experience with us as a people, be so readily accepted? How can our people, with their Bibles in their hands, accept that which, if they would only consider, they must know is error and falsehood? The

Lord has permitted this thing to be, that warning may be given that just such things will take place. *12LtMs, Lt 1, 1897, par. 9*

Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations, professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God's people from giving their allegiance to false christs? "Go not ye after them." [*Luke 21:8.*] *12LtMs, Lt 1, 1897, par. 10*

The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on. My brethren, you are not meeting men only, but principalities and powers. We wrestle not against flesh and blood, (Let *Ephesians 6:10-18* be read carefully and impressively before the church). These men are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. "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.*] These men who have apostatized leave the true and faithful people of God, and fraternize with those who represent Barabbas. "By their fruits ye shall know them." [*Matthew 7:20.*] *12LtMs, Lt 1, 1897, par. 11*

I write this because many in the church at Adelaide are represented to me as seeing men like trees walking. They must have another and a deeper experience before they can discern the snares spread to take them in the net of the deceiver. There must be no halfway work done now. The Lord calls for staunch, decided, whole-souled men and women to stand in the gap and make up the hedge. "And they that be of thee shall build the old waste places, and raise up the foundations of many generations, and thou shall be called The repairers 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 pleasure, nor speaking thine own words, then shalt thou ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Isaiah 58:12-14.*] *12LtMs, Lt 1, 1897, par. 12*

My brethren Daniells, Colcord, and Starr: there is a decided testimony to be borne by all our ministers in all our churches. God has permitted this apostasy to take place in order to show how little dependence can be placed in man. We are always to look to God. His word is not Yea and Nay, but Yea and Amen. All our labors to bring souls to a knowledge of the truth will be null and void unless we shall so present the truth as to work a decided reformation in the heart. The work must proceed from inward to outward, transforming the character of all who receive the truth. We are not to throw our arms about the men who are Satan's masterpieces for working out his will, as were the opposers on the campground at Adelaide. *12LtMs, Lt 1, 1897, par. 13*

Truth is to be proclaimed in warnings that will make hearts tremble in contrition before God. The sharp, clean-cut testimony must be borne. I hope that all who can possibly do so will come to this first term of school, where the Bible will be made the most important line of study. God help you all to go forth with the sword of the Spirit, which cuts both ways, is my prayer. "Be ye wise as serpents, and harmless as doves." [*Matthew 10:16.*] Make no compromise with those who have apostatized, but treat them kindly, giving no occasion for your good to be evil spoken of. *12LtMs, Lt 1, 1897, par. 14*

Lt 2, 1897

Anderson, C.

Refiled as *Lt 2, 1896*.

Lt 3, 1897

Brothers and Sisters in Adelaide

“Sunnyside,” Cooranbong, New South Wales, Australia

May 6, 1897

Portions of this letter are published in *9MR 364-366*; *CTr 202*.
+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 Brothers and Sisters in Adelaide:

The truth alone is truth. Spiritual things can be only spiritually discerned. The Bible truth is one of faith alone. The kingdom of heaven can be entered only by those who come to him as a little child. “Faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*]*12LtMs, Lt 3, 1897, par. 1*

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?” This question was a very important one to this young ruler, for his entire present and future eternal interests were here involved. Christ made answer: “Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.” [*Matthew 19:16-19.*]*12LtMs, Lt 3, 1897, par. 2*

This rich young ruler was apparently in earnest. He had seen the love and tenderness of Christ in receiving and blessing little children; he had beheld Christ’s self-denial in lifting the cross, and he was stirred with deep conviction. Running to Christ, he knelt before Him, and poured forth his great desire. “All these things,” he said, “have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and

follow me.” [Verses 20, 21.] *12LtMs, Lt 3, 1897, par. 3*

This was the gospel which Christ came to preach by His words and His works. The poor were His heritage. “The poor,” He declared, “ye have with you always.” [John 12:8.] God has given men talents as He gave to this ruler, to the end that they may be the agents of God, that they may be faithful stewards of their entrusted capital of means, that they may help the poor, the needy, and the suffering ones, and thus represent His own character. The Christian is always to be the representative of the Master whom he serves. He is to follow Christ in the development of love, revealed in works for his neighbor. Those who have been blessed with abundance are to see in their poor fellow man a needy brother, and they are to help and encourage him, that he may have evidence that God has not forgotten him, that the Lord has him in mind, and has imparted to his brother the means to supply his needs. They should also encourage him to help himself, providing ways by which he can do this. *12LtMs, Lt 3, 1897, par. 4*

“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, nor 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 all things to all bountifulness, which causeth through us thanksgiving to God.” [2 Corinthians 9:6-11.] Here is specified the work that is to be done for the needy ones, those who are in want. Their needs should be sufficient cause for drawing upon the liberal supplies of the wealthy. *12LtMs, Lt 3, 1897, par. 5*

The ruler so far believed in Jesus that he was persuaded that He alone could give him the instruction he needed upon this vital question. The passage to Jerusalem was being thronged with travelers who were going to Jerusalem to attend the passover: but this did not deter him from his purpose, although he knew that as a ruler in

Israel, this acknowledgement of Christ on his part would cause violent censure and scathing remarks. *12LtMs, Lt 3, 1897, par. 6*

“Why callest thou me good?” asks Christ: “there is none good but one; that is God.” [*Mark 10:18.*] Christ declined to receive the term good, as applied to human beings apart from the One who only is truly good, and equal with the Father. *12LtMs, Lt 3, 1897, par. 7*

“Thou shalt love thy neighbor as thyself.” [*Leviticus 19:18.*] Here was the lack, the link to be supplied, the absence of which makes the longest and strongest chain worthless. For the sincerity of the young man, his consciousness that something was wanting, and his nearness to the full committal to the proposal of Christ, “Jesus beholding him loved him.” But nevertheless He must tell him the truth. He Himself, in words and works, was the Way, the Truth, and the Life. He must follow Christ’s example if he would be perfect. “One thing thou lackest,” He said, “go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.” [*Mark 10:21.*] *12LtMs, Lt 3, 1897, par. 8*

With yearning heart Christ awaited his decision. How the heart of infinite love should have rejoiced to number him as a co-laborer, a fellow worker with the Master, wearing His yoke in perfect obedience, and seeking to save that which was lost. But the young man was “sad at that saying, and went away grieved: for he had great possessions.” [*Verse 22.*] *12LtMs, Lt 3, 1897, par. 9*

Only one thing he lacked; but it was a vital principle, a lack which would prove fatal unto him, and one that would finally corrupt all that was good in his nature. Unless he should withdraw his affections from his riches, and fasten them upon the heavenly treasure, his riches would overcome him. Already he was revealing that riches were his idol, and the Lord who reads every heart must speak the truth, however unacceptable, which would prove a savor of life unto life, if he would receive it. *12LtMs, Lt 3, 1897, par. 10*

He who was rich in all the treasures of heaven, possessing authority in the heavenly courts, for our sakes became poor, that we through His poverty might be made rich. All is the Lord’s. No human being can claim any earthly treasure as his own, or in any way exalt

himself. As the giver of man's means and talents, God lays His authoritative hand upon his earthly possessions, and plainly tells him his duty. "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and take thy cross, and follow me." [See *Matthew 19:21; Mark 10:21.*] He does not specify every particular. If the ruler had inquired farther, Christ would have been his Counsellor. In laying his riches at the feet of Jesus, to whom all belongs, he would do no more than his duty: and in doing this he would place all his riches in the savings bank of heaven. *12LtMs, Lt 3, 1897, par. 11*

Man is asked to scatter to the needy, suffering one of earth, that he may gather in return the imperishable, eternal riches which thieves cannot steal, moths cannot corrupt, and fire cannot consume. This treasure is eternally secure by the throne of God. And in all the good that man accomplishes, by investing his talents in the work, to advance the kingdom of God, he is following the example of Christ who came to the world to do this very work. He gave all His riches, He gave His own life, He emptied heaven to supply every necessity to accomplish the salvation of a lost world. *12LtMs, Lt 3, 1897, par. 12*

Christ invited the young ruler, "Come and follow me." [*Matthew 19:21.*] This lesson is for the benefit of every soul. In giving, there is ever an increase in the heavenly treasure for both rich and poor. Every obedient child of God is an heir of God, and joint heir with Christ. We are all choosing for time and for eternity. *12LtMs, Lt 3, 1897, par. 13*

It did not please the ruler to keep all the commandments of God, irrespective of consequences, for this demanded self-denial and the use of his talents for God's glory alone. This was too great a sacrifice. The young man was sorry that he could not be ranked as a follower of Christ, and yet retain all his earthly riches. He parted with Christ that day, and chose another god. He served and worshipped his earthly possessions. He wanted Christ, he loved Christ, but he gave the preference to his earthly treasure. The choice was offered him between earthly riches or heavenly treasure, he chose his idol. *12LtMs, Lt 3, 1897, par. 14*

Thus it is with many who suppose themselves fully in harmony with the great Teacher. They may say, What lack I yet? The comprehensive requirement of the law of God makes no reservation. The command is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "This do, and thou shalt live." [*Luke 10:27, 28.*] *12LtMs, Lt 3, 1897, par. 15*

Christ's eye followed the disappointed youth. He longed to draw him back whither his feet were tending. But He would have no unwilling sacrifice. He must have the entire subjection of the heart in consecration and doing God's will, or the man is no manner of use to Him. "He that willeth to do his will, shall know of the doctrine, whether it be of God." [*John 7:17.*] To His disciples Christ said, "How hardly shall they that have riches enter into the kingdom of God." [*Mark 10:23.*] *12LtMs, Lt 3, 1897, par. 16*

In the wilderness of temptation, the riches of the world was the bribe presented to our Lord. Satan did not come to Him with his temptations until the human nature was weakened, and was crying out in its necessity. It was then that Satan assailed Christ. It was then that he supposed he could deceive Him. Now was his time, now was his opportunity. *12LtMs, Lt 3, 1897, par. 17*

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." [*Matthew 4:1.*] Christ must endure this trial in order to evidence to the fallen world, to the worlds unfallen, to the family of God in heaven, and to all the armies of Satan, that the fallen foe could find nothing in Christ to respond to his evil designs against the Father. It was a part of the plan of heaven that this trial and test should come. Christ's humanity would have shrunk from that which awaited Him in the desert. But He came to the world, that, by coming into close personal contact with him, He might wrest from the hands of the usurper the Lord's human heritage. Satan claimed to be the prince of this world, and that by overcoming Adam he had made the human race his subjects and placed them under his control. Adam fell upon the point of appetite, and for forty days Christ fasted and prayed. *12LtMs, Lt 3, 1897, par. 18*

At the close of that time Satan came to Christ in the guise of an

angel direct from heaven, apparently with a commission from heaven, declaring that His fast was at an end. The sensations of hunger were strong upon Christ; He was craving for food. Now Satan improves his opportunity. While the words of God from heaven, "This is my beloved Son, in whom I am well pleased," are still sounding in his ears, he comes suddenly upon Christ and says, "If thou be the Son of God, command that these stones (which bore the exact appearance of bread) be made bread." [*Matthew 3:17; 4:3.*] Satan knew that the personal controversy between the Prince of life and the prince of darkness had commenced, and he sought to overcome Christ in His physical weakness. *12LtMs, Lt 3, 1897, par. 19*

The proof that Satan required was for Christ to accept the doubt and act upon it, thus showing that He entertained the doubt by giving the evidence that Satan desired. Had Christ complied with this suggestion of the enemy, his satanic majesty would still have said, Show me a sign, that I may believe you to be the Son of God. But not one of the signs specified was Christ to give. By working a miracle in His own behalf He would show that He questioned God. That sign which is greater than all miracles, a firm reliance upon a "Thus saith the Lord," was a sign that could not be controverted. "It is written," He said, "man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." [*Verse 4.*] Where Adam failed, Christ endured the test. And on the point of appetite He was victor in behalf of the whole human family, making it possible for every one to be an overcomer as He in His humanity was an overcomer in their behalf. *12LtMs, Lt 3, 1897, par. 20*

How artfully had Satan approached Eve in Eden! "Yea hath God said, Ye shall not eat of every tree of the garden?" [*Genesis 3:1.*] Thus far every word that Satan spoke was truth; but his manner of saying them was a disguised contempt for the words of God. There was in his words of truth a covert negative, a denial, a doubt of the divine truthfulness. He sought to instill into her mind the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for them. *12LtMs, Lt 3, 1897, par. 21*

And now he seeks to inspire Christ with his own sentiments. "If thou

be the Son of God.” [Matthew 4:3.] Thus he sought to imbue Christ with his doubts. The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without anything to appease His hunger, without companions, without comfort? He insinuated that God never meant His Son to be in such a state as this. “If thou be the Son of God,” show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread.*12LtMs, Lt 3, 1897, par. 22*

And thus he comes to every soul who is not in an ecstasy of joy if clouds encompass them, if circumstances work against them, if poverty and distress afflict them, Satan is close by to annoy and perplex them. He attacks their weak points of character. He seeks to shake their confidence in God, who suffers such a condition of things to exist.*12LtMs, Lt 3, 1897, par. 23*

Temptations will arise to cause distrust of God and to question his love. And in the place of submissively waiting the Lord’s time, and in faith believing in His care and His love, they take themselves in their own hands, and manifest the very attributes of Satan. They yield their faith and their confidence in God and show by their spirit, their words, and their actions that they will make a place for themselves. They become traitors, rebels against God, and accept the temptations of him whom they choose as their leader. They become a medium for Satan, a channel through which he communicates to other minds the doubts and infidelity with which he was imbued them.*12LtMs, Lt 3, 1897, par. 24*

And there are those who will not be led into false paths, who will to deny the faith once delivered to prophets and holy men of old, who spake as they were moved upon by the Holy Ghost. “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things; what are now reported unto you by them that have preached the gospel unto you

with the Holy Ghost sent down from heaven; which things the angels desire to look into.” [1 Peter 1:10-12.]*12LtMs, Lt 3, 1897, par. 25*

Study the *10th chapter of Daniel*, and mark particularly the *fourteenth verse*. “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.” When our brethren and ministers shall feel the burden that should rest upon them, they will not be content with a few surface truths. They will sink the shaft deep, and will have the spirit that Daniel possessed. There will be no frivolous spirit, no cheap, superficial sanctification, prated from unsanctified lips, and coming from hearts that are destitute of purity, of consecration and wholehearted surrender to God. There will be earnest prayer that the truth may be so indelibly stamped upon the heart that the entire man may be brought, with all his ways, into conformity to the truth. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” [*Romans 10:10.*]*12LtMs, Lt 3, 1897, par. 26*

Of Christ it is said that He was tempted in all points like as we are, yet without sin. His human nature did not yield to the suggestions of Satan on a single point. And if the Lord Jesus has overcome the temptations of Satan, every son and daughter of Adam may overcome. But there is only one way in which any of us can do this. It is to obey His voice. Let all carefully read the prayer of Daniel: “As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth.” [*Daniel 9:13.*] This has been our deficiency. The Word has not been a lamp to our feet and a light to our path. But thus it should be, for the Lord, He is God.*12LtMs, Lt 3, 1897, par. 27*

Lt 4, 1897

Brethren and Sisters in Adelaide

“Sunnyside,” Cooranbong, New South Wales, Australia

April 5, 1897

This letter is published in entirety in *9MR 353-357*. +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 and Sisters in Adelaide:

It is your privilege and duty to stand firmly in the faith. I wish you now to see that which I never meant to be made public. It will explain to you the reason of this wonderful apostasy. Brother Haskell, I think, has the matter in clear lines, written to Brother McCullagh after he had received a special blessing at the Cooranbong Bible Institute. Brother McCullagh thanked me for reading this to him, but you can see plainly that if Satan had not power over his mind, he would not, dared not, have done the very things he was reproved for doing in Sydney. As he has poured out his tirade against me publicly, when I was not present to answer for myself, I think it just and right that his accusations shall be presented in writing or before others, that we may be able to answer them, point by point, and thus to disappoint the enemy in his determine efforts to accuse. See *Revelation 12:10-12.12LtMs, Lt 4, 1897, par. 1*

This accusing spirit will continue till the close of time, but let none suppose that the Holy Spirit prompts them to work out Satan's attributes. They are working under another leader. We have seen this acted over and over again in our experience. Adam was tempted in Eden. He yielded to a small temptation. Christ resisted a most powerful series of temptations. Adam fell from his integrity, and the floodgates of woe were opened to our world. Christ passed over the ground in human nature, and although tempted in all points as man is tempted, He stood and saved all who would receive Him.

“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.*] Our Redeemer stood the test in man’s behalf. He passed over the ground where Adam fell, and redeemed Adam’s disgraceful failure and fall. *12LtMs, Lt 4, 1897, par. 2*

The question now is, “Who is following the example of the first Adam? Who is standing firm as did our Redeemer to resist temptation?” “Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. *12LtMs, Lt 4, 1897, par. 3*

“Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the Sword of the Spirit, which is the word of God, praying with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:10-18.*]*12LtMs, Lt 4, 1897, par. 4*

Brethren, give no place to the devil. Do all you possible can to break the deception that is upon Brother McCullagh. O that he would see how unwilling he has been to counsel with his brethren, or to be corrected in anyway. His case is extremely perilous, because in his home there is a channel through whom the enemy works. I greatly desire that Brother and Sister McCullagh shall be saved, but unless Sister McCullagh shall see herself what manner of spirit she is of, she will be an hindrance to her husband. The Lord loves Brother McCullagh because his soul is precious; but He will never excuse sin. If Brother McCullagh will accept of the working of the Holy Spirit, the Lord will pardon him; He will take away his natural and hereditary tendencies. But God will not compel obedience from any soul. The Lord will work with him, if he will

repent and be converted, and will give him His Holy Spirit which will enable him to overcome and receive the overcomer's reward. *12LtMs, Lt 4, 1897, par. 5*

I will say that there has not been a thing thought, said, or done against me but that I will freely forgive. It was not against me, but against the Lord Jesus. And I do all in my power to confirm and strengthen in the faith our tempted brethren and sisters. A sinful disposition has led them astray, but Christ knows our every weakness; He will pardon their every transgression and sin, if they will put them away from heart and mind, and lay them upon the Sin-bearer. Do not, I beseech of you, Brother and Sister McCullagh, link yourselves up with Satan. Bind your souls up with God. I will do all in my power to help you, and the Lord has unlimited power for you. If you will come into right relationship with Him, He will make you light-bearers to others. *12LtMs, Lt 4, 1897, par. 6*

But what a terrible mistake you are making in changing leaders. What confidence can others have in you if you thus tear down that which you have advocated as truth. What dependence will be placed in your assertions that you now have the truth, when you will not allow the Spirit of God to work with you. Our God is not Yea and Nay, but Yea and Amen in Christ Jesus. O turn ye, turn ye, for why will ye die? *12LtMs, Lt 4, 1897, par. 7*

I sent you the message of warning, which you did not heed, but resisted. You have tried to unsettle the faith of Brother Hawkins, and of the entire church, and by speaking evil from house to house, you have become accusers of your brethren. In the place of heeding the admonitions given, you have resented them, and have been at enmity with me. But it was not against me, but against the Lord, who gave me the message to give to you, both for your present and eternal good. I love your souls. I want you to be undeceived. I want you blind eyes to be opened. I want you to buy the white raiment of Jesus Christ, and gold tried in the fire, that you may be rich. *12LtMs, Lt 4, 1897, par. 8*

I plead with you, my brother, my sister, to do diligent work in repulsing the enemy. Resist him through Jesus Christ. Would you be as Canright? The Lord is pitying you, and would save you from

such a fate. The Lord will accept you as His servant, to help in saving souls, if you will learn obedience by the things you have suffered. Hold still, watch and pray, and die to self. "Let him take hold of my strength, and make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] *12LtMs, Lt 4, 1897, par. 9*

I am so sorry for Brother Hawkins and his wife. Must he be bound up in your deceptions and deceived imaginations? O, consider that his blood will be upon your garments. I will pray that you both may come to a better mind. O, how Satan will work, the mystery of iniquity, Satan in the disguise of an angel of light. *12LtMs, Lt 4, 1897, par. 10*

I have been shown that sleepless vigilance is the price of safety. The truth is still the truth. Not a peg of the principles of our faith have been moved, or will be moved. Even though you and many others apostatize and turn from the precious light that has come to our world, you will not make truth error. Men will arise as they have done to inspire confidence in the faith once delivered in the saints. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [*Acts 20:30.*] I tell you in the name of the Lord, that you will be of this party, just as surely as Canright and others have been, unless you receive the warnings and entreaties of the Spirit of God, and fall on the Rock, and are broken. *12LtMs, Lt 4, 1897, par. 11*

"Light is sown for the righteous, and truth for the upright in heart." [*See Psalm 97:11.*] "Thus saith the high and lofty one, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." [*Psalm 51:17.*] *12LtMs, Lt 4, 1897, par. 12*

I shall look anxiously for a letter from you. You can read this the Brother McCullagh and Brother Hawkins. Do all in your power to save them, but if they will not hear, if they refuse to consider, then you just write out a careful statement of the facts, just as they are. There must be no exaltation of the men who will not be open and

frank, and who will not consider all sides of the question. You will have to make clear statements, but we hope and pray that you will not be compelled to do this. *12LtMs, Lt 4, 1897, par. 13*

Tell these brethren that the Lord has a complaint against them, which is not imaginary or trivial. Tell them that they have wounded Him who died to save them, and unless they shall break the snare, and confess their sins, and seek the forgiveness of God, they will feel His displeasure. O that the love of God may melt the hearts of these men, that they may see how they have grieved the heart of Christ! Our God is a God of infinite tenderness, of sympathy, and inexpressible love; and in Jesus is revealed His heart of love. May the Lord give these brethren the repentance that needeth not to be repented of. *12LtMs, Lt 4, 1897, par. 14*

I write this in haste. Sister Haskell and Sara are laying the floor of the dining hall. *12LtMs, Lt 4, 1897, par. 15*

Lt 5, 1897

My Brethren in America

“Sunnyside,” Cooranbong, New South Wales, Australia

March 2, 1897

Portions of this letter are published in *SpTA #10 2-12*.

To my brethren in America:

“Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” [*1 Peter 1:13-16*.]¹²*LtMs, Lt 5, 1897, par. 1*

I wish to say that the work that is being done by Dr. Kellogg is not to be regarded as a strange work, for it is the very work that every church that believes the truth for this time should long since have been doing. But our position as depositaries of sacred truth has been but dimly realized. If the world had before them the example that God demands those who believe in Him to set, they would work the works of Christ. If Jesus were set forth, crucified among us, if we viewed the cross of Calvary in the light of God’s Word, we would be one with Christ as He was one with the Father. Our faith would be altogether different from the faith now shown. It would be a faith that works by love, to God and to our fellow-men, and purifies the soul. If this faith were shown by God’s people, many more would believe on Christ. A hallowed influence would be exerted by the benevolent actions of God’s servants, and they would shine as lights in the world.¹²*LtMs, Lt 5, 1897, par. 2*

“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 glory of the Lord shall be thy reward. ... Any 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. *12LtMs, Lt 5, 1897, par. 3*

“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 thy self 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 58:6-8, 12-14.*] *12LtMs, Lt 5, 1897, par. 4*

The work specified in these words is the work God requires His people to do. It is a work of God’s own appointment. With the work of advocating the commandments of God, and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity. We are to show supreme love to God; we are to exalt His memorial, which has been trodden down by unholy feet; and with this, we are to manifest mercy, benevolence, and the tenderest pity for the fallen race. “Thou shalt love thy neighbor as thyself.” [*Leviticus 19:18.*] As a people we must take hold of this work. Love revealed for suffering humanity gives significance and power to the truth. *12LtMs, Lt 5, 1897, par. 5*

When the Holy Spirit works through the human agents, exercising its consecrating influence, they will not seek to evade [their] obligations in regard to the souls perishing around them. Sin and iniquity will not go unrebuked, however important the personage may be who ventures to sin. Benevolence will be more common. There will be no limit to its plans for the salvation of souls. *12LtMs, Lt 5, 1897, par. 6*

Souls in our world today are in need of a Saviour. The Lord has given His church the opportunity to work for Him; He has invited them to come to the gospel feast, and to invite others to come with

them. Again and again opportunities have been given for God's people to go out into the highways and hedges, and compel those there to come in, that God's house may be full. In the providence of God, Dr. Kellogg has entered upon a work whereby he can organize workers to carry forward the work of bringing the truth before thousands that are now in vice and iniquity, that they may be redeemed from a life of dissipation and sin. All the people of God should be interested in this work. But a love of ease and selfish indulgence has been shown by many. We are sorry to say that some who have had every privilege of knowing Bible truth have not brought it into the inner sanctuary of the soul. God holds all these accountable for their misused talents, which were entrusted to them to be improved, but which they have not returned to Him in honest, faithful service. *12LtMs, Lt 5, 1897, par. 7*

All such are represented as coming to the wedding supper without having on the wedding garment, the righteousness of Christ. They have nominally accepted the truth, but they do not practice it. They feel at liberty to come to the supper, but refuse to put on the robe of Christ's righteousness. Professedly circumcised, they are among the uncircumcised in practice, and will be destroyed with the uncircumcised. They have walked with the uncircumcised in their covetousness, and the Lord will not spare them any more than He will the veriest sinner. *12LtMs, Lt 5, 1897, par. 8*

Those who are united heart and soul in the work of God will put on the wedding garment that Christ has provided. Then they will be prepared to work in Christ's lines. They will not receive the grace of God in vain. With humble, devoted reverence, they will labor on the right hand and on the left, thoughtfully conforming their entire service, and all their capabilities to God. With singing and praise and thanksgiving, they rejoice with God and the heavenly angels as they see sinsick souls uplifted and helped, as they see the deluded and the insane sitting clothed and in their right mind at the feet of Jesus, learning of Him. *12LtMs, Lt 5, 1897, par. 9*

The work that Dr. Kellogg has been doing is a work that every Sabbath-keeping Adventist should heartily sympathize with and endorse, and take hold of earnestly. The Lord will accept the services of any one who will work in Christ's lines and scatter His

invitation of mercy broadcast throughout the world.¹²*LtMs, Lt 5, 1897, par. 10*

The money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges. But this work has not been done. Money has been absorbed in other lines. Altogether too much work has been done among those who know the truth. It is religion, Bible religion, that God’s ministers need.¹²*LtMs, Lt 5, 1897, par. 11*

Satan will furnish an abundance of speculative projects, that are not after God’s order, but are inspired by man’s ambitious devising. Thousands of dollars may be spent in traveling. In this way money is consumed, but it accomplishes little. The only right way is to stop devising wonderful plans that absorb means and create inventions that God does not inspire, and devote the Lord’s means, and your God-given faculties to setting in operation a work that will reach the neglected ones, the oppressed, those that cannot rise of themselves.¹²*LtMs, Lt 5, 1897, par. 12*

Dr. Kellogg is doing a work which, if the churches shall be converted, they can undertake in a limited degree. It gives opportunity for many to minister for God. There are families within the shadow of your own doors in whom you have not shown sufficient interest to lead them to think that you cared for their souls. I entreat of you to read the *third* and *fourth chapters of Zechariah*. If these chapters are understood, if they are received, a work will be done for those that are hungering and thirsting for righteousness, a work that will be an advance work, a work that means, Go forward and upward.¹²*LtMs, Lt 5, 1897, par. 13*

“Thus saith the Lord, If thou wilt walk in my ways, and keep my charge, then shalt thou also judge my house, and shalt also keep my courts, and I will give thee a place to walk among them that stand by.” [*Zechariah 3:7.*] There are two parties in this world. The

angels of heaven co-operate with every unselfish worker; but the angels of Satan will confuse judgment by using elements that put stumbling blocks in the way of those whom God would bring to an understanding of the truth. *12LtMs, Lt 5, 1897, par. 14*

If God's workers will be controlled by the Holy Spirit, if they will keep the preparation necessary for time and for eternity ever before them, the Lord will enable them to do a work that will advance His truth. *12LtMs, Lt 5, 1897, par. 15*

Let every one who believes the truth empty himself of his selfishness and self-sufficiency, and his ambitious devising. Let the heavenly messengers empty themselves of the golden oil into the golden tubes, that it may flow into the golden bowls. Every church needs this golden oil; for their lamps are going out, when they should be bright and clear, sending forth to the world a shining light, that will penetrate the moral darkness which has covered the world like a funeral pall. If ever the anointed ones that stand by the Lord of the whole earth were needed, they are needed now. *12LtMs, Lt 5, 1897, par. 16*

The Lord has presented to the church in Battle Creek opportunities to work for Him. There are families there that are no help where they are. They should locate in other churches, and communicate to others the knowledge of the truth which God has given them. But let those who make this move first seek God. The spiritual life-blood from Christ is not circulating through their veins of experience because they do not do His service. Growth is impossible. They must be born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. Backsliders know not the virtue of an incorrupted experience. Their counsels are so mingled, the common fire with the sacred, that their decisions are worthless. They are doing harm and misleading others. *12LtMs, Lt 5, 1897, par. 17*

The judgment of the men that have composed the Foreign Mission Board has often been wrong. They have often given opinions entirely contrary to a "Thus saith the Lord." They have made decisions in accordance with their ignorance of missionary work in foreign countries. They have not carried the burden of the Lord, the

travail for souls. Self, self, self, has figured largely in their religious experience, and God is displeased with them, for they venture to advance ideas about matters that they know nothing about, either by experience, or by the Holy Spirit of God. For years in the past the opinions of the councils have been largely the opinions of erring men, some of whom have backslidden from God, and are today in the enemy's ranks. *12LtMs, Lt 5, 1897, par. 18*

When these men realize what it means to be in the service of God, there will be fewer words spoken, and less forwardness in advancing human opinions. After much earnest prayer for guidance, matters will be more carefully weighed. And they that seek the Lord with the whole heart shall find Him. Praise His holy name, He is not far from any one of us. *12LtMs, Lt 5, 1897, par. 19*

There must be a striving and agonizing to enter in at the strait gate. There are many paths that diverge, and lead into the broad road. Every traveller that walks in the strait road must be divested and stripped of self. There is no room in the narrow way to carry the loads of the world. *12LtMs, Lt 5, 1897, par. 20*

As surely as the Lord lives and reigns, the words spoken to Nicodemus are spoken to the men who have been handling sacred responsibilities. God says to them, "Ye must be born again." [*John 3:7.*] A conversion, represented by a new birth, must take place. Then the men who have worked according to their supposed wisdom, will become as little children, seeking the Lord as did the children of Israel on the day of atonement, confessing their sins, and purifying themselves from every moral defilement. When they come to the Lord, with a sense of their own weakness, the Lord will hear them, and will answer, "Here am I." [*Isaiah 58:9.*] The Holy Spirit will strip them of their self-righteousness, Pharisaism, and hardness of heart, and will give them a heart of flesh, made soft and tender by its indwelling presence. Self will die, and the life of Christ will be revealed in their lives. The life they now live, they will live by the faith of the Son of God, who loved them, and gave Himself for them. *12LtMs, Lt 5, 1897, par. 21*

I tell you, in the name of the Lord, that those who have had great light are today in the state described by Christ in His message to

the Laodicean church. They think that they are rich, and increased in goods, and feel that they have need of nothing. Christ speaks to you. Hear, O hear, if you have any regard for your souls, the words of the great Counsellor, and act upon them. "I counsel thee to buy of me gold tried in the fire, that thou mayest be clean; 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.*] *12LtMs, Lt 5, 1897, par. 22*

Practical truth must be brought into the life, and the Word, like a sharp, twoedged sword, must cut away the surplus of self that there is in our characters. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [*Hebrews 4:12.*] *12LtMs, Lt 5, 1897, par. 23*

The Lord has given me messages of warning for His people, which I have, with much burden and pain of soul, communicated to you. I have been awakened at midnight, and in the small hours of the morning, to write you things which your blind eyes could not discern. "Am I therefore become your enemy, because I tell you the truth?" [*Galatians 4:16.*] The message God has given has affected some zealously, but not all well. You do not see, you do not realize the necessity of seeking the Lord earnestly, and fervently, and perseveringly until you know that Christ is formed within you, the hope of glory. *12LtMs, Lt 5, 1897, par. 24*

When you have a knowledge of God's will, you will follow Christ in all things, and He will hide you in a cleft of the rock, and cover you with His hand, that you may lose sight of self, and behold His glory. Moses said to the Lord, "I beseech thee, show me thy glory." [*Exodus 33:18.*] "And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." [*Exodus 34:6, 7.*] This is a representation of the passing by of God. It is a true description of the after-influence

of all His working in the path where He goes.*12LtMs, Lt 5, 1897, par. 25*

Those who become careless and reckless and self-indulgent, do not stop to think of the consequences of their actions. Thus it was with Nadab and Abihu, the sons of Aaron. The Word of God had given specific direction that sacred fire only was to be used in the service of God. But the senses of Nadab and Abihu were beclouded with wine, and they offered strange fire before God. They placed themselves in a position where they could not distinguish between the sacred and the common. They used common fire, which God had commanded them not to use, and they died before the Lord. After they were slain, Moses said to Aaron, "This is it that the Lord hath spoken, saying, I will be sanctified in them that come nigh me." [*Leviticus 10:3.*]*12LtMs, Lt 5, 1897, par. 26*

How often the actions of these men have been repeated. In a careless manner, the sacred work of God has been mingled with common ideas. This has cheapened the truth. Human opinions have been brought to the front, and unsanctified propositions, born wholly of self, have been acted upon. If those who have done this could see the result of their work, if they could know what it means to turn things upside down, they would tremble before God.*12LtMs, Lt 5, 1897, par. 27*

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." [*2 Thessalonians 1:7-10.*] Selfish characteristics do not reveal the glory of God, and cannot be practiced by those who are truly united to Christ. There is to be straightforward action in all things. When the people of God begin to walk apart from Him, their actions testify that they are not eating the flesh and drinking the blood of the Son of God, that they are not one in spirit with Christ. "A little leaven leaveneth the whole lump." [*Galatians 5:9.*] There is among us a leaven of disregard for spiritual and holy practices.*12LtMs, Lt 5, 1897, par. 28*

“I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say, then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the thing that ye would.” [*Verses 12-17.*] This is practical godliness. But it has been discarded and strange fire, which the Lord has condemned, has been used.*12LtMs, Lt 5, 1897, par. 29*

The Lord would have His institutions cleansed and uplifted to a high, holy standard. “The fruit of the Spirit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” [*Verses 22-26.*]*12LtMs, Lt 5, 1897, par. 30*

“Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God 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.*]*12LtMs, Lt 5, 1897, par. 31*

Strive to excel in the practice of the Word of God. This is the only lawful strife. Practice God’s Word; eat the flesh and drink the blood of the Son of God.*12LtMs, Lt 5, 1897, par. 32*

“As ye have therefore received Christ Jesus, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” [*Colossians 2:6-10.*] *12LtMs, Lt 5, 1897, par. 33*

God is to be glorified in us. Please read the *eighth chapter of second Corinthians*. “This I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.” [*2 Corinthians 9:6.*] This is the work of the Lord. When God’s people follow his directions on this point, the glory of the Lord shall be their reward. Who will act on Bible principles, taking the word of God as their counsellor? *12LtMs, Lt 5, 1897, par. 34*

There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified. The Holy Spirit must be allowed to work. God has placed instrumentalities in our hands, and we must use every one of them to do His will and way. As believers, we are privileged to act a part in forwarding the truth for this time. As far as possible we are to employ the means and agencies that God has given us to introduce the truth into new localities. Churches must be built to accommodate the people of God, that they may stand as centers of light, shining amid the darkness of the world. *12LtMs, Lt 5, 1897, par. 35*

We must sow beside all waters, keeping our souls in the love of God, working while it is day, using the means the Lord has given us to do whatever duty comes next. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize that “he which soweth bountifully shall reap also bountifully.” [*Verse 6.*] *12LtMs, Lt 5, 1897, par. 36*

“Every man 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 7, 8.] Do not draw back after once the Holy Spirit has awakened in your mind a sense of duty. Act on the suggestion, for it was prompted by the Lord. “Whosoever draweth back, my soul shall have no pleasure in him.” [Hebrews 10:38.] *12LtMs, Lt 5, 1897, par. 37*

It means much to sow beside all waters; it means a continual imparting of gifts and offerings. God will furnish facilities, so that that faithful steward of His entrusted means shall be supplied with a sufficiency in all things, and be enabled to abound to every good work. *12LtMs, Lt 5, 1897, par. 38*

Thank the Lord, the subject of beneficence has been made very clear and plain. “(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 the seed sown, and increase the fruits of your righteousness.)” [2 Corinthians 9:9, 10.] The seed sown with full, liberal hand is taken charge of by the Lord. He who ministers seed to the sower, gives His worker that which enables him to co-operate with the Giver of the seed by sowing the seed. *12LtMs, Lt 5, 1897, par. 39*

Man is the Lord’s co-laborer. The seed sown, acts of liberality, are first given by the Lord, and in sowing, in supplying the necessities of those who are in need, man returns to the Lord His own. The Lord supplies a sufficiency for this work, that His servants may continue ministering to those that are needy. *12LtMs, Lt 5, 1897, par. 40*

This seed-sowing is not merely bestowing temporal blessings. It embraces the precious seed of truth, which is to be given to those that are in need of spiritual enlightenment. They are to be fed with spiritual food, even the bread of life. Words of comfort must be spoken to them; they must be given the invitation to the gospel feast. *12LtMs, Lt 5, 1897, par. 41*

Both temporal and spiritual liberality is included in this lesson of seed-sowing. When God’s instrumentalities sow the good seed by distributing to others the temporal blessings God has given them, gratitude and thanksgiving to God are awakened in the hearts of the

receivers. They are relieved; their temporal wants are supplied, and the evidence of the love and sympathy of others awakens in their hearts a feeling of thanksgiving to God, and opens the way whereby the seeds of truth may be sown. And God, who ministers seed to the sower, will cause the seed sown to germinate, and spring up until life eternal. *12LtMs, Lt 5, 1897, par. 42*

God gave His only begotten Son to bear the guilt of the world, that all who believe in Him should not perish, but have everlasting life. This is an assurance that everything is provided to enable us to be overcomers. We may be “enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.” [*Verses 11-13.*] *12LtMs, Lt 5, 1897, par. 43*

This work God would have us do. Christ’s example must be followed by those who claim to be His children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly. As churches, you have had an opportunity to work as laborers together with God. Had you obeyed the Word of God, had you entered upon this work you would have been blessed and encouraged, and would have obtained a rich experience. You would have found yourselves, as the human agencies of God, earnestly advocating a scheme of saving, of restoration, of salvation. This scheme would not be fixed, but progressive, moving on from grace to grace, and from strength to strength. *12LtMs, Lt 5, 1897, par. 44*

Lt 6, 1897

My Brethren in America

Refiled as *Lt 8, 1896*.

Lt 7, 1897

Brethren in Battle Creek

“Sunnyside,” Cooranbong, New South Wales, Australia

September 13, 1897

Previously unpublished.

Brethren in Battle Creek:

I have risen at three o'clock to write my letters to America. If W. C. White were with you now, I should direct letters to him, but I do not think this can be the case. In regard to Brother Henry, those who have helped and sustained him during the years that the Lord has been sending His messages to them, and him, should be very careful how they lay their sins upon him. They have no excuse for doing this. They have not themselves made straight paths for their feet. They have gone out of the way; they have done unrighteously, and unless they turn unto the Lord with contrition of soul, they will never see the Lord Jesus as He is, and be like Him. Let them not now push or crowd any man, for this kind of work is an offense to God. They have done quite enough of this kind of work to spoil their own Christian experience and the experience of all those who have been associated with them. *12LtMs, Lt 7, 1897, par. 1*

I write to say that the Lord is not pleased with the attitude of the men who have linked with Brother Henry. They vindicate themselves and censure him. How much better would it be in the sight of God to manifest all tenderness and compassion for him, for they have been guilty, and unless they repent, they will forever stand as guilty before God. Unless they fall on the Rock and are broken, that Rock will fall upon them. *12LtMs, Lt 7, 1897, par. 2*

Let no one who has been linked up in the work of bringing the cause of God into disrepute, of dishonoring His name, be presumptuous. God has been appealing to them for years, but they have not heeded His voice. And now, if they expect to receive pardon, they must die to self. Their selfish practices must be put away. All the changing about of men in their different offices of

responsibility does not convert them. They remain just as they were before. They put out their own spiritual eyesight by not walking in the light of the Lord and doing His will and His way. In their perversity of spirit, they do as they have done because they are not converted.*12LtMs, Lt 7, 1897, par. 3*

Let all now humble themselves before God. Brother Henry is not the only man that refused counsel and followed his own perverted judgment. The spirit that men who have been connected with the work of God have cherished remains to spring into action upon any occasion, because they are unconverted men. These will never see the kingdom of heaven unless they turn to the Lord with full purpose of heart. They have sold themselves to work out false principles, and they will not have the favor of God until they come to Him with penitence, and obtain pardon. O that they would make thorough work for eternity! O that they would humble their hearts before the Lord before it shall be everlastingly too late!*12LtMs, Lt 7, 1897, par. 4*

I speak to you in the name of Lord. Search your own heart, your motives, your actions, and then change right about. No longer delay. Those who do not repent will never be changed from unfaithful to faithful sentinels, <wherever they may go.>*12LtMs, Lt 7, 1897, par. 5*

Lt 7a, 1897

Evans, I. H.

Stanmore, New South Wales, Australia

December 22, 1897

Portions of this letter are published in *PM 235*.

Dear Brother Evans:

The Mail via Vancouver brought me a few letters from America. I received your letter, and will answer it at once, lest I shall neglect it. The many things that are urging themselves on my mind, and the ill turns that I have had from overwork, make it hard for me to keep always in my mind the letters that need answering, so if at any time I do not respond, it is not because I have any wish to neglect important communications. *12LtMs, Lt 7a, 1897, par. 1*

I was somewhat surprised when Brother Prescott told me that he had made selections and compiled the book *Christian Education*. I understand, as he wrote or said to me, that I would do what I pleased with the book. He gave his time and asked nothing for it, excepting that a few copies were to be published for the benefit of our schools. But from the private letters I have written on education, the Review and Herald published a separate little book. Of this edition I received just one copy. I do not, under the circumstances, consider this just right. *12LtMs, Lt 7a, 1897, par. 2*

I think that if Brother Prescott had any donations to make of his time, he might appropriately have made it so that it would be of advantage in this far-off field. Here new fields are constantly opening before us, and every camp-meeting held means that we must build a church, to accommodate those who take hold of the truth. In this place there are forty new Sabbathkeepers, and the interest does not diminish. *12LtMs, Lt 7a, 1897, par. 3*

Two weeks ago last Sabbath I was solicited to come to this place from Cooranbong. We have most interesting meetings in the tent. I spoke to the people Sabbath and Sunday. I had freedom in

speaking to them. Ever since the camp meeting closed, meetings have been held in the tent on the same ground where the camp meeting was held. The people are so impressed with the meetings that the interest continues to grow. There is no stopping place. Meetings are held on Sabbath and Sunday and every evening during the week except Monday night. *12LtMs, Lt 7a, 1897, par. 4*

A suitable house has been hired to accommodate the mission workers. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are here, and they are doing all that they possibly can. During the day they go from house to house, giving Bible readings. *12LtMs, Lt 7a, 1897, par. 5*

We have faith to believe that no less than one hundred will embrace the truth as a result of this effort. The class that is interested are men and women of intellect, and seem like men and women of solid worth. None of them are rich, yet most of them are in business, earning good wages. The first thing in which they are interested is to have a meeting house. The land at which we have looked will cost seven hundred and fifty pounds. It is in a central and beautiful location. The decision regarding it is to be made today or tomorrow. Then we can call upon the people to make their donations, that a house of worship may be built in as few weeks as possible. This building will cost quite a sum of money, but it must be done. We must "arise and build." [*Nehemiah 2:20.*] *12LtMs, Lt 7a, 1897, par. 6*

Now you can see why I must use the income from my books to the best advantage for advancing the work here. I see so many things that must be done in order to make even a beginning, to raise the standard in these new fields. From every direction I hear the Macedonian cry for help, "Come over and help us." [*Acts 16:9.*] I also have calls to assist young people to attend school, and also to open primary schools in different localities, where the children may be educated. This is work that must be done. *12LtMs, Lt 7a, 1897, par. 7*

I wish to make some additions to *Christian Education*, and then if the Review and Herald wish to carry it, they can do so if they will pay me a small sum as royalty, to be invested in the education of many who cannot attend school and pay their own expenses. In

Melbourne I bore the expenses of no less than fourteen. During the first term of the school in Cooranbong, I carried several through school, paying their board and school expense. *12LtMs, Lt 7a, 1897, par. 8*

I would be pleased to hear from you as to whether my suggestions are accepted. *12LtMs, Lt 7a, 1897, par. 9*

My brother, the painful part of your letter is no surprise to me. Notwithstanding the warnings given, men have gone directly contrary to these warnings, as if they cared not for them at all. Their great zeal to take over the institutions for the care of the sick, which are weighed down by debt, is a blind piece of work, for the worst sickness exists at the very heart of the work. The centralization scheme was an enterprise that should have been abandoned, after the warnings given. The men who have done just what the Lord told them not to do, who have involved the Conference in financial embarrassment, should be on the ground, that they might see and understand the result of their unwise moves. They put out their own eyes and blinded their understanding. *12LtMs, Lt 7a, 1897, par. 10*

The people have lost confidence in the management at the center of the work, and they have every reason for doing this. But if the men who cherished the principles that led to disaster could see the result of their wrong course of action, if they would humble their hearts before God, confessing their sins, the Lord would pardon their transgression and forgive their sin. *12LtMs, Lt 7a, 1897, par. 11*

The principles upon which the men in responsible places have acted in regard to the publication of books, the unfair way in which they have treated authors, those whom Christ died to save, is a disgrace to the name of Christian. When men are deceived and deluded by Satan, they make remarkably strange tracks. They would not take heed to the words of counsel given by the Lord. Their selfishness and lack of honest dealing has dishonored God. *12LtMs, Lt 7a, 1897, par. 12*

Prosperity would have attended the Conference and all the lines of the publishing work if the men in responsible positions had moved wholly in the fear of the Lord, irrespective of consequences. But the publishing house let *The Great Controversy* fall dead from the

press, and crowded in and carried *Bible Readings*; and from that time more decidedly dishonest schemes were acted upon to get possession of books. There were men who no longer worked in the fear of the Lord, but entered upon flattering schemes. They swayed things just as they pleased, and for years kept from the people the book they needed. The Lord removed His favor because of this wrong course of action, and the things that these men thought to do by unfaithful scheming, has brought a dearth of means. The same spirit that led them to pursue a selfish, ungenerous course when dealing with authors has defiled their spiritual honor. The Lord would not uphold the course they pursued. He declares, "I hate robbery for burnt offerings." [*Isaiah 61:8.*]*12LtMs, Lt 7a, 1897, par. 13*

When I left Battle Creek, I had no idea that I would remain away longer than two years. But the Lord let men have their desire, that the one through whom He sent warnings and reproofs should be removed. They were permitted to walk in their own ways, and be filled with their own doings. Poor, unconsecrated souls, they have walked in the sparks of the fire of their own kindling.*12LtMs, Lt 7a, 1897, par. 14*

My brother, I feel sorely grieved that the old hands are being sent away to different places, leaving a terrible load upon some who in the past have not been directly connected with our institutions. I have not words to express my sorrow for you all, my sorrow for those who have sustained men who were leading them into a pit, when they knew it would be to their own ruin and to the harm of the cause of God.*12LtMs, Lt 7a, 1897, par. 15*

"Thus saith the high and lofty One that inhabiteth eternity, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is afar off, and

to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” *Isaiah 57:16-21.12LtMs, Lt 7a, 1897, par. 16*

The *fifty-eighth chapter of Isaiah* points out the evil and the remedy for the diseased soul. Let this chapter be received as warning and instruction, for the Lord God of Israel calls for a decided reformation, not only among the young people, but among the instructors of the young. “Behold, the Lord’s hand is not shortened, that it cannot save, neither is his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” [*Isaiah 59:1, 2.*] A decided change is called for. The work of repentance and reformation has not gone deep and thorough.*12LtMs, Lt 7a, 1897, par. 17*

Whatever course A. R. Henry may have taken, let none of those who have had and who still have a connection with the work, lay their mistakes and sins upon him. The salvation of the soul is an individual work. They will have to answer to God for the sins they have committed. They have the Word of God, and if their hearts had been humble, if they had walked in the light, they could have said, by their words and their works, I long after God, even the living God.*12LtMs, Lt 7a, 1897, par. 18*

Lt 8, 1897

My Ministering Brethren

Refiled as *Lt 21, 1897*.

Lt 8a, 1897

Those in Resp. Positions in our Publ. Houses

Refiled as *Lt 28a, 1897*.

Lt 9, 1897

Brethren and Sisters

“Sunnyside,” Cooranbong, New South Wales, Australia

April 18, 1897

Previously unpublished.

My dear brethren and sisters:

I have just heard that our people, men and women, design to have a picnic on the morrow. Tomorrow is a holiday; there is to be a boat race, and therefore you feel at liberty to take this pleasure excursion. After the words spoken last Sabbath, will you show that you have made no application of the Word? Will you leave the very work that is essential to be done as rapidly as possible, and go on a pleasure excursion?*12LtMs, Lt 9, 1897, par. 1*

We are passing through a crisis, a time when we need to be pleading with God to save the souls that are ready to perish. When you see the apostasy, the men who have preached the truth to others going out from among us, giving heed to Satan's temptations, when the souls, of some of us at least, are bowed down with the greatest humiliation, knowing not what to do to break the infatuation, then every soul of you should be seeking the Lord, offering up your petition to Him in behalf of the souls that are standing on the very brink of ruin.*12LtMs, Lt 9, 1897, par. 2*

We are living amid the perils of the last days, and let him that thinketh he standeth take heed lest he fall. I ask you all, men, women, and children, to re-consider this matter. Do everything with an eye single to the glory of God. I have done all that I possibly could do to help forward the work on the school buildings. I have let the men that should be working on Willie's place—Worsnop, James, Connell—all go and put in their time at the school. I have also given up my help in the house, that they might work with Sister Haskell to complete their line of work. All these I am paying for their labor, with the exception of the pledges that they are working out. We need all these men to do the work that needs to be done on my

barn, and in the preparation for building W. C. White's house. But I have given all these laborers up willingly, that the building on the school ground might be completed. *12LtMs, Lt 9, 1897, par. 3*

Sister Haskell and Sara have been doing carpenter's work, and helping in every possible way that they could, when we have needed their help very much. I have also let the girls that I employ in the writing go over and help in the work of settling. I have let important writings stand aside, that Maggie and Minnie might lend a helping hand. And even our aged Brother Tucker has spent days in labor. And now, within ten days of the opening of the school, all the workmen feel at liberty to drop this essential, important work, to observe a holiday. I think your conscience will disturb you some if you do this. I know it is the enemy's temptation, from whatever source it comes. You may say, Is it not my right to do this? Not if God has another work for you to do in preparing the building. *12LtMs, Lt 9, 1897, par. 4*

We must guard every point zealously, lest inclination shall lead away from duty. Your time, your strength, your mind, belongs to God. He has purchased them all at an infinite cost, and I entreat of you not to patronize this excursion, where the mind will not be attracted to God or heavenly things. Between ourselves and God we are under solemn obligations to do his service. *12LtMs, Lt 9, 1897, par. 5*

Our bodies and our souls are the Lord's. Our time is the Lord's, not only as His gift by creation, but we are the Lord's by His daily maintenance. We bear the Lord's stamp. We are to be His witnesses at all times and in all places, and we are to realize that we are His, not only by creation, but by redemption. When in all things, whether we eat, or drink, or whatsoever we do, we do all to the glory of God, we shall make progress in religious growth. *12LtMs, Lt 9, 1897, par. 6*

A great lesson is learned when we heartily recognize God's right over our time, talents, property, and our influence; when we remember that the Lord has a right over our individual selves. *12LtMs, Lt 9, 1897, par. 7*

We are in a strait place. We want the work on the building finished.

We want it completed as soon as possible. We cannot think it proper for you to leave this work under any consideration. You are the ones upon whom we depend to do your level best to complete the building. I have been waiting, hoping, and praying that the Lord will open ways for this work to be done. Will you co-operate with God in answering our prayers? *12LtMs, Lt 9, 1897, par. 8*

Lt 10, 1897

Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

September 2, 1897

This letter is published in entirety in *19MR 19-29*. +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 brethren:*12LtMs, Lt 10, 1897, par. 1*

In your genuine unity is your strength. There is a great work before us. Those who believe the truth, present truth for this time, are few. Let these be bound together in bonds of closest Christian fellowship, to strengthen one another. Let them stand shoulder to shoulder, hearts blended together in oneness, and bound up with Jesus Christ.*12LtMs, Lt 10, 1897, par. 2*

That sympathy, that tender regard for one another, that brings the blessing of God, that blends all together in God, has not been cherished. There is to be no exalting of self one above another. Union is enjoined by our Lord Jesus Christ. We are to stand as brothers, our hearts knit with the hearts of our fellow laborers.*12LtMs, Lt 10, 1897, par. 3*

Selfishness and pride hinder the pure love that unites us in spirit with Jesus Christ. If this love is truly cultivated, finite will blend with finite, and all will center in the Infinite. Humanity will unite with humanity, and all will be bound up with the heart of infinite love. Sanctified love for one another is sacred. In this great work Christian love for one another—far higher, more constant, more courteous, more unselfish, than has been seen—preserves Christian tenderness, Christian benevolence, and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God.*12LtMs, Lt 10, 1897, par. 4*

O, do you not know, cannot you understand this? The only begotten Son of God recognized the nobility of humanity by taking humanity upon Himself, and dying in behalf of humanity, testifying throughout all ages 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.*] *12LtMs, Lt 10, 1897, par. 5*

The human agent who bears the test and trial and proving of God receives his reward. “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.*] Here the line is placed in our hands, enabling us to measure the love of God. Yet there are greater depths for the line to reach. The cross is invested with a power that language cannot express. Christ’s sacrifice in behalf of the human race puts to shame our meager efforts and methods to meet and uplift humanity, to help sinful men and women to find Jesus. *12LtMs, Lt 10, 1897, par. 6*

The work of the sons and daughters of God must be of a different character than has yet been manifested by a large number. If they love Jesus, they will have enlarged ideas of the love that has been expressed for fallen man, which required the provision of so expensive an offering to save the human race. Our Saviour asks the cooperation of every son and daughter of Adam who has become a son or daughter of God. Who can limit the Lord God of Israel? Who can present in correct lines His expensive benevolence? Our Saviour declares that He brought from heaven, as a donation, eternal life. He was to be lifted up upon the cross of Calvary to draw all men unto Him. How then shall we treat the purchased inheritance of Christ? Tenderness, appreciation, kindness, sympathy, and love should be shown to them. Then we may work to help and bless one another. In this work we have more than human brotherhood. We have the exalted companionship of heavenly angels. They co-operate with us in the work of enlightening high and low. *12LtMs, Lt 10, 1897, par. 7*

Having engaged in the work, the amazing work of our redemption Christ determined in council with His Father to spare nothing, however costly, to withhold nothing however highly it might be estimated, that would rescue the poor sinner. He would give all

heaven to this work of salvation, of restoring the moral image of God in man. Can we not enlarge our comprehension, and for Christ's sake see the sinfulness of selfish indulgence, the sinfulness of indifference? The want of interest and faith that has long been cherished has so divorced the soul from God that we have only a faint idea of what constitutes us children of God. To be a child of God is to be one with Christ in God, and to put forth our hands in earnest, self-sacrificing love to strengthen and bless the souls that are perishing in their sins. We are to communicate to them that which God has communicated to us. *12LtMs, Lt 10, 1897, par. 8*

The word comes to me in the night season to speak to those nigh and afar off, "Arise and shine for thy light has come; and the glory of the Lord has risen upon thee." [*Isaiah 60:1.*] Shall we confine our work in a narrow groove, and labor only for the churches? Our work is to educate all whose names are on the church books, by precept and example showing them how to work to enlighten, encourage, and save perishing souls. *12LtMs, Lt 10, 1897, par. 9*

The Lord is coming, and we have a great work to do. I have been considering the light given me by God concerning the ministry. Within a few days light has come to me, or rather, past light has been repeated. In our council, One who has been our instructor, presented before me the work to be done in our cities. This work embraced the suburbs also. We will have close, earnest, trying work to do. Therefore you that have had an experience must stand together, one in heart and mind. No one must exalt himself above his brother in his measurement of himself. There is need that prayer go up to God in faith, that the Lord of the harvest will send forth laborers to His harvest, because the harvest is great and the laborers are few. *12LtMs, Lt 10, 1897, par. 10*

There is need that men be set apart for the ministry; but unless there is a close seeking of the Lord to know his will, men who are unprepared will be set apart for the ministry. No man must be chosen because of his prepossessing appearance. Saul, who was designated as king of Israel, was a man of prepossessing appearance, tall and well proportioned. But neither in experience nor character was he fitted for the work. The Lord changed his heart through the operation of his Spirit, making him a converted man.

The effect of divine grace upon the heart was accompanied by a visible change in his spirit. This gave him influence with the armies of Israel. Now he is set in the work aright. If he will cultivate humility and the fear of God, if he will trust in God, and learn His will, and not exalt himself, the Lord will give him grace.*12LtMs, Lt 10, 1897, par. 11*

The same spirit that changed the heart of Saul will change the hearts of the men who are entering the ministry. A man may be as inexperienced as Saul, but if he will receive the Word of the Lord from the old, faithful standard bearers, if he will do the will of God, he will not fail as Saul did. Saul was exalted to the position of king, but he failed by presumptuously assuming to follow his own judgment.*12LtMs, Lt 10, 1897, par. 12*

There are minds that are superficial, and that always will be superficial. The less of this class that enter the ministry the better will it be for the people. There is a most solemn work to be done in these last days. Only those who are willing to deny self, who give evidence that they realize that they are to be constantly learning how to do better work, can engage in God's service. Having a vital connection with God, their love for and knowledge of the truth deepening, they reveal that the truth has become a part of their being. Their perceptive faculties are quickened, and the evidence of their growth in grace and habitual fidelity to their appointed work is apparent.*12LtMs, Lt 10, 1897, par. 13*

Those who give themselves to God with humble, devoted hearts need not spend three or five years in qualifying themselves to do the work essential to win souls to Christ. They are not to graduate in their progressive study when they leave school. Every day they must do humble work for the Master. They must ascertain their duty and perform it, whatever may be its character.*12LtMs, Lt 10, 1897, par. 14*

Every part of the man, brain, bone, and muscle, is to be worked. The gospel economy is in every way suited and conformed to the condition of man, not in heaven, but on earth, during his probationary test and trial. The Holy Spirit is to do its work upon mind and character, exerting an influence upon thoughts and

actions. If received, cultivated, and appreciated, it will always be reformatory, refining, elevating, ennobling. He who aims always for entire conformity to God's will, who does not follow his own natural inclinations, will allow the Holy Spirit to improve and mold and fashion his character upon a plan and model different from his own inherited and cultivated tendencies, changing him to another man. *12LtMs, Lt 10, 1897, par. 15*

The influence of the Spirit upon the human mind will regulate it after the divine order. But the Spirit does not work in a manner and power beyond the human agent's power of resistance. A man may refuse to hear the counsels and admonitions of God. He may choose to take the regulating of his conduct into his own hands; but when he does this, he is not made a vessel unto honor. Like Moab, he refuses to be changed, emptied from vessel to vessel, and therefore his scent remaineth in him. He refuses to correct his defective traits of character, although the Lord has plainly pointed out his work, his privileges, his opportunities, and the advancement to be made. It is too much trouble to break up his old ways, and transform his ideas and methods. "His scent is not changed." [*Jeremiah 48:11.*] He clings to his defects, and is thus unfitted for the sacred work of the ministry. He was not willing to make a close examination of himself, or to closely inquire for light to shine upon him in a clear, distinct manner. His prayers have not ascended to God in humility, while with humble endeavor he sought to live his prayers by understanding and performing his duty. *12LtMs, Lt 10, 1897, par. 16*

After the Lord has put one on test and trial, that he may be assured of his calling to the ministry, if he is content to follow his own way and his own will, if he will not heed the manifestations of the Spirit of God, if he refuses to profit by growth in grace and depth of understanding, be assured that the Lord does not need him, for he cannot communicate that which he has never received. *12LtMs, Lt 10, 1897, par. 17*

Every soul is to minister. He is to use every physical, moral and mental power, through sanctification of the spirit, that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to co-operate

with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This he did that man might no longer live an aimless, selfish life, but that he might live unto Jesus Christ, who died for his salvation. All are not called upon to enter the ministry, but nevertheless, they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving.¹²*LtMs, Lt 10, 1897, par. 18*

Ministry means not only the study of books and preaching. It means service. Especially are ministers to engage in useful, profitable manual labor, that all their faculties may be kept in a healthy condition. As they open the word to others, God will bless them in this line of work; but it is a mistake to read and study all the time, not using the physical organs. It is a neglect of thorough service to God. They cannot be all-round men. There is a necessity of ministers using their powers of ingenuity, that they may not be unskillful in the Word, and may show their ingenuity in devising and planning in business lines. These faculties should be used in the service of God, to win souls to the truth. Real planning and devising is required to bring the sinner out of darkness into the light of truth.¹²*LtMs, Lt 10, 1897, par. 19*

The apostle Paul was an able minister of the gospel, and yet he labored with his hands, doing the humble work of a tent-maker. By working with his hands he did not lessen his work of communicating the great trust of the gospel of Christ to Aquila and Priscilla. These two men and Priscilla labored with their hands, and Paul's designs in tent-making were ingenious. He brought fresh methods into his work, also, as he labored for the people, preaching the gospel of Jesus Christ. Many were brought to a knowledge of the truth by witnessing the faithful toiler making tents to support himself, that he might not be dependent upon any one for food and raiment. While thus at work, he showed himself skillful, "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] And in preaching the Word, he was no less fervent and able in speech because of his business tact.¹²*LtMs, Lt 10, 1897, par. 20*

A man's success in the ministry does not rest upon his excluding himself from useful labor, or upon his popularity or indolence, but

upon his willingness to labor in any position that seems to be duty. Those who are the most willing to toil and show industry in business lines, and who themselves plan and devise to be a help to others in branches of common toil, are the men who will be chosen by God to do Him service wherever their lot may be cast. They may be called upon with the help of others to build their own homes or to build a church, or to do this alone, if they have a knowledge of how to handle tools. Privation may be the lot of every soul who now believes and obeys the truth.*12LtMs, Lt 10, 1897, par. 21*

Christ has told us that we will have reproach. If persecution for the truth's sake is to come, it is important that every line of work become familiar to us, that we and our families may not suffer through lack of knowledge. We can and should have tact and knowledge in trades, in building, in planting, in sowing. A knowledge of how to cultivate the land will make rough places much smoother. This knowledge will be counted a great blessing, even by our enemies.*12LtMs, Lt 10, 1897, par. 22*

A willingness to be ordained, to engage in the work of the ministry, that it may gratify the desire for an easy life without toil is selfish, and the end unholy. Such willingness is no proof that they are chosen by God for the work. Many are wanting in moral and intellectual qualifications. They do not want to tax their mind, to dig for the hidden treasure. They do not dig deep, they skim the surface, and they only see the things that are upon the surface. The work of God requires all-round men, those who can devise, plan, build up, organize, and exercise wisdom in discipline. These are the ones that are chosen by God for His work. All whom the Lord leads, all who appreciate the solemnity, the probabilities and possibilities of the work for this time, will feel like obtaining all the knowledge they can from the Word. By earnest study of the Word, they will gain all the knowledge they can use in ministering to the needy, the sick both in body and in soul.*12LtMs, Lt 10, 1897, par. 23*

It has pleased the Lord to have select, representative men connected with the work as missionaries—men who have been tested and proved and tried. Often they have been in trying situations, and by earnest, frequent and laborious examination of their own spirit, habits, temper, appetites, and practice, they have

carefully and thoroughly investigated themselves. Just as a carpenter, who in erecting a building inspects every piece of timber he puts in to see if any are weak or rotten, and as he discards all defective ones, so the human character should be carefully examined, to see if it is becoming more and more like Christ Jesus, pure, peaceable, kind, full of goodness, love, and truth. Those who enter through the gates into the city must and will have a right to the tree of life. To them the promise is made, "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.*] *12LtMs, Lt 10, 1897, par. 24*

We must try our character by the moral standard, God's holy law. Day by day we must measure our attainments, to see if we shall be of this number. "Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white; for they are worthy." [*Revelation 3:4.*] "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife (the church) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints." [*Revelation 19:7, 8.*] *12LtMs, Lt 10, 1897, par. 25*

Dear brethren, we need now to carefully consider every plan. We need now to humble our hearts before God. We need now not to wait in a careless attitude, but in an attentive, reverent attitude. "Lord, what wouldst thou have me to do?" "Speak, Lord; for thy servant heareth." [*Acts 9:6; 1 Samuel 3:9.*] We are living in the most critical period of this earth's history. We are fully conscious of the great need of workers, but, my brethren, greatly as we need efficient helpers, we must not be careless, and allow the work to be cumbered with driftwood. We must draw nigh to God every day, every hour. In whatever we are called to do, we are to keep the spirit clean and fragrant. *12LtMs, Lt 10, 1897, par. 26*

"Be pitiful, be courteous," does not mean that we are to wink at sin and corruption. [*1 Peter 3:8.*] It frightens me to see how men who know the truth and the poverty of our mission, conduct themselves in their connection with the greatest interests that exist in our world. They take from that treasury, which needs to be replenished by

them, in the place of being impoverished by their unfaithful stewardship. What does it mean that the cause of God in missionary lines is crippled through the defects in the management of those who ought to know how to move cautiously and circumspectly?*12LtMs, Lt 10, 1897, par. 27*

The Lord requires that all who do Him service shall study how to save means by economizing. This can and must be done. Those who do not help to increase the fund should be very careful how they subtract from the precious fund that is the Lord's treasure, from which many suffering fields that are in need of the gospel being preached unto them are supplied. There are many, many souls praying that they may know the truth.*12LtMs, Lt 10, 1897, par. 28*

The Word specified the gifts and graces that are essential for every soul who receives the truth. But especially does the Lord require his messengers, who carry his word to others, to live the truth, to reveal that they are sanctified through the truth. If they do not show their love of the truth by meeting the infallible standard, let them step out from the ministry and no longer dishonor God by their disorderly course of action.*12LtMs, Lt 10, 1897, par. 29*

Let close, critical examination be made of the tenor of their life and action. Have they the marks that testify that they are children of God, that they apply the word of God as a test of their own qualification to do service that will properly represent Christ? Have they shown a clear understanding, a right judgment in the things of God? Have they a sweet, pure, clean spirit in the sight of God, in the home, and in the church? Do they give evidence that they are undefiled, that they can labor to help others out of Satan's power, or do they show a want of sincere piety and conscientious scruples in willing toil, failing to lift burdens for Christ? Do they give evidence that day by day they are learning the meekness and lowliness of Christ.*12LtMs, Lt 10, 1897, par. 30*

A great work is to be done. Who will engage in this work? Who will press the work forward and upward unto the victory? We have all the world against us; all the churches against us; all the synagogue of Satan against us. And if those of our own faith work against the truth by their own unsanctified habits and practices, the work will go

very hard. God help us to pray, "O Lord, cleanse the camp of Israel from its defilement."*12LtMs, Lt 10, 1897, par. 31*

Lt 11, 1897

Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1897

This letter is published in entirety in *21MR 20-26*.

Dear _____:

When your letter came to me on the subject of gold and silver, a political question, I knew that I could not help you by any words that I might say. Your self-confidence would be very strong, and any words I might offer would be as seed sown upon the rock. The Lord did not want you to employ your God-given time, and set your talents to work in wrong channels. Your work was not [to] set you in that line at all. Neither you nor any of your brethren had any work to do in arguing or writing or taking any part whatever in politics. God was dishonored by all who acted any part in politics. *12LtMs, Lt 11, 1897, par. 1*

God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing His commandments. We have a special work to do to prepare the people for the greatest event the world has ever seen. The books of *Daniel* and *Revelation* are of great consequence to us, and should be studied with great earnestness. *12LtMs, Lt 11, 1897, 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 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 other 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. *12LtMs, Lt 11, 1897, par. 3*

“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 to 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. ... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.” [*Deuteronomy 7:6-11, 15.*]*12LtMs, Lt 11, 1897, par. 4*

The Lord would have His people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after His work of creation. “And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” [*Genesis 2:3.*] He gave the Sabbath to man as a day of rest, when His people might assemble to worship Him and come in close relationship with God. All heaven is interested in the worship of God’s people.*12LtMs, Lt 11, 1897, par. 5*

When man is created anew in Christ Jesus, he becomes a partaker of the divine nature. God has, through His own power, united in man the human and the divine. He clothes humanity with the robe of Christ’s righteousness. Man is enabled to discern the Saviour, and by Christ’s righteousness. Man is enabled to discern the Saviour, and by beholding he is changed into the likeness of His character. He recognizes the words of Christ, “All power is given unto me in heaven and in earth.” [*Matthew 28:18.*] He who discerns Christ is a partaker of His Spirit and His righteousness. He has the inward assurance that Christ is abiding in the soul temple.*12LtMs, Lt 11, 1897, par. 6*

The redemption of men draws them away from political strife to rest and peace and quietude in God. All who contemplate this will indeed have the mind of Christ, will be clothed with the garments of Christ’s righteousness. And all who are thus blessed will, with ardor, cry, “We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” [*John 1:14.*]*12LtMs, Lt 11, 1897, par.*

Here was presented to the human mind spiritual and glorious light. "The Word was made flesh, and dwelt among us, ... full of grace and truth." [*Verse 14.*] What nearness to God we may experience, what views of heaven we may obtain. But that which is of the greatest importance to all who live their life to God, is for them to understand their daily service for Jesus Christ, in representing His character in meekness and lowliness of heart, and in being good and doing good. *12LtMs, Lt 11, 1897, par. 8*

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." [*Hebrews 7:25.*] The soul that has been misled by wrong influences, and has become a partaker of sin through association with others, to do contrary to the mind and character of God, need not despair. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." [*Verse 26.*] Christ is not only priest and intercessor for our sins, but the offering. He offered Himself once for all. *12LtMs, Lt 11, 1897, par. 9*

The conversation of those who are converted to God will not be the same as before their conversion. The words of the apostle Paul to the Philippians are, "Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." [*Philippians 1:27.*] *12LtMs, Lt 11, 1897, par. 10*

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come 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 with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ."

[Ephesians 4:11-15.]*12LtMs, Lt 11, 1897, par. 11*

This is the service we are to render to God. Speaking the truth in love, we are to grow up into Him in all things, which is the Head, even Christ. "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." [*Verses 16, 17.*]*12LtMs, Lt 11, 1897, par. 12*

This chapter is full of instruction. "And grieve not the Holy Spirit of God," he continues, "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." [*Verses 30-32.*]*12LtMs, Lt 11, 1897, par. 13*

This is the fruit of true conversion. I ask you, my dear brother and sister, to count the cost. Christ requires that you give soul, body, and spirit to Him. He shed His blood on Calvary's cross to make this possible. Make an honest reckoning. Put into one scale Jesus, which means life, truth, and heaven, and into the other put every attraction the world may offer. Into the one put the loss of you soul, and in the other a life that measures with the life of God. Weigh them well; weigh for the present time and or eternity. While you are thus engaged, Christ speaks. What does He say? "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.*] What will your answer be?*12LtMs, Lt 11, 1897, par. 14*

You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. This is eating of the bread of life, and this will bring eternal life. Compare Scripture with Scripture. Study the representation of the life of a true Christian as delineated in the Word of God.*12LtMs, Lt 11, 1897, par. 15*

The law of God is the great moral standard of righteousness. This

the apostle declares is holy, just, and good. [*Romans 7:12.*] David says, “The law of the Lord is perfect, converting the soul.” [*Psalms 19:7.*] Christ says, “If ye love me, keep my commandments.” [*John 14:15.*] “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.*] “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.” [*John 14:21.*] This is most assuredly the witness of the Spirit. “Herein is my Father glorified, that ye bear much fruit, so shall ye be by disciples.” “As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments (from the heart), ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” [*John 15:8-10.*]*12LtMs, Lt 11, 1897, par. 16*

Those who are obedient to the will of God will not have a hard and miserable time in this life. Hear again the words of Christ, “These things have I spoken unto you that my joy might remain in you, and that your joy might be full.” [*John 15:11.*] This is the witness which it is the privilege of all to have—the joy of Christ in the soul through appropriating the Word of God, eating it as the bread of life, believing the Word, and bringing the requirements of Christ into the practical life. There is full assurance of hope in believing every word of Christ, believing in Him, being united to Him by living faith. When this is his experience, the human being is no longer under the law, for the law no longer condemns his course of action.*12LtMs, Lt 11, 1897, par. 17*

The Word of God gives the description of a true Christian, which corresponds with the work of the Holy Spirit on the heart and life. The children of God know at once they have the evidence in their own hearts that they are born of God. “He that will come after me,” says Christ, “let him deny himself, and take up his cross, and follow me.” [*Mark 8:34.*] It means depth and breadth of experience to follow the Lamb whithersoever He goeth. Self-denial and self-sacrifice will always be found in the path that leads through the straight gate to the broad meadows of the Lord’s pastures.*12LtMs, Lt 11, 1897, par. 18*

To them that believe, Christ is precious. His Spirit moving upon the

mind and heart of the believer is in perfect agreement with that which is written in the Word. The Spirit and the Word agree perfectly. Thus the Spirit beareth witness with our spirit that we are born of God. *12LtMs, Lt 11, 1897, par. 19*

The man who finds in his heart no resemblance to the great moral standard of righteousness, the Word of God, has no Christ to confess. His language, his thoughts, are not in harmony with the Spirit of Christ. His profession of faith is a counterfeit one. Do you ever find cream rising on water? The soul must have the vivifying influences of the breath of life from Christ in order to reveal in his conversation that Christ is formed within the hope of glory. Men never gather grapes from thistles. The words of a Christian will be in accordance with his enjoyment of Christ. Those who are perpetually talking doubts and demanding additional evidence to banish their cloud of unbelief do not build on the Word. Their faith rests on haphazard circumstances; it is founded in feeling. But feeling, be it ever so pleasing, is not faith. God's Word is the foundation upon which our hopes of heaven must be built. *12LtMs, Lt 11, 1897, par. 20*

It is a great misfortune to be a chronic doubter, keeping the eye and thoughts on self. While you are beholding self, while all your thoughts and talk is about "I," you cannot expect to be conformed to the image of Christ. Self is not your saviour, poor, poverty-stricken souls. You have no redeeming qualities in yourself. "I" is a very leaky boat for your faith to embark in. Just as surely as you trust yourself in it, it will flounder. The lifeboat, to the lifeboat! This is your only safety. Jesus is the Captain of the lifeboat, and He has never lost a passenger. Discouraged doubters, how can you expect to find your heart glowing with the love of Christ; how can you expect His joy to remain in you and your joy to be full, while you are meditating and feeding upon your own imperfect characters? *12LtMs, Lt 11, 1897, par. 21*

Says Christ, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." [*John 14:23.*] Do you believe Christ tells the truth? If you do, talk faith, talk hope, talk courage. What shall we say to you who are periodically doubters and grumblers? Indigestion is a

trial, but do not make it worse by quarrelling with circumstances. Get your Bibles and hymn-books, and read and sing and pray, and go to work to help some poor soul who is in bodily suffering or despondency of soul. Pray in faith for the Lord to help both him and you. Do not, as you try to recover, put on a dismal, mourning attitude, as though prison walls enclose you and shut out every ray of sunlight. Pray short, easy prayers full of words of promise, and you will find yourselves out of the darkness into the light. *12LtMs, Lt 11, 1897, par. 22*

It is your duty to war against oppressive thoughts and melancholy feelings, just as much as it is your duty to pray. It is your duty to counterwork the agencies of the enemy, to place a firm hold upon the bridle of your tongue, as well as your thoughts. Of all the periods in your life when you need a thorough supply of grace, it is when your food is grinding, and the sensitive, inflamed digestive organs are completely at work, and you are worried and tired out. But be very careful not to swear. You may look surprised at this, but it is a species of swearing to be constantly irritated and irritating others by your fault-finding and gloomy reflections. These fits of indigestion are trying, but hold fast to the bridle, that you shall not swear to those who are your best friends or to those who are your enemies. *12LtMs, Lt 11, 1897, par. 23*

It is your duty, poor, afflicted soul, to come to the great Healer. He is as much afflicted by your affliction today as when He was upon the earth. He sympathized with all human woe. "All power is given unto me in heaven and in earth," He says. [*Matthew 28:18.*] Then come to your Saviour who can heal all your sickness and all your diseases. He conquered death. He is the risen Saviour, the Lord of life. Will you come just as you are, and pray in faith to be healed of all manner of diseases, of all maladies which afflict the soul and the body? Center your faith so deeply and securely in Jesus Christ that no circumstance of any kind will jostle your faith. Let your life be hid with Christ in God. *12LtMs, Lt 11, 1897, par. 24*

Do not waste your thoughts in dwelling upon the defective characters of others. This will not cure your defections of character. By dwelling upon the wrongs of others, you will be changed into the same image. Whenever you are tempted to talk of others' follies, or

blame them for injuries they have done to you, consider that they have wounded the heart of Christ in the person of His saints. Then take your Bible and open it before God and plead with Him for the healing balm of His peace. *12LtMs, Lt 11, 1897, par. 25*

The Lord would have us represent Christ, and show to the world His attractive character. We may have joy in the Lord if we will keep His commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. *12LtMs, Lt 11, 1897, par. 26*

If our citizenship is above, what right have we to be engaging in political strife? We are not called to any such service. "Come out from among them, and be ye separate, 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.] What more could we ask? We shall be members of the royal family, children of a heavenly King, heirs of God, and joint heirs with Christ to an immortal inheritance. We shall have the crown of life that fadeth not away. *12LtMs, Lt 11, 1897, par. 27*

We are heaven-bound. Then why should we not show the attractive part of our faith? Why should we go as a crippled band of mourners, groaning and complaining all along the journey to our Father's house? Just before He left, He said to His disciples, "Let not your heart be troubled, neither let it be afraid." "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." [*John* 14:27, 1-3.] *12LtMs, Lt 11, 1897, par. 28*

Praise the Lord; praise Him; for He is our Saviour, and liveth to make intercession for us! "The Lord hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be thou not therefore ashamed of the testimony of our Lord, nor of me, his prisoner: but be thou partaker of his afflictions of the gospel according to the power of God; who hath saved us, and called us

with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” [2 *Timothy 1:7-10.*]12LtMs, Lt 11, 1897, par. 29

From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of His heavenly character in the home life. A loving, loveable Christian is he most powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is emptied from the two olive trees. *Zechariah 4:11-14.* We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn deformity and sullenness and our many words of speech into sound words, and our deformity of character will be removed.12LtMs, Lt 11, 1897, par. 30

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” [Philippians 4:8.]12LtMs, Lt 11, 1897, par. 31

“My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn man away from iniquity. For the priests should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.” [Malachi 2:5-7.]12LtMs, Lt 11, 1897, par. 32

Lt 12, 1897

Brethren and Sisters

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1, 1897

Portions of this letter are published in *CTr 166-168*. ⁺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 Brethren and Sisters:

I have had and still have a desire for help to come to us in Australia, in the building up of a sanitarium. I have cherished the hope that _____ might help us with his means; but there cannot be much done with a one power concern in Australia. We need men who can devise and plan and who have means to invest. But those will not give unless they feel it their duty to do so. *12LtMs, Lt 12, 1897, par. 1*

We would do well to consider the case of Elisha when [he was] chosen for his work. Elisha was of a family who had kept the ancient true faith of Israel. He did not live in the thickly populated cities. His father was a tiller of the soil, a farmer. Even during the captivity there were souls who had not degenerated and gone into apostasy; and this family was included in the seven thousand who had not bowed the knee to Baal. *12LtMs, Lt 12, 1897, par. 2*

Elijah was about to close his earthly labors. Another was to be chosen to carry forward the work to be done for that time. In his course of travel, Elijah was directed northward. How changed the scene before him, now, to that which the country had presented. Then the farming districts were unworked; the ground was parched, for neither dew nor rain had fallen for three years. Now everything seems to be springing up as if to redeem the time of famine and dearth. The plenteous rains had done more for the earth than for the hearts of humanity; it was better prepared for labor than were the hearts of apostate Israel. *12LtMs, Lt 12, 1897, par. 3*

Wherever Elijah looked, the land he saw was owned by one man—a man who had not bowed the knee to Baal, whose heart had remained undivided in the service of God. The owner of the land was Shaphat. Busy activity was seen among the husbandry. While the flocks were enjoying the green pastures, the busy hands of his servants were sowing the seed for a harvest. *12LtMs, Lt 12, 1897, par. 4*

The attention of Elijah was attracted to Elisha, the son of Shaphat, who, with the servants, was ploughing with twelve yoke of oxen. He was educator, director, and worker. Far from city and court dissipation, Elisha had received his education. He had been trained in habits of simplicity, of obedience to his parents and to God. Thus in quietude and contentment he was prepared to do the humble work of cultivating the soil. But though of a meek and quiet spirit, Elisha had no changeable character. Integrity and fidelity and the love and fear of God were his. He had the characteristics of a ruler, but with it all was the meekness of one who would serve. His mind had been exercised to be faithful in the little things, to be faithful in whatever he should do; so that if God should call him to act more directly for Him, he would be prepared to hear His voice. This was the lesson he had learned—to be obedient. *12LtMs, Lt 12, 1897, par. 5*

It is only those who render perfect and thorough obedience to God that He will choose. If any man <in position of trust> is in connection and association with men who do not obey God, who evidence that they are not in vital connection with Him, that man has a special work to do for God. He must separate from these men, whatever [his] position and experience, even if [he] has to walk as did Enoch—with God alone. The Lord God is a host, and all who are in His service will realize His words to Zerubbabel, saying, “Not by might, nor by power, but by my spirit saith the Lord of hosts.” [*Zechariah 4:6.*] *12LtMs, Lt 12, 1897, par. 6*

Elisha waited contentedly, doing his work with fidelity. Thus day by day he obtained, through practical obedience, strength of purpose and rectitude through the divine grace in which he trusted. His surroundings at home were those of wealth; but he realized that in order to obtain an all-round education, he must be a constant

worker in any line of work that needed to be done. He would not consent to be in any respect less informed than his father's servants. He would learn how to serve first, that he might know how to lead and instruct <intelligently> and command. While doing all that he possibly could with his God entrusted capabilities in co-operating with his father in the home firm, he was doing God service. He was making manifest that he was obtaining a more perfect knowledge, how to co-operate with God.^{12LtMs, Lt 12, 1897, par. 7}

The youth should bear in mind that their physical strength, their mental qualification, soul, body, and spirit, are to be devoted to service. They are never to be misapplied, never misused, and never left to rust from inaction. Let the teachers in our schools educate the students in this line. Elisha daily increased in knowledge. Daily he prepared to do service in any line that opened before him. He served God in the little temporal duties. He grew in knowledge and in grace. And if the student will practice reliability and soundness of principle in the things which are least, he will reveal that he has acquired adaptability to serve God in a higher capacity.^{12LtMs, Lt 12, 1897, par. 8}

He who feels that it is of no great consequence to serve in the lesser capacity will never be trusted of God to serve in the more honored position. He may present himself as fully competent to accomplish the duties of the higher position, but God looks deeper than the surface. A Watcher is on his track, and after test and trial, there is written against him, "Thou art weighed in the balances, and found wanting." [*Daniel 5:27.*] That decision in the courts of heaven decides for eternity the destiny of the human agent.^{12LtMs, Lt 12, 1897, par. 9}

The active service of God is in complete harmony with the ordinary duties of life—even in such humble occupations as felling trees, clearing ground, or following the oxen or horse at the plough. We are to serve God just where He puts us. Mere book education is a very one-sided affair. Service in the home life may be the very place we are to occupy for a time, if not always. Then preparedness for that work is to be obtained, that you may do your best in service for the Lord. God is to place us individually, and not we ourselves; and

if any one of us is listless and indifferent or negligent and careless in the small every day duties, we shall never be fitted for service for God. *12LtMs, Lt 12, 1897, par. 10*

The Lord is testing and proving us to see what sort of timbers or attributes we are bringing into the character building. He that is faithful in that which is least will be faithful also in much. He that is unfaithful in that which is least will certainly repeat this unfaithfulness if placed in higher positions of truth and given larger responsibilities. The performing of temporal business in a slack, shiftless manner will lead to the doing of business in higher grades in the same way. The service of God will be done in a haphazard manner. When there is order and exactitude in the little things we have to do in ordinary life, what wonder, then, if the exactitude is brought into the religious life. *12LtMs, Lt 12, 1897, par. 11*

The importance of little things is underrated just because they are small, but the influence of the little things for good or for evil is great with the learner. The little things supply the actual discipline of life for each human agent. They are part of the training of the soul in sanctification of all our entrusted talents to God. Practice of the little things in the lines of duty makes the worker in God's service to reflect more and more the likeness of Christ. Our Saviour is a Saviour to the perfection of the whole man. He is not a God of part of the being only. *12LtMs, Lt 12, 1897, par. 12*

The grace of Christ works to the disciplining of the whole human fabric. He made all. He has redeemed all. The mind, the strength, the body as well as the soul, is a partaker of the divine nature, and all is His purchased possession. He must be served with the whole mind, heart, soul, and strength. The entire life must be glorified; then the Lord will be glorified in His saints, in even the common temporal things, with which they are connected. "Holiness unto the Lord," will be the inscription upon them. [*Exodus 28:36-38.*] *12LtMs, Lt 12, 1897, par. 13*

When Elijah saw Elisha in the field with the servants, ploughing with his twelve yoke of oxen, he came to the field of labor, and while passing by, he unfastened his mantle and threw it upon the shoulders of Elisha. During the three years and a half of barrenness

and famine, the family of Shaphat became familiar with the work and mission of Elijah the prophet. The Spirit of God impressed the heart of Elisha in regard to the meaning of this action. This was his signal that God had called him to be the successor of Elijah. It was similar to the commission of Christ to the young ruler to leave all—houses, lands, friends, riches, comforts, and ease, “and come and follow me.” [*Matthew 19:21.*] *12LtMs, Lt 12, 1897, par. 14*

Elijah passed on as if that were the end of the matter. But he knew that Elisha had understood the significance of the action, and he left him, without speaking a word, to decide whether he would accept the call or reject it. Elisha hastened after the prophet, and overtaking him, asked permission to take leave of his parents, and bid farewell to his family. *12LtMs, Lt 12, 1897, par. 15*

The answer of Elijah was, “Go back; for what have I done unto thee?” [*1 Kings 19:20.*] This was not a repulse, but a test, a trial. If his heart clung to his home and its advantages, he was at liberty to remain there. But Elisha was prepared to hear the call of God. He had not been disorderly, running before the call had come, and when he was called, he revealed that he would not hesitate, nor relent, nor draw back. *12LtMs, Lt 12, 1897, par. 16*

How many have had, and will have, such tests and proving! To every one the Lord has given his work. There is to be earnest, faithful waiting for the message from God calling to His service in prospect of the solemn event—[the] <advent of our Lord.> There is to be no idle waiting with nothing to do. They must prepare others for that great event. There is waiting and watching to be done, combined with a harmonious Christian character. This will make the Christian an all-round man, a perfect man in Christ Jesus, “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] *12LtMs, Lt 12, 1897, par. 17*

In genuine faith there is a buoyancy, a steadfast principle, which neither time nor toil can weaken. The youth shall faint and be weary; the young men shall utterly fail; but those who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint. *12LtMs, Lt 12, 1897, par. 18*

With the call of Christ comes the question, Are we ready to advance? Are we willing? Shall we not, like Moses, cheerfully deem the reproach of Christ greater riches than the treasures in Egypt?*12LtMs, Lt 12, 1897, par. 19*

Had Elisha asked Elijah what was expected of him? what would be his work? he would have been answered, God knows; He will make it known to you. If you wait upon the Lord He will answer your every question. You may come with me if you have evidence that God has called you; if not, forbear. Come not simply because I called you. Know for yourself that God stands back of me, and that it is His voice you hear. If you can count everything but dross that you may win the favor of God, Come.*12LtMs, Lt 12, 1897, par. 20*

Let all bear in mind that the Lord will not accept half-hearted service. Those who love to do the will of God can do perfect service. Let not the heart that hears the gracious invitation of mercy, "Come, for all things are now ready" [*Luke 14:17*], still feel to question as to the outcome of the matter, saying, How much shall I have to yield up. You have no arguments on this point. If we follow on to know the Lord, willingly, gladly, we shall know "that his going forth is prepared as the morning." [*Hosea 6:3*]. If we have decided to obey Christ, we shall respond to His call, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24*].*12LtMs, Lt 12, 1897, par. 21*

Elisha immediately left all to commence his ministry. His leave taking was not with mourning and bitter regrets. They made a feast in his home in commemoration of the honor conferred upon one of the family. And what was the first work of Elisha? It was to take up the little things, and do them with heartiness. He is spoken of as pouring water on the hands of Elijah his master. He was the prophet's personal attendant.*12LtMs, Lt 12, 1897, par. 22*

Any work, however small it may appear, that is done for the Master with a thorough surrender of self, is as acceptable to Him as the highest service. "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.*] Humble, willing service is before every one who claims to be a child of God.*12LtMs, Lt 12, 1897, par. 23*

After Elisha had been some time in the service of Elijah, he was to be called to take his place in the first rank. No one in that time was to be greater than he. He had worked under Elijah as a learner, and the time came when the head manager was removed, and the one under him came to the front, and as in Elijah there was a preparedness to be translated, so Elisha was prepared to take his place as the successor of the prophet.*12LtMs, Lt 12, 1897, par. 24*

“And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah saith unto Elisha, Tarry here, pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went to Bethel. And the sons of the prophets that were at Bethel, came forth to Elisha, and said unto him, knowest thou that the Lord will take away thy Master from thy head today? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry here I pray thee; for the Lord hath sent me into Jericho. And [Elisha] he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.*12LtMs, Lt 12, 1897, par. 25*

“And the sons of the prophets which were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy Master from thy head today? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth and as thy soul liveth, I will not leave thee. So they two went on. And fifty men of the sons of the prophets went and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.” [*2 Kings 2:1-8.*]*12LtMs, Lt 12, 1897, par. 26*

“And it came to pass, when they were gone over, that Elijah said unto Elisha, ask what I shall do for thee, before I shall be taken

away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall so be unto you. But if not, it shall not be so. And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.^{12LtMs, Lt 12, 1897, par. 27}

“And Elisha saw it, and he cried, My father, my father, the chariots of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back and stood by the Jordan; and he took the mantle of Elijah which fell from him and smote the water, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The Spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the earth before him.” [2 Kings 2:9-15.]^{12LtMs, Lt 12, 1897, par. 28}

This lesson is for us to study carefully. We are in no case to swerve from our allegiance. No duties that God presents before us will cause us to work at cross purposes with Him. The Word of God is to be our counsellor. The word of finite man is fallible. Human, manufactured laws, that are supposed to take the place of the law of God, are not to be respected.^{12LtMs, Lt 12, 1897, par. 29}

At every place that Elisha tarried with Elijah, he was given an opportunity to separate from him. “Tarry here, I pray thee,” said Elijah: “for the Lord hath sent me to Bethel.” [Verse 2.] Thus Elisha’s faith was tried at every point. But by ploughing in the field, Elisha had learned the lesson of not allowing failure or discouragement to be entertained. He had now set his hand to the plough in another line of work, and he would not fail nor be discouraged. Every time the invitation to turn back was given, he declared, “As the Lord liveth, and as thy soul liveth, I will not leave thee.” [Verse 2.]^{12LtMs, Lt 12, 1897, par. 30}

Unknown to Elijah the revelation that he was to be translated had

been made known to his disciples in the schools of the prophets, and in particular to Elisha. He therefore kept close beside Elijah. *12LtMs, Lt 12, 1897, par. 31*

There was a school of the prophets at Gilgal and also at Bethel, Jericho and Jordan: and the sons of the prophets came out to meet Elijah and Elisha. They asked Elisha, "Knowest thou not that thy Lord will take away thy master from thy head today?" And he said, "Yea, I know it. Hold ye your peace." [*Verse 3.*] *12LtMs, Lt 12, 1897, par. 32*

Again [Elijah] said, "Tarry here, I pray thee; for the Lord hath sent me to Jericho. And Elisha said As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets who were at Jericho came to Elisha and said unto him, Knowest thou not that the Lord will take away thy master from thy head today. And he answered, Yea, I know it: hold ye your peace. Elijah said to him, Tarry I pray thee here; for the Lord hath sent me to Jordan." Again were the words repeated, "As the Lord liveth, and as thy soul liveth, I will not leave thee." [*Verses 4-6.*] *12LtMs, Lt 12, 1897, par. 33*

Elijah wished to visit these important places, the schools of the prophets, before he was parted from them. The last place at which he stopped was the Jordan, and here they were followed by fifty sons of the prophets, who wished to view the honor and exaltation of Elijah. Elijah was a type of the saints who will be translated to heaven without seeing death. *12LtMs, Lt 12, 1897, par. 34*

As they came to the Jordan, Elijah took his mantle, and wrapped it together, and smote the waters, and the waters parted, and they two went over. Elijah favored Elisha by asking him, "Ask what I will do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." [*Verses 9, 10.*] *12LtMs, Lt 12, 1897, par. 35*

"They still went on, and as they talked, behold, there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven, and Elisha saw it, and he

cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan, and he took the mantle of Elijah that fell from Him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither, and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha, and they came to meet him, and bowed themselves to the ground before him." [Verses 11-15.]*12LtMs, Lt 12, 1897, par. 36*

And from henceforth Elisha stood in the place of Elijah. He was called to the position of highest honor because he had been faithful over a few things. The question rose in Elisha's mind, Am I qualified for any such position? But he would not allow his mind to question. The greatest qualification for any man in a position of trust is to obey implicitly the Word of the Lord. Elisha might exercise his reasoning, argumentative ability on every other subject but the one that would admit of no reasoning. He was to obey the Word of the Lord at all times and in all places. The men who follow the Lord are to be firm and straightforward in following the directions that He gives. Any deviation in following the devising or planning of men who reveal that they have not a connection with God, disqualifies those who thus deviate for being depended on as trustworthy men. Elisha put his hand to the plough, and would not look back. Thus he evidenced his determination and firm reliance upon God.*12LtMs, Lt 12, 1897, par. 37*

Henceforth, <in our day,> the nations are to be in a very uncertain state. Kings and rulers will be involved in greater perplexities than they ever thought possible, and this because they are disobedient to the Word of the Lord, and work entirely contrary to His principles. The question now comes home to all who have their Bibles, Are we prepared to follow the Word of God? "He that will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.] You cannot depend upon priests, rulers, human law-makers, for as in Christ's day, they teach for doctrine the commandments of men. They know not the Scriptures nor the

power of God.*12LtMs, Lt 12, 1897, par. 38*

Manmade theories are placed above a plain “Thus saith the Lord.” But the searching of the soul has come. Are we obedient to the law of God? Will every soul look up in faith, and answer to God, as did Elisha, “As the Lord liveth, I will not leave thee”? [2 Kings 2:2.] Whatever may come—persecution, reproach, falsehood, or anything that shall arise, we will not leave the source of our strength. We <are to> be proved and tried as in a furnace. Those who endure to the end will be saved. If our religious faith is spurious, it is of no manner of value.*12LtMs, Lt 12, 1897, par. 39*

The spirit of Elijah was cheered, as by the direction of God he was permitted to see the schools of the prophets and the work that was going on in these institutions—an education that was to keep the wonderful works of God continually before them, to magnify the law and make it honorable. While idolatry was prevailing to an alarming extent, the heart of Elijah could see the word of the Lord verified—I have seven thousand that have not bowed the knee to Baal. The education was of that order that would preserve the souls of all who would be obedient to the law of God. And why should not we in these last days act in accordance with our faith? There must be not only education in books, instruction of far greater importance must be given. We must teach how to keep the way of the Lord, to do justice and judgment. We wish to arouse Seventh-day Adventists.*12LtMs, Lt 12, 1897, par. 40*

Do not drop from the mind the fact that we are a spectacle to the world, to angels, and to men. Our education must be deep and thorough in the understanding of the Scriptures. The school standard must be kept high and pure and elevated that students may prepare to meet their God. Our work now is to tell men plainly what they must do to be saved. All who feel their need of Christ may go to Him just as they are, tell Him of their necessities, ask for the broken heart, the contrite soul, and the words of God will be fulfilled, “A new heart will I give thee.” [Ezekiel 36:26.]*12LtMs, Lt 12, 1897, par. 41*

Lt 13, 1897

Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

August 27, 1897

Portions of this letter are published in *Ev 125; 4Bio 335*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren:

I must place before you ideas that I cannot withhold. Is it at this time best to let every one possible know that there is to be a camp meeting held by Seventh-day Adventists? By the putting of God into the constitution as a religious enactment, the religious liberty question and Seventh-day Adventism have been pretty thoroughly ventilated. Will it be best to call much notice to our camp meeting? Will it not rather be best to set up the tents, and then let the people know; after the meeting has commenced doing the work of advertising? In spreading the intelligence of a Seventh-day Adventist camp meeting, are we not furnishing ammunition to our foes, the priests and rulers, encouraging them to make Seventh-day Adventists their target, and by misinterpretation, falsehood, and every other method, warn the churches and keep the people away? Would we really be advancing the work, or retarding it? *12LtMs, Lt 13, 1897, par. 1*

I present this matter before you. After an interest has been created by the camp meeting, then is the time that a special work should be done in following up the interest created. The greatest secrecy is needed in some cases, lest there be created an intense opposition that will prevent the people from coming to the meeting to hear for themselves. The spies were sent out to search the land, but they were to go secretly, lest the forces of opposition should strengthen themselves against them for warfare, and make it much harder to go up and possess the land. *12LtMs, Lt 13, 1897, par. 2*

Great wisdom should be used that no unadvised move be made, and satanic agencies stirred up to oppose, before the people shall have a chance to hear and know what they are opposing. If a camp-meeting can be started, to break in upon the community unexpectedly, the opposing elements will not be aroused with an intensity moved by Satan's agencies to hold the people in error and darkness. The warning must be given, but let us give as little chance as possible for Satan to work, by moving cautiously and making no stir before. Let all the effort possible be put forth after the meeting closes. *12LtMs, Lt 13, 1897, par. 3*

I understand that the ground you happened to select at Stanmore is absolutely refused you. Try in other places. It was not a bad ground on which the camp meeting was held in Ashfield. I know it would be much better to have the camp meeting in a new locality, but if the way seems to be hedged up, you cannot do less than look at the ground where the meeting was held three years ago. The Lord will open the way, we shall see His hand guiding and directing us where to hold our camp meeting. If every other door is closed, there is Parramatta or Granville. A meeting would do almost as much good there as in the suburbs of Sydney. But the suburbs are our first choice. *12LtMs, Lt 13, 1897, par. 4*

Now in regard to the letter you sent in reference to the young man. I will take it to the school this morning and see what is the word. If they do not see light in his working through vacation, I will encourage you to send for him, and will venture to encourage him that he can have the advantages of the school. I will see that his school expenses are paid. You can, Brother Baker, send the money to get him here, and if the school does not see fit to take this responsibility, I will do it. He must have the benefits of the camp meeting, if possible. I will see Brother Haskell and Brother Hughes this morning. *12LtMs, Lt 13, 1897, par. 5*

We had counted on having Brother Baron to act in his line as builder in the erection of the church here in Cooranbong. If he should go to Sydney, we must be at the expense of sending for an experienced carpenter. There are men right around you whom you can employ, and when he can be spared from this job, he can do the work you want done, and be with you in the position he has

heretofore occupied. Brother Baron agreed to come next Monday and get to work, and we need him very much if this church is to be done in the appointed time. *12LtMs, Lt 13, 1897, par. 6*

With respect. *12LtMs, Lt 13, 1897, par. 7*

Brother Baker wrote me that he had received a letter from Elder Daniells in regard to the work to be done in advertising the camp meeting by distributing notices and *Echoes*, thus preparing the people to manifest an interest in the truth that is to be presented. At that time, Brother Baker alone was here to engage in the work. It was proposed to send others to carry the work through. But light was given me by the Lord that it was not the best plan to make a display of what we were going to do, for just as soon as our intentions were made known, our enemies would be roused to block the way. Ministers would be called into the field to resist the message of truth. Warnings from the pulpit would be given to the congregations throughout Sydney, telling them the things that the Adventists designed to do. *12LtMs, Lt 13, 1897, par. 8*

From the light given me by the Lord, I have a warning to present to our brethren. Do not wise generals keep their movements strictly secret, lest the enemy shall learn their plans, and work to counteract them. If the enemy has no knowledge of their movements, they have an advantage. *12LtMs, Lt 13, 1897, par. 9*

We are to study the field carefully, and are not to think that we must follow the same methods in every place. If we move wisely, without one tinge of boasting, without stopping to challenge the enemy, if we advance one line of truth after another, crowding in the most important and soul-testing, the Lord will take care of the result. But just as soon as men think themselves able and efficient, they will fail. They may have some knowledge and understanding of the Scriptures, but if they do not understand from whence their help cometh, they will not do as much as simple, humble laymen, who understand how to pray and believe and trust in God. *12LtMs, Lt 13, 1897, par. 10*

Wait; pitch the tents when the time for camp meeting comes. Put

them up rapidly, and then give notice of the meetings. Whatever may have been your former practice, it is not necessary to repeat it again and again in the same way. God would have new and untried methods followed. Break in upon the people. Surprise them, without going into large expense to publish to Sydney what our purpose is. Let men stand, as it were, still, while the strength of God advances. Then follow. When it is apparent that the time has come to advance in new lines and new ways, do so, if possible. *12LtMs, Lt 13, 1897, par. 11*

I have another warning to give. If any minister shall seek to draw the workers into debate or controversy on political or other questions, take no heed to his persuasions or his dares. Carry the work of God forward firmly and strongly, but as silently as possible. Let no human boasting be heard. Let no sign of self-sufficiency be made. Let it be seen that God has called us to handle sacred trusts, to preach the Word, to be diligent, earnest, and fervent. Lie low, if you would have clear views of truth and clear views of duty. Cease not to pray earnestly and humbly that God will work in you, to will and to do His good pleasure. God is willing to do much for His people, if man will not interfere by taking the work out of God's hands into His own finite hands. *12LtMs, Lt 13, 1897, par. 12*

At our yearly camp meetings there should be abundant ministerial help. Leave not one man to do all the ministering. A variety of gifts is needed. Fresh capabilities must be brought into the work. Let God vivify human agents. The Holy Spirit must work on the mind. Then the voice will be heard speaking with freshness and power. It is not the best policy to allow a constant strain to come upon one or two men. Under this strain they become physically and intellectually exhausted. They are rendered incapable of doing the work appointed them in behalf of their fellow men. *12LtMs, Lt 13, 1897, par. 13*

God calls upon men to co-operate with His power. He alone can make the Word effective and give the increase. Faith must be kept in constant exercise, that the Christian duties to be done for those who shall attend our camp meetings may be faithfully performed. Those who do the commandments of God will in every tent effort add to their 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; and 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.] *12LtMs, Lt 13, 1897, par. 14*

The Lord calls upon His servants to have faith. In the past unbelief has kept away His richest blessings. His servants have not in contrition of soul made God their entire trust. Truth in its solemn reality has not been comprehended. *12LtMs, Lt 13, 1897, par. 15*

In this great work our ministers must have a more thorough sense of their responsibility to God. This is the most powerful of all motives to spiritual advance and earnest effort. It is the efforts springing from and carried out by man that are such a hindrance that God has little room to work. Lower motives mingle with sacred responsibilities, and unsteady efforts result. *12LtMs, Lt 13, 1897, par. 16*

A selfish confinement of the work of God to finite business principles is weakening and not strengthening. The work of God is susceptible of more breadth and fulness in every respect than it has yet [had]. The self-interest that has come in has ruined the work in Battle Creek. The Lord will not bless a line of work that is prescribed to certain limits. Selfishness woven into the publishing interests and tract and missionary branches of the work is a deadly foe to its purity, excellency, and high, exalted character. *12LtMs, Lt 13, 1897, par. 17*

Ambition, if brought into the different lines of work, is a hindrance rather than a blessing. Disappointment and disgust is always the outgrowth of doing business selfishly. God’s work must never again be carried on as it has been in Battle Creek—interwoven with unjust principles. It is now like a poor, stranded bark, a leaky vessel, because men were eager to control and monopolize everything. *12LtMs, Lt 13, 1897, par. 18*

But God said, I will bring it to nought. Unholy impulses have spread wider and wider. Men have thought that if they took in everything, they could control everything, and make all a success. The

warnings of God have been cast aside as not meaning what they declared. *12LtMs, Lt 13, 1897, par. 19*

All the branches of God's work must move upon unselfish, pure, holy, elevated, and sanctified principles. Then there will be complete unity in every branch. The work will be a complete whole. God will be regarded as the great efficiency. The workers will act with a steady, harmonious balance, drawing in even lines, with steady and ever increasing force onward. *12LtMs, Lt 13, 1897, par. 20*

God will permit disappointment to come, to test and prove us. Perfection of character cannot be secured without the testing and proving of God. God makes it necessary for us to call faith into exercise, that this faith may bring the needed results. But unless our souls are constantly guarded, high-mindedness will creep in. The thought will intrude, "We will make a high record. We will exalt others," when really, it is for ourselves that we are planning to get glory. Thus self-deception comes upon us. *12LtMs, Lt 13, 1897, par. 21*

Satan is active and cruel in his devising. Let none of us talk humility and practice high-mindedness. Let us fear lest we fail of the grace of God. We need the simple faith in Christ that works by love and purifies the soul. Faith in Jesus, if it is genuine faith, always means conversion. He who has this faith gives diligence to make his calling and election sure. *12LtMs, Lt 13, 1897, par. 22*

Thursday night, at the first meeting of the camp, the large tent was crowded, and the people stood like a wall on the outside. Elder Daniells spoke with clearness and force. On Thursday night just as large a congregation gathered. We see that the Lord is at work. May He create an interest in the hearts of those that come to the meetings. *12LtMs, Lt 13, 1897, par. 23*

All seem to be interested in the meetings. One lady and then another told me that they had read my books. One lady told me that she had *Great Controversy*, and her daughter had *Patriarchs and Prophets*. She said that she had never read anything that made so

deep an impression on her mind. She mentioned several books that she had which treated on present truth. *12LtMs, Lt 13, 1897, par. 24*

On Sabbath morning Brother Haskell presented the truth in the Spirit and power of God. The tent was full. In the afternoon I spoke from *1 John 1:1-4*. The tent was again filled, and numbers stood on the outside. *12LtMs, Lt 13, 1897, par. 25*

Lt 14, 1897

Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

March 30, 1897

Portions of this letter are published in *3SM 74-75*; *4Bio 281*.

Dear Brethren:

My heart feels very sad that Brethren McCullagh and Hawkins have taken the position which they have. From the light which the Lord has been pleased to give me, I knew that unless Brother McCullagh could be enlightened by receiving the light given him of God, in regard to the influence of his wife in the home and in the church, unless she were converted heart and soul, the enemy would work through her to deceive her husband. Here is where his past usefulness has been, and his future usefulness will be, marred. I have spared them, and have been as tender of them as possible, hoping and praying that Sister McCullagh would be a transformed woman, that she would receive the warning given her of the Lord, and be a helpmeet to her husband. But she is not, and she has not brought herself into right relations with God. She is his ill-adviser. *12LtMs, Lt 14, 1897, par. 1*

The child Christabel needed altogether different management than she has had in order for the formation of a pure, modest, Christian character. But sorrow is before Brother and Sister McCullagh in the reaping of the harvest sown. *12LtMs, Lt 14, 1897, par. 2*

When the health of Brother McCullagh was so precarious in his last illness, I dared not keep silent. I had spoken upon general principles, plainly and decidedly, in accordance with the Word of God, in regard to the responsibilities resting upon parents, the home missionary work to be done, the treatment children should receive in their education and training. The atmosphere surrounding the soul of their daughter is malarious and is communicated to all the children with whom she associates. In order to save other children from being led into evil practices, I have had a duty to do,

and have done this as gently and as carefully as I knew how to do the work. I shall continue to do the same, in order that children shall not be educated by the knowledge and ways and habits of this child. Here is where the present difficulty of Brother McCullagh and his wife lies. This is no sudden movement. The enemy has been at work for a long period of time. *12LtMs, Lt 14, 1897, par. 3*

I knew that Brother and Sister McCullagh would be strongly tempted in the very direction in which they are now. I knew that a crisis would come, that they would either see the defects in their home management, or else that Satan would blind their perception, so that the sin of Eli would become their sin. *12LtMs, Lt 14, 1897, par. 4*

These things must be kept before the people, whether men will hear or refuse the warnings. I have not to study the consequences, which may be the sure result, to me. I have put myself in the hands of God. If He shall permit the enemy to do to me as he did to my Saviour, shall I complain? *12LtMs, Lt 14, 1897, par. 5*

I sincerely wish that all children were educated to possess the precious virtues possessed by Joseph. His life declares what children and youth may be under the discipline of God. The childhood and youth of Jesus is an example of that which all youth may be under the proper training and blessing of God. The inspired writing of Moses, who was moved by the Holy Spirit of God to make reference to Joseph's excellent conduct, gives the glory to God. God's presence and guardianship took Joseph in charge after he was separated from his father. And Joseph looked to the Lord as his friend and protector, and because he loved and feared the Lord, God made him a representative character. The origin of the borrowed luster which his character reflected was from God. *12LtMs, Lt 14, 1897, par. 6*

The righteousness which Joseph possessed was the righteousness of Jesus Christ. In Christ are hid all the treasures of wisdom and knowledge, as a stream is hidden in its fountain. These treasures were communicated to Joseph in the earthen vessel, and the excellency of the power was all of God. Joseph was the human agent, yet he drew his spiritual nourishment from God, and the

good seed sown in good soil sprang up, and bare much fruit. The tenderness and virtue of Joseph's character was constantly unfolding, and displaying the mind which was in Christ Jesus. That mind, full of compassion, participates in the sorrow of others. *12LtMs, Lt 14, 1897, par. 7*

The Lord would have all children mark the character of Joseph and be like Him. Yet the life of Joseph in its integrity, was not preserved from trial and grievous affliction. He wore not only the badge of a slave, but the inscription of a felon. Robbed of his liberty, his name and his character, he was, in the fear of God, strengthened to preserve his integrity. He was loaded with false charges of criminality, but the Lord's eye was upon Joseph, watching his course of action, as critically as He watched the wicked course of action followed by the sons of Eli. Each was rewarded according to his deeds, even before the whole universe of heaven. *12LtMs, Lt 14, 1897, par. 8*

None of the followers of Christ are to despond, although, for the faithful discharge of their duty they may incur the unbelief, displeasure, and disaffection of those who ought to know better. Our Redeemer was never appreciated by the very people that He, by all His labor, was trying to bless and save. He was brought into abasement by the very ones He had pitied and had compassion upon, and tried to save. He stood at the bar of an unjust judge. He was condemned by the charges of poor, deceived, deluded men, who were following their own way, but supposing themselves to be highly exalted by the false charges they brought against our Redeemer. He was misinterpreted, misstated, falsified, and was numbered among the most flagrant malefactors who beheld His agonizing death. With a voice of triumph and exultation, they cried, "Come down from the cross, and we will believe on thee. He saved others; himself he cannot save." [*Matthew 27:42.*] *12LtMs, Lt 14, 1897, par. 9*

The followers of Jesus Christ will understand, in the great crisis which is before us, what dependence can be placed upon men who have turned from the warnings and entreaties of the Spirit of God, to follow their own imaginings. It becomes every soul now to stand on the sure rock, to build for time and for eternity, and to

understand what voice they are following. Show us a sign, said the unbelieving Jews, but the Lord did not gratify their curiosity. Jesus gave them a statement, "They have Moses and the prophets. If they believe not these, neither will they believe although one rose from the dead, and should come to them with a message." [*Luke 16:29, 31.*]12LtMs, Lt 14, 1897, par. 10

I can say no more at present, but be assured, this is no more than I expected. I attempted to write out some precious things, to these brethren, but the word came, Write not; they will misinterpret and misapply whatever word you may send them. With his specious temptations, Satan is weaving his net about their feet. Brother McCullagh has been misleading, and the seed sown will produce its harvest that he will not care to garner.12LtMs, Lt 14, 1897, par. 11

The influence of his wife is not a pure, uncorrupting influence. He has had this atmosphere surrounding his soul until he is one with it, and if he fails of eternal life, the blood of his soul will be upon her garments, for she has not a living connection with God, and is not led or taught of God. She can speak very good things; she can make fair speeches, but she does not understand what a Christian experience is. I fear she will never know what her great need is. She must be born again. She needs, O so much, that transformation of character that will cause her to realize spiritual things. My heart is drawn out in a sincere pity and love for the family, I would do anything in my power to save them.12LtMs, Lt 14, 1897, par. 12

You may inquire, "What effect does this have upon you?" Sorrow only, sorrow of soul, but peace and perfect rest and trust in Jesus. To vindicate myself, my position, or my mission, I would not utter ten words. I would not seek to give evidence of my work. "By their fruits ye shall know them." [*Matthew 7:20.*]12LtMs, Lt 14, 1897, par. 13

We have never made meat eating a test of fellowship, never; but when the Lord presents before us the evil of eating the flesh of dead animals that are corrupted with disease—scrofula, cancer, tumors and these pulmonary diseases, it becomes every one who knows these things to speak decidedly against subsisting on such a

diet. When, as in the case of Collins, who makes meat his principle article of food, the sure result is presented, and its effect upon the man, who is full of animal passions and lustful practices, then I shall speak. When, in the case of Brother McCullagh, the sure result of a meat eating diet is that it wars against the health and his life, I shall bear testimony. But he is unfortunate, for his wife is constantly leading away from health principles, which are so essential for him and for every member of his family. It is not merely meat eating; but the food that is daily prepared for the table is not of the best quality for his health and life. *12LtMs, Lt 14, 1897, par. 14*

Here I must stop. *12LtMs, Lt 14, 1897, par. 15*

Lt 15, 1897

Wessels, Peter

Sunnyside, Cooranbong, New South Wales, Australia

February 8, 1897

Previously unpublished.

Dear Brother:

I feel a deep interest that you shall abide the day of God. [Read] *Revelation 20:15*. Your greatest sorrow has not been because you have had a true sense of your sins, but you have been very much annoyed because the sin has caused you much humiliation because it was known. If there is nothing which you have done that is so wrong, why should you feel so greatly annoyed to have this matter revealed. The aggravated character of your sin you have not realized, and felt a real sorrow and disgust of your own course of action. My brother, in your present state of mind, with your present conceptions of this matter, when placed in similar circumstances as you have been, temptations would come to you, and habit and practice would lead you to pursue the same course of action if you thought it would not be made known to others. But if no eye could see or know of these polluting actions, which you have taken so much pleasure in, you would continue their practice because you have no true conception of their results. *12LtMs, Lt 15, 1897, par. 1*

I hope you will not feel as did Cain against Abel. Because your brethren know these things, they cannot but feel that you are not a safe man to be entrusted with the flock of God and they take the responsibility of giving you credentials as a safe teacher. You have led souls astray. One soul is precious in the sight of God, and you have created temptations for them which they have not power to resist. *12LtMs, Lt 15, 1897, par. 2*

You have created a condition of thoughts, an appetite for practicing shameful things, which the Lord abominates. A compassionate Saviour will forgive your course of action if you humble your heart in contrition before God, and hang your helpless soul upon Jesus

Christ. He alone can save you from the result of your own educating practice. Please read *1 John 1:5*. Read the entire chapter. *12LtMs, Lt 15, 1897, par. 3*

Now, your mind is not at rest. Your impulsive character will under temptation say and do strange things. You will be tempted to make rash moves which will cause the loss of your own soul and endanger the souls of others. But you are not at present the man that can be entrusted with the sacred responsibilities as a minister of God, a shepherd of the flock. I cannot express to you how earnest I feel for you. I see your peril. You are represented to me as a man standing on the very brink of a precipice, tempted to throw yourself over. Go back, go back! Cut off not the last hope for yourself of that life which will, if you are a faithful overcomer, measure with the life of God. Your soul costs too much to be rashly thrown away. *12LtMs, Lt 15, 1897, par. 4*

If you humble your heart before God, He will pardon your transgression and forgive your sins. You may make it necessary by your own course of action for explanations to be made. But if you will move guardedly it is not essential that these matters shall become extended, but your wife should know. She is the one that could help you. But I beg of you for Christ's sake to not imperil your soul. When you see yourself in your true light, you will seek earnestly for a transformation of character. *12LtMs, Lt 15, 1897, par. 5*

I was reading in the night season, from the Word of God to you. You seemed to be very restless, and I was trying to quiet your mind. I said to you, Peter Wessels, Whosoever abideth in Him, sinneth not; whosoever sinneth hath not seen Him neither knoweth Him. If you really knew God and Jesus Christ by an experimental knowledge, you would never have done the things which you have done. Your course in these things have polluted the minds and bodies of inexperienced youth. Could you only see these things as they are, but you do not sense them yet. *12LtMs, Lt 15, 1897, par. 6*

What can be worse than the crime of educating young girls in the habits of desecrating and polluting their bodies by exposing them to the view and the touch of man, and that man an ordained minister?

Cannot you see that you have enfeebled and confused your moral conceptions of right and wrong, so that you would be in constant temptation to practice the same sin? These things in the sight of God are as grievous a crime as adultery. You will make your sin tenfold greater by giving the impression that you are not treated with proper respect. This matter has been laid open before me, and I laid it open before you, and asked you to consider this matter of greater consequence than you have hitherto done.¹²*LtMs, Lt 15, 1897, par. 7*

I want you to read and heed the instruction God has given you. I want you to consider it a great mercy and kindness of God to open these matters to your mind, that you should break off your sins by repentance and thorough reformation. Do not, I beseech of you, leave the impression upon your mother's mind that your brethren have misused you and have treated you ill because they withheld credentials from you. You need to see that you have entered into a series of temptations which have become a strong infatuation, and if you will only humble your heart before God, and never cease until you know that the transformation of character has taken place in you, then you may have an experience [so] that you are better prepared to teach the truth to others than you ever have been.¹²*LtMs, Lt 15, 1897, par. 8*

You have a God-fearing wife. You have very nice children. God loves the family, and He wants to save you as a family. I know your brethren would help you if they could. They must be true and faithful sentinels for God. They must do judgment and justice mingled with mercy. But it is their work to keep the danger signal uplifted against any influence that shall, through you or any other man, lead a soul into sin by polluting their own body and thus defiling the temple of God, that He has made, by the sight or touch of man.¹²*LtMs, Lt 15, 1897, par. 9*

Lt 16, 1897

Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

June 11, 1897

Portions of this letter are published in *1BC 1086-1087; CTr 36*.
+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:

For weeks I have been in an exhausted condition day and night. I did not realize that I was carrying so heavy a burden of responsibility; but as soon as Brother and Sister Haskell came in to do their work, I found myself in a nervous state of exhaustion. Anything that required thought distracted my brain. Since coming upon this ground it has been one continual strain, because there were those who were interested only so far as concerned themselves. They carried no burden except that terrible load of criticizing and accusing. I was obliged to brace up, and brace up, and stand true to Bible principle. *12LtMs, Lt 16, 1897, par. 1*

Those who were on the ground, and could have helped us, put their influence in the scale to counterwork that which God had given me especially to do. Those whose experience ought to have been clear and helpful and true, the Lord revealed to me were not to be trusted. They had not their eyes anointed with the spiritual eyesalve to discern that they were working largely on Satan’s side of the question. Those who carried the heaviest load were made the subjects of constant criticism; and those who carry any burden at all, were placed in severest trial because they did not shape themselves to favor this or that or the other individual in their several wishes. *12LtMs, Lt 16, 1897, par. 2*

To remove all occasion of criticism from these varied minds, I was instructed, was the very worst thing we could do in the treatment of those who came upon the ground. The discipline that God requires

is pure. Uncontaminated principles are to be brought into everything in their association one with another. I was shown that every one was on trial and test from their very first connection with the interests on this ground. God saw that every one who should have any connection with His work must be proved and tried. He knew that inexperienced men and women would come in to settle on the land whose influence would not be of a right character, and who would introduce their own individual harmful habits and methods, that would place a mold on the work at the very beginning that would be contrary to the Word of the living God, and that would turn His favor away from us. *12LtMs, Lt 16, 1897, par. 3*

The work of having these things out away from the school interests has been as hard a <task> as I ever undertook, because men and women were here who claimed to be Christians, but whose entire life and experience was of that character that in no case should find standing room on this ground. They have evidenced that they were under the temptations of Satan. While we could not possibly shield them from temptation, the Lord would have shielded them if they had had any sense of their need of correcting the habits of long years standing in their experience. But all the light that came to them in the principles kept before them had no weight when it was brought to bear on their own individual defects in methods and principles. *12LtMs, Lt 16, 1897, par. 4*

The Lord was constantly instructing me that we should carefully and strictly avoid harmonizing with their ideas and course of action. A straightforward course must be pursued. Special efforts must not be made to remove the cause of their temptations and disaffection, for the very object in locating the school on these grounds was not to concede to the varied experiences that have been brought in and composed the religious life and character of these individuals. These must be cut away from them, or they had far better choose some other place than these grounds for their home. And God will work with our efforts in giving correct principles, line upon line, and precept upon precept, as revealed in His Word, in correcting the wrong through the light given in the testimonies during the last fifty years; in making manifest that which God would approve and that which He would condemn. *12LtMs, Lt 16, 1897, par. 5*

If the light which the Lord Jesus has given, sowing the world with truth in correct principles of action, were heeded, there would be provided for all who should locate on this ground an order of things that would be just what God could approve, and which would stand the stress and strain of all the liabilities that would occur; and His people [would] not become corrupted. The battles which each one must meet in the enemy's workings would not pervert the subjects into apostasy or rebellion, but would make them staunch and brave and reliable representatives of Bible truth, which is the foundation principle in the education of youth for this time, for we are on the eve of tremendous changes. Crises are right upon us.*12LtMs, Lt 16, 1897, par. 6*

In the working of God's people, there are always times of test and of trial, and God does not design that we shall shield men and women and youth from the liabilities that test the character. God will reveal His workings, and will supply His attributes to the humble men who are seeking Him. Satan also will reveal his workings, and will supply every soul he tempts with his attributes, his evil surmisings, his evil speaking and accusing of the brethren. From this condition of things, the Lord cannot possibly shield those who place themselves on the enemy's side, for God does not compel the human mind. He gives His bright beams of light as a lamp to lead and guide all who will walk in the rays reflected from Him. That lamp, His Word, is a light unto our feet. But if men disregard the path lighted by the heavenly beams, and choose a path suited to their own natural hearts, they will stumble on in darkness, not knowing where they stumble or why. They will accuse and hate the very ones who make straight paths for their feet.*12LtMs, Lt 16, 1897, par. 7*

The history of Cain and Abel will be repeated. Cain insisted in carrying out his own plans in his offering to the Lord. Abel was steadfast in carrying out the directions of the Lord. He would not be converted to Cain's way. Although the offering of Cain was a very acceptable one, that which made that offering required at all, the blood of the slain lamb, was left out. There could be no harmony between the two brothers, and contention must come. Abel could not concede to Cain without being guilty of disobedience to the special commands of God.*12LtMs, Lt 16, 1897, par. 8*

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and his offering he had not respect. And Cain was very wroth and his countenance fell.” [*Genesis 4:3-5.*] The Lord preferred the offering of Abel because it was correct. His offering was of value because it prefigured the redemption plan of God in the costly offering of His only begotten Son as the hope and salvation of the fallen race.*12LtMs, Lt 16, 1897, par. 9*

When God accepted the offering of Abel, and gave no sign that He recognized the offering of Cain, because it left out the true figure, the representation of the world’s Redeemer, Cain was very angry. But the Lord did not give up His way and will to conciliate Cain. He reasoned with him: “Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” [*Verses 6-8.*]*12LtMs, Lt 16, 1897, par. 10*

This same spirit has been acted over on this ground.*12LtMs, Lt 16, 1897, par. 11*

The Lord passed by Saul the chosen king of Israel, because, as king of Israel, he did not follow the requirements of God, but chose his own ideas and his own methods. Standing at the head as he did, he could mislead Israel from following the Lord.*12LtMs, Lt 16, 1897, par. 12*

The discarding of King Saul and the choosing of David in his stead made a condition of things wholly unpleasant for the one chosen in Saul’s stead. David could not be anointed in Saul’s stead without experiencing his jealousy. And what a time of it David had! Yet all this he was compelled to bear because of a disobedient king who refused to keep the way of the Lord, and hearken to His voice. It was a very sad time for Saul, Samuel, and David, all because one man was venturing to follow his own hereditary and cultivated

tendencies. *12LtMs, Lt 16, 1897, par. 13*

The Lord had blessed Saul, chosen and converted him, and he was made head over Israel. He had God as his teacher through Samuel the prophet, but he would not harken to the voice. He revealed himself to be an unsafe leader for Israel, because he would follow his own way in the place of doing God's way and God's will. Saul had had all the promise that Cain had had. The words of God to Cain were applicable to him. God had declared; "If thou doest well, shalt thou not be accepted; and if thou doest not well, sin lieth at the door." [*Verse 7.*] Cain would not come to God's plans, and he killed his brother because he did not take his side of the controversy against God. Saul also justified his acts of disobedience when reproved through Samuel. *12LtMs, Lt 16, 1897, par. 14*

"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? ... And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace-offerings; seven days shall thou tarry, till I come to thee, and shew thee what thou shalt do. *12LtMs, Lt 16, 1897, par. 15*

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day, And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, that when all that knew him before time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come to the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place." [*1 Samuel 10:1, 6-13.*] *12LtMs, Lt 16, 1897, par. 16*

God gave Saul another heart. His spirit came upon him, and he prophesied. Thus with a new heart, under the molding of the Spirit of God, he entered into the responsible position of king of Israel. After the Lord gave Saul the signal victory over the Ammonites, “the people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel.” [1 Samuel 11:12, 13.]*12LtMs, Lt 16, 1897, par. 17*

In this decision Saul evidenced that he had a changed heart. His own natural temperament was transformed by the power of God, who had laid these responsibilities upon him. And Saul was not left to battle alone with his old natural tendencies. Through his servant God had declared, “The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man. And let it be, when these signs are come to thee, that thou do as occasion serve thee; for God is with thee.” [1 Samuel 10:6, 7.]*12LtMs, Lt 16, 1897, par. 18*

“And Samuel called the people together unto the Lord at Mizpeh; and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; and ye have this day rejected your God, who himself saved you out of your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord in your tribes, and by your thousands.” [Verses 17-19.] We see that here the Hebrews made a great mistake in setting up their own way against God’s way. The way of the nations under kingly rule and their display had attractions for the nation that God had chosen and wrought amongst by His own infinite power.*12LtMs, Lt 16, 1897, par. 19*

Samuel had obeyed the word of the Lord and had granted the people their request for a king. The *12th chapter of 1st Samuel* gives the record of their sin in turning from God’s rule to the customs of heathen nations and kingly authority. And now the servant of God said, “When ye saw that Nahash, the king of the children of Ammon came against you, ye said unto me, Nay; but a

king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you.” [Verses 12, 13.]*12LtMs, Lt 16, 1897, par. 20*

But the Lord did not abandon His people. He did not leave them to their own devices. He still makes conditions with them. He leaves them not in any deception in regard to their course of action. “If ye will fear the Lord,” He says, “and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.” [Verses 14, 15.]*12LtMs, Lt 16, 1897, par. 21*

God then gave the children of Israel an evidence from heaven that they should not think it a light matter that they had rejected the administration of God, and chosen human authority in the place of the divine: “Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.” [Verses 16-19.]*12LtMs, Lt 16, 1897, par. 22*

The Lord was working for the good of the people and for His own glory in permitting the nation for whom He had done great and wonderful things to have the thing which they had determined upon. But He did not utterly forsake them. They could have turned to the Lord, every man in the nation, if they had humbled their hearts and repented. But they failed to show contrition. They did not go back from their wicked course in choosing a king and rejecting God’s rule.*12LtMs, Lt 16, 1897, par. 23*

After the displeasure of God had been revealed to them, and the

people had acknowledged their sin, Samuel encourages them. “And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name’s sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.” [Verses 20-25.]^{12LtMs, Lt 16, 1897, par. 24}

The Lord gave Israel a sore trial. He permitted them to be brought into straight places. “And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and sixty thousand horsemen, and people as the sand on the sea shore for multitude; and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, ... and the people were scattered from him.” [1 Samuel 13:5-8.]^{12LtMs, Lt 16, 1897, par. 25}

Samuel had given directions to Saul: “And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.” [1 Samuel 10:8.] “And Saul tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.” [1 Samuel 13:8.] Here was the test for Saul.^{12LtMs, Lt 16, 1897, par. 26}

Appearances were discouraging, and Saul looked at these outward appearances. In the place of looking to God, trusting in Him, and waiting for Samuel to appear, he became impatient, and took upon

himself responsibilities which the Lord had not laid upon him. He attempted to do a work which he could not perform acceptably to God.*12LtMs, Lt 16, 1897, par. 27*

“And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass that as soon as he had made an end of offering the burnt offering, behold Samuel came; and Saul went out to meet him, that he might salute him.*12LtMs, Lt 16, 1897, par. 28*

“And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore; and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.” [Verses 9-14.] Saul was tested by circumstances, but he did not bear the test. He showed just what he would do under pressure of circumstances.*12LtMs, Lt 16, 1897, par. 29*

It was God's design in the detention of Samuel that the heart of Saul should be revealed, that others might know what he would do in an emergency. If he would under all circumstances obey the orders given him from one who in all things received his orders from heaven, the head of the nation could then be trusted. All who are in positions of responsibility must follow implicitly the counsels of God. It was a trying place for Saul; but he had not obeyed orders and waited for Samuel. He did not feel that it would make a difference who should approach God and in what way. Saul was tried, and full of energy and self-complacency, he put himself forward into sacred office, for which he was not appointed. If Saul would pursue such a course in an emergency, the people would follow his example, and thus no distinction would be made between the sacred and the

common. By his example he left it open for the men of war to assume the priesthood on any occasion or in any emergency. *12LtMs, Lt 16, 1897, par. 30*

The Lord has His appointed agencies, and if these are not discerned and respected by those who are connected with His work, if they feel free to place themselves in a position of disregard for God's requirements, they must not be kept in positions of <responsibility.> They would neither listen to counsel, or to the commands of God through His appointed agencies. They would, like Saul, rush into a work that was never appointed them, and the mistakes they would make in following their human judgment would place the Israel of God where He could not reveal Himself to them, because the sacred things would become mingled with the common. *12LtMs, Lt 16, 1897, par. 31*

When the Lord exalted Saul to be king of Israel, he was not invested with the sacred office of priesthood. But as he sees the people terrified at the immense armies of the enemy; as he sees them fleeing to the caves, and hiding among the thickets and rocks, climbing to the tops of mountains and down into the pits, he took upon him this office. While his army were scattering from him everywhere, his ardor was not abated; he trusted to his own strength. "Some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him tremblingly." [*Verse 7.*] The people realized their sin in choosing a king, and they dared not put their confidence in him, as they had trusted <formerly> in the Lord as their Ruler and Authority. The new king was not God, and they were learning the meaning of defeat, even before the battle had been entered upon. *12LtMs, Lt 16, 1897, par. 32*

This was Saul's time to act his faith, to show respect to the special directions given. A few hours of waiting was the test which the Lord gave Saul. Then the Lord saw the situation of Israel; He saw the distrust and fear of Saul; but Saul did not bow his knees and heart before God, and trust in the Lord God of Israel. In the place of becoming humble and self-distrustful, he grew passionate and presumptuous. [Samuel] was on the ground within the seven days, but in the very last moments of that time Saul knowingly

transgressed, by assuming the office of priest because he was king in Israel. He could have offered humble prayer to God without the sacrifice, for the Lord will accept even the silent petitions of a burdened heart. But Saul revealed his impatience. He did not manifest the faith of Gideon and the Hebrew generals whom God had appointed. *12LtMs, Lt 16, 1897, par. 33*

Saul could have made his supplication to God with his whole heart; but instead of this, he forced himself into the priesthood. And Samuel declared, “Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.” [*Verses 13, 14.*] *12LtMs, Lt 16, 1897, par. 34*

After this severe rebuke, Samuel left Saul to pursue his own way and follow his own impulses. And Saul found that the work left for him to do had been left undone. He had not done his part as a kingly general over armies; and when the crisis came, there was no smith found throughout all the land of Israel. The Philistines had been wiser than the Hebrews, and had worked diligently to prevent the Hebrews from obtaining an education in preparing their swords and spears. *12LtMs, Lt 16, 1897, par. 35*

The Hebrews had depended upon the facilities of the Philistines to prepare their instruments of war. “So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.” [*Verse 22.*] Thus Saul was left without any special direction from the Lord because of his presumption; and he knew not what to do. He looked at the immense army of the Philistines; but he trusted in his own skill and aptitude—for he had but a small army and this was incomplete and disorderly, many of them hiding away for fear and terror. *12LtMs, Lt 16, 1897, par. 36*

But the Lord saw in Jonathan a man of pure integrity, one to whom

He could draw nigh, and upon whose heart He could move.*12LtMs, Lt 16, 1897, par. 37*

“Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines’ garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people which were with him were about six hundred men. ...*12LtMs, Lt 16, 1897, par. 38*

“And Jonathan said to the young man which bare his armor, Come, and let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint with the Lord to save by many or by few. And his armorbearer said unto him, Do all that is in thine heart; turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over to these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to thee; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up; for the Lord hath delivered them into our hand; and this shall be a sign unto us.” [*1 Samuel 14:1, 2, 6-10.*] Here was a man who put the Lord first.*12LtMs, Lt 16, 1897, par. 39*

“And both of them discovered themselves unto the garrison of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armorbearer and said, Come up to us and we will show you a thing. And Jonathan said unto his armorbearer, Come up after me; for the Lord hath delivered them into the hands of Israel.” [*Verses 11, 12.*] Here we have an evidence that the enemy knew the weakness of the armies of Israel, and of their hiding in the holes and the secret places; and they taunted them and mocked them for their cowardice.*12LtMs, Lt 16, 1897, par. 40*

“And Jonathan climbed up on his hands and on his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew after him. And that first slaughter, which Jonathan and his armorbearer made, was about twenty men, within as it were

an acre of land which a yoke of oxen might plow.” [Verses 13, 14.]*12LtMs, Lt 16, 1897, par. 41*

[Jonathan] and his armorbearer had asked a sign of the Lord, and the challenge had come, the sign was given. These two men placed their hope in God and went forward. But they had hard climbing to do to reach the spot. They climbed up on their hands and upon their feet, Jonathan saying at every step, “The Lord hath delivered them into the hand of Israel.” [Verse 12.]*12LtMs, Lt 16, 1897, par. 42*

This was no easy passage for the brave adventurers. The top of the precipice was encamped with Philistines; the two camps were in sight of each other; but up the steep sides of this rocky eminence, Jonathan and his armorbearer ventured, using hands and feet in their climb. To outward appearance, this adventure seemed rash, and contrary to all military rules; but the Lord had moved upon these men, and Jonathan went forward, saying at each step, “It may be that the Lord will work for us.” [Verse 6.]*12LtMs, Lt 16, 1897, par. 43*

These two men evidenced that they were moving under the influence and command of a higher than human general. The action of Jonathan was not done in human rashness; he depended not on what they could themselves do; he was an instrument that God used in behalf of his people Israel. They made their plans, and rested the cause in the hands of God. If the armies of the Philistines recognize them and challenge them, they will advance. If they say come, then we will go forward. This was their sign, and the angels of the Lord prospered.*12LtMs, Lt 16, 1897, par. 44*

It would have been an easy matter for the Philistines to kill these two brave, daring men. But it did not enter into their minds that these two solitary men had come with any intent of hostility. They were regarded as deserters. They were therefore permitted to come without any harm. The wondering men above were looking on, too surprised to gather in their possible object. “And they fell before Jonathan; and his armorbearer slew after him. And that first slaughter which Jonathan and his armorbearer made, was about twenty men, within as it were an acre of land, which a yoke of oxen might plow.” [Verses 13, 14.]*12LtMs, Lt 16, 1897, par. 45*

This daring work sent a panic throughout the camp. There lay the dead bodies of twenty men, and to their sight there seemed hundreds of men before them prepared for warfare. Who was it that was upon the ground to work with these two men? It was the armies of heaven; “and there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.” The armies of heaven were revealed to the opposing host of the Philistines. “And the watchmen of Saul in Gibeah looked; and behold, the multitude melted away, and they went on beating down one another.” [*Verses 15, 16.*] *12LtMs, Lt 16, 1897, par. 46*

Saul had been sitting in discontent and fear and trembling with his six hundred men under the pomegranate tree. Now he said to the people that were with him, “Number, now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armorbearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.” He began to think that the time had come for him to do something. “And Saul with all the people that were with him assembled themselves, and they came to the battle: and, behold, every man’s sword was against his fellow, and there was a very great discomfiture.” [*Verses 17-20.*] When they came to the place of conflict, lo, they saw the men in the Philistine army fighting one another, and not discerning that they were fighting their own army; and there was a very great battle. *12LtMs, Lt 16, 1897, par. 47*

And now see the result: “Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise also all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in battle. So the Lord saved Israel that day.” [*Verses 21-23.*] *12LtMs, Lt 16, 1897, par. 48*

Now Saul, who had been sitting under the pomegranate tree,

became very zealous, and made a law, saying, “Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.” [Verse 24.] Jonathan and his armorbearer, who had through God wrought deliverance for Israel—for they were in stern conflict and hand to hand battle—became weak through hunger. This rash oath of Saul’s was a human invention. It was not inspired of God, and God was displeased by it, for the people were weary and faint with hunger. *12LtMs, Lt 16, 1897, par. 49*

“And all they of the land came to a wood; and there was honey upon the ground.” This was the provision of God. He designed that the armies of Israel should partake of the food thus provided, and receive strength. But Saul, who was not under the direction of God, had interposed his rash oath, saying, “Cursed be the man that eateth any food till evening, that I may be avenged upon mine enemies.” “And when the people were come into the wood, the honey dropped; but no man put his hand to his mouth; for the people feared the oath. *12LtMs, Lt 16, 1897, par. 50*

“But Jonathan heard not when his father charged the people with the oath: therefore he put forth the end of the rod that was in his hand, and dipped it in an honey comb, and put his hand to his mouth, and his eyes were enlightened.” His whole system was strengthened to do the work before him. “Then answered one of the people and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day, And the people were faint. Then said Jonathan, My father hath troubled the land: see, I pray thee, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely today of the spoil of the enemy which they found? For had there not been now a much greater slaughter among the Philistines?” [Verses 24-30.] *12LtMs, Lt 16, 1897, par. 51*

Another test was prepared for Saul after this first lesson. The Lord’s time had come to punish the Amalekites, and Samuel brought Saul the message that Amalek was to be utterly destroyed. God gave commandment unto Saul: “Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” [1

Samuel 15:3.] But Saul did not do the work which the Lord had given him to do. He brought in his own human judgments against God's commandments. "And Saul gathered the people together and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.*12LtMs, Lt 16, 1897, par. 52*

"And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you from among them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over again at Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good; and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." [Verses 4-9.]*12LtMs, Lt 16, 1897, par. 53*

What a position was [Saul] in. He had the message from God. And God was watching his course to see if he could be trusted with his work as king of Israel. But God said to Samuel, "It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments." [Verse 11.] Saul had had a change of heart; he had been converted to God; but he did not trust the Lord under difficulty.*12LtMs, Lt 16, 1897, par. 54*

This message from God grieved the prophet, and he cried unto the Lord all night. He saw that the people were to have their trial very soon after coming under the rule of a king like other nations around them. Samuel had concluded that because of Saul's stature and beauty of countenance, he would be greatly in favor; but the displeasure of the Lord was kindled against Saul because of his lack of keen perception to distinguish sacred and holy things, to discern that the requirements of God are supreme, and in trial to show that he did not properly estimate the word given through God's faithful servant.*12LtMs, Lt 16, 1897, par. 55*

Lt 17, 1897

NA

“Sunnyside,” Cooranbong, New South Wales, Australia

April 7, 1897

Portions of this letter are published in *ChL 64*.

Dear _____:

I am wakened at twelve o'clock p.m. In the night season I was conversing with you, and quite a number of others came in and listened to what I had to say.¹²*LtMs, Lt 17, 1897, par. 1*

We should not be discouraged if things of a trying nature arise. Do not let your passion rise. Control yourself. When things occur which seem unexplainable, which do not appear to be in harmony with the great Counsel Book, do not allow your own peace to be spoiled. Remember that there is a Witness, a heavenly messenger, by your side, who is your shield, your fortress. Into it you can run, and be safe. But a word of retaliation will destroy your peace and your confidence in God. Who then is injured? Yourself. Who is grieved and wounded? The Holy Spirit of God.¹²*LtMs, Lt 17, 1897, par. 2*

On every occasion be armed and equipped with “It is written.” God is your armor, on the right hand, and on the left. A flood of hasty words may seek for expression, but say, “No; no. I will not place my feet on Satan’s ground. I will not sacrifice my peace and honor as a child of God. I will keep in the only safe path, close beside Jesus, who has done so much for me. He was tempted, but not overcome. I will follow the example He has left me.” When tempted by the enemy, Christ used the only weapon whereby He could conquer —“It is written.” These words were inspired by the Spirit of God.¹²*LtMs, Lt 17, 1897, par. 3*

Till the place that the Lord would have you fill is assigned you, do your duty where you are, and know that under a special director you are doing God’s service. You are not serving men, but your Lord and Master. The Holy Watcher hears every word you utter, and

marks your every action. He weighs the Spirit that prompts the utterances and actions. *12LtMs, Lt 17, 1897, par. 4*

You are fighting for an immortal crown, and those who strive for this crown must fight lawfully. Many who might ride victoriously into the harbor will make shipwreck of the faith. But looking unto Jesus, the Author and Finisher of your faith, you may say as did Peter, when the Lord asked His disciples, "Will ye also go away?" "Lord, to whom shall we go; thou hast the words of eternal life." [*John 6:67, 68.*]*12LtMs, Lt 17, 1897, par. 5*

Many of those who had been following Christ apostatized almost immediately after the miracle of the loaves. Why did they do this? "Ye seek me," said the One who knows all things, "not because ye saw the miracles, but because ye did eat of the loaves, and were filled." [*Verse 26.*] Christ made the miracle of the loaves the occasion of His wonderful sermon on the bread of life. The result was that many, when they heard the conditions of eternal life and entrance into the kingdom of God, "went back, and walked no more with him." [*Verse 66.*] They came only for the temporal advantages they could obtain. *12LtMs, Lt 17, 1897, par. 6*

Be not surprised if great changes are made. Do not wonder if the men who have felt themselves capable of handling the consciences of their fellow men, and of controlling the minds and talents God has given them, should go back and walk no more with those who believe the truth. The truth makes too great a demand upon them. When they see that they must die to self, and practice the principles of self-denial, they are displeased because they cannot gratify their ambitious desire to rule other men. Their true characters will appear. Some will make total shipwreck of the faith. "They went out from us, but they were not of us," said John, and so it will be again. [*1 John 2:19.*]*12LtMs, Lt 17, 1897, par. 7*

Hold fast to the truth, the precious, sanctifying truth. You are then in the best of company, and the very highest intelligences are beholding your course of action. You are a spectacle to the world, to angels, and to men. Under provocation, your work is to hold the faith and a good conscience, "Which some having put away, concerning faith have made shipwreck." [*1 Timothy 1:19.*]*12LtMs, Lt*

Know that in times of trial you have a helper who will enable you to keep your words choice and your attitude circumspect. I will give you a Bible recipe: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf. For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls unto him in well doing, as unto a faithful Creator." [1 Peter 4:12-19.] *12LtMs, Lt 17, 1897, par. 9*

There are those who profess to be sincere Christians, but who, when they see a soul that has repented of his sin, and is struggling heavenward, will do a work similar to that of Satan, which we read of in the *third chapter of Zechariah*. Here Joshua represents God's people, and the angel of the Lord is Jesus Christ, our Redeemer. Christ is about to bestow special favors upon His repentant people. But Satan is not in harmony with Joshua. He had been fighting against him continually, and now he brings before Christ the past wrong course of the people, which he tempted them to pursue. With his opposing argument he stands at the right hand of the Redeemer, ready to resist the work that Christ is about to do—to pardon and not to condemn the souls that had come to Him for forgiveness. *12LtMs, Lt 17, 1897, par. 10*

How does Christ answer the pretendedly pious angel, who is an apostate, and the originator of sin? "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." [Verses 2, 3.] Christ, the Restorer, said in the hearing of the destroyer, to the angel that stood before him, "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." *12LtMs, Lt 17, 1897, par. 11*

"And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my court, and I will give thee places to walk among these that stand by. Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH." [Verses 4-8.] *12LtMs, Lt 17, 1897, par. 12*

What is the language of those who stand before God forgiven? "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. As the bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." [Isaiah 61:10, 11.] Here nature is opened before us as an object lesson, from which we are to learn. *12LtMs, Lt 17, 1897, par. 13*

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name; thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Isaiah 62:1-3.] Therefore I say unto you, Although you may be sorely tempted by the accusations of those who are helping the enemy in his work of discouraging and disheartening, look to the Word, "It is written," and

hold fast your confidence in God.¹²*LtMs, Lt 17, 1897, par. 14*

Comfort your heart with these words: “Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. ... I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest me the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye.” [*Psalm 32:1, 2, 5-8.*]¹²*LtMs, Lt 17, 1897, par. 15*

I ask you if these words are not as a granite wall, to encompass you. Do not be thrown off your balance by the methods and plans of finite men, who would aid the enemy to clothe you with the filthy garments of your past life, presenting to you in the worst light your past sins, that they may place you at their footstool, and who, if they could, would place you under the rebuke of God. But the Lord has given you consolation. “Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about.” [*Verse 10.*]¹²*LtMs, Lt 17, 1897, par. 16*

Be not in any way dismayed, for man is not to be your judge. Praise God, all judgment is committed to One who has borne our sins in His own body on the tree. Every man should be exceedingly thankful that God has excused him from climbing on the judgment seat and punishing his brethren as he thinks they should be punished for their past transgressions.¹²*LtMs, Lt 17, 1897, par. 17*

Let not any man yoke up with Satan, and do his work by accusing his brethren. Those who name the name of Christ are to depart from all iniquity. They are to reach out their hands and grasp firmly the hands of their brethren. If those who are so ready to accuse their brethren would think of their own mistakes and covetousness, which is idolatry, they would humble their hearts before God.¹²*LtMs, Lt 17, 1897, par. 18*

“Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.” [Verse 11.] “The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. ... Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee.” [Psalm 33:10-12, 18-22.] *12LtMs, Lt 17, 1897, par. 19*

There is hope for the erring. God would have us trust in Him, and walk in faith and righteousness before Him. “The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.” [Psalm 34:18.] “Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon.” [Isaiah 55:6, 7.] *12LtMs, Lt 17, 1897, par. 20*

God only can read the motives which prompt to action. Then why should man seek to fill this situation? Why should he say to one, “Sit thou at my right hand,” and to another, whom he does not favor, or who does not sanction his plans and ideas, “Sit thou at my footstool”? This is the work of men who are not worked by the Holy Spirit, who have taken to themselves the privilege of excusing their own sins, and condemning others. To all such God says, “Take heed how you put forth your finger, and speak words of vanity against those whom the Spirit of God has not destroyed, but restored and pardoned.” *12LtMs, Lt 17, 1897, par. 21*

My spirit is stirred within me when those who should humble themselves before God exalt themselves and pass judgment upon the transgressions of their fellow men, when these transgressions have been repented of, and in those whom they condemn the prayer has been fulfilled, “A new heart will I give thee.” [Ezekiel 36:26.] What would these Pharisaical ones say were the curtain

rolled back, and they could see God and the holy angels rejoicing with singing over those whom they condemned? “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.” [*Matthew 18:10.*] *12LtMs, Lt 17, 1897, par. 22*

Lt 18, 1897

Those in Responsible Positions in our Publishing Houses

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1897

Portions of this letter are published in *PM 215, 217*.

To Those in Responsible Positions in our Publishing Houses:

I am troubled in regard to the use of pictures in our publications. Some of our papers seem bent on using them in season and out of season. Some of the cuts used are very inferior, and but poorly illustrate the subjects represented. I hope our publications will not come to represent a comic almanac. *12LtMs, Lt 18, 1897, par. 1*

On one point I wish to speak decidedly: that is in regard to using in the papers the cuts from my books. Who has given the publishing houses permission to do this? Such use makes the pictures so common that it hurts the book. Is this right? Let it be understood that hereafter the cuts from my books are not to be used in the papers. *12LtMs, Lt 18, 1897, par. 2*

There should be greater care in the choice of subjects for illustrations. Cuts of auto de fe, Catholic pictures of persecution and burning, should be kept out of our publications. It is enough to read of these wicked deeds, without trying to bring them, in all their terrible details before the eyes. When I was a child, Fox's *Book of Martyrs* was given me to read. I saw the pictures representing various horrible acts of cruelty. I could scarcely eat or sleep. Day and night I was passing through the horrors, identifying myself with the suffering ones. I almost lost confidence in God because He allowed such things. It was a long time before I could overcome the impression made on my mind. Whenever the *Book of Martyrs*, or any other book of like illustrations, finds its way into my library, I hide it, that no child may be caused to suffer as I did. Such pictures do not increase faith. *12LtMs, Lt 18, 1897, par. 3*

I would not altogether condemn the use of pictures, but let fewer be

used, and only such as are good illustrations of the subject. Bear in mind that illustrations should be choice rather than numerous.¹²*LtMs, Lt 18, 1897, par. 4*

Lt 19, 1897

Haughey, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 4, 1897

Portions of this letter are published in *3SM 252-255*, *VSS 65-66*, *SpM 90-92*. +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 Brother:

Your letter has been received and read, and this is the first mail that could bear an answer to you. *12LtMs, Lt 19, 1897, par. 1*

The subject that has been placed before me for counsel is one that needs to be carefully considered. Our sisters whose minds are agitated upon the subject of again resuming the reform dress should be prayerfully cautious in every move they make. We have now the most solemn, important test given to us from the Word of God for this special period of time. This test is for the whole world. The Lord does not require that any tests of human inventions shall be brought in to divert the minds of the people or create controversy in any line. *12LtMs, Lt 19, 1897, par. 2*

It may be that some are thirsting for distinction in some way. If they are thirsting for a battle with satanic agencies, let them be sure that they first have on every piece of the armor of God. If they have not, they will surely be worsted, and make for themselves grievous trials and disappointments that they are not prepared to meet. Let all seek the Lord most earnestly for the deep and rich experience that is to be found in the subject of heart preparation to follow Christ wherever He shall lead the way. *12LtMs, Lt 19, 1897, par. 3*

“If any man will come after me,” He says, “let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*] These words are to be weighed well. The man who wishes to follow Christ, who chooses to walk in His footsteps, will find self-denial and the cross

in that path. All who follow Christ will understand what this involves.*12LtMs, Lt 19, 1897, par. 4*

God's tests are now to stand out plain and unmistakable. There are storms before us, conflicts of which few dream. There is no need now for any special alteration in our dress. The plain, simple style of dress now worn, made in the most healthful way, demands no hoops, and no long trails, and is presentable anywhere, and these things should not come in to divert our minds from the grand test which is to decide the eternal destiny of a world—the commandments of God and the faith of Jesus.*12LtMs, Lt 19, 1897, par. 5*

We are nearing the close of this world's history. A plain, direct testimony is now needed, as given in the Word of God, in regard to the plainness of dress. This should be our burden. But it is too late now to become enthusiastic in making a test of this matter. The desire to follow Christ in all humility of mind, preparing the heart, purifying the character, is by no means an easy work. Our sisters may be assured that the Lord has not inspired them to make a test of that which was once given as a blessing, but which by many was hated and despised as a curse.*12LtMs, Lt 19, 1897, par. 6*

The reform dress, which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity and taste in the preparation of the dress as it had been plainly set before them. This was food for talk. The result was that the objectionable features, the pants, were left off. The burden of advocating the reform dress was removed because that which was given as a blessing was turned into a curse. There were some things which made the reform dress a decided blessing. With it the ridiculous hoops which were then the fashion, could not possibly be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets, could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. The fashionable part may be discarded, and should be, by all who will read the Word of God. The time spent in advocating the dress reform should be devoted to the study of the Word of God.*12LtMs, Lt 19, 1897, par. 7*

The dress of our people should be made most simple. The skirt and sack I have mentioned may be used—not that just that pattern and nothing else should be established, but a simple style as was represented in that dress. Some have supposed that the very pattern given was the pattern that all were to adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress. But this I do know, the very same objections, only much stronger exist today as when the short dress was discarded. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. Simple dresses should be worn. Try your talent, my sisters, in this essential reform. *12LtMs, Lt 19, 1897, par. 8*

The people of God will have all the test that they can bear. *12LtMs, Lt 19, 1897, par. 9*

The Sabbath question is a test that will come to the whole world. We need nothing to come in now to make a test for God's people that shall make more severe for them the test they already have. The enemy would be pleased to get up issues now to divert the minds of the people and get them into controversy over this subject of dress. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind. *12LtMs, Lt 19, 1897, par. 10*

I wish to have the people bear in mind the history of the spies. They went up to view the land which the children of Israel afterward inherited. But the unfaithful spies brought a false and exaggerated report of the difficulties to be encountered, so that the whole congregation of Israel received the unwelcome tidings. Caleb and Joshua alone brought a correct testimony. These two brave men stilled the people before Moses and said, "Let us go up at once, for we are well able to overcome it." [*Numbers 13:30.*] They knew that no time was to be lost, because it would be noised abroad of their coming up to spy the land, and the people would be prepared to make determined resistance. "But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. ... The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the

people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants, and we were in our sight as grasshoppers, and so we were in their sight.” [Verses 31-33.] *12LtMs, Lt 19, 1897, par. 11*

The Lord manifested His displeasure because of their cowardice and unbelief, and his judgments were visited upon them just in accordance with their unbelief. Forty years they were to wander in the wilderness, and, said God, “ye shall know my breach of promise.” [Numbers 14:34.] The men who brought the evil report died by the plague before the Lord. Caleb and Joshua were the only adults who lived to go into the goodly land. *12LtMs, Lt 19, 1897, par. 12*

“And Moses told these sayings unto all the children of Israel: and the people mourned greatly.” [Verse 39.] When they heard that they were to wander forty years more in the wilderness, those who had refused to go up and possess the land at God’s command were then determined to go to the battle. But while they had been delaying, the people of the land had been preparing to meet and resist their passage. *12LtMs, Lt 19, 1897, par. 13*

“And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up: for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye have turned away from the Lord, therefore the Lord will not be with you. But they presumed to go unto the hill top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.” [Verses 40-45.] *12LtMs, Lt 19, 1897, par. 14*

The Lord has not moved upon any of our sisters to adopt the reform dress. The difficulties that we once had to meet are not to be brought in again. There was so much resistance among our own

people that it was removed from them. It would then have proved a blessing. But there must be no new branching out into singular forms of dress. There have been plenty of strange doings in Battle Creek with the bicycle craze, which has greatly displeased the Lord and greatly dishonored the cause of present truth. God holds those responsible who have expended money in this direction. They have greatly injured the influence of the work and cause of God.*12LtMs, Lt 19, 1897, par. 15*

Let there be no tests manufactured now to absorb time and minds to bring in new reforms. We have now to face tremendous issues, and all the time and power of our thought are to be called to the living issues before us. I know that the voice raised to create something new in the matter of dress now should be quenched. Put all there is of you in working to get as close as possible to perishing souls. See if you cannot, by a consistent, harmonious, all-round character, by the presentations of truth to individuals who are out of Christ, save some souls from ruin.*12LtMs, Lt 19, 1897, par. 16*

I beg of our people to walk carefully and circumspectly before God. Follow the custom of dress in health reform, but do not again introduce the short dress and pants, unless you have the word of the Lord for it. Each of my brethren and sisters have a safer guide than any human agent. Let them understand that there is an individual duty for them to perform. This is but feebly understood by a large number of the members of the church. There is far greater need, in this day of deception and false claims, of heeding the proclamation of John, "Behold the Lamb of God, that taketh away the sin of the world." [*John 1:29.*]*12LtMs, Lt 19, 1897, par. 17*

There are those who with all the light of the Word of God will not obey His directions. They will follow their own tastes and do as they please. These give a wrong example to the youth, and to those who have newly come to the truth who have made it a practice to copy every new style of dress, in trimmings that take time and money, and there is little difference between their apparel and that of the worldling. Let our sisters conscientiously heed the Word of God for themselves. Do not begin the work of reform for others until you do, for you will have no success; you cannot possibly change the heart. The working of the Spirit of God inwardly will show a change

outwardly. Those who venture to disobey the plainest statements of inspiration will not hear and receive and act upon all the human efforts made to bring these idolaters to a plain, unadorned, simple, neat, proper dress that does not in any way make them odd or singular. They continue to expose themselves by hanging out the colors of the world. *12LtMs, Lt 19, 1897, par. 18*

To get up a different style of dress will not change the heart. The difficulty is that the church needs converting daily. There are many things that will come to try and test these poor, deluded, spiritually-dwarfed, world-loving souls; they will have deep trials. Let there be no human-made test, for God has prepared to prove them and try them. If they will heed His admonitions and warnings, and humble their souls before Him, let Him be the object of their worship; He will receive them graciously. There are those who will never return to their first love. They will never cease to make an idol of self. Nothing in any line of human wisdom should be presented to test, for it will only give them an excuse to make the final plunge into apostasy. There are those who know not whom they are serving. *12LtMs, Lt 19, 1897, par. 19*

Knowledge and power belong to God. The ignorantly guilty must learn and obey. We must wait patiently, and not fail nor be discouraged; for God has His purposes all arranged. While we are burdened and distressed, but waiting in patient submission, our invisible Helper will be doing the work that we do not see, and bring to pass in His providences events which will work decided reformatations, or will separate these half-hearted, world-loving members of the church from the believers. *12LtMs, Lt 19, 1897, par. 20*

The Lord knows all about every case, and how to deal with each. Our wisdom is limited to a point, while infinite wisdom comprehends the end from the beginning. Our whole term of probation is very brief, and a short work will be done on the earth. God's own tests will come; His proving will be sharp and decisive. Let every soul humble himself before God, and prepare for what is before us. *12LtMs, Lt 19, 1897, par. 21*

"I will therefore that men pray everywhere, lifting up holy hands,

without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection." [1 Timothy 2:8-11.] "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel." "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." [1 Peter 3:1-3, 8.] *12LtMs, Lt 19, 1897, par. 22*

This chapter is of great consequence to all who desire enlightenment. They must receive the Word of inspiration, and conclude that for their present spiritual good it is best to place themselves on the Lord's side, and under His divine guidance heed and obey His "It is written." *12LtMs, Lt 19, 1897, par. 23*

"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." [Verse 15.] The hope of the believer is the subject that is to occupy his thoughts. Nothing in the line of dress must divert the minds away from the truth. You are to bear witness for the truth for which you have the Word of God as Yea and Amen in Christ Jesus. A good conversation in Christ Jesus is a distinguishing contrast to the cheap, chaffing talk of hats, of dress, of fashion, and adorning of the person. *12LtMs, Lt 19, 1897, par. 24*

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him who is

ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the Spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.” [1 Peter 4:1-7.]*12LtMs, Lt 19, 1897, par. 25*

“Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.” [*Verses 16-19.*]*12LtMs, Lt 19, 1897, par. 26*

Let every one who claims to be a Christian bear in mind that they are to arm themselves with the same mind. When you shall obey these positive directions in the Word of God, then you may be used as missionaries in many lines to do the will of God, to sanctify the Lord in your hearts, and be ready always to give a reason of the hope that is in you with meekness and fear. Sisters can speak to sisters in the love that they have for their souls. Let not a thread of your own spirit be woven in with your words. You may do this, if you are sanctifying the Lord God in your hearts, for this means that you are uplifting your heart in prayer to God through Jesus Christ for the Holy Spirit’s guidance.*12LtMs, Lt 19, 1897, par. 27*

“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, which 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, such 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 1:14-19.]*12LtMs, Lt 19, 1897, par. 28*

Please read carefully these precious words given for you, for “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.] Let these conscientious sisters, who would enter upon the work of dress reform, walk circumspectly, and work with that kind of labor that is corresponding with the burden of the message. *12LtMs, Lt 19, 1897, par. 29*

In our intercourse and association with unbelievers, we must bear in mind that God has given to every one talents to use, and improve by using. The talent of speech is a gift of God, and when we hear so much useless, meaningless chit-chat, we may be assured that those who thus use this precious gift are not Christians. They are not abiding in Christ: nor is Christ abiding in them. Every tree is known by its fruits. "A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." [*Matthew* 12:35.] What a flood of evil and rubbish flows forth because of the talent of speech. And how many are denying Christ by their speech! Instead of making a good confession of Christ by their manner of conversation, they say, "I know not the man." [*Matthew* 26:74.] It is easy enough to have a form of godliness; but to make a whole-sided confession of our faith in Christ means that our words and dress and spirit shall testify to the fact. *12LtMs, Lt 19, 1897, par. 30*

These things will prove to others just where you stand—under the bloodstained banner of Prince Emmanuel, or under the black banner of the prince of this world. The entire man will reveal that we are volunteers for the one party or the other. If the tongue works iniquity, then all our words of profession are worthless; for in our words we say, "I know not the man." *12LtMs, Lt 19, 1897, par. 31*

Words and actions are a living testimony for or against Christ. No human being can communicate that which he has not. They may draw nigh unto God with their lips, but their hearts are far from Him. All who confess Christ must have a Christ to confess. A whole Saviour gave His life for us, and the whole being—mind, heart, soul, and strength—must be fully consecrated in service to Him. A divided heart can not be used in His service. The words that fell from the lips of Christ were, "Ye cannot serve God and mammon;

for either ye will love the one and hate the other, or else ye will hold to the one and despise the other.” [Matthew 6:24.] The conversation, the dress, the whole conduct, will be a visible expression of the grace, the love, the devotion within. The operation of the Spirit of God is revealed in that faith that works by love and purifies the soul; and the graces of Christ are manifested in the sanctification of the spirit. This is a true confession of Christ. Words and profession count nothing with any human being unless Christ is abiding in the heart. *12LtMs, Lt 19, 1897, par. 32*

I write these things that you may understand what I say. The great testing time is right upon us, when every human being will take sides. Christ’s words are definite. “He that is not with me,” wearing My yoke of restraint, and lifting My burdens of obedience, “is against me.” [Matthew 12:30.] All who have given themselves unreservedly to Christ will not deny Him in their words, in their dress, in their spirit, or by their influence. If they know the man, they will do Him service with every jot of influence they possess. *12LtMs, Lt 19, 1897, par. 33*

All who are self-exalted, and speak evil of others, are denying Christ. All who devote their time, and thought, and affections to dress, deny Christ. All who inconsiderately let flow a stream of idle, foolish words, jesting and joking, unkind, mocking words, deny Christ. Many who act a part in our Sabbath schools as teachers need a decidedly changed experience before they will reveal Christ. They love self, and they interpose their love of self between the soul and Christ. Their outward apparel hangs out the sign of their service. Those who devote time and money to outward display dishonor their Redeemer by misrepresenting Him to the world. They confess by their apparel that they are of the world. As the congregations assemble on the Sabbath, to say by this act that they worship God, many things in their apparel testify against them. Their influence denies the presence and peace and grace of Christ in the soul. *12LtMs, Lt 19, 1897, par. 34*

Christ declared that those who honor Him, He will honor. [1 Samuel 2:30.] “In the multitude of words there wanteth not sin.” [Proverbs 10:19.] Much talking does not speak forth the praises of Christ. Here is a work to be done. Every soul, unless daily converted to

Christ, will dishonor God, and make the whole universe of heaven ashamed of them. They dishonor their own souls and do great injustice to themselves. The Author of our being claims from us, as His subjects, more, a great deal more, and of altogether a different character than we give Him. He has entrusted us with ability to learn of Him out of His Word, and with power to obey every requirement of His Word. This truth is able to make us wise unto salvation. *12LtMs, Lt 19, 1897, par. 35*

“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.*] In believing and doing His words, we are eating the bread of life; we are drinking of the blood of the Son of God. All such Christ declares, “hath eternal life, and I will raise him up at the last day. ... As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.” [*John 6:54, 57.*] *12LtMs, Lt 19, 1897, par. 36*

Lt 19a, 1897

My Brethren in Battle Creek

“Sunnyside,” Cooranbong, New South Wales, Australia

July 27, 1897

Portions of this letter are published in *2SM 147-153*; *5MR 413-414*.

My Brethren in Battle Creek:

We are living in the last days of this earth's history, and we may be surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art, which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; and those who are guilty of transactions that should never be entered into, when reprov'd or counseled through the Lord's appointed agencies, will resist the message and refuse to be corrected. They will go on as did Pharaoh, and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The Lord's word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin. *12LtMs, Lt 19a, 1897, par. 1*

In John the Baptist the Lord raised up for Himself a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony in reprov'ing and denouncing sin. Luke, in announcing his mission and work, says: “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” [*Luke 1:17.*] *12LtMs, Lt 19a, 1897, par. 2*

Many of the Pharisees and Sadducees came to the baptism of John, and addressing these, he said, “O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father: for I say unto you, that

God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and who shall thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.” *Matthew 3:7-12.12LtMs, Lt 19a, 1897, par. 3*

The voice of John was lifted up like a trumpet. His commission was: “Show my people their transgression, and the house of Jacob their sins.” [*Isaiah 58:1.*] He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance. *12LtMs, Lt 19a, 1897, par. 4*

And all went forth into the wilderness to hear him. Unlearned fishermen and peasants came from the surrounding countries and from regions nigh and afar off. The Roman soldiers from the barracks of Herod came to hear. Chieftains came with their swords girded by their sides, to put down anything that savored of riot or rebellion. The avaricious tax-gatherers came from the regions round about; and from the Sanhedrin came forth the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressionable scoffer of the age, with the sneer gone, and cut to the heart with a sense of their sin. There were no long arguments, no finely cut theories, elaborately delivered in their “firstly,” “secondly,” and “thirdly.” But pure, native eloquence was revealed in the short sentences, every word carrying with it the certainty and truth of the weighty warnings given. *12LtMs, Lt 19a, 1897, par. 5*

The warning message of John was in the same lines as the warning to Nineveh, “In forty days, Nineveh shall be destroyed.” [*Jonah 3:4.*] Nineveh repented, and called upon God, and God accepted their acknowledgement of Him. Forty years of probation was granted them in which to reveal the genuineness of their repentance and to

turn from sin. But Nineveh turned again to the worship of images; her iniquity became deeper and more desperate than before, because the light had come and had not been heeded.¹²*LtMs, Lt 19a, 1897, par. 6*

John called every class to repentance. To the Pharisees and Sadducees he said, Flee from the wrath to come. Your claims to Abraham as your father are not of the least value to you. They will not impart to you pure principles and holiness of character. Ceremonial sacrifices possess no value unless you discern the object, the Lamb of God, who taketh away the sin of the world. You turn from God's requirements and follow your own perverted ideas; and you lose those characteristics which constitute you children of Abraham. And, pointing to the rocks in wild confusion around through which the stream was winding its course, he said, "God will of these stones raise up children unto Abraham." [*Matthew 3:7-9.*]¹²*LtMs, Lt 19a, 1897, par. 7*

John the Baptist met sin with open rebuke in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. He spoke personally and pointedly. He reprov'd the Pharisees of the Sanhedrin because their religion consisted in forms and not in righteousness of pure, willing obedience. Their forms alone were of no value to God. He addressed the soldiers who were made to serve the Roman power, and which often provoked in them insubordination and a spirit of defiance. He spoke to Herod in regard to his marriage with Herodias, saying, It is not lawful for thee to have her. [*Matthew 14:4.*] He spoke to him of a future retribution, a future judgment when God would judge every man according to his works. John made no reference to the Roman laws, but to the divine statutes given by the Lord God of heaven. There is a distinction made by the great Lawgiver between divine and human enactments.¹²*LtMs, Lt 19a, 1897, par. 8*

"And the people asked him, saying, What shall we do? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and saith unto him, Master, what shall we do?" Did he say, Leave your toll and

custom houses? No, he said to them, “Exact no more than that which is appointed you.” [Luke 3:10-13.] If they were taxgatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression. *12LtMs, Lt 19a, 1897, par. 9*

“And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. ... And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip’s wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.” [Verses 14, 18-20.] *12LtMs, Lt 19a, 1897, par. 10*

Christ also spoke pointedly to every class of men. He reproved those who dominated over their fellow men, those whose passions and prejudices caused many to err and compelled many to blaspheme God. The sword of truth was blunted by apologies and suppositions; but Christ called things by their right names. The axe was laid at the root of the tree. He showed that all the religious forms of worship could not save the Jewish nation, because they did not behold and receive by faith the Lamb of God as their Saviour. *12LtMs, Lt 19a, 1897, par. 11*

Just such a work and message as that of John will be carried on in these last days. The Lord has been giving messages to His people, through the instruments He has chosen, and He would have all take heed to the admonitions and warnings He sends. *12LtMs, Lt 19a, 1897, par. 12*

The message preceding the public ministry of the Son of God was, Repent, publicans; repent, Pharisees and Sadducees, “for the kingdom of heaven is at hand.” [Matthew 3:2.] Our message is not to be one of “peace and safety.” [1 Thessalonians 5:3.] As a people who believe in Christ’s soon appearing, we have a work to do, a message to bear—“Prepare to meet thy God.” [Amos 4:12.] We are to lift up the standard, and bear the third angel’s message—the commandments of God, and the faith of Jesus. *12LtMs, Lt 19a, 1897, par. 13*

The message we bear must be as direct as was the message of John. He rebuked kings for their iniquity. He rebuked the adultery of Herod. Notwithstanding his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. *12LtMs, Lt 19a, 1897, par. 14*

The wickedness of the inhabitants of the old world is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [*Genesis 6:5.*] *12LtMs, Lt 19a, 1897, par. 15*

God became weary of these people whose only thoughts were of pleasure and indulgence. They sought not the counsel of the God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts continually; and there was violence in the land. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth." [*Verses 6, 12, 13.*] *12LtMs, Lt 19a, 1897, par. 16*

In His teaching Christ referred to this careless disregard of principle. "But as the days of Noah were," He said, "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.*] *12LtMs, Lt 19a, 1897, par. 17*

Look at the picture which the world presents today. Crime and bloodshed, dishonesty, fraud and bankruptcies exist on every hand. The widows and the fatherless are robbed of their all. Plays, amusements, and horse-races occupy the mind. Rewards are offered to those who excel in these sports, thus keeping the mind in a constant strain of excitement, such as was before the flood,

before the destruction of Sodom and Gomorrah, and of Nineveh. *12LtMs, Lt 19a, 1897, par. 18*

The inhabitants of the earth had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen in the days of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the Noachic world, Enoch bore his testimony unflinchingly. He, the seventh from Adam, makes reference to the state of the world, and in prophetic visitation saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all the ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against Him." *12LtMs, Lt 19a, 1897, par. 19*

"These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage." [*Jude 14-16.*] Then he leaves the testimony for the believers, "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ. How they told you that there should be mockers in the last time, who would walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." [*Verses 17-19.*] *12LtMs, Lt 19a, 1897, par. 20*

There are special duties to be done, special reproofs to be given, in this period of the earth's history. The Lord will not leave His church without reproofs and warnings. Sins have become fashionable; but they are nonetheless aggravating in the sight of God. They are glossed over, palliated and excused; the right hand of fellowship is given to the very men who are bringing in false theories and false sentiments, confusing the minds of the people of God, deadening their sensibilities as to what constitutes right principles. Conscience has thus become insensible to the counsels and the reproofs which have been given. The light given, calling to repentance, has been extinguished in the clouds of unbelief and opposition brought in by human plans and human inventions. *12LtMs, Lt 19a, 1897, par. 21*

It is living earnestness that God requires. Ministers may have little

learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they are humble men who walk in carefulness and humility, seeking for heavenly wisdom, working for God from the heart, and actuated by one predominating motive—love for Christ and the souls for whom He has died—they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. Christ is the greatest Teacher that the world has ever known. *12LtMs, Lt 19a, 1897, par. 22*

John had not learned in the schools of the rabbis. Yet kings and nobles, Pharisees and Sadducees, Roman soldiers and officers, trained in all court etiquette, wily, calculating taxgatherers, and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin. They asked of him, “What shall we do?” [*Luke 3:10.*] Even Herod Antipas had his last opportunity to hear the truth through this messenger of God. The opportunity came for John to speak face to face with the royal commandment-breaker. And of Herod it is stated that he “heard him gladly.” [*Mark 6:20.*] He was glad of an opportunity to ask him, “What shall I do?” Herod heard the straightforward reproof of his character and life-practice. He knew he told him the truth. He knew him to be a just man and an holy. But while he respected his frankness, he did not fall in love with his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life. *12LtMs, Lt 19a, 1897, par. 23*

In this age, just prior to the second coming of Christ in the clouds of heaven, the Lord calls for men who will be earnest and prepare a people to stand in the great day of the Lord. The men who have spent long terms in the study of books, are not revealing in their lives that earnest ministry which is essential for this last time. They do not bear a simple, straightforward testimony. Among ministers and students who suppose they must ventilate their learning there is need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of a whole-souled messenger will create convictions. It will not need the learned men to do this, for they depend more on their learning from books than upon their knowledge of God and Jesus Christ whom He has sent. All who

know the only true and living God will know Jesus Christ, the only begotten Son of God, and will preach Jesus Christ and Him crucified. *12LtMs, Lt 19a, 1897, par. 24*

Something must be done to save the people of God from being deceived and led astray. There may be those whose hearts are accustomed to resistance who will seek to do harm to the one who has reproved them, and resort to the law for “damages” done to their poor temporal life, poor souls. Cain killed his brother because, when Abel reproved him for disregard of God’s expressed requirements, he thought he had done him damage. But the Lord said to Cain, “Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.” [*Genesis 4:6-8.*]*12LtMs, Lt 19a, 1897, par. 25*

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” [*Hebrews 11:4.*] “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. For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” [*1 John 3:10-12.*]*12LtMs, Lt 19a, 1897, par. 26*

Does any one suppose that the messages of warning will not come to those whom God reprove? The ones reprove may rise up in indignation and seek to bring the law to bear upon God’s messenger, but in doing this, they are not bringing the law upon the messenger, but upon Christ, who gave the reproof and the warning. When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice of reproof? If the wrongdoer only were concerned, and the work reached no farther than himself, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and

souls are imperiled, God requires that the warning be as broad as the injury done. The testimonies will not be hindered. The words of rebuke and warning, the plain “Thus saith the Lord,” will come from God’s appointed agencies, for the words do not originate with the human instrument; they are from God, who has appointed them their work. *12LtMs, Lt 19a, 1897, par. 27*

If a suit is instituted in earthly tribunals, and God suffers it to come to trial, it is that His own name may be glorified. But a woe will be upon the man who gives himself to do this work. God reads the motives, whatever they may be. I pray that the Lord will teach our brethren to be straightforward, and make no compromise in the matter. The cause of God has been bruised and wounded by men connecting with it who refuse to keep the way of the Lord to do justice and judgment, and the sooner they are separated from it, if they refuse to reform, the better. *12LtMs, Lt 19a, 1897, par. 28*

But the Lord has a controversy with those who have acted in an underhanded manner, those who have failed to do their duty in their responsible positions of trust. Every soul is worth saving, and this poor soul might have been saved from the tempter’s power if those connected with him had faithfully done their duty. The Lord holds them accountable for their neglect of frank, open dealing. Years ago a plain, straightforward work should have been done. But the message given was withheld. If that message given of God had been faithfully delivered at the right time; if as faithful stewards of the grace of God, His people had come close to the erring and prayed with and for him, and perseveringly set matters before him as God had pointed out; if they had striven to save his soul in the place of daubing with untempered mortar, there would not be the showing that there is today. *12LtMs, Lt 19a, 1897, par. 29*

God requires that things be set in order. He calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a wrong work and say, “This is not according to the will of God.” It is this miserable work in dealing with wrongs that God has condemned. It has been hurting souls and marring His work, so that the Lord has ... [unfinished sentence]. *12LtMs, Lt 19a, 1897, par. 30*

For years great peril has been threatening the work of God. The Lord has sent warnings and reproof, but they have not been heeded. In the Battle Creek buildings important interests have been piled up which should have been distributed over a larger territory. Man's reasoning and devising has made things very complicated and hard to disentangle. *12LtMs, Lt 19a, 1897, par. 31*

Let the men who are so fearful of their record here in this world only be one quarter as anxious to have their record good on high, to have their motives pure and lofty and unsullied, and they will feel safe in committing their case to God's tribunal. Then they can say, It is a small thing for me to be judged by any man's judgment. *12LtMs, Lt 19a, 1897, par. 32*

Let them assure themselves in the Lord that the decrease is not Christ's decrease, that their course has been straightforward, that His sacred cause has not been imperilled by human reasoning or man's judgment. When every one connected with His work will humble themselves before God, One who is mighty in counsel will be their wisdom, their ambition, their joy. If Christ is exalted, then all is well. Let self be hid. O, there has been such a grieving of the Spirit of God, by professed believers, in the manifestation of feelings of jealousy, of envy, of ambition. *12LtMs, Lt 19a, 1897, par. 33*

The work that will meet the mind of the Spirit of God has not yet begun in Battle Creek. When the work of seeking God with all the heart commences, there will be many confessions made that are now buried. I do not at present feel it my duty to confess for those who ought to make, not a general, but a plain, definite confession, and so cleanse the Lord's institutions from the defilement that has come upon them. They do not meet the point. They do not see. They do not repent. They do not cleanse the soul-temple. The evil is not with one man or with two. It is the whole that needs the cleansing and setting in order. *12LtMs, Lt 19a, 1897, par. 34*

"Behold the Lamb of God that taketh away the sin of the world." [*John 1:29.*] Unless there is a thorough reformation and turning unto the Lord, He will surely turn His face from His institution, the publishing house. Take no false panacea for wounds and bruises.

Go to Jesus. Tell Him that you must be cleansed and restored. There is not one beyond hope if you will come just as you are. You may put on counterfeit garments of righteousness. You may smile and say that all these difficulties are made up of little or nothing. But God says to you in Battle Creek, "Except ye repent, ye shall all likewise perish." [*Luke 13:3.*] *12LtMs, Lt 19a, 1897, par. 35*

Go and tell Jesus of your great needs, the unfaithfulness, the blindness, the lack of discernment. The great want of the soul is truth in the inward parts. Time is too short now to let warnings go unheeded. Should God send me to Battle Creek, I would go. I would bear the testimony given me of God. I would not change a single word from what I have given you. I would lift up my voice as did John and say, "Repent ye, for the kingdom of God is at hand." [*Matthew 3:2; Mark 1:15.*] "Escape for thy life." [*Genesis 19:17.*] It is a terrible thing to fall into the hands of the living God. *12LtMs, Lt 19a, 1897, par. 36*

Lt 20, 1897

Brethren in California

Stanmore, Sydney, New South Wales, Australia

November 22, 1897

This letter is published in entirety in *16MR 45-56*. +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 in California:

I have confidence that you will help us at this time. We have had a special interest aroused in Stanmore, a beautiful suburb of Sydney. About twenty, I learn, have taken their stand to observe the Sabbath of the Lord, and many more are convicted. The people are deeply interested in the truth, and the important points of present truth are to them as a new revelation. The interest continues to grow, and those who embrace the truth go right to work for their friends, inviting them to come out to hear. More than this, they invite their neighbors and friends to come to their house. They then secure one of our ministers to give a Bible reading. These meetings are made very interesting. *12LtMs, Lt 20, 1897, par. 1*

We have secured a good house for the mission. Here the workers have a home. Instruction is given them to prepare them for the work. Elder Haskell and wife, Elder Starr and wife, Brother Baker, and Brother and Sister Wilson are here. Then there are several women workers, who are selling papers, tracts, and small books. Some days they do very well; then on other days not so well. But they have good average success. *12LtMs, Lt 20, 1897, par. 2*

Those newly come to the faith are all enthusiastic over the idea of erecting a meetinghouse. Two who have just taken their stand on the Sabbath were expressing their desire for a church building. The husband said to the wife, What will you give? She turned to him and said, Husband, what will you give? He said, Let us each write on a slip of paper the sum we propose to give, and then exchange

papers. *12LtMs, Lt 20, 1897, par. 3*

They did this, and each had subscribed £5. They told Brother Starr that no doubt they would make it more than this, and since that, they have doubled their subscription, each giving £10. £10 from each is quite a donation. No one has been asked to do anything, and this is a surprising chapter in our experience. *12LtMs, Lt 20, 1897, par. 4*

Yesterday afternoon I talked to the people from *Luke 12*. This chapter is a lesson of great importance for all the sons and daughters of God. I told them at the close of my talk that we desired to build a church, and that we would accept all the help that was freely given. We should have to move out by faith. We did not design to erect a cathedral, but a plain building, that we would call a tabernacle; one that would be in harmony with our faith. We could not conscientiously spend any of the Lord's money in needless adornment. We would have a neat structure. Skillful hands could make it very tasteful and appropriate. I told them that the building at Cooranbong was a commendable house of worship, neat, thoroughly well built, and, in harmony with our faith, dedicated to God free from debt. The interest paid on a debt left on any house of worship is a great loss. We propose that this house shall be as a tabernacle for us. We are all pilgrims and strangers; our citizenship is above. *12LtMs, Lt 20, 1897, par. 5*

We would devote this tabernacle to educating and training not the elder members of the church alone, but the children and youth. They are to be taught not to live to please themselves, not to court praise, but to guard their hearts with perpetual vigilance and jealousy, lest they be estranged from God. Teach them what it means to hunger and thirst after righteousness. These lessons must be given, else there will be a thirst for human appreciation and honor, which would be only injury to them should they receive it. *12LtMs, Lt 20, 1897, par. 6*

The Lord understands every sacrifice we make for Him, to contribute to the necessities of His cause, without ostentation or display. Hide self in Jesus. Our great Teacher has plainly defined the way we should walk. The inward spiritual perception of the truth

as it is in Jesus will never exalt the human agent in his own estimate of self. The Spirit of God leads the human heart to realize that sanctification of the Spirit brings self-abasement and lowliness. *12LtMs, Lt 20, 1897, par. 7*

December 16

I rise to write at two o'clock. What gives the proper level to the human mind? It is the cross of Calvary. By looking unto Jesus, who is the Author and Finisher of our faith, all the desire for self-glorification is laid in the dust. There comes, as we see aright, a spirit of self-abasement that promotes lowliness and humbleness of mind. As we contemplate the cross, we are enabled to see the wonderful provision it has brought to every believer. God in Christ and Christ in God, if seen aright, will level human exaltation and pride. There will be no self-exaltation, but there will be true humility. *12LtMs, Lt 20, 1897, par. 8*

“For Christ sent me not to baptize, but to preach the gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent. ... But we preach Christ crucified, unto the Jews a stumbling block, 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. *12LtMs, Lt 20, 1897, par. 9*

“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 of the 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.” [1 *Corinthians* 1:17-19, 23-31.] “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.]¹²*LtMs, Lt 20, 1897, par. 10*

The Creator of all worlds humbled Himself to human nature, and in human nature He took the place of meekness and lowliness. Any human being that cherishes highmindedness and self-trust, because of self-sufficiency and self-complacency, dishonors his Maker. Just as surely as he does this, he will be humbled. The Lord was rich in heaven’s treasure, yet He for our sake became poor, that we through His poverty should be made rich. In the days of His humiliation, He clothed His divinity with humanity. Although He was the Majesty of heaven, He humbled Himself.¹²*LtMs, Lt 20, 1897, par. 11*

Christ devoted Himself to the salvation of the human race, and man should never, never lift up his heart unto vanity. You who are possessed of worldly treasure are to become poor by following your Redeemer’s example, devoting your substance to the advancement of the cause of God, and not to self-indulgence.¹²*LtMs, Lt 20, 1897, par. 12*

Those who acquire wealth for the purpose of hoarding it, leave the curse of wealth to their children. It is a sin, an awful, soul-periling sin for fathers and mothers to do this, and this sin extends to their posterity. Often the children spend their means in foolish extravagance, in riotous living, so that they become beggars. They know not the value of the inheritance they have squandered. Had their fathers and mothers set them a proper example, not in hoarding but in imparting their wealth, they would have laid up for themselves treasure in heaven, and received a return even in this world of peace and happiness, and in the future life eternal riches.¹²*LtMs, Lt 20, 1897, par. 13*

Many, many church members have sold themselves, soul, body, and spirit—to enjoyment? No; none can know what enjoyment is till they lay their accumulated treasure at the feet of Jesus—to covetousness and idolatry. Church members are to be true and faithful servants of the Lord. They are to use their entrusted capital

to bless the needy in their churches. Churches are to be established where the people of God may worship Him. The seats are not to be rented. The wealthy are not to be honored above the poor. No distinction is to be made. "All ye are brethren." [*Matthew 23:8.*] *12LtMs, Lt 20, 1897, par. 14*

Your property is a talent lent you by God to test you, to see if you will accept the character of Christ, and be a subject of the kingdom of God. Thus you may come into possession of eternal riches. Your profession of Christianity is true if you follow Christ; worthless if you do not follow Him. Self-indulgence will not secure for any soul a citizenship in the better even the heavenly country. Those who will not be good and do good, as did their Master, those who covetously spend their all upon themselves, will lose the eternal riches. They will find no place for their selfish souls in the mansions Christ has gone to prepare for those who love [Him]. *12LtMs, Lt 20, 1897, par. 15*

The time is coming when every entrusted talent must be accounted for. The Lord has put into our keeping talents that we are to improve by wise investment. We are to increase and sustain the facilities for God's worship, not by sociables, fairs, raffles, games, lotteries, or any such means. When money is obtained in this way to sustain the church, it is because the church members are self-indulgent, gratifying pride and appetite by using wine, beer, liquor, and tobacco. Thousands of dollars are expended in needless things, while the poor are suffering for food and clothing, and the cause of God is left to make shift to secure means to supply its numerous necessities. *12LtMs, Lt 20, 1897, par. 16*

God watches to see how His stewards fulfill their sacred trust, and when the cries of the widow and the fatherless come into His ears because of hunger and overwork, sickness and distress, it is written in the books of heaven, that the Lord's stewards have embezzled His goods to gratify their selfish passions, and the needy have been left to cry unto God because of the conduct of hard hearted men, who are lovers of pleasure more than lovers of God. Every man in this world is using God's money. Men would have been left to perish if Christ had not given His life for them. He is their Substitute, their Surety. He has given them a probation in which they may work

out a perfect character by obedience to all God's commandments. Thus they show that they appreciate the great offering made that through the Holy Spirit they might be converted and secure eternal riches by laying up their treasure in heaven and not on earth. *12LtMs, Lt 20, 1897, par. 17*

When in the great day of God each one is apportioned his own reward, not many great, not many wealthy, not many of the now extolled wise, will find mansions awaiting them. Christ says to them, You in your lifetime had those things which you chose for your happiness. But when your riches and fame perished, it was found that you had not put your treasure beside the throne of God. You did not lay up your treasure in heaven, but you sought to employ it for your own gratification. Your insurance was not in the banks of heaven. The poor members of the royal family have been left in poverty, unaided by the means of God left in your hands with which to do good. *12LtMs, Lt 20, 1897, par. 18*

You worked hard to glorify yourself, but the work which the Lord gave you to do, to love and serve Him, you refused to do. You had many disparaging remarks to make in regard to the poor and suffering, the homeless widows and the fatherless children as though they were made of different material from you. You despised my poor, those who loved Him who for their sake and yours became poor, that they and you might come into possession of eternal riches. "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.*] *12LtMs, Lt 20, 1897, par. 19*

I warn all to whom this letter may come that unless you follow where Christ leads the way, you will fall into Satan's snares and lose heaven. Your houses, your lands, are talents for which you are just as responsible to God as for any He has entrusted to you. You may bury your talent as did the slothful servant, but your business is to enquire of God, and to watch for opportunities for doing good with your Lord's entrusted money. His cause is to be advanced. Souls are to be saved, and the question should not be, How much will this effort cost? Will it pay to venture? It will pay if one soul is rescued. That soul is estimated as of more value with God than a world. *12LtMs, Lt 20, 1897, par. 20*

All have talents entrusted to them according to their several ability, and the Lord expects these to be used to His name's glory. The warning must go to the world, whether men will hear, or whether they will forbear. It may be that by your efforts, a score of souls will be brought to the knowledge of Jesus Christ, and each become a worker for the salvation of others. No man should reckon his labor a failure if, through his efforts one soul has his name registered in the book of life. Eternity will reveal many wonderful histories in connection with the efforts made, which at the time seemed to be fruitless. *12LtMs, Lt 20, 1897, par. 21*

Talents that are not needed are not bestowed. But every talent given has a place where it can be used. The single talent is needed. God has a place for it. There are channels everywhere through which benevolence may flow. Needs are constantly arising, missions are handicapped for want of means. These must be abandoned unless God's people awake to the true state of things. Wait not until your death to make your will, but dispose of your means while you live. Great necessities will arise and means will be needed to supply them. *12LtMs, Lt 20, 1897, par. 22*

Wherever there is an important field of labor which you see should be worked, there begin, your individual self, to work. There are portions of the Lord's vineyard untilled because no means have been supplied. There are meetinghouses burdened with debt which should never have had a debt upon them if proper efforts had been made. To find means to put up a house of worship entirely free from debt is one of the greatest acts of benevolence that can be performed. The interest goes out yearly for an old debt, and no one feels the disgrace, but the hardest part is to redeem the blunder made at the first, to clear off the old debt, and stop the interest that is so difficult to raise. The Lord has need of the money He has lent to men to use in doing good. *12LtMs, Lt 20, 1897, par. 23*

December 17, 1897

I rise at a quarter after two o'clock. I could not complete that which I commenced several days ago. The Lord is working for His people in Stanmore. Brother Sharp lost a situation in a prosperous firm, where he has worked for fourteen years. During all that time no fault

was found with him. When Brother Sharp told one of the partners of his decision to keep the Sabbath, he said they could work it all right, and was disposed to give him the day. It is the custom to work only three hours on Saturday, but Brother Sharp promised to make up that time fully by working over hours. But when the matter was brought before the associate partners, it was decided that they could not keep him if he kept Sabbath. *12LtMs, Lt 20, 1897, par. 24*

They gave him one month to decide the matter. As he was firm at the end of the month, he was asked to resign his situation, because they did not like to turn him off. He said, "Have you not been pleased and satisfied with my work?" "Perfectly," they said, "Well, then, why should I act an untruth? I am very sorry to break connection with you, and I want to remain; but I must keep the Sabbath, and I could arrange to keep the Sabbath and do just as many hours work by giving more time. I certainly cannot resign." Then they discharged him. When he rather abruptly told his wife, she was disappointed. Everything presented itself to her mind in the worst light. She saw her children suffering for want of food, and without clothing. She was completely overcome. She was taken with a spasm, and for some time it was uncertain that she would live. But the Lord brought her through. *12LtMs, Lt 20, 1897, par. 25*

I had a long talk with this brother. He was a bookkeeper and solicitor from the firm, and has kept everything in order. He is also a musician. I at once saw that an opening must be made for him. His employer was watching him, as were also several others. It was a test question, and we thought he might engage as bookkeeper and solicitor for the health home. They had no money. He had received £3.10 per week, and had several children to keep. *12LtMs, Lt 20, 1897, par. 26*

December 14 I received a letter saying that Brother Sharp had been sent for to come to an important firm and talk with the proprietor. This man said that he had let his bookkeeper go for a holiday, and in his absence had attended to the books himself. While doing so he found that he credited himself with £15 more per month than had his bookkeeper. He saw that he had been dealt with dishonestly. He told Sharp that he had heard that he had lost his place, not because of any failure on his part, but because he wanted to keep the

Sabbath, and added, "I said, that is the man I want. I can trust that man. He has a conscience, and fears God." "Well," he said, "you may have the Sabbath;" and I think he has the same pay that he received from the other firm. So you see the hand of the Lord is in this.*12LtMs, Lt 20, 1897, par. 27*

His former employer said to one who was favorable to the Sabbath, "I felt bad at having that man leave; he was a faithful workman. I do not know who I can get to fill his place, but I did not want one in my employ who would always be poking the Sabbath down our throats." Poor man! one day he will wish the Sabbath had not only been brought to his throat, but that he had taken it in, and eaten it as the Word of God. The best recommendation that Brother Sharp could have was that he would not dishonor God by breaking the Sabbath.*12LtMs, Lt 20, 1897, par. 28*

The interest in Stanmore continues to be good. Brother Wilson writes that they are finding new Sabbathkeepers every week. The work is advancing, and now a lot must be secured on which to build a meetinghouse. It will cost a good deal in this locality to get a piece of land 100 by 100 ft. But there is no other way but to build. We must have a house of worship in eight or ten weeks. I want you, my brethren, to help me all you can, by taking my shares in the Healdsburg school, and thus release me. I want to invest in this missionary work. We must pay the workers, and we must pay for a lot for the church. What will you do to help me? If the shares are sold to those who can buy them, and thus divided among the churches, each bearing a part, the load can be easily lifted, and I shall have means to invest here. It must be done. The house of worship will serve for several suburbs, and I will do my best that it may be dedicated without a penny's debt upon it.*12LtMs, Lt 20, 1897, par. 29*

The interest in the camp meetings in Melbourne and Sydney has taken in the same features as did the proclamation of the Message in 1842. The interest is spreading far and wide. Those recently come to the truth will do what they can, for they have an enthusiasm that bears the signature of the Holy Spirit. My brethren, will you help me by taking the shares in the Healdsburg school? Will you also help me in the case of Brother Leininger? You are well

acquainted with this matter, and can help me if you will. *12LtMs, Lt 20, 1897, par. 30*

I am now carrying a debt of £1,000 at five and a half per cent interest, besides £200 hired for the school building. But notwithstanding I am responsible for this, I make my donation of £25 toward the church in Stanmore. I have been walking by faith, and I shall continue to invest. Soon after I came to this country, I hired \$1,000 from a brother to commence the school in Melbourne; then \$500 more. This is aside from the sums I have already mentioned. We could not get means, and I walked out by faith. This \$1,500 ought to be returned to this brother, who would, if he had it, use it in other places. *12LtMs, Lt 20, 1897, par. 31*

I want you to tell our people about the Scott case, and the case of Brother Leininger, and see what can be done for him. I must be released, that I may have means to open up new fields. The cities of Newcastle and Maitland, twenty miles from Cooranbong, are calling for labor. We must have means to start the work. *12LtMs, Lt 20, 1897, par. 32*

Much canvassing has been done in these places, but we have been waiting until the time should come when we could take hold of the work, and keep at it until these places are fully worked. Then there are large cities in Queensland calling for help and workers. But we have not had the means in the treasury to keep the workers paid. All round in these countries are cities that need to be entered. But the lack of means prevents it. I submit this matter to you. Forty have now commenced keeping the Sabbath in Stanmore, and still the interest is widespread. I believe we shall have a church of one hundred souls. *12LtMs, Lt 20, 1897, par. 33*

Lt 21, 1897

My Ministering Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

December 19, 1897

See also *Ms 161, 1897*. Portions of this letter are published in *OHC 236; LDE 233; 2MR 30-31*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My ministering brethren:

I beseech you to rise to your high calling in Christ Jesus. The prayer of Moses, “I beseech thee, show me thy glory,” is recorded for our benefit. [*Exodus 33:18*.] We need every day to present ourselves before the Lord, praying with earnest soul-hunger, “Show me thy glory.” *12LtMs, Lt 21, 1897, par. 1*

What was God’s answer to Moses? “I will make all my goodness pass before thee.” [*Verse 19*.] “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and unto the children’s children, unto the third and to the fourth generation.” [*Exodus 34:6, 7*.] *12LtMs, Lt 21, 1897, par. 2*

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner for his iniquity is as verily the glory of the Lord as is the manifestation of His mercy. *12LtMs, Lt 21, 1897, par. 3*

“Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.” [*Verse 14*.] The Lord God of Israel is a wonder-working God; and He is jealous for His own glory. How then, we inquire, does He regard the inhabitants of this world, who live in His house, and are provided with food and clothing from His

liberal treasury, but who never so much as say, Thank you, to Him. They are not mindful of His goodness. They are like the inhabitants of the antediluvian world, who were destroyed by a flood because they constantly worked in opposition to their Creator. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. ... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and, behold, I will destroy them with the earth." [*Genesis 6:5, 6, 13.*]12LtMs, Lt 21, 1897, par. 4

When Christ gave the solemn warning in regard to His coming in the clouds of heaven with power and great glory, He said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, when the flood came, and destroyed them all." [*Luke 17:26, 27.*]12LtMs, Lt 21, 1897, par. 5

God warned the inhabitants of the antediluvian world of what He purposed to do in cleansing the earth of its moral impurity. But Noah's contemporaries laughed to scorn the supposed superstitious prediction of the preacher of righteousness. They mocked at his warning that the Lord would destroy them by a flood.12LtMs, Lt 21, 1897, par. 6

When Christ was upon this earth, He gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that the Lord sent. The Lord has sent us messages of warning, declaring that the end of all things is at hand. There will be those who will receive these warnings, but there will also be others who will not heed the words of truth which come from the lips of Christ's ambassadors. When Lot warned the members of his family of the destruction of Sodom, they would not heed the message, but counted Lot as a raving enthusiast. They were unprepared for the destruction that came upon them. Thus it will be, when the Son of man is revealed. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and the day of the Lord will come upon them as a snare. When men are at ease, full of

amusement, absorbed in buying and selling, the prowling thief approaches with stealthy tread. So it will be at the coming of the Son of man. *12LtMs, Lt 21, 1897, par. 7*

Christ is represented as one taking a journey, who left his house and gave authority to his servants, and to every man his work. This point we wish to impress on every soul. To every man there is given a work. Each one who claims to be a child of God has a work to do in the interest of His cause. But while some are engaged in giving the last message of mercy to the world, others are living in indifference, careless of God's requirements and eternal realities. *12LtMs, Lt 21, 1897, par. 8*

We are living in a time when it is our duty to watch and pray and work. There is to be no waiting and doing nothing. Our lives are not to be spent in idle expectation. We are not to idle away our precious time thus. Vigilant waiting and earnest watching is to be combined with faithful work in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to His disciples is to be fulfilled. The gospel is to be preached to all people. *12LtMs, Lt 21, 1897, par. 9*

It is a very sad matter to have idlers in the Lord's vineyard. The man who was given one talent hid that talent in the earth. He did not improve his gift by trading upon it. His powers were given him that he might use them in blessing his fellow men. Had he done this, he would have become a channel through which the Lord would have transmitted light and grace. He himself would have been blessed in making the most of his capabilities, even though they were not so large as those of some others. The grace of God would have been given him in proportion to his capability to diffuse it. But in the place of doing what he could in a humble way, he revealed his lack of faith and love for God by complaining of Him. *12LtMs, Lt 21, 1897, par. 10*

According to the gifts received must be the gifts returned. All should do what they can, cheerfully, willingly, as doing service to God. Thus they improve their power to do, and go on from strength to strength. These receive God's approval. But those who are slothful not only neglect the opportunity of doing the work appointed them,

but through their neglect they become hindrances to others. They are channels of darkness, through which Satan works. He pours into hearts and minds the grievances he supposes he has against God. Inspired by Satan, the slothful, indolent, complaining servant says to God, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." [Matthew 25:24.] *12LtMs, Lt 21, 1897, par. 11*

These complainers, who know so little, think themselves very acute. They claim to have great discrimination. They can, they pretend, see beneath the surface. They can arraign the God of heaven at their bar of justice, and condemn Him. They do it. They talk against the servants of God. Thus they show that they are working on the same lines that Satan worked when he tempted Adam and Eve to part with their faith in God and accept his version of the Creator's character. When men, disobedient transgressors of God's law, claim to know so much, they show their ignorance and foolishness. *12LtMs, Lt 21, 1897, par. 12*

Those who are satisfied with things that now appear, who fail to look at the future as well as the present [influence] of their course of action, act as blind men. They act like men who have put out their own eyes, who cannot see what is for their present and future interest. If they would reason with that genuine acuteness that it is for their interest to have, they would see that they are working so as to lose in every way. *12LtMs, Lt 21, 1897, par. 13*

A duty rests upon those who know the truth to make it known to others. All who are servants of Christ are in a large measure responsible for the honor, well-being, and salvation of the world. They are to be co-laborers with Christ. The church is to give an account to God for her stability and enlargement. The work given her is the gathering of souls to Christ. The members are to be Christ's workmen, carrying forward His work on the earth. *12LtMs, Lt 21, 1897, par. 14*

Please read the *fourth chapter of second Corinthians*. The entire chapter is a lesson which should be carefully considered. The apostle urges all who have light from God to walk and work in accordance with the light. If they walk in the light, they will not give

utterance to the sentiments of Satan by complaining of God. They will be workers together with God. "Therefore seeing we have received this ministry, as we have received, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." [Verses 1-5.] Precious conclusion. *12LtMs, Lt 21, 1897, par. 15*

Self is not to be made prominent. But it too often interposes between the soul and God. It is made so prominent that the souls perishing out of Christ cannot fix the eye of faith on Jesus. Those who minister in word and deed are to exalt Christ. Those whose hearts are imbued with the love of Christ will manifest that love. Through them it will speak in its tenderness. They will reveal an abiding Christ, who is set forth crucified among them. *12LtMs, Lt 21, 1897, par. 16*

The lips of a speaker may move under the inspiration of the Holy Spirit. Thus the words of God find utterance in warnings, in appeals, in reproof, in correction in righteousness. This power is not in the speaker. It is a power put within him by God, that he may be enabled to reach those who are dead in trespasses and sins, and arouse them from their spiritual death to receive life from God. *12LtMs, Lt 21, 1897, par. 17*

God works for His faithful servants, who do not shun to declare the whole counsel of God by the power of the Holy Spirit. As messengers of God, we have His endorsement upon our work. The work of the faithful messengers of righteousness is to continue throughout their lifetime. The standard is to be held aloft till the hand is palsied by death, that all may see it. When they sleep in death, the places that once knew them, know them no more. The churches in which they preached, the places they visited to speak the Word of life from the living oracles, still remain. The mountains,

the hills, the things seen by mortal vision, are still there. But all the things now seen must pass away. The time is coming when the mountains shall be shaken and removed as a cottage. But the thoughts, the purposes, the actions, of the faithful worker for the Master, although now unseen, will appear again at the great day of final retribution. Things that now seem a light matter will then appear as witnesses, either to approve or condemn.*12LtMs, Lt 21, 1897, par. 18*

If this be the case, and we know that it is, why does self seek for such prominence, even in the servants of Jesus Christ, who claim to know the Word? Why is there so much sowing to the flesh to reap only corruption? Why is not every hour used only for God, in and through the grace of Christ? Why do we not improve ourselves by cherishing the attributes of Christ, thus immortalizing goodness? Love, courtesy, amiability, <these> are never lost. When men shall be changed from mortal to immortal, all the deeds of sanctified goodness done by them will be made manifest. These deeds will be preserved through the eternal ages. Not one, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, they preserve their fragrance.*12LtMs, Lt 21, 1897, par. 19*

In order to fight the Christian battle, you need not hold so closely to yourself. Hold fast to Jesus. Do not talk unbelief, because you have no excuse for doing this. Remember that Christ has made a complete sacrifice for you, that in body, soul, and spirit, you may be wholly sanctified, and stand before the Lord complete in Him who gave Himself for you. The Lord is not pleased with our lack of faith, which always separates the soul from God. We look to self, as if we must furnish our own worthiness.*12LtMs, Lt 21, 1897, par. 20*

It is not praiseworthy to talk of our own weaknesses and doubts and discouragements. Each one is to say, I am, what I am; but I am seeking to obtain completeness of character in Christ. I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. God calls me to a higher, nobler life, and I press on toward the things that are before, clinging to Jesus. My life is hid with Christ in God.*12LtMs, Lt 21, 1897, par. 21*

The sinner may say, "I have sinned, and yet I did love Jesus. I am sorry that I have grieved the heart of infinite love. I have fallen many times, and yet He has reached out His merciful arm to save me. I have told the Saviour all about it. I have confessed my shame and sorrow that I have dishonored my Saviour. I looked to the cross, and said, All this He suffered for me, for me. The Holy Spirit convinced me of my ingratitude, my sin in putting Christ to open shame. He who knows no sin has pardoned my transgression and forgiven my sin. I love Him, and will serve Him." The sinner's sin will not appear against him if he holds fast his faith and the beginning of his confidence firm unto the end. *12LtMs, Lt 21, 1897, par. 22*

The grace of Christ must stir the soul because the human agent beholds Him who is invisible. By earnestly striving for goodness, love, mercy, forbearance, and kindness, we bear precious fruit to the glory of Christ. In accordance with the Word, the Spirit witnesses with our spirit that we are the children of God. But if we bring our defective traits of character into our Christian life, and yet claim to be children of God, we bear the responsibility of testifying to a false character. To be a Christian means to be Christlike. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." [*Verses 6, 7.*] *12LtMs, Lt 21, 1897, par. 23*

Man is here cautioned not to boast in himself of anything. The Lord is his efficiency. God uses the human agent as His instrumentality, to do His work. Man's capabilities and talents are all to be held in trust. They do not originate with the one who is commissioned to preach the gospel. These gifts are to be looked upon as coming from God. They are to [be] used as wholly His. They are to be consecrated to His service. To the one who does this, the Lord can give higher gifts. If he is called to do a work that demands self-denial, the spirit of consecration and entire self-surrender, leads him to deny self. *12LtMs, Lt 21, 1897, par. 24*

The humility that bears fruit on the tree of good emotions, stirring the soul with a living sense of the love of God, will speak for the soul in that great day when every one will be awarded according to

his works, whether they be good or evil. It will be a wonderful commendation to hear the words, The Spirit of God never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. He received each revelation of correction, warning, counsel, as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He never thought of resting, but sought constantly to attain the wisdom and righteousness of Christ, pressing on toward the mark of the prize of the high calling of God in Christ Jesus. His thoughts were brought into captivity to Christ. He is one with Christ.*12LtMs, Lt 21, 1897, par. 25*

This experience every human being may have and must have in order to reveal Christ. In the great day of judgment no man who has retained the frailty and imperfection of natural humanity, will be vindicated; for he could not enjoy the perfection of the characters of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not that faith that will give him an entrance into the kingdom of God.*12LtMs, Lt 21, 1897, par. 26*

Now, just now is our time of probation, wherein we are to prepare for heaven. Christ gave His life that we might have this time of probation. But as long as time shall last, Satan will strive for the mastery. He works with power to lead the minds of men to embrace every expedient for acquiring money, and he has just as many expedients for getting rid of money. He is inventing every kind of amusement and worldly business whereby he may engross the minds of men with pleasure, indulgence, eating, drinking, and dressing. He would have them forget all about the inward adornment of the soul, the adornment of a meek and quiet spirit, which is in the sight of God of great price. He is determined that every moment shall be filled with ambitious projects, love of money, and amusement. He is determined that men shall find no time to study the Word of God, no time to realize that they are not their own, that they have been bought with a price, even the precious blood of the Son of God.*12LtMs, Lt 21, 1897, par. 27*

Satan has used his voice and influence to drown the voice of God and the voice of conscience; and the world acts as if under the control of satanic agencies. Men have chosen Satan as their leader. They stand under his banner. They will not come to Christ that they might have life. They are infatuated with pleasure and amusement. Rather than engage in the good warfare for life eternal and a crown of immortality, they are striving for victories that are of no worth. Intemperance of every kind is corrupting the bodies and souls of men and women, making it impossible for them to give their attention to serious things and prepare for what is coming upon the world.*12LtMs, Lt 21, 1897, par. 28*

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. We shall meet the Judge of both quick and dead at His appearing in His kingdom. Then we shall each receive according to his works. As ministers entrusted with a special message, we are to keep the day of judgment before the people. Shall we not walk by faith, and not by sight? "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." [2 *Corinthians* 5:9, 10.]*12LtMs, Lt 21, 1897, par. 29*

The Lord is calling for souls. Will they turn away from his call to serve Satan? The great day of the Lord is right upon us. We can see this by reading the signs of the times in the light of prophecy. Shall it be said of us in that day, This man was called by God, but he would not hear, he would not give heed. Time and time again the Spirit moved upon his soul, but it was bidden, Go thy way for this time, and when I have a more convenient season, I will call for thee. Often sinners are touched by the story of the cross. Often they are awakened to accept Christ's matchless love. This man saw the Saviour's sacrifice in a beautiful light. But some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, its call was not respected. Every gracious, heavenly influence was dismissed. The sinner flattered himself that he was not wholly hard-hearted, for he had thought upon things, and he was almost decided. But he turned away from Christ to the

world. *12LtMs, Lt 21, 1897, par. 30*

How important that the ambassadors of Christ shall watch with unceasing vigilance and diligence, following up every advantage. In Christ's stead we are laboring for the salvation of souls. We are to watch for souls as they that must give an account. Let God's servants open the Word of God, and show distinctly that that Word is not yea and nay, but Yea and Amen in Christ Jesus. Bring the mind to a decision before the first powerful impression wears away. Let the messengers of God weep between the porch and the altar, crying, Spare thy people, Lord, and give not thy heritage to reproach. We must confront opposition. False witnesses will invent all manner of lies. But they cannot harm us if we will work with strengthened faith in God. The Lord Jesus is by our side, saying, "Be of good cheer; I have overcome the world." [*John 16:33.*] *12LtMs, Lt 21, 1897, par. 31*

We know of some poor souls who once rejoiced with us in the truth, who have made shipwreck of their faith. They have reduced themselves to a blank and cheerless spiritual condition, as did the inhabitants of the old world. They are without God and without hope in the world. *12LtMs, Lt 21, 1897, par. 32*

The Lord Jesus wants all to stand in their appointed place. He makes use of one believer's influence, another's wealth, and another's attainments. On all is inscribed, Holiness to the Lord. All is sanctified and set apart for a holy purpose. All are to co-operate with God. Mind, heart, soul, and strength belong to God. We are His by creation and by redemption. "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] *12LtMs, Lt 21, 1897, par. 33*

I wish to urge upon all the importance of keeping the Lord Jesus prominently and constantly before them. He is your Advocate in the heavenly courts. He is your Intercessor. Have you property, houses, and lands, have you influence and position? Do you feel that it is an honor for Christ to have you in His service? You can only say as did David, of thine own we freely give thee. All is the Lord's, entrusted to you as a probationer. All that you call your own, you have

received from God. And with a spirit of humility you should feel that you are most highly honored in being a co-laborer with Jesus Christ.*12LtMs, Lt 21, 1897, par. 34*

Who is Christ? Whose Son is He? The only begotten Son of the infinite God. What distinction had He in the heavenly courts? He was Commander of all heaven. He laid aside His glory, His royal robe, His high position as Commander of the heavenly angels. He laid aside His princely crown, His majesty, and clothed His divinity with humanity, that humanity might touch humanity. Had He not done this, He could not have approached fallen, sinful man at all. John, full of faith and zeal, cries out, "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*] He was the Prince of life; but He came to represent humanity, to elevate and ennoble every human being that will come unto Him, that he might have life.*12LtMs, Lt 21, 1897, par. 35*

But as you behold Christ, do you see His meekness and lowliness? Do you see that He makes no lofty parade of His honorable distinctions, His lofty title, or draw Himself away from association with fallen, sinful human beings because of His heavenly extraction? He was the only begotten Son of the Infinite God. No man that ever walked our earth has been in any way His equal, or has in any way approached His exalted holiness. Ask Isaiah who He is, and he will tell you: "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The Mighty God, the Everlasting Father, The Prince of Peace." [*isaiah 9:6.*]*12LtMs, Lt 21, 1897, par. 36*

Yet purse-proud men, handling the Lord's talents, speaking vanity, attach to their names "Reverend," a name used only once in the Bible, and then applied to God. Poor finite men put on dignity, and claim every great and lordly title. But these men in their pride, are not considered of as much value in God's sight as one of the lowliest little ones who believe in Him. Do these gods of the earth consider it a condescension on their part to attach their names to the church record?*12LtMs, Lt 21, 1897, par. 37*

There was not in Christ that exaltation that man puts on. He did not

exercise tyrannical power. He was Creator of the world. And do men whose lives are in His hands suppose that they are condescending and stooping down when they accept Jesus Christ? In accepting Christ they are raised to a high position.¹²*LtMs, Lt 21, 1897, par. 38*

“In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not.” [*John 1:1, 3-5.*] Why do men take to themselves great power? Because they do not see Christ, or believe in Him. “He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, 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 ... and of his fulness have all we received, and grace for grace.” [*Verses 10-12, 14, 16.*]¹²*LtMs, Lt 21, 1897, par. 39*

Men put on power and greatness because property has been lent them by God. They pervert their trust and embezzle their Lord's goods, using them in selfish indulgence, in glorifying their poor, weak selves. Are such men glorified by God? No; they are considered the weakest because they are lifted up in their human pride. The men who learn of Jesus will, through examination of His Word, correct such principles. They will avoid all display, all self-aggrandizement, and consider it the greatest honor to be called a child of God. They will learn that Christ's kingdom is not of this world.¹²*LtMs, Lt 21, 1897, par. 40*

The disciples of Christ are composed of men of varied ability and talent. But the rich and the poor meet together in church capacity. They stand there as disciples of Christ. All distinctions are lost sight of. All embrace each other as Christians. If men are one with Christ, they will be one with each other. “All ye are brethren,” He said. [*Matthew 23:8.*] They are pilgrims and strangers, seeking a better country, even a heavenly; therefore God is not ashamed to be

called their God; for He hath prepared for them a city.*12LtMs, Lt 21, 1897, par. 41*

Christianity is to be carried into elevated circles that will adorn the highest class of society. Here the child of God may show how His grace can make those who are converted poor in the estimation of themselves. While they may be in possession of earthly goods lent them by God, they will be humble though elevated, childlike though gifted with the most precious talents. What have you that you have not received from God? All is the Lord's, to be wisely and judiciously disposed of. All you have is the Lord's. Lay at His feet riches, honor, influence, not grudgingly, but as a freewill offering to His name's glory. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [*2 Corinthians 8:9.*] Yes; we may all know the fathomless, boundless grace of our Lord Jesus Christ. It was He who made us what we are, and He will make us what we may be—complete in Him.*12LtMs, Lt 21, 1897, par. 42*

Lt 22, 1897

Brethren and Sisters in Cooranbong

Stanmore, Sydney, New South Wales, Australia

December 23, 1897

Portions of this letter are published in *4MR 104-105*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brethren and Sisters in Cooranbong:

We would be much pleased to be with you on the coming Sabbath, but we cannot do this. The work here is at that stage where every jot of influence is needed on the side of truth and righteousness. We are repeating the work that we were called to do in Cooranbong —“Arise and build.” [*Nehemiah 2:20*.] The work must advance now. Those newly come to the faith need our help. They come forward willingly, giving of their means to erect a house of worship. Brother Humphries has been moved upon by the Holy Spirit to pledge £25, and to loan £100 to start the work here. One man and his wife pledged £5 each. This was the first pledge that was made. They have since doubled it, and another sister has pledged £25. Thus the work is advancing. Still another family who have just taken their position on the truth gave £4. A general interest is awakened. The thought that a house of worship is to be built seems to work like leaven in meal. *12LtMs, Lt 22, 1897, par. 1*

Yesterday Brother Haskell and wife and Brother Starr looked at two lots for building, and chose one. Afterwards Brother Humphries came along. He was shown the lots, and he decided on the same one that we had preferred. Now that the decision has been made, the work will go forward immediately. *12LtMs, Lt 22, 1897, par. 2*

Just at this time we are needed here, and will remain. We would state further that the blessing of the Lord has rested upon Brother Humphries. His heart is softened and subdued as the heart of a child. He is now prepared to be greatly benefited by present truth.

We desire that those who have been long in the truth shall be filled with the Spirit of God. The angels of God are at work for us.¹²*LtMs, Lt 22, 1897, par. 3*

We have an interest for you in Cooranbong. We have manifested this interest, so you cannot doubt it. We desire that our brethren and sisters in Cooranbong shall hold the fort. Let every soul feel that he has a part to act and a work to do in making the meeting on the Sabbath interesting. Help Brother Hughes to help the rest. Let each one form a link which will connect one with the other in the work. Your individual course of action in your every day life has an influence upon those with whom you are connected or brought into contact. In a very real sense these influences touch the very root of a consecrated life. Every jot of your influence is a consecrated trust from God. When this question is settled, not only in theory, but in your practical life, you will seek most earnestly to find your place, your post of duty, and to keep it. Is your Christian life a reality, or is it a pretence? Are you individually enlisted as servants of Jesus Christ to fight the battles of the Lord? The Lord has given to each his work.¹²*LtMs, Lt 22, 1897, par. 4*

Christ has said, "Where two or three are met together in my name, there am I in their midst." [*Matthew 18:20.*] Let the meetings held on the Sabbath of the Lord be meetings of deep interest. Those who claim to be children of God are to act with unswerving fidelity. You are not called upon to attend the services on the Sabbath of the Lord to take a nap.¹²*LtMs, Lt 22, 1897, par. 5*

You are to act as if in the presence of a holy God. You would not fall asleep when engaged in your temporal business, because you have an interest in your work. Will you place the service of the Master, which involves eternal interests, on a lower level than the temporal business of life?¹²*LtMs, Lt 22, 1897, par. 6*

Think of these things. You are in God's service, and you must act as if you understood your business. Brother Hughes is not the only one who is to make your meeting a profit to you, although he has a special part to act in feeding the flock of God, giving to every man his portion of meat in due season. This is the work appointed him. Just now he has a part to act in the cultivation of the soil, and you

have your part to act in various lines of business. But never, never allow the temporal to encroach upon the spiritual. You must realize that Friday is the day on which we are to prepare for the Sabbath.*12LtMs, Lt 22, 1897, par. 7*

Through the week the energies are not to be so completely exhausted that on the Sabbath, the day on which the Lord rested and was refreshed, we shall be in a tired, worn out condition. Thus we miss the blessings that the Lord designs us to have. We need the refreshing showers of grace on the Sabbath. We need to realize that all heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake, for you are to meet with God and Christ your Saviour. You do not see Him with your natural eyes; you see Him by faith. He is longing to refresh and bless every soul. Spiritual work is to be done. Wide awake energy is to be used in making the Sabbath a time of refreshing, because the Saviour's presence is in your midst.*12LtMs, Lt 22, 1897, par. 8*

Is the Sabbath to be a day of useless idleness? No; a spirit of service is to be manifested in the home and in the church. The Lord has given the human family six days in which to do their own temporal work. But He has sanctified and blessed the seventh, and set it apart as a day on which man is to do His service. On this day the Lord will bless all who appreciate it as a day in which they may in a special manner consecrate themselves to His service. It is to be the happiest and most pleasant day of our lives. Our thoughts are to be brought into captivity to Christ. We are to meditate on the things of God. From beginning to end, Friday should be a preparation day. All disagreeable things between brethren are then to be removed. In a humble spirit confess your faults one to another, and pray for one another. Let all bitterness and wrath and malice be expelled from the soul.*12LtMs, Lt 22, 1897, par. 9*

How are you serving the Lord? Have you had the companionship of Christ every day through the week? Have you prayed that the sanctification of the Sabbath might rest on you? Is the Sabbath a blessing? It is if you will make it thus by whole-hearted service. If the Sabbath has indeed been made a sign between you and God, how do you treat that sign? Do you show in your observance of the

Sabbath a true sense of how you regard it? Do you show by your actions that you know it to be a sacred day, on which you know that the Lord sanctified you, that He gives you special grace, that all heaven is interested in the people who worship the living God on the Sabbath?¹²*LtMs, Lt 22, 1897, par. 10*

Let the Sabbath be to us all what God designed it should be. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."¹²*LtMs, Lt 22, 1897, par. 11*

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [*Exodus 31:12-18.*]¹²*LtMs, Lt 22, 1897, par. 12*

Read these verses, and understand them in a different way than you have heretofore done. Far more sacredness is attached to the Sabbath than we give it, and our neglect in this is the reason why we do not realize its sanctifying power upon our own hearts, or obtain that peace and rest that we should have. We do not realize that it is a day wherein the Lord delights to reveal Himself to His people in a marked manner. Every moment of the Sabbath is consecrated, holy time. On that day all secular, irreligious papers should be put out of sight, that the eyes may not be diverted, that the ears may not hear harsh, discordant words. The Lord would have every one respect the Sabbath. "Ye shall keep the Sabbath," He says; "for it is holy unto you." "Verily my Sabbaths ye shall keep;

for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you.” [*Verses 14, 13.*]12LtMs, Lt 22, 1897, par. 13

It is because of our own perversity of spirit that we do not receive the rich blessings of God. The Lord has peace and rest and joy for us if we will co-operate with Him in keeping our own souls in the love of God. We must not cherish unbelief. It was because of unbelief that all the adults of the children of Israel perished in the wilderness and failed to enter upon the inheritance God designed for them. We must be on our guard lest, through our careless inattention to the counsels of the Word of God, we lose our connection with heaven, and Satan comes in as our counsellor. When we allow carelessness, self-seeking, self-indulgence, self-esteem, or impatience to come in, we are brought into captivity to Satan. We sin, we stumble, when we might, by self-control make straight paths for our feet, lest the lame be turned out of the way. We dishonor God because we are not Christians in practice.12LtMs, Lt 22, 1897, par. 14

Brethren and sisters, you all need to keep the Sabbath day holy unto the Lord. If we are to be for signs and wonders in the earth because we are a peculiar people, we must be altogether different from what we now are. We do not now correctly represent the truth for these last days. We are not sanctified through the truth. We do not practice the truth. Again I say to you, you must reach a higher standard in the observance of the Sabbath and the manner of your service to God. We are within reach of the strong arm of the Lord, and His arm is pledged for our safety if we will look to Him in earnest prayer and faith. The Lord has us always in remembrance. He sympathizes with our trials and makes a way for our escape if we seek Him with all the heart. “God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation make a way of escape.” [1 *Corinthians 10:13.*]12LtMs, Lt 22, 1897, par. 15

But I cannot leave you here without saying to Brother Hughes, Brother Hare, and Brother James, and every one of the believers, The Sabbath is not having its sanctifying influence upon you as it should have. You do not make it what it should be, holy unto the

Lord. Those who occupy a leading position in the church must not exhaust their physical and mental strength, so that on the Sabbath they are unable to bring any of the vivifying influence of the gospel of Christ into the Sabbath meetings. Do less temporal, every day labor; but do not rob the Lord by giving Him service on the Sabbath day which He cannot accept. You should not be as men who have no spiritual life. The people need your help on the Sabbath. Give them food from the Word, if not in a discourse, in an interesting Bible reading. *12LtMs, Lt 22, 1897, par. 16*

Brethren, put your talents to work for the Lord on the Sabbath. Brother Hughes, do not use all your strength and talent in the cultivation of the soil. You need to bring your choicest gifts to God on the Sabbath. The precious life of the soul is to be given to God in consecrated service. I call upon you who have had such great privileges during the first term of our school to know the truth, to reveal what that knowledge has done for you by being received and appropriated. I call upon you in the name of the Lord to "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] God is not pleased when you do not lift the standard higher and still higher. *12LtMs, Lt 22, 1897, par. 17*

There is to be no apathy, no sleeping, in the house of God. Awake from your inactivity; find missionary work to do for souls that are ready to perish. You have a meager experience and little influence. This should not be so. The fault is in yourselves. Have you individually made use of the knowledge you have? Arouse you to a holy determination. Exert an increasing, persevering influence for Christ, who is formed within, the hope of glory. Do not, I beg of you, keep the Sabbath as you have done. Clothe it with that sacred influence that God has given it. Then the Holy Spirit will work with you and for you to make of you a channel of light. *12LtMs, Lt 22, 1897, par. 18*

You draw too much apart. Draw together. Pull in even cords. Are you not branches of the same vine? Then be one. Love as brethren; be strong, yea, be strong. Your good impulses and missionary efforts will grow if you use your talents. Talents grow by exercise, and open before us new fields of usefulness. The one talent may become a talent of the highest order by being properly

appropriated. But as you work, do not suppose that your talents are the production of your own energy. They are the gift of God. The good hand of the Lord is upon you. In your personal feelings toward one another, be straight-forward and unselfish. The Lord will be with you if you follow the instruction of His Word.*12LtMs, Lt 22, 1897, par. 19*

There is no excuse for any who have not improved their capabilities and increased their influence for good. You are privileged to keep in very close contact with God. Here is your power. All your knowledge and aptitude is as nothing without an indwelling Saviour to sanctify you, soul, body, and spirit. If Christ is formed within, you will individually represent the character of Christ. It is not enough that you have once been converted. You must be converted daily.*12LtMs, Lt 22, 1897, par. 20*

God knows the use for which He wants each one of you, and He will supply work for your several abilities; whereby you may best do Him service. But you must keep, not your own way, but the way and will of the Lord, to do justice and judgment. All your life is to be consecrated to the service of God. He endows you with talents, but the manner in which they are employed decides the character. "Ye are not your own," He says, "ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*12LtMs, Lt 22, 1897, par. 21*

I leave this with you in the name of the Lord. You will not be happy and enjoy your Sabbaths unless you are sanctified through obedience to the will of your heavenly Father. Awake, awake to the time in which we live! Make diligent work for eternity. We are not ready for the appearing of our Lord. Exercise all the energy of your character to improve. Cherish the attributes of Jesus Christ, and you will rise to higher positions of trust. I can write no more now, but will write again if I have time.*12LtMs, Lt 22, 1897, par. 22*

Lt 23, 1897

Bolton, Fannie

Refiled as *Lt 9, 1895*.

Lt 24, 1897

Bolton, Fannie

“Sunnyside,” Cooranbong, New South Wales, Australia

June 25, 1897

This letter is published in entirety in *FBS 76-78*.

My Sister Fannie Bolton:

Yesterday my attention was called to your articles now going through the *Review*. I have not read any articles in the papers for some time, for I have been so thoroughly employed. But as I read these articles, I thought it a very wrong thing for you to put in the *Review* the history of the McKenzie family. Did you think that such productions from your pen concerning a family with whom you have been connected, were right? If that family reads our church paper, think you, will it be the means of converting or destroying? *12LtMs, Lt 24, 1897, par. 1*

Your representations can be easily recognized. You place in the worst light the McKenzie family. Is this to be the tone of all the articles you put into the paper? All can easily see that Miss Ashbury, who is placed on the pinnacle of perfection, is a revelation of the way in which Miss Fannie Bolton regards herself. As I read these articles I was more distressed for you and ashamed of you than I can express. Should you caricature so vividly your own history while you were in Battle Creek and Australia, putting things in as vivid a light as you have regarding the McKenzie family, we would have some most striking articles. But such productions should not be immortalized by being put in print. You are certainly doing as you would not be pleased to have any one do by you. *12LtMs, Lt 24, 1897, par. 2*

That history will certainly be placed in the hands of the McKenzie family. What kind of an influence will it have upon them to see that you have represented family secrets in the very worst light? *12LtMs, Lt 24, 1897, par. 3*

“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.” “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 3:1-3, 15-18.*] *12LtMs, Lt 24, 1897, par. 4*

All who are acquainted with your history in Australia will be nauseated by your representation of yourself. And this is the one that expressed herself as having an unwillingness to handle private testimonies of reproof. Yet without any appointment of God, you take hold of a family, and lay bare the things you have seen and heard in that family in a most exaggerated light. How could you ever do such a thing? I am very much astonished that you should dare to do it. You have been very much afraid to have anything go to America, even to my son Edson, in regard to yourself. *12LtMs, Lt 24, 1897, par. 5*

It is a great pity that this very wonderful Christian woman, so mild, of such excellent judgment, could not have revealed her character in such beautiful lines when in my family, connected with me. How mild and Christlike were your words to Emily Campbell, when you supposed her to be making a mistake, but when you yourself were doubly at fault? If these things were represented in a story and given to the world, it would be quite sensational. What do you mean? Are you unbalanced in mind? If so, for Christ's sake do not make striking proof of the fact by letting every one know that it is so. *12LtMs, Lt 24, 1897, par. 6*

What could have beclouded Brother Tenney's perceptive faculties, to lead him to accept such articles from your hand, I cannot conceive. If you want to write sensational novels, put your articles in papers that will appreciate such matter. Do stop and think what you are about. *12LtMs, Lt 24, 1897, par. 7*

I send you this matter, written from a sense of duty. Do not exhibit Fannie Bolton in such angel's garments, because it is not the Fannie Bolton we are acquainted with. I advise you to let your tired brain have entire rest, while you do some kind of work besides writing. You said that you loved to do housework. Why not do something of this kind, using the muscles of your body in proportion as you have used your mind. Cannot you be satisfied to use your talents in this way? I advise you to do this, and see if you cannot become a Christian in thought and in character. *12LtMs, Lt 24, 1897, par. 8*

I hope and pray that your transgressions may be pardoned. Do not, I beg of you, parade before the world the history of those who are not guilty of doing one hundredth part of the harm that you have done. If you ever truly feel this, you will have such a sense of your wicked course of action that you will never, never seek to remove the mote from your brother's or sister's eye till the beam had been removed from your own eye. *12LtMs, Lt 24, 1897, par. 9*

Your words regarding me and my writings are false, and I must say that you know them to be false. Nevertheless, those unacquainted with you take your words as being the words of one who knows. Because you have been acquainted with me, and connected with me, you can state what you please, and you think that your tracks are so covered that they will never be discovered. But my writings have not stopped. They go out as I have written them. No words of my copyists are put in the place of my own words. This is a testimony that cannot be controverted. My articles speak for themselves. *12LtMs, Lt 24, 1897, par. 10*

When I heard that McCullagh had apostatized, I said, I am glad that all my connection with him has been of the tenderest character. I thought that there was nothing they could have to say against me. But both he and his wife bore the same report that Sister Malcolm

bore to me. McCullagh stated in a large congregation that it was reported by one who knew that I picked up things written in books, and sent them out as something the Lord had shown me. At the Bible Institute in Cooranbong, McCullagh told me that you had made a statement to him and his wife similar to the statement made to Sister Malcolm. Your sowing is producing its harvest. Many in Melbourne have been repeating the same things, things which you have told them, and which they thought must be true. *12LtMs, Lt 24, 1897, par. 11*

I will now only say further that I forgive you, and will continue to pray, as I have done, that you may be converted. The articles in the *Review* give me more discouragement over your case than I have ever had, for I see you clothed in garments of pretentious light, and this is a terrible deception. May the Lord anoint your eyes with eyesalve, that you may see yourself as you are, and that you may have that repentance that needs not to be repented of. *12LtMs, Lt 24, 1897, par. 12*

Lt 25, 1897

Bolton, Fannie

“Sunnyside,” Cooranbong, New South Wales, Australia

April 11, 1897

This letter is published in entirety in *FBS 73-75*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Sister Fannie Bolton:

The work which you have done here in Australia has yielded a harvest which is widespread. You denied having said to Sister Malcolm that which they told me, and insisted upon, you had said. You afterward visited Sister Malcolm, and denied having said that Sister White was a very ignorant woman, who could not write, and whose writings you had to make all over, and that it was your talent in connection with the work that made the articles in the papers and books what they were. My only course has been to dismiss you from my employment several times. I did this while you were at my home at Preston, but because of your apparent repentance, I foolishly consented to let you work with me again. *12LtMs, Lt 25, 1897, par. 1*

Then, after the Brighton camp meeting we had that long, soul-disheartening revelation made to us that you thought that Marian and yourself should be recognized as the ones who were putting talent into my works. I had a talk [with] Sisters Colcord and Salisbury, when I related to them the trouble I had experienced with your perversion of facts in regard to your work on my writings. These sisters told me that you had told them the same story. You also told it to Sister Miller. The same words which Sister Malcolm told me you had said to her, you repeated to Sister Colcord. At first Sister Miller said you had said nothing to her; but Sister Salisbury said, “I heard Fannie say these words to you,” (repeating what you had told Sister Malcolm). Sister Miller then said that she had

forgotten, but now remembered what you had said. Now these words were <positively> untrue, and as the result of your report, Sister Miller has repeated them to the Andersons. You have also, I learn, repeated the same to others. You claimed that it was your superior talent that made the articles what they were. I know this to be a falsehood; for I know my own writings. You yourself have adopted much of them, and interwoven them with your own articles, which I recognize. *12LtMs, Lt 25, 1897, par. 2*

I have met this again in the work you have done in your misrepresentations to Brother McCullagh. I ever treated Brother McCullagh and his wife as tenderly as I would my own children. But the leaven has been at work, and the talk of him and his wife have done great harm in the church in Sydney. *12LtMs, Lt 25, 1897, par. 3*

After the instruction given me of the Lord at North Shore, I did just what He told me to do. I took you from Brother McCullagh's, and did all in my power for you, although I could not tell what such a movement meant. But in your influence in Australia, in bearing false statements against me, I have been repeatedly shown that <you were> my adversary, working against me. Why I was directed to take you to my home, I do not <now> know. But the Lord understands all about that, and that which I do not know now, I shall know hereafter. *12LtMs, Lt 25, 1897, par. 4*

The work in Adelaide was left for Brethren McCullagh and Hawkins to finish, and I think it was a finish. Brother McCullagh has given up the truth, largely, and taken Brother Hawkins with him. The whole church had gone with them, but had not fully taken sides when these brethren sent in their resignation, saying that they did not believe in Mrs. White's visions or mission. *12LtMs, Lt 25, 1897, par. 5*

This called Brethren Daniells and Colcord to Adelaide. On arriving there they found that McCullagh and Hawkins had appointed a meeting, where they made their tirade upon me. Brother McCullagh has reported your words of information <given him> from house to house, saying that I have very little to do in getting out the books purported to come from my pen, that I had picked out all I had

written from other books, and that those who prepared my articles, yourself in particular, made that matter that was published. <This is the way you become my adversary.>*12LtMs, Lt 25, 1897, par. 6*

When Brethren Colcord and Daniells visited from house to house, they met these very same statements. In the meeting appointed by Brother McCullagh, he said he would have nothing to say against Adventists; but Brethren Daniells and Colcord were present, and heard him make similar statements in public, before believers and unbelievers. Brother Daniells asked if he could make a few remarks, but they positively refused to let him speak. Then he handed McCullagh a notice to the effect that he would review these statements the following Monday evening, and asked them to read it. Brother McCullagh handed it to Brother Hawkins; but as the people were leaving the house, Brother Daniells arose and read the notice himself, remarking that he had asked these ministers to read it, and they had refused to do so. Brother Hawkins said, "I was going to read it, but you did not give me time." But already the people were passing out, and some had gone.*12LtMs, Lt 25, 1897, par. 7*

Now, this is the state of things. You can see by this what a harvest your leaven of falsehood and misrepresentation have produced. You opened your mind to Brother and Sister McCullagh, which has changed their feeling toward me. The leaven worked, until it carried with it one whole church. But thank God they are recovered. And now my way is clear to make statements just as they have been coming from you, and I will cut off the influence of your tongue in every way that I can.*12LtMs, Lt 25, 1897, par. 8*

I will say that much of the time that you were in Australia, you surely did not know what manner of spirit you were of. Satanic agencies have been working through Fannie Bolton. Again and again <I told Marian for years> as I have been placing some article in your hands, there seemed to be a hand stretched out between you and me. I can understand all about matters now as others have come to me with confessions. I know now that <proof can be given that> every article coming in the paper cannot be claimed as Fannie Bolton's ideas, Fannie Bolton's sentiments.*12LtMs, Lt 25, 1897, par. 9*

You asked if you could come back again and connect with me in my work. If you should regain your health, the light I have from the Lord is, "She is not converted. She has no power to prevent Satan from working with her mind to exalt self, and make statements that are false in order to receive praise. <You have done all that you could do.> The seed that she has sown will bear its harvest."*12LtMs, Lt 25, 1897, par. 10*

I was shown that by your coming to my home, the Lord would give you an opportunity to clear your soul of its guiltiness in connection with me and my work. Your words had created, in others, ideas that would be communicated to still others. But the opportunity was granted you to make straight and thorough work, to clear your soul, and place me in a clear <and proper> light before the people to whom you had spoken. You had acted as my adversary, and <the light given me of God is> that it was not the will of the Lord <henceforth> that you should have the least connection at any time with me and the work which God had given me to do. Shall I be compelled to publish this matter in order to uproot this influence? My mind is forever settled, Fannie, in regard to having one page of my written articles go into your hands. I do not regret taking you into my home when I did, <because it was the Lord's plan.> I can see the reasons more clearly now. May the Lord pity and save you. I am sorry for you, indeed I am, and would do anything to save your soul.*12LtMs, Lt 25, 1897, par. 11*

I thank the Lord that I have two good editors in Maggie Hare and Minnie Hawkins. They are doing good work. The writings come from their hands with my own ideas, and I know it. Who makes the articles now? All can see that they are just as full of Bible truth as they have ever been. Your "inspiration" has not touched them, and never will again as long as I shall live. In the place of my articles bearing your ideas, your articles have the ideas that the Lord has given me. You have grafted them into Fannie Bolton's stock. I wish you no harm; but I will not keep quiet. Your misrepresentations shall not mislead other minds if I can possibly prevent them.*12LtMs, Lt 25, 1897, par. 12*

Lt 26, 1897

Belden, Frank

“Sunnyside,” Cooranbong, Australia

December 10, 1897

Portions of this letter are published in *1MR 269-270*.

Dear nephew Frank Belden:

I sent you letters not long since; but I feel a deep love for both you and your wife. I have a soul-hunger that you should not remain in your present spiritual condition. You will not be accepted by God until you seek Him with all your heart. Let not your spirit remain sour and hard. Cease to criticize every one. If you had only stood in the light, what a help you could be to me in my bookmaking. I am seventy years old, Frank, and yet my faculties are good and my memory excellent, except when through overwork, nervous prostration comes upon me. I have been very sick for three weeks, but am better now. *12LtMs, Lt 26, 1897, par. 1*

Last Sabbath and Sunday Sara and I were in Stanmore, where our camp meeting was held. I spoke both afternoons to large assemblies. On Sunday I was compassed with infirmity, but I pleaded with the Lord for strength, and His sweet peace flowed into my soul. I was strengthened, and was able to speak to the people. The blessing of the Lord came upon me in large measure, and I bore the testimony the Lord gave me with power. I have been growing stronger ever since. I know that if you would cease your accusing and fault-finding, if you would take up your work humbly, meekly, in lowliness of mind, you would find plenty of work to do, and you would not have a dyspeptic religion. You have a soul to save or a soul to lose. If you are wise, you will cease your faultfinding. None are what they should be; neither are you what you should be. Would it not be better for you to humble your pride, and open the door of your heart to Jesus Christ? God has not asked you to be a church tinker. *12LtMs, Lt 26, 1897, par. 2*

A precious opportunity is now allotted you, before your probation

closes, to prepare to meet your God. If your life should close now, you could not join the family above. If the Lord should now gather His saints together, you could not enter in through the gates into the city. Hattie, your wife, could not enter in. Will you please forgive everyone who, you think, has injured you, because you have injured yourself and others to a far greater degree than any one has injured you.*12LtMs, Lt 26, 1897, par. 3*

While you look at other people's faults, you do not see your own mistakes and errors. You do not go humbly to your Saviour, asking Him to pardon your transgressions and receive you and cover you with the robe of His righteousness. You are spoiling your own life and spoiling the life and character of your wife. Is it not time for you both to come as humble penitents to the feet of Jesus, and lay this burden of sin down?*12LtMs, Lt 26, 1897, par. 4*

You will not live long, Frank. Unless you stop now and give your poor, sinsick soul to Jesus, you will surely die in your sins. It is a terrible burden to live to self. There is no peace in such a life, no assurance, no confidence. You are like a lost sheep. Can I help you to return? Will you now, just now, this very hour, as you read this, remove the stumbling blocks you have placed in your own way? Will you, with all the sacred vows upon you, give the Lord all you have and are, all the faculties of mind and body? Will you pledge them irrevocably to your Saviour, who gave His life for you? Day by day you have drawn around your soul an unholy atmosphere. You find fault with others. Will you not consecrate yourself to God, and let Him use you to His own name's glory? You are bowed down; you are carrying a heavy load of other people's mistakes. Will it pay you in the end? Throw off the miserable load you have been accumulating. This is a life and death question with you.*12LtMs, Lt 26, 1897, par. 5*

As you were presented to me, you were bowed down like a man of years, and under a load that Christ never asked you to carry. You cannot be a sin-bearer. You cannot bear your own infirmities and sins. Why then gather up the sins and mistakes of others? The Lord has given you talents, but you have decided that you could use these yourself. You would not permit the Holy Spirit to work you. To do this, you would have had to sacrifice your self-esteem and pride.

This you need to do. *12LtMs, Lt 26, 1897, par. 6*

You are growing in years, but you are not gaining a precious spiritual experience, therefore you have had to wrestle with yourself, and struggle with an unsubdued, natural temperament, and inherited and cultivated tendencies, which present appalling difficulties. You sink into despondency, and at times feel desperate. *12LtMs, Lt 26, 1897, par. 7*

You and Hattie separated from God. Hattie does not help you, or you her. When you fall all broken at the feet of Jesus, you will help one another, and then you can see the wrongs of others, and in the Spirit of Christ try to help them. You ought to feel sorrow because after Christ has given His own life that you and Hattie and the whole world might be saved, He sees so many who have no inclination to give up self and choose Jesus. Christ's own nation, for whom He had done so much, too much for human minds and pens to transcribe, rejected Him. When Pilate asked them whom they would have released to them, they cried out Barabbas. "And what shall I do with Christ?" "Crucify him, crucify him." "Shall I crucify your king?" Then came the shameful answer, "We have no king but Caesar." [*Matthew 27:22; John 19:6, 15.*] *12LtMs, Lt 26, 1897, par. 8*

I ask you, Frank Belden, "What think ye of Christ?" [*Matthew 22:42.*] You are dear to my soul, and I ask you, "What think ye of Christ?" Every man and woman is making his or her choice of their leader. Will you have this man, Christ Jesus, as your personal Saviour? Will you own Him? Will you have Him as your Ruler? Then look unto Jesus and live. I ask you, "What think ye of Christ?" Whose Son is He? If you say He is the Son of the living God, and to whom shall I go but unto my Saviour, He will receive you. Looking unto Jesus, the Author and Finisher of your faith, you will be changed into His likeness. *12LtMs, Lt 26, 1897, par. 9*

But when you look at the imperfections of others, and eat and think and drink this stale rubbish, your spiritual experience will be of the same quality as the food upon which you subsist. Will you not come into right relationship to God? Beholding Him, you will be changed into His image. His character will then become your character. But while you feed upon the faults of others, you are changed into the

same similitude. By beholding, you become changed into the same image.*12LtMs, Lt 26, 1897, par. 10*

The Lord has given you talents, and you know that you possess them. Yet they are perverted to a wrong use. Influence is a talent. Have you not perverted it? Do you not continue to pervert it to a wrong use? You will have to give an account of the use you have made of the Lord's entrusted talents. Almost every question connected with each detail of outward life comes in before the Christian as a matter of influence on others about him. In a very [real] sense, it touches the very root of a consecrated life. You are to recognize the fact that all influence is a heaven-given trust. It does not originate with you; it is given to the human agent by God, to be accounted for to God. When this is accepted, not merely as a theory, but as a reality, very different sentiments from those that now prevail will be cherished by you.*12LtMs, Lt 26, 1897, par. 11*

Placing you in the Review and Herald office, in connection with the men that were there, was a mistake. Neither you nor Captain Eldridge were prepared for the position. Your eyes were not anointed to see and understand that your wisdom and his wisdom was imperfect. Your experience there did not help you. The position of influence you gained did not help you. It would have been better for you to have been in the lowest place than in the highest. You became self-important, and you did not grow in the meekness and lowliness of Christ.*12LtMs, Lt 26, 1897, par. 12*

You began to regard your position as the result of your talents, natural energy of character, which had made impressions upon others. In many respects your tongue might better have cleaved to the roof of your mouth than to have been heard in councils and assemblies, giving utterance to sentiments directly opposed in principle to the Word of God. But when these sentiments were applied to you, you thought they did not fit, and neither were they appropriate in any place, or for any one.*12LtMs, Lt 26, 1897, par. 13*

I would counsel you to dwell on no man's wrongs, for guilt rests upon you for doing a work directly contrary to the will of God. You say, I repented of that, and the Lord forgave me. Did you forgive

your brethren, who hurt you? United with others, you brought in the condition of things that now exists, the injustice of which you complain. It is the result of the very same principles you yourself brought in. The Lord did not work a miracle to prevent these sentiments and unchristlike principles, which you brought into the office of publication, from reacting upon yourself. You are feeling the sting which you, and those who pursued the same course that you did, have made others feel—sore, wounded, and deprived of their rights. It is a shame, and makes my soul ashamed that these things should be done. *12LtMs, Lt 26, 1897, par. 14*

I tell you this as God has presented it to me. And now I beg of you not to gather up objectionable things which touch you personally, but remember that these things are the result of your own policy. Sentiments and resolutions which should never have seen the light of day have prevailed. *12LtMs, Lt 26, 1897, par. 15*

I beg of you to repent. Confess your sins, and have that repentance that needs not to be repented of. I strike at the very root of the matter. Your self-conceit has been a snare to you, and the sooner you cleanse your soul and life from it, the clearer will be your spiritual eyesight. *12LtMs, Lt 26, 1897, par. 16*

I wish now to speak a word upon the responsibility of so employing the talents, not only to obtain a full reward when the Master returns with His servants, but to increase these talents by use and the improvement of them. This should be recognized as a solemn obligation due to the One who entrusted the talents to you. You are faithfully to guard the entrusted endowments, improving them by keeping the glory of God in view. You are not to look at yourself as if you had created these talents by natural energy of character. You are to regard them all as coming from God, to be returned to God again. *12LtMs, Lt 26, 1897, par. 17*

Influence, if consecrated to God, will make itself a way. God is the One that is to be praised for this. I am pained beyond measure because there are so many who do not look upon talent in its true bearing. They have activity, energy of character, which might be turned to good account if they co-operated with Jesus Christ, but it simply runs to waste, a jot here and a tittle there, and is not

gathered up to do good and only good. Many fail to appropriate their God-given powers in blessing others, and glorify not themselves, but God. How few give back to God His own talents, having gained other talents, and won to Christ's side other persons, who have been brought to the knowledge of the truth. The work may be enlarged by accumulated influence.^{12LtMs, Lt 26, 1897, par. 18}

Oh, my brother, we are living in solemn times. How many use all their influence in doing no special work for the Master. They engage in some kind of business, women in the household, in the schoolroom, others in a variety of ways; but many amuse themselves, and use their time in folly and vanity. It is God's time that they use thus. They have offered sacrifice on Baal's altar, because they do not see or realize their responsibility. They do not live so close to God that they see the reality of spiritual things. They are not among the number of whom Christ says, "Ye are my witnesses." [*Isaiah 43:10.*]^{12LtMs, Lt 26, 1897, par. 19}

There are those who think that they have but few talents, and that therefore they can do as they please. Is not the fault in themselves the reason that their talents remain few? Have they sought to use, day by day, that which they call their little influence? Have they not themselves to blame for not having more cultivated abilities? Have they realized that a special season of probation is granted them to improve their influence for good? Have they said, I will use that which I have, and learn of the great Teacher [how] I can best serve Him with one talent? God help us to be wise unto salvation.^{12LtMs, Lt 26, 1897, par. 20}

Hattie, dear child, these words are written for you. You have an individual case pending in the courts of heaven. May the Lord touch your heart, and lead you to see that you are not your own, but that you are the property of Jesus Christ. You are bought with a price, and what a price! "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.*] "Therefore glorify God in your body and spirit, which are God's." [*1 Corinthians 6:20.*]^{12LtMs, Lt 26, 1897, par. 21}

Have a holy determination that you will seek the Lord while He may be found, that you will call upon Him while He is nigh. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." [*Isaiah 55:6, 7.*] *12LtMs, Lt 26, 1897, par. 22*

God is calling you, just now. "Come out from among them, and be ye separate, and touch not the unclean, and I will receive you; I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord of hosts." [*2 Corinthians 6:17, 18.*] Come, before your eternal destiny shall be forever fixed. Come with your husband, come. You can come if you will. You can both now consecrate yourselves to God. Make Him your Friend, your Alpha and Omega, your sure Refuge. *12LtMs, Lt 26, 1897, par. 23*

My brother, Frank Belden, what are you preparing to do? There are places enough demanding help. For a time let your composition of music and various inventions be laid aside. There is need of help everywhere, need of help here in Australia. Consecrated ability is needed here. If both of you were only consecrated, what a help you could be in this field. There is an acknowledged dearth of ministers. You could minister in various lines. But you need first to come out of the spiritual condition you are in, and let the Holy Spirit work upon your mind and heart. When you are transformed in character, when you consecrate all your entrusted talents to God, then there will open to you fields where you can engage in active labor. *12LtMs, Lt 26, 1897, par. 24*

The original talent employed multiplies itself, for it grows by exercise. So to every true, honest worker who would do God service is opened new positions of special influence. If we faithfully use what talents we now have, we are entrusted with more talents of a higher order. One talent properly used will make a place for itself and increase in individual influence. But men look upon this as a product of their own energy. *12LtMs, Lt 26, 1897, par. 25*

Will you come out to this field, first giving yourself to God? The Lord is dealing with us as individuals. Our talents are measured out and proportioned to each according to his ability to rightly use these

talents. The Lord must be sought for. He knows the use he can make of each of us for our best good and His name's glory. He will co-operate with all sincere workers. If they trust in Him, He will supply the points of character which are essential in doing the work. *12LtMs, Lt 26, 1897, par. 26*

Hattie, you have no time to lose. The Christian must make the best use of all her sanctified energies. Thus she grows up into Christ. Fields of work are presented to you, when you give your heart unreservedly to God. The Lord has given you opportunities. You are thrown in contact with people who might be a spiritual help to you. You could receive good from their influence. But avoid frivolous company. You may be the means of helping some souls who are connected with you. If you were under the Holy Spirit's guidance, they would have help from you. You could speak words for Christ. *12LtMs, Lt 26, 1897, par. 27*

There are many ways in which we can help souls if we will. The opportunity is given you to manifest a Christian spirit under provocation. In your conversation, remember to treat your heavenly Guest courteously by introducing his name. Introduce something besides unprofitable talk. Witness for Christ in a winning way, opportunities are constantly passing out of your reach, never to return. Be guarded in your words. A real and abiding sense of responsibility will lead you to speak and act wisely. *12LtMs, Lt 26, 1897, par. 28*

My appeal is to the church. The Lord Jesus calls the church the light of the world. [*Matthew 5:14.*] I call upon you, Frank Belden, and Hattie McDearmon Belden, Christ is inviting you both to come to Him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." My dear, tempest tossed souls, will you heed the call? "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]*12LtMs, Lt 26, 1897, par. 29*

Christ never invited the sinner to come to Him to find sanction or vindication of sin. He invited them to come because He felt so sorry that they were unhappy and full of unrest, without a knowledge of His great mercy and abundant love. All that come unto Him, He will

save from their sins. This is the only way man may be rescued.*12LtMs, Lt 26, 1897, par. 30*

The precious Saviour loves you. He is throwing the bright rays of hope across your pathway, to guide you to a heaven of peace and rest. Christ, the good Shepherd, misses His sheep when they stray from the fold. He is represented as leaving the ninety and nine and going forth to seek the sheep that is lost. He finds it. He bears it upon His shoulders. He brings it with rejoicing to His fold.*12LtMs, Lt 26, 1897, par. 31*

Oh, how God looks upon man's indifference, his coldness, his lack of love, compared with the love evidenced by the world's Redeemer. He comes to seek and save that which was lost. They are the purchase of His blood. The church is blending with the world, notwithstanding all the light and warnings given. They do not stand out, a peculiar and holy people. A description of the state of the matter in the publishing house may be expressed by the words of prophecy, "How are the things of Esau searched out! how are his hidden things sought up." [*Obadiah 6.*] The condition of things that has existed has dishonored God. There is much that my pen might trace, but I forbear. The sins of selfishness and covetousness are as idolatry before God.*12LtMs, Lt 26, 1897, par. 32*

The Lord has a controversy with His people, because they have not heeded His Word. Grave sins rest upon those who have held positions of trust, and at the same time have brought in false principles. This has corrupted your judgment, and blinded your eyes, and now you have set the stumbling block before your feet. You have lifted up your heart unto vanity, and this has covered you with darkness and confusion. You will never find rest and peace until you come back to your first love.*12LtMs, Lt 26, 1897, par. 33*

At times you have known the moving of the Spirit of the Lord, but self has been too much for you to handle. Will you not now bring your great burden of other's misdoings, which you have been gathering up, and lay it and yourself at the feet of Jesus? Relieve yourself of your burden. Break from the enemy at once. Sin prevails. The wicked shall do wickedly, and none of the wicked shall understand. You can now remember that you are not a sin-bearer.

You are having a very hard time to carry your own sins. Do not, I beseech of you, load yourself down with the sins of others. Lay them down, lay them down! You will only have to answer for your own sins.*12LtMs, Lt 26, 1897, par. 34*

I would give much could I see you. But this is not possible unless you make us a visit. I wish you would. But it would be useless for you to come and bring with you your baggage of all the misdeeds and misdoings of your associates in the publishing house and out of it. You were wrong in bringing in false principles and working upon the plan that is condemned by God. You have suffered much from the very line of action that your influence, with that of others has brought in. God sent warnings and reproofs, but they were brushed aside as a cobweb. Satan was determined to pervert judgment and take the field.*12LtMs, Lt 26, 1897, par. 35*

You cannot measure your influence in these things. You have been left to feel that false theories, wrong and corrupted principles, hurt. When sin strikes inwardly, it assails the most noble part of a man's being. It makes terrible confusion and havoc with man's Godlike faculties and powers. While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul.*12LtMs, Lt 26, 1897, par. 36*

The walls of protection that God has raised for His people's safety have been battered down. The lines of protection of individual rights and interests have been confused through human policy, and a host of satanic agencies have rushed in to make the most of their opportunity.*12LtMs, Lt 26, 1897, par. 37*

Every plan brought in to obtain advantage for self opened the door wide for dishonest practices. You know this just as well as did the men whom you condemn for taking from God's treasury higher wages than they earned by honest effort.*12LtMs, Lt 26, 1897, par. 38*

The Lord has shown me that this system of high wages is directly contrary to justice and righteousness. The plea is made that those who carry responsibility are always awarded higher wages than those under them. But those who were supposed to be doing important work in the Review and Herald office were being tried and

tested, and every phase of their work was swinging the publishing house in false paths, contrary to the instruction given by Christ in the Old Testament and the New. *12LtMs, Lt 26, 1897, par. 39*

Such a masterly confederacy united to carry things its own way that a work entirely human has been mingled with the handling of sacred things. Each felt pledged to sustain and work for the interest of the other. A system of robbery toward God was brought in. "Shall I not judge for these things?" God asks. [*Jeremiah 5:29.*] The Lord has opened the matter to me, and my heart has burned with indignation. Light has been given that the Lord would in His own time make these men a spectacle to the world, to angels, and to men. It has been shown me that men, confided in and trusted, looked upon as trustworthy, would betray the cause of God in an emergency, under the inspiration of the enemy. *12LtMs, Lt 26, 1897, par. 40*

I cannot mention names, because I have been advised by the Lord that the very ones who have been the most strenuous in carrying out their own plans would show under whose control they had been working while in the cause of God. Spiritual blindness has led to such perversity of principle that the Lord declared He would not bless those who kept these wrongdoers in position when they knew that they had not the right spirit, and that truth was not cherished in the heart. *12LtMs, Lt 26, 1897, par. 41*

I will scatter them, saith the Lord. I will blow upon the means they receive, and it shall be as nought. I will take away judgment from them, and forsake them utterly, unless they repent and serve me, not for gain, but because the work and cause is Mine. They are unfaithful stewards. I have given them My only begotten Son, but they have walked away from My statutes, and I will judge for these things. *12LtMs, Lt 26, 1897, par. 42*

Frank, clear your own soul, I beg of you. *12LtMs, Lt 26, 1897, par. 43*

Lt 27, 1897

Belden, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

November 10, 1897

Portions of this letter are published in *Ev 335-336*.

Dear Brother and Sister Belden:

I arise some time before day to write you a few lines to go out in the mail. I know not when a steamer for Norfolk leaves. I have written to you by every steamer that I learned was going to Norfolk. I was told that the last steamer went by Auckland and that you would not get your letter for three months. I will send this at once, but I do not know when the steamer will leave. *12LtMs, Lt 27, 1897, par. 1*

I have been quite sick since the camp meeting. This meeting was very like our American camp meetings. How I did wish that Brother Nobbs and your two selves were with us. *12LtMs, Lt 27, 1897, par. 2*

Some weeks before the meeting word was sent by Elder Daniells to set all the forces possible in operation to circulate the *Echo*, and work zealously in various ways to advertise the meeting. Thus we have been accustomed to do to wake up a lively interest in the meeting, and secure an attendance. But my mind was deeply impressed that this was not the best thing to do in this case. We must not always keep the very same routine of working. We must not make a stir, but keep as quiet as possible. *12LtMs, Lt 27, 1897, par. 3*

When armies are preparing for battle, the generals and officers do not give publicity to their movements. In quiet and secrecy they make known to a few trusted men who have charge of the enterprise their plans and the manner of conducting the battle. Should they lay open their designs to all, there would be plenty to meet them. Others would be enlightened as to what methods to set in operation to defeat the plans made. It is considered a betrayal of important trust to our enemies as to how the battle is to be

conducted.*12LtMs, Lt 27, 1897, par. 4*

We should be careful and close when entering new fields to proclaim the truth, and more so in localities where the truth has been presented and opposed from the pulpit and by mob raids.*12LtMs, Lt 27, 1897, par. 5*

I knew that the very best way would be to secure the ground, and then surprise the people by rapidly building our city of tents, having sufficient help and facilities to do rapid work, and giving as little time as possible for the ministers to commence their warnings from the pulpits and push forward the circulation of their false statements.*12LtMs, Lt 27, 1897, par. 6*

We must devise and plan wisely, that the people may have an opportunity to hear for themselves the important message of warning to be given to all that will hear. It is the last message of mercy to the world. The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose. We must do our utmost to reach the people where they are. All that can be done should be done without delay. The great day of the Lord is near; it hasteth greatly. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God.*12LtMs, Lt 27, 1897, par. 7*

In every city of our world the warning will be proclaimed of its sure ruin, because the inhabitants imagine and practice evil, and that continually. Horse racing, gambling, betting, drunkenness, and all kinds of lasciviousness is seen on all sides, almost without limit. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [*Daniel 12:10.*]*12LtMs, Lt 27, 1897, par. 8*

Now every soul who has a knowledge of the truth should practice the truth, and appreciate and rejoice in the truth, that they may shine amid the moral darkness that is covering our world like the pall of death.*12LtMs, Lt 27, 1897, par. 9*

Our meeting has ended. From the very first day, October 21, up to the present time, the interest has not abated. At the first meeting the large tent was crowded, and a wall of people stood round the

outside.*12LtMs, Lt 27, 1897, par. 10*

I spoke six times on Sabbath, Sunday, and Wednesday afternoons to the crowd that assembled, and five times in various lines to our people. We had the best of ministerial labor. Elders Haskell, Daniells, Farnsworth, Robinson, Hare, Colcord, Baker, Starr, Professor Hughes, and Brother Crothers were present. The word was spoken in no faltering, hesitating manner, but in the demonstration of the Spirit, and with power. The interest was superior to anything we have seen in any camp meeting in this country. We feel very grateful to the Lord for this opportunity of making known the light of present truth. As in Christ's day, the people listen, and are astonished and captivated. They say, "We never heard anything like this. O how I wish I could have heard all these things before. I never knew such things were in the Bible. I see that the work before me is to search the Scriptures as I have never done before."*12LtMs, Lt 27, 1897, par. 11*

The Word of God has indeed been like a sword, quick and powerful. The crowds of people listened interestedly for one and nearly two hours without showing any appearance of weariness. O I am so glad, so thankful. I praise the Lord with heart, and soul, and voice.*12LtMs, Lt 27, 1897, par. 12*

Brother Haskell and wife, Brother Starr and wife, and several workers are keeping up the interest in Stanmore. This interest does not flag. The big tent has been taken down and sent to Melbourne. The forty foot tent is being spliced in the center, so that it will seat as many as possible, and will be used here. A house has been rented to accommodate the workers. A room has been prepared for me, and if I am able, I shall probably go to Sydney this week to join the workers. We must do all we possibly can to make this effort a success. Elder Haskell writes cheerfully in regard to the work there and the unflagging interest.*12LtMs, Lt 27, 1897, par. 13*

Lt 28, 1897

Belden, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

July 29, 1897

Portions of this letter are published in *HP 245; 2SM 84; LDE 33, 76; 10MR 275*. +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 Belden:

I wish, if it were for the best, that you lived within a little distance of us, for it would please us very much to have an opportunity to converse with you. But if the Lord has a work for you to do in Norfolk, He will certainly open ways before you. He will strengthen and sustain you, that your influence may be for good. *12LtMs, Lt 28, 1897, par. 1*

We are having interesting times for all in Australia. The pressure of the Sunday law has come and is coming. It has been ordered that all stores shall be closed on Sunday, and this is being rigidly enforced. The government is trying to have God acknowledged in the constitution. Our people are making just as vigorous a stand as possible that it shall not be. They have been securing names to a petition to this effect. We can see that that which we have been talking about for the last thirty-five years—this law causing the Sunday to be exalted and making human inventions take the place of God’s holy day—is now being fulfilled. There is much excitement now in regard to these matters. *12LtMs, Lt 28, 1897, par. 2*

The second epistle of Paul [to the Thessalonians] should be read in connection with these things. The same work of oppression and persecution which was suffered by the saints of God in Paul’s day is soon to come to all who believe in this age. *12LtMs, Lt 28, 1897, par. 3*

“Paul and Silvanus, and Timotheus, unto the church of the

Thessalonians, in God our Father and the Lord Jesus Christ: Grace be unto you, and peace, from God the Father and our Lord Jesus Christ. We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and the charity of you all toward each other aboundeth; so that we ourselves glory in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you.” [2 *Thessalonians 1:1-6.*]*12LtMs, Lt 28, 1897, par. 4*

Here we see the interest of these churches for one another. The persecution they endured drew all hearts together and bound them together. They were scattered abroad. The errors and superstitious faith and doctrines of the Jewish nation so bitterly opposed to Christ left the little flock as sheep without a shepherd. But the seed was being sown. Christ was lifted up as the One crucified among them, and efforts were constantly made to alleviate the poverty and oppression of the brethren because of their faith.*12LtMs, Lt 28, 1897, par. 5*

Directions were given to offer prayer to God that the seeds of virtue and truth sown by His appointed servants, the prophets, might not be in vain, that a rich harvest might reward their efforts, and that other laborers might be raised up to reap the harvest.*12LtMs, Lt 28, 1897, par. 6*

In doing this work there was great opposition. It was no light task to carry forward the work, and many suffered for their belief in the truth of the gospel. With all kinds of persecutions Satan inspired human beings to annoy and distress the conscientious souls who loved God and kept His commandments.*12LtMs, Lt 28, 1897, par. 7*

“And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints,

and to be admired in all them that believe (because our testimony among you was believed) in that day.” [*Verses 7-10.*]12LtMs, Lt 28, 1897, par. 8

In sowing the seeds beside all water, we are to meet the same difficulties that the followers in Paul’s time encountered. But the Lord did not then leave His persecuted ones to be overcome. He gave them the opportunity and privilege of being overcomers. “Wherefore also,” said Paul, “we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.” [*Verses 11, 12.*]12LtMs, Lt 28, 1897, par. 9

It is just such epistles as this that we will be privileged to write, strengthening and encouraging one another, “building up one another in our most holy faith.” [*Jude 20.*]12LtMs, Lt 28, 1897, par. 10

We are living in a very solemn period of this earth’s history. Then how appropriate for this time that we watch unto prayer. In prayer for our oppressed ones who will feel the most severely the opposition and test and trial of persecution we shall find comfort and consolation. We are to keep the lamp of faith burning brightly. We are to watch for opportunities of doing good to those who are called to suffer, for our afflicted brethren will need our words of consolation, of courage and hope.12LtMs, Lt 28, 1897, par. 11

Christ said, “Woe unto you who laugh now, for ye shall mourn and weep.” [*Luke 6:25.*] This does not contradict the apostle’s statement when he enjoins upon Christians the necessity of rejoicing in the hope set before them in the gospel. The cheerfulness of the Christian is created by the consideration of the great blessings we enjoy because we are children of God. “Therefore, my brethren dearly beloved,” he says, “and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.” [*Philippians 4:1.*] The cheerful enlightenment of the mind and the soul temple by the assurance that we have reconciliation with God, the hope we have of everlasting life through Christ, and the pleasure of blessing

others, are joys which bring no sorrow with them. Those who indulge in chaffing, mirth, levity, and vanity of spirit, which arise from a superficial, cheap experience, have no real, solid foundation for hope and joy in the love of God and belief of the truth. The giddy, the heedless, the gay, the jovial spirit is not the joy which Paul is anxious that Christ's followers shall have. This class spend their time in frivolity and excessive levity. Time is passing, the end is near; yet they have not laid up for themselves a good foundation against the time to come that they may lay hold on everlasting life.*12LtMs, Lt 28, 1897, par. 12*

We need not encourage that mirth which dissipates reflection, leaves no time for consideration, and establishes habits of lightness and cheap talk, which grieve the Holy Spirit of God and unfit us for the contemplation of heaven and heavenly things. This is the class that will have cause to mourn and lament because they are not prepared for the elevated joys of heaven. They are banished from the presence of God. But by the light of God's presence, the righteous are enlightened and made supremely happy.*12LtMs, Lt 28, 1897, par. 13*

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.” [2 *Thessalonians 2:1, 2.*]*12LtMs, Lt 28, 1897, par. 14*

In this view of the final gathering together unto Christ, there would be erratic movements and a danger of deception. Paul would have the church looking for Christ's appearing, and preparing for that day when He shall send His angels with a great sound of a trumpet, and they shall gather His elect together from the four winds, from one end of heaven to the other. God's people must not only be waiting and watching, they must be diligently working as well. There will always be false and fanatical movements made by persons in the church who claim to be led of God—those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failure and leading into false lines cause confusion and unbelief. There is enough revealed and substantiated by the Word

of God to show the lines upon which they can work. The labor performed in harmony with the mind of Christ will produce most healthful impressions and a genuine experience.*12LtMs, Lt 28, 1897, par. 15*

The secret things which belong to God are to be left with Him; but the things which He has revealed are for us and for our children. We are not now back in Paul's time. We are nearing the great day of God. The signs are fulfilling. And yet we have no message to tell us of the day and hour of Christ's appearing.*12LtMs, Lt 28, 1897, par. 16*

The Lord has wisely concealed this from us, that we may always be in a state of expectancy and preparation for the second appearing of our Lord Jesus Christ in the clouds of heaven. We are to search the prophecies that point to the roll of fast fulfilling events, and which Christ has plainly told us will take place prior to the end of this earth's history. We are to watch and pray, wait patiently, and work faithfully to save perishing souls. Time is a most precious talent, and every moment is to be improved in doing our work wisely and well, so that if we are suddenly called to lay off the armor, we may be prepared to give up our account to God.*12LtMs, Lt 28, 1897, par. 17*

"Be ye also ready, for in such an hour as ye think not, the Son of man cometh." [*Matthew 24:44.*] The day and hour of Christ's coming is pronounced by lips that speak the truth and the truth only, to be beyond the ken of man. Even the angels, the heavenly intelligences, are not informed of this. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." [*Verse 36.*]*12LtMs, Lt 28, 1897, par. 18*

Satan is watching his chance to destroy those souls who have not developed such characters as will fit them to rise in the first resurrection and be numbered with the redeemed, with those who have appreciated the great privilege of washing their robes and making them white in the blood of the Lamb.*12LtMs, Lt 28, 1897, par. 19*

The emotional nature of some is easily affected. Christ would have every one educate themselves to calmly contemplate His second

appearing. They are to search the Word of God daily, but not neglecting present duties. There were some who had listened to the earnest teaching of Paul in regard to the soon coming of Christ, and had overlooked their present duties to provide for their daily necessities, and in thus doing were a burden to their brethren. *12LtMs, Lt 28, 1897, par. 20*

“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.” [2 *Thessalonians 2:3, 4.*] Who are studying this portion of the Word among the churches of today? *12LtMs, Lt 28, 1897, par. 21*

Lt 28a, 1897

Those in Responsible Positions in our Publishing Houses

“Sunnyside,” Cooranbong, New South Wales, Australia

January 9, 1897

Portions this letter are published in *CW 172; PM 216-217; 8MR 349.*

To Those in Responsible Positions in Our Publishing Houses:

I am troubled in regard to the use of pictures in our publications. Some of our papers seem bent in using them in season and out of season. And some of the cuts used are very inferior, and poorly illustrate the subjects represented. I hope our publications will not come to resemble a comic almanac. I would not altogether condemn the use of pictures, but let fewer be used, and only such as are good illustrations of the subject. *12LtMs, Lt 28a, 1897, par. 1*

On one point I wish to speak decidedly; that is in regard to using in the papers cuts from my books. Who has given the publishing houses permission to do this? Such use makes the pictures so common that it hurts the books. Is this right? Let it be understood that hereafter the cuts from my books are not to be used in the papers. *12LtMs, Lt 28a, 1897, par. 2*

For many months I have been waiting for a copy of *Mount of Blessing*, that I might see what changes have been made in the illustrations. If the publishers have sent out the book as first printed, I think it a great wrong to the book and to me. I accept no such pictures. The publication of this book has been delayed more than a year in order to get the pictures, which do injustice to the subject. If the book had appeared without cuts, I should have been much better pleased. I asked for this, but it was not thought best. One thing I insist upon: that hereafter there shall be no printing on the back of the cuts. I have been compelled to lose confidence in the taste and judgment of those who could accept such productions. I

dare not trust any of them with the illustrating of my books. I should feel conscience-stricken should I have produced such miserable representations. As I have received no copies containing anything better, I fear you are selling the edition with those shameful cuts. *12LtMs, Lt 28a, 1897, par. 3*

I think our publishing house has gone about crazy over illustrations. It is a shame for such cuts as those in *Mount of Blessing* to be put in a book. Keep out of the books illustrations of auto de fe, Catholic pictures of persecution and burning. It is enough to read of these wicked deeds, without trying to bring them in all their terrible details before the eyes. When I was a child Fox's *Book of Martyrs* was given me to read. I saw the pictures representing various horrible acts of cruelty. I could scarcely eat or sleep. Day and night I was passing through the horrors, identifying myself with the suffering ones. I almost lost confidence in God because He allowed such things. It was a long time before I could overcome the impression made on my mind. Whenever the *Book of Martyrs*, or any other book of like illustrations, finds its way into my library, I hide it, that no child may be caused to suffer as I did. Such pictures do not increase faith. Let not one appear in my books. *12LtMs, Lt 28a, 1897, par. 4*

The cut in *Gospel Reader*,—Moses Viewing the Promised Land—does great injustice to the subject, and great discredit to those who accepted it for the book. What sort of an impression will it make on the readers of the book? It is not in any sense a correct representation of Moses. It looks more like a picture of the great deceiver, Satan, after he had lost Paradise. *12LtMs, Lt 28a, 1897, par. 5*

Page 52, same book—The Ark Standing in the Midst of Jordan—see the cherubim on either end of the ark. What a misrepresentation of the heavenly angels looking with reverence upon the mercy seat, the cover of the ark. A child might take the representation as a bird hunched up. But when the ark was removed from the sanctuary, the cherubim were never exposed to view. That sacred ark, which represented Jehovah amid His people, was always covered, that no curious eye might look upon it. Let it ever be covered. *12LtMs, Lt 28a, 1897, par. 6*

Brother Reaser speaks of the need of new illustrations for *Patriarchs and Prophets*. I am not decided, but fear it is not best to expend a large sum of money on new pictures for this book. Again, suggestion is made in regard to sending Brother Reaser to Jerusalem to obtain sketches for *The Life of Christ*. This will not be done at my expense. The Lord has presented to me that the time and money expended by our people in making long journeys around the world was spent for naught. Whatever may be the opinion of the canvassers upon this point, I cannot sanction the sending of anyone to Jerusalem to obtain cuts for my books. O, if we only had the money that has been no better than thrown away in many, many such enterprises, I would bless the Lord and take courage. *12LtMs, Lt 28a, 1897, par. 7*

My soul is sick at the mismanagement of means when I see in this country how much good could be accomplished with it. If you choose to have a few pictures and good ones, I do not object. Let illustrations be choice rather than numerous. *12LtMs, Lt 28a, 1897, par. 8*

Lt 29, 1897

Belden, Frank; Belden, Hattie

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1897

Portions of this letter are published in *2MCP 376-377*; *8MR 293-294*.

My dear nephew Frank and niece Hattie:

I wish I could write to you as I greatly desire to write—encouragingly, hopefully. But, my nephew, from the light that the Lord has given me, I regard you as a man that has been confused and bewildered in regard to principle, a man who has lost his clear spiritual vision. This is not because light has not been given to lead and guide you, for God has spoken, saying, “This is the way; walk ye in it.” [*Isaiah 30:21*.] It is because you have listened to other voices. By so doing, you have gone astray yourself, and have led others astray. *12LtMs, Lt 29, 1897, par. 1*

God has given you talents. They are His gifts; but they have not been under the control of His Holy Spirit. You can talk fluently, much more than is for your good, of others’ wrongdoings. You have turned from Christ’s character to the defects of human beings, and by beholding, you have become changed into the same image. You think evil and talk evil, criticizing sharply and sarcastically. This is the work that Satan is doing. *12LtMs, Lt 29, 1897, par. 2*

Your expressions of bitterness, your illustrations, your condemnatory spirit have poisoned your home life, and bring you no relief. You may have cause for the sentiments you express against individuals, yet it is greatly to your own detriment to harbor such strong feelings. I am so sorry for your wife, for she is becoming more and more under the deceiving power of Satan. She is without the attributes of Christ—tenderness, compassion, meekness, and lowliness. Imperceptibly, you are introducing poisonous, malarious elements into her mind that will educate your daughter. *12LtMs, Lt 29, 1897, par. 3*

From the light which God has given me, I know that spiritual deformity is being developed in you. In the place of giving a faultless exhibition of right principles and correct habits, you are gathering to yourselves sentiments and principles which will exclude you and all who partake of the same spirit from the heavenly courts. Your mind is becoming deformed by the way in which you treat it. I entreat of you to change decidedly about. Check all exaggerated language, for it destroys the harmony of the mind. *12LtMs, Lt 29, 1897, par. 4*

The body needs careful culture, that it may be kept in a healthy condition. So the mind needs to be strictly disciplined, lest it shall be unduly developed in some things and insufficiently developed in others. Because these susceptible organs are not in your sight, where you can see the harm that you are doing to your intellectual powers, and how much they need regulating, you are not conscious of the harm you are doing them. You entertain unsound theories, and your mind is made to serve these theories. The way in which you are mismanaging your mental machinery is wearing it out. But you cannot see what harm this is doing. Sooner or later your friends with you will see the unfavorable development of your thoughts and actions. Your stomach is beginning to testify to the action of the mind. A symmetrical and well-disciplined mind would change for the better the powers of digestion. *12LtMs, Lt 29, 1897, par. 5*

I cannot forbear telling you that you are as a piece of machinery that has been put out of order by an erroneous course of development and discipline. Your only hope is to place yourself in the channel of light shining from the Sun of Righteousness, closing every avenue that encourages wrong tendencies in the development of character. You need to remove from the [mind] scenes which have been as a training school to destroy your confidence in almost every one. No longer choose the malarious atmosphere you have hitherto lived in. You need to become a Christian in word, thought, and action. You need to be converted. The Holy Spirit alone can renovate and transform you. This Spirit alone can keep you from making your mind and heart a vineyard that Satan will cultivate. As soon as possible you should place yourself as a little child at the feet of Jesus, that you may receive the Holy Spirit's molding. Then your mental faculties will be

invigorated and will bear taxing in right lines.*12LtMs, Lt 29, 1897, par. 6*

You are now like a broken down machine. You do those things which harm mind and body, and unless you make a change, a decided change, your life will be sacrificed on the altar of an unwisely conducted and unsanctified ambition. God cannot put His blessing upon you. A continual deception is spoiling your whole life. You have put your mental powers under exhausting taxation! Your mind is already over-stimulated by devisings and plans that have failed. Thus you are wearing away your life forces, making your talents productive of no good to yourself or to others.*12LtMs, Lt 29, 1897, par. 7*

Time is golden. We are to be wise in employing our time and talents to the very best purpose. My dear nephew, you are acquainted with individuals whose minds are stored with knowledge of various kinds, politics, history, theology. They have gathered up an accumulation of learning, and this is massed together in a mind that is not under the sanctifying influence of grace. They do not co-operate with God to bring this mass of matter into appropriate action. Therefore they continually lose time by devoting it to matters that bring no satisfactory returns. Should the life of these men cease now, they would never hear the words, "Well done, good and faithful servant: ... enter thou into the joy of thy Lord." [*Matthew 25:23.*]*12LtMs, Lt 29, 1897, par. 8*

There has been presented before me, as an illustration, a class that has had every opportunity and privilege, as compared with another class that has far less qualifications and information, but who keeps the fear of God before it. Those who belong to this latter class regard their talents as entrusted to them. Their opportunities are limited, but they try to comprehend the grand lesson inculcated in the parable of the talents. They strive to use well their probationary time, vigilantly working in the contemplation of Christ's coming. By a thorough training in the educational lines within their reach, they discipline themselves, that they may be prepared to learn and digest all true knowledge. Under a sense of accountability to God, they strive to make the most of the gifts entrusted to them.*12LtMs, Lt 29, 1897, par. 9*

This constitutes the ideal of Christian character, the all-round man, the perfect man in Christ. He does not spend his life in prayerful meditation only, neglecting to do earnest work for the Master. Neither is his life all outward bustle. He does not engage in active work to the neglect of personal piety. There is a happy blending of both qualities. He is "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] *12LtMs, Lt 29, 1897, par. 10*

The greatest work humanity has to do is to keep the lamp of the soul trimmed and the vessel filled with the oil of grace. You need to make every effort to prevent spiritual declension, lest the day of the Lord come upon you as a thief in the night. *12LtMs, Lt 29, 1897, par. 11*

I speak to your wife. Is it not time for you to take heed how you build? Is it satisfactory for you to become a woman pleased with attractive dress, but with no pleasure in the white robes of Christ's righteousness? Is it not your only safe course to use well your God-given power by trimming the inner lamp, that its light may shine forth to others? If you continue to follow the course you have pursued, you will never see God's face. No infidelity should be cherished or uttered. But the talent of speech is frequently used by you in a way that is dishonoring to God. Unless the root be holy, the speech is not sound, and no sweet fragrance is offered to God. *12LtMs, Lt 29, 1897, par. 12*

Frank, what can I say to you? From the light I have received from God, I know that you have a prayerless home. The time of your sojourning here is short. You think that you have surrendered yourself to God, but you have never yet fully given up your bitter feelings against others. You have used your talent of speech to lead them into temptation. Your words have encouraged them in wrong methods and wrong principles; and then, because they develop the ideas and principles which you have inculcated, and as the result injury is done to you, as the Lord designed it should be, to show you the sure result of such actions, you feel wronged. *12LtMs, Lt 29, 1897, par. 13*

All are to be workers together with God. All have been entrusted with talents, to use for the glory of God and not for selfish purposes.

This capital is the Lord's; He will require again both principal and interest. Every natural advantage is a talent. The responsibility of each human agent is proportionate to the amount of gifts received from the Lord. On the one blessed with the largest amount of talents rests the heaviest responsibility. *12LtMs, Lt 29, 1897, par. 14*

Frank, you and Hattie have not one moment to lose. You are not ready to die, and you are not ready to live to be a blessing to your own family and to others. You are not prepared for the Lord's coming. The day of reckoning is not far distant. What account can you render to God for the neglect of your appointed work? Give yourselves to the Lord, and then you will have grace to work and watch. Trade diligently on your Lord's goods, whatever may be the amount, pounds, pence, or farthings. Through the merits of Christ's grace, consecrate all your talents to God's service. Thus you can acquire growing, increasing talent. *12LtMs, Lt 29, 1897, par. 15*

Your moral responsibilities are not small. Can you continue to trifle with these responsibilities? Will you continue to surround your soul with an atmosphere that is a spiritual malaria? Will you not realize that your words are either right or wrong, that they are either a savor of life unto life or of death unto death? *12LtMs, Lt 29, 1897, par. 16*

Frank, will you take the position that you should? You know not your spiritual blindness. You seem to think that you understand the failures of your brethren and that you know just where they made their mistakes. You think you can see the stone over which they stumbled to make the crooked paths they have made. But you do not feel that repentance for your own stumbling course of action that will not need to be repented of. *12LtMs, Lt 29, 1897, par. 17*

By beholding the defects of others, and talking of them, you are doing the very thing the Bible has told you not to do. While you do this work of criticizing, you are creating a malarious atmosphere in your home which is a savor of death unto death. *12LtMs, Lt 29, 1897, par. 18*

Our works, our present conformity or non-conformity with the principles of the law of Jehovah, will decide our future destiny. "By thy words thou shalt be justified," said Christ, "and by thy words

thou shalt be condemned.” [*Matthew 12:37.*] “A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things.” [*Verse 35.*] Those who have had a knowledge of the Word of God, and have not complied with that Word, but by word and deed have revealed that they are indifferent to the great salvation presented, are of that class who knew their Master’s will, yet did it not. *12LtMs, Lt 29, 1897, par. 19*

The Lord plainly states that all our actions are to be brought into review before God. The two mites given by the widow, the cup of cold water in the name of a disciple, the visiting in the prison, is registered as done to Christ in the person of His saints. The neglect of doing the very work which needed to be done and was not done, the unkind words, all have their weight in the scale. Nothing is insignificant that is as a thread in the great web we are all weaving in point of influence. Every transaction is important upon which holiness and truth has impressed itself, though in faint characters. *12LtMs, Lt 29, 1897, par. 20*

Nothing in sin is accounted as unworthy of notice that Satan has brought to the heart of man, and worked out in some shape. We have the statement that there is nothing covered that shall not be revealed, and nothing hid that shall not be known. These things that now appear as nothing to man will have their weight in the great tribunal of God, for or against. It is as the mote discerned in the sun’s rays, for the truth in behalf of righteousness, or against the truth in the working out of unrighteousness. The sinner will not merely be condemned for his own impenitence, but he will be judged for the way in which his impenitence has led others in the same evil work. Every soul will be accounted guilty in proportion to the light which God has let shine upon his pathway, and which he has rejected. Those who have had less light, and have accepted the plan of salvation, will lay hold of eternal life. *12LtMs, Lt 29, 1897, par. 21*

Those who have had light and evidence, but who have rejected it, will find that in accordance to their measure of light will be their condemnation. These will find themselves confronted by the men of Sodom and Gomorrah, by the men of Tyre and Sidon and Nineveh.

The whole world will rise up in judgment to condemn those who have shown that they have despised the day of salvation. There is not an impenitent hearer of the gospel but will be condemned according to the light he has not improved and appreciated, for this light cost the life of the only begotten Son of God.*12LtMs, Lt 29, 1897, par. 22*

The judgment is to set, the books are to be opened. Then every man will be judged according to the things written in the books. In that great day of judgment every motive that led to action will be tested. The law of Jehovah will be exalted. The Lord God will reveal the character and power that His law has always possessed. That character is as infallible and unchangeable as the character of the God who sitteth upon the throne of heaven. The force and dignity of this law is only understood by the magnitude of the offering made to compass the redemption of man. Sooner than that one jot or tittle of this law should be changed, God's only begotten Son died upon the cross of Calvary.*12LtMs, Lt 29, 1897, par. 23*

In His lessons Christ laid open the value and greatness of truth in its spiritual importance, and cited all who listened to His teachings to the high and holy principles in the Old Testament Scriptures as the germ in which was the whole legislation of the new economy.*12LtMs, Lt 29, 1897, par. 24*

In the last great day, Jehovah's law will triumph. Then shall the scales fall from all eyes. What now is regarded by the transgressors of the law of God as of no special consequence, or of but little importance in the standard of morality and holiness, will appear as it is, holy, just, and good. It will be seen as taking immeasurable compass. The law of the Lord is perfect, converting the soul. Then character and law alone will seem to be as large as eternity. The reign of appearance and deception will cease. Semblance and pretence will drop their mask. People will see themselves just as they are, obedient or disobedient, loyal or disloyal to the law of Jehovah. Then the division of the whole family will be made.*12LtMs, Lt 29, 1897, par. 25*

There will only be two classes, the obedient and the disobedient. There will be no middle class. Only two classes will stand in that

day, to be rewarded according to the deeds done in the body. The only class [saved] are the chosen of God, the subjects of His grace, exercising in their experience faith and repentance, and revealing to others the light that God has reflected upon them. They are God's witnesses, and have indeed been, in their obedience to the law of God, a condemnation to the world.*12LtMs, Lt 29, 1897, par. 26*

“When the Son of man shall come in his glory, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from his goats; and he shall set the sheep on his right hand, and the goats on his left hand.” [*Matthew 25:31-33.*] Then will be decided the destiny of every soul. All judgment is committed into the hands of the Son of God.*12LtMs, Lt 29, 1897, par. 27*

Dear Nephew and Niece:

You have both made a mistake in not being that help that you should have been to each other. Frank, you have not been in your family a light, a comfort, a blessing, a houseband, working diligently to prepare yourself, and then co-operating with God to prepare your family to be wise virgins, [with] their lamps trimmed and burning. You have been so self-confident, so full of the idea that you possess talent. But your talents have not been sanctified. They have not been properly disciplined or used to the glory of God. The end of the world is near. What are you and Hattie going to do? I cry in the name of the Lord, Awake, awake to your peril!*12LtMs, Lt 29, 1897, par. 28*

You are deceived and unhappy. Give up your faultfinding. Stop speaking the sarcastic words that Satan delights to hear. You have yourself, by your confident assertions, done more to bring into the Review & Herald office a questionable condition of things than any other one person. You stepped out. Those left went on, and the course of action developed by these methods and plans has reacted upon yourself. For your soul's sake, do not begin to justify yourself, for you had light. Consider, be wise, repent, and confess for yourself, and not for any other soul.*12LtMs, Lt 29, 1897, par. 29*

You now have the warning. Will you heed it? I want you to be

saved. The salvation of your soul is precious. But God alone can break the spell, and show you the mass of rubbish that you have accumulated about your soul. Make haste. Get ready. Wash you, make you clean. Then the angel of the Lord will touch your lips, as he did Isaiah's, with a live coal from off the altar, and say, "Be clean." [*Isaiah 6:6, 7.*] God will give you a clear cut message, burning with holy fire. *12LtMs, Lt 29, 1897, par. 30*

Redeem the time, for God has a work for you to do. It is a sacred work. But all this talking in regard to others' treatment of you will not help your case one whit. Let it cease, that the holy coal from off the altar may touch your lips, and that God may say, "Be clean." Then pure words of love will be spoken. *12LtMs, Lt 29, 1897, par. 31*

O sister Hattie, sister Hattie, your soul is precious; it is bought with a price, even the precious blood of the Son of God. A change of heart must take place in you. You are a worldly woman. If sickness should cut you off from this life, you have no well-grounded hope for the future immortal life. Can it be that you will not see the importance of a thorough conversion, that by your influence you may help your husband and daughter? *12LtMs, Lt 29, 1897, par. 32*

Let it be the steadfast purpose, both of you and of your husband, lose or suffer what you may, to wage eternal warfare against the errors and sins that have a hold upon you. My heart is drawn out to you. I do not want either of you to stand in your own light, seeing others through your defective glasses. Take heed unto your own selves. And as you shall carefully study the holy law of God, the great standard of character, plead for grace that you may meet that standard. Take yourselves in hand. Turn not your sarcasm even upon your own individual selves. This would be wrong, because you are bought with a price. You are of value in the sight of God. *12LtMs, Lt 29, 1897, par. 33*

You are carrying out your own way, and when you do this, you lose sight of the Lord's way, the only way that is pleasant and satisfying. Give to those who know you an evidence of the transforming power of the Spirit of God upon your heart and mind. Walk as intelligent, humble human beings who are saved by the grace of God alone and who are wholly dependent upon His matchless grace for their

perfection of character. When you stop wrestling for your own way, the Lord will teach you how much better is His way and will. Then you will manifest a greater desire to show yourself approved by God, workmen that need not to be ashamed.*12LtMs, Lt 29, 1897, par. 34*

My brother, will you turn to the Lord with all your heart? Will you bring the simplicity of truth, the meekness and lowliness of Christ into your life? Will you enter the kingdom of heaven stripped of the idea of your smartness or talent? Will you come as one whose life is hid with Christ in God, not as a director, but as one to be directed? When you undertake to direct, you manifest a spirit that is not acceptable to God. Divest yourself of yourself and come to God as a little child, else you will never see the kingdom of heaven.*12LtMs, Lt 29, 1897, par. 35*

God bless you and enlighten your eyes, that you may see all things clearly, is the prayer of your aunt.*12LtMs, Lt 29, 1897, par. 36*

Lt 30, 1897

Barren, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 30, 1897

Previously unpublished.

Dear Brother and Sister Barren:

I write to you, my brother, at this time, because I learn that you think of going to New Zealand. I think I would wait and at the present time obtain all the instruction possible. You are not well-versed in a knowledge of the Scriptures. You need to have a much better understanding of the Word than you now have. Study your Bible. You now have a good opportunity to secure the light that you need wherever you are and in whatever work you engage. You need a closer criticism of self, that you may not put your trust in self, but place your whole reliance upon the strong Helper. *12LtMs, Lt 30, 1897, par. 1*

The evil heart of unbelief is the result of not seeking the Lord most earnestly. You need a much more sensitive conscience and a closer guarding of self. Draw nigh to God, and He will draw nigh unto you. Wherever you are, uplift your soul to God, making your requests known to Him. *12LtMs, Lt 30, 1897, par. 2*

To every man the Lord has given his work. But wherever you may go, the Lord would have you more thoroughly prepared to do the work given you of God. If you should now seek to obtain a knowledge of how to treat the sick, it would be a blessing to you. Then wherever you went, you could give instruction to others by precept and example. There will be work to do in this line. *12LtMs, Lt 30, 1897, par. 3*

I hope you will not move unadvisedly. Seek counsel from your brethren before making any hasty move. Carefully consider every step. The Lord Jesus Christ is not to be kept at a distance from us. He is the light and life of His people. The whole world lieth in

darkness. The prince of darkness will ever exert to the uttermost his ability and strength in the defense and support of his own cause. His willing subjects are faithful and active. They are united in one common object, which is to magnify transgression and sin. If the Lord's servants were as zealous, wide awake, and persevering in the cause and work of God as Satan's servants are in his cause, there would be many more souls added to the Lord of them that believe. *12LtMs, Lt 30, 1897, par. 4*

The present is a time of scourging and purifying, a time of warfare and trial. If the truth is allowed to possess the soul, it makes a place for itself. It is a necessity that it abide in the soul, a living, working agency. But the truth is not brought into the very life and character as it should be. Self occupies altogether too much space. The Lord will hear your earnest heart-longings after Him. But self has not been crucified in you. Now make a change. Let the Holy Spirit work you. Humble your heart before God, and obtain what you most need—true godliness. Seek the Lord most earnestly. Always bear in mind, of myself I can do nothing. In Christ is my efficiency. *12LtMs, Lt 30, 1897, par. 5*

The question arises, "When shall thy people be reconciled to Thee, and live and move in harmony with Thy mind and will?" All are now taking sides, binding themselves in bundles through their own course of action. The Lord help you to humble your own heart, and open the door of your mind and let Jesus in. You will then have a treasure house from which to draw. You will be able to speak words to others that will be in season, that will impress their hearts. *12LtMs, Lt 30, 1897, par. 6*

Consider the subject of taking a nurses course of instruction, learning how to work for the sick. *12LtMs, Lt 30, 1897, par. 7*

Lt 31, 1897

Colcord, W. A.

“Sunnyside,” Cooranbong, New South Australia

February 28, 1897

This letter is published in entirety in *19MR 378-384*.

Dear Brother Colcord:

I received your letter with the manuscript evening after the Sabbath, February 27. *12LtMs, Lt 31, 1897, par. 1*

I have felt the movings of the Spirit of God. Sunday and Monday nights I could not sleep past one o'clock. I was in an assembly where the very sentiments you referred to in your letter were expressed. The “exclusively” was dwelt upon, and urged as a contract in the sale of our publications, pamphlets, and books. *12LtMs, Lt 31, 1897, par. 2*

I was constrained to write out the principles that were set before us in that assembly as truth. These “exclusive” principles should not have place in the work of God. They should be cut out of your business arrangements and your councils in connection with the workers in the Lord’s great moral vineyard. My mind has been much exercised in regard to having this “exclusively” come in among those who are handling our papers and pamphlets in any line in your branch office. They are unworthy of being voiced or traced with a pen. It is a human device entirely with which God has had naught to do. Its origin is selfishness. The word should be cut out, for it is not inspired of God. *12LtMs, Lt 31, 1897, par. 3*

The charge given to Timothy was, “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.” [2 *Timothy 4:1, 2*.] And this charge is for all who are acting a part in the ministry, who are following the example of Christ. They must snatch the opportunities as they

come. Let all be fully prepared to disseminate the light by word and by pamphlet. There should be hundreds of little tracts scattered as the leaves as autumn. *12LtMs, Lt 31, 1897, par. 4*

Many *Echoes* have been sold. This is well so far as it goes, but light on many more subjects is to come before the people. There is a great need of leaflets and tracts, some containing short articles, others presenting the messages of warning, the second advent of our Lord Jesus Christ. The Sabbath, treated in brief, and its relation to the truth of the doctrines substantiated by the Scriptures should be circulated. It is not enough to merely sell the *Echo*. There is a world to be warned. Health subjects in clear, forcible, spirited articles, health and temperance principles, and experiences of faith and hope—all should be presented to the world. The branch office in the city may do a good work in this line. These silent words will make impressions on minds, and will awaken an interest in the truth of God. *12LtMs, Lt 31, 1897, par. 5*

Light! Light! Let it shine forth everywhere. It is to be diffused in jots and tittles, here a little and there a little. It is to be diffused in contrast with error. There is a dense darkness upon human minds, and everything possible should be done to rend it away and let the true Light shine forth. *12LtMs, Lt 31, 1897, par. 6*

There is too much limiting, too much setting of boundaries, altogether too much withdrawing ourselves from our own flesh. Workers in Melbourne are needed in every line. The *Echo* is a small paper, and should have a large circulation. Every advantage possible should be taken of the establishment of a new branch of the publishing house. Let the office carry all the advantages that it possibly can to meet its obligations. This need not create any jealousy in the minds of those who are engaged in the work in the same line. *12LtMs, Lt 31, 1897, par. 7*

Let there be light: let it shine forth in clear, distinct rays. Let there be no question in this matter. It is essential that our works on present truth shall be displayed, and that when needed there may be no delay in sending to another locality to obtain them. There is need of workers in season, out of season, those who will confess the truth in every place. The branch office should be made a light bearer to

the world. If the Lord's workers are "sanctified," His blessing will attend the work. *12LtMs, Lt 31, 1897, par. 8*

While the Tract and Missionary Society has its work to do, it is not to hold itself "exclusively." It is not to be a separate kingdom, and have a jurisdiction of its own. From the light which God has given me, He desires that His people shall improve every opportunity for disseminating light. They are to sow beside all waters. Our publications should be represented by the office in the city. It should be well supplied with tracts and publications for use at once. Many through curiosity will desire to know what these tracts and pamphlets contain, and if they are right at hand they can be sold, and the money used to carry forward the work of God for which the office is to be used. In any case they should not wait to refer to the International Tract and Missionary Society. *12LtMs, Lt 31, 1897, par. 9*

This "exclusiveness" is not to have any place in the work, for it is not the inspiration of God. Wherever we can advance the truth, wherever we can enlighten minds in regard to our literature, we should do so. This world is corrupted by sin, and the thick darkness of error which enshrouds it is supposed by many to be truth. Those who are considered the most talented cannot remove the darkness and ignorance which, like a funeral pall, covers the world and the people. But there are bright truths which should appear in our *Echo* in short articles right to the point. It should contain simple, religious experiences which will remove the blindness from the eyes of the supposed most gifted men. *12LtMs, Lt 31, 1897, par. 10*

One reason why the branch office should be in the city is that it may be a light, shining forth to those who would not otherwise discern it. The bright truths put forth in leaflets and pamphlets should be abundant. "Exclusiveness" should not restrain this work. The truth of God should not be hampered. There is not half being done that should be done. Your faith is too small, your methods too narrow and circumscribed. There is a grand work to be done of which just now you hear the echoes only. There is a brightening glory beyond the horizon of your present view of which you may now catch occasional sparks. Your faith does not yet grasp the future beyond. "We see" says the apostle, "as through a glass darkly." [1

Corinthians 13:12.]¹²LtMs, Lt 31, 1897, par. 11

Bear in mind that concerning the advocacy of truth there should be no jealousy. If this spirit is indulged, your plans, if not killed, will grow into selfishness of large proportions. You must not grasp in your finite control the things that God has in His own hands. You are to do service for God. But you are far behind. The night is far spent. But when the day is fully come you will discern more fully your neglect of the work which the Lord has appointed to be done by His human agencies, because of your "exclusiveness."¹²*LtMs, Lt 31, 1897, par. 12*

Cut out this exclusiveness wherever it may be. The light of God has given us for the world. It is not to be put under a bushel or under a bed. The devil is far from being narrow and prescribed in his work. This is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, misconceptions, and delusions of these last days. Creeds and false doctrines are popular and all pervading to leave the minds of the world with the drinking of the wine of Babylon, the most deadly heresy. The neglect of plainest warnings will place us on the guilty list. Yes, we have plenty of evidence of Satan's might. We have evidence also that the day of work is nearly ended. Let every power that God has entrusted to His agencies be now employed. Restrict no one's labor in any line if they are established in the truth, but let all work who will.¹²*LtMs, Lt 31, 1897, par. 13*

The great apostasy is working to a point, and will develop into darkness deep as midnight, impenetrable as sackcloth of hair. This is the time to employ any system that can be devised to discover and counteract the leaven of error. Let there be light. There should be one hundred light bearers in our world where there is one today. Darkness will become more dense in human minds after the truth has penetrated and been rejected. But there are some minds where the darkness will be removed. They recognize the light.¹²*LtMs, Lt 31, 1897, par. 14*

The apostasy will exist in this night of spiritual darkness. It will be destroyed by the brightness and exceeding glory of Christ's coming. O, what a day of gladness for the righteous that will be! What a

breaking up of the spell of fanaticism and delusive sentiments when Christ shall shine forth before His ancients gloriously! Then the system of satanic delusion, which souls have preferred to the truth that involves a cross, will be broken up. *12LtMs, Lt 31, 1897, par. 15*

Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish. The powers of deception are working upon minds in every country to gain a foothold. Satan is seeking to hedge up our way in this country. The night of trial, the night of weeping, the night of persecution for the truth's sake, is not far distant. It is through much tribulation that we shall stand as faithful sentinels for God, not swerving one hair from truth and righteousness. Famines will increase; pestilences will sweep away thousands. Dangers are all around us from the powers without and Satanic workings within, but the restraining power of God is now being exercised. *12LtMs, Lt 31, 1897, par. 16*

“Satan hath desired to have thee, that he might sift thee as wheat,” is applicable to very many souls. Yet we are not left helpless. The Lord spreads his covering hand over us, saying, “I have prayed for thee, that thy faith fail not.” [*Luke 22:31, 32.*]*12LtMs, Lt 31, 1897, par. 17*

The church militant is not the church triumphant. We are enjoined, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” [*Ephesians 6:10-17.*]*12LtMs, Lt 31, 1897, par. 18*

The night of trial is nearly spent. Satan is bringing in his masterly

power because he knoweth that his time is short. The chastisement of God is upon the world to call all who know the truth to hide in the cleft of the Rock and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken in leaflets and pamphlets, and these must be scattered like the leaves of autumn. *12LtMs, Lt 31, 1897, par. 19*

But let all walk and work circumspectly, under the molding influence of the Holy Spirit. There is little wisdom in binding about the work in any line. God has not given His sanction to any branch of His work being bound about. But unbelief has strengthened, and those who have not been sanctified through the truth will be subjects of Satan's temptations. They will be his most successful allies to criticize, to speak evil, and work unrighteousness. There are now those who will show just what they will do under temptation and in an emergency. They cannot depended upon. The Lord has given them great light but they choose Barabbas rather than Christ. This is being reacted in our very midst. They crucify afresh the Son of God, and put him to an open shame. But the unsetting Sun of Righteousness is to shine forth, and those who have worked to counterwork what God has appointed will be gathered in bundles with the tares. *12LtMs, Lt 31, 1897, par. 20*

“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 (his own inherited and cultivated tendencies) 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.*]*12LtMs, Lt 31, 1897, par. 21*

The clouds with which human agencies have covered the truth will soon be dissipated. The truth that has not been clearly discerned will be opened before those who search for it as for hid treasure. The Holy Spirit will descend in power upon His people, explaining many mysteries. “And they shall teach no more every man his neighbor, saying, Know the Lord; for all shall know him from the least to the greatest.” [*Jeremiah 31:34.*] The Sun of Righteousness shall beam forth and penetrate to all depths, and reach to all heights, and the earth shall be filled with His glory. Let all

dissension and strife and selfish thoughts be cherished no longer.
“The night is far spent, the day is at hand.” [*Romans 13:12.*]12*LtMs,*
Lt 31, 1897, par. 22

Lt 32, 1897

Collins, Br.

Refiled as *Lt 23, 1896*.

Lt 33, 1897

Collins, Gilbert

“Sunnyside,” Cooranbong, New South Wales, Australia

June 9, 1897

Portions of this letter are published in *WM 332-333; 2BC 1010; 7BC 918-919; CG 41-42; 7MR 252-255; CTr 310; 4Bio 295-296.*

Dear Brother Gilbert Collins:

I was very sorry to hear of your illness. I hope that your entire trust is in Jesus Christ. The Word of God is your anchorage ground. For a long time we have waited for the signs to be hung out to our view, that we might understand that we are living in the closing scenes of this earth's history. Little did I suppose that time would linger till I should be nearly seventy years old. The 26th of next November, dear Gilbert, I shall be seventy years of age. I have had a wrestling life, and when we were holding meetings in private houses, when only a few believed the truth, I did not think that time would last, or that my life would be spared, long enough for me to visit Europe and Australia. *12LtMs, Lt 33, 1897, par. 1*

I have been engaged in missionary work in this new field for about six years. I did not come here from choice. I did not want to come, for I saw an abundance to do in America. But the conference decided that I had better come, and the people here were very anxious that I should come; so I am here, to do the Lord's work in lifting the standard of truth in new localities. He has greatly blessed me in this work, and wherever I go, I have a message for the people. *12LtMs, Lt 33, 1897, par. 2*

We have begun to clear our land here in the woods. One year ago last August Mrs. May White, Ella and Mabel White, and myself kindled the first brush fires, beginning to clear the land. It was very interesting work for the children; they enjoyed it ever so much. *12LtMs, Lt 33, 1897, par. 3*

Four tents were then pitched, and the men began the work of felling

trees, and preparing the land for cultivation. A breaking-up plough, drawn by sixteen oxen broke up the land. The land was simply ploughed. We could not then afford to do more than this. *12LtMs, Lt 33, 1897, par. 4*

There were many here who were poor and in need. Men who were trying to serve the Lord, and keep His commandments could not provide food for their families; and they begged us to give them something to do. We employed them, and they ate at our table. We gave them suitable wages until their families were fed and comfortably clothed. Then we let them go to find work somewhere else. Some of them we had to provide with a suit of Willie's clothes, to make them fit for Sabbath meetings. The failure of the banks here made many families poor. *12LtMs, Lt 33, 1897, par. 5*

In this way we employed men who had worked at the cabinetmaker's trade, carriage builders, and painters. They were in poverty and great need, and some had large families to provide for. We paid them not less than a dollar a day, and fed them. In this way we have worked to get a few acres cleared and planted in peaches, apricots, plums, pears, nectarines, apples, figs, oranges, and lemons. These trees were planted in the furrows the last of September and the first of October. The next April the entire orchard was ploughed again. By the next August, the trees were fragrant with blossoms. In November there was beautiful fruit on the peach and nectarine trees. These trees had been loaded with fruit, but most of it had been picked off when small. It was thought best for the trees to do this. With the blessing of God, by the coming November we shall have plenty of fruit. *12LtMs, Lt 33, 1897, par. 6*

Our school is located here. Their land was cleared and planted with trees at the same time that my orchard was planted. This coming season we expect that it will bear fruit for the school. Our people are settling in this place. Here students are to be educated in books, and are also to be taught how to do all kinds of manual labor. The Lord will help us in this work. This is the first term of school. There are sixty students in attendance. Thirty of these come from a distance, and live in the home. All the students are young men and young women of excellent capabilities. *12LtMs, Lt 33, 1897, par. 7*

We have located here on missionary soil, and we design to teach the people all round us how to cultivate the land. They are all poor because they have left their land uncultivated. We are experimenting, and showing them what can be done in fruit raising and gardening.*12LtMs, Lt 33, 1897, par. 8*

For the benefit of our school we knew that we must get away from the cities, where there are so many holidays, and where the interest taken in ball playing, horse racing, and games of every kind amounts almost to a craze. In the woods we are just where we should be. Not that we expect to get away from Satan and from temptation, but we do hope to be able to teach the youth that there is something satisfying besides amusement.*12LtMs, Lt 33, 1897, par. 9*

Two plain, simple, substantial buildings have been erected for school purposes. The main building is not yet built. We are using a wing, which will answer until we can get means to advance on the main building. We will soon be compelled to build a chapel. We are so thankful that we have been able to make a beginning; and we earnestly desire to have this school such as the Lord shall approve.*12LtMs, Lt 33, 1897, par. 10*

The school commences at nine o'clock in the morning and closes at one. Then comes the dinner hour, and then three hours of physical labor, for the mental and physical powers must be proportionately taxed.*12LtMs, Lt 33, 1897, par. 11*

We are favored with excellent teachers. Brother and Sister Hughes have lately come from America. Brother Hughes is principal, and his wife is one of the teachers. Brother Herbert Lacey and his wife are teaching in the school and are doing good work. Brother and Sister Haskell fill very important places in our school in giving Bible lessons. Sister Haskell is matron, and also teaches a Bible class. Brother Haskell also teaches a Bible class. He has a whole treasure house of knowledge to give to the school. The Bible is made the foundation of all the education. Religious education is the foundation of all proper education.*12LtMs, Lt 33, 1897, par. 12*

Brother Haskell is a man of experience, and is respected and honored by all. His wife is a woman of rare ability as a manager.

She takes hold most earnestly, not afraid to put her hand to any work. She does not say, "Go," but she says, "Come, we will do this or that;" and they cheerfully do as she instructs them. We have had most precious instruction from the Word from both Brother and Sister Haskell. *12LtMs, Lt 33, 1897, par. 13*

All are pleased with the location, and with the plain, simple, healthful diet. No meat is used. Butter is too expensive to be purchased. It is winter now; midwinter comes in July; but we have not had any severely cold weather. *12LtMs, Lt 33, 1897, par. 14*

We have an excellent cook for the school in Brother Skinner. He prepares an excellent table. His wife is connected with the school <as student.> Brother Skinner is also teaching the best methods of preparing food. Some feel the want of meat at first, but they soon acknowledge that their excellently prepared food is the best diet. *12LtMs, Lt 33, 1897, par. 15*

O how anxious we are in behalf of the youth. We think of Joseph, how the Lord was with him in his youth, and of Samuel. The Lord accepted the offering of Hannah, while He passed by Eli, the aged priest, because he had neglected to properly train his sons to keep the way of the Lord. The Lord warned him, but he did not heed the warning. Eli neglected his duty to his children, and, although connected with the sacred work of God, they misrepresented and dishonored God and His truth by their wicked course of action. Eli knew of their sins, but he did not do his duty as a judge in Israel by separating them from holy office. The Lord spoke to the youth Samuel, and made known to him that because of the wickedness of the sons of Eli, He would not pardon their transgressions, He would not bless the house of Eli, but would cut them off in their sins. By this we see that the Lord will pass by old, experienced fathers connected with His work if they neglect their duty in their home life. *12LtMs, Lt 33, 1897, par. 16*

Again we find most sacred lessons in regard to Timothy. He was a mere youth when he was chosen by God as a teacher. But his principles had been so established by a correct education that he was fitted to be placed as a religious teacher, in connection with Paul, the great apostle to the Gentiles. He was a mere youth, yet he

bore his great responsibilities with Christian meekness. He was faithful, steadfast, and true, and Paul made him his companion in labor and travel, that he might have the benefit of his experience in preaching the gospel and establishing churches. Lest the churches should slight Timothy's youth, Paul wrote, "Let no man despise thy youth." [1 *Timothy* 4:12.] He could safely do this, because Timothy did not go forward in a self-sufficient spirit, but worked in connection with Paul, always seeking his advice and instruction as a learner. *12LtMs, Lt 33, 1897, par. 17*

Paul loved Timothy because Timothy loved God. His intelligent knowledge of experimental piety and of the truth gave him distinction and influence. The piety and influence of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. The moral influence of his home was substantial, not fitful, not impulsive, not changeable. The Word of God was the rule which guided Timothy. He received his instruction line upon line, precept upon precept, here a little, and there a little. Impressions of the highest possible order were kept before his mind. His home instructors co-operated with God in educating this young man to bear the burdens that were to come upon him at an early age. *12LtMs, Lt 33, 1897, par. 18*

There are many who move from first impulse, rather than from experience and judgment. But Timothy exercised consideration and calm thought, inquiring at every step, "Is this the way of the Lord?" There was nothing novel in the mind and work of Timothy. He had no specially wonderful talents; but his work was valuable because he used his God-given abilities as consecrated gifts in the service of God. The Holy Spirit found in Timothy a mind that could be molded and fashioned to become a temple for the indwelling of the Holy Spirit, because he submitted to be molded. *12LtMs, Lt 33, 1897, par. 19*

The highest aim of our youth should not be to strain after something novel, but to place themselves under the teaching of the Holy Scriptures. Then they may possess the attributes classed as highest in the heavenly courts. They will hide themselves in God, and in all their teaching will simplify the original truth, so that it will not appear strange, but familiar to other minds. They will weave it

into their daily thoughts and practical life.*12LtMs, Lt 33, 1897, par. 20*

We see the advantage that Timothy had in a correct example of piety and true godliness. Religion was the atmosphere of his home. The manifest spiritual power of the piety in the home kept him pure in speech, and free from all corrupting sentiments. From a child Timothy had known the Holy Scriptures. He had the benefit of the Old Testament Scripture, and the manuscript of part of the New, the teachings and lessons of Christ.*12LtMs, Lt 33, 1897, par. 21*

I present these things, which my pen has traced by lamplight in the early morning hours. I feel deeply in regard to those youth who have not the advantage of proper instruction in the home, who are not brought up in the fear and love and admonition of the Lord. The lessons of the Bible have a moral and religious influence on the character, as they are brought into the practical life. Timothy learned and practiced these lessons. The great apostle often drew him out, and questioned him in regard to Scripture history. He showed him the necessity of shunning every evil way, and told him that blessing would surely attend all who are faithful and true, giving them a faithful, noble manhood. A noble, all-round manhood does not come by chance. It is the result of the molding process of character-building in the early years of youth, and a practice of the law of God in the home. God will bless the faithful efforts of all who teach their children as He has directed. But the bell rings for breakfast, seven o'clock and I must stop.*12LtMs, Lt 33, 1897, par. 22*

I now resume my writing. My brother Gilbert, I wish to ask you if you would be pleased to make a donation to help to build a church. We are now occupying a room in the school building, but as there are now sixty students, thirty of whom occupy the present building, we see that we will have to give the room to the school. Our funds are exhausted; we have no means in the treasury.*12LtMs, Lt 33, 1897, par. 23*

I do not urge you or any one to do that which you cannot do, but if you can do something to help us, it will be gratefully received. We are in a new field. There is much to be done in many lines, and

poverty, poverty stares us in the face. I sent to South Africa for the loan of one thousand pounds, five thousand dollars in American currency, on which I pay interest. With this we have erected two plain, unadorned buildings. But the main building is not yet erected. We had the building that was to serve for the dining room, kitchen, and store room partly erected when our means gave out. *12LtMs, Lt 33, 1897, par. 24*

When I saw how cramped we would be in this building, I advised that this building be carried a storey higher, making it a two story building. Then we could reserve a room for the school room below, and a room for Sabbath meetings above, and there would be sleeping rooms for the young men. But the argument came, "We have no money." I said, "We must have that second storey, and I will be responsible." This was put up, and now all say, "What would we have done without the second storey for this building? We could not possibly have got along this winter without the main building." *12LtMs, Lt 33, 1897, par. 25*

But our small meeting room accommodates only very few, and more students are expected. We have need of means, and if you or any of our New Bedford or Dartmouth friends feel it a privilege to invest the Lord's means, lent you by Him, we will thank the Lord for any help you can render. In doing this work you will be laying up treasure in heaven. May the Lord strengthen and bless you, Gilbert, and give you His Holy Spirit in large measure, is the prayer of your sister in Christ. *12LtMs, Lt 33, 1897, par. 26*

Lt 34, 1897

Collins, Gilbert

“Sunnyside,” Cooranbong, New South Wales, Australia

June 8, 1897

Previously unpublished.

Dear Brother Gilbert Collins:

I have heard that you suffer, especially in the cold winter weather, with long difficulty. I would be pleased could I visit you in Dartmouth. I remember when I used to come to your home when your father and mother were living, and Deborah and yourself, their children, composed the family circle. Do you remember when your life was in peril, when apparently there was no possibility of your recovery, how we presented your case to the Lord in prayer? My husband took you up, a frail youth, hardly anything more than skin and bones, and walked the room with you, praying that the Great Physician, the Mighty Healer, would undertake your case. Your coughing fits were so severe that it seemed as if you could not breathe, and your father took you out of doors in his arms twice that you might recover your breath.¹²*LtMs, Lt 34, 1897, par. 1*

Well, we continued to wrestle in prayer with God, and we realized that in the room there was One who could stay the hand of the destroyer. Heaven seemed very near that night. My husband and I never forgot that occasion. With our spiritual eyesight we could discern the Great Physician who had taken you in the arms of His mercy. His presence was in that room, and His power was sensibly felt. Our faith did not fail, neither were we discouraged, when we had the evidence before us that Satan was the destroyer. Christ the Lifegiver, the Restorer, rebuked his power, and victory came. By faith we rejoiced, and by faith we left you in the hands of God, the greatest Physician the world has ever known.¹²*LtMs, Lt 34, 1897, par. 2*

The next day we went on our way in answer to an appeal from Brother Nichols to come to Boston. Sister Temple needed help from

the Lord. She was afflicted with cancer of the arm. She had tried physicians, but had received no help, and the disease had now reached the lungs. Unless the Lord should hear prayer in her behalf, she would soon go into the grave.*12LtMs, Lt 34, 1897, par. 3*

We had also received another letter from Brother Hastings, urging us to come at once and visit them. Their family was in a most distressed condition. His wife had a baby about six weeks old, which almost unceasingly was crying at the top of his voice. The mother was sick, and it seemed that she could not recover. The children were all afflicted with erysipelas and their home was a place of great suffering.*12LtMs, Lt 34, 1897, par. 4*

We immediately responded to the calls, and went to our old home at Father Nichols'. He took us in his carriage to Boston, and we entered the hired rooms occupied by Sister Temple. There were present Brother Nichols and wife, my husband and myself, and one other person. When Sister Temple greeted us, she could scarcely speak a sentence without coughing most severely. She was seated in a chair, and her arm was examined. The arm—a little space from the wrist to the shoulder—had a most terribly sore appearance like a rose cancer. It was a most distressing sight. We could not touch it; but laying a cloth beneath the arm, we anointed it with olive oil. All were bowed in prayer while the anointing was taking place. This was our part, according to the direction of God through His servant James. We followed the Word of God as directed, and this is all the service we could perform. Then we presented the case to the Great Physician, and we believed He would hear our prayers. The Lord came very near. We knew that He was in that humble room, and praised the Lord for it.*12LtMs, Lt 34, 1897, par. 5*

Before we rose from our knees, Sister Temple was working that arm backwards and forwards, and praising the Lord, saying, "It is healed; it is healed. There is a little soreness as I use it; but the Lord has heard prayer. My lungs are relieved; the pressure is removed; and my heart is filled with gratitude and thankfulness to God." We were indeed greatly blessed of God, and felt His sacred, solemn presence.*12LtMs, Lt 34, 1897, par. 6*

This sister's husband was a confirmed drunkard. In form he was a noble specimen of man; but his whole system had become permeated with liquor; his will power had become dead. This sister was very poor; she was suffering, without a real home, and without sympathy except from her two young children. We felt that if we could only bring some power to take hold of the father, so that he should by his labor support his wife and children, what a happy family this might be. But we knew the force of habit to be so strong that unless the power of a new life could enter into him, and vitalize his whole nature, there was no hope. He was doomed to go into a drunkard's grave. In order for a drunkard to change his course, he must lay hold of a power out of and above himself. We knew that the only hope for this man was for him to become a Christian. We knew that no human power could be brought to bear upon that slave of sin, in whom years of indulgence had created and strengthened the appetite for spirituous liquors, and deadened all sense of moral obligation to God and to his helpless family. If he could only be brought in touch with God, in touch with the power that worketh righteousness, there was hope. But an awakening could not take place while he kept his system under the influence of liquor, for the whole man was transformed; he possessed the attributes of Satan. *12LtMs, Lt 34, 1897, par. 7*

Leaving the family under the influence of the Spirit of God, we went on [to] the Hastings'. Here we found a distressed family indeed. A girl who had visited them had come from a house afflicted with erysipelas. She had used the comb from the comb case, and the members of this family, using this comb, had contracted the disease. Their faces were swollen; their hearing affected; and they were a pitiful looking set of children. The mother was very sick. We prayed for the entire family, and we knew that the Lord Jesus was in our midst, and that our prayers would bring the returns. *12LtMs, Lt 34, 1897, par. 8*

We were very weary, and retired to rest. But I could not sleep for the wails of the infant, the smallest speck of humanity I had ever looked upon, but perfect in form and feature. I could not feel that our work was done. I must not stop now. My husband and I dressed, and after seeking the Lord in prayer, went into the room. The mother was in a great worry over the continual crying of her

little one. My husband said, "Let us pray."*12LtMs, Lt 34, 1897, par. 9*

The father and mother, with her babe in her arms, kneeling upon the floor, we united in prayer. I took the little one in my arms, and presented it before the Lord. We all felt His presence in that room. Then I presented the case of the mother, worn out for want of sleep, and her bodily affliction. "O, for the Healing Touch upon the infant. Let its crying cease. Let peace and the rest of Christ come to that afflicted home," was our prayer. "Take the little one in thine own dear arms and give it peace and quiet." Our prayers were heard. The "Peace, be still," was spoken. [*Mark 4:39.*] The disturbance was at an end. Comfort and peace came to the home, and then the crying babe was healed.*12LtMs, Lt 34, 1897, par. 10*

We remained here eight days, seeking to help not only this family, but the church. And the Lord's blessing attended our efforts. We then returned to Boston, and to visit Sister Temple. We found her washing, to earn means to sustain her family. For many months she had been an invalid; but now the first words from her lips were, "Bless the Lord, O my soul; and all that is within me bless his holy name." [*Psalms 103:1.*] The Lord is good. He whom the Lord blesses in answer to prayer is blessed indeed.*12LtMs, Lt 34, 1897, par. 11*

I asked in regard to her arm. Said she, "It was healed in answer to prayer." A new tender skin had formed over the rough surface. Her husband had come in drunken, and not knowing what he was doing, had laid hold of her arm with a firm, cruel grip, and there were the prints of his fingers, marring the tender skin. "There," said she, "is that arm that has been helpless and hopeless as far as human remedies are concerned. I shall never distrust the Lord. I have a deeper knowledge of His mercy and His loving kindness. He has performed a miracle upon me, and I am a wonder to my neighbors. O, if my husband would only treat his family as he should. He is kind; but when he is full of liquor, he is dead to all affection. Reason is gone, and he does not know what he is doing." We had a season of prayer with her, offering up to our heavenly Father our grateful thanks for His wonderful mercy and love for all those who seek Him with the whole heart.*12LtMs, Lt 34, 1897, par. 12*

We returned to New Bedford—I think it was about four weeks from the time we left. As we approached the house of Dartmouth, we saw Gilbert Collins at the door, splitting wood. We were greeted heartily by the family, and as we bowed together before God, our hearts were melted into tenderness and love for our Saviour for His goodness, His mercy, and His loving kindness to all those who seek and serve Him with the whole heart. Gilbert began to amend from that night and had no relapse. *12LtMs, Lt 34, 1897, par. 13*

Lt 35, 1897

Chapman, Brother; Bell, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

January 22, 1897

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 Brethren Chapman and Bell:

I have been passing through a painful experience, both in Melbourne and in Cooranbong. Rebellious feelings have been cherished by Brethren Shannon and Lawrence. They have greatly dishonored God; and you have been leavened by and participated in this spirit, especially Brother Bell. His words have been sharp and critical. Did he think that God was moving upon him to talk as he has done? Your course will bring darkness to your souls and to the souls of those to whom you communicate your spirit. The leaven of evil has done its work in Melbourne in various lines. Its evil influence has retarded the work both in Melbourne and in Cooranbong.*12LtMs, Lt 35, 1897, par. 1*

All this work has been done because men have felt at liberty to indulge in evil speaking and passionate words. But had all been as they said it was, they would not have been justified in talking as they have done. Who has set you to do this work? Not the Lord, but an enemy. You are not at liberty, under any circumstances, to think and speak evil, as it has been represented to me you have done. Words have been spoken that you will be ashamed to have appear before the heavenly universe.*12LtMs, Lt 35, 1897, par. 2*

Brother Bell, your spirit is not right with God. How could you think that you were instigated by the Spirit of Jesus? Truth and righteousness have no part in the spirit that you have entertained. It has been represented to me that Satan was by your side, regarding you with exulting satisfaction as bitter words issued from your lips.*12LtMs, Lt 35, 1897, par. 3*

You are not compelled to help in any line in advancing the school, but the Lord will not sanction your spirit or your influence in seeking, by pen or voice, to represent that which really you know nothing about, except by the reports of men who have greatly dishonored God. You may have thoughts and feelings that are not in accordance with the truth. Would it not be well to restrain these angry and extravagant feelings? Do not give expression to your feelings in words that show that you have lost Christ out of your soul. *12LtMs, Lt 35, 1897, par. 4*

I tell you, my dear brethren, you know not what you are doing, or what manner of spirit you are of. Ignorantly, you have placed yourself on the same side as Satan to annoy your brethren, and the root of bitterness is springing up, whereby many will be defiled. Why cannot the people of God act like sensible Christians? Why do they, when brought into circumstances of trial, act hastily, like insubordinate children? Do you know that the Lord's Watcher was by your side when you spoke your bitter words and uttered your hard speeches? But those who have started this leaven of bitterness, have the greater sin. *12LtMs, Lt 35, 1897, par. 5*

I reprove you in the name of the Lord, and I ask you if such a spirit is becoming to a child of God. I ask you to repent of this spirit, and be converted, and ask the Lord to heal your soul, which is His property, which He has purchased with His own blood. The Spirit of God will not abide with you unless you will cast out the evil spirit. You cannot yoke up with Christ and yet connect with evil agencies, and discourage those who are trying as faithful servants to do the will of God. Brethren Shannon and Lawrence have acted a disloyal part. Do you choose to sustain this kind of spirit? If you do, God will not sustain you. *12LtMs, Lt 35, 1897, par. 6*

The work on these grounds can be done only by self-sacrificing efforts. The treasury holds but very limited means, and in building we cannot work on the plans that they do in Battle Creek. We must make the most of every sixpence, every shilling, and every pound. They have nothing in the treasury except that which I have brought in by hiring money from Africa, on which I pay interest. High-priced carpenters cannot be employed. It is simply an impossibility to do this. Where to draw from, we know not. We are distressed at the

drouth of means. If men expect us to pay them the usual carpenter's wages, every dollar would be laid out in this way, and the work would be left half done. *12LtMs, Lt 35, 1897, par. 7*

The Lord has heard the representations that Brother Shannon has made of this work. He has proved himself a traitor. Thus God calls him. That which you have heard against W. C. White has been as cruel as the grave. He has worked for Brother Shannon's interest, to give him work, when I was not in favor of employing him, for fear his precise carpenter ideas would involve me in a great deal more money than I could afford to spend. But Willie prevailed, and I employed him. *12LtMs, Lt 35, 1897, par. 8*

Did you know that the false tirade and accusations that you brought against Willie and against his management and work stands registered in the books of heaven? When men stand, after a work has been done, and pour out their accusations against the one whose whole life is a continual sacrifice and devotion to the cause of God, let them remember that their words are written in the books of heaven. You were simply carried forward by the inspiration of Satan and his agencies. Now, we do not ask for your money; we do not ask you to manifest any interest in the school; but we do ask you to stop your accusing, for in doing this, you place yourself on Satan's side. Had you carried the many burdens and perplexities W. C. White has carried, you would have felt that you needed sympathy. *12LtMs, Lt 35, 1897, par. 9*

Satan is opposed to every movement to advance the school, but if this were all, it would not be so formidable to meet. But when those who ought to stand by as a strength and support, as counsellors, join the enemy's ranks, and turn their weapons against our own burden-bearers, when our own soldiers act and talk like our enemies, I feel like leaving the field for them, in their great wisdom, to manage. *12LtMs, Lt 35, 1897, par. 10*

You have grieved the Spirit of God. You have built up difficulties. May God forgive you, for you are working, not only against me, but against all God's servants who are praying and studying, who deprive themselves of sleep and rest, who are carrying heavy loads that you do not dream of. *12LtMs, Lt 35, 1897, par. 11*

I write this because I want you to call a halt before you advance farther in this line. This matter has been opened to me, and the burden that you have brought on me, you cannot measure, because I see that you, with others, are making our labors tenfold harder. *12LtMs, Lt 35, 1897, par. 12*

Lt 36, 1897

Davis, N. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 16, 1897, Monday 3 a.m.

This letter is published in entirety in *13MR 1-5*. [†]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.

Brother Davis:

As we were bowed before God in prayer before you left on Sunday night, the only petition, you remember, that I offered was that you might be delivered from the power of satanic agencies that were determined to hold control over you until they should bring you down to their own lowest depths. I advised you to open everything to Elder Daniells and our leading brethren, and solicit their prayers in your behalf that Satan might be rebuked. *12LtMs, Lt 36, 1897, par. 1*

You answered me that you had not been troubled with the temptations you had when canvassing, that since you had been circulating the petitions you had been free from these horrible temptations. But when we were bowed before God I could see you surrounded with demons, all ready to take you under their control and lead you wherever they chose. *12LtMs, Lt 36, 1897, par. 2*

There is danger in having the least connection with theosophy or spiritualism. It is spiritualism in essence, and will always lead in the same path as spiritualism. These are the doctrines that seduce the people whom Christ has purchased with His own blood. You cannot break this spell. You have not yet broken it. *12LtMs, Lt 36, 1897, par. 3*

August 17, 2:30 a.m.

There have been some matters opened to me during the past night.

Your case is one that no one can help you. To trust in human help will be to fail. You are not free from Satan's power to do even the things you purpose to do. You have vile thoughts, and have corrupted your ways before God. The sentiments which you have once accepted are ever present with you. *12LtMs, Lt 36, 1897, par. 4*

August 19

I was called away from this letter, but will add, Your case is a very perilous one. You are under the control of an unclean spirit. Will you look, and see the course you have pursued in borrowing money of others, and spending money that has come into your hands from any source? Your ideas, and plans, and thoughts, and actions, are all demoralized. You should never again attempt canvassing. You have had a chance, as others have had, but you have appropriated the money in many ways. Will you tell how? You have evidenced that a man may have advantages in education, in pleasing abilities, and this gives him opportunity to be received, to be trusted, and yet disappoint most cruelly, as you have disappointed those, both men and women, who have been deceived by an apparent honesty. *12LtMs, Lt 36, 1897, par. 5*

I was on the point of saying that I would help you with money to tide over your difficulties, but the Spirit of the Lord teaches me that as you now are this would be using the Lord's money to hurt yourself and other souls. From the light given me of God, there is entrusted to you talent for which you are responsible; but to trust you with money would be to put it into a bag with holes, and you would be no more relieved than before you received it. *12LtMs, Lt 36, 1897, par. 6*

But not only is upon you the sin of wasting your Lord's goods in the money line, of robbing the treasury of God by wasting the means which should be used at this time in getting the truth before other souls that would receive the truth had they a chance, but your course is immoral. You are bringing disgrace upon the cause of truth. Whatever may have been your past course of action, you have not been converted to the mind and character of purity and cleanness and truthfulness before God. You have not only brought

misery and distress and shame upon those who have trusted you with money, but you have brought moral corruption upon souls. You are a dangerous man to be left to yourself anywhere. *12LtMs, Lt 36, 1897, par. 7*

The Lord has given you a clear insight into His Word. He has blessed you with powers to communicate that Word in an acceptable manner. But through your polluted ideas and impulses you seem to have no moral power to resist. Until you are converted from your evil course of action unto the Lord, you cannot be trusted to handle books or to have any money from the treasury to be used to flow into channels that will help you to multiply evil. *12LtMs, Lt 36, 1897, par. 8*

There is only one hope for you. You must come to Christ as a poor sinner ready to perish, humble your soul before God, exercise that repentance that needeth not to be repented of, and God will receive you. You are constantly under remorse when you are communicating from the Word light and truth to others. If that truth sanctified your own life, you would be a blessing and not a curse. Your only hope is to seek the Lord while He may be found, to call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto me, and I will have mercy upon him; and to our God, for he will abundantly pardon." [*Isaiah 55:6, 7.*] *12LtMs, Lt 36, 1897, par. 9*

Why do you not make thorough work? Why do you remain an agent through whom Satan will work to decoy others to lend you money which you have no prospect of repaying? Why do you transgress the law of God while professing to keep it? If you determine to break the power of satanic agencies that is upon you, present your case before the servants of God, humble your heart before God, and ask them to pray for you that God will have mercy upon you. Unless you are transformed day by day by the grace of Christ, your connection with the sacred work of God must end. In pursuing the course you have, your influence is a reproach to the Seventh-day Adventists as a body. *12LtMs, Lt 36, 1897, par. 10*

In your letter you complain of the yoke of debt. But there is no excuse for your being in debt. If you would be led by the Lord, you

would not incur debt, but led by the devil you will draw money from the treasury which is needed to forward the work in its various branches. You should not trust yourself in managing business which will place money in your power to handle. Why? Because you distress others. Your freedom in borrowing, with no reason to suppose that you will be in a position to repay it, is doing great injustice to others, robbing them of their little all, and bringing reproach upon the cause of God. If you realized what you were doing at the time of your action, you would stop. You would see the sinfulness of robbing men, believers or unbelievers, and bringing them into strait places in order to relieve your present necessities. *12LtMs, Lt 36, 1897, par. 11*

This case of yours, Brother Davis, is not a small affair. In the course you have pursued you will leave upon the track of other canvassers a blighting influence, difficult for you to efface. You will have closed the door to other persons who would canvass and do the work honestly, but who will be regarded as untrustworthy. To those who really need to have some indulgence and favors in the line of trust, because of the wrong course some canvassers have pursued, they dare not venture. And with the experience they have had, in the loss from the treasury of hundreds of pounds, why should they not be afraid to repose confidence in men who so manage as to draw from the treasury and leave them minus the means they so greatly need to sustain the work of God for this time? *12LtMs, Lt 36, 1897, par. 12*

I am sorry, so sorry, for you, but I dare not draw from the Lord's entrusted money to help you out of your present difficulty. Those whom the Lord has made stewards of His means must be faithful to their trust, for God holds them responsible. They are to be faithful stewards. *12LtMs, Lt 36, 1897, par. 13*

Lt 37, 1897

Davis, Marian

Stanmore, Sydney, New South Wales, Australia

November 19, 1897

This letter is published in entirety in *12MR 345-362*.

Dear Marian:

I feel very grateful to my heavenly Father for the strength He has given me to reach this place. At Morisset we got into a ladies' compartment, in which were three women, one young girl, and one well behaved baby. The seat was hard, and I had to sit up, but I was not tired. When we reached Gosford, we changed into a second class compartment, and the seats were in every way as good as in the first class car. *12LtMs, Lt 37, 1897, par. 1*

The change of trains at Strathfield was rather hard for Sara, but she got all fixed up nicely. After the change was made, we had to wait about three quarter of an hour for a train to Stanmore; and at Stanmore we could find no conveyance to take us the short distance up the hill to the home for the workers. Sara had to find a cart that would take all our luggage, and then I took her arm and walked slowly up the hill. *12LtMs, Lt 37, 1897, par. 2*

Oh, how pleased I was to enter the room that was waiting for us. It is a very pleasant room, with two windows and two doors, one door opening into the hall, the other onto the piazza. I lay down at once, and then heard a little about the meetings here. I have written a few words to Brother Wilson, which I wish you and the family to see. *12LtMs, Lt 37, 1897, par. 3*

Last Sunday the tent was not only crowded, but the people stood ten feet deep on the outside. From what little I have heard, the interest seems to me to resemble that which was manifested in 1844. The work of the Spirit of God upon hearts has indeed begun. All the heavenly intelligences are waiting for channels through which they can communicate the light of truth, and to help in the

work to be done in human hearts. The whole community is stirred.*12LtMs, Lt 37, 1897, par. 4*

Mrs. Gorrick is keeping the Sabbath. One of her neighbors, a member of the High Church, wished her to meet Cardinal Moran at her house, and she consented to do so. When he came in, the lady of the house fell on her knees before him and kissed first one hand and then the other. This both astonished and disgusted Mrs. Gorrick. She was then introduced to him. He began questioning her and entered into conversation with her, giving a lengthy talk in regard to the church and its delegated power and authority. He then spoke of a very desirable piece of land they were anxious to purchase, telling her that he thought Mr. Gorrick could in some way secure this land for them, without letting the owners know for what purpose it was to be used. He asked her if they could not help them. She told him that they were deciding to unite with the Seventh-day Adventists, and would help them build a church; she had accepted the seventh-day Sabbath, she said, which was the Sabbath of the Bible. The first day was not the Sabbath.*12LtMs, Lt 37, 1897, par. 5*

Cardinal Moran told her that all Protestants should keep the seventh day, that they had no reason for keeping Sunday as a holy day. The Roman Catholics, he said, had a right to keep Sunday; but Protestants had nothing to base their faith upon in their observance of that day. She told him that she had been considering this matter very thoroughly, and had come to the true church.*12LtMs, Lt 37, 1897, par. 6*

They had, I believe, a very earnest talk, but Mrs. Gorrick is more firm and decided than before this interview. She can see plainly that the authorities of the Catholic church set themselves above God, assuming the place of God, and speaking with the authority of God. This interview will not only enlighten her eyes, but, through her, the Lord can enlighten the eyes of many others.*12LtMs, Lt 37, 1897, par. 7*

The people act as if they had never read their Bibles. Many are thoroughly aroused. Sister Haskell has just come in, and tells us that another lady has been found keeping the Sabbath. This lady

begged that her husband might be visited. She wants him to be converted as she has been. They promised to visit him. Every day new Sabbathkeepers are found. Some have been keeping the Sabbath since before the camp meeting closed.*12LtMs, Lt 37, 1897, par. 8*

I will tell you more when I learn more. This is a wonderful interest. The Holy Spirit is working on human hearts. The people are apparently greedy for the truth. They appreciate the Word of God; it seems so wonderful to them.*12LtMs, Lt 37, 1897, par. 9*

I can see more clearly now why the light was given me to give to our people in regard to advertising the camp meeting. Elder Daniells wrote to Brother Baker, saying that there should be a company of workers begin labor in Sydney and its suburbs some weeks before the opening of the camp meeting. He wrote me in regard to the matter. That night, after receiving Brother Baker's letter, enclosing a copy of the letter from Brother Daniells, the Lord gave me light. I saw that it was not the best thing to do [to] make our plans known and advertise the meetings to be held, for in doing this we would prepare the way for the ministers of the churches to arm themselves with all their implements of warfare, and by their falsehoods in their publications make the people bitter opponents to the truth. I was shown that the best plan on this occasion was to come on the people as a surprise, and let them have an opportunity to hear for themselves before the ministers of all denominations should rally their forces to misinterpret our work and pour in their false reports.*12LtMs, Lt 37, 1897, par. 10*

Well, Brother Baker carried out this instruction to the letter. The cautions given were heeded. The light given was, When the seed of truth has been sown in the hearts of the people by the laborers at the camp meeting, then those who remain to follow up the work will, through the Spirit's power, be prepared to ripen off the work and gather in the harvest. The means used before the camp meeting would not be one-third as successful as the same expense and labor put forth after the influence of the meeting had been felt. In many cases such large advertising and distribution of publications hedges up the way instead of preparing it. Now we see a large, deep interest, and if the working forces will walk softly before God; if

they will walk humbly, and pray, and watch unto prayer, they will have the co-operation of heavenly angels. Christ will work by His Holy Spirit upon human hearts. *12LtMs, Lt 37, 1897, par. 11*

The work is advancing, and all are of excellent courage in the Lord. I am so glad, so thankful to God for all His benefits and blessings. I felt the peace of God in my heart in coming to this place. Now in my weakness I speak to the people on the morrow (Sabbath). After three weeks of sickness, I go forth in the name of the Lord. He has given me a message to bear to the people, and He will give me strength to bear it. My heart cries out after the living God. I shall pray, I shall believe and praise God, because I believe He will help me. *12LtMs, Lt 37, 1897, par. 12*

I have been thinking that it would be a good thing to send down all those little books by Brother Haughey on the coming of the Lord. I have saved some to carry to different places, but will now have them sent down here. Then there are our papers, *Present Truth*, the *Signs of the Times*, *Youth's Instructor*, and our church papers. Gather up what you can find in my room, and send them down. We will try to get subscribers for some of these papers. I want to see those who are interested furnished with reading matter. *12LtMs, Lt 37, 1897, par. 13*

Now comes the donation of perhaps fifty or one hundred of my books, just as necessity demands. I have brought some with me, and have several others in mind. I must have *Patriarchs and Prophets*, and *The Great Controversy*. I do so want that book on temperance. I need also books on the life of Christ. I want to get these things in the hands of those who do not have them. Will you see if there are some of the best bound books in my stock? Let there be quite a box of books—a variety of what I have on hand—sent. This is the time I can show liberality to some purpose, to help establish souls in the truth. *12LtMs, Lt 37, 1897, par. 14*

But the Sabbath is drawing on, and I must close and mail this. Believers and unbelievers are all deeply interested. They say, You are going to build a meetinghouse, are you not? And they are all ready for the proposition. Next Sunday night the matter of building will be laid before the people. All will be given an opportunity to

donate. The time has come to, “Arise and build.” [*Nehemiah 2:20.*] We need much more faith to stir us up to zeal and good works. Now the time has fully come for a house to be built for the Lord. God will help all those who are pushing forward and not holding back. The Lord has a great work to be done in the city of Sydney. We will advance as long as we hear the word, “Go forward.” May the Lord bless you all. *12LtMs, Lt 37, 1897, par. 15*

Much love to all. *12LtMs, Lt 37, 1897, par. 16*

Lt 38, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 10, 1897

Portions of this letter are published in *BTS 03/1909*.

Elder A. G. Daniells
North Fitzroy, Melbourne

Dear Brother:

I received your letter with the enclosures. I was much relieved. I do have an appreciation of human souls, and shall be rejoiced if the brethren that left the office will come back under the conviction of the Spirit of God. I want to see them happy in the love of God, and in the very place where the Lord has appointed them. He has given to every man his work, and to those who are connected with His special service He will give grace and power, if they will ask for it. *12LtMs, Lt 38, 1897, par. 1*

For the past week I have been drawn out in our seasons of family prayer, in a special manner, in behalf of our Brethren Miller and Woods. I have felt that we should see the four who left the office in their positions again, doing service to God. *12LtMs, Lt 38, 1897, par. 2*

On Sabbath I again bore my testimony decidedly in favor of the church searching their own hearts. We must bear in mind that Satan is a wily foe, and he will work with the greatest diligence to hedge up the way of every soul who will give to the Lord his service. We are none of us free from his temptations. *12LtMs, Lt 38, 1897, par. 3*

At times I am severely distressed as I see the wicked course that Brother and Sister Shannon have pursued. These souls are precious, but to see them so unreasonable and wicked and accusing, makes my heart ache. *12LtMs, Lt 38, 1897, par. 4*

I feel so sorry that we cannot have any minister here or in Sydney. I tell you it is trying for me. I shall go to Sydney this week. I have now let Brother Semmens have £35. He wrote me that he had eight patients, and must do more purchasing. I hope that they will drive me out of my room, and Brother and Sister Baker out of their rooms, in a few months. I am anxious to see something done. I have had no thought but that it was the best thing that could be done for Brother Lacey to go out according to the plan which you proposed. It certainly is the best that can be done, so I have decided to make the best of the situation. I hope that Elder Haskell will come ere long, and this will relieve the situation. *12LtMs, Lt 38, 1897, par. 5*

I am praying for you in Melbourne, that the enemy will be defeated. The Lord would have His people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. [*Acts 4:32.*] Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know, in our experience, that harmonious subordination to the Spirit of God is rest and peace and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life and eternal blessing in the future life. *12LtMs, Lt 38, 1897, par. 6*

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, and fervent zeal, a meek and quiet spirit mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step. *12LtMs, Lt 38, 1897, par. 7*

Much love to Sister Daniells and the saints in your house. *12LtMs, Lt 38, 1897, par. 8*

January 11

Yesterday evening I called a meeting, and the workmen on the building, Father Lacey, Brethren Hare, Anderson, and the Lamplough's were present. I read and said some plain things. Brother Lawrence's case was the subject matter, and I told them I could not by silence sanction his course of action. For myself, I could not discern what possible benefit he could be to the school. His whole aim and plans are centered in himself. He has so thoroughly cultivated selfishness that he seems to be unable to consider that he is in this world to minister to poor, deceived, deluded men. *12LtMs, Lt 38, 1897, par. 9*

Our meeting, which was held in the upper part of the mill, lasted from half past seven o'clock till after ten. I think the man is blinded to all spiritual things. If he has been a Christian in the service of God, he certainly has no connection with God today. He is the most selfish man I ever came in contact with. There is no break yet. If he should fall upon the Rock and be broken, then a change could take place; but he is so self-complacent, <self-deceived,> he thinks he is such a capable man, he esteems all that he lays his hands upon to do as of the highest value. *12LtMs, Lt 38, 1897, par. 10*

But it is of no use to write more about this; for it is better imagined than described. I am sure Satan, with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss, and be spoken against; and have false witness borne against us, and take it patiently for Christ's sake. One thing is sure—God is true. We may lean heavily on Him, and we shall not become confused amid the babel of voices. We must put the armor on, and keep it on. Then what? Fight manfully the battles of the Lord, and “having done all, to stand,” ready for another conflict. [*Ephesians 6:13.*] We must keep in harness, <taking> the whole armor of God. We must have increased faith, and move forward, carrying this banner of truth—the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. *12LtMs, Lt 38, 1897, par. 11*

O, let us pray as never before. Let us believe with heart and soul the words of John, “Behold the Lamb of God, which taketh away the sins of the world.” [*John 1:29.*] It is a poor time, when in the fierce

conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God, and we shall gain the victory. *12LtMs, Lt 38, 1897, par. 12*

I believe the Lord will work in behalf of Brethren Miller and Woods, and bring them back to the office. Our Saviour is the Restorer. How He longs to gather his children together as a hen gathers her brood under his wings. "O that his people had hearkened unto him, and Israel had walked in his ways." [*Psalm 81:13.*] It is blinding unbelief and self-sufficiency that will not permit those that are in error to know Him. Then they would not crucify to themselves the Lord of glory and put Him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light is for the people of God who will see it. *12LtMs, Lt 38, 1897, par. 13*

In love. *12LtMs, Lt 38, 1897, par. 14*

Lt 39, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 31, 1897

This letter is published in entirety in *15MR 338-344*.

Dear Brother Daniells:

I have greatly desired to write to you, but have been very much hindered by the many things that are pressing in upon us just now. The building of the chapel has been one of the important matters. We saw the necessity of having this building, and night after night the message came to me, “Arise and build; Now is the time to arise and build.” The whole church was awake upon this point, and the whole school enthusiastic over it. The room we now occupy cannot be ventilated without opening windows, thus exposing someone to the risk of taking cold. There were those who would sit through the discourse, and for want of air would sleep. *12LtMs, Lt 39, 1897, par. 1*

I have no time to dwell long on this part of the subject that has required much thought and much prayer. We thought the thing could be accomplished, and we have undertaken the matter. The foundation will be laid today, and then the work will progress as fast as possible. If the Lord’s blessing rests upon the planners and workers, the building will be ready for dedication within five or six weeks. Then the delegates can be accommodated in the house built for the Lord. Should there be any lack of means for this work before we receive the donations we expect, means from the school fund must be appropriated. This money was solicited with the statement that it was for the erection of school buildings and a chapel in which to worship the Lord in a proper manner. I should have no hesitancy in appropriating money for the church from this fund that has been so long in the Echo office, and a portion of which is still in Battle Creek. *12LtMs, Lt 39, 1897, par. 2*

We may receive sufficient for the meetinghouse without touching

the fund that we wish to use for the main school building. But I am calculating only for a time of emergency and dearth of means. I know that Brother Haskell is not in a condition to do much in the money line. I should have money to return to him, for he loaned me \$1,000 to be used in the Australian mission until he should need it to invest in a home for himself. Since that he has loaned me \$300 more, and just before coming to Australia, he furnished \$300 more. All this has been invested in the cause of which I am made steward. *12LtMs, Lt 39, 1897, par. 3*

Brother Haskell said that you asked him what he would do. Now, in consideration of what he has done, I would not say anything to him on this point. It would be out of place when others, who are situated where they could do equally with him, cannot show that they have done as much. It is not best to urge him. He is strangely situated. For some reason he has not received his money for labor during the year 1896, and he is not in a situation to do much, if anything, unless he draws from me the money I have invested in various ways to advance the work here in Australia. He will not place me in trying circumstances, in order to raise the money and return it to him, unless he is compelled to do so. *12LtMs, Lt 39, 1897, par. 4*

I shall return to him the money invested in Australia just as soon as means come in to me from my book. Then the gifts will have come from me, and not from him. The money was given by him to be used until he called for it. Every dollar of personal donation in my own behalf, I have invested in meetinghouses and in advancing the work in different lines. I have invested no less than \$500 that have been sent to me as a personal donation to be used for myself. Not one dollar of it have I used for my own personal interest. *12LtMs, Lt 39, 1897, par. 5*

Now a few words in regard to camp meetings. I thought we were assembled for consultation as to the best way to do in reference to our camp meeting in Sydney. One listened to the counsels given in reference to making large efforts previous to the meeting, and the propriety of being at a heavy expense to distribute notices and papers before the camp meeting. Preparations were being made to do this when One who is wise in counsel made remarks which I cannot now repeat, but which convicted all minds. He said, "Set

your tents, commence your meeting, then advertise, and more will be accomplished.” *12LtMs, Lt 39, 1897, par. 6*

I understand that Brother Baker will send you a copy of that which I sent him. I gave directions to have a copy sent to you, and you must have it ere this. The word spoken was, It is not the best plan to follow one line of efforts year after year. Change the order of things. Satan is prepared when you give him time and opportunity to rally his forces, and he will work to destroy every soul possible. It is best to change the order you are devising. Do much more work after the meeting. Follow up the interest then rather than before. The spoken truth will have much greater influence than papers containing articles in vindication of the truth. But both combined will have greater force. *12LtMs, Lt 39, 1897, par. 7*

In consideration of that which I have already written, I will not dwell longer on this point, but will speak on another subject in reference to our meeting. If, after the meeting has commenced, a press could be secured, to be worked during the meeting preparing leaflets, notices and papers to be distributed, it would be as a living thing in their very midst. But to do that which was done at previous camp meetings in Sydney will not answer the purpose now or have similar results. *12LtMs, Lt 39, 1897, par. 8*

Great efforts are to be made. Every soul that believes the truth is to stand in his lot and place, saying, “Here I am; send me.” [*isaiah 6:8.*] Our camp meetings in Sydney and Melbourne must not show a dearth of laborers. There should be far more personal effort made in practical lines to reach souls. *12LtMs, Lt 39, 1897, par. 9*

Brother Baker has visited us, and he has received the impression that ministers such as Elder Farnsworth and others coming to the Union Conference in Sydney must hasten back to their fields of labor to carry on the work in their special conferences. This is not wise calculation. Our ministering brethren are at great expense in coming, and should work together to have the camp meeting thoroughly manned with efficient workers. One or two must not do all the preaching and all the teaching in Bible lines. At times greater good can be accomplished by breaking up the large congregation into sections. Thus the educator in Bible truths can come closer to

the people than in a larger assembly.*12LtMs, Lt 39, 1897, par. 10*

O, that God would help in this crisis of our work is my daily prayer. In Sydney, after the camp meeting is over, there should be the most discreet workers. Wise men should be left in charge to do personal work. Strength should not be wasted in the coming meeting by stretching them into the night and exhausting the vitality of the ministerial workers. They are thus left shorn of spiritual and physical vitality.*12LtMs, Lt 39, 1897, par. 11*

If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden, they can see God in the way that Moses saw Him. With the presence and the light that God gives, they can comprehend more than they have deemed it possible to do. In walking with God and not with self, they will endure the seeing of Him who is invisible. All our workers have too slight a hold on God and eternal realities. The ministerial force in all our camp meetings must be as strong as possible. Preparations must be made for them to leave their fields of labor if possible in safe hands, with those who will leave the work of preaching, and will labor from house to house as missionaries. In God many can do valiantly, and receive for their labor returns the richness of which will surprise them. God now calls for workers, not only for the work of preaching, but in coming close to individual souls, thus revealing an aptitude to watch for souls as they that must give account.*12LtMs, Lt 39, 1897, par. 12*

It is not in the order of God for ministers to come to the Sydney camp meeting, and then return to their fields of labor. We must receive decided strength from God to engage in the work that is to be done. We must not let self swell to large proportions. We must consider the words of Christ, "Without me, ye can do nothing." [*John 15:5.*]*12LtMs, Lt 39, 1897, par. 13*

Brother Baker read to us Brother Palmer's proposition to come to Cooranbong to hold a canvassing institute. But this is not a favorable time. The meetinghouse, if it is finished, will require all our thought and all our time. The students have all they can carry in their program of study and work, and Brother Palmer would be disappointed in the work he wishes to see accomplished. Those who attend camp meeting will have to work most earnestly,

preparing to move to the point of interest in Sydney. The people here will have all they can possibly do to prepare for the meeting. Therefore this would not be a favorable time for Brother Palmer's efforts to tell to the best account. Those in his class could not retain the instruction they would need to have. On the campground he can have his class, which will embrace more than those in the school who wish to enter the canvassing field. Many more will be benefited by having the class in Sydney than here.*12LtMs, Lt 39, 1897, par. 14*

I wish to guard against laboring in a rush when there is little chance of doing the work to the best possible advantage. I can only write briefly on these points. We would enjoy nothing better than to have Brother Palmer come up here to labor in the line he proposes, but it would not be best under the circumstances. He would not be satisfied himself, and those he would teach are not prepared just at the close of the school for this work.*12LtMs, Lt 39, 1897, par. 15*

Brother Daniells, I wrote you a few lines in reference to Brother Davis. Evil angels are all about him, and at times have control of him in a strange, revolting way. I did not mean to speak of this to any one, but I have the word from the Lord that he is possessed of an evil spirit, and "has no power from the snare to go." His case is like the cases of ancient times. At times he thinks, speaks, and acts under the influence of satanic agencies, and does revolting things. This casts him into despair. His only hope is to present his case before his brethren who have a living connection with God. The spell will be broken only by most earnest wrestling with God, and this I present to you. Why I spoke of his remaining in Sydney was that he could be in connection with those that could help him during the camp meeting. As soon as possible, this demon-tempter's power must be broken. The more Brother Davis is pressed into the work of God with those that are connected with God, the less power will Satan have over him. But Satan must be rebuked, as in olden time, in the name of Jesus Christ of Nazareth. This in faith we must ask the Lord to do, and He will fulfill His word. The Lord will hear prayer. Brother Davis' connection [with] spirits, his experience in theosophy, is his curse. Labor we must to have the man dispossessed.*12LtMs, Lt 39, 1897, par. 16*

I can write no more on this line. The mail goes now.¹²*LtMs, Lt 39, 1897, par. 17*

Lt 40, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 16, 1897

This letter is published in entirety in *13MR 281-286*.

Dear Brother Daniells:

I send you this morning a letter written for America, and sent there yesterday morning, which will show you how I regard the tithe money being used for other purposes. This is the Lord's special revenue fund, for a special purpose. I have never so fully understood this matter as I now understand it. Having had questions directed here to me to answer, I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work as the Lord's chosen, to do His work not only in sermonizing, but in ministering. They should understand all that this comprehends. There is to be meat in the house of God, a treasury well supplied, and it is not to be diverted to other purposes. There is to be special labor given to awaken the people of God, who believe the truth, to give a faithful tithe to the Lord, and ministers should be encouraged and sustained by that tithe. *12LtMs, Lt 40, 1897, par. 1*

That there will always be a temptation to divert the tithe money to other channels, we know! But the Lord has guarded this, His own portion, to be sacredly used for the support of the gospel ministers. There may be measures taken as will reduce the working force that bears the message of truth, as is being done, and in America has been done, to meet the measurement of the tithe in the treasury; but this is not the Lord's plan, and if entered upon and continued will reduce God's blessing to the churches that work upon such a plan. There may be a great dearth of means if there is a departing from the Lord's plan. *12LtMs, Lt 40, 1897, par. 2*

The Lord regards the tithe as His own, to be used for a certain purpose, and it is an easy matter, in the place of practicing the self-

denial that we should, to help in educating students, or in the temporal matters, as providing conveniences for the church, which is necessary, to dip into the Lord's consecrated portion which should be used only to sustain the ministers in new fields as well as in other places. And this should not be done in a niggardly way. All the inconveniences that the laborers must wrestle with in these new fields should be taken into consideration. The expense of living is greater in some localities than in others. *12LtMs, Lt 40, 1897, par. 3*

Special efforts should be made for those who are where fruit is scarce, for they could live so much cheaper if they were where they could get fruit. When they are sent to fields where they are deprived of nearly everything because of the expense, a careful consideration should be made of these matters, and the lack should be supplied as far as possible, but not by withdrawing from his salary for these extra things. Those who are more favorably situated should share their prosperity with those who are in need of the very things that they are abundantly supplied with in their locality. *12LtMs, Lt 40, 1897, par. 4*

We shall become very narrow, conceited, and selfish if we are not guarded and do not watch against the foe we have to meet and contend with. I shall do something for Brother Robert Hare. I will supply some things which will relieve the situation, of want of fruit. I will get a couple of hundred pounds of grapes, and make [them] into jelly that they can use on their bread. Now see what others can do. Each can do a little, and send to Brother Hare. When you visit the place, you can take some things, and we will prepare some things for them and send [them] before that time. We will make this a thank offering to God because we are permitted to live in localities where we can obtain these things, and enjoy them. I think the Lord would bless us in doing this. *12LtMs, Lt 40, 1897, par. 5*

Now in regard to educating students in our schools. It is a good idea; it will have to be done; but God forbid that in the place of practicing self-denial and self-sacrifice our individual selves, to do this work, we should subtract from the Lord's portion, specially reserved to sustain the ministers in active labor in the field, and to [keep] at work those who are already ordained for the work. We can easily consider these matters, how much it requires to support our

own families according to the members of that family. They let those whose business it is act in accordance with this rule. Look not upon our own things but upon the things of others. Let us practice the golden rule, and do unto others as we would that they should do unto us were we in like circumstances. *12LtMs, Lt 40, 1897, par. 6*

The fibrous roots of selfishness will root themselves wherever they are given a chance. We want to cut out and exterminate every fiber of the root of selfishness. *12LtMs, Lt 40, 1897, par. 7*

If one is appointed to a field where he is deprived of many things, and is sent into that field by the decision of the conference, that same power is to bear its share of the burden of making this messenger of God in that field as nearly as possible as comfortable and as pleasantly situated as the members of this power are in their several localities. The Lord will bless all such love expressed toward His workers in hard places. *12LtMs, Lt 40, 1897, par. 8*

But there is not that careful, tender regard, that thoughtful discrimination, in such cases, as there ought to be. If every one who has any thing to do with these matters would let the bright beams of the Sun of Righteousness shine fully into their hearts, they would open the windows on heaven's side and then diffuse in every way possible the light to others, in a variety of ways. *12LtMs, Lt 40, 1897, par. 9*

All these things are to be done, as you propose, to help students to obtain an education; but I ask you, Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions? When you see a young man or young woman who is a promising subject, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this money is not to be taken from the tithe, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans in using the consecrated portion for the sustaining of the ministry, for then the treasury would soon be empty. *12LtMs, Lt*

40, 1897, par. 10

The management of the case of Brother Hickox is after human methods, not after the methods which the Lord has ordained. I have had this matter so presented to me that I see the danger of diverting the tithe to any such purpose as you have suggested. The Lord is not pleased with your management of this case. May the Lord help you all to have the heavenly anointing, that no such thing may be repeated. *12LtMs, Lt 40, 1897, par. 11*

Brother Farnsworth is ready to voice the decisions of human minds without looking on all sides of the question to see if there might not possibly be mistakes made. It is a very serious matter how any one handles one of the Lord's disciples, one who has been dedicated to His service, to do His work. What made you do this kind of work? The Lord is not in it. You were faithless because there was an empty treasury. Now, in the name of Jesus Christ of Nazareth, I charge you not to devote the means that should be used in sustaining the gospel to any other purpose, and that your faith fail not as you see a lack in the supply of tithes, gifts and offerings. *12LtMs, Lt 40, 1897, par. 12*

God would have meat in His house. My heart is stirred with grief as I think of the way in which Brother Lacey was permitted to come from Melbourne to Sydney, sick and alone. Some one should have acted the good Samaritan, and put him into a first-class carriage, if there was one on the train, and if not, wait until there was one. The poor man was crowded into a car with smokers and rough, drinking men to spend his night in such company. Could Christians have seen him in his feebleness and done this? I seldom cry, but I did cry when I heard this, for I felt that it was done to Jesus in the person of His disciple. I do not know who did this, but I would say that should circumstances like this again occur, put the afflicted one into the best compartment, make it as comfortable as possible for him, and charge it to my account. *12LtMs, Lt 40, 1897, par. 13*

Brother Herbert [Lacey] is so afraid of taxing the conference that he would allow anything to be done to him. I cannot think, Elder Daniells, that you could have sanctioned this thing had you known of it. There is such a thing as being "penny wise and pound foolish."

Herbert is having all that can be possibly done for him, but that journey from Melbourne was a fearful tax upon him. He is very low judging from outward appearance, he cannot recover. But prayer is going up to God in his behalf. God's arm is not shortened that it cannot save; neither is His ear heavy that it cannot hear. *12LtMs, Lt 40, 1897, par. 14*

He has to go through the full run of typhoid fever. The tobacco fumes must have made his case very much worse. He suffered very much in stomach and bowels. I sent Sara down to help Brother Semmens; but the case is so critical that he will not leave him to go any [place]; he watches over him, and works and prays for him himself. I believe that God will spare Herbert's life, and not suffer him to do down into the grave. All we can say is, "Thy will be done." [*Matthew 26:42.*] "Precious in the sight of the Lord is the death of his saints." [*Psalms 116:15.*] O that God would impart the wisdom that we all so much need. *12LtMs, Lt 40, 1897, par. 15*

In love. *12LtMs, Lt 40, 1897, par. 16*

Lt 40a, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 14, 1897

Previously unpublished.

Dear Brother Daniells:

There should be matter prepared to go forth in pamphlet form to all our people in Australia, America, and in South Africa, in regard to the true situation at Cooranbong. Unless this is done these misrepresentations will continue to work deeper and deeper and do great injury to the school. One thing is certain, Satan is working through such men as Brethren Shannon and Lawrence. They have a very nice appearance, especially Brother Shannon, who carries an influence with him wherever he goes. He is spreading his misrepresentations wherever he goes. He has forgotten that we have a God, and he has a Bible, both of which declare righteousness and condemn iniquity. *12LtMs, Lt 40a, 1897, par. 1*

There is a work that Satan can do through our own professed Christian brethren that will please him immensely, but shall we sit still and let him do this, and thus hedge up our own way? I have been praying most earnestly for the Lord to work in our behalf. The Lord will work, but shall we not do our part in co-operating with God? The world seems to be going mad. We are fast approaching a condition of anarchy and wild uncertainty, and it has come, and will seek to pervade all our ranks of Seventh-day Adventists. *12LtMs, Lt 40a, 1897, par. 2*

What kind of a religion can a man possess who will criticize and find fault when everything does not meet his mind? When men are placed in responsible positions, they must work without showing partiality, and without hypocrisy. [There are] those who consider that their case must be made a specialty, to be favored, whether it will be for the interest of the cause of God that must be built up and stand as the Lord’s appointed center, or not. *12LtMs, Lt 40a, 1897,*

par. 3

Now these whom God has entrusted as His stewards must keep the eye single to the glory of God. They are to do the work of the Lord intelligently, carrying with them all of the people possible. But if there be those who leave an incorrect impression upon the people, there must be some warnings given to guard the people from deception. *12LtMs, Lt 40a, 1897, par. 4*

All this tide setting against us just now is no mystery to me. It is no more than we might expect. This we have had to meet in every place where advance moves are made, but I do not feel hardly strong enough to breast the difficulties alone. There is Brother Hare standing with me, but the same spirit of accusing has come against him with determined force. Sister Shannon calls him a hypocrite, but the lips and voice of human beings is not of much account, except with those who want to have it so. Lies are spoken, lies are acted. Of Brother Lawrence I will say, Surely gain and advantage is secured at an enormous price. When the eternal interests of the soul are sacrificed for this gain, success in this line means ruin. Better far to deny self, lift the cross, and follow Jesus. *12LtMs, Lt 40a, 1897, par. 5*

But Brother Lawrence's head is full of cupidity. Its control is seen in his and her dress, heard in their conversation, and deplorably seen in their actions. They have dismissed the Word of God from their counsels, and taken up self. He has laid his soul, a manacled victim, upon the altar of mammon; dishonesty is practiced. O, my soul costs too much to be treated indifferently! All men who profess to be Christians are not thus, and all who are not first seeking the kingdom of God and His righteousness are simply, deliberately, setting aside one of the plainest and most unequivocal injunctions contained in the Word of God. *12LtMs, Lt 40a, 1897, par. 6*

I have heard infidels say that they will not credit those who profess to be Christians, because they have been so much taken in by their sharp-dealings. They deem their profession a cloak, and if they cannot take it off they despise it. But shall this moral degeneracy come into our ranks? Shall it establish itself on these grounds? Shall our school be established and composed of councils [of] men

who will pay no heed to Bible principles? I answer no, no, no. The Word of God is truth; it is our counsellor. *12LtMs, Lt 40a, 1897, par. 7*

O, I wish I had no occasion to refer to such subjects. I wish they could be forever banished from my lips and thoughts. Shall those who profess to be living in these last days, who have light upon present truth, who have had years of experience, become a subject of scorn for their avaricious spirit, which makes honest worldly men despise them? My soul abhors these practices. What shall we do about it? Some have so long worked on this line they cannot see but that it is perfectly consistent. What does it mean? May the Lord enlighten the minds, and His Spirit break in pieces the hard Pharisaism that is clothing all such persons. No more just now. *12LtMs, Lt 40a, 1897, par. 8*

Lt 41, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 24, 1897

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 Daniells:

Brother Hare gave me your letter to him, dated February 13, to read. We feel to sympathize with you, and also with Sister Hurd, who has been so nigh, and yet so inaccessible. *12LtMs, Lt 41, 1897, par. 1*

We spent nearly two weeks in Sydney. We returned to Cooranbong last Friday last. Sabbath we had an interesting meeting. Since then meetings have been held in the early morning. From thirty-five to forty have been present while Brother Haskell has opened to us the Scriptures. We know this will be for the benefit of all who come to the meetings. We have had no evening meetings as yet, but today, Wednesday, we have both morning and evening meetings. *12LtMs, Lt 41, 1897, par. 2*

Thursday Elder Haskell goes to Sydney. Sister Hurd writes that she will be released from her exile on the island on Sabbath. We wish it was not on Sabbath that all these busy things take place, but Brother Haskell thinks he may accomplish something by getting her off on Friday. *12LtMs, Lt 41, 1897, par. 3*

In regard to your coming to Cooranbong, we will not urge the matter. We have taken the responsibility to decide some things. Brother Hare wished me to go over Monday morning and see the foundation of the second building, the cellar and other things, and Sara and I rode down there. As soon as we saw it, and learned that it was to be one story, I thought the same expense of rafters and roofing might cover two stories as well as one. *12LtMs, Lt 41, 1897,*

par. 4

I suggested this, and after a little thought, Brother Hare said that it was excellent, for as yet no place was provided for the boys to sleep in. They were making provision for them to occupy the room above the mill; but we decided that the impression made upon the students would not be good. *12LtMs, Lt 41, 1897, par. 5*

The furniture in the loft must be overhauled, repaired, painted, and all the bed clothing examined. It is full of vermin. We see bedbugs crawling upon the clothing of those who attend meeting there, and all at once we find our own beds swarming with bedbugs. *12LtMs, Lt 41, 1897, par. 6*

Tents will have to be used, but as little as possible. The second story of the mill must be used as a workshop in which to put the furniture in order, and thoroughly cleanse it for the new building. We have considered that it is a disgrace to meet any long for the worship of God in such a place; and we propose to put up a second story on the building which is to serve as dining room and kitchen. One half of this can be used for sleeping rooms, and one half for a chapel, until the means for a meeting house come in. *12LtMs, Lt 41, 1897, par. 7*

I am so glad that this new thought was suggested. I believe it is from God. The walls and roof only need [to] be put up now. It can be used without inside finishing. Thus we can all be accommodated in the present emergency. *12LtMs, Lt 41, 1897, par. 8*

We located the underground cistern as soon as this question was brought to our notice. We have a large cistern on our place, and it is a treasure to us. *12LtMs, Lt 41, 1897, par. 9*

The mill has been stopped for want of water. We are hoping and praying for rain, and we believe it will come. Brother Haskell is doing a good work. He will be needed here at the commencement of school and will be a blessing. I will write no further now, for I must prepare for morning meeting. It is now nearly five o'clock. *12LtMs, Lt 41, 1897, par. 10*

We think that we will not ask you to come to Cooranbong now. We

will get along in our advancement without any delay, and this will save your time, and an expense of pounds. We will act according to our best judgment, consulting together, and seeking the Lord most earnestly. We are sorry that there is so great a dearth of means, but all we can do is to present the matter to the Lord, and do the very best we can. We know that this new idea will improve the plan of building, and we are also sure that it will take money; but in the end it will be a saving of means, so we shall move forward, believing in the guidance of the Lord. I am willing to bear the responsibility of this matter of a second story being added to the one story building.¹²*LtMs, Lt 41, 1897, par. 11*

We shall be glad to see you at any time, and may the Lord direct you and bless you and keep you in health and peace, is our most earnest prayer.¹²*LtMs, Lt 41, 1897, par. 12*

Lt 42, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 28, 1897

This letter is published in entirety in *15MR 1-5*.

Dear Brother Daniells:

I received your letter this afternoon. We are pleased that you have found grounds for the camp meeting. Our only fear is that you will be limited for space. I cannot see where you will find room to erect the large tent, the buildings necessary, and the family tents. It is altogether the smallest ground I have every heard of for a camp meeting. *12LtMs, Lt 42, 1897, par. 1*

In reference to the question you ask me, I consider it an altogether different matter. You have had your printing establishment long enough in North Fitzroy. This has given character and standing and influence to our cause there. The showing in Melbourne is altogether different from that in Sydney. With your printing press you have opportunity to publish anything you deem essential, without long delay or large expense, to meet any emergency that may arise. I would say, Follow your convictions. You have altogether a different community in those who have embraced the truth. In Sydney there are many composing the number who claim to believe the truth whose judgment is too limited to carry through any large work intelligently in the line you propose to do in Melbourne. I have nothing, not one draw back to your plans in the light that the Lord has given me. All my fear is that there will not be that humble, contrite spirit that would insure the blessing of God. *12LtMs, Lt 42, 1897, par. 2*

When one has such a breadth of intelligence that he has outgrown his simplicity and dependence upon God, then we cannot depend on him, for Christ says, “Without me, ye can do nothing.” [*John 15:5*.] When by faith we have a right hold from above, we have an experience that we are walking with God as did Enoch. We have

nothing to fear in an emergency. They that are for us are more than they that can be against us. If we are wholly consecrated to God, we shall be laborers together with Him. *12LtMs, Lt 42, 1897, par. 3*

If it were left to us to manage the interest of the cause of God in our own way and according to our disposition and strength, we would not need to expect much; but if self is hid with Christ in God, all our plans and methods will be wrought in God. God has imparted to us our moral powers and all our religious susceptibilities. We must draw nigh to God. We must be laborers together with Him, else weakness and mistakes will be seen in all we undertake. Let us have faith in God at every step. While we realize our own weakness, let us not be faithless, but believing. Let us learn the precious lesson you recently learned in Ballarat. *12LtMs, Lt 42, 1897, par. 4*

I firmly believe that we shall see of the salvation of God if we will take Him at His Word. The very gospel that we present to save perishing souls must be to us the gospel that saves our own souls. We must eat the flesh and drink the blood of the Son of God. We must receive the Word of God. To all intents and purposes, we must eat the Word, live the Word. It is the flesh of the Son of God. We must drink of His blood, the spiritual attributes of Jesus Christ, and constantly develop as the result of the nourishment which the soul receives in eating His flesh and drinking His blood. Then our lips will utter His praise. *12LtMs, Lt 42, 1897, par. 5*

If in our camp meetings we will only walk humbly with God, if we will work in the spirit of Jesus Christ, none of us will carry heavy burdens. We will lay them upon the great Burdenbearer. We may expect triumphs in the presence of God in the communion of His love, from the beginning to the end. The camp meeting may be a love feast, because we have the assurance of God's presence. We shall have a signal manifestation of His glory. *12LtMs, Lt 42, 1897, par. 6*

If we as believers enjoy the truth because we practice it, we shall give the impression that the truth is not a yoke of bondage, but that it has given us our emancipation papers, and we are free in Christ Jesus our Lord. The Lord Himself will make impressions on the

people, and they will say, "Behold, the tabernacle of God shall be with men, and he will dwell with him, and they shall be his people, and God himself shall dwell with them and be their God." [Revelation 21:3.] A foretaste of Christ's mercy, His abundant love and compassion, will be felt by His people. *12LtMs, Lt 42, 1897, par. 7*

"Arise, shine; for thy light has come, and the glory of the Lord hath risen upon thee." [Isaiah 60:1.] All darkness, all murmuring, all complaining, all talking unbelief, must be crucified. Then Christ will put a new song on human lips, even songs of praise to our God. There should be far more thanksgiving and less murmuring and complaining, for all this kind of exercise is displeasing to our God. We have enough for which to praise God. He would have us walk in the light as He is in the light. Why do we not do this? Why do we not talk of His love, and tell of His goodness and His wonderful works to the children of men? *12LtMs, Lt 42, 1897, par. 8*

We must learn what it means to believe in God. When will we learn to be not faithless but believing? Can God say any more than He has said to inspire us with faith and hope? We have no excuse for our conversation taking a low, desponding level. *12LtMs, Lt 42, 1897, par. 9*

We need not exalt self, neither need we take special words to God, to depreciate self. We are the Lord's property. He declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19.] How shall we glorify Him? "Whoso offereth praise glorifieth God." [Psalm 50:23.] From His throne above He calls to us, "Look unto me, and be ye saved, ... for I am God, and beside me there is none else." [Isaiah 45:22.] *12LtMs, Lt 42, 1897, par. 10*

Oh, why are our lips so ready to exalt and praise ourselves? Why have we so few words of praise to give our Lord Jehovah? Have we not fled for refuge to lay hold on the hope set before us? Are we not commanded to be joyful in our King? Jesus is our living Advocate in the presence of our Father. Talk of him as the One who can and does save to the uttermost all who come unto God through Him. Let us learn to speak His praises. "Behold, God is my salvation; I will

trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." [Isaiah 12:2.] If we have tasted that the Lord is gracious, let us show that we are able intelligently to make Him known. Let us talk faith, helping others who are in the region and shadow of death.*12LtMs, Lt 42, 1897, par. 11*

Well, I did not expect to write as much as I have. But I will say a few words more. We must rely wholly upon God. It is your only safety to let your tendrils entwine about God. We must educate our tongues to speak more hopefully, with thanksgiving to his dear name. We want to encourage and educate every soul who claims to believe the truth to talk of Jesus. He is the resurrection and the life.*12LtMs, Lt 42, 1897, par. 12*

None of us need flatter ourselves that while the world is progressing in wickedness we shall have no difficulties. It is these very difficulties that bring us to the audience chamber of the Most High, to seek counsel of One who is infinite in wisdom. He loves to have us seek Him, to trust Him, and believe in Him. If we had no perplexities, no trials, we would become self-sufficient and lifted up in ourselves. The true saints will be purified and made white and tried.*12LtMs, Lt 42, 1897, par. 13*

Will you do your best to awaken the dormant energies of the people of God to seek the Lord with all the heart that they may find Him, and to keep his love burning in their hearts because they love the truth as it is in Jesus? I am determined not to be discouraged. I am determined to keep my face lifted up to the Sun of Righteousness. I want the light and power of God in my soul. We need not become cold and dark and Christless. We are to pray and believe, and watch unto prayer.*12LtMs, Lt 42, 1897, par. 14*

I am glad you are to have a period of rest in Cooranbong. I hope soon to see Willie and others who will come with him. Be of good courage and joyful in the Lord. Talk faith and you will have faith.*12LtMs, Lt 42, 1897, par. 15*

With much love to your family, I will say good night.*12LtMs, Lt 42, 1897, par. 16*

Lt 43, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 24, 1897

Previously unpublished.

Dear Brother Daniells:

I have some matters to present before you. After we first moved to Cooranbong, we came to a place where we had no means to use to advance the work in any lines. Then it was that I solicited a loan of £200 from Brother Hare, at five per cent interest. This I loaned to the school. I wish now to take up this note, as there is money now to be used in behalf of the school. I do not wish to carry this indebtedness any longer. I wish to hand Brother Hare his money, to do with as he pleases. If he wishes to lend it to the school, he can do so, and all that is to be done is to apply it thus, he letting the school have the money in the place of me. *12LtMs, Lt 43, 1897, par. 1*

I do not feel it best to carry all this responsibility; therefore I request that this matter be taken from me. I carry a debt of £1,000, borrowed from Sister Wessels. This is enough; and just as soon as means can be appropriated, I wish this to be provided for. You see that I am altogether too heavily laden. Until within a short time ago, I thought that it was only \$500 I had borrowed from Brother Hare, but I learn that it is \$1,000. This has been used in the school interest. As the school has used the money, I wish it to pay the loan from the funds now in hand; and relieve me. I cannot be responsible for this money longer. *12LtMs, Lt 43, 1897, par. 2*

There is also some of my money in the school. I wish to take this and use it in paying borrowed money, and also to invest in the chapel here in Cooranbong. I have money in the New South Wales Conference, and that must be met; for I shall need the money to pay interest, as soon as it is possible to get it. *12LtMs, Lt 43, 1897, par. 3*

I think that Brother Hare is in need of money, for a few weeks since he borrowed thirty-five dollars from me. He has not as yet made any donation to the meetinghouse, while nearly every one else has done so. I have not as yet made any donation. My family will all do something in this line, for all want an interest in house of God. We have been waiting for the outside lining for the church. This is coming up by boat, but the boat has been delayed. After doing all in our power, we trust the matter to God, and feel at rest and peace in Him who understands all about the matter. This is His work, and we have obeyed His orders. *12LtMs, Lt 43, 1897, par. 4*

In answer to a letter from Brother Haskell, Brother Palmer wrote a letter to him that I wished he had not told Brother Haskell to let me see. I read it, and felt sad; for I felt that the rebuke of God was upon Brother Palmer. Had he that real humbleness of mind that it is essential for all who are in the service of God to have, he would have seen the inconsistency of tracing such words. My heart aches; for I know that he does not know what manner of spirit he is of. His words are the fruit that is produced by a conceited mind. If this is the spirit in which he does the work of God, I am distressed beyond measure. I was cautioned to speak to you that you be on guard; for there is danger of your linking up with men, and depending on their wisdom. You will hurt your own soul and the souls of others if you show great confidence in one man, and lightly regard others of your brethren. Brother Palmer's soul is precious. But he needs not his confidence in himself strengthened. You need to be cautious, and to hang your helpless soul on God. He will be your wisdom, your sanctification, and your righteousness. *12LtMs, Lt 43, 1897, par. 5*

I cannot see how Brother Palmer could write such things to a brother old enough to be his father. Certainly nothing in Elder Haskell's letter called for such words. The words of inspiration are not like the words of men. They express what man never spoke, and convey that which man never conceived. "The words that I speak unto you," said Christ, "they are spirit and they are life." [*John 6:63.*] "If my words abide in you, then are ye my disciples indeed." [*John 8:31.*] If you, if Brother Palmer, if I, make our calling and election sure, we must hide in the cleft of the Rock. Then the mind, the thoughts, the words, will be renewed. The heart will not be puffed up unto vanity, but will be meek, lowly, and contrite. Oh that

this self-esteem, these high ideas of our own wisdom, were cut away from us, that errors might not be made because we do not make God and God alone our Guide and Counsellor.*12LtMs, Lt 43, 1897, par. 6*

There are sins of ignorance. But I think that an old and grey-headed man who has labored as a chosen one of God from nearly the first rise of the message, one who has ever shown that his whole heart and soul was in the work, deserves our confidence, and the confidence of men who are much younger than he is. I will not encourage or excuse for one moment the spirit that prompted the writing of such a letter to one of God's faithful servants. Whatever the work in which Brother Palmer is engaged, it is only one part of the great whole, and every thread of the web makes up the fabric. For one to assume the attitude and spirit that this letter reveals is not right. I must say that Brother Palmer needs to learn of Christ to be meek and lowly of heart.*12LtMs, Lt 43, 1897, par. 7*

I have little hope of the success of our work unless all pomposity and self-esteem is cut away from the workers, and they learn to walk humbly and softly before God. The conversation and conduct must be a real and visible expression of grace and truth within.*12LtMs, Lt 43, 1897, par. 8*

When everything goes according to their own ideas and plans, men may express love and humility, but if the spirit and character, the words and actions, do not always reveal the spirit of meekness, kindness, and Christian courtesy, the Spirit of Christ does not abide in the soul. Whatever is contrary to the love, humility, and faith that should be cultivated is a denial of our profession. We need the converting power of God every day, that we may reveal the sanctification of soul, spirit, and body unto the Lord. I know that the spirit that moves those that are active workers in the cause of God must be of an order different from what it now is, or the Lord cannot impart to us His Holy Spirit in rich measure. I long for the Spirit of truth and righteousness to circulate in all our borders. But let none exalt man. Let all give honor to whom honor is due, and let there not be a lifting up of self in any place or on any occasion. There is an abundance of this to be corrected in our midst before we need expect success.*12LtMs, Lt 43, 1897, par. 9*

I have to close this hastily written communication this morning. But I have much to say when I have time. Let us bear in mind that the Lord is soon to come, and that we must wait in patient meekness, working, praying, and watching for the coming of our Lord in the clouds of heaven. *12LtMs, Lt 43, 1897, par. 10*

Lt 44, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1897

Portions of this letter are published in *3MR 249*; *4Bio 287-288*.

Elder A. G. Daniells
Echo Office
North Fitzroy

Dear Brother:

For days all through my sickness I could not rest. My mind has been in constant perplexity. The selection of officers for the church here was about to be made, and Brother Herbert Lacey conversed with me as to what should be done. Some said that Brother Lawrence was their choice for elder, but when we came to investigate the matter, we knew that Brother Lawrence has not an unselfish interest in the work. He has not a vital connection with God. The first of the week I told Brother Lacey to say or do nothing in regard to the selection of officers, but just to wait. I had been writing the matter I sent you, which led to other matters which were of vital importance. With one eye bandaged I wrote fully one hundred pages. *12LtMs, Lt 44, 1897, par. 1*

I have not been able to attend a meeting here since the Adelaide camp meeting. I had not recovered from my last sickness, but I ventured to appoint a meeting for last evening. Brother Lacey went on horseback to notify the people. We decided not to meet in the chamber above the mill. The air was too close and stifling. As soon as possible we must have a building in which to meet for the worship of God. *12LtMs, Lt 44, 1897, par. 2*

We had the chairs brought out on the green sward, and I sat in my phaeton, and spoke to the people. We had two lanterns that gave forth a most disagreeable smell. Sara sat in the phaeton on one side, holding a lantern, Herbert Lacey stood at my left hand holding

another, while I read a small portion of the matter I had written. All listened with interest. *12LtMs, Lt 44, 1897, par. 3*

Then I spoke of the establishment of the work in different localities, where buildings had been erected for schools, sanitariums, and places of worship. Among the people brought together in these places there were different elements. Some were always ready to advance ideas as to improved methods in which the work should be done, but they showed no living interest to do anything themselves. They did not manifest self-denial and earnest zeal in personal effort. But they were fast enough to criticize the work of others, to find fault and accuse. I told the people plainly that those who were not putting their whole heart into the work to be carried on in Cooranbong were only a hindrance to the work, and I heartily wished they would go to some other place. *12LtMs, Lt 44, 1897, par. 4*

Our meeting lasted until nine o'clock. Brother Metcalfe Hare spoke well. He confessed that he had shown a lack of patience, and asked forgiveness of his brethren. It was a very solemn season to me. I had entreated the people to change right about. Those who had been sitting on the stool of criticism should change about. They had for a time been doing nothing to help, but proved a great hindrance. These did not open their lips. Brethren Lawrence and Shannon have linked up with the Hughes family. Sister Shannon has chosen to remain with them up to this time, and there is a great deal of gossiping and tale bearing, evil surmising and accusing of the brethren. Brother Lawrence has a very gentle appearance, but he has no living connection with God. *12LtMs, Lt 44, 1897, par. 5*

I am so sorry that we are left just as we are, with no one to help me in this emergency. I begged every one who had not heart and soul in the work, who had come here to be favored, and who were figuring for their own selfish interests, to go away where they would not see so much to find fault with, while they did nothing to advance the work. I felt deeply, that I must speak. But I present these matters to you in the articles sent yesterday morning and today. *12LtMs, Lt 44, 1897, par. 6*

I want Brother Haskell to come back here. If you feel free to do so, I wish you would give him a most hearty invitation to come to New

South Wales, and to labor in Australia. We must have different kind of work from what can be expected from any one here. Will you say something to Brother Haskell on this subject at once? I cannot carry this burden of Sydney and Cooranbong. We need some one who can help us. I cannot live if the burden is allowed to rest on me in this fashion. *12LtMs, Lt 44, 1897, par. 7*

The work of Brethren Lawrence and Shannon has introduced the leaven of dissension and alienation. Those who come newly upon the ground have to hear all about how Brother Lawrence has been ill used and unappreciated. We have no desire that he should remain longer on this ground. I wish the Hughes family were not here, for their influence tends to scatter and not to gather. I shall read more of the matter I have written on the Sabbath, and we hope to witness the moving of the Holy Spirit among us. *12LtMs, Lt 44, 1897, par. 8*

Brother Herbert Lacey and his wife have labored hard to can fruit for the school, securing what help they could. One week ago they worked until one a.m. canning apricots. But only ten pounds could be appropriated to the purchase of fruit, and in fact a considerable part of this had to be used to pay for the sugar. What money there was, was all spent for apricots. *12LtMs, Lt 44, 1897, par. 9*

Both Brother Lacey and our family felt that, if possible, more money should be spent for fruit for the school use. Well, yesterday a draught for twelve pounds came from South Africa to be invested in the school where I should see it was most needed. The queer part of it was, the money was sent as a donation to Cape Town by Brother Hardy, to be used in the cause. Brother Robinson felt that it would be just and right to send it to me for use in the cause here. He knew that we must need it. I passed it over to Herbert Lacey; this will supply all the means needed for securing the later fruit—peaches, plums, tomatoes, etc. As no meat or butter is to be used, there must be ample provision of fruit. I feel so thankful for this provision. There will not be one dollar too much. *12LtMs, Lt 44, 1897, par. 10*

Brother Semmens applied to me for money, to start in on the health home. I sent a draught of ten pounds, asking how much he needed.

He wanted another ten pounds immediately, to make the start. I borrowed twelve or fourteen pounds of Sara McEnterfer, and send [it] this morning. He needs it at once. He had to pay rent in advance, and this cut down the little sum he had on hand. I think they are doing up the house, but they are in it. *12LtMs, Lt 44, 1897, par. 11*

We have had every hand busily employed in canning fruit and moving Willie's family to "Sunnyside." Nearly everything is moved. Today will close up that job. All feel much pleased to get back here from the convent. *12LtMs, Lt 44, 1897, par. 12*

Please to give Elder Haskell a hearty invitation to come to New South Wales. We need him, and must have him. I told him this, but he feels that nothing has been expressed by yourself, and he is sensitive on this point. So please attend to this matter. I know of no one with whom I could unite better than with Elder Haskell. He would be just the help needed here now. *12LtMs, Lt 44, 1897, par. 13*

Lt 45, 1897

Daniells, A. G. and the Church in Melbourne

“Sunnyside,” Cooranbong, New South Wales, Australia

November 15, 1897

Portions of this letter are published in *UL 333; 15MR 271*.

Brother Daniells and my ministering brethren and the church in Melbourne:

W. C. White has just brought me your letter dated November 10. I would not have you make any move on my account. At the present time I have not any idea of attending the meeting in Melbourne. The meeting in Stanmore on the last Friday morning was a severe tax on me. From the beginning to the close my distress of mind was very great, and in the very midst of the meeting the weight grew more heavy and the outlook more depressing. When I returned to my room, I was all alone for nearly three hours. I suffered such anguish of soul that it seemed to me I could not live. I was deeply impressed with the thought of how far we, as a people to whom is entrusted large responsibilities, are from realizing these sacred trusts. To how many will it be said by lips that always express truth, “Thou art weighed in the balances, and art found wanting”? [*Daniel 5:27.*]*12LtMs, Lt 45, 1897, par. 1*

The work of God can advance only as the ministers and workers are themselves worked by the Holy Spirit. Unless they see the importance of the Holy Spirit’s guidance and power to work them, they will be spiritually strengthless. They will make grave blunders, and will grieve the Holy Spirit by their self-sufficiency and self-confidence. It is the constantly humble and contrite ones, who will not exalt their own supposed superior wisdom, to whom the Lord can manifest His power by giving success. Should He give success to him who trusts in self, it would ruin the human agent, and through him ruin many souls who look upon his selfish ideas and selfish ways as the wise and proper way.*12LtMs, Lt 45, 1897, par. 2*

All self-centered ideas and opinions have the cheap and common

intermingled with the sacred, so that it is difficult to separate the chaff from the wheat. It is this phase of revealing that has come into Battle Creek, and the end with them is not yet. If they will humble their hearts before God, and be converted, they will work in complete harmony with the Spirit of God. *12LtMs, Lt 45, 1897, par. 3*

The full knowledge before me of matters at Battle Creek has made me full of sorrow. Notwithstanding that the light has come to them, they have not heeded the light, but have misinterpreted warnings, and misconstrued the instruction given, until they have lost their spiritual eyesight, and they call good evil, and evil good. *12LtMs, Lt 45, 1897, par. 4*

I am terribly afraid for our people, afraid that they will be at rest and peace, and have very little spirit of the deep, earnest prayer to God that will prevail. Everyone in the ministry who has had great light, every soul that has been entrusted with sacred responsibilities, is represented as being put into the balances and being weighed, as is done in the temporal affairs of life. Man is put into the balances, and all that concerns him is weighed. O how many are pronounced wanting. The words, the spirit, the actions, all are passing the test, and the value is accurately recorded, to be compared with God's holy law, which is the standard of character. *12LtMs, Lt 45, 1897, par. 5*

After the impression was made upon my mind that morning of things that I feel no liberty to mention, I decided that I could not attend the Melbourne camp meeting. I am afraid to go. There is so little genuine dependence upon God, so little spiritual eyesight to see and correctly understand the working of the Holy Spirit. I tell you in the fear of God that the truth which is sanctifying in its influence, and that will bring the rich treasures of the brightness of the glory of God, is not understood or considered to be a necessity. The truth as it is in Jesus makes feeble impressions upon the mind, and less upon the heart, to sanctify, purify, elevate, [and] ennoble after the divine similitude. *12LtMs, Lt 45, 1897, par. 6*

We need an abiding, heartfelt dependence upon the Son of God for salvation and for all wisdom and spiritual influences. Unless there is much more love to God and to man, and a continual dependence

upon the renewing, sanctifying grace of Christ to work a transformation of character by a divine change in the heart, which will be manifestly seen in word, spirit, and action, we shall fail in our work. What is the reason that the truth so full of grace and so powerful does not make its influence felt upon those who hear? Because the word does not sanctify the hearts of the teachers. Unbelief, unbelief in the God of all power, closes the door so that the sunlight of God's righteousness does not come in.¹²*LtMs, Lt 45, 1897, par. 7*

“The word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do.” [*Hebrews 4:12, 13.*] This is the experience we may have and must have, as those who have been blessed with great light. “When God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchizedek.” [*Hebrews 6:17-20.*]¹²*LtMs, Lt 45, 1897, par. 8*

Here is the promise that through Christ we are brought near to God. But our faith is not proportionate to the truth which we advocate. We take ourselves into our own keeping; we plan and devise, and pray little and have but little faith. There is too much cold selfishness woven into our religious experience.¹²*LtMs, Lt 45, 1897, par. 9*

Loving God supremely comes first; loving our neighbor as ourselves comes second. If we love God with the whole heart, we shall love our neighbor as ourselves. We need increased faith, far less confidence and assurance in what we can do, and far greater confidence in what the Lord is longing to do for us individually, if we will prepare the way for Him. We need, O so much more than we

now have, the longing of soul for communion with God. We need to plead most earnestly with Him. If thou shalt seek the Lord thy God, thou shalt find him, when thou shalt seek him with all thy heart and with all thy soul. "My soul, wait thou only upon God; for my expectation is from him." "He only is my Rock and my salvation; he is my defence, I shall not be moved. In God is my salvation and my glory, the rock of my strength and my refuge." [*Psalm 62:5-7.*]*12LtMs, Lt 45, 1897, par. 10*

A great desire after large blessings and deep fulness should be cherished. But these we shall never have while we feel so self-sufficient, while we have so tame a love for God and so little Christlike love for our brethren. When self is emptied from the heart, the vacuum will be supplied with the fulness of Christ. Let the soul be less engaged in business matters. Let him put far less trust in the wisdom that bears the marks of being more human than divine. The praise given by word or action to any human being is an offence to God. Yet God will praise every individual that keeps His commandments in truth and righteousness. It is very human to place confidence and trust in man; but not so readily do these same persons themselves walk as seeing Him who is invisible.*12LtMs, Lt 45, 1897, par. 11*

"The Lord God is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. The Lord preserveth all them that love him; but all the wicked will he destroy. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and ever." [*Psalm 145:18-21.*]*12LtMs, Lt 45, 1897, par. 12*

There are many words spoken in prayer as if to inform the Lord. It is best for the soul that is hungering and thirsting after righteousness to express his real wants. There is a large amount said in prayer that means nothing because it is not the expression of the soul. When Solomon, under the inspiration of the Spirit of God, urged upon the people the necessity of prayer for spiritual wisdom, he sought with the utmost energy of expression to show them the need they must feel for the blessings they asked. "If thou criest after knowledge, and liftest up thy voice after understanding: if thou seek

her as for silver, and searchest her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.*12LtMs, Lt 45, 1897, par. 13*

“For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous. He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of the saints. Then shalt thou understand righteousness and judgment and equity, yea, every good path. When wisdom entereth into thine heart and knowledge is pleasant unto thy soul, discretion shall preserve, understanding shall keep thee: to deliver thee from the way of the evil man, from the man which speaketh froward things.” [*Proverbs 2:3-12.*]*12LtMs, Lt 45, 1897, par. 14*

The faith we have in the promises of God is feeble in comparison to what it should be. But the encouragement is given that if two or three shall agree, uniting together to ask the Lord in prayer for any one thing, He will give it us. These occasions of united prayer to the Lord, making our requests known unto Him, are not made as frequently as they should be. Seeking the Lord with the heart, represented as asking, seeking, knocking, is profitable. These are terms expressive of urgent need for immediate help from the source of all grace and power.*12LtMs, Lt 45, 1897, par. 15*

James leads us to the throne of grace with faith and confidence, and assures us of success and victory. “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” [*James 5:16.*] Earnest, fervent prayer to God for such things as we need will come from hearts that are impressed with a sense of their necessity. We must press the urgency of the case, as did Daniel in his prayer. One says, “With my whole heart have I sought thee.” [*Psalms 119:10.*] “Evening, and at morning, and at noon, will I pray,” says David, “and thou shalt hear my voice.” [*Psalms 55:17.*]*12LtMs, Lt 45, 1897, par. 16*

In the prayer of Daniel, the one who would not be filled with exaltation and pride, although assured that he was greatly beloved of God, every word reveals the longing of the soul after God. His

wisdom is longed for. Daniel's prayer is urgent, it will not admit of denial or delay. "O Lord, hear," he said, "O Lord forgive, O Lord hearken and do; defer not, for thy name's sake, O my God." [*Daniel 9:19.*]*12LtMs, Lt 45, 1897, par. 17*

Prayer is the want of the heart laid open before God.*12LtMs, Lt 45, 1897, par. 18*

Most earnest preaching is done, but with it there is not a corresponding faith in the truth. There is not that firm belief in every word that proceedeth from the mouth of God that makes the heart susceptible to the sin of unbelief. The Holy Spirit's work is to convict of sin, to break down self-esteem and self-complacency. This cannot come to the heart through any amount of education or talent of speech. It must come through the most precious influence of the Holy Spirit. This will be your great need in Melbourne—the inestimable gift of God. The soul feels its need to drink of the pure snow waters of Lebanon rather than of any human stream of the valley.*12LtMs, Lt 45, 1897, par. 19*

God recognizes the wants of the soul. But our people, who have the great treasure of the Word of God opened before them, do not realize this. Self-esteem, self-sufficiency, so corrodes the soul with the slime and selfishness of earthliness, that the excellence of the things of eternal interest makes scarce a ripple upon the human heart. When the ambassadors of God shall awake, when they sense the truth as it is, there will be strong crying and tears, that they may themselves be sanctified through the truth, and that others may be sanctified through the diffusion of the Holy Spirit, which they communicate in all their life-practice, and weave into all their lines of work. Self no more lives. Habits and customs, the character which has been a hindrance, no longer holds them in a vice-like grasp.*12LtMs, Lt 45, 1897, par. 20*

In the fear of God I tell you the truth. There needs to be a reaching out after God, not once now and then, but a continual earnest, heart-breaking confessing and humbling of the soul before God. God's people must come into the audience chamber of the Most High. The Holy Spirit alone can open these things to the ministers and to the people. Past warnings, past reproofs, are not heeded.

The people travel over the same path, and the soul is in danger through manifold temptation. In their sleepy state they are not able to discern spiritual things. They need to know by experience what true prayer is, and that real, whole-souled petitions alone find their way to the heart of God. *12LtMs, Lt 45, 1897, par. 21*

Those who presume to think that they stand accepted on account of their ministerial commission, their multitudinous duties and exercises of devotion, make a grave mistake. Often their lips express a poverty of soul that their heart does not acknowledge. While speaking to God of poverty of spirit, of the defections of others, the heart is swelling with the conceit of their superior humility, the exercise of their superior righteousness. This is humility upon stilts. When the Lord touches their defects by reproof, they do not receive it, or believe it. *12LtMs, Lt 45, 1897, par. 22*

Many of the church members are incapable of offering the prayer that receives favor from God, because their hearts are not humble and contrite. What is prayer? It is the offering up of the heart to God, telling Him its needs. *12LtMs, Lt 45, 1897, par. 23*

These prayers cannot wait for set times or conditions. A real concern for the soul leads to prayer. This leads to a burden of prayer for all those that are in need of salvation and the enlightenment and grace of God. Prayers may be offered while walking the street; amid the whirl of business. God understands that you need Him, and if you ask, you will receive help, when tempted and tried. Your petitions, made known only to God who searcheth the heart, He will hear and answer. *12LtMs, Lt 45, 1897, par. 24*

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him, I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace,

peace, to him that is afar off, and to him that is near, saith the Lord: and I will heal him. But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." [*Isaiah 57:15-21.*]12LtMs, Lt 45, 1897, par. 25

Let the prayer go forth from unfeigned lips. Let the longing of the soul be breathed into the ears of the Most High, asking for wisdom. Here is the promise. *James 1:2-8*: "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." [*Verses 5, 6.*]12LtMs, Lt 45, 1897, par. 26

Every movement made to draw nigh to God meets with a response from that God who hears and answers prayer. The working of the Holy Spirit produces an inward change of the heart corresponding with the necessities of the soul. The time of temptation, when men are led from right to wrong, is when they feel confidence in their own smartness and capabilities. Different kinds of temptations will suggest themselves as circumstances arise around us and impressions are continually made to mold the decisions according to these circumstances. The heart will rise in self-gratulation and pride. Self will rise up to resist that which presents itself in word or thought. Combativeness is the trait of the character, and resistance is awakened into life. Discontent, peevishness, evil surmisings, uncharitable thoughts, and censure are aroused. The apostle exhorts us, "Be instant in prayer." [*Romans 12:12.*] This is the charge of one who knew all the assaults of the enemy. "Pray without ceasing." [*1 Thessalonians 5:17.*] "Watch unto prayer." [*1 Peter 4:7.*] *Ephesians 4:1-7.*12LtMs, Lt 45, 1897, par. 27

I have much more to write, but cannot send it in this mail. I have much to say in regard to the great lack of ministering in churches. May the Lord "make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable and in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints." [*1 Thessalonians 3:12, 13.*]12LtMs, Lt 45, 1897, par. 28

No flattering words are to be used to any favorite, for this will be done at the peril of his soul. "But as we were allowed of God to be put in trust of the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts." "That ye would walk worthy of God, who hath called you unto his kingdom and glory." ¹ *Thessalonians 2:4, 5, 11-13. 12LtMs, Lt 45, 1897, par. 29*

May the Lord help us all that we may not be beguiled by Satan. There is constant danger of falling into Satan's concealed net which is spread for our feet. But the power of the Holy Spirit will be constantly at work to protect and defend us. We have become careless while entrusted with the most solemn truths ever committed to mortals. We but dimly comprehend what that truth can do for preachers and hearers if it is taken into the soul as a reforming power. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children ... according to the good pleasure of his will, ... according to the riches of his grace wherein he hath abounded to us in all wisdom and prudence." [*Ephesians 1:4, 5, 7, 8.*] *12LtMs, Lt 45, 1897, par. 30*

God help us to broaden, to reach up for the rich grace provided, and to reveal altogether a deeper experience, a deeper love for God and for one another. Then the baptism of the Holy Spirit will be seen in our midst to the glory of God. We can have a much larger, deeper experience in spiritual things. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand." [*Verses 18-20.*] There is much more for us. Shall we have the heavenly anointing to discern spiritual things? We must recover from this tame experience. We must grasp the power of God, which will make the truth all-powerful in the conversion of souls. *12LtMs, Lt 45, 1897, par. 31*

Lt 46, 1897

Daniells, A. G.; Palmer, E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 30, 1897

Previously unpublished.

Dear Brethren Daniells and Palmer:

We were very glad to have you visit Cooranbong, and glad that you were all pleased with the work done here. The last two Sabbaths I have spoken to the people assembled in the school room. The Lord blessed me and them. When I can copy the message, I will send you a copy. *12LtMs, Lt 46, 1897, par. 1*

I sent you a hastily written line. I had hoped to have an interview with Brother Haskell before writing, but it did not come about, so I sent my letter. My advice to you may at first seem rather strange, that Brother Palmer go to Western Australia without you if one must go. If Brother Hare were not in Western Australia, then would seem to be greater need of two: but he is there, and with Brother Palmer working with the canvassers, and your letters which he can take with him, he will have help. Then you can work nearer home. We must be cautious now, and move wisely. *12LtMs, Lt 46, 1897, par. 2*

I spoke a few words with you in reference to some things being managed with equality. I hoped to be able to write more fully ere this, but I am getting off mail for South Africa, and can write only a few lines. Some weeks ago I wrote you in regard to some dangers you would need to guard against. This I will send when I can find it. It has been misplaced. At the Ashfield camp meeting you and Brother Rousseau linked up together. All others were in many ways excluded from councils. You would leave the camp meeting and be away in Sydney a considerable part of your time some days. Those who ought to have been taken into your council were excluded. *12LtMs, Lt 46, 1897, par. 3*

This close linking up together resulted in holding the work here from

being done, which, had it been done, would have placed us two years ahead. Your leaving out McCullagh, Corliss, and Willie was a mistake. Great dissatisfaction was expressed by Brethren Corliss and McCullagh. Willie's work was to excuse you and pacify them, for the feeling was running high into disaffection. *12LtMs, Lt 46, 1897, par. 4*

These efforts to justify you as far as possible resulted in McCullagh's trial and soreness of spirit against Willie. Both he and Corliss saw that Willie did not take the same position that they did. I could not conscientiously take the position they did. I saw that they were getting deep into what I fear would be an open rebellion. I told them their course was not right; they could not receive the blessing of the Lord with any such feelings. But I told them also that your course was not right, and that the Lord was not pleased with your linking up with Elder Rousseau to the exclusion of your ministering brethren. He has confessed this matter to me. I know not whether he has ever confessed to them the stumbling block he and Brother Rousseau placed in their way. One thing I know, they never afterward felt toward me and Willie as they did before. They thought we sanctioned all you did. This was a mistake. *12LtMs, Lt 46, 1897, par. 5*

All [I can say] is, Brother Daniells, be cautious. From the light given me, you will hurt Brother Palmer by your decided preferences. Brother Palmer will hurt you by sustaining all that you may say and do. And Sister Ingels also will be a part of your preferences. Everything will be endangered; for God will not countenance partiality and such marked preferences. "Without partiality," you should treat your brethren all as equal. [*James 3:17.*] This must be guarded. Everything that bears the least resemblance to an admiration society of two, three, five, or more, God will not bless or prosper. *12LtMs, Lt 46, 1897, par. 6*

I write you these things because I know whereof I write. Move with an eye single to the glory of God. Brother Daniells, in the responsible position you occupy, you may easily mar the work of God which you love. For Christ's sake link not your arm with human help and human wisdom. Look to God, trust to God. In trusting to humanity, Elder Olsen failed decidedly and imperilled the work. In a

marked manner it bears the scars of human defection. Take Brother Colcord and others of your brethren nearer yourself. Figure for them just as closely as you would figure for anyone. All ye are brethren. Lean heavily on God. Move with an eye single to His glory. Thus you will move safely and not stumble in your walk.*12LtMs, Lt 46, 1897, par. 7*

In much love to you all.*12LtMs, Lt 46, 1897, par. 8*

Lt 47, 1897

Daniells, A. G.; Palmer, E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 28, 1897

Portions of this letter are published in *VSS 126*; *8MR 285*.

Dear Brethren Daniells and Palmer:

I have been hoping to see Brother Haskell, but as I have not had any conversation with him, I cannot tell the decision he may have come to. But I will say that I cannot discern the wisdom of breaking him off in his Bible studies in behalf of the students, to go to any place. The Lord has placed him here for the present. I was in great perplexity and distress of mind to know what we should do. W. C. White was away, and the cruel work of Lawrence and Shannon and the apostasy of McCullagh and Hawkins had grieved me to the soul. The outlook was very discouraging; but the Lord gave light and revealed to me that in the emergency His providence had brought us help through His servants Elder Haskell and Sister Hurd Haskell. He would work through him. He would put His words in his lips, and use him to his name's glory to diffuse light, and to open the Scriptures to minds that were in darkness.¹²*LtMs, Lt 47, 1897, par.*

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I have no light to direct his course in leaving the work here for other places. He is needed right here, and his work is just what the Lord has appointed, and what the students need just at this time. Things are constantly arising that need to be repressed. Ideas are advanced that will lead into false paths. Everything must be closely guarded. Here are sixty students who need to be educated. Very important is the work to be done. Much has been said and too much cannot be said in regard to Bible education in our schools. The Bible is to be presented as the lesson book. I have seen that infidel sentiments would be brought from our schools where infidel authors are placed in the hands of the students. Sentiments will be expressed in regard to Scripture statements that are directly infidel, and will open the way for the students, if but one chance is given

them, to put a construction on the Scriptures that will lead to unbelief and infidelity. Brethren Hughes and Haskell have to watch closely, and counterwork every jot and tittle of this kind of instruction. *12LtMs, Lt 47, 1897, par. 2*

The management of church affairs is no small affair. Everything must be done properly; no haphazard work must be left to slip through. The Lord has given me special messages to the church assembled on the last two Sabbaths. Last Sabbath I had a very solemn message. I spoke from *Matthew 12:31-37*. The sin of foolish talk is common among those who claim to believe the most solemn truths ever given to our world. Because of this commonplace, frivolous talk, the Spirit of the Lord is grieved away. Improper conversation is the reason of such a lack of faith and power among the people of God. Their piety is weak, and there is no spiritual growth. We then had a testimony meeting, and many testimonies were borne. We certainly had the good Spirit of the Lord in our midst. *12LtMs, Lt 47, 1897, par. 3*

I wish to state that I cannot see light in your leaving at this special time for Western Australia. You can see in Saturday's *Daily Telegraph* the notice of the meeting of the council of churches in Sydney, to bring around that which they have hitherto been unable to accomplish—the recognition of God in the government of the nation. Now is our time to work. Leaflets and periodicals, giving plain warning, should be scattered everywhere. I think meetings should be held in halls to see if the matter cannot be presented so as [to] let in light. *12LtMs, Lt 47, 1897, par. 4*

I cannot say much, but I say this much. Know that you do know that now is the time to leave for Western Australia, when there are important issues to be urged upon the people. I do not think that we are one half awake. We are not doing one half what we ought to do, and should have been doing right along for months. True, something has been done, but much more is required to be done. *12LtMs, Lt 47, 1897, par. 5*

Brother Wilson has had another attack of bleeding, but prayer was offered on his behalf, and he declares that the soreness is removed. He proposes to go to Hobart, and work carefully. Then if

you do not go [to] Western Australia, Brother Daniells might perhaps spend a few days in Hobart. But the one great burden now is to work earnestly to let light shine upon the people, for they are working ignorantly. Much should have been done that has not been done. If Brother Palmer could, after a little, go to Western Australia, why could he not give instruction upon the canvassing work, and spend more time than it is possible for you, Brother Daniells, to give them? The work and interests here demand most earnest work, mingled with faith and prayer. *12LtMs, Lt 47, 1897, par. 6*

In much haste. *12LtMs, Lt 47, 1897, par. 7*

Lt 48, 1897

Daniells, A. G.; Salisbury, W. D.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 21, 1897

Portions of this letter are published in *UL 35; ML 157, 162, 217; CTr 231*. +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 Daniells and Salisbury:

I have just received and read your letter. I was very much pleased with the contents. What the result would be if our brethren separated from the office has been presented to me, in regard to the Echo office, in regard to their business, and in regard to the church. Their reunion with God’s great center is just as it should be, for all the families interested will be placed in a much more pleasing relation to one another, and to our Redeemer, whose they are by creation, and whose they are doubly by redemption.*12LtMs, Lt 48, 1897, par. 1*

It was impossible, before, for me to present the things I had written in regard to this subject. Knowing the condition of the minds of Brethren Miller and Woods when I was with you, I knew it would be labor lost. I may bring before you all some things, which I have not felt that I could present before, that you may be benefited by the principles presented to me; but I cannot do this just now.*12LtMs, Lt 48, 1897, par. 2*

In regard to the branch office in the city, I cannot see why it is not the proper thing to do. If you move carefully and prayerfully the Lord will give you wisdom. Heart-consecration to God means everything to us. The good leaven of truth absorbs and permeates everything, heart, mind, and strength. It is the grace of God, hidden in the heart, reforming, purifying, and cleansing. The whole life becomes one of service, not to self, but to God. Thus the truth, working like leaven, influences all brought within the sphere of our influence.*12LtMs, Lt*

48, 1897, par. 3

One strong reason why an office should be established in the city of Melbourne is that some will be converted. Men often find God when they are not seeking Him. They alight on the hidden treasure of truth, which is more precious to the finder than gold. If those who shall have charge of this branch office keep in close relation with God, others will find Him. Let the light shine in the highways and the byways. In every line of our work we are to seek most earnestly to become fishers of men. *12LtMs, Lt 48, 1897, par. 4*

Consider how circumstances which occur bring truth before the minds of others. Call to mind the woman of Samaria, who came, as was her usual custom, to draw water. A stranger sitting on the well asks her for a drink. A conversation begins. Jesus says to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." "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 unto everlasting life." [*John 4:7-14.*]*12LtMs, Lt 48, 1897, par. 5*

Remembering the weary work which she had to repeat day after day, and thinking what an advantage it would be if she could have water without all this trouble, the woman said, "Sir, give me this water, that I thirst not, neither come hither to draw." [*Verse 15.*] She did not realize that Jesus was presenting to her the soul's highest interest, the water of life. *12LtMs, Lt 48, 1897, par. 6*

The words spoken by Christ were the living water. But she soon became so interested that she left her water pot, and going into the city, bore the words to her countrymen, "Come, see a man that told me all things that ever I did. Is not this the Christ?" [*Verse 29.*]*12LtMs, Lt 48, 1897, par. 7*

The woman had come for water, and she heard of the water of life. She had been convinced of sin, and believed on Jesus Christ. Thus is the holy oil emptied by the holy messengers, represented by the two olive trees, into the golden tubes, and from thence into the golden bowls. The emptying process goes on, from the receiving of

the golden oil, to the communicating of the same to others. Words are spoken; the unconscious influences that surround the soul are felt, although no words are designedly spoken. A word may be often spoken that will be as seed sown. The presentation of a tract or a paper may carry impressions to hearts, and the result is that the reader or hearer thirsts for the water of life. *12LtMs, Lt 48, 1897, par. 8*

The Lord has made ample provision that the heavenly graces shall be abundantly supplied to all, that the truth as it is in Jesus shall hold the first place in the heart, and shall ever occupy the soul-temple. Then there will be thorough devotion to God, and every true believer will become a fisher of men. He will pray for wisdom, and will walk in accordance with the prayer: "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] *12LtMs, Lt 48, 1897, par. 9*

I cannot see but that you are being driven, as it were, to the city, to raise the standard of the Lord, that others may be convinced. It takes a variety of gifts to do the Lord's work. *12LtMs, Lt 48, 1897, par. 10*

The pearl of great price is the truth. The seeker after it represents the humble, sincere seeker after Christ. If that which he finds does not better enable him to reveal Christ, both by precept and example, it is not of God. *12LtMs, Lt 48, 1897, par. 11*

We have abundant evidence that tares grow with the wheat in the church of God. There are sincere Christians in the church, and there are also lukewarm Christians. These have opportunity to know the truth. The Word of God is presented to them; they come to the banquet, as Judas came to the passover, but like Judas, they do not eat the Word of life. No one can compel them to eat the Word of eternal life, to make thorough work for repentance, that they may obtain a Christian experience, and become rooted and grounded in the truth. *12LtMs, Lt 48, 1897, par. 12*

The lessons of Christ drew all kinds of people together, many of whom professed to receive the truth. Some followed the disciples as did Ananias and Sapphira, who acted a lie to get credit for

liberality, that others might think they were sacrificing all. But God read their pretension; for He is the searcher of all hearts. *12LtMs, Lt 48, 1897, par. 13*

Simon Magus was baptized, but he thought that the Holy Ghost could be purchased with money. He offered the disciples money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But with holy indignation Peter answered, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity." [*Acts 8:19-23.*] *12LtMs, Lt 48, 1897, par. 14*

Sharp testimonies must be borne, testimonies that reveal sin. It is often difficult to make the impression upon human minds that must be made to enable them to distinguish sacred, eternal interests from common things. The witness for God often repeats truth clearly and distinctly, and he thinks, "There is no more to be said now." But there are those who like Simon Magus, think that sacred things of God are merchandise. There are learned men who, like Nicodemus, say, "How can these things be?" [*John 3:9.*] God's worker is then grieved and astonished. Disappointment comes, and he says, "What is the use of working? Clear and striking arguments, illustrations appropriate and right to the point, earnestness, and hope to save a soul from death, all have failed to arouse the benumbed senses." Because of the failure of his efforts his heart becomes discouraged. *12LtMs, Lt 48, 1897, par. 15*

But this will never do. We are to remember that spiritual things are spiritually discerned. The carnal mind is as dark as midnight, and its illumination must come from the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." [*Zechariah 4:6.*] The most simple representation will be the most effective. This work is to be done by every believing child of God. None are to fail or be discouraged in their service for the Master, whatever the ignorance of spiritual things is shown by learned men. *12LtMs, Lt 48, 1897, par. 16*

Demas forsook Paul. Writing to Timothy Paul says, "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world." [2 *Timothy 4:9, 10.*] This is acted out over and over again. Many choose the world before Christ. Paul writes further, "Alexander the coppersmith did me much evil; the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." [*Verses 14-17.*]*12LtMs, Lt 48, 1897, par. 17*

This experience we shall have to meet. But work on, lifting Christ higher and still higher, as the sin-pardoner. We must not be overwhelmed with discouragement because good and bad are gathered into the church. Judas was numbered among the disciples. He had every advantage a man could have, but although he heard the truth, and listened to the principles so plainly laid down, yet Christ knew that he did not receive the truth. He did not eat the truth. It did not become a part of himself. His old habits and practices constantly sought to assert themselves. But Christ did not take forcible means to cut Judas away from the disciples.*12LtMs, Lt 48, 1897, par. 18*

There is a time coming when those who have joined the church but who have not joined Christ, will be manifest. Their corrupt principles cannot blend with Christ. He has represented all such as a new patch put on an old garment. The old cloth tears away from the new, and the rent is made worse. They are like new wine put into old bottles. The bottles break, and the wine is lost. The heart must be made new before it can receive the truth which sanctifies the receiver.*12LtMs, Lt 48, 1897, par. 19*

All this represents the condition of the church. But what are we to do? To sit in judgment upon these poor, delinquent ones, to condemn them, and root them out, is not given to mortal men to do. God has not given this work to any human being. "Let both grow together until the harvest," said Christ. [*Matthew 13:30.*] Christ is

the judge. He has bought man. Man is His property. The Redeemer does not want to lose one soul, and His experience with Judas is recorded to show His long patience with perverse human nature. *12LtMs, Lt 48, 1897, par. 20*

Christ will decide who are worthy to dwell in perfect unity with the saints in the family of heaven. Christ will judge every man by his works and by his words; by his works, whether they be good or bad; by his words, whether they be spoken in the language of heaven or in the language of this earth. Man's profession is as nothing in the scale. Character will decide the destiny of every soul. "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." [*1 Peter 1:13-16.*]*12LtMs, Lt 48, 1897, par. 21*

Those who are members of the church of Christ will be tested. Some will make shipwreck of the faith. There will be those in the church who will be shown to be tares. They have no appetite for the heavenly banquet. There will be those who appear to be wheat, but by their works and words they prove themselves to be tares. *12LtMs, Lt 48, 1897, par. 22*

All who are trying to do true service to God will be brought into perplexity; but do not think of failure. Do not talk of discouragement. Let all be united in doing the will of our heavenly Father. "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, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." [*Hebrews 12:12-16.*]*12LtMs, Lt 48, 1897, par. 23*

I see by faith a channel of light which must come more and more

directly to humanity. If those who are connected with God's work would feel the burden of it, and would realize that they are representatives of Jesus Christ, what a light would go forth from them to others. The Lord presents many opportunities to those in His army, but these opportunities are not always discerned. There are hungry, aching hearts, to whom we could speak words that would be as seed sown in good ground, if we could only see the inner wants of the soul. *12LtMs, Lt 48, 1897, par. 24*

But God knows that we cannot do that, and He has given us directions for work. He inspired His apostle Paul to write, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not; for with such sacrifice God is well pleased." [*Hebrews 13:15, 16.*] James writes, "Who is a wise man, and endued with knowledge among you, let him show out of a good conversation his works with meekness of wisdom." [*James 3:13.*]*12LtMs, Lt 48, 1897, par. 25*

Peter writes, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [*1 Peter 2:9-12.*] "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 against you as evildoers, that they may be ashamed that falsely accuse your good conversation in Christ." [*1 Peter 3:15, 16.*]*12LtMs, Lt 48, 1897, par. 26*

There is not a man living that can truly enjoy the world except the man of God. That heart is the happiest that has Christ as an abiding guest. That home is the most blessed where godliness is a <controlling> principle. In the cultivation of the soil the worker can

read from nature lessons upon spiritual things. In the workshop where the peace and heavenly presence of Christ dwells, the workers <will be the most trustworthy, the most faithful, the most efficient.> The fear and love of God is seen. They walk in wisdom toward those that are connected with them, and toward all with whom they deal. The Bible sheds light upon their pathway, and the living principles of God's law are brought into every transaction. But gain obtained in an unfair way is gain without godliness, and as money put into a bag with holes. It will eat the flesh as doth a canker.*12LtMs, Lt 48, 1897, par. 27*

If we are Christians, we cannot follow the world's policy. "It is written" must be our constant counsellor. What ungodly men do should not guide us. What men think and say should never lead one soul to swerve from the path of strict rectitude. We are to go to the Fountainhead, and carefully meditate upon the great moral principles contained in the law of Jehovah. "The law of the Lord is perfect, converting the soul." [*Psalms 19:7.*] We are to bring it into all our business transactions. The decisive question is, What has God said? What standard has He set up? This once determined, we should feel bound to follow it.*12LtMs, Lt 48, 1897, par. 28*

We cannot afford to barter away our birthright for a mess of pottage. If we do this, we lose life, eternal life, to secure a treasure that will perish in the using. Shall we not hear the voice of our Redeemer, saying, "He that will come after me, let him take up his cross daily, and follow me." [*Luke 9:23.*]*12LtMs, Lt 48, 1897, par. 29*

In obeying the Word of God, we find righteousness and peace and joy in the Holy Ghost. This the humble, persevering Christian can and will have. It is God's eternal covenant with those who do His commandments. Where can we find a surer guide than the only true God? The world is under a terrible infatuation which will end in eternal ruin. The guidance of the Holy One should be appreciated as of the highest value. Where is <a safer> path than that in which the Eternal leads the way? When we follow Him, we are in no cheap, tangled bush path, but in a narrow path cast up for the ransomed of the Lord to walk in, opened by the sacrifice of God's only begotten Son. Who, I ask, are not rational, not sane? Those who turn from the Lord's standard to follow the impulses of their

own perverted hearts. *12LtMs, Lt 48, 1897, par. 30*

What is Bible religion? Living the law of God as Christ lived it in His humanity. That law is holy, just, and good. "The words that I speak unto you," said Christ, "they are spirit, and they are life." [*John 6:63.*] Whatever be our situation, if we are doers of those words, we have a guide to direct our way; whatever our perplexity, we have a sure counsellor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing friend. If you, in your ignorance, have taken missteps, God does not leave you. His voice, clear and distinct, is heard, "I am the way, the truth, and the life." [*John 14:6.*]*12LtMs, Lt 48, 1897, par. 31*

Those who choose to follow their own way reap the sure results. Could they be persuaded to follow the Lord, fearing and loving Him, how different would be their end. Those who truly love God can rest their souls in His keeping. The way given to guide the feet of every one is divine; but if men refuse to follow this path, and make imperfect rules, and raise human standards, you will see a mournful people, a dissatisfied people, and an accusing people. They lay the misfortunes, which come because they follow their own imperfect standards, to their brethren, because they did not do exactly as they said. *12LtMs, Lt 48, 1897, par. 32*

Thank God, we have a divine path, marked out for us to follow. The man who has true religion planted in his heart will not be guided by human opinion, but by the verdict of One who is unerring. God's laws are not uncertain conjectures, but the truth, the decisions of an infallible judge. The very laws which He has made known to His people are the laws by which they are to be tried when they stand before His judgment seat. "And I saw a great white throne," writes John, "and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." [*Revelation 20:11, 12.*]*12LtMs, Lt 48, 1897, par. 33*

I would that we could all remember, much better than we have done

in the past, that each day we are deciding what shall be written in the books of heaven. “And another angel came out of the temple, crying with a loud voice, to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe.” [*Revelation 14:15.*]12LtMs, Lt 48, 1897, par. 34

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.” [*Revelation 15:1-4.*]12LtMs, Lt 48, 1897, par. 35

Men act as though they had been given special liberty to cancel the decisions of God. The higher critics put themselves in the place of God, and review the Word of God, revising or endorsing it. In this way all nations are induced to drink the wine of the fornication of Babylon. These higher critics have fixed things to suit the popular heresies of these last days. If they cannot subvert and misapply the Word of God, if they cannot bond it to human practices, they break it.12LtMs, Lt 48, 1897, par. 36

But no man who is a partaker of the divine nature will judge the Word of God, for he realizes that it is that Word that judges him. We cannot bring our religion to the Bible, and re-shape and misplace the Scriptures to prove our religion true. We must obtain our religion from the Word, just as it reads. Those who have felt at liberty to reject any portion of God’s Word at pleasure, trampling upon it because it does not suit the world’s measure, or accommodate their own practices in business deal, will find that they are handling a sword which cuts both ways.12LtMs, Lt 48, 1897, par. 37

All who are doers of the Word of God will be blessed abundantly.

Whatever crosses they must lift, whatever losses they must sustain, whatever persecution they may suffer, even if it be to the loss of their temporal life, they are amply recompensed, for they secure that life which measures with the life of God. In losing their lives for Christ's sake, they gain a life which lasts through the eternal ages. They walk under the direction of the Father of lights, with whom there is no variableness, neither shadow of turning. They shall see His face, and His name shall be in their foreheads.^{12LtMs, Lt 48, 1897, par. 38}

Every one that kindles his taper from the divine altar holds his lamp firmly. He does not use common fire upon his censer, but the holy fire, kept burning by the power of God day and night. <Those> who walk in the footsteps of Jesus, who will surrender their lives to His guidance and to His service, have the golden oil in their vessels with their lamps. They will never be placed in a position for which God has not made provision. The lamp of life is always trimmed by the very hand that lit it.^{12LtMs, Lt 48, 1897, par. 39}

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.”
[*Hebrews 13:20, 21.*]^{12LtMs, Lt 48, 1897, par. 40}

Lt 49, 1897

Daniells, A. G.; Colcord, W. A.; Faulkhead, N. D.; Palmer, E. R.; Salisbury, W. D.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 1, 1897

This letter is published in entirety in *21MR 336-339*.

Dear Brethren Daniells, Colcord, Faulkhead, Palmer, and Salisbury:

I have just finished writing a letter to Brother Miller and his wife, which I wish you to see. I could not sleep after half past twelve o'clock tonight. I was conversing with you, and the Spirit of the Lord came upon me as I presented some things before you. I was telling you that the Lord had shown me that the minds and spirits and characters of His workers needed to be molded and fashioned before he could work in and through them. There needs to be a deeper work of grace in the heart. Less of self and more of Jesus Christ must be seen. Tests close and sharp are coming to all. The religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from God, because of the presence of God, which is to be mingled with every action. *12LtMs, Lt 49, 1897, par. 1*

Do you individually realize that you are in the presence of the unseen Watcher? Your individual ways and temperaments need to be fashioned after the divine similitude. Constantly you need to cultivate and cherish the thought, I am in the presence of One whom I love and fear and reverence, but he is seen only by the eye of faith. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the spirit of God, I cannot safely be trusted with sacred responsibilities. My mind, my judgment must not rule. The mind and judgment of the great I AM must rule. *12LtMs, Lt 49, 1897, par. 2*

We must plough deep if we would obtain an all-round experience. We need to cultivate faith in the word of God. “Thus saith the Lord” is to be the Alpha and the Omega of our experience. As brethren

located where you must be more or less connected, you must draw closer together in your councils, in your association, in spirit, and in all your works. One man among you is not to be made the counsellor for all. Each one is to stand in his lot and in his place, doing his work. Every individual among you must before God do a work for these last days that is great and sacred and grand. Every one must bear his weight of responsibility. *12LtMs, Lt 49, 1897, par. 3*

The Lord is preparing each one to do his appointed work, and each one is to be respected and honored as a brother chosen of God and precious in His sight. One man is not to be selected to whom all plans and methods shall be confided, while the others are left out. If this is done, errors will be made, wrong moves will be taken. Harm rather than good will be done. No one of you needs to be afraid of the other, lest the other shall have the highest place. Without partiality and without hypocrisy each is to be treated. *12LtMs, Lt 49, 1897, par. 4*

The same line of work is not to be given to each worker, and for this reason you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self and far greater confidence in the One who is mighty in counsel, who knoweth the end from the beginning. *12LtMs, Lt 49, 1897, par. 5*

When you respect each other, you will respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." [*John 15:15.*] This is the confidence that the Lord would have you cherish in each other. Unless you do this more than you have done in your past experience, you will not walk and work under the dictates of the Spirit of God. God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans one to another. These plans must be carefully and prayerfully considered, for the Lord will leave those who do not do this to stumble in their own supposed wisdom and superior greatness. *12LtMs, Lt 49, 1897, par. 6*

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.” [*Verses 16, 17.*] One person must not suppose that his wisdom is beyond making any mistake. God would have the greatest cherish that humility that will lead him to be the servant of all, if duty thus orders it. *12LtMs, Lt 49, 1897, par. 7*

But while you are to love as brethren, and think soul to soul, heart to heart, life to life, you are individually to lean your whole weight on God. He will be your support. He is not pleased when you depend on each other for light and wisdom and direction. The Lord must be our wisdom. Individually we must know that He is our sanctification and our redemption. To Him we may look; in Him we may trust. He will be to us a present help in every time of need. *12LtMs, Lt 49, 1897, par. 8*

Whatever your duties in the various lines of work may be, remember that God is the General over all. You must not withdraw from Him to make flesh your arm. You have been too much inclined to measure yourselves among yourselves, and compare yourselves one with another, estimating the importance of your work. Will you remember that your comparisons may fall wide of the mark? It is not position or rank by which the Lord estimates. He looks to see how much of the Spirit of the Master you cherish and how much of the likeness of Christ your work reveals. He who listens most earnestly and intently for the voice of God loves the Lord the most, and as he loves most, he is most beloved by the Father. “Learn of me,” says the greatest Teacher the world ever knew, “for I am meek and lowly in heart, and ye shall find rest unto your souls.” [*Matthew 11:29.*] *12LtMs, Lt 49, 1897, par. 9*

There has been need for this prayer to be offered: “O, my best Friend, my Maker, my Lord, shape me and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God.” Religion and business are not two separate things, but one. All that trust in the Lord implicitly will be tested and tried. Then the superscription of God will be placed upon them. *12LtMs, Lt 49, 1897, par. 10*

Important work is before us, and we must prepare the way for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded, that Christ may change us into His image. And this work goes on. By beholding Christ, we are changed from glory to glory, and from character to character. His strength is made perfect in our weakness. *12LtMs, Lt 49, 1897, par. 11*

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God, which taketh away the sin of the world. People will be tested and proved, as in the case of Brother Davis and in the case of Sister Miller. God's servants need constantly to lay hold of souls ready to perish with one hand, while with the hand of faith they lay hold of the throne of God. Souls possessed of evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith to save them from ruin. And all the relief gained will confirm our faith. *12LtMs, Lt 49, 1897, par. 12*

The Lord will work through every soul that will give himself up to be worked, not only to preach but to minister to the despairing, and to inspire hope in the minds of the hopeless. We are to act our part in relieving and softening the hardships and mysteries of this life. The miseries of this life are as dark and cloudy as they were thousands of years ago. We have something to do: "Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] The needy are close by us; the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest, Christlike work are to be unsealed. In the strength of Him who has all strength we are to work as never before. The time of need and necessity shows our sure need of a present, all-powerful Lord Jehovah, in whom is everlasting strength, in whose power we may work. "We are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] *12LtMs, Lt 49, 1897, par. 13*

The secret of success is not in our learning, not in our position, for "all ye are brethren" [*Matthew 23:8*], not in our numbers or entrusted talents; not in the will of man. All the Lord's workers, feeling their inefficiency, must contemplate Christ; and through Him who is the

strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. The Lord God of Israel is our strength. *12LtMs, Lt 49, 1897, par. 14*

We must humble self today, tomorrow, and constantly. With a willing, sanctified heart, we must co-operate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, He will be our Emmanuel, "God with us," supplying every weakness with His strength, every inefficiency with His power of success. [*Matthew 1:23.*] But if we take glory to ourselves, He removes His excellency from us, and we no longer ride prosperously. *12LtMs, Lt 49, 1897, par. 15*

God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice through us. Through His human agencies He desires to be a Comforter such as the world has never before seen. His words are to be voiced, "Let not your heart be troubled, neither let it be afraid." "Ye believe in God, believe also in me." [*John 14:27, 1.*] The Lord has not given us the work of reasoning out the things that we do not comprehend until we are satisfied. We must take the Word as it reads. We are not to institute schools of scholastic philosophy or for the so-called "higher education." *12LtMs, Lt 49, 1897, par. 16*

We are to understand that our greatness consists in honoring God by simple, practical experience in the humble, every day life. We need to walk with God, to bring Him into our homes. Grasp the hand of Christ and say, I will not let thee go except thou bless me. He will respond, Keep near to me; I will hold your hand. My grasp shall never relax. Possess your soul in patience, in humbleness, in meekness, and yet say, Arise and shine; for thy light has come, and the glory of the Lord has risen upon thee. *12LtMs, Lt 49, 1897, par. 17*

God must be with us day by day, preparing us to learn of Him, that He may teach us the lessons of perfect obedience, that we may be ever with Him. *12LtMs, Lt 49, 1897, par. 18*

Lt 49a, 1897

Workers in our Institutions

NP

September 1897

This letter is published in entirety in *SpM 87-90*.

Unity in Work and in Counsel

To the Workers in our Institutions:

The Spirit of the Lord has presented to me things which I now present to you. There needs to be a deeper work of grace among God's workers. Their minds, their spirit, and their characters need to be molded and fashioned after the similitude of His divine character before He can work in and through them. Less of self and more of Jesus Christ must be seen in their lives. Close and trying tests are coming to all, and the religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from God, because of the presence of God, which is to be mingled with every action.*12LtMs, Lt 49a, 1897, par. 1*

Individually, you should realize that you are in the presence of the unseen Watcher. Your methods, and your temperaments need to be fashioned after the divine Pattern. Constantly you should cherish the thought, I am in the presence of the One whom I love and fear and reverence. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the spirit of God, I cannot be safely trusted with sacred responsibilities. My own mind, my own judgment, must not rule. It is the mind and judgment of the great I AM, that must bear rule.*12LtMs, Lt 49a, 1897, par. 2*

If we would obtain an all-round experience, we must plough deep for truth and wisdom. We must cultivate faith in the Word of God. The alpha and omega of our experience must be "Thus saith the Lord." As brethren, located where you must be more or less connected in your work, you must draw closer together, in your

counsels, in your associations, in spirit, and in all your work. Each one among you is to stand nobly in his lot and place, doing the work which God has committed to him. Every individual among you must do for these last days a work that is great and sacred and grand. Every one must bear his weight of responsibility before God.*12LtMs, Lt 49a, 1897, par. 3*

The Lord is preparing each one to do his appointed work, and each one is to be honored and respected as a brother chosen of God and precious in His sight. No one man among you is to be made the counsellor for all. One man is not to be selected as the one to whom all plans and methods shall be referred, while others are not consulted. If this is done, errors will appear, wrong moves will be made, and harm rather than good will be done. No one should be afraid of the other, lest he shall have the highest place. Each is to be treated without partiality and without hypocrisy.*12LtMs, Lt 49a, 1897, par. 4*

The same line of work is not to be committed to each one, and therefore you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self, and far greater confidence in the One who is mighty in counsel, who knows the end from the beginning.*12LtMs, Lt 49a, 1897, par. 5*

As you cultivate respect for one another, you will learn to respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants, but friends; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." [*John 15:15.*] This is the confidence that the Lord would have you cherish toward one another. Unless you do this more than you have in the past, you will not walk and work under the dictation of the Spirit of God. God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans to one another. These plans must be carefully and prayerfully considered, because those who do not do this the Lord will leave to stumble in their own supposed wisdom and superior greatness.*12LtMs, Lt 49a, 1897, par. 6*

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another.” [*Verses 16, 17.*] No one must suppose that his wisdom will secure him from making any mistakes. God desires that the greatest should choose that humility, that will lead him to be the servant of all if duty demands it. *12LtMs, Lt 49a, 1897, par. 7*

But while you are to love as brethren, and think mind to mind, soul to soul, heart to heart, life to life, you are individually to lean your whole weight upon God. He will be your support. He is not pleased when you depend on one another for light and wisdom and direction. The Lord must be our wisdom. We must know individually that He is our sanctification and redemption. To Him we may look, in Him we may trust. He will be to us a present help in every time of need. *12LtMs, Lt 49a, 1897, par. 8*

Whatever your duties may be in the various lines of work, always remember that God is the General over us all. You must not withdraw from Him to make flesh your arm. We are too much inclined to measure ourselves among ourselves, and compare ourselves one with another, placing our own estimate upon the importance of our work. But these comparisons may fall wide of the mark. The Lord does not estimate by position or rank. He looks to see how much of the Spirit of Christ you possess, and how much of His likeness your life reveals. He who loves the Lord most, listens most earnestly and intently for the voice of God, and as he loves most, he is most beloved by the Father. “Learn of me,” says the greatest Teacher the world ever knew, “for I am meek and lowly in heart; and ye shall find rest unto your souls.” [*Matthew 11:29.*] *12LtMs, Lt 49a, 1897, par. 9*

There is need for this prayer to be offered: “O my best Friend, my Maker, my Lord, shape and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God.” We must not think that religion and business are two separate things; they are one. All who trust in the Lord implicitly will be tested and tried, then the superscription of God will be placed upon them. *12LtMs, Lt 49a, 1897, par. 10*

There is important work before us. And we must prepare for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded, that Christ may change us into His image. As this work goes on, by beholding Christ we are changed from glory to glory, and from character to character. His strength is made perfect in our weakness. *12LtMs, Lt 49a, 1897, par. 11*

We must humble self, today, tomorrow, and constantly. With a willing, sanctified heart, we must co-operate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, He will be our Immanuel—"God with us," supplying every weakness with His strength, every inefficiency with His power and success. [*Matthew 1:23.*] But if we take glory in ourselves, He removes His excellency from us, and we no longer ride prosperously. *12LtMs, Lt 49a, 1897, par. 12*

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God, which taketh away the sin of the world. God's servants need constantly to lay hold with one hand of souls ready to perish while with the hand of faith they lay hold of the throne of God. Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith to save them from ruin, and this will confirm our faith. *12LtMs, Lt 49a, 1897, par. 13*

God designs that the sick, the unfortunate, those possessed with evil spirits, shall hear His voice through us. Through His human agents He desires to be a Comforter such as the world has never before seen. His words are to be voiced by His followers: "Let not your heart be troubled: neither let it be afraid." "Ye believe in God, believe also in me." [*John 14:27, 1.*]*12LtMs, Lt 49a, 1897, par. 14*

The Lord will work through every soul that will give himself up to be worked, not only to preach, but to minister to the despairing, and to inspire hope in the hearts of the hopeless. We are to act our part in relieving and softening the miseries of this life. The miseries and

mysteries of this life are as dark and cloudy as they were thousands of years ago. There is something for us to do: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] There are needy close by us; the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest, Christlike work are to be unsealed. In the strength of Him who has all strength, we are to work as we have never worked before. The time of need and necessity makes plain our great need of a present, all-powerful God, in whom is everlasting strength, and in whose power we may work. *12LtMs, Lt 49a, 1897, par. 15*

The secret of success is not in our learning, not in our position, not in our numbers, nor the greatness of our talents; it is not in the will of man. The Lord God of Israel is our strength. The willing and obedient will gain victory after victory. The Lord's workers must feel their inefficiency, must contemplate Christ, and conquer through Him who is the thought of all thought, the strength of all strength. Grasp the hand of Christ, and say, I will not let thee go except Thou bless me. He will respond, Keep near to me; I will hold your hand. My grasp shall never relax. Possess your souls in patience, in meekness, in humbleness of mind, and yet, "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee." [*Verse 1.*] *12LtMs, Lt 49a, 1897, par. 16*

Day by day God must be with us, preparing us to learn of Him, that He may teach us perfect obedience, that we may be ever with Him. *12LtMs, Lt 49a, 1897, par. 17*

Lt 50, 1897

Daniells, A. G.; Palmer, E. R.; Colcord, W. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 12, 1897

See variant *Lt 50a, 1897*. Portions of this letter are published in *SpM 60-69*.

Dear Brethren Daniells, Palmer, and Colcord:

I have been deeply moved. In the night season, as we were in a meeting where several were assembled, we were setting forth the present situation and how few there were to do the work so important and essential to be done. One of commanding appearance, who had been listening to the description of the condition of things, arose and said, Will you please to look carefully, and see if you are accepting the men that are waiting to do service for the Master? Have you not mistaken your calling, and what it comprehends, in the position you occupy toward one who has moved to another field of labor? What if this move was not according to your ideas of order, or according to your human wisdom? Have you, in your experience, been faultless? Have you not made mismoves and blunders? He has his strong traits of character, and you have yours. All these imperfections God sees. He sees that some have made independent moves, even without the counsel of God. *12LtMs, Lt 50, 1897, par. 1*

“All ye are brethren.” [*Matthew 23:8.*] To no one has the Lord given permission to rule over a brother. All need their hearts refined and cleaned from weakness, from natural and hereditary traits of character. All are amenable to God. If a brother errs in his ministerial work, remember that you have all erred and shown great want of faith in the Lord. Yet God has not discarded you and given you no place to work. Had He done this, His action would have been just as sensible as your action in this case. *12LtMs, Lt 50, 1897, par. 2*

Be careful what power you take into your finite hands. Be careful

how you denounce those whom you should only pity and comfort and help. The Lord does not see the works of men with the same vision that men see them. He has many kinds of men to deal with, and He knows just how to deal with all. But let every man, whatever his position, remember that he is not to rule any man's conscience, or sit on the judgment seat against any man. The Lord does not pronounce as just the judgment you have formed.¹²*LtMs, Lt 50, 1897, par. 3*

Satan is a masterly worker, and he will lose no opportunity to make the most of his chances to work for those who are left in a very disagreeable situation. There are those who make grave mistakes, but they seldom see the aggravated character of their own faults or their more disagreeable results. But if another passes over the ground and does no worse, and perhaps not nearly as bad, how easy for the brother who first sinned to bear down on his brother with an unsparing hand. There are men who are severely tempted and tried, but who meet their temptations, at times feeling desperately, because they know not what to do in an emergency. Jesus pities them. He sees them meeting their temptations with a noble purpose, and wrestling with the devil, foot to foot, breast to breast; and He says to them as He said to Peter, "Get thee behind Me, Satan. Let Me come close to My tempted one. Satan hath desired thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not." [*Matthew 16:23; Luke 22:31, 32.*]¹²*LtMs, Lt 50, 1897, par. 4*

Speak gently to ministers who are seeking, fully as earnestly as your own self, to do their duty under difficulties. They are but men, with all the clamoring of Satan to discourage them. "Wherefore lift up the hands which hang down, and the feeble knees." Be careful to "make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews 12:12-15.*]¹²*LtMs, Lt 50, 1897, par. 5*

The Lord has accepted men, and borne with them, when their brethren have treated [them] indifferently. They have allowed their

masterly spirit to come in to rule, and in thus doing, they have counterworked the work of God. You have managed this case, from first to last, in evidently a faithless manner. Take your hands off your brother. He is God's property. He is in God's service. You have no right to handicap him as you have done. You should deal with him just as you would choose to be dealt with under like circumstances. By going to another field to work, without consulting his brethren, or opening his mind to them, he moved unwisely. But his brethren do not understand just how the Lord will bring about the accomplishment of the work He would have done. This very moving to another part of the field may be wholly in the Lord's order. Let men be delicate and exercise their caution when it will tell for God's glory in the end. *12LtMs, Lt 50, 1897, par. 6*

But this brother was not so much to be censured in his action, for your own course of action revealed movements that did not encourage confidence in your faith or in your judgment. He was willing to submit to the judgment of others, altogether too much so. The Lord is not pleased when men go to men and yield up their own will and judgment to follow their counsel, when the one giving it has not more wisdom and faith than themselves. It is all a mistake. Erratic movements will be made, according to present appearances, and not according to the mind and will of God. All must stand in God. If there was not another person on the globe but ourselves, we should be Christians for our own individual present and eternal good. Life can be pure only when it is under God's control. No man is to rule his fellow men. *12LtMs, Lt 50, 1897, par. 7*

The brethren in the portion of the field to which this brother has gone should not have looked to Elder Daniells to know their duty, but to God. They should have set him at work, because he is in service, under bonds to God. He is not to be a canvasser, only as it shall be connected with his ministerial work. He is to present the Word. He has many things to learn, as well as have all who have given themselves to the ministry. Many rush into matters in a hurry, and thus make mistakes. Some forget that they are only human with the deficiencies of humanity upon them, and they give expression to principles that are not Christian. Thus they set an example that leads others astray. *12LtMs, Lt 50, 1897, par. 8*

Ignoble, egotistic, weak criticizing has become a false science, which must be cut out of the life experience. It is no marvel that many, having sensitive natures, who thought Christian work the noblest, and longing for some word of direction, or some counsel and encouragement, have been driven aside by wrong management, and turned church foes. *12LtMs, Lt 50, 1897, par. 9*

The Lord's workers need the melting love of Jesus in their hearts. Let every minister live a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven's fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor. *12LtMs, Lt 50, 1897, par. 10*

Let not the shepherds of God's pasture treat coolly their fellow laborers. "All ye are brethren." [*Matthew 23:8.*] The Lord Jesus died to save sinners, and He longs to see men with hearts tender and full of compassion, not full of self-dignity. This must be laid in the dust. Ministers must touch lovingly and tenderly their brother minister, who is battling with difficulties that appear stubborn and unyielding. But in your decisions in regard to this case, you have shown much more of self and earthliness than of kindness, meekness, gentleness, or love. *12LtMs, Lt 50, 1897, par. 11*

All are to gather the precious treasures of love, not merely for favorites, but for every soul who has his hand and heart in the work of the ministry, for all who do this work are the Lord's. Through them He works. Learn lessons of love from the life of Jesus. Let men be careful how they speak to their fellow men. There is to be no egotism, no lording it over God's heritage. A bitter sneer should not rise in any mind or heart. No tinge of scorn should be heard in the voice. Speak a word of your own; take an indifferent attitude; show suspicion, prejudice, jealousy; and by mismanagement the work may be done for a soul. *12LtMs, Lt 50, 1897, par. 12*

Ministers are but men; and God has said that one man's mind and judgment is not to control another man's mind. Let the graces of our Elder Brother be copied. With heart and spirit, and all the power that piety and art can bestow, do true, faithful work. Show thyself an example by working earnestly for the Master, drawing all men to

Christ. Thy work is but to proclaim; God's work is to convert the barren hearts of men.*12LtMs, Lt 50, 1897, par. 13*

When the work seems to go hard, dip thy words and spirit into the oil of God's love; and then, under the working of the Holy Spirit, thou canst pray with all earnestness, and preach with all power. And God giveth the increase.*12LtMs, Lt 50, 1897, par. 14*

Allow not your hearts to grow cold and unimpressible. Your religious life may be praiseworthy, as is represented by the church at Ephesus, but deficient in love to God and to your neighbors. Suffer not a Pharisaical harshness to come in and hurt your brother. "Unto the angel of the church at Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:1-5.*]*12LtMs, Lt 50, 1897, par. 15*

"And unto the angel of the church of Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." [*Revelation 3:1-4.*]*12LtMs, Lt 50, 1897, par. 16*

Cry unto God the Lord, Pardon our infirmities, and their infirmities; but give not up one hour of service. Keep all at work in their own line, and handicap none of God's servants because they did not

come to you for counsel and do according to your bidding. You have bidden and directed too much. God's ministers should look to Him for their directions. Your plans were not God's plans. Had your brother come to you for instruction, you would have discouraged or misdirected him. No man whom God has chosen to do His work is to be under the control of any other man's mind. Men may converse as equal men, but when it comes to laying down rules and commands, leave that for the Lord to do. This is not the line in which you are called to work. *12LtMs, Lt 50, 1897, par. 17*

The Lord has been working to bring certain things around for His own name's glory. Had your brother done just as you think he should have done, he would have become discouraged by the way you would have handled his case. God would have you work with your fellow men with this idea in view—that they are human like yourself, subject to temptations; and you are to meet them on equal ground. Treat them respectfully, as men who are chosen of God. They may not always have been wise or perfect in their judgment; but humanity must meet humanity just where it is, remembering that all are of value with God. Your brethren are as precious in God's sight as your individual selves. *12LtMs, Lt 50, 1897, par. 18*

Under stress of circumstances, because you did not exercise faith and reveal trust in God, you have made grave blunders. If men err in the same lines in which you have erred, if they move hastily by looking at appearances, do not do with them as you have done in the case of the one who has been laboring for the Master. You cannot bind him to your heart or influence him for good by the course of action you have pursued. Come into union and agreement without delay. Act your part nobly, for you have erred. You have dealt with him as no minister should deal with a fellow laborer. The Lord will not sanction any such an example for your fellow workers to follow. *12LtMs, Lt 50, 1897, par. 19*

A man who could have been at work in New Zealand has not been permitted to work. His fellow laborers in New Zealand have echoed your sentiments, which they thought they must carry out. They have made themselves, in connection with you, answerable to God for all that man could have done and did not do. The Lord could have used him to speak and to pray, to help souls that are in suffering

need of help. *12LtMs, Lt 50, 1897, par. 20*

Men have become feeble by looking to men, and trusting in men. They go when men say, Go. They ought to look to God, and trust in Him for wisdom. "I am the Truth." [*John 14:6.*] God's thoughts are expressed and made prominent through the inspired writers. Christ's Comforter is upon earth, not discerned in human form, although He oft comes as a man to protect and to counsel. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*]*12LtMs, Lt 50, 1897, par. 21*

"These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you. You have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." [*John 15:11-16.*]*12LtMs, Lt 50, 1897, par. 22*

Every soul that is sanctified by the Holy Spirit will look to God for himself. The human agent will not look to other human agents to be told his duty. The divine Guide will prepare his heart for divine light. The Holy Spirit's work is to write God's thoughts deeply in the heart of man. "After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." [*Jeremiah 31:33.*] Such alone are Christ's living epistles, written, not with pen and ink, but by the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart.*12LtMs, Lt 50, 1897, par. 23*

If men could see the tender love of Christ, there would be no lifting up one over another. The Lord Jesus came to our world, you may not say, to save them only, but to save us. In Him are hidden all the treasures of wisdom and knowledge. He came to seek and to save

that which was lost. He traversed every path where souls were straying. He reached to the very depths of human woe and misery. What right, then, has one fellow laborer to give the cold shoulder to another fellow laborer because he presumes to think that he has not in all things done as he should have done? O man, remember that thou art only a man! What account will those in New Zealand render for their Pharisaism, for standing apart from their brother, leaving him to the devil's temptations? Satan works to rob man of his integrity toward God.*12LtMs, Lt 50, 1897, par. 24*

United with Christ, one may have all the power he needs. If he comes to Jesus Christ in His Word, he will realize that this is the victory that overcometh the world, even our faith. But if his union with Christ is made through finite man, he is as weak as finite man. It will never do to make man the guardian of our sacred responsibilities, for no virtue goes from man to man. When a man is educated and trained to do as another man tells him to do, he ceases to rely on Christ.*12LtMs, Lt 50, 1897, par. 25*

We have no real moral power if severed from Christ. United to Him, we have all the wisdom and sufficiency and power we need. "If ye abide in me"—if you continue to exercise faith in Me—"and my words abide in you"—if ye are obedient doers of the Word, eating the flesh and drinking the blood of the Son of God, the Word sinks deep into the soul, fastening itself upon the memory, directing the actions, inspiring the motives, controlling the judgment, filling the heart with love to God and your fellow men. "Ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*]*12LtMs, Lt 50, 1897, par. 26*

I ask you, my brethren in Melbourne who have allowed your impressions and circumstances to quench your love for your brother, to consider the circumstances connected with his labor. He was shifted from place to place, and was sent into the canvassing field, because there did not seem to be any place for him, or money to sustain him. If he felt urged by duty to go to New Zealand, the right way would have been for him to go to you, my brethren, tell his difficulties, and asked your counsel. But he was in debt, mortified, and strengthless. His heart-courage was gone.*12LtMs, Lt 50, 1897, par. 27*

When he went to New Zealand, because Brother Daniells expressed the opinion that his course had been wrong, he was left with nothing to do. But ought men's opinions to be regarded as infallible? Must men follow the expressed opinions of a laborer against a fellow laborer who has shown devotion to the work? Did his brethren kneel down and seek the Lord in his behalf, making his case their own? There are souls to be saved everywhere, but he did not have courage to work, because he had fallen into debt. He needed a brother, with the Elder Brother's heart of sympathy and humanity, to touch his heart of humanity. *12LtMs, Lt 50, 1897, par. 28*

Were you afraid, Brother Crothers, Brother Farnsworth, and Brother Steed, to take this brother by the hand, and say, "We all have our trials, Brother Hickox, and we will help you all we can by our sympathy and prayers? If you have made a mistake, it is what we all do. Brace up like a man, and go to work. Do not feel that you are outside the ring. Be true to principle, and we will help you. The Lord needs one hundred laborers where there is now one. It may be that the Lord has sent you here, to engage with us in the work." *12LtMs, Lt 50, 1897, par. 29*

Never say, "It is time to make an example of this brother," even though he may have erred. Wait till you can say, "It is time to make an example of me by the withdrawal of your confidence and favor, because I have not moved wisely." But there are so many who, though willing to make out a recipe, that others may take the bitter medicine, would not be pleased to take it themselves. With many it makes every difference whether it is I or my brother. Well did the apostle say, Ye have many teachers, but few fathers. [*1 Corinthians 4:15.*] It is spiritual fathers that we need in our gospel work. *12LtMs, Lt 50, 1897, par. 30*

I have not received a line from Brother Hickox or from his wife. All that I have heard is from those whom I know are not moving in the counsel of God. I think that it would be best for us to humble our hearts before God, and obtain bowels of mercy and the incense of sanctified love, and see if this will not change the recipe given to Brother Hickox. I do not speak of him as a perfect man, for he is the same as his brethren. He has the same liability to err, and the same

need of a teachable spirit. But if you think that the course pursued toward him will enable you to obtain his confidence, and lead him to rely on his brethren, believing that if he makes a mistake, they will have wisdom to help him, you have made a wrong calculation. *12LtMs, Lt 50, 1897, par. 31*

We all need to sow a crop of patience, compassion, and love. We shall reap the harvest we are sowing. Our characters are now being formed for eternity. Here on earth we are being trained for heaven. We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption as sons of God. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others. *12LtMs, Lt 50, 1897, par. 32*

From the light which has been given me in the past and at the present, I do not see the spirit, which Christ possessed in His life, revealed in your dealings with Brother Hickox. If I were where I could see him, I should urge him to respect all in positions of trust, and not to make flesh his arm, but always in everything to make Christ his strength and efficiency. I would converse with him as one who, if he had sinned, had not sinned willfully. If he has sinned, there is a God to pity, who is forbearing and tender and longsuffering, ready to pardon and forgive. *12LtMs, Lt 50, 1897, par. 33*

I am so wearied and tired out with the heartless manner in which human, erring man treats his brother, who may be just as much beloved of God as he himself is. Little love is expressed in attitude and words when one is supposed to have moved not in accordance with the will of men. How do you know that the Lord has brought this about in order to set Brother Hickox and his wife where they could be laborers together with God, where he could stand in earnest labor, presenting the truth to those in darkness? Who is responsible for all the good that might have been done by these two workers in opening the Scriptures to others, in union with their brethren? Who will render the account to God for laying hands upon one of His workers, causing him to be dropped out as he has been? There is no excuse for this manner of dealing, and in the name of the Lord I protest against it. *12LtMs, Lt 50, 1897, par. 34*

I wish that occasionally the curtain could be rolled back, that all could see the manner of the Lord's working, and the wonderful activity in the courts above. The Lord often works in a manner which is not in accordance with the ideas of the men who are in responsible positions. The speculations and calculations of human minds are not always the wisdom of God. Some move altogether too slow, and their caution is as a defective spoke in the wheel, keeping it from rolling. Again, others may devise and plan how this one and that one shall work, when the Lord has other work for these men to do, and other places where He wants them to fill in as His agents. His plans are not built on any foundation that is laid by man, but as the high and lofty One that inhabiteth eternity, He lays the foundation, and erects the structure, in lofty independence through those who will be worked by Him. *12LtMs, Lt 50, 1897, par. 35*

The Lord Jesus takes those that He finds will be molded and uses them for His own name's glory, to meet His own spiritual conception. He sees material that others would pass by, and works all who will be worked. Through very simple means a door is opened in heaven, and the simplicity of the human agent is used by God to reveal God to man. *12LtMs, Lt 50, 1897, par. 36*

The Lord Jesus never attempts to prove His teachings or vindicate Himself. He speaks as one having authority, as the Source from which all wisdom flows. His Word is spoken out, and the Holy Spirit's work is to find a place for that Word. He is the light of the world. His own ideas are light. He simply shines, and men are to be enlightened. His work upon human hearts is not to be interfered with by men. All men must keep their place, and let God work upon hearts and minds, and enlighten the understanding. He does not want men to walk in darkness. He has given ability and talents to men, in order that they may use them and improve them. *12LtMs, Lt 50, 1897, par. 37*

Men are not left in absolute darkness. As the light of the world, Christ addresses the world. His light is not at all mingled with darkness. It is clearer, brighter, and far more penetrating than any other light. His light shineth in darkness, but the darkness comprehendeth it not. "But as many as received him, to them gave

he power to become the sons of God, even to them that believe on his name." [John 1:12.] He is waiting and watching, taking the imperfect ideas of men, not extinguishing them, but correcting their errors, supplying their defective ideas of management with correct ideas, and putting His own truth in the place of their erroneous principles. *12LtMs, Lt 50, 1897, par. 38*

Christ is the light of the world. O how condescendingly He takes out of the mind the traditions, the false theories, and the maxims, authority, and commandments of men, which are working counter to the commandments of God! But the enemy strives to hinder God's working in human minds. *12LtMs, Lt 50, 1897, par. 39*

I am pained to see the little value placed upon men whom the Lord has used, and whom He will use. God forbid that every man's mind shall follow in the channel of another man's mind. One man's mind may be, by some, exalted as being in every degree superior, but every mind has its peculiar weakness and its peculiar strength. One man's mind will supply another man's deficiency. But if all work in the one harness and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance, and will work in unity with their brethren. One will supply another's lack. *12LtMs, Lt 50, 1897, par. 40*

We need young, strong workers, such as Brother Hickox and his wife. The Lord will use both of them if they will walk humbly with God. The time they have spent doing little has not been so spent because the Lord refused to use them, but because of the Pharisaism manifested by the men who need the converting power of Christ, the Light of the world, to shine into their confused human minds, teaching them that they are not gods, and that they must leave God to deal with His workmen. There is only one true method by which any man can work. He must learn of Him who is meek and lowly in heart. We must go more earnestly and humbly, with more contrition of soul, and ask of God wisdom, as He has appointed. *12LtMs, Lt 50, 1897, par. 41*

For the same reason that Brother Hickox is not received and supported by his brethren in his work, other ministers might be regarded as unfit for labor. I want to put this matter before you in

the light in which it has been placed before me. The Lord has high claims upon Brother and Sister Hickox. They have much to learn, as have all who are connected with the great work of the Master, but I entreat the men who should be helpers of those who in an emergency need help, not to prove hindrances and stumbling blocks in their way. *12LtMs, Lt 50, 1897, par. 42*

It is a desirable thing to do God service; but it is not always an easy thing. The world is against us. At times the way seems to be hedged up, and Satan seems to get hold of the mind. And too often, when the brethren of the tempted one should be wise, they show the human side of their characters instead of the godly side. It is lamentable. If these tempted ones had not, by a course of teaching, been educated to [look to] men, they would turn their face toward God and trust in God. They need greater strength than human power, greater strength than their own. *12LtMs, Lt 50, 1897, par. 43*

When men have to swim against the stream, there is a weight of waves driving them back. Let a hand then be held out, as was the Elder Brother's hand to a sinking Peter, and let hopeful advice [be given] that will establish confidence and awaken love. You cannot tell how such a work is registered in the heavenly books. Let the one who is supposed to have moved wrongly be given no occasion by his brother to become discouraged, but let him feel the strong clasp of a sympathizing hand; let him hear the whisper, "Let us pray." The Holy Spirit will give a rich experience to both. It is prayer that unites hearts. It is prayer to the Great Physician to heal the soul that will bring the blessing of God. Prayer unites us with one another and with God. Prayer, brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan. *12LtMs, Lt 50, 1897, par. 44*

O, remember that we are His offspring, children of one family. "All ye are brethren." [*Matthew 23:8.*] His tender mercies are over all His works. Ever bear in mind that money is of little value compared with souls. Many, if left to impulse, represent God as stern, watching to denounce and condemn, who would not receive a soul in error as long as he has a legal excuse for not helping him. It is not God who is thus represented, for He is full of goodness and mercy and truth.

Christ came to remove all such feelings and thoughts of God. He wants every erring soul to “look and live.” [*Numbers 21:8.*] He would have them feel that God’s yearning, fatherly love is toward them. He has revealed that which is not apprehended. *12LtMs, Lt 50, 1897, par. 45*

If men would eat of Christ’s flesh and drink His blood, which means to be doers of His Word, they would manifest the attributes of Christ. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. Wherein is our self-denial, our self-sacrifice, and patience and mercy and long-suffering and love exercised to bring back the erring to repentance and to fellowship with God? If this were done, what a reformation would be wrought in individual souls and in families and in the church, under the transforming grace of the Holy Spirit. Why do we not act as Christians, as shown in the lessons Christ has given? *12LtMs, Lt 50, 1897, par. 46*

God is the orderer of all things. Have you not had any idea that this movement made by Brother Hickox was under the ordering of God? Did not the Lord see that you might not deal with His servant wisely? Did He not see that he needed to do services in some other part of His vineyard, just where he is? He who is the orderer of all things, He who numbers the hairs of our head, worked through His Spirit to transfer him to a field where he could do greater good, just as the careful, tender, earthly father would do in the interests of his children, only our God is infinitely more watchful over the interests of His sons and daughters. He is too wise to err, and too good to do them harm. He has a wise love, a great and unbounded love. “Are ye not of more value than many sparrows? and yet your heavenly Father feedeth them.” [*Matthew 10:31; 6:26.*]*12LtMs, Lt 50, 1897, par. 47*

The Lord will, by His own methods, break up this indifference of man toward his fellow man. He will educate and train and discipline His children, O how kindly and lovingly, for their greater consecration in His work, and fit them for a higher life. It is by His Word that He instructs, and by experience that He develops virtues and powers, making those in His service meet for the inheritance of

the saints in light. If they will surrender to God, and not look to men, or depend on the finite in the place of the Infinite, He will work out for them a far more exceeding and eternal weight of glory. *12LtMs, Lt 50, 1897, par. 48*

Darkness and mysteries compass the path of some who have not permitted the Lord to carry forward His work in their hearts, who have not brought their thoughts into captivity to Him. If these poor souls who now rise before my mind had only learned of Jesus, and had not taken counsel of their own unconverted, unsubdued souls, they would now be in the path of obedience, co-workers with Jesus Christ. But they put themselves in their own hands, and did not trust the Lord, and they are not enjoying His blessing, or the faith that works by love, and purifies the soul. *12LtMs, Lt 50, 1897, par. 49*

O that everyone would realize the great love, the self-sacrifice, the benevolence, and the kindness, of our heavenly Father in giving His Son to die for us, that we might, if we believe and do His commandments, have a sweet peace, the Father's joy, the Father's love, and unite with Him, heart, soul, mind, and strength, to maintain righteousness, and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also. *12LtMs, Lt 50, 1897, par. 50*

The Father, in union and loving sympathy with His Son, subjected Himself to suffer with His Son. He spared not His only begotten Son, but freely delivered Him up for us all. This gift of Christ is the crowning truth of God's love, and His Fatherhood through all time and through eternity. Here the love of God in His Fatherhood is shown. Let us drink in this love, that we may know by experience what a real, tender, joyful, experience there is in a realization of the Fatherhood of God. "Let brotherly love continue." [*Hebrews 13:1.*] By bearing one another's burdens, we are fulfilling the law of Christ. *12LtMs, Lt 50, 1897, par. 51*

"All the paths of the Lord are mercy and truth unto such as keep his testimonies." [*Psalm 25:10.*] "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those who remember his commandments to do

them.” [*Psalm 103:17, 18.*]¹²*LtMs, Lt 50, 1897, par. 52*

Lt 50a, 1897

Daniells, A. G.; Palmer, E. R.; Colcord, W. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 12, 1897

Variant of *Lt 50, 1897*.

Dear Brethren Daniells, Palmer, and Colcord:

I have been deeply moved. In the night season, as we were in a meeting where several were assembled, we were setting forth the present situation and how few there were to do the work so important and essential to be done. One of commanding appearance, who had been listening to the description of the condition of things, arose and said, “Will you please look carefully, and see if you are accepting the men that are waiting to do service for the Master? Have you not mistaken your calling, and what it comprehends, in the position you occupy toward one who has moved to another field of labor? What if this move was not according to your ideas of order, or according to your human wisdom? Have you, in your experience, been faultless? Have you not made mismoves and blunders? He has his strong traits of character, and you have yours. All these imperfections God sees. He sees that some have made independent moves, even without the counsel of God.” *12LtMs, Lt 50a, 1897, par. 1*

“All ye are brethren.” [*Matthew 23:8*.] To no one has the Lord given permission to rule over a brother. All need their hearts refined and cleansed from weakness, from natural and hereditary traits of character. All are amenable to God. If a brother errs in his ministerial work, remember that you have all erred and shown great want of faith in the Lord. Yet God has not discarded you and given you no place to work. Had He done this, His action would have been just as sensible as your action in this case. *12LtMs, Lt 50a, 1897, par. 2*

Be careful what power you take into your finite hands. Be careful how you denounce those whom you should only pity and comfort

and help. The Lord does not see the works of men with the same vision that men see them. He has many kinds of men to deal with, and He knows just how to deal with all. But let every man, whatever his position, remember that he is not to rule any man's conscience, or sit on the judgment seat against any man. The Lord does not pronounce as just the judgment you have formed.¹²*LtMs, Lt 50a, 1897, par. 3*

Satan is a masterly worker, and he will lose no opportunity to make the most of his chances to work for those who are left in a very disagreeable situation. There are those who make grave mistakes, but they seldom see the aggravated character of their own faults or their more disagreeable results. But if another passes over the ground and does no worse, and perhaps not nearly as bad, how easy for the brother who first sinned to bear down on his brother with an unsparing hand. There are men who are severely tempted and tried, and who meet their temptations, at times feeling desperately, because they know not what to do in an emergency. Jesus pities them. He sees them meeting their temptations with a noble purpose, and wrestling with the devil, foot to foot, breast to breast; and He says to them as He said to Peter, "Get thee behind Me, Satan. Let Me come close to My tempted one. Satan hath desired thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not." [*Matthew 16:23; Luke 22:31, 32.*]¹²*LtMs, Lt 50a, 1897, par. 4*

Speak gently to ministers who are seeking, fully as earnestly as your own self, to do their duty under difficulties. They are but men, with all the clamoring of Satan to discourage them. "Wherefore lift up the hands which hang down, and the feeble knees." Be careful to "make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews 12:12-15.*]¹²*LtMs, Lt 50a, 1897, par. 5*

The Lord has accepted men, and borne with them, when their brethren have treated them indifferently. They have allowed their masterly spirit to come in to rule, and in thus doing they have

counterworked the work of God.*12LtMs, Lt 50a, 1897, par. 6*

You have managed this case, from first to last, in an evidently faithless manner. Take your hands off your brother. He is God's property. He is in God's service. You have no right to handicap him as you have done. You should deal with him just as you would choose to be dealt with under like circumstances. By going to another field to work, without consulting his brethren or opening his mind to them, he moved unwisely. But his brethren do not understand just how the Lord will bring about the accomplishment of the work He would have done. This very moving to another part of the field may be wholly in the Lord's order. Let men be delicate and exercise their caution when it will tell for God's glory in the end.*12LtMs, Lt 50a, 1897, par. 7*

But this brother was not so much to be censured in his action, for your own course of action revealed movements that did not encourage confidence in your faith or in your judgment. He was willing to submit to the judgment of others, altogether too much so. The Lord is not pleased when men go to men and yield up their own will and judgment to follow their counsel, when the one giving it has not more wisdom and faith than themselves. It is all a mistake. Erratic movements will be made, according to present appearances, and not according to the mind and will of God. All must stand in God. If there was not another person on the globe but ourselves, we should be Christians for our own individual present and eternal good. Life can be pure only when it is under God's control. No man is to rule his fellow man.*12LtMs, Lt 50a, 1897, par. 8*

The brethren in the portion of the field to which this brother has gone should not have looked to Elder Daniells to know their duty, but to God. Then they should have set him at work, because he is in service, under bonds to God. He is not to be a canvasser; he is to present the Word. He has many things to learn, as well as have all who have given themselves to the ministry. Many rush into matters in a hurry, and thus make mistakes. Some forget that they are only human, with the deficiencies of humanity upon them, and they give expression to principles that are not Christian. Thus they set an example that leads others astray.*12LtMs, Lt 50a, 1897, par. 9*

Ignoble, egotistic, weak criticizing has become a false science, which must be cut out of the life experience. It is no marvel that many, having sensitive natures, who thought Christian work the noblest, and longed for some word of direction, or some counsel and encouragement, have been driven aside by wrong management, and turned into church foes. *12LtMs, Lt 50a, 1897, par. 10*

The Lord's workers need the melting love of Jesus in their hearts. Let every minister live as a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven's fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor. *12LtMs, Lt 50a, 1897, par. 11*

Let not the shepherds of God's pasture treat coldly their fellow-laborers. "All ye are brethren." [*Matthew 23:8.*] The Lord Jesus died to save sinners; and He longs to see men with hearts tender and full of compassion, not full of self-dignity. This must be laid in the dust. Ministers must touch lovingly and tenderly their brother minister, who is battling with difficulties that appear stubborn and unyielding. But in your decisions in regard to this case, you have shown much more of self and earthliness than of kindness, meekness, gentleness, or love. *12LtMs, Lt 50a, 1897, par. 12*

All are to gather the precious treasures of love, not merely for favorites, but for every soul who has his hand and heart in the work of the ministry, for all who do this work are the Lord's. Through them He works. Learn lessons of love from the life of Jesus. Let men be careful how they speak to their fellow men. There is to be no egotism, no lording it over God's heritage. A bitter sneer should not rise in any mind or heart. No tinge of scorn should be heard in the voice. Speak a word of your own; take an indifferent attitude; show suspicion, prejudice, jealousy; and by mismanagement the work will be done for a soul. *12LtMs, Lt 50a, 1897, par. 13*

Ministers are but men; and God has said that one man's mind and judgment are not to control another man's mind. Let the graces of our Elder Brother be revealed. With heart and spirit, and all the

power that piety and art can bestow, do true, faithful work. Show thyself an example by working earnestly for the Master, drawing all men to Christ. Thy work is but to proclaim; God's work is to convert the barren hearts of men. *12LtMs, Lt 50a, 1897, par. 14*

When the work seems to go hard, dip thy words and spirit into the oil of God's love; and then, under the working of the Holy Spirit, thou canst pray with all earnestness, and preach with all power. And God giveth the increase. *12LtMs, Lt 50a, 1897, par. 15*

Allow not your hearts to grow cold and unimpressible. Your religious life may be praiseworthy, as is represented by the church at Ephesus, but deficient in love to God and to your neighbors. Suffer not a Pharisaical harshness to come in and hurt your brother. "Unto the angel of the church at Ephesus write: These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:1-5.*] *12LtMs, Lt 50a, 1897, par. 16*

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." [*Revelation 3:1-4.*] *12LtMs, Lt 50a, 1897, par. 17*

Cry unto God the Lord, Pardon our infirmities, and their infirmities;

but give not up one hour of service. Keep all at work in their own line, and handicap none of God's servants because they did not come to you for counsel, and do according to your bidding. You have bidden and directed too much. God's ministers should look to Him for their directions. Your plans were not God's plans. Had your brother come to you for instruction, you would have discouraged or misdirected him. No man whom God has chosen to do His work is to be under the control of any other man's mind. Men may converse as equal men, but when it comes to laying down rules and commands, leave that for the Lord to do. This is not the line in which you are called to work. *12LtMs, Lt 50a, 1897, par. 18*

The Lord has been working to bring certain things around for His own name's glory. Had your brother done just as you think he should have done, he would have become discouraged by the way you would have handled his case. God would have you work with your fellow men with this idea in view—that they are human like yourself, subject to temptations; and you are to meet them on equal ground. Treat them respectfully, as men who are chosen of God. They may not always have been wise or perfect in their judgment; but humanity must meet humanity just where it is, remembering that all are of value with God. Your brethren are as precious in God's sight as your individual selves. *12LtMs, Lt 50a, 1897, par. 19*

Under stress of circumstances, because you did not exercise faith and reveal trust in God, you have made grave blunders. If men err in the same lines in which you have erred, if they move hastily by looking at appearances, do not do with them as you have done in the case of the one who has been laboring for the Master. You cannot bind him to your heart or influence him for good by the course of action you have pursued. Come into union and agreement without delay. Act your part nobly, for you have erred. You have dealt with him as no minister should deal with a fellow laborer. The Lord will not sanction any such example for your fellow workers to follow. *12LtMs, Lt 50a, 1897, par. 20*

A man who could have been at work in New Zealand has not been permitted to work. His fellow laborers in New Zealand have echoed your sentiments, which they thought they must carry out. They have made themselves, in connection with you, answerable to God for all

that man could have done. The Lord could have used him to speak and to pray, to help souls that are in suffering need of help. *12LtMs, Lt 50a, 1897, par. 21*

Men have become feeble by looking to men and trusting in men. They go when men say, "Go." They ought to look to God, and trust in Him for wisdom. "I am the truth." [*John 14:6.*] God's thoughts are expressed and made prominent through the inspired writers. Christ's Comforter is upon earth, not discerned in human form, although He oft comes as a man to protect and to counsel. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*]*12LtMs, Lt 50a, 1897, par. 22*

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." [*John 15:11-16.*]*12LtMs, Lt 50a, 1897, par. 23*

Every soul that is sanctified by the Holy Spirit will look to God himself. The human agent will not look to other human agents to be told his duty. The divine Guide will prepare his heart for divine light. The Holy Spirit's work is to write God's thoughts deeply in the heart of man. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." [*Jeremiah 31:33.*] Such alone are Christ's living epistles, written, not with pen and ink, but by the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart. *12LtMs, Lt 50a, 1897, par. 24*

If men could see the tender love of Christ, there would be no lifting up one over another. The Lord Jesus came to our world, you may

not say, to save them only, but to save us. In Him are hidden all the treasures of wisdom and knowledge. He came to seek and to save that which was lost. He traversed every path where souls were straying. He reached to the very depths of human woe and misery. What right, then, has one fellow laborer to give the cold shoulder to another fellow laborer because he presumes to think that he has not in all things done as he should have done? O man, remember that thou art only a man! What account will those in New Zealand render for their Pharisaism, for standing apart from their brother, leaving him to the devil's temptations? Satan works to rob man of his integrity toward God. *12LtMs, Lt 50a, 1897, par. 25*

United with Christ, one may have all the power he needs. If he comes to Jesus Christ in His Word, he will realize that this is the victory that overcometh the world, even our faith. But if his union with Christ is made through finite men, he is as weak as finite man. It will never do to make man the guardian of our sacred responsibilities, for no virtue goes from man to man. When a man is educated and trained to do as another man tells him to do, he ceases to rely on Christ. *12LtMs, Lt 50a, 1897, par. 26*

We have no real moral power if severed from Christ. United to Him, we have all the wisdom and sufficiency and power we need. "If ye abide in me"—if you continue to exercise faith in Me—"and my words abide in you"—if you are obedient doers of the Word, eating the flesh and drinking the blood of the Son of God, the Word sinks deep into the soul, fastening itself upon the memory, directing the actions, inspiring the motives, controlling the judgment, filling the heart with love to God and your fellow men. "Ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*] *12LtMs, Lt 50a, 1897, par. 27*

I ask you, my brethren in Melbourne who have allowed your impressions and circumstances to quench your love for your brother, to consider the circumstances connected with his labor. He was shifted from place to place and was sent into the canvassing field, because there did not seem to be any place for him to labor in ministerial lines. If he felt urged by duty to go to New Zealand, the right way would have been for him to go to you, my brethren, tell his difficulties, and ask your counsel. But he was in debt, mortified, and

strengthless. His heart-courage was gone.*12LtMs, Lt 50a, 1897, par. 28*

When he went to New Zealand, because Brother Daniells expressed the opinion that his course had been wrong, he was left with nothing to do. But ought men's opinions to be regarded as infallible? Must men follow the expressed opinions of a laborer against a fellow laborer who has shown devotion to the work? Did his brethren kneel down and seek the Lord in his behalf, making his case their own? There are souls to be saved everywhere; but he did not have courage to work, because he had fallen into debt. He needed a brother, with the Elder Brother's heart of sympathy and humanity, to touch his heart of humanity. *12LtMs, Lt 50a, 1897, par. 29*

Were you afraid, Brother Crothers, Brother Farnsworth, and Brother Steed, to take this brother by the hand, and say, "We all have our trials, Brother Hickox, and we will help you all we can by our sympathy and by our prayers? If you have made a mistake, it is what we all do. Brace up like a man, and go to work. Do not feel that you are outside the ring. Be true to principle, and we will help you. The Lord needs one hundred laborers where there is now one. It may be that the Lord has sent you here to engage with us in the work."*12LtMs, Lt 50a, 1897, par. 30*

Never say, "It is time to make an example of this brother," even though he may have erred. Wait till you can say, "It is time to make an example of me by the withdrawal of your confidence and favor, because I have not moved wisely." But there are so many who, though willing to make out a recipe, that others may take the bitter medicine, would not be pleased to take it themselves. With many it makes every difference whether it is I or my brother. Well did the apostle say, Ye have many teachers, but few fathers. [*1 Corinthians 4:15.*] It is spiritual fathers that we need in our gospel work.*12LtMs, Lt 50a, 1897, par. 31*

I have not received a line from Brother Hickox or from his wife. All that I have heard is from those whom I know are not moving in the counsel of God. I think that it would be best for us to humble our hearts before God, and obtain bowels of mercy, and the incense of

sanctified love, and see if this will not change the recipe given to Brother Hickox. I do not speak of him as a perfect man, for he is the same as his brethren. He has the same liability to err, and the same need of a teachable spirit. But if you think that the course pursued toward him will enable you to obtain his confidence, and lead him to rely on his brethren, believing that if he makes a mistake, they will have wisdom to help him, you have made a wrong calculation. *12LtMs, Lt 50a, 1897, par. 32*

We all need to sow a crop of patience, compassion, and love. We shall reap the harvest we are sowing. Our characters are now being formed for eternity. Here on earth we are being trained for heaven. We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption as sons of God. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others. *12LtMs, Lt 50a, 1897, par. 33*

From the light which has been given me in the past and at the present, I do not see the spirit, which Christ possessed in His life, revealed in your dealings with Brother Hickox. If I were where I could see him, I should urge him to respect all in positions of trust, not to make flesh his arm, but always in everything to make Christ his strength and efficiency. I would converse with him as one who, if he had sinned, had not sinned willfully. If he has sinned, there is a God to pity, who is forbearing and tender and long-suffering, ready to pardon and forgive. *12LtMs, Lt 50a, 1897, par. 34*

I am so wearied and tired out with the heartless manner in which human, erring man treats his brother, who may be just as much beloved of God as he himself is! Little love is expressed in attitude and words when one is supposed to have moved not in accordance with the will of men. How do you know but that the Lord has brought this about in order to set Brother Hickox and his wife where they could be laborers together with God, where he could stand in earnest labor, presenting the truth to those in darkness? Who is responsible for all the good that might have been done by these two workers in opening the Scriptures to others, in union with their brethren? Who will render the account to God for laying hands upon one of His workers, causing him to be dropped out as he has been?

There is no excuse for this manner of dealing, and in the name of the Lord I protest against it. *12LtMs, Lt 50a, 1897, par. 35*

I wish that occasionally the curtain could be rolled back, that all could see the manner of the Lord's working, and the wonderful activity in the courts above. The Lord often works in a manner which is not in accordance with the ideas of the men who are in responsible positions. The speculations and calculations of human minds are not always the wisdom of God. Some move altogether too slow, and their caution is as a defective spoke in the wheel, keeping it from rolling. Again, others may devise and plan how this one and that one shall work, when the Lord has other work for these men to do and other places where He wants them to fill in as His agents. His plans are not built on any foundation that is laid by man, but as the high and lofty One that inhabiteth eternity, He lays the foundation, and erects the structure, in lofty independence through those who will be worked by Him. *12LtMs, Lt 50a, 1897, par. 36*

The Lord Jesus takes those that He finds will be molded and uses them for His own name's glory, to meet His own spiritual conception. He uses material that others would pass by, and works all who will be worked. Through very simple means a door is opened in heaven, and the simplicity of the human agent is used by God to reveal God to man. *12LtMs, Lt 50a, 1897, par. 37*

The Lord Jesus never attempts to prove His teachings or vindicate Himself. He speaks as One having authority, as the Source from which all wisdom flows. His Word is spoken out, and the Holy Spirit's work is to find a place for that Word. He is the light of the world. His own ideas are light. He simply shines, and men are to be enlightened. His work upon human hearts is not to be interfered with by men. All men must keep their place, and let God work upon hearts and minds and enlighten the understanding. He does not want men [to] walk in darkness. He has given ability and talents to men, in order that they may use them and improve them. *12LtMs, Lt 50a, 1897, par. 38*

Men are not left in absolute darkness. As the light of the world, Christ addresses the world. His light is not at all mingled with

darkness. It is clearer, brighter, and far more penetrating than any other light. His light shineth in darkness, but the darkness comprehendeth it not. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] He is waiting and watching, taking the imperfect ideas of men, not extinguishing them, but correcting their errors, supplying their defective ideas of management with correct ideas, and putting His own truth in the place of their erroneous principles.*12LtMs, Lt 50a, 1897, par. 39*

Christ is the light of the world. O how condescendingly He takes out of the mind the traditions, the false theories, and the maxims, authority, and commandments of men, which are working counter to the commands of God! But the enemy strives to hinder God's working in human minds.*12LtMs, Lt 50a, 1897, par. 40*

I am pained to see the little value placed upon men whom the Lord has used and whom He will use. God forbid that every man's mind shall follow in the channel of another man's mind. One man's mind may be, by some, exalted as being in every degree superior, but every mind has its peculiar weakness and its peculiar strength. One man's mind will supply another man's deficiency. But if all work in the one harness and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance, and will work in unity with their brethren. One will supply another's lack.*12LtMs, Lt 50a, 1897, par. 41*

We need young, strong workers, such as Brother Hickox and his wife. The Lord will use both of them if they will walk humbly with God. The time they have spent doing little has not been so spent because the Lord refused to use them, but because of the Pharisaism manifested by the men who need the converting power of Christ, the light of the world, to shine into their confused human minds, teaching them that they are not gods, and that they must leave God to deal with His workmen. There is only one true method by which any man can work. He must learn of Him who is meek and lowly in heart. We must go more earnestly and humbly, with more contrition of soul, and ask of God wisdom, as He has appointed.*12LtMs, Lt 50a, 1897, par. 42*

For the same reason that Brother Hickox is not received and supported by his brethren in his work, other ministers might be regarded as unfit for labor. I want to put this matter before you in the light in which it has been placed before me. The Lord has high claims upon Brother and Sister Hickox. They have much to learn, as have all who are connected with the great work of the Master, but I entreat the men who should be helpers of those who in an emergency need help, not to prove hindrances and stumbling blocks in their way. *12LtMs, Lt 50a, 1897, par. 43*

It is a desirable thing to do God service; but it is not always an easy thing. The world is against us. At times the way seems to be hedged up, and Satan seems to get hold of the mind. And too often, when the brethren of the tempted one should be wise, they show the human side of their characters, instead of the godly side. It is lamentable. If these tempted ones had not, by a course of teaching, been educated to look to men, they would turn their face to God, and trust in Him. They need greater strength than human power, greater strength than their own. *12LtMs, Lt 50a, 1897, par. 44*

When men have to swim against the current, there is a weight of waves driving them back. Let a hand then be held out, as was the Elder Brother's hand to sinking Peter. Give hopeful advice that will establish confidence and awaken love. You cannot tell how such a work is registered in the heavenly books. Let the one who is supposed to have moved wrongly be given no occasion by his brother to become discouraged, but let him feel the strong clasp of a sympathizing hand. Let him hear the whisper, "Let us pray." The Holy Spirit will give a rich experience to both. *12LtMs, Lt 50a, 1897, par. 45*

It is prayer that unites hearts. It is prayer to the great Physician to heal the soul that will bring the blessing of God. Prayer unites us with one another and with God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan. *12LtMs, Lt 50a, 1897, par. 46*

O, remember that we are His offspring, children of one family. "All ye are brethren." [*Matthew 23:8.*] His tender mercies are over all His

works. Ever bear in mind that money is of little value compared with souls. Many, if left to impulse, represent God as stern, watching to denounce and condemn; who would not receive a soul in error as long as he has a legal excuse for not helping him. It is not God who is thus represented; for He is full of goodness and mercy and truth. Christ came to remove all such feelings and thoughts of God. He wants every erring soul to "look and live." [*Numbers 21:8.*] He would have them feel that God's yearning, fatherly love is toward them. He has revealed that which is not apprehended. *12LtMs, Lt 50a, 1897, par. 47*

If men would eat of Christ's flesh and drink His blood, which means to be doers of His Word, they would manifest the attributes of Christ. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. Wherein is our self-denial, our self-sacrifice, our patience and mercy and long-suffering and love exercised to bring back the erring to repentance and fellowship with God? If this were done, what a reformation would be wrought in individual souls and in families, and in the church, under the transforming grace of the Holy Spirit! Why do we not act as Christians, as shown in the lessons Christ has given? *12LtMs, Lt 50a, 1897, par. 48*

God is the orderer of all things. Have you not had any idea that this movement made by Brother Hickox was under the ordering of God? Did not the Lord see that you might not deal with His servant wisely? Did He not see that he needed to do service in some other part of His vineyard, just where he is? He who is the orderer of all things, He who numbers the hairs of our head, worked through His Spirit to transfer him to a field where he could do greater good, just as the careful, tender, earthly father would do in the interests of his children, only our God is infinitely more watchful over the interests of His sons and daughters. He is too wise to err, and too good to do them harm. He has a wise love, a great and unbounded love. "Are ye not of more value than many sparrows? and yet your heavenly Father feedeth them." [*Matthew 10:31; 6:26.*]*12LtMs, Lt 50a, 1897, par. 49*

The Lord will, by His own methods, break up this indifference of

man toward his fellow men. He will educate and train and discipline His children, O how kindly and lovingly, for their greater consecration in His work, and fit them for a higher life. It is by His Word that He instructs, and by experience that He develops virtues and powers, making those in His service meet for the inheritance of the saints in light. If they will surrender to God, and not look to men, or depend on the finite in the place of the infinite, He will work out for them a far more exceeding and eternal weight of glory. *12LtMs, Lt 50a, 1897, par. 50*

Darkness and mysteries compass the path of some who have not permitted the Lord to carry forward His work in their hearts, who have not brought their thoughts into captivity to Him. If these poor souls who now rise before my mind had only learned of Jesus, and had not taken counsel of their own unconverted, unsubdued souls, they would now be in the path of obedience, co-workers with Jesus Christ. But they took themselves into their own hands, and did not trust the Lord, and they are not enjoying His blessing, or the faith that works by love, and purifies the soul. *12LtMs, Lt 50a, 1897, par. 51*

O that every one would realize the great love, the self-sacrifice, the benevolence, the kindness, of our heavenly Father in giving His Son to die for us, that we might, if we believe and do His commandments, have a sweet peace, the Father's joy, the Father's love, and unite with Him, heart, soul, mind, and strength, to maintain righteousness, and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also. *12LtMs, Lt 50a, 1897, par. 52*

The Father, in union and loving sympathy with His Son, subjected Himself to suffer with His Son. He spared not His only begotten Son, but freely delivered Him up for us all. This gift of Christ is the crowning truth of God's love and His Fatherhood through all time and through eternity. Here the love of God in His Fatherhood is shown. Let us drink in this love, that we may know by experience what a real, tender, joyful experience there is in a realization of the Fatherhood of God. "Let brotherly love continue." [*Hebrews 13:1.*] By bearing one another's burdens, we are fulfilling the law of Christ. *12LtMs, Lt 50a, 1897, par. 53*

“All the paths of the Lord are mercy and truth unto such as keep his testimonies.” [*Psalm 25:10.*] “The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children, to such as keep his covenant and to those who remember his commandments to do them.” [*Psalm 103:17, 18.*]¹²*LtMs, Lt 50a, 1897, par. 54*

Lt 51, 1897

Evans, Brother

Stanmore, New South Wales, Australia

November 21, 1897

Portions of this letter are published in *15MR 6-9*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Evans:

I have [had] but [a] few minutes conversation with W. C. White since his return to Australia. We met him in Stanmore at our camp meeting. This meeting was indeed a meeting of great interest and the interest is being followed up as well as can be done to bind off the work here in Sydney. There must be no lax movements done after an interest has been created in any place. There has been a house selected as a home in every way appropriate for the workers. Some are engaged in selling papers, small books, and pamphlets, and others who are experienced, Brother and Sister Haskell, Brother and Sister Starr and Brother Baker are engaged in meetings and holding Bible readings, and calling on the people as they are invited.¹²*LtMs, Lt 51, 1897, par. 1*

About twenty have taken their stand upon the Sabbath question; others are deciding. I came down here last Friday. For the past three weeks I have been very sick. My sickness was caused by overwork at the camp meeting. On Sabbath I ventured to speak in the tent. A hot wave had just passed over New South Wales and the heat seemed as if it was coming from a burning furnace; yet the Lord gave me strength, and last night I rested in sleep.¹²*LtMs, Lt 51, 1897, par. 2*

This morning, at my usual <hour>—at three o'clock—I am writing these lines. I thank the Lord that I am being strengthened. This morning the atmosphere is cooler. There is work enough for twelve earnest workers. I have just written to Cooranbong for Brother

Wilson and his wife to come to Sydney and unite in the work here. We expect them today, also W. C. White, on his way to Melbourne. *12LtMs, Lt 51, 1897, par. 3*

A telegram came from Melbourne last Thursday for Elder Haskell to attend the camp meeting there, but it is impossible for him to do so. The interest here requires all the force we have here, and even more helpers than we have here now. Not one can be spared. The class who are now becoming interested and taking their stand for the truth are those who will be able to assist in the financial part of the work, and also with their influence in helping to reach other souls. We feel very thankful to God for this encouragement. We are now hearing that precious souls are being moved by the Holy Spirit. We will continue to work and pray as well. *12LtMs, Lt 51, 1897, par. 4*

The souls who have newly come to the faith, and others who have not fully decided, are stirred in regard to building a church; we will call it a tabernacle. We have a neat, nice place of worship at Cooranbong, every way appropriate. It was dedicated without one penny of debt upon it. This can be a pattern for Stanmore, if proper grounds can be obtained; if not, we shall have to select some suburb nearer Sydney. We think there will be considerable help from outside parties. *12LtMs, Lt 51, 1897, par. 5*

We have no tabernacle in which to worship in the large city of Sydney, but if the people of Sydney will unite in this work, we can build a tabernacle to accommodate the church in Sydney, Stanmore, and other suburbs; and when they are a little stronger in numbers, a house of worship must go up in Sydney proper, but work must first be done in Sydney. Next year a camp meeting should be repeated here in Stanmore or nearer Sydney, if the Lord wills. We have no time now to hesitate; the work must advance. The class who are now taking hold of the work are of the higher class. These will help to reach the higher class. The Lord knows just how much we need to attain an influence over a class that can be a help in helping others to see the truth, and also to sustain and advance the work. We have no time to devote to hesitancy and unbelief. The work must go. *12LtMs, Lt 51, 1897, par. 6*

In Newcastle and Maitland, places about twenty miles from Cooranbong, considerable work has been done in canvassing. Now there is an interest to hear the truth, and yet no labor has been given in tent effort. There are also small towns between Morisset and Sydney where there has been no labor. The work must go forward in these places. The standard must be raised. Fields are opening and calls are being made from every direction, Send us a minister. The people want a minister to present to them the truth. We need the inspiration of faith continually. *12LtMs, Lt 51, 1897, par. 7*

We have had the most successful camp meeting that has been held in New South Wales. It exceeded anything we had hoped. The light of the third angel's message has penetrated many dark places. We need every day a living connection with God. Our faith is not as strong as it should be. As a people we are not as devotional as we should be. We have great light, great opportunities, great privileges and we now need to walk with the light and have a faith proportionate to the great and living truths we are handling. We must not trust in our own powers or in the powers and smartness of our speakers. We must lean our whole weight upon One who can help us in every emergency. Our work is aggressive, there must be no halting. There must be less, far less, hovering about the churches, and far more lifting the standard in new fields. Our ministers must give the trumpet a certain sound, lifting up Jesus and saying, "Behold the Lamb of God who taketh away the sin of the world." [*John 1:29.*]*12LtMs, Lt 51, 1897, par. 8*

The light of truth must flash forth upon the pathway of many who have never heard the message of warning. We want light to go forth everywhere. I am pleading for physical strength, mental clearness, and spiritual power. The Lord is my helper. He can be efficiency. He will be our strength. We have no time to lose. The end of all things is at hand. *12LtMs, Lt 51, 1897, par. 9*

I wish now to speak in regard to matters of communication sent to Battle Creek. Before I left America I attended, as you well know, the camp meeting at Lansing. I returned to Battle Creek, then a second time visited the camp meeting at Brother Olsen's request. This gave me very limited time to prepare to leave America en route for

Australia. I had a large package of matter written for the men who were carrying responsibilities in the Review office. This I took with me to Lansing, hoping to have an opportunity to read it to the one that should hear them, but there was no time or favorable opportunity given. *12LtMs, Lt 51, 1897, par. 10*

I took them back to Battle Creek, hoping to have time there to read them, but it seemed impossible. Then I entrusted them to Elder Olsen and told him to make no delay, but to read these communications to the responsible men in the Review and Herald office. He promised me he would do so; therefore, I supposed he had done it, yet no response came to me. *12LtMs, Lt 51, 1897, par. 11*

After some months I wrote again directly to A. R. Henry, speaking to him plainly, but I got no response to that letter. Then I wrote again, sending a copy of the second letter to A. R. Henry in the package of letters to Elder Olsen. Then I wrote to Elder Olsen, but while I was expecting to hear from him in regard to the communications I had entrusted to him, and which he was to read to those assembled in councils and board meetings, light came to me from the Lord that Elder Olsen had <neglected> the trust given him, and had failed in doing his duty to read the things that I had given him to the ones who must have them. A letter came to me that he had not placed these matters before them but that he had been wanting a favorable opportunity. *12LtMs, Lt 51, 1897, par. 12*

I then wrote to Brother Tait, always giving directions to use very carefully these matters. I knew that the brethren in the faith, the presidents in the conferences, should have the light that God had given me, and this is the history of the matter. I have carried a heavy burden. The receiving of no response to my letters from A. R. Henry led me to suppose that it made no difference upon him whatever. I might write, but if he would take no heed I must let others know the dangers that were threatening the cause of God at the head of the work in America. The only thing that I now regret is that I did not, as I have done in the past, get out a testimony especially for our own people, that they might not be left in darkness in regard to the movements in Battle Creek—the perverting of principles which would disconnect God from those

who were handling sacred things. This burden was upon me day and night. *12LtMs, Lt 51, 1897, par. 13*

I have done that which I believed was my duty to do under the circumstances, only I regret that in the place of entrusting the light given me with a few men in Battle Creek, I did not issue testimonies which would have come before the leading men throughout our conferences. I supposed that the men at the heart of the work, when receiving the warnings and cautions given, would in a careful manner use these more private matters to enlighten our people and guard them. I did not suppose that those who claimed to believe the testimonies would lay them away, and make no use of them to prevent a condition of things that was imperilling the cause of God. *12LtMs, Lt 51, 1897, par. 14*

I had presented before me the dangers of Elder Olsen and wrote to him personally in regard to them, and I thought he would take heed to the light given. He was the president of the General Conference, and, as A. R. Henry made no response to several letters sent to him, I saw no other way to do than to address the letters to the president of the General Conference. But as he went directly <contrary> to the cautions and warnings given him, I was left to try some other way to get the light before the people and place the communications in other hands in order to prevent what has come, for the Lord has withdrawn His favor from those who followed their own wisdom and relied upon the wisdom of men who were not worked by the Holy Spirit of God, but by a power that was from the inspiration of the devil, that the means coming from the people should be so handled that the Lord could not give success to the cause entrusted to their hands. *12LtMs, Lt 51, 1897, par. 15*

I have communications which I have had no courage to send. There were so few consecrated to God to do His will that whatever I should send would be perverted, misinterpreted, misstated, [and] misunderstood. There were those who would use these communications to counteract the influence of anything that I should say to them that did not coincide with the methods, plans, and principles which the Lord set before them, and which, if they heeded, they would cut away from the things which they were seeking to inaugurate; but I had sent line upon line, warning upon

warning, that seemed not to be heeded in the least.*12LtMs, Lt 51, 1897, par. 16*

Letters came from some of the brethren, stating that the leading men were expressing that they did not believe the testimonies. Who these leading men were was not stated, the names were not given, but I knew who they were and that this was no false report.*12LtMs, Lt 51, 1897, par. 17*

The question may arise, Why did you not get out a testimony as you have done in the past? For the very reason that it would be an exposure of corruptions at the very heart of the work that I was not willing should appear, to be used by our enemies.*12LtMs, Lt 51, 1897, par. 18*

Now when I see that the very men are inspired by Satan to express themselves, and make the most of this state of things, and expose this course of action to our enemies, it is a revelation of how much such ones have respected the sacred work of God. They would cast [the] truth and righteousness of God's commandment-keeping people to those who have no sense of truth, of its importance or its sacredness. The Lord would have had all such men separated from His work long years ago, for their connection with the work was to act a Judas and betray the work when the inspiration of Satan came upon them.*12LtMs, Lt 51, 1897, par. 19*

The warnings God sent were unheeded. Had they been heeded, these men who now are to all appearances where nothing can have the least influence upon them might have been saved, but the reckless, stubborn rebellion has placed them where some will never be reached, they will never know at what they stumble. But everything should be done for them that possibly can be done peradventure that God may give them repentance. If they are determined to sell their Lord, to destroy His cause and work, those who have with them acted their part in securing this blindness better walk very softly before God. The Lord will punish them, then the one that He permitted to pursue this course to humiliate them He will also punish to their own discomfiture. All this might have been saved had the men claiming to be Christians taken heed to the Word of the Lord, and set their face to seek the Lord confessing

their sins.¹²*LtMs, Lt 51, 1897, par. 20*

Lt 51a, 1897

Judge, Mr.; Jones, Mr.; Redwood, Mr.; Simpson, Mr.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 8, 1897

Portions of this letter are published in *10MR 307*. See *BEcho 04/25/1898, 05/02/1898*.

Dear Friends:

I have a few things to say to you, Mr. Judge, Mr. Jones, Mr. Redwood, and Mr. Simpson who, we are sorry to see, is also being overcome by Satan’s temptations. The Lord has given me a message for you. Your deportment in your rooms is not that which is to be expected of Christian gentlemen. You are young men, and even if you have made no profession of religion, it becomes you, situated as you are, to be at least gentlemen in all that the name signifies. But the Lord has shown me that in your behavior you are not gentlemen. You are not honoring your God-given manhood. *12LtMs, Lt 51a, 1897, par. 1*

You are not your own, for you have been bought with a price; and what a price! Even the life of the only begotten Son of God. “Therefore glorify God in your body, and in your spirit, which are Christ’s.” [*1 Corinthians 6:20*.] The rebuke of God is upon you. Day by day you are privileged to hear the most solemn, sacred truths of God’s Word. These are presented to you in clear lines, and if you will receive and practice the truth, acting upon the principles laid down in God’s Word, you will receive great blessing. *12LtMs, Lt 51a, 1897, par. 2*

Your reputation is at stake. Day by day the record of your words, your actions, and your influence is being made in the books of heaven. This you will one day meet. “I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ... And whosoever was not found written in

the book of life was cast into the lake of fire.” [Revelation 20:12, 15.] In that great day will you be pleased to meet the record that you have made while at this school? *12LtMs, Lt 51a, 1897, par. 3*

There is a Witness constantly in your bedchamber, who hears every word you utter. Every gesture, every action, is noted by this Witness. “O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain unto it. *12LtMs, Lt 51a, 1897, par. 4*

“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day—the darkness and the light are both alike to thee.” [*Psalm 139:1-12.*] *12LtMs, Lt 51a, 1897, par. 5*

“I saw in the visions of my head upon my bed,” writes Daniel, “and behold a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: Let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of the roots in the earth, even with a band of iron and brass; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” [*Daniel 4:13-17.*] *12LtMs, Lt 51a, 1897, par. 6*

Here we are shown that God holds even heathen kings subject to His will. He takes idolaters, and deals with them according to their evil ways and evil doings. *12LtMs, Lt 51a, 1897, par. 7*

The same Watcher who came to Daniel was an uninvited guest at Belshazzar's sacrilegious feast. This monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over the greatest kingdom then on earth. He held the life and property of his subjects in his hand. His provinces were cultivated by captives, and his capital was enriched by the spoil of nations. To those who ministered to his pride and vanity, Belshazzar was indulgent; they were his chosen favorites; but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth in a most unseemly manner. *12LtMs, Lt 51a, 1897, par. 8*

Admitted to a share in kingly authority and power at fifteen years of age, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised the One who is above all rulers, the General of all the armies of heaven. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." [*Daniel 5:1.*] The profane orgies of royal mirth were attended by men of genius and education, by masters of architecture. *12LtMs, Lt 51a, 1897, par. 9*

On this occasion there was music and banqueting and wine drinking. Decorated women with their enchantments were among the revellers. Exalted by wine, and blinded by delusion, the king himself took the lead in the riotous blasphemy. His reason was gone, and his lower impulses and passions were in the ascendancy. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction. *12LtMs, Lt 51a, 1897, par. 10*

Holy angels looked down on the scene of desecration. A Watcher was present who was unrecognized, but who was making his presence a power of condemnation. Now the unseen and uninvited guest made his presence felt. At the moment when the sacrilegious

revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banqueting hall. Burning words followed the movements of the hand. "Mene, mene, tekem, upharsin," was traced in letters of flame. [*Verse 25.*] Few were the characters traced by the silent hand on the wall facing the king, but they demonstrated that the power of God was there. *12LtMs, Lt 51a, 1897, par. 11*

The king was afraid. His conscience was awakened. Fear and suspicion seized him. This always follows the course of the guilty. When God makes men fear, they cannot hide the intensity of their terror. Alarm and terror seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. A frantic terror overcame all self-control. *12LtMs, Lt 51a, 1897, par. 12*

Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the reason and intellect, in which the proud king gloried, taken away by the One who gave it. He had seen the king driven from the kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification had effaced the lessons he should never have forgotten. He committed sins similar to those that had brought such signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the means within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently. [*Acts 16:30.*] *12LtMs, Lt 51a, 1897, par. 13*

This is the danger of heedless, reckless youth today. The footstep of God will awaken the sinner, as it did Belshazzar, but with many it will be too late for them to repent. The words of warning, sent by the Lord to Nebuchadnezzar, are just as verily sent to the young men connected with this school. God would turn you from darkness to light, from the power of Satan to God; but you have not, <some of you,> opened your minds that you might understand the truth. Enough has been presented before you to convict and convert your souls if you had taken heed to the voice of God. The truth of God's

Word will never be presented to you more clearly and plainly than it is now. Will you not take heed to it?*12LtMs, Lt 51a, 1897, par. 14*

The ruler of Babylon had riches and honor, and in his haughty self-indulgence, he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, "Why doest thou this"? But as the mysterious hand traced the letters on the wall, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength, and humbled as a child. He realized that he was at the mercy of one greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. The history of his grandfather stood out as vividly before him as the writing on the wall. He gazed at the burning letters, which no mortal power could evade. But he had found a power too strong for him. He could not read the writing.*12LtMs, Lt 51a, 1897, par. 15*

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof." In vain the king offered honor and promotion. Heavenly wisdom cannot be bought or sold. "Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished." [*Daniel 5:7-9.*]*12LtMs, Lt 51a, 1897, par. 16*

There was in the palace a woman who was wiser than them all,—the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the awful darkness. "O king, live forever," she said; "let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in the kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; ... now let Daniel be

called, and he will show the interpretation.” [Verses 10-12.]12LtMs, Lt 51a, 1897, par. 17

“Then was Daniel brought in before the king.” Making an effort to brace himself up to show kingly authority and greatness, Belshazzar said, “Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. ... Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be third ruler in the kingdom.” [Verses 13, 14, 16.]12LtMs, Lt 51a, 1897, par. 18

Daniel was not awed by the king’s appearance, or confused and intimidated by his words. He answered, “Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. ... But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. ... And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” [Verses 17, 18, 20, 22, 23.]12LtMs, Lt 51a, 1897, par. 19

“This is the writing that was written, MENE, MENE, TEKEL UPHARSIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians.” [Verses 25-28.] Daniel did not swerve from his testimony. He held the king’s sin before him, showing him the lessons he might have learned, but did not. He had not heeded the events so significant to him. He had not

read the history of his grandfather correctly. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon, had not been taken to heart; and his course of action brought its sure consequences. *12LtMs, Lt 51a, 1897, par. 20*

This was the last feast of boasting held by the Chaldean king. He who bears long with the perversity of man passed the irrevocable sentence. Belshazzar had greatly dishonored Him who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. And as the king and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." [*Verse 30.*] *12LtMs, Lt 51a, 1897, par. 21*

Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place and in every hour of the day, there is a holy Watcher, whose eye takes in the whole situation, whether it is one of fidelity or of disloyalty and deception. He balances every account. *12LtMs, Lt 51a, 1897, par. 22*

We are never alone. We have a companion, whether we choose Him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. Nothing that is said or done or thought can escape His infinite eye. In the deepest darkness and solitude, He is there. To your every word and action you have a witness—the holy, sin-hating God. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. No one can deceive God; no one can escape from their accountability to Him. *12LtMs, Lt 51a, 1897, par. 23*

I send you the note of warning to take heed. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" [*Hebrews 2:1-3.*] God has appointed each one of us to do His work. He has given you faculties, means, light, and knowledge; and He holds you accountable for the way in which you use these powers. You are appointed to be "laborers together with God." [*1 Corinthians 3:9.*] This responsibility you may ignore, but your action in so doing will bring its sure result. *12LtMs, Lt 51a, 1897, par. 24*

If you will wear the yoke of Christ, and lift His burden, everything in your perverse characters will change. The attributes of the enemy that you have accepted, the impure thoughts, the selfish purposes, will be cleansed from your heart and your character, and the righteousness of Christ will supply the vacancy. In carrying the burdens and difficulties, you will realize that you have a helper in Christ and in wearing His yoke you will find rest and peace. *12LtMs, Lt 51a, 1897, par. 25*

Lt 52, 1897

Farnsworth, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

January 18, 1897

Portions of this letter are published in *CS 259-260; HP 300*.

Dear Brother and Sister Farnsworth:

We received your letter, and have read it to several. We were much interested in its contents. I can understand the route you have been over, for I have been over the same ground. I am sorry that Brother Harris has given up the Sabbath, and sorry that Brother Finch has lost his interest in the truth. Poor souls, I pity them. I fear that many more will do the same unless they make decided efforts to have root in themselves. *12LtMs, Lt 52, 1897, par. 1*

Brother Blackman wrote me, inviting me to do something for their church. Gladly would I do this, if the great necessity was not now drawing upon me in many ways. Here is the school, demanding every dollar that I can possibly spare. Then I have loaned £35 to the Health Home, that the house they have rented may be furnished. Brother Parcels has had to borrow £10 to make a payment on his place. Most of this W. C. White and I loaned him. I cannot see how I can send money to New Zealand now. *12LtMs, Lt 52, 1897, par. 2*

The next school building is about to be put up in Avondale. The plasterers have come to plaster the building which is nearly finished. We are thankful to see one building up, and ready for the finishing work. They are finishing the other building as fast as possible. The foundation is being prepared. *12LtMs, Lt 52, 1897, par. 3*

I rejoice with you in the prospect of clearing the church buildings from debt. How much might have been saved if extra efforts had been made every year to do this. There is no necessity for our meetinghouses to continue year after year in debt. If every member of the church will do his duty, practicing self-denial and self-sacrifice

for the Lord Jesus, whose purchased possession he is, that His church may be free from debt, he will do honor to God.*12LtMs, Lt 52, 1897, par. 4*

The Lord's great centers, His own instrumentalities, should be free from all debt. Every year many pounds are being swallowed up by the interest paid on debts. If this money was all appropriated to settle the principal, the debt would not be eating, eating, and ever eating. It is a poor, wretched policy to go into debt. If the money that is needed to build could be first accumulated, by strenuous efforts, and the church dedicated free from debt, how much better it would be. O, shall we not make it a rule when building a house for the Lord, to put forth earnest, persevering efforts, that it may be dedicated to Him free from debt?*12LtMs, Lt 52, 1897, par. 5*

The most difficult sermon to preach and the hardest to practice is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because shillings and pounds are invested in selfish purposes. We may never have opportunity to do great things; we may never be required to make sublime sacrifices. But the greatest victory we can gain is to follow Jesus. What saith the great Teacher? "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] Every day that Christ lived in our world was for Him a day of self-denial. If we would follow Him over the rugged path of self-denial, we must commence with the earliest years of our life to deny self, and this denial must be carried into the every day occurrences and actions of our life.*12LtMs, Lt 52, 1897, par. 6*

Why cannot we learn the methods and results of Christ's life-practice? It is the opposite of the world's practice. The world's policy is to acquire money and advantages in any way that they can be obtained. An accumulation of this world's treasure is the ambition of worldlings. The aim and object of the followers of our Lord Jesus Christ is to become Christlike by self-denial and self-sacrifice. They keep their eyes on the eternal riches which they can obtain by renouncing earthly treasure for heavenly treasure. Here are the conditions: "He that will be my disciple, let him forsake all, and follow me," keeping Christ in view, following where He leads the way. When we steadfastly obey the Word of God, we shall be doers

of the Word, eating the flesh and drinking the blood of the Son of God. *12LtMs, Lt 52, 1897, par. 7*

“It is more blessed to give than to receive.” [*Acts 20:35.*] Through self-denying effort many pounds, shillings, and pence will flow into the Lord’s treasury, that there may be meat in His house. Self-denial will bring into the treasury of God the means necessary to advance His work. Thus we may act in copartnership with Christ. Christ’s followers consider that in giving back to the Lord His own they are receiving a blessing, for they are accumulating heavenly treasure, which will be given to them when they shall hear the “Well done, good and faithful servant; ... enter thou into the joy of thy Lord.” [*Matthew 25:23.*] What is that joy? “Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” [*Hebrews 12:2.*] The joy of seeing souls redeemed, souls eternally saved, is the privilege of those who have overcome obstacles in order to put their feet in the footprints of Him who said, “Follow me.” [*Luke 9:23.*] *12LtMs, Lt 52, 1897, par. 8*

The Lord has shown me that debts need not be left on our meetinghouses in Australia or New Zealand. A debt in every case means a neglect of God’s special, sacred things, for selfish, common things are made first and all-absorbing. Things which should have been made second in Napier have been made first. That which had to do with the worship of God has been made inferior. The common received much more time and consideration than the sacred and eternal. This dishonors God. The heavenly universe beholds the dishonor practiced before God. The very highest honor is to be shown to God’s tabernacle. Every other consideration should be second to this. Our ideas must be elevated, ennobled, and sanctified. *12LtMs, Lt 52, 1897, par. 9*

Worldliness and covetousness have been indulged by parents for their children and for relatives and friends. Money has been appropriated when and where it could not honor God, where it has done positive harm. Gifts have been liberally bestowed on children and relatives and friends, while the gifts that have been made to that which the Lord honors, have been stinted and limited in value and in recurrence. Are we in Australia and New Zealand ready to

watch, and to bend our energies individually to wipe off the debts which stand to dishonor God?¹²*LtMs, Lt 52, 1897, par. 10*

The test question for every Christian to ask himself is, Have I, in my innermost soul, a love for Jesus? Do I love His tabernacle? Will not the Lord be honored by my making every sacred institution my first consideration, thus showing my interest in the Lord's great centers? Have I not fostered worldliness and vanity in my gifts and offerings, while the Lord's tabernacle has been regarded as an inferior thing? Have I, in my inmost heart, a love for sacred things? Will I do to the utmost of my God-given ability to wipe out this debt, that the money which it now swallows up may be devoted to the many and various necessities of the work which need to be done? Is my love for God and my Redeemer strong enough to lead me to deny self? When temptations come to indulge in pleasure and selfish enjoyment, shall I not say, No, I will not spend one shilling or even sixpence for my own gratification while the house of God is under mortgage, or bearing the pressure of debt?¹²*LtMs, Lt 52, 1897, par. 11*

Should not Christ have our first and highest consideration? Should He not demand this token of our respect and loyalty? These very things underlie our heart-life, in the home circle, and in the church life. If the heart, the soul, the strength, the life, is surrendered wholly to God, if the affection is given wholly to Him, you will make God supreme in all your service. The result will be that you will have a sense of what it means to be a partner with Jesus Christ in the sacred firm. The building erected for the worship of God will not be left crippled with debt. It will appear almost like a denial of your faith to allow such a thing. If we love Jesus, we will love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. And if Christ abides in the heart, He sanctifies all temporal labor.¹²*LtMs, Lt 52, 1897, par. 12*

Our Redeemer claims far more than we give Him. Self interposes its desire to be first; but the Lord claims the whole heart, the entire heart. He will not come in as second. The house where God meets is dear and sacred to every loyal child of God. Your Father's house is to be your first consideration. Make any personal sacrifice if only you may have a house free from debt, where God can meet to bless His people. Never withhold means from the Lord's center; but

never do anything with reference to this sacred place unless you can do it cheerfully. At the beginning of every year an offering should be brought to the Lord, to be dedicated to church debts. *12LtMs, Lt 52, 1897, par. 13*

Man would like to reach a character more perfect, a faith more firm, and an experience more clear and decided, because the Word of God requires this. As you read the Word of God, you see that it sets before all who are believers in the Lord Jesus Christ a high and holy standard. All who are elect and chosen of God believe in Christ, and act their belief. There is seen in them a completeness and consistency of character which is in marked contrast to the worldling. Their earnest endeavor for righteousness is manifest by their prayerful petitions for the grace of Christ, oft when no one but God can see and understand the yearning of the soul. To all such the Holy Spirit comes as a comforter, a teacher. *12LtMs, Lt 52, 1897, par. 14*

The Lord is well pleased when we make our very highest demands upon Him, that we may glorify Him by being fruitful. We may press onward. The members of the church of Christ may be strong. When they are one with Christ, and a mutual, helpful support to each other, then it is that the heavenly Watcher here on earth bears the tidings to heaven, and it is written in the books, "Ye are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] "Ye are my witnesses," saith the Lord. [*Isaiah 43:10.*] *12LtMs, Lt 52, 1897, par. 15*

When we are in harmony with God, the thought of His honor and glory comes before everything else. No person is to be preferred before God in our gifts and offerings. Let the church place themselves in that position where they will make God's house their first consideration, where they will honor the Lord by preparing Him a place free from debt, where He can meet and bless His people. If every month you endeavor to bring your offering to the Lord with a true, sincere heart, you will receive the blessing of the Lord. The Lord sees; He reads your desires, and your earnest love for Him, and He will open ways where by you may obtain something for so wise and good an object! Let each individual member of the church feel that he has something invested in the church. He will then feel

like saying, “O Lord of Hosts, blessed is the man whose strength is in thee.” [*Psalm 84:3, 5.*]¹²*LtMs, Lt 52, 1897, par. 16*

Lt 53, 1897

Farnsworth, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 19, 1897

Previously unpublished.

Dear Brother and Sister Farnsworth:

I have had very much writing to do, and have not written to you as I would have been glad to do. I have commenced writing as early as eleven and twelve o'clock, and one and two o'clock in the morning, and I sleep none through the day. There is constant work in this line to be done. *12LtMs, Lt 53, 1897, par. 1*

I will send you some matters written in regard to the case of Brother Hickox. I have not written them one line, or they me; but I have been given light in regard to his present situation. Brother Farnsworth, I am compelled to say that if this is the right way for our ministers to treat their brethren ministers, then I am not acquainted with right and Scriptural methods. I know that this is not according to the Scriptures. Those who know the truth as it is in Jesus, and who bring that truth into their practical life, would not do as you have done. The love of truth brought into the inner sanctuary of the soul, the bright rays of the Sun of Righteousness shining into the heart, melt the frozen heart. *12LtMs, Lt 53, 1897, par. 2*

There is a divine side of truth in the aspect which the human agent assumes toward his brethren. There is an objective and external side to us, and there is a subjective side, which is possessing that faith that works by love, and purifies the soul. Our inward thoughts and feelings testify to the tenor and character of our faith. The soul's appropriation of faith is the Lord's provision, made for our individual souls. Faith in Jesus Christ is saving grace, whereby we receive and rest alone in Christ for salvation, believing in Him, and looking unto and depending on Jesus Christ day by day, hour by hour, grasping His saving grace. *12LtMs, Lt 53, 1897, par. 3*

When the soul rests solely in the Lord Jesus Christ for its individual salvation, it entirely surrenders to Him, in full reliance upon "It is written." The whole man is the purchase of the only begotten Son of God. The heart, the mind, the affections, the strength, the will, all connect, depending on Jesus Christ as One able to save to the uttermost all who come unto Him. This act joins the soul to God. Saving faith centers in Christ alone, in His blood and sacrifice, and in the promises of God. All who believe in Christ as their personal Saviour, believe in him as their Sin-bearer, Teacher, Counsellor, Sanctification, and Righteousness, and their eternal reward. He is their supreme Ruler. You must trust in Him, and Him alone and place yourself, individually, in His keeping. *12LtMs, Lt 53, 1897, par. 4*

Now, this is the right of every being that has breath and life. This is just as much the privilege of Brother Hickox as it is the privilege of Brother Farnsworth or Brother Crothers or Brother Daniells. "All ye are brethren." [*Matthew 23:8.*] Brother Hickox is under service to Jesus Christ, not to man, or any counsel of men. This man-rule has done a great amount of mischief in separating the soul from God, and in educating a trust and dependence upon human agents that the Lord condemns. What evidence have our brethren that Brother Hickox was not chosen of God to do His work? What right have you to leave him out of your confidence, and refuse to sustain him, as though the Lord has given you the right to do this? Brother Hickox should have had a place to work from the first period that he was ready to work. He has done nothing that should have kept him handicapped, so that he could not work. You know not but that he has done the very best thing that could be done under the circumstances. God does not look upon many things [as] man does. *12LtMs, Lt 53, 1897, par. 5*

I speak the things that I do know. This kind of a remedy will not heal the soul's bruises, and the Lord has not prescribed it. From the light that the Lord has given me, it is high time for us to awake out of sleep, and read and re-read the Scripture defining the fruit of true Christianity. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "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.” “Bear ye one another’s burdens, and so fulfill the law of Christ.” [*Galatians 5:22, 23; 6:1, 2.*]*12LtMs, Lt 53, 1897, par. 6*

I have been writing to Battle Creek in regard to man lifting himself up against his fellow laborer if that laborer does not follow his ideas and plans. But I have reason to say that the Lord has permitted these things to transpire to reveal the wrong principle of action. In this action, Brother Hickox has been more sinned against than sinning. If his brethren continue this kind of management, they cannot bind the hearts of God’s workers to their hearts, because no one could move as the brethren of Brother Hickox have moved unless their souls were lifted up in them. This is exactly the spirit which the Pharisees manifested in Christ’s day, and which brought God’s displeasure upon them.*12LtMs, Lt 53, 1897, par. 7*

“All ye are brethren.” [*Matthew 23:8.*] Men chosen of God are to be left far more to His management, and less, far less, to the supposed wisdom of human instrumentalities. How men dare take men away from a work, or forbid them doing service to God and refuse to link up with them, for the reasons that exist in this case, I cannot explain only on the ground that they do not understand that they are not to assume the place of God. O, for more love, and less self. May the Lord help us to seek Him with a whole heart, that we may find Him.*12LtMs, Lt 53, 1897, par. 8*

O, I am so thankful that it is not the prerogative of finite, erring man to work the Holy Spirit. Every one must be worked by the Holy Spirit, or else he had better call a halt, and seek the Lord with all humility of mind, and with the persevering purpose, “I will not let thee go except thou bless me.” [*Genesis 32:26.*] We are to believe in Jesus, not in self. We are not to exalt self one jot or tittle, but to walk humbly with God. Then He can work with us. Our lofty, self-sufficient ideas only bring dearth to the soul.*12LtMs, Lt 53, 1897, par. 9*

Your look of faith, my Brother Farnsworth, must not be a looking now and then, but a lifelong looking to Jesus Christ. Every day give Jesus a proof of your faith, a proof of your love, by loving those for whom Christ has given His life. In a deep sense, bring your soul into

close relation to Jesus Christ. Our Brother Hickox and his wife can be helpers with you all, laborers together with God. Christ died, not to save righteous men, but sinners. *12LtMs, Lt 53, 1897, par. 10*

Brethren Farnsworth and Crothers, may the Lord draw nigh to you by His Holy Spirit. Never interpose between your fellow man and his God. The principle that man must control his fellow men has been gradually coming in, until it is regarded as a vital principle. I hope you will allow your hearts to be softened and subdued by the Spirit of God. Let icebound souls melt under the Holy Spirit's working. *12LtMs, Lt 53, 1897, par. 11*

We read of Christ, "When he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." [*Matthew 9:36-38.*] Consider Christ's strange compassion—shall we call it? No; it was His natural tenderness of heart. He understood the value of men. He was working to bring the gospel of salvation to sinful man, that through faith in Christ he might forsake his sins, believe in Him, and be saved. *12LtMs, Lt 53, 1897, par. 12*

Did you not see that your fellow laborer was in need of tender, pitying love? Did you not see him discouraged? Should you not have acted the part of the good Samaritan, "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.*] Are you confident that the Lord directed you to give your brother a severe letting alone? Did you think Jesus would have done this kind of work? His heart of love is grieved, because compassion did not lead you to understand the situation. *12LtMs, Lt 53, 1897, par. 13*

Compassion was not a strange element for Christ to exercise, for it has its eternal abode in His heart, and was revealed in His life-practice. This compassion and measureless love He wants you to have, my brethren, and if you cherish this heavenly attribute, you will certainly express the same. One sight of the need of humanity

aroused and filled Christ's soul. The sight of bodily weakness, of hunger and thirst, of exhaustion, and weakness that made men fall on the hill side, kindled his compassion. Your brother needed this compassion; but the words spoken by men have influenced your actions more than the words spoken by Christ, who tells you by precept and example just what you should do under all circumstances. *12LtMs, Lt 53, 1897, par. 14*

Do not let your heart's compassion freeze. Let the light of love streaming from the Sun of Righteousness melt the austere, severe, unsympathizing nature, which has been cultivated altogether too much. Such cases must be understood, and treated tenderly and courteously. I speak plainly, because notwithstanding all the light given, the same spirit is acted over and over and over again. I must close. I love you all. May the light of heaven shine into your hearts and minds, is my prayer. *12LtMs, Lt 53, 1897, par. 15*

Lt 54, 1897

Farnsworth, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 15, 1897

Previously unpublished.

Dear Brother and Sister Farnsworth:

The mail goes this morning from Cooranbong to reach the boat. My health is improving. I cling to my Saviour by living faith. This is my strength. In Him will I trust. *12LtMs, Lt 54, 1897, par. 1*

The lot in Stanmore is not yet secured. Brother Starr thinks he has found cheaper land in Newtown, and better situated. Brother Haskell writes that the interest in Stanmore does not diminish. Every effort that can be made with their present force of workers is being made. They gave up Saturday night meetings in order to give that evening to visiting, but there has been so strong a plea from outside parties that they have taken them up again. There is no end to the visiting from house to house. Calls come in for help in this direction. *12LtMs, Lt 54, 1897, par. 2*

Brother Sharp, who has embraced the truth, thought that he could keep his situation, where he had been a most acceptable worker for fourteen years. He had not received one word of faultfinding for any mistakes or mismoves. But he was discharged. His wife had not advanced as he had done in the understanding of the truth, and she saw at once all the difficulties before them, debt and want for the necessaries of life. She went into a fit, and her life was in peril for a time. But she has recovered. *12LtMs, Lt 54, 1897, par. 3*

Brother Haskell writes that a man in Sydney sent for him to come and see him. He had heard that Brother Sharp had lost his situation for conscientiously abstaining from work on the Sabbath, and he told Brother Haskell he wanted just such a man; for his business would be safe in his hands. His book keeper went on a vacation, and he did his own book keeping. He found that the book keeper

had run short fifteen pounds per month and he said that if he could get an honest man, he could have the Sabbath without any questioning. So Brother Sharp has found a situation. His wife said that all day the words had been in her mind, "O ye of little faith." The man who turned Brother Sharp out of his situation told someone interested in the truth that he felt keenly sorry to lose Sharp, for he was a faithful worker. He had found no one yet to take his place. But he said he did not want one who would be poking the Sabbath down their throats. *12LtMs, Lt 54, 1897, par. 4*

We feel very thankful that Brother Sharp has found work, for several who are on the point of deciding are making this a test case. The Lord knew all about this, and has opened the way for His servant. *12LtMs, Lt 54, 1897, par. 5*

The workers in the mission find all they can possibly do. It rained one week, and this hindered the sale of tracts and papers. Yet aside from the minister's salary, every expense has been met without help from the conference. This includes house rent and wages for the workers. Quite a number are giving Bible readings. Sister Lucas is now in the mission, learning to act a part with the rest. Brother Haskell and Brother Starr state that the interest is wonderful. They discover more and more of it as they carry forward the work. This looks like the work of the Holy Spirit of God. *12LtMs, Lt 54, 1897, par. 6*

We need wisdom from God to understand what to do and how to manage. The week's rain was a great hindrance to the work. We must have a meetinghouse at once. £150 has already come in toward this building, and as yet no effort has been made [to] induce the people to give. One man and his wife, as soon as they decided to obey the truth, pledged £5 each. They have since raised it of their own accord to £10 each. Brother Haskell and myself headed the subscription paper with £25 each. Brother Starr gave £10, Brother Baker £10, and a sister has come in with £25. *12LtMs, Lt 54, 1897, par. 7*

The Lord has these matters in hand, and in ten weeks we are counting on having a meetinghouse free from debt, where we can worship God according to the light of His Word. The chapel shall go

up as soon as possible, for this will give confidence to those souls who are convicted of the truth. The ministers are on the track of these, with their idle tales, handling the Word of God deceitfully. We are calling upon the Lord in faith for no less than one hundred sheaves to present to God as the trophies of His grace.*12LtMs, Lt 54, 1897, par. 8*

The Spirit of God accompanies the truth to the heart of those who are seeking for truth as for hidden treasure. These souls are susceptible of appreciating the truth. This work resembles the movement of 1844, when the everlasting gospel was preached. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. And worship him that made heaven, and earth, and the sea, and the fountains of waters." [*Revelation 14:6, 7.*]*12LtMs, Lt 54, 1897, par. 9*

The message we have to bear comprehends the two which have gone before. The truth, precious, saving truth, is to go forth as a lamp that burneth. The Holy Spirit accompanies the truth to hearts that have heard and not rejected and opposed it. There is an effectual renewing in the spirit of their minds, working that good work which causes them to rejoice in obedience to the truth.*12LtMs, Lt 54, 1897, par. 10*

I speak in the tent next Sabbath and Sunday afternoon. This gives the ministers a little rest. I shall continue to do this as long as it seems necessary. The Lord is helping me in my old age. I thank and praise His holy name. After I was refreshed on Sunday in Stanmore, I felt the solemnity and greatness of the work in a way that I cannot express. It seemed that I was beholding the glory of the Lord, and being changed into the same image. I must be changed from glory to glory, or I shall never be satisfied.*12LtMs, Lt 54, 1897, par. 11*

We need sanctification unto good works and a much more perfect faith than we have. Then our hearts will be filled with gratitude to God. His distinguishing love will keep us in contrition and deepest

humiliation before Him. “Not unto us, but unto thy name be the praise.” [*Psalm 115:1.*] God help us every hour to know His will. May He give us tact and wisdom and power by His Holy Spirit, is my prayer.¹²*LtMs, Lt 54, 1897, par. 12*

Give my love to our dear friends, especially Sister Tuxford, and Brother and Sister Caro, whom I love in the Lord.¹²*LtMs, Lt 54, 1897, par. 13*

Lt 55, 1897

Brethren and Sisters Assembling in General Conference

“Sunnyside,” Cooranbong, New South Wales, Australia

January 10, 1897

Portions of this letter are published in *6MR 381-382*.

To my brethren and sisters who shall assemble in General Conference:

I am unable to sleep past two o'clock a.m. The words spoken by Christ to His disciples are forcibly impressed on my mind. “My meat is to do the will of him that sent me,” He said, “and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 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 4:34-36.*]*12LtMs, Lt 55, 1897, par. 1*

Christ had just announced Himself to the Samaritan woman as the Messiah. As this woman had talked with Him, she was impressed with His words, and began to have some conviction of His character. The question arose in her mind, “Might not this be the long looked for Messiah?” She said to Him, “I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. ... And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?” [*Verses 25, 27.*]*12LtMs, Lt 55, 1897, par. 2*

As the woman heard Christ's words, faith sprang up in her heart. In her ignorance and sin she recognized the power of the words addressed to her, and she received the wonderful announcement from the lips of the divine Teacher.*12LtMs, Lt 55, 1897, par. 3*

This woman was in an appreciative state of mind. She was ready to receive the noblest revelation, for she was interested in the

Scriptures, and as she studied the Old Testament promise, “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken,” the Spirit of the Lord was preparing her mind to receive more light. [*Deuteronomy 18:15.*] She longed to understand this prophecy; she was hungering and thirsting to know what is truth. Light was flashing into the chambers of her mind, and the water of life, the spiritual life, which Christ gives to every thirsty soul, had already begun to spring up in her heart. The Spirit of the Lord was working with her. *12LtMs, Lt 55, 1897, par. 4*

The plain statement made by Christ to this woman could not have been made to the self-righteous Jews. Christ was far more reserved when He spoke to them. *12LtMs, Lt 55, 1897, par. 5*

The woman was filled with joy as she listened to Christ’s words. The wonderful revelation was almost overpowering. Leaving her waterpot, she returned to the city, to carry the message to others. Jesus knew why she had gone. Leaving her waterpot spoke unmistakably as to the effect of His words. It was the earnest desire of her soul to obtain the living water; and she forgot her errand to the well. With a heart overflowing with gladness, she hastened on her way, to impart to others the precious light she had received. *12LtMs, Lt 55, 1897, par. 6*

“Come, see a man which told me all things that ever I did she said, is not this the Christ? Then they went out of the city and came unto him. ... And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed on him because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” [*John 4:29, 30, 39-42.*]*12LtMs, Lt 55, 1897, par. 7*

How quickly was the harvest received from the words spoken to this woman. Here indeed good seed was sown, and the conversion of the Samaritans was the harvest. The woman carried the light at

once to her countrymen. They came and heard Jesus, and believed on Him. They then invited Him to their city, and many more believed on Him. *12LtMs, Lt 55, 1897, par. 8*

Just such a work as this the Lord will do in these last days. Dr. Kellogg, with earnest, untiring energy, has testified by his works, that he believes the Word of God, and that he is not content to be merely a theoretical believer. He has put his belief into works. He has faith and works combined. His work in the medical missionary line has had the appearance of being disproportionately large; but he has seen the feeble efforts made by the churches, whose practice has not been proportionate to the light which has been shining across their pathway in strong, steady rays, and he has undertaken to educate his students to do service for the Lord. In this he has only tried to walk in the light. *12LtMs, Lt 55, 1897, par. 9*

By carelessly neglecting the light, by failing to walk in the light, as the Lord has bidden them, our people in Battle Creek have not set a right example. This has been an incentive for Dr. Kellogg to undertake the work they were unwilling to do. He has been doing the very work the Lord has specified should be done. The Lord will give His Spirit and favor to those who will work. *12LtMs, Lt 55, 1897, par. 10*

Please read *Isaiah 58*; also *Deuteronomy 4*; *6:1-9*; *15:1-15*. *12LtMs, Lt 55, 1897, par. 11*

The incident at the well represents the manner in which Christ will work. He was not received by the learned Jews, and He did not tell them as distinctly who He was as He did the humble woman. Thus He shows us how we may reap and sow for Him. The religion that comes from God is the only religion that will lead to God. Every one who hears and believes, and who has a practical faith in Christ, is represented by the Samaritan woman. In them the living water springs up to refresh others. Every true Christian is a fountain of life. He who drinks of the water of life becomes a missionary; the receiver becomes a giver. *12LtMs, Lt 55, 1897, par. 12*

“I live;” said the great apostle, “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.*] All

will reveal, by their works, the exact measure of their faith in the gospel of Christ. Heartiness and zeal for Christ's sake, a readiness to do His will, will testify to the sincerity of our faith. Work for the unfortunate, those lost in the wilderness of sin, is to be carried on during our entire service for Christ; His love and His compassion will appear in our lives. *12LtMs, Lt 55, 1897, par. 13*

The invitations of the gospel are not to be narrowed down and presented only to a select few who, we suppose, will do us honor if they accept the truth. The message is to be given to all. "Ho, everyone that thirsteth," is the cry, "come ye the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." [*Isaiah 55:1.*] "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." [*Revelation 22:17.*] *12LtMs, Lt 55, 1897, par. 14*

We need to broaden our labors, and to encourage our workers to do the work that Christ did when presenting the grand truths of the gospel to one who was waiting for light. The end is near. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." [*John 4:35.*] *12LtMs, Lt 55, 1897, par. 15*

The Holy Spirit will work with the human instrumentalities who recognize and co-operate with Him, and who present Christ as the Lamb of God, which taketh away the sin of the world. Did not Christ feel a travail of soul for the redemption of the world? The Holy Spirit will co-operate with those who long, as He did, for the salvation of those who are ready to perish. But church members are not branches of the living Vine if they feel no burden, no travail of soul, for those who are perishing in their sins. Did not Christ devote all His capabilities and powers to this work, partaking Himself of humanity, that He might reach the human race? All this God expects of every one that believes in Christ. Those who are stewards of His grace and knowledge are to live the truth and, under its influence, seek to win others to Christ. In many cases the seed sowing will be immediately followed by the ingathering, as in the case of the Samaritan woman. Souls will be converted, and led to see the truth as it is in Jesus. *12LtMs, Lt 55, 1897, par. 16*

God's servants are the channels by which light is conveyed to the world. Did not Christ appoint every believing soul, not to be a sermonizer, but to minister to others, conveying the truth to them by precept and example? When this is done, the Holy Spirit empties itself of the holy oil, which is received by the golden tubes, and conveyed to the world, till all are tested and proved.*12LtMs, Lt 55, 1897, par. 17*

The work of the church is to use all the ability at its command, and multiply the channels through which the Holy Spirit can work. But no one is prepared to do justice to His work, as a steward of the grace of Christ, unless he is ready to minister, not to those who know the truth, but to those who are perishing in their sins. Any one who seeks, by word or action, to bind about the work of saving perishing souls is working against God. Let all remember that the field is the world. All self-serving must die if we hope to serve God.*12LtMs, Lt 55, 1897, par. 18*

I recognize that the work Dr. Kellogg has set his heart to do is the work of God. Through the medical missionary work many souls have been enlightened and helped and convicted. All, and more than all, that has been expended in this work has been returned by the results. This is most taxing labor, but it pays. If professed Christians had engaged in this work when their names were first placed upon the church books, there would not now be such widespread unbelief, such depths of iniquity, such unparalleled wickedness, as is seen in the world at the present time. In the invitation to the gospel supper, the Lord Jesus has specified that this work should be done.*12LtMs, Lt 55, 1897, par. 19*

“He that reapeth receiveth wages,” said Christ, “and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.” [Verses 36-38.] Christ pointed out the high and sacred service owed to God by those that received the truth. They are to be His living agencies. He requires their individual service. And whether we sow or reap, we are working for God. The reaper and the sower both receive wages. One scatters the seed; the other gathers in the

harvest. One puts the seed in the soil; the other gathers the fruit. *12LtMs, Lt 55, 1897, par. 20*

In the work of ministering, we sow the seed of truth. We know not which will prosper, this or that. Our work is to “sow beside all waters.” [*Isaiah 32:20.*] An earnest word, spoken for God, will be as seed sown in good ground. But spiritless, uninterested professors will sow seeds of selfishness, and that which they sow, they will surely reap, for there is a chain of influence which connects man and his works with other human beings. These unconsecrated workers will have a harvest that they will not care to reap. *12LtMs, Lt 55, 1897, par. 21*

In the physical world, the seed rewards the sower. First the blade appears, then the ear, then the corn in the ear, and then the harvest. There is an unseen agency at work from the time the seed is sown till the harvest is gathered. The dew, the blessed showers of heaven, which refresh, enrich, and nourish the tiny seed, the sunbeams, which bring life and warmth and gladness, those are all links in the chain of God’s providence. The seed requires the richness of the soil, the air, the dew, the rain. The chain is forged by an unseen agency, even an omnipotent power, which works silently but effectually, linking together the agencies which produce the harvest. *12LtMs, Lt 55, 1897, par. 22*

Seed-sowing is a work which is done by the sower in faith. As it were, he casts away the seed, that there may be an ingathering, and he is rewarded by the harvest. Watch the worker preparing the soil for the seed. The slothful, careless worker only half prepares the soil, and the harvest always bears witness to the character of his work. He was not earnest and diligent in preparing the soil, and he finds nothing but disappointment in the harvest. He did not cultivate the ground thoroughly, and the result is that the crop is a failure, the seed is lost, the worthless harvest bears witness against him. The fruit gathered is not enough to repay him for his labor. *12LtMs, Lt 55, 1897, par. 23*

So it is in spiritual things. From this we are to learn that the character of the worker is not always measured by the apparent result of his work, but by the faithful, honest work done. Our Saviour

would have all study nature's laws, for they are a representation of the laws of grace. In all her works, nature is a teacher of spiritual things. As the ground is prepared for the seed, so the heart must be prepared for the seeds of truth. The weeds of sin and selfishness must be rooted out, for they will produce a harvest that the sower will not be desirous to gather. The good seed that is sown must be cultivated and kept free from weeds. The soil of the heart must not be allowed to become hard. It must be warmed by the bright rays of the Sun of Righteousness. The light must not be quenched.¹²*LtMs, Lt 55, 1897, par. 24*

He who gave the parable of the tiny mustard seed is the Sovereign of heaven, and the same laws that govern earthly seed-sowing and reaping govern the sowing of the seeds of truth. The gospel is called a mystery, hidden for ages. Human wisdom gains nothing by trying to sound its depths. Paul declares, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." [*1 Corinthians 1:21; 2:9, 10.*] In the gospel seed-sowing, the Word of God is to be communicated as truth; it is to be interwoven with the whole practical life.¹²*LtMs, Lt 55, 1897, par. 25*

Christ compares a man who hears and is a doer of His Word to a man who built his house upon a rock. Though the floods descended, and the winds blew, the house stood firm. There is a religion of word only. There are those who make a pretense to cultivate the soil and sow seed, but are not thorough; these will never gain salvation. It is only those who hear and do Christ's Word who will obtain eternal life.¹²*LtMs, Lt 55, 1897, par. 26*

The attributes clearly defined by Christ in the sermon on the mount, if cherished, bring to the worker peace and joy. But if we do not cherish the Spirit of Christ, we are none of His. If we have not the mind of Christ, we cannot do His will.¹²*LtMs, Lt 55, 1897, par. 27*

Chaff is found among the wheat, and among professing Christians

there are slothful servants, who do not improve their talents. But all who believe in Christ will be faithful and true to principle. There is a great work to be done, and to everyone God has given a work to do. We are living in the last days of this earth's history, and the question is asked, "When the Son of man cometh, will he find faith on the earth?" [*Luke 18:8.*] He is coming again in the clouds of heaven, to be admired in all them that believe; and those who would meet Him with joy must not allow the world to interpose between them and their Maker. The world is to occupy a second place in our life-history. *12LtMs, Lt 55, 1897, par. 28*

The kingdom of God is to be our first interest. Heart, mind, soul, and strength are to be given to the Lord. All who are truly united with Christ will be faithful stewards; they will work earnestly for Him. Those who do not give the Lord their entire service may think that they can sit at the great supper without the pure linen garment, woven in the loom of heaven, but they will find that in heaven there is no place for humanity that is not combined with divinity. *12LtMs, Lt 55, 1897, par. 29*

The pure in heart shall see God. His presence can be revealed; comprehended it cannot be. This knowledge is too wonderful for us. There are feelings that cannot be communicated. Some things one cannot say. Words are tame, and our thoughts come far short of taking all in, for there is an infinity beyond our thoughts. *12LtMs, Lt 55, 1897, par. 30*

If we are to be co-laborers with God, we must hold direct communion with Him; we must ask His guidance in everything we undertake. We cannot commit to another the explanation, or ask them to direct us. But how few know what it is to hold intercourse with God. How readily some place the responsibility of their duty on others, and ask them to tell them what to do. We say to all such, you must know your duty from God. Many have depended on their fellow men until they have no individual experience. They are towed along as a barge by a steamer. *12LtMs, Lt 55, 1897, par. 31*

All must see and understand their duty for themselves after seeking wisdom from God. He is the only One to whom you may commit your soul for safe keeping. If you come to Him in faith, He will speak

His mysteries to you personally. You may sit together in heavenly places with Christ. We may individually understand God's will; we may know for ourselves what He would have us do, for He will direct us if we will consent to be consecrated and humble in heart before Him. Our hearts will oft burn within us as One draws nigh to commune with us as He did with Enoch. "Who is this that darkeneth counsel by words without knowledge?" [*Job 38:2.*] We need Him who is the true Light that lighteth every man that cometh into the world. *12LtMs, Lt 55, 1897, par. 32*

A work that has been strangely neglected must be done. We must bear witness of the light. Who can do this, under the teaching of the Holy Spirit, in language pure, refined, simple, and clear as the running stream? Much cloud and darkness crowds upon us. Yield yourself, your individual self, to God, that you may be purified, cleansed, and sanctified, and you will be enabled to flash light amid the darkness of a sin-loving world. Study the Word which is a lamp to our feet and a light to our path. When you desire wisdom, go to the Light of the world. Do not turn to any living soul; men are but erring mortals; in their human wisdom, they may encourage where they should discourage, and discourage where they should encourage. *12LtMs, Lt 55, 1897, par. 33*

Every lightbearer in the world is in God's service, and all are to kindle their censers with the sacred fire of God's own kindling. Then His Word will be given to those whom you would save, not through a dull routine, but in such a way that they will be impressed. Those who never come in vital touch with God, cannot be channels for the truth, for they do not honor God. They have not an experimental knowledge of the truth. A wise man's eyes are in his head. They are not directed to the ends of the earth, seeking for some one to see spiritually for them. The eyes of a fool are in the ends of the earth. *12LtMs, Lt 55, 1897, par. 34*

It is the privilege of all to receive the heavenly anointing, that they may see the attraction of heavenly things over the things of earth. God calls upon His servants to behold the Lamb of God, which taketh away the sins of the world. He would not have those in His service pry into everything, whether it concerns their spiritual advantage or not. He wants all to turn away from loathsome, dead

matter. Have you found peace and joy in believing? We shall certainly know it if you have, for then your first and most earnest work will be to impart happiness to others. Just as surely as the sun shines in the vault of heaven, so surely you will be a light in the world. But if you have no connection with God, there is no Sun in your heaven to shine forth in beams of righteousness to the world. *12LtMs, Lt 55, 1897, par. 35*

Thank the Lord, if there are those that cannot lead, they can follow. There is work for all to do. We can but breathe the most earnest prayer that men may be trained to have clear perception, and that they may cultivate their God-given talents, so that they may not be deficient in organizing power. O if all who profess to be in the service of God would feel their individual responsibility, and not expect others to be their prop, but stand in their God-given independence, inquiring of God and doing His will, how much more would be accomplished! "Him that cometh to me, I will in no wise cast out," Christ declares. [*John 6:37.*] By yielding yourself to God, you gain a oneness with Him. But until we have given ourselves to God, until we are willing to be used by the Holy Spirit, and to do as God thinks best, we shall continue to work neither wisely nor usefully, and we shall know neither joy nor peace. *12LtMs, Lt 55, 1897, par. 36*

The apostle Paul knew that example goes much further than theory or commands. He felt the burden of soul for the poor saints at Jerusalem, and he was constrained to ask the Corinthians to contribute something for them. He presented to them the example of the church at Macedonia. "Moreover, brethren," he writes, "we do you to wit of the grace of God bestowed on the church 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. Insomuch that we desired Titus that as he had begun, so he would also finish in you the same grace also." [*2 Corinthians 8:1-6.*] *12LtMs, Lt 55, 1897, par. 37*

All we have or have ever possessed is the Lord's entrusted capital. He has given it to us to test us, to see whether we will serve Him in this life. If we prove that we have the attributes of God, if we do right because it is right, we shall receive a crown of glory. *12LtMs, Lt 55, 1897, par. 38*

The Lord could carry forward His work without the co-operation of the human family. He is not dependent upon any one for their money, or for their time or labor. But He accepts these as tokens of our loyalty to Him. By our faithfulness in these things, we decide our eternal destiny. If we do not co-operate with the Lord by doing His service, by giving ourselves to Him, we will not be judged fit subjects for His pure, heavenly kingdom. *12LtMs, Lt 55, 1897, par. 39*

Our soul, mind, and strength is lent us by God, and He desires us to reach to the highest standard of efficiency. It is our hearts only that God asks for. "My son, give me thine heart," He says. [*Proverbs 23:26.*] When this becomes a consecrated temple for the indwelling of the Holy Spirit, nothing will be withheld from God. Then God promises, "A new heart also will I give thee." [*Ezekiel 36:26.*] With this will come a sense of responsibility, a desire to keep the way of the Lord, and to do justice and judgment. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] *12LtMs, Lt 55, 1897, par. 40*

We are God's by creation and by redemption. No one can live a Christian life and serve himself. We have no assurance of happiness if we do not hold ourselves as God's consecrated property, ready to do His service with heart, mind, property, and strength. All we have is the Lord's. All we ever hope to gain by our ability is His, and should be employed in His service. All we possess is lent to us; we are to use it to do the highest service for God. On this earth we are fitting ourselves for the mansions that Christ has gone to prepare for those that love Him, and when He comes the second time, He will take them to be with Him forever. "Occupy till I come," He says. [*Luke 19:13.*] At His coming all must render an account as to the use they have made of their entrusted means and capabilities. *12LtMs, Lt 55, 1897, par. 41*

The words of One who took our nature, and became our substitute, are “Io, I come, to do thy will, O God.” [*Hebrews 10:9.*] This must be the sentiment of our heart and our continual practice if we walk in the footsteps of our Redeemer. *12LtMs, Lt 55, 1897, par. 42*

If we would honor God in heaven, we must honor Him on this earth, where we are being tested and tried. But until we consecrate ourselves, soul, body, and spirit, to the Lord, we cannot do good work either for God or man. The shadow of Satan will be mingled with all we do and say. We will pick and choose our work; our lives will reveal envy, jealousy, and selfishness. We shall seek to be first, and if we are buffeted and tried, we think that we are having a very hard time. But these trials are designed to show us that all we do tastes so strongly of the dish that it is not acceptable. When self and selfishness are expelled from the soul, and the human agent longs to be a co-laborer together with God, everything is seen in a new light. *12LtMs, Lt 55, 1897, par. 43*

Christ died to save the world, and the least men and women can do with their talents and capabilities is to strive earnestly and humbly to imitate the Pattern set before them. The least that Christ expects, and the least that He requires of all who receive Him, is that they bear His yoke and lift His burdens, learning His meekness and lowliness. *12LtMs, Lt 55, 1897, par. 44*

Cast aside every burden that forbids you to follow Christ or that hinders you in this work. Christ came to save the world, and our work is to lift Him up by representing His character. Our life-interest, our first business and calling, should be to work the works of God in harmony with Christ by ministering to our fellow men. Benevolence with all its fragrance, should form, not a part of our character but the whole. Christ has appointed those who receive Him to be channels of light, through which He can shine to the world. They are to be representatives of what grace can do through human agents that are under the influence of the Holy Spirit. *12LtMs, Lt 55, 1897, par. 45*

What was the influence of the work of the Holy Spirit through the apostles of Jesus Christ? The church formed after Christ has ascended and sent the Holy Spirit, did not pull apart. The members

were full of the grace of Christ. As the apostles waited at Jerusalem for the fulfillment of Christ a promise, being of one accord, and in one place, the heavenly endowment came in copious effusion, and with great power, as if God had long waited and longed to bestow the heavenly gift, that under the holy unction the disciples might declare Christ and Him crucified. *12LtMs, Lt 55, 1897, par. 46*

What followed the outpouring of the Spirit? Thousands were converted in a day. This was the result of Christ's sowing, the harvest of His work. The Word proclaimed by the apostles was as a twoedged sword, subduing all things to Christ. This work was not limited to any one country. Christ's field is the world. *12LtMs, Lt 55, 1897, par. 47*

The Holy Spirit convinced of sin, and all were drawn to unite their interests in the work of advocating truth. One subject was their theme—salvation through Christ. There was no strife for the supremacy. They sought only to see who could best show his loyalty and likeness to Christ. *12LtMs, Lt 55, 1897, par. 48*

The whole multitude of them that believed were of one heart and one mind. The fast-increasing community of believers was animated by one spirit. Every pulse beat in unity, and the gospel was carried to the ends of the earth. *12LtMs, Lt 55, 1897, par. 49*

The language of Christ concerning the Holy Spirit is, "He shall not speak of himself; ... he shall glorify me; for he shall receive of mine, and shall show it unto you." [*John 16:13, 14.*] As the Saviour came to glorify the Father by the demonstration of His infinite love, so also the Spirit came to glorify Christ by employing human instrumentalities [to] bear the truth as it is in Jesus to all parts of the world. *12LtMs, Lt 55, 1897, par. 50*

Lt 56, 1897

Hare, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

August 17, 1897

This letter is published in entirety in *13MR 355-358*.

Dear Brother Hare:

I must speak to you, Brother Haskell, Brother Hughes, Brother Wilson, and Brother Daniells. When we parted with you last evening, I said, We will not hasten the building of the meetinghouse, but last night has changed my ideas materially. I received instruction which I cannot now put on paper fully. The instruction given me was to give to the people the words of the prophet Haggai, “Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord’s house should be built. Then came the word of the Lord from the prophet saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste,” be left without attention, without coming [into] your calculation? “Now therefore thus saith the Lord of hosts; Consider your ways. ... Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.” [*Haggai 1:2-5, 8.*]*12LtMs, Lt 56, 1897, par. 1*

The question was asked, Shall the house of the Lord be left as the last consideration? Read this chapter of inspiration, and take heed unto it. The *first* and *second chapters* contain lessons for us. I received instruction to speak to the people, and tell them that we are not to leave the house of the Lord until the last consideration. There is no place of worship we can secure in which to assemble. In the cities, halls can be obtained, but the place in which we worship is becoming too small for us. This is not according to the will of God. Our first consideration should be to build a house for the Lord.*12LtMs, Lt 56, 1897, par. 2*

Again I was instructed that our place of worship should be easy of access, and that the most precious portion of the land should be

selected as a place on which to build for God. The question was asked, Have you shown proper respect for the Master? Have you shown the eloquence of true politeness toward God? He is the one from whom all your blessings flow. You have not any good thing but that comes from God. You cannot worship God in a correct manner where you are now. You cannot bow before Him in a suitable position. Build a house for God without delay. Secure the most favorable location. Prepare seats that will be proper for a house of God.*12LtMs, Lt 56, 1897, par. 3*

I repeat the light given me by God again and again. Bring to God no mean offering. Let all bring their ability and devising and tact into the work, for it is to stand as a symbol of the respect due to God, the politeness we should ever show before the people to the Lord of heaven.*12LtMs, Lt 56, 1897, par. 4*

Our first consideration should have been to erect a house of worship. The words were spoken with emphasis, show politeness toward God. Give decided preference to Him. We will reveal that we honor our God by preparing a place where we may conduct religious services that will harmonize in every possible way with the sacred, elevated character of the truth we advocate. In everything we should show our faith toward God by our works. We cannot see God with the natural eye, but we can reveal Him in the deference and respect and Christian politeness we manifest in our works. Thus we show that we honor God.*12LtMs, Lt 56, 1897, par. 5*

I cannot now present all the matter as it was given me. But one thing I am determined upon—that we shall show that we honor and glorify God by building a house for Him. Time is short, but this is necessary. The further it is removed from the school buildings calling the students to go to and from the place of meeting, the better will be the influence. They should not pair off ladies with gentlemen, but ladies with ladies, and gentlemen with gentlemen. Orderly movements should be maintained by all who are making their home in the school buildings.*12LtMs, Lt 56, 1897, par. 6*

I will write no more now, but this work must come first of everything. Those who occupy the room in the school building should have a place in which to meet and worship God. The work of God would

have been largely advanced if in the place of occupying the room above the mill, we had shown our respect and our view of the holiness of God by building a house of worship. When Abraham was sojourning in his own country, the Lord told him he must leave his kindred, and go into a strange land, and that wherever he pitched his tent his first work was to build an altar for God, where he could worship God with those who were accompanying [him] as pilgrims and strangers. *12LtMs, Lt 56, 1897, par. 7*

The Lord would have wrought for us if we had shown our faith by our works, if we had considered the greatness and glory of our God and our obligations to Him. This would have testified to the character of our work as nothing else could have done. We have this neglect to repent of, and if the Lord will forgive our neglect and our stupidity, we will never repeat this mistake, but will make God first, and exalt His service in everything we do. *12LtMs, Lt 56, 1897, par. 8*

We will honor God, and show Him true politeness by building a place where He can be our honored guest, to come in and meet with us, where all the association will be of a character that will show that we reverence God, and make Him our first consideration. Has not the Lord given light to his people upon this subject? Have you not had a testimony to bear on this point? Why has this matter been left for the very last? It should have been the very first work done on the school grounds. This would have revealed an altogether different aspect of the work, and would have met the approval of God. *12LtMs, Lt 56, 1897, par. 9*

Lt 57, 1897

Hare, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

January 20, 1897

Portions of this letter are published in *ML 184*; *2BC 1023*; *4Bio 288*.

Dear Brother and Sister Hare:

I was much pleased to read your letter. I feel that it is right for you to be in Western Australia at this time. You will have trials there; you will be tempted and tried; but only believe, only trust in God. Trust not in yourself, but in One who is mighty to save to the uttermost all who trust in Him. *12LtMs, Lt 57, 1897, par. 1*

We are so anxious, all of us, for happiness, but many rarely find it because of their faulty methods of seeking, in the place of striving. We must strive most earnestly, and mingle all our desires with faith. Then happiness steals in upon us almost unsought; it may be amid aggressive warfare, truth against error. We believe in a general way, but we lose much because we do not trust fully and entirely in God our Maker. When we can, notwithstanding disagreeable circumstances, rest confidently in His love, and shut ourselves in with Him, resting peacefully in His love, the sense of His presence will inspire a deep, tranquil joy. This experience gains for us a faith that enables us not to fret, not to worry, but to depend upon a Power that is infinite. *12LtMs, Lt 57, 1897, par. 2*

A divine voice speaks to you, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek, and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] Receive Christ as an abiding guest, and your hearts will be drawn upward in songs of praise and thanksgiving. “O Lord how manifold are thy works! in wisdom hast thou made them all.” [*Psalms 104:24.*] “Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou

waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.” [*Psalm 65:9-11.*]*12LtMs, Lt 57, 1897, par. 3*

These are all representations of the spiritual blessings of God. The Lord employs the symbols of the natural world to inculcate divine truth. When we go into the fields with Christ in our hearts, a holy influence surrounds us; we open our hearts to God’s great spiritual teaching, and as the things of nature take up the parables of Christ, and minister to us, His counsels appeal to us. Through the varied lessons in nature our Teacher speaks to us of spiritual, invisible things. We hold communion with nature’s God, and rest our souls in His love.*12LtMs, Lt 57, 1897, par. 4*

“Commit thy ways unto the Lord, and thy thoughts shall be established.” [*Proverbs 16:3.*] Even our thoughts are to be brought into captivity to Jesus Christ.*12LtMs, Lt 57, 1897, par. 5*

We have been passing through a severe crisis here. Trials have come through Brethren Lawrence and Shannon, and their talkative wives. When the work was started here, it was not carried forward in all wisdom. Brother Rousseau is not a manager. He fancied we should need many horses. These have been a heavy expense, and no one could use quite a number of them. Then there are things connected with the mill that have been expensive. The purchase of some of the facilities has not proved to be the best wisdom. Other facilities have had to be purchased.*12LtMs, Lt 57, 1897, par. 6*

The result has been that men who have not been favored and employed have criticized. Because they could not receive the highest wages, notwithstanding the means in the treasury were so low, they would not work. For three months Brother Lawrence sat on the devil’s idle stool, tempting the devil to tempt him.*12LtMs, Lt 57, 1897, par. 7*

These brethren have found enough, as they supposed, to criticize; and they have been learning in the school of Satan how to do this work with wonderful acuteness. You would think they had been in the school of the critics, learning how to make the most of the enemy’s suggestions.*12LtMs, Lt 57, 1897, par. 8*

We met this spirit in Melbourne; and we meet it here at high tide. We have had to carry a heavy load. Some who have come here have had that kind of a missionary spirit that has led them to make every move [to] advantage themselves, apparently without caring for the school interest. The root of selfishness has taken root, and is springing up into a flourishing, poisonous tree, bearing fruit to defile others. *12LtMs, Lt 57, 1897, par. 9*

After much labor, Brother Lawrence has begun to see “men as trees walking.” [*Mark 8:24.*] The Holy Spirit has been moving upon his heart. Brother Shannon is in Africa. His wife is here in Cooranbong. I think there has been a carnival in the synagogue of Satan, but the Lord is working for us. How it will all terminate, I know not. These people who criticize every little mistake made by others are not fond of having the Lord pass judgment upon them. But enough of this. *12LtMs, Lt 57, 1897, par. 10*

I learn from Brother Daniells that Brethren Miller and Woods are desirous of coming back to the Echo office. They are coming to that place where they should be. They see that it is a sin to establish a rival institution, to take the means that should go to the Echo office. I am now relieved of a great burden in regard to the Echo office. It needed just the ability, sanctified by the Spirit of God, that those men have. *12LtMs, Lt 57, 1897, par. 11*

The Lord has been blessing them largely in North Fitzroy. He has given Elder Daniells precious victories, and freedom in speaking the Word of God. We are hoping and praying that the Lord will work still more. We must have faith. The devil will take advantage of every mind that he can use. *12LtMs, Lt 57, 1897, par. 12*

The Lord has given me a very sharp testimony for those who have had no respect for the men who were carrying the load. They would not help to bear this load, but they committed the grievous sin of criticizing and making misstatements, talking at the same time of their great wisdom. This evil comes of self-worship, of making self the center, of admiring and exalting one’s own capabilities. When people allow their minds to become soured, the influence they exert is just that which a soured man might be expected to exert. Could they see their works as others see them, pretense, boasting, and

self-sufficiency would be swept away. In the day of judgment none will be more surprised than those who respond to their condemnatory sentence by saying, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" [*Matthew 25:44.*] They did not know that they were under the enemy's generalship, learning of him to do harm, but supposed that they were doing good. *12LtMs, Lt 57, 1897, par. 13*

The prophet Nathan's parable of the ewe lamb, given to King David, may be studied by all. The light was flashed sharply upon the king, while he was in utter darkness as to what was thought of his actions in regard to Uriah. While he was following his course of self-indulgence and commandment-breaking, the parable of a rich man who took from a poor man his own ewe lamb, was presented before him. But the king was so completely wrapped in his garments of sin, that he did not see that he was the sinner. He fell into the trap, and with great indignation, he passed his sentence upon another man, as he supposed, condemning him to death. When the application was made, and the facts brought home to him, when Nathan said, "Thou art the man; unknowingly thou hast condemned thyself," David was overwhelmed. [*2 Samuel 12:7.*] He had not one word to say in defense of his course of action. *12LtMs, Lt 57, 1897, par. 14*

This experience was most painful to David, but it was most beneficial. But for the mirror which Nathan held up before him, in which he so clearly recognized his own likeness, he would have gone on unconvicted of his heinous sin, and would have been ruined. The conviction of his guilt was the saving of his soul. He saw himself in another light, as the Lord saw him, and as long as he lived he repented of his sin. *12LtMs, Lt 57, 1897, par. 15*

I have been compelled to hold up the mirror of the Word of God, and speak to certain ones, saying, "Thou art the man." [*Verse 7.*] It has cut deep, but we hope to see the work go much deeper, else these people for whom Christ has died will never see His face; His name will never be in their foreheads. The work has begun well, but we greatly fear that some have formed habits that are so strong that [they] will never see their character in its true bearing. *12LtMs, Lt 57, 1897, par. 16*

I think you should see Brother Collins, and faithfully do your duty to him. This you can do, whether it does him any good or not; and you will have done your duty. The Lord will direct you. We see that Satan is making every possible effort to overthrow souls who have not become rooted and grounded in the truth. But God will not leave these, nor forsake those who put their trust in Him. Truth will triumph. God grant that we may triumph with the truth.^{12LtMs, Lt 57, 1897, par. 17}

We are all quite well healthwise. May and her twin boys are well, also Ella and Mabel. The boys are the best children I ever saw. They are so quiet. They seldom ever cry, and are easily amused. They never seem to be jealous one of the other, and are sturdy, happy, good-natured children. We all miss Willie. I wish I could see you, and talk with you.^{12LtMs, Lt 57, 1897, par. 18}

In much love.^{12LtMs, Lt 57, 1897, par. 19}

Lt 58, 1897

Hare, Sister Wesley

“Sunnyside,” Cooranbong, New South Wales, Australia

December 18, 1897

This letter is published in entirety in *12MR 350-353*.

Dear Sister Wesley Hare:

I have been meaning to write to you for some time, but other things have crowded upon me, and now I can write only a short letter for Maggie to copy. *12LtMs, Lt 58, 1897, par. 1*

My health has not been good this summer. I have been very much exhausted for some time, but I am now improving, and I feel very grateful to God for this. *12LtMs, Lt 58, 1897, par. 2*

I learn that your health is not as good as it has been. My sister, look to the Lord. He would have you live, I believe, to care for your family. Take right hold of the power of the mighty Healer. Whatever may be your affliction, the Lord would have you come to Him in faith, believing in Him as the One who can heal both soul and body by His mighty power. I point you to the great Physician. He will, I believe, undertake your case. Only believe, and you will see the salvation of God. After you have done all on your part, you may rest in God, feeling that you have committed the keeping of soul and body to Him. You are His property and His child. He loves you, and He can make you well if it is for His name's glory. *12LtMs, Lt 58, 1897, par. 3*

Come to the Lord just as you are. Cast your helpless soul and body upon the mercy and care of the tender Shepherd; and believe, believe, believe. You will indeed see the salvation of God. Let your trust in God be unwavering. Present the promise, and then rely upon the Word that says, “Ask and ye shall receive.” [*John 16:24.*] Read the *fifth chapter of James*, and follow the directions as best you can, and if it is for the Lord's glory, He will raise you up. But act your part faithfully, and cling to the Mighty One. *12LtMs, Lt 58, 1897,*

par. 4

There is a large interest in Stanmore since the camp meeting. The tent has been crowded most of the time. Meetings have been held every night with the exception of Monday evenings. Now and then they have dropped out the evening after the Sabbath, for so many calls come in for visiting that they have to give up that evening to holding Bible readings. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are the chief workers. *12LtMs, Lt 58, 1897, par. 5*

Brother and Sister Haskell have charge of the mission, where quite a number are being educated as Bible workers, and others are being educated to sell papers and tracts, that the work may be made as far as possible self-sustaining. All day long there is but one person in the home, the girl that does the cooking. Visits are made, and Bible readings given from house to house, for invitations are constantly coming in, and the different families invite their neighbors in to hear. The people seem to be of a better class intellectually than is usually the case, and they will be able to teach the truth to others. Much praying is being done. *12LtMs, Lt 58, 1897, par. 6*

Quite a stir is now being made among those newly come to the faith in regard to erecting a meetinghouse. Forty souls have already come to the faith, and my soul grasps no less than one hundred, for the interest is wide and deep and is constantly increasing. *12LtMs, Lt 58, 1897, par. 7*

Two weeks ago I spoke in the tent on Sabbath and Sunday. I also spoke last Sabbath and Sunday. The tent was well filled with interested listeners. I have an appointment for next Sabbath and Sunday. *12LtMs, Lt 58, 1897, par. 8*

It now becomes necessary to build a house of worship for the Stanmore believers. This will serve also for the Sabbathkeepers in Newtown, who now meet in a hall. We see that the land is going to cost us as much as the meetinghouse, £600. If this house could be erected now, the new believers would have a place where they could worship God according to the dictates of their own conscience. Some of the most reliable families are now hanging in

the balances, uncertain whether to obey the light and risk the consequences. We greatly desire that these souls shall venture everything for the truth's sake. *12LtMs, Lt 58, 1897, par. 9*

We now purpose to arise and build, and if any of our people can donate something toward this object, we shall be very thankful to God. We want the standard raised very near Sydney. We desire that the last message of mercy shall be sounded in these suburbs. We ask if there are any who will [come] up to the help of the Lord, to the help of the Lord against the mighty power of darkness. *12LtMs, Lt 58, 1897, par. 10*

Every device possible is being set in operation to hinder the work, but those newly come to the faith move right forward, and say what they will do. Some have already pledged £10 and others £5, and as yet no pledges have been asked. It is a great undertaking. Brother Shannon, a builder in Sydney, says that he will be responsible for half the brick. He says that it is nearly as cheap to build with brick as with wood. The matter of location is being discussed. There are some beautiful places there, if the price is not too high. We are praying and waiting and watching. We expect to arise and build, for there is nothing else we can do; and may the Lord help us, is my most earnest prayer. If any of you can help us, do so, and the Lord will bless you. *12LtMs, Lt 58, 1897, par. 11*

In much love. *12LtMs, Lt 58, 1897, par. 12*

Lt 59, 1897

Hare, Brother; Hughes, Brother

September 9, 1897

Missing.

Lt 60, 1897

Hickox, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

October 25, 1897

Previously unpublished.

Dear Brother and Sister Hickox:

Your letter is just received. I thank the Lord that His Holy Spirit is working with you both. I reach my hand, my brother and my sister, to clasp your hand, and express my joy that the Lord has wrought in you contrition of soul. He loves you both, and will accept your repentance. I will lay your letter before my ministering brethren, and then we will seek the Lord in this matter, and act in accordance with the light given. Go forward in the name of the Lord from victory to victory. I am so glad that self is not to master you to your ruin. The Lord will work you by His Holy Spirit. *12LtMs, Lt 60, 1897, par. 1*

Brother and Sister Hickox, I have much that I would be pleased to say to you, but you are far away, and I am scarcely able to use the pen. You have surrendered your will to God; continue the surrender, for you will find that self will battle for the supremacy. And if God calls you, as Elijah did Elisha, to leave the yoke of oxen while plowing in the field, be ready to understand the message. Now that you have turned your face unto the Lord, you can in earnestness say, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] Labor now to be approved unto God. Keep the eye single to His glory. *12LtMs, Lt 60, 1897, par. 2*

Only when self is crucified, and all things are done with an eye single to the glory of God, will you be safe. His claims, His homage, extend to the words, to the actions. The inward working of the Spirit of God will work outward. The words are to be considered before they are spoken. The spirit that moves to action will subdue everything unto the mind of Christ. As we are to give an account of all the deeds done in the body, the human agent is placed under a wonderful responsibility. *12LtMs, Lt 60, 1897, par. 3*

In proportion as the Word of God is honestly entertained and obeyed, and becomes the governing law of your lives, will it impress with its potency and touch with its power every spring of action, every phase of character. We are to be engaged in elevating and purifying that part of our nature which constitutes us sons and daughters of God. In the great work of overcoming, the mind is to co-operate with God in fitting the human agent to do the highest service for Him. Your passions will need to be subdued every day. *12LtMs, Lt 60, 1897, par. 4*

If you will follow Jesus, the Lord will manifest Himself to you in the very position you are now in. While seeking to free yourself from your present entanglements, you should increase your own powers, as a sacred duty you owe to God. Learn of the One who is meek and lowly of heart, and by diligence and fidelity in the work you are now doing, you will increase your capabilities of work, of happiness, of usefulness. Your influence is a sacred gift. It is not to be weakened, to become sickly and dwarfed. Bind it up with God, and it will not be misapplied. Influence is a talent. Your voice is a talent. Your intellect is a talent, and all these qualifications are in no case to be squandered. They cannot be misapplied without robbing God. Every talent should be consecrated and improved to the uttermost. But your passions must be conquered through the grace of God, or you will never overcome. *12LtMs, Lt 60, 1897, par. 5*

Will not God judge the world in righteousness, and with a rigorous impartiality demand that His own entrusted talents be rendered back to Him with usury? We are not to venture to waste our Lord's goods. We are to keep ever before us the words of God, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] *12LtMs, Lt 60, 1897, par. 6*

We are having a successful meeting here in Sydney. We feel constrained by the Spirit of God to urge every one to dig deep, and lay their foundation sure, to teach, by precept and example, temperance in all things, to endow the hours with such a sanctity that it will be regarded as a sin to waste them. My heart goes out for the young men and women who waste so many precious minutes and hours in indolence and apathy. Every hour of probation granted

is God's gift, to improve as He shall direct, that you may give back to God all His gifts with additions. *12LtMs, Lt 60, 1897, par. 7*

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things: not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." [*Titus 2:7-15.*]*12LtMs, Lt 60, 1897, par. 8*

My brother, the words spoken to Nicodemus come sounding down along the line to our time, and they come to you, "Ye must be born again." "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." [*John 3:7, 3.*] The Lord said of Saul, "And the Lord gave Saul another heart." [*1 Samuel 10:9.*] The Lord looketh upon the heart. *12LtMs, Lt 60, 1897, par. 9*

"But 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. For in Christ neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." [*Galatians 6:14-16.*] The Lord expects that those who accept so great and important a truth shall themselves be sanctified through the truth. My brother, the Lord is soon to come, and I tremble for you, because you have not been sanctified through the truth. Do not look to the imperfections of your brethren and flatter yourself that they are as faulty as you. God has not given them to you for you to copy their imperfections. *12LtMs, Lt 60, 1897, par. 10*

As laborers together with God, you are to give a representation in your own character of the character of Jesus Christ. "Take my yoke upon you and learn of me," said the great Teacher, "for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] You are to be a representation of Christ. All sin, all hasty, untempered speech is a misrepresentation of His character. If God's ministers were humble men; if their lives were hid with Christ in God, the Lord Jesus would appear in their words and actions glorified.¹²*LtMs, Lt 60, 1897, par. 11*

Lt 61, 1897

Hickox, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

April 12, 1897

Previously unpublished.

Dear Brother and Sister Hickox:

I felt very sorry when I learned that you had left Melbourne. I would have been so glad could I have had the privilege of seeing you both. I have been desirous of seeing you. I was sorry when I learned that you had left without speaking with Brother Daniells. It was your privilege to speak with him frankly, as one Christian brother would speak with another. You were running behind, but you are not the first one who has been caught in this snare of Satan, and he would lead you into serious difficulty. But you need not have felt that you would be crowded to the wall on that account. I have written frankly to Brethren Daniells and Farnsworth in reference to your case. I feel very much grieved over the way matters have been managed.*12LtMs, Lt 61, 1897, par. 1*

When I heard that you were in New Zealand, I thought in a moment, This is the Lord’s work to bring him into a position where he can work in connection with Brethren Crothers, Farnsworth and other experienced laborers in Christchurch. I consider that our brethren have made a mistake. I did not feel just satisfied with your leaving the work of the ministry to canvas; but then I considered the light that had been given that doors would be opened for those in the canvassing field to see the necessities of the different parts of the field. I thought also that it would be a change for you. But my brother, my sister, I am more sorry than I can express that your brethren in New Zealand did not connect you with them in the work. This they should have done. But let not this prove a temptation to you.*12LtMs, Lt 61, 1897, par. 2*

There are some things in your character that must be changed. You need to cultivate the grace of humility. You are very strong in your

own way, and you will not take caution and reproof, or keep quiet when your fellow laborer, without any suggestion to you, states his ideas. If they do not agree with your ideas, you act as if he were making a drive at you. You hurt yourself by being stirred up over the matter thus. You must learn to yoke up with your brethren and counsel with them. This independence, and the harm it does you in your influence with your brethren, must be seen by you in its true light. *12LtMs, Lt 61, 1897, par. 3*

You must not feel so ready to question and oppose the ideas of your brethren with whom you labor. Every time you give way to the impulse of your natural feelings, you are opening the door for the enemy to come in and control your mind and your judgment. Can you not see that you thus make trial for yourself? You set yourself up to be the authority, to be first. A change must take place in your character. *12LtMs, Lt 61, 1897, par. 4*

You must not feel that you are above your brethren. You injure the cause of God, and the impression [is] left upon minds that there is no unity, and that the truth we cherish does not make us wise as serpents and harmless as doves. Your feelings will flash out sometimes unexpectedly, and you injure your soul, you hurt the heart of Christ, you give a wrong impression to the minds of those who are in any connection with you. Can you say with the apostle, "For me to live is Christ"? [*Philippians 1:21.*] That is, Christ is the Author of your spiritual life. His grace is the support of that life, and Christ's glory the great object for which you are laboring. These words possess a depth of meaning which is the mystery of godliness, better experienced than explained. *12LtMs, Lt 61, 1897, par. 5*

"For me to live is Christ." It is not Paul who is to make himself a center, it is Christ revealed in Paul, with all the graces of the Holy Spirit. Let Christ appear. "I live, yet not I; but Christ liveth in me." [*Galatians 2:20.*] When this is the case, the natural temper and attributes of the man will not be ready to spring forth at a word or sentiment advanced. "For me to live is Christ." I am a Christian. Whatever life, time, and strength I have is Christ's. *12LtMs, Lt 61, 1897, par. 6*

There is a work that you can unitedly do for the Master; but both of you must be willing to bear contradiction, as did your Master, against yourself. Learn in the school of Christ His meekness and lowliness of heart. He is your Pattern. You are both of high temper; but if this temper is molded after the divine Spirit, it will not be your hindrance, your stumbling stone. Is Christ your life? Are your selfish traits of character cut away from your life? Is it His glory alone that is revealed in you and shining in you? Are the bright beams of the Sun of Righteousness mellowing your whole heart, bringing your whole spirit, soul, and body into subjection to Jesus Christ? Have you been quickened together with Christ? Do you realize that you are obtaining the mastery at all times, and under all circumstances in your home life? "For me to live is Christ." [*Philippians 1:21.*] Are you representing Him in your forbearance, in your patience, in your true Christian courtesy and your tenderness? Are you learning to be like Jesus?*12LtMs, Lt 61, 1897, par. 7*

My brother, you must bear the chisel and the hammer in the workshop of God. When the rough and unseemly traits are cut and hewed away with the ax and the chisel, then will come the polishing, until your character shines forth as a living stone that emits light. Your words, your voice, your attitude, your deportment, my brother and sister, must be mellowed in your connection with each other. Let your home life be your lesson book. Keep back every hasty, careless, hurtful word. There must be no revealing of the masterly spirit in your home. You leave self to take care of self too much. Unless you control self, you will experience a molding and fashioning that will not make you companionable.*12LtMs, Lt 61, 1897, par. 8*

Your condition is hopeless so far as anything you can do or accomplish for yourself. You may both have impulses that are indeed good; but when test or trial comes, you reveal that there is an unsubdued self ready to spring to life and burst forth in a vehement manner. Bear in mind that it is the heart that needs to be melted over, changed, transformed by the grace of Christ. It is the spiritual life that is needed. "A new heart," says Christ, "will I give you." [*Ezekiel 36:26.*] The beauties of holiness must appear. Self must be crucified. Christ must live in your lives. Satan is the destroyer of Christlike virtues; Christ is the Restorer.*12LtMs, Lt 61,*

1897, par. 9

What means has God appointed for you to accomplish the work of grace in your heart? It is a vital union of your soul with the life of Christ. The sinner must have a constant connection with Christ; he must receive the divine life that flows from his life in words, in spirit, and in works. "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.*] Mark and fathom the meaning of the words, "Except ye abide in me." It amounts to nothing to act as a Christian occasionally. It is not so much great talents that are needed as humble men who will live by earnest prayer and living faith, and thus advance the cause of their Redeemer. There is great need of humble men, not self-sufficient men. We have enough of these. But men are needed who will rely wholly upon God, who are made "a spectacle unto the world, to angels, and to men." [*1 Corinthians 4:9.*]*12LtMs, Lt 61, 1897, par. 10*

Now my brother and sister, I want you to live Christ, rejoicing in His unsearchable riches. Yoke up with your brethren, harmonize with them, and do not feel that the work of harmonizing is wholly on the side of your fellow laborer. You need Christ Jesus every hour to make you a savor of life unto life, a fragrant life full of perfume and holiness and grace. That impetuous disposition is always doing you and others harm. Wherever you have hurt your brethren by being impetuous and self-sufficient, I would ask you to take it all away. Confess your defects; confess the injury done to your brother, and then walk humbly and safely before God. He has a work for you to do, but He will not accept the divided heart. The grace of Christ will transform the character so that it will bear any test and trial, and stand in the consciousness that Christ is the Redeemer and sin pardoning Saviour.*12LtMs, Lt 61, 1897, par. 11*

Dear brother, dear sister, the Lord wants you to labor for Him in His way, and not in your own way. The question is, Will you become vessels consecrated to the Master's use? Then your work will be accepted. Study the Word patiently and humbly. The less of self you make to appear, the more will Jesus be magnified. We plead with you to seek the Lord. Make no rash movements, but place yourself where the Lord can use you. Then you will not long be

pressed with debt. *12LtMs, Lt 61, 1897, par. 12*

In love. *12LtMs, Lt 61, 1897, par. 13*

Lt 62, 1897

Hickox, Br-Sr.

Refiled as *Lt 30, 1896.*

Lt 63, 1897

Hickox, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

September 7, 1897

Portions of this letter are published in *AH 392*; *CS 256*.

Dear Brother and Sister Hickox:

I feel tender sympathy for you, and I am praying that you may see matters in a correct light. You must see that one should not manage his affairs in a way that will incur debt. In this country we are on missionary ground, and economy must be practiced on all sides. When one becomes involved in debt, he is in one of Satan’s nets, which he sets for souls. Neither you nor any other must become involved, because the limited treasury will not admit of this. The dearth of means has compelled men and women to suspend their labors; there has been no money to handle. At present there is but one minister in all New South Wales, in Sydney and the suburbs. There was no means to pay other workers. You must see that when men subtract from the treasury before they have earned it, this counts as so much less to support laborers. *12LtMs, Lt 63, 1897, par. 1*

I know, for I have tried it, that if we dedicate ourselves, soul, body, and spirit, to God, we will walk carefully before Him. Abstracting and using money for any purpose, before it is used, is a snare. In this way the resources are limited, so that laborers cannot do missionary work. I wish both yourself and Sister Hickox to consider all sides of this question. I talk with you as I would talk with my own son. You must not give place to the devil. Tell me, how much nearer are you to the settlement of your debts? Is the prospect so flattering that you feel it the best thing you can do to continue in the business in which you are now engaged? If the enemy can lead others to go over the same ground, to leave the work and field altogether, it will be a sorry feature in their experience. *12LtMs, Lt 63, 1897, par. 2*

Does not the Lord say to you, What doest thou here, Elijah? [7

*Kings 19:9.] Who sent you on this journey? I flattered myself that you would unite with Brother Farnsworth in Christchurch, but the enemy has worked his cards so that it shall not be. Suppose others should pursue the same course, and while they bring no means into the treasury, call for means from it? You see that the work of God would be crippled, and would finally become bankrupt. When a man sees that he is not successful, why does he not betake himself to prayer, or change his work. *12LtMs, Lt 63, 1897, par. 3**

There are stormy times before us, and the Lord will accept all who can co-operate with Him. Practice self-denial and self-sacrifice. Consider every movement carefully and prayerfully. Walk softly before the Lord. We must preserve a devotedness to God and make straight paths for our feet, lest the lame be turned out of the way. We want none of our laborers to stumble in their walk. *12LtMs, Lt 63, 1897, par. 4*

The time in which we can work is short; the night is at hand, when no man can work. Then look carefully, that you take no course in pride and stubbornness that will separate you from God. We pray for you, and I ask you to tell me just how you stand, what you mean to do, and what is the prospect of your engaging in the work. Have you not been losing ground? The Lord help you, my brother, is my prayer, to seek wisdom from God, to be emptied of self, that the Spirit of God may take possession of your heart. *12LtMs, Lt 63, 1897, par. 5*

I am interested in you. *12LtMs, Lt 63, 1897, par. 6*

In love. *12LtMs, Lt 63, 1897, par. 7*

Lt 64, 1897

Hickox, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

September 3, 1897

Portions of this letter are published in *CTr 169*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Hickox:

I have words for you. When tried and tempted, why did you not, in the fear of God, carefully consider every step of the way that you have travelled over? Why did you not look on both sides of the question? Why did you not see and severely criticize your own course of action as readily as you have criticized that of your brethren? You have moved unwisely. *12LtMs, Lt 64, 1897, par. 1*

Some things have been presented before me of which I have not spoken to you or any one. The situation you are in is largely of your own creating. You have no one to blame but yourselves. Your brethren in New Zealand might have helped you to help yourself, but it would not have been in the line of canvassing. You have large temptations. Your supposed obligation to help your relatives in California is not your duty under the circumstances, and would be the very worst move you could make for them. The cause and work of God is your first and highest consideration. *12LtMs, Lt 64, 1897, par. 2*

There are causes which I have recently had presented before me that leads me to write those words to you. I have withheld them lest, in your tempted condition, Satan would misinterpret them. One case I have had presented before me, just at this time, that has made it necessary for me to write upon some points that I dared not withhold from him. His name I will not now give, but he has brought himself and family into most distressing circumstances through his business management in book canvassing. *12LtMs, Lt 64, 1897,*

par. 3

He has run up a debt of £250 at office, he has borrowed money of men not of our faith, and also of men and women of our faith, until he is in a position where he could be tried in courts of justice if the ones he has drawn money from were to use their influence in this way. It may still be done. We do not know how the case will turn. *12LtMs, Lt 64, 1897, par. 4*

This man is an intelligent and able speaker. He has done excellently in canvassing for petitions that the name of God shall not be put in the constitution. He has talents, but when he is in business, or handling money in any line, the man seems to have the devil right at his elbow. He is now in a most pitiful situation; but what can be done? He thinks the tract and missionary workers are hard upon him. He says Brother Daniells is kind and considerate, but this is only his opinion. *12LtMs, Lt 64, 1897, par. 5*

Brother Daniells has lent him money to help him out of difficulty. Now whose money is Elder Daniells handling? It is not his own. What is his position? It is that of a faithful steward of the means over which he has supervision. When men in the canvassing work get into difficulties, they expect that money is to be drawn from the treasury to help them out, only to get into straightened places again, and again to require help. *12LtMs, Lt 64, 1897, par. 6*

Thus it has been in the case of the man I am writing about. The reproach this man has brought upon the cause is not small; yet he feels very bad that he is not helped more. These experiences brought upon the men who are stewards of the means in the treasury, make it necessary for them to keep a sharp look out to see the supply is not exhausted by these drafts made upon it. When men cannot by canvassing bring every dollar of money into the treasury that belongs rightly to it, let them act like sensible men and stop right where they are until they can be sure that they can work in the canvassing line, that they can bring means into the treasury in the place of robbing it. *12LtMs, Lt 64, 1897, par. 7*

I write these things to you that you may not murmur and complain and consider yourself hardly used. In their dealing with you, your brethren in New Zealand have made a mistake in not giving you a

chance in some line of work when you asked for it; but when they afterward graciously tried to help you, did you treat their efforts kindly and respectfully? Were you willing to be helped? Have you humbled your heart before God? Have you not rather, through your own course of action, brought unnecessary burden and perplexity upon those who were stewards in trust of the Lord's goods?¹²*LtMs, Lt 64, 1897, par. 8*

My brother, you are walking away from the light and placing yourself in a position that will not recommend you to the confidence of your brethren, as a man walking and working under the supervision of the Master, Jesus Christ. He never leads men in the track you have been traveling. If you had put away your pride, and humbled your heart before God, He would have helped you out of all your difficulties. But will the experience you have had qualify you to stand as a representative man before the people? Are you not disqualifying yourself to be trusted, to be depended upon?¹²*LtMs, Lt 64, 1897, par. 9*

When Elisha followed Elijah, and traveled with him, he was first given the position of a servant; he had to perform [the] humble duty of pouring water on the hands of Elijah. Yet he kept at the humble work until the last journey. There it was to be revealed to him that Elijah was to be translated. Called as Elisha was from the twelve yoke of oxen and the plough, he followed Elijah without complaint, leaving a wealthy home where he was beloved, to attend the prophet in his uncertain life. He willingly fulfilled the very humblest duties. His connection with Elijah revealed that he had traits of character that would endure test and trial, that he was a valuable young man with precious traits of character. Trials and temptations he had in abundance, but he relied upon God in trying emergencies. His circumstances of wealth and comfort were a temptation. In his home he was fully capable of ruling, but in the service of Elijah he must obtain an experience, he must learn how to serve under a ruler, that he might learn to serve God.¹²*LtMs, Lt 64, 1897, par. 10*

Many errors are entertained by men in their vocations. They overestimate their capabilities, and in test and trial reveal that they need a different kind of experience than they have had in order to

be a laborer together with Christ. The men who do not see their need of serving God in little things, doing humble work, give unmistakable evidence that they are not fitted to serve in larger things. In overlooking the humble service as non-essential, they bear testimony that they cannot be trusted with larger responsibilities. *12LtMs, Lt 64, 1897, par. 11*

The idea which prevails in some minds, and which it is difficult to change, an idea which they have permitted to be unconsciously woven into their experience, is that a certain position of gentility and dignity must be maintained else their influence will be marred in their work of preaching. But when these learn to minister, they will know that humble, active service means to interest themselves in the duties of everyday life, and [to] obtain the education essential to do the ordinary duties of life in any small vocation—it may be in tilling the soil, in following the plough, in sowing or in reaping. Service to God means work in different lines. It is not merely to study and contemplate and preach, and allow the hands to remain idle. That religion is spurious which does not reveal itself in labor in Christ's lines. *12LtMs, Lt 64, 1897, par. 12*

There is to be no neglect or low estimate of the humble every day duties of life. True conversion to God will act as leaven in every phase of duty in the relationships of life. Then if the Lord sees us faithful in that which is least, diligent and persevering in the use of our physical powers, doing with our hands that which some one must do, He will say, "Come up higher. You may be entrusted with greater responsibilities." You are to be an educator of the youth who have perverted ideas of the religion of usefulness and duty. They fail to learn the ennobling lessons that will make a man an all-round character in the sight of God, and to be just as useful in the field, in planting, in sowing, in harvesting, in the various duties of the home guard, as in the field of conflict. Such characters will be qualified to discern the deep, hidden treasures of the Word of God. *12LtMs, Lt 64, 1897, par. 13*

You have shown yourself willing to do the humble duties, which many men who have entered the ministry do not take in and practice. But there is one thing that you have not learned. You cannot bear one word of reproof or question in regard to your

course of action. You have had a self-sufficiency, an egotism, and a will of your own. You desire to have your own way whatever course you choose to pursue. In your scholastic life you have made the atmosphere around your soul offensive to your companions. The Lord has permitted circumstances to occur to reveal to you the imperfections of your character. You have yet to learn the humiliating lessons of submission and service, as Elisha served Elijah. You have been headstrong, you have been willful, you have not been submissive. You have brought trouble upon yourself, and have placed yourself in circumstances where, if you will, you may learn the lesson that it is a terrible punishment to any man or woman to have their own way, and choose their own course of action. *12LtMs, Lt 64, 1897, par. 14*

It has recently been presented to me that until your heart is transformed by the grace of God in this respect, you will work against great odds. If your will is crossed, you do not respect the person of age or position. There is a sort of determined resistance on your part. Moses was educated of God to know that he was the one who through the power of God was to deliver the nation of the Hebrews. But he began in a rash way, and this drove him from Egypt. He dwelt in Midian forty years before the Lord entrusted him with his work as leader of Israel. When you, my brother, will learn your lessons at the feet of Jesus, and serve there, you will be much better prepared to do the work essential for this time. *12LtMs, Lt 64, 1897, par. 15*

I purposed to write you a letter of invitation, and help you both to attend our camp meetings in Sydney and in Melbourne. But the things I now write you have been opened before me, and the Word of the Lord says you are not ready to work in the ministry. Until you shall humble your heart before God, and cease your murmurings and reflections, you would prove a hindrance and not a help. When you are willing to obey God, when your mind is prepared to see and understand that it is your own mistakes that have involved you in difficulty, when your headstrong spirit is subdued by the Spirit of God, then your services will be a savor of life unto life, and not of death unto death. You need and must have a dying to self. You need to humble yourself before God. If your ideas and opinions are crossed, you must not break out like a roaring lion. You have not

manifested the meekness and lowliness of Christ, but a harsh untamable spirit which God will not permit to be exercised in His cause and in His work, for you put Christ to open shame by your rudeness and disrespect. *12LtMs, Lt 64, 1897, par. 16*

These things you must see. These things you must understand. If Christ is enthroned in your heart, you will never manifest that impetuosity of spirit which is a trait in your character, and which will, if indulged, surely close the gates of the city of God against you. *12LtMs, Lt 64, 1897, par. 17*

The same message is applicable to your wife. Do you ask what will be your future, what work or trial awaits you? I do not know; but this I know that there is a work for you to do for yourself in the name of Jesus and by His grace. And “when thou art converted, strengthen thy brethren.” [*Luke 22:32.*] When self and all wickedness of spirit dies, there is a work you may do for the Lord. *12LtMs, Lt 64, 1897, par. 18*

It is a trait of your character to consider your self fully sufficient for any work. It is not a necessity that you should minister in Word or doctrine. But if you will ask the Lord, and be converted; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of the heart to His gracious call, you come wearing the yoke of Christ, which is that of obedience and service, all your difficulties will be removed, all your murmurings will be stilled, and the many questions that may arise will be solved. You are to learn of Christ and work in His spirit. If your hearts delight not in the Lord, if His ways are not pleasantness and peace, then you want to seek for the first element in genuine religion which is a converted heart, a transformed character. If you will accept this message in simple faith, and act upon it, you will find that many of your ideas and fears and suppositions are groundless. There is need of seeking the Lord right where you are. You have been in danger. *12LtMs, Lt 64, 1897, par. 19*

I would be glad to meet you any time when you can return with that preparedness for the work that will qualify you to be a co-laborer with Christ. I feel the tenderest sympathy for you, and greatly desire that you shall obtain that advanced experience that is of highest

value with God. The Lord has chosen young men to engage with the more experienced to carry forward His work. “I write unto you, young men, because ye are strong, and the word of God abideth in you.” And what is the result of the abiding of the Word of God in these youthful disciples? “Ye have overcome the wicked one.” [1 *John 2:14.*] God calls young men and young women to His standard to fight manfully for Him the battles of the Lord. But the most earnest warfare must first be against self. A Christian has no excuse for being as masterful and strong in his own way as you have been all your lifetime when not agreed with or treated as an equal or a superior. *12LtMs, Lt 64, 1897, par. 20*

“I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee! Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.” [*Psalms 71:16-20.*] *12LtMs, Lt 64, 1897, par. 21*

David had once been young, and now was old. His work was almost done. Yet he said, “My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.” [*Verses 23, 24.*] Young men have a great work to do, but they should always benefit by the counsel of old men of experience. Men of experience have a cheerful, victorious testimony to bear in regard to the faithfulness of the Lord. David served his generation, and he has given to the generations to come his own experience—his failures, in that he departed from the way of the Lord, and his clear, valuable experience when he called to mind the instruction received of God while he was a careful shepherd of the flocks. *12LtMs, Lt 64, 1897, par. 22*

My brother and sister, you are making history for the present and the future. The Lord will teach every one who will be taught,

everyone who will not become offended with God, and would teach Him, and feels that he could instruct the Lord in better methods of managing. The Lord will teach all the precious truths of His Word to those who will be taught and will be doers of the Word. Then he will engage in the good works to which God would have him dedicate his life. *12LtMs, Lt 64, 1897, par. 23*

The Lord God of heaven is your Instructor. He will choose His own agents of they will be taught of Him. All that has been done only shows us that much remains to be done. God opens young eyes to see that which enfolds itself in the great roll of the transactions of life. He Himself gives the new thoughts, suggests the new enterprises which stir the soul to action. He calls for service from young men whose natures are receptive, and who are strong in hope and courage, who are self-sacrificing, strong to will, and apt to devise and plan and execute. The Lord gives the plans by which they are to work. Since this is so, how careful should we all be to inquire, "Is this the way of the Lord?" The Lord God of heaven will lead and guide and teach you if you will not be self-confident and presumptuous. He will open ways for you. *12LtMs, Lt 64, 1897, par. 24*

I greatly desire that you shall humble your hearts before God, and seek Him with the whole heart. You must not let Satan take your crown. Sound words must be brought into actual contact with your life practice, leading to right and correct actions. You must feel the curbing power of the truth upon your impulses and actions, or you will become self-conceited and will follow your own impulses. Cast not aside the divine scheme that God would bring into your life. If you refuse the work of guidance and obedience and control, you will never be purified, never become like Christ. You are to obtain your training for heaven through faithfully doing your appointed work. If you do not heed the voice and instructions of God, He cannot use you. *12LtMs, Lt 64, 1897, par. 25*

God will make of you a vessel unto honor if you will submit to be molded and fashioned after His divine model. Your own ways, your own natural, impetuous temperament may refuse to submit to the discipline of God. If so, that ends the matter. The Lord will not be dictated to. God forbid that you should become sour and coarse

under your training. The Lord will accept you, and work with you, if you will humble your hearts before Him. You have made mistakes, but these are not of a hopeless character if you will see and repent of them before God. *12LtMs, Lt 64, 1897, par. 26*

I ask you, Will you become a wiser and better man, a stronger man because you have made mistakes and know that you have done this? Brother, brother, the Lord looks pityingly upon you. You may both be conquerors, even if you never engage in the ministry again. You can engage in the common life work, doing your daily duties in obedience to the will of Christ, in faithfulness and simplicity, as cheerful, patient toilers. But if you decide to become a watchman upon the walls of Zion, then you must decide to watch carefully your own spirit. Watch and pray and work. *12LtMs, Lt 64, 1897, par. 27*

Individual work is to be done in consecration to God. You must be prepared to receive the blessing from God, to drink of the living streams yourselves. And the rich blessings received will be within you like a well of water, springing up into everlasting life. God hath prepared a kingdom for you; He is building for us a city. And while He is building mansions for us, we must build our character after the divine similitude. There must be no pride, no self-esteem, no self-exaltation. Everything you do in the service of God must be in no half-hearted manner, but divinely done. With you both your personal influence may be devised and planned by the Lord that you may save souls to His glory. *12LtMs, Lt 64, 1897, par. 28*

As the world's Redeemer apparent failure was constantly confronting Christ. From His birth He contended with poverty. He, the Majesty of heaven, the messenger of mercy to our world, in His own estimation seemed to do so little of that work which He longed to do in uplifting and saving because of the satanic influences that were working in minds and hearts of priests and rulers to oppose His way. "Ye will not come unto me," He said, "that ye might have life." [John 5:40.] "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye (could not? no) would not." [Luke 13:34.] *12LtMs, Lt 64, 1897, par. 29*

Here lies the key to the whole mystery of the impenitence and wickedness and great apostasy of the Jewish nation in Christ's day, and of the Protestant churches in our day—"Ye would not." But His lessons are given to us. If you are poor, if you pass through straitened places, Christ also had this experience. He worked at the carpenter's trade. Many discouraging features pressed His human efforts into hard lines; but He would not fail nor be discouraged, till He had set righteousness in the earth. He did His work with patience and never gave up. *12LtMs, Lt 64, 1897, par. 30*

Lt 65, 1897

Hawkins, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

April 6, 1897

Portions of this letter are published in *3SM 349-350*; *1MR 56*.

Dear Brother and Sister Hawkins:

I am much grieved in spirit because of the turn things have taken. I am sorry that the testimony and influence of Brother and Sister McCullagh should be so readily received, and that you should, without the most careful investigation and without learning from the persons they accuse their side of the question, receive their version of things. Why should you become unsettled and uprooted, drifting on a sea of uncertainty, without knowing yourselves whether these things are so? I know that the Lord has been giving you light. The Holy Spirit has been leading you into greater light. But Brother McCullagh has represented things as he imagines them to be, in a false, strange light. And he has worked with such earnest secrecy, and with such apparent honesty, to sow the seeds of mistrust and unbelief in the truth, and to tear down the very foundations of our faith, that you have become confused. *12LtMs, Lt 65, 1897, par. 1*

O my brother, if you consider, cannot you see that if your present position is correct, all your experience before and during the Adelaide camp meeting was a deception. Can you not reason from a higher standpoint? The Lord would have us use the intelligence He has given us. Up to that time, you were seeking light, and the Lord was giving you light from the Scriptures. You were walking in the light, not in accordance with human theories, but in accordance with the Word of the living God. Was the experience gained during the Adelaide camp meeting an idle tale, to be set aside because of the much talking of a man whom you must see has cherished his personal feelings because he imagines himself to have been injured? Supposing that all his imaginings were correct, does that outweigh the evidence that the Lord has given you in regard to what is truth? *12LtMs, Lt 65, 1897, par. 2*

My brother, do not make light of the third angel's message, for it is the God-given message for this time. The message the Lord has for His people is the proclamation of the angels flying in the midst of heaven. "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, unto every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." *12LtMs, Lt 65, 1897, par. 3*

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. ... Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:6-10, 12.*] These messages are connected and bound together. One cannot be carried without the other. *12LtMs, Lt 65, 1897, par. 4*

There is spurious sanctification and spurious holiness, but true holiness is wholeness in the service of God. All the requirements of God are blended in the two, loving God supremely, and showing that love by keeping His commandments, and loving our neighbor as ourselves. There is no possibility of separating these two. This is the whole duty of man, but O, how broad are the principles here involved! They reach to the throne of Jehovah, honoring the law of His government and to the very remotest bounds of the earth, embracing all humanity. *12LtMs, Lt 65, 1897, par. 5*

Self must not struggle for supremacy. Self is the greatest enemy with which we have to contend. But obedience to all the commandments of God gives self the proper recognition, for we are to estimate ourselves as the property of Jesus Christ, proportionate in value to the infinite price paid for us, while God and His law are made supreme. And the golden chain, reaching from the throne of God, binds up by obedience every man with God through Jesus

Christ who gave His life for fallen man. This constitutes a perfect whole, and develops a healthy, symmetrical Christian character.*12LtMs, Lt 65, 1897, par. 6*

I cannot write as largely now as I would to you, but bear this in mind, we are praying for you, that your faith fail not, that you shall not continue in an unsettled condition, but place your feet on solid rock, which is the commandments of God and the faith of Jesus.*12LtMs, Lt 65, 1897, par. 7*

My brother, I send you a warning, because I have a love for your soul. "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye had from the beginning." [1 John 2:1-7.]*12LtMs, Lt 65, 1897, par. 8*

I have a commission from God to bear this testimony to you. We have the truth as it is in the Word of God, as it is in Jesus. I have passed over the ground carefully, step by step, and the Lord has opened His Word to me in such a beautiful way, and has in such a solemn way revealed the truth in my experience, that I know whereof I affirm. Those who disregard the light God has given in His Holy Word will lose heaven at last. How men can believe and advocate the truth, and testify that the power of the Holy Spirit is speaking to them, and then go away and deny their most holy aspirations, and the Spirit's teaching, I cannot explain.*12LtMs, Lt 65, 1897, par. 9*

I am so sorry that many fall into temptation and a snare, and into many foolish and hurtful lusts, because they do not place themselves, body, soul, and spirit, under the control of the Holy

Spirit. How many fall away when they are on the very eve of the great day of God! How many are misled by demons, because they will not receive the message God sends them! They walk in the midnight of temptation. Which convictions shall we account trustworthy—the previous conviction, when the truth was believed and advocated, or the present conviction which leads directly contrary to the Word of God? Does the Holy Spirit lead in two ways, into truth and out of the truth? Does it lead to evil speaking, to accusing, to discord? Will it lead brethren to falsify, and to bear false witness of their brethren?*12LtMs, Lt 65, 1897, par. 10*

I feel a deep interest in you, and a deep interest in your wife, because I know that Jesus loves you and has been leading you to the light, that you may proclaim with no uncertain voice the last message of mercy to be given to the world. Place yourself in the channel of light that comes directly from heaven, not in the channel of mist and fog and darkness. Can you regard the judgment of a man as safe, who, though he has had the grand truths of the Word of God to feed upon for many years, and has proclaimed the truth to thousands, will turn square about, and denounce his past faith, and work in an opposite direction? Cannot you well inquire, What spirit has led Brother McCullagh these many years if he has not been advocating the truth? Cannot you ask, What safety is there in trusting such an uncertain guide, although in denouncing his former faith he may claim to be led by the Spirit of God? Certainly, these are great considerations.*12LtMs, Lt 65, 1897, par. 11*

By His Holy Spirit, the Lord has been leading you to see greater light in the truth of His Word. Satan comes in to counterwork the very work the Holy Spirit has been doing for you by striving to turn you away from the truth you have recently received. You have opened the chambers of your mind to let the light of heaven shine in; you have opened the door of your heart to welcome the heavenly Guest. Will the experience gained during the time you were searching for light be discarded, and the few weeks' experience in the past, in connection with Brother McCullagh, warrant you to follow in the path in which he would lead you? His mind is filled with the spirit of the enemy; his voice utters his sentiments. He will lead you to darkness, and to dishonor God, if you let him interpret Scripture for you.*12LtMs, Lt 65, 1897, par. 12*

Is not your soul of too much value to be thus trifled with? You are not your own; you are bought with a price. Brother McCullagh has set matters before you in the light of his own imagination, but can you not see that the Holy Spirit never works in this underhanded, secret, evil way? He has betrayed sacred trusts. He has no true light from heaven. He has kindled a fire and compassed himself about with sparks, and is walking in the sparks of his own kindling. "This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:11.]¹²*LtMs, Lt 65, 1897, par. 13*

Do you think that the Lord's Holy Spirit would work upon the mind of any man, causing him to mislead the church at Adelaide, to bring the members into a position of peril, and uproot their faith, while he abused the confidence his brethren had placed in him, thinking he would lead all the members to cut loose from the truth they had held sacred? Did Brother McCullagh think that by his influence he would uproot beyond remedy the faith of the people? Did he think that no efforts would be made to reclaim them? The Lord's people lie very near His heart of love.¹²*LtMs, Lt 65, 1897, par. 14*

If Brother McCullagh presented truth that he thought would stand the test, why has he done all this cruel work in secrecy? Why did he not come openly to his brethren, who loved him, and had confidence in him? If they had not had confidence in him, they would not have entrusted the work to his hands. Why did he and his wife work in an underhanded manner? Why did he wait till he thought he had created sufficient disaffection to make his case sure? Even those who have no confidence in the truth would condemn him as a traitor, and look upon him as a betrayer of sacred responsibilities. He has uprooted himself, and I am so sorry that he has caused those who know the facts, or will know them, keen soul-anguish. Anything that can now be done for him should be done, to bring him out of this fanaticism and delusion.¹²*LtMs, Lt 65, 1897, par. 15*

Why did you not both, in an honest, straightforward way, lay the matter before Elder Daniells and Elder Colcord? Why did Elder McCullagh build himself up on false statements? If at any time he had come to me, or written to me, that he was in trouble in regard to any thing that I had done, or any thing that I had said, I could and

would have helped him. But all the universe of heaven heard his tirade against me. His entire work stands revealed just as it is weighed in the balances of the sanctuary. He will meet it again. But is this the work that is to be expected from those who minister to the flock of God? *12LtMs, Lt 65, 1897, par. 16*

There is not one vestige of the Holy Spirit's working in this experience, which has led to such results. I have no controversy with Elder McCullagh. My life mission is before the world. It is not my work; it is the Lord's work. I take no credit to myself, for the Lord will deliver me from the "strife of tongues." [*Psalm 31:20.*] "By their fruits ye shall know them." [*Matthew 7:20.*]*12LtMs, Lt 65, 1897, par. 17*

We shall now have to meet and correct the falsehoods that have gone forth from Elder McCullagh and his wife, in order that our brethren may know from whence they come. I must know what he charges against them. To bring before the public a tirade against a woman is not a result of the working of the Holy Spirit, but an inspiration of the spirit of the enemy, to which we shall give no place. Shall we leave souls to drink in temptation because of misrepresentation? No, never; I would be an unfaithful steward did I do this. There now needs to be a true statement placed before the people; and then my work is done. I enter into no arguments, but I cannot allow the work of God, which has borne fruit that has been before the people during almost my whole lifetime, to be brushed away as a cobweb, by whom? A human being, subject to temptation, whom Satan is now sifting as wheat.*12LtMs, Lt 65, 1897, par. 18*

If the knowledge and experience that Brother McCullagh has had in reference to my mission is not sufficient evidence, it is because the strongest evidence might be piled upon evidence, and it would not avail. It is not evidence that he wants; it is a new heart. Brother McCullagh has a work to do to undo what he has done. He will do it, or some one else will do it. Did he think that he could tear down that which God has built up? But Brother and Sister Hawkins, you have not had the experience in this work that he has had. The Lord has greatly blessed me in bearing to the people the message He has given me. I assure you that when Sister McCullagh is converted,

there will be a different atmosphere in her home.*12LtMs, Lt 65, 1897, par. 19*

I ask you, my brother, whom I love in the Lord, was it not your duty to present your difficulties before some of our brethren, if you would not before me? What fairness, uprightness, or straight-forwardness has been shown in Brother McCullagh's rebellion? Can you admire such a spirit?*12LtMs, Lt 65, 1897, par. 20*

Do not be hasty to join the delusion of the enemy. Be not fascinated by the alluring bait which the fallen angels may present. We have an aggressive warfare to fight now at every step. It is a hand to hand fight. O my brother, may the Lord put His everlasting arms beneath you. Let Him hold you. Let Him use you. Be not ensnared. God will lead you if you will be led.*12LtMs, Lt 65, 1897, par. 21*

Here is a man, subject to Satan's temptations, with strong and weak points of character. Can his word transform you, or can your word transform him? It is written, "Prove all things: hold fast that which is good." [*1 Thessalonians 5:21.*] Assumption is not worth a straw, for it can be made to favor one's own selfish ideas. To believe every spirit is to reach the place where we believe that nothing is trustworthy.*12LtMs, Lt 65, 1897, par. 22*

Jesus has warned us that deceptive influences will exist. Deceiving and being deceived will go forward until the close of time. The natural tendency of man, unless corrected, will prevail, as in the case of Judas. It is the renewing of the mind that causes a transformation of character. There is spiritual blindness upon every soul in which Christ does not abide.*12LtMs, Lt 65, 1897, par. 23*

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [*1 Corinthians 10:13.*] Day by day a holy Watcher tries every man's work. Each day the character of the man for that day is being imprinted upon the books of heaven. Just as the polished plates of the artist reveal our natural image, so the great Master Artist takes the imprint of every man's character, and it stands revealed in the books of heaven. "By their fruits ye shall know them." [*Matthew 7:20.*]*12LtMs, Lt 65, 1897, par.*

What church is safe, what rules would be of any value, if all should pursue the course Brother McCullagh has taken? In his case there has been a most marked departure from the Word of God. He was employed to advance the truth that we as a people believe, and have put forth every effort to advance, a truth which has been presented in all parts of the world. Brother McCullagh knows the past history of our work, but he has not allowed himself to be worked by the Holy Spirit. He has taken himself out of the hands of God.*12LtMs, Lt 65, 1897, par. 25*

We now call upon you, my brother, to yoke up with Christ. I know what is truth, because it has been revealed to me by the Word and by the Spirit of God. The Lord will accept you and your wife, whom I love in the Lord, if you will co-operate with the Lord Jesus and learn of Him. When those who have started out in a work similar to yours, have refused to be corrected, the Lord has left them and they have engaged in a work like that of Canright's.*12LtMs, Lt 65, 1897, par. 26*

We want you to return to the Lord. "Return, we beseech thee, O Lord of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire; it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will we not go back from thee; quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved." [*Psalm 80:14-19.*] I hope and pray that the words of this Psalm may be the language of your hearts. We have a merciful God. "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." [*Psalm 84:11.*]*12LtMs, Lt 65, 1897, par. 27*

Lt 66, 1897

Henry, A. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1897

Portions of this letter are published in *3SM 84*; *7MR 300*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother A. R. Henry:

I would that I were upon the ground, that I might see you and talk with you. I have heard of your late movement. I am sorry for you, for you do not realize what spirit has been inspiring you to action. You cannot understand what is soon coming upon the earth. You cannot realize that every case is soon to come up in review before God.¹²*LtMs, Lt 66, 1897, par. 1*

I have tried to do my duty to you and to the Lord Jesus, whom I serve and whose cause I love. The testimonies I have borne you have in truth been presented to me by the Lord. I am sorry that you have rejected the light given. Think you that the course you have taken is an evidence of your love for the cause of God? Had another done as you have done, would it not appear to you as a betrayal of sacred truth? Are you not giving evidence that you are not in vital connection with God? Those who unite with God's chosen people must be pure, and made white, and tried.¹²*LtMs, Lt 66, 1897, par. 2*

I have been writing on Christ's warnings to His disciples, found in the *twenty-fourth chapter of Matthew*. The disciples asked Him, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" "Take heed that no man deceive you," Christ answered. [*Verses 3, 4.*] Then, after giving them a list of events that were to happen, He said, "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be

offended, and shall betray one another, and shall hate one another.” “And many false prophets shall arise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, shall be saved.” [Verses 9-13.] *12LtMs, Lt 66, 1897, par. 3*

What part are you acting in the scenes described by Christ? Are you betraying your Lord because in His great mercy He has shown you just where you are standing spiritually? He knows every purpose of the heart. Nothing is hid from Him. It is not me you are betraying. It is not me you are so embittered against. It is the Lord who has given me a message to bear to you. Your case is passing in review before God. In the courts of heaven, before the heavenly universe, your case will be investigated. Stop, I beg of you, just where you are. If it is me that you wish to injure, if the Lord permits, I am willing, though <nearly> seventy years old, to go to America to stand trial. But I do not want you to do despite to the Spirit of God. I fear not the face of man. I know whom I serve. *12LtMs, Lt 66, 1897, par. 4*

I know your peril, and I warn you off the ground where you are, for you are treading in the footsteps of Judas. I give you the words that the Lord has given me for you: “Repent and be converted, that your sins may be blotted out.” [Acts 3:19.] For your soul’s sake, I plead with you to seek the Lord. Do not pass beyond the boundary of mercy and light and hope. *12LtMs, Lt 66, 1897, par. 5*

I tell you in the name of the Lord that God has a controversy with you, and not only with you, but with those who have been united with you in the work for years, who have departed from correct Bible principles. Again and again the Lord has sent warnings, pointing out wrongs. You among others have been reprov'd. God called for a decided reformation in the Office; for the spirit in which the work was done, the methods followed in your councils, were not in harmony with the principles of His Word. God will call you and others account for the transactions that have brought embarrassment upon His cause. The Lord has given counsel and warnings, <that this state of things might be avoided,> but they were not heeded. With others, you have followed your own impulses. Had you stood firm to principles, the Lord would have

prospered His work. O how many times you, with others, have grieved the heart of Christ. But it is not yet too late for you to repent and be transformed in character. *12LtMs, Lt 66, 1897, par. 6*

“This charge I commit unto thee, son Timothy,” writes Paul, “according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck; of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.” [1 *Timothy 1:18-20.*] “Alexander the coppersmith did me much evil; the Lord reward him according to his works; of whom be thou ware also, for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.” [2 *Timothy 4:14-16.*]*12LtMs, Lt 66, 1897, par. 7*

The Lord gives messages to those whom He well knows will not accept them, but will brace themselves against them, as though their wrong doings were just and right. But in proportion to the light that God gives, but which has been disregarded and virtually rejected, will be the darkness that will envelop the mind. *12LtMs, Lt 66, 1897, par. 8*

Please read and study carefully the *thirty-sixth chapter of Jeremiah*. This has been presented to me as a warning from the Lord to those in Battle Creek. “And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll, and he took it out of Elishama the scribe’s chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month; and there was a fire on the hearth burning before him. *12LtMs, Lt 66, 1897, par. 9*

“And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife and cast it into the fire that was one the hearth, until the roll was all consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither did the king, nor any of his servants that heard all of these

words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them. But the king commanded Jerameel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but the Lord hid them.” [*Verses 20-26.*] Things will be done in our day and generation similar to the things that were done in the days of Jeremiah. *12LtMs, Lt 66, 1897, par. 10*

Please read the *thirty-third chapter of Jeremiah*, verses one to twenty. “Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore would they say among the people, Where is now thy God?” [*Joel 2:12-17.*]*12LtMs, Lt 66, 1897, par. 11*

I call upon all, not one man only, but all, to seek the Lord. We are living amid the perils of the last days. Satan is trying to lead astray those who claim to keep the commandments of God, that they may become weak and discouraged. But God’s Word is as firm as His throne. It is the eternal truth that must judge you and me in the great day of Judgment. The heavens and the earth may pass away, the things of the earth may be consumed, but God’s rule of righteousness shall remain immutable, as unchangeable as the throne of God. Christ enjoined His disciples both by precept and example, the strictest observance of all the precepts contained in the law. *12LtMs, Lt 66, 1897, par. 12*

In the suit that you have instigated, you have revealed the spirit that

for many years has prompted you to action. I have feared that you would be tempted, as Judas was, to betray the Lord Jesus Christ, to betray His truth and His cause. By your own course of action you show what you would do if you were permitted to have your own way. The One with whom you are in controversy reads every motive and every impulse of your heart. *12LtMs, Lt 66, 1897, par. 13*

I am very sorry for you, but I cannot smooth over your danger. You are in danger of making shipwreck of the faith, but not because of the reason you assign—that you have been dealt with unjustly. No; for you have been upheld in a wrong course of action, a course of action that God’s Word will not tolerate. God will not sanction unfaithful dealing in any one. I feel very sorry that those who ought to have helped you, did not watch for your soul as they that must give an account. Your course of action would not now be so determined and defiant if those who knew better had not sustained and encouraged you, by linking up with you and giving you their support. This is what grieves my soul the most. They have been untrue to God. They have not sustained by their actions the warnings the Lord has seen fit to give you. *12LtMs, Lt 66, 1897, par. 14*

“Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, trouble and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God.” [*Romans 2:4-11.*] *12LtMs, Lt 66, 1897, par. 15*

“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 to your fathers for ever and ever." [*Jeremiah 7:3-7.*]12LtMs, Lt 66, 1897, par. 16

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not; and come and stand before me in this house which is called by my name, and say, we are delivered to do all these abominations? Is this house which is called by my name, become a den of robbers in your eyes? Behold, I even I have seen it, saith the Lord." [*Verses 8-11.*]12LtMs, Lt 66, 1897, par. 17

"We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy covenant; remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or the heavens give showers? art not thou he, O Lord our God? Therefore we will wait upon thee; for thou hast made all these things." [*Jeremiah 14:20-22.*]12LtMs, Lt 66, 1897, par. 18

Says the true Witness, "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.*] But the Lord still gives expression to His love. He does not want us to make a failure of spiritual life. He would have all who claim to believe the truth, intelligent whole-souled Christians.12LtMs, Lt 66, 1897, par. 19

Demas was a convert to Christianity. He was received into full communion with the church. He is mentioned in connection with Luke the beloved physician. "Luke the beloved physician, and Demas greet you," writes Paul. [*Colossians 4:14.*] In another letter he sends greeting to Demas. But again we find him writing, "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world." [*2 Timothy 4:9, 10.*] He chose the

world before Christ, and this was the cause of his failure. It is the cause of the failure of many who claim to be Christians. We all need to see our weakness, and strive to remedy our faults of character, else we shall surely become as Demas—drawn away from safe paths into worldly projects and ambitious plans. Thus we shall make shipwreck of our faith. *12LtMs, Lt 66, 1897, par. 20*

“Then said Jesus unto those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” [*John 8:31, 32.*]*12LtMs, Lt 66, 1897, par. 21*

All our actions are known to God. Your schemes, your plans, and your purposes are plainly open to Him. You may wrap your mantle about you; you may enclose yourself within yourself; but God's eye sees all. He searches out every hidden thing. No veil can hide from Him the inmost thoughts. What revelations will be made at the judgment. Then secret thoughts and transactions will be set in the light of God's countenance. Then men will realize how hateful has been their practice, and to what use they have subverted their Lord's talents, given to them to be used to His name's glory. *12LtMs, Lt 66, 1897, par. 22*

Lt 67, 1897

Henry, A. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 8, 1897

Previously unpublished.

Brother A. R. Henry:

What a work there is before us to prepare the way of the Lord. His coming is near. And we need to have our lamps trimmed and burning, and to make His paths straight. The Lord has entrusted us with His goods to trade upon, and it becomes us to be His faithful stewards. *12LtMs, Lt 67, 1897, par. 1*

The Lord is full of mercy and truth and lovingkindness. His solicitude for us is without a parallel. With what solicitude He contemplated the giving up of Jerusalem. He wept over the impenitent city. With tears and in broken accents He expressed His keen sorrow, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye (could not? No) would not.” [*Matthew 23:37.*] *12LtMs, Lt 67, 1897, par. 2*

Thus we see how hard it is for the Saviour, who gave His precious life for us, to exclude us from any of the blessings of His grace. And the only thing we can do is to respond to such inexpressible love. This alone can satisfy the cravings of His love and benevolence. All He requires is for every soul to love Him, and they be loved by Him. *12LtMs, Lt 67, 1897, par. 3*

What can I say for Jesus? Rather, what is there that I cannot say for Him? In Him is the tenderness of the Shepherd, the affection of the parent, and the matchless grace of the living, compassionate Saviour. His blessings are presented before us in the most alluring terms. He is not content to merely announce these blessings, but presented them in the most attractive form, to excite our desire to

possess them. *12LtMs, Lt 67, 1897, par. 4*

The conduct of man in his insensibility to wrongs was sufficient to blunt the affections and continual outflowing love. Christ's sensibilities were most acute, for in Him was all that is elevated in mind, high and exalted and noble in sentiment, and fine and delicate in feeling. In His nature was exhibited the perfection of humanity. During His life upon earth He went about doing good. His sensibilities were all in continual activity. Wherever He might look, He saw work to be done. *12LtMs, Lt 67, 1897, par. 5*

He saw men perishing, and with tender longing of soul He looked pityingly upon them, and with quivering lips He said, Ye will not come unto me that ye might have life. [*John 5:40.*] He was grieved every day to see men closing the door of their hearts against Him; men, the object of His tenderest regard, requited His compassion with fixed hostility and defiance. O, why should it be thus? The conduct of man made a constant demand upon Christ's forbearance, a perpetual drain on His pity, sufficient to exhaust every heart but the one that is replenished at the fountainhead of compassion itself. *12LtMs, Lt 67, 1897, par. 6*

At times Christ suffered beyond what any language can express, as He realized that humanity unaided would be extinguished. Supernaturally sustained, He endured the seeing of men, for whom He gave His life, perishing within reach of abundant help if they would but reach out and lay hold upon it. Were it not for the hidden source from whence He drew His reinforcement of strength, He could not have lived. But thus supplied, He failed not, neither was discouraged. His affections languished not, but maintained their beautiful ministry to others. *12LtMs, Lt 67, 1897, par. 7*

After His resurrection, His first work was to convince His disciples of His undiminished love and tender regard for them. To give them proof that He was their living Saviour, that He had broken the fetters of the tomb and could no longer be held by the enemy Death, to reveal that He had the same heart of love as when He was with them as their beloved teacher, He appeared to them again and again. He drew the cords of love still closer around them. "Go tell my brethren," He said, "that they meet me in Galilee." [*Matthew*

28:10.]*12LtMs, Lt 67, 1897, par. 8*

That Saviour presents His love to you. Will you receive it? He is your Advocate in the heavenly courts, pleading in your behalf. Will you see your God in the courts above, pleading that His blood may avail in your behalf? God grant that you may recognize the voice of your Saviour, accept His love, and co-operate with Him in saving your own soul and the souls of others, is the prayer of your sister.*12LtMs, Lt 67, 1897, par. 9*

Lt 68, 1897

Hardy, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

February 7, 1897

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 Hardy:

Your son tells me that you have sent a letter to me, but I have not read any communication from you, therefore cannot speak of that of which I know nothing. What you said in the letter I sent to you has been presented to me for some years back, and not one word has passed between your wife and me. We had our first conversation when she asked my advice in reference to your son going to Africa. I gave him my advice because I had a knowledge of the element in Africa, and knew that it would not be for his spiritual interest to mingle with such society. I saw your son as he was passing by with a load of goods for Brother Hansen, when we had a few words. He told me that you had decided that as they had rejected to take your advice in having him go to South Africa, you would not do anything more for them. The Lord has presented this matter to me in such a light that I know it would be at the peril of his soul if he should go; and, again, his duty is with his God-fearing mother just as long as he can be any help and comfort to her. *12LtMs, Lt 68, 1897, par. 1*

It is my work to do my duty to the flock of God, irrespective of human judgment and human plans. I am sorry, very sorry, that you have placed yourself in such a position. And I am sorry also that Brother Shannon left Cooranbong to make his statements to you as he viewed matters. In doing this he has strengthened you in your prejudice against the work that God is doing in this place. We would have been pleased to have had the co-operation of yourself and Brother Shannon, for your own good and for the upbuilding of the work here. *12LtMs, Lt 68, 1897, par. 2*

Every man has his opportunities and advantages and light to enable him to do a work that God can approve. This is the work of God here in Cooranbong. It is bound to succeed because the Lord is at the back of it. And those who will not themselves lift one ounce of the burdens to be borne, and who in the development of their own self-centered ideas only seek their own advantage, may see things in their own perverted judgment, and represent matters in a light which is not true. The hindrances they thus place in the way are working against God. Unless they have the mind of Christ, and are working in His lines, they will do only harm.*12LtMs, Lt 68, 1897, par. 3*

I know that the enemy is not in favor of the work being done here, but I did not expect that such men as Brother Shannon, who had been employed by me and connected with me, and knew the interest I had and the sacrifice I was making to advance the work by right methods and to establish right principles, would feel themselves at liberty to counteract that which we were trying to do, and so misrepresent the work as to discourage those who are not here to see and know for themselves. You can unite with him if you choose; you can help him to lay stumbling blocks in the way of the advance of the work; but in so doing you will make it harder for those whom God is using to carry out His mind and will in working against the forces of the enemy.*12LtMs, Lt 68, 1897, par. 4*

These very same influences we have had and to breast against in the establishment of the work in Battle Creek, in Oakland, in Healdsburg, in St. Helena, and in Europe. We found just the same hindrances placed in our way.*12LtMs, Lt 68, 1897, par. 5*

There were men then who became offended because things did not go according to their ideas, and they balked and flounced themselves about like a balky horse. They made us all the trouble they possibly could. If some mistakes were made, they talked of these mistakes, they enlarged upon them, they magnified them. But in every place, the Lord has allowed mistakes to be made, in order to reveal character, to demonstrate who are the men of true material who will not fail nor be discouraged, but whose object is to do the will and work of God, turning their mistakes into victories.*12LtMs, Lt 68, 1897, par. 6*

Thus it has been in every enterprise. My husband and I started the work in various places, and there were always those who joined the enemy's ranks and made our work tenfold harder than it needed to be. They would talk of everything that worked disadvantageously, and then stand, having the advantage of aftersight, and tell what should have been done. Had these had the care and responsibility of the work, they would not have done half as well as those who have tried to do a large and important work with limited means. *12LtMs, Lt 68, 1897, par. 7*

The Lord does not condemn those who have made mistakes. They have tried to economize: they have tried to save money by purchasing certain things, supposing they would be a success. But they should have invested double the amount that they did, in order to bring the very best article [into] their possession. Those who, like Brethren Shannon and Lawrence, have not lifted and ounce of the burden, have stood as critics, mingling their sentiments together, and working them up to a perfection in their own estimation. But God says of their plans and devising, "It is naught: it is naught." [See *Proverbs 20:14.*] *12LtMs, Lt 68, 1897, par. 8*

The very men who have been censured are the men who have had to lead out and do something. In our life on earth we are to be as learners, and when we look to God and obediently do His will, He will not leave us to fail or be discouraged in trying to do our best. Apparently, there may be some mistakes, and these may bring sadness and depression: but the Lord has presented to me that in every enterprise entered upon, His people should not fail nor be discouraged. Some who have never carried any burdens will criticize and tell how they would have done the work. They view matters through the colored glasses of their own prejudiced ideas. They pass their decision upon things that they suppose are wrong, when further test and trial proves them to be right, and done at the right time. But let us all bear in mind that it is much easier to pick to pieces other men's work than to build a better structure ourselves. *12LtMs, Lt 68, 1897, par. 9*

We have had obstacles to surmount at every step until advancement has seemed impossible. But great advancement has been made. We do not have the power of control over accidents

and circumstances. The Lord has this in hand, and we have the promise, "All things work together for good to them that love God." [Romans 8:28.] The Lord prizes the heart service that will be steadfast and true to principle under every and all circumstances, and He will reward every soul who works to do his best. We cannot always see the future with the brightness of day, but we can have faith and hope for the day while we work under apparent discouragement and losses. The work is not ours, but the Lord's. *12LtMs, Lt 68, 1897, par. 10*

We were promised a manager to come from America to take hold of the work here. In waiting for him to come and take the responsibilities of the financial interests, the work was greatly retarded. Then, when we thought that this man would arrive on the next boat, word came that he had been called to do business in another line, so that we had no one. The question arose, Shall we give up the whole enterprise? Shall we now do nothing, and wait? But the word came from the Lord, You are to advance. You will meet with discouragement. Satan and his host, that hindered the messengers of heaven from coming to Daniel to answer his prayer, will seek to discourage every movement made, but do not trust in men, for they will mislead. Do not trust in experts to examine land and give their judgment. Work in God and do your best. *12LtMs, Lt 68, 1897, par. 11*

You will have the forces of Satan to oppose. You will have criticisms to meet; you will have misrepresentations; you will have the unbelief and prejudices of those who ought to stand heart to heart and shoulder to shoulder with you. This unbelief will darken other minds. Their selfishness will pain and burden your hearts. While you work, and strain every nerve and muscle, there will be those who, while they can benefit themselves, will manifest interest thus for and no farther, and if you link up with these, they will carry you from weakness to weakness instead of from strength to strength, from darkness to deeper darkness, and not from gloom to day. But if you will put your trust in God, He will be your helper notwithstanding. Love for Him will work out love for your fellow men. *12LtMs, Lt 68, 1897, par. 12*

If men will divest themselves of selfishness and self-confidence,

they will be brought under the control of the Holy Spirit. Then they will not crush themselves, neither will they crush others. They will feel that a great responsibility is upon them to employ their talents to the glory of God. If their powers are wisely governed and sanctified, if their mind and heart is invested in the work to the purest ends, every day of their engagement in the building up and sustaining of those who carry the heavy load will receive the sanction of God. Christ came to redeem man from his natural, strong, perverted traits of character, and in this process of redemption, strange developments will be made to lead him to see what is in his own heart before he can be fitted for the kingdom of God.¹²*LtMs, Lt 68, 1897, par. 13*

Lt 69, 1897

Hardy, Brother

NP

1897

Portions of this letter are published in *4BC 1146; 5BC 1103; 3SM 134-136; 8MR 447; 9MR 213-214.*

Dear Brother Hardy:

Self will show itself just as it is. But the work of overcoming this evil as Christ overcame has been sadly neglected. In our behalf Christ assumed humanity. He was in all points tempted like as we are. His life was a life of constant trial, for Satan was working to overcome Him. But he did not succeed. Christ resisted the devil. O, that all our brethren who have rough, selfish, impulsive, passionate tempers, would study the life of Christ, and become like Him.¹²*LtMs, Lt 69, 1897, par. 1*

Sorrow and trial must come to all, and is beautiful only as it works to polish, to sanctify, and refine the soul as a fit instrument to do service for the Lord. On several occasions the Lord has said to me, The bitterness of grief and humiliation are better than the indulgences of sin. Christ was a man of sorrows and acquainted with grief. 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. Disappointments and sorrows would be unbearable if it were not that there is a God of right, of truth, and of love who watches over all His children.¹²*LtMs, Lt 69, 1897, par. 2*

“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.” [*1 Corinthians 14:20.*] “He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now brethren, if I

come unto you speaking with tongues, what shall I profit you, except that I shall speak to you by revelation or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, concept they give a distinction in so the sounds, how shall it be known what is piped or harped?" [Verses 4-7.] "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." [1 *Corinthians 15:1, 2.*]12LtMs, Lt 69, 1897, par. 3

Will you read these words with a spirit to believe and receive them? It is altogether too late in this world's history to believe in vain, or do anything in vain. What shall we say of having believed in vain? What a terrible calamity it would be to stake not only time but eternity, stake the welfare of the soul, upon a deception.12LtMs, Lt 69, 1897, par. 4

Paul was approaching the end, when his work was to be rounded off, when these words were spoken. The church to which they were addressed was composed of strange characteristics, which the Lord saw must have sharp treatment. We cannot possibly have a changing religion. The gospel is to be proclaimed and personally received. A general assent is not enough. There must be an intelligent heart reception of the truth wherein the receiver must stand and perseveringly communicate to others the knowledge received. The truth must be practiced in every respect, holding fast the Word of life, "by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." [Verse 2.]12LtMs, Lt 69, 1897, par. 5

There is a declaration of the faith that is so diluted by man's natural traits of character that it has lost its saving virtue by losing its distinctive characteristic of Christlikeness. Although saying you are rich, you will find yourself in the end wretched, and miserable, and poor, and blind and naked. When there is a haphazard belief and practice that is not after the lessons of Christ, then you have a faith that is vain. Your heart must either contain the treasures of goodness or the treasures of that which is evil. Out of the good treasure of the heart the receiver of truth brings forth good things.

The one who claims to believe, and does not practice, brings forth evil things which wound, discourage, and destroy. *12LtMs, Lt 69, 1897, par. 6*

I ask you, my brother, not to act like a child in understanding. Act like a child who is practicing the Word of God. Christ says, "Why call ye me Master and Lord, and do not the things which I say?" [*Luke 6:46.*] The consistency of our conduct in words, in patience, in meekness, will reveal the Christ in the heart. Take yourself seriously in hand, my brother, and move steadily onward step by step to be an overcomer. That which I have written to you are the facts of the past. It was written at the same time that the other testimony was written. At that time I had not had a word [of] conversation with your wife. Whatever you have written to me I cannot speak in reference to, for I know nothing of it. You are a very impulsive, passionate man. I have told you the truth just as it is. I want you to be saved. Sin is a disease, a cancer that is eating away all your prospect of a future holy, happy, sinless life in the heavenly family above. I have spoken plainly to you in letter lest you should not make that repentance that needeth not to be repented of. *12LtMs, Lt 69, 1897, par. 7*

The soul is of value with God. He gave His life that He might bring moral courage to every man to run to race for the immortal crown that fadeth not away. You are to die to self and behold the Lamb of God that taketh away your sin. Then His own righteousness supplies the vacuums and works in man to fulfill his original destiny. *12LtMs, Lt 69, 1897, par. 8*

The Lord did not make man to be redeemed, but to bear His image. But through sin man lost the image of God. It is only by man's redemption that God can accomplish His design for him in making him a son of God. *12LtMs, Lt 69, 1897, par. 9*

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we

received, and grace for grace.” [*John 1:12-14, 16.*] Because of the ransom paid for him, man, by his own choice, by obedience, may accomplish the design of God, and through the grace given of God bear the image that was first impressed upon him, and afterwards lost through the fall. *12LtMs, Lt 69, 1897, par. 10*

Sin is not to be perpetuated by practice by the one who is born of God. He must become just what God designed he should be—a free soul in Christ Jesus; not free to continue in sin, but free to practice virtue and holiness. “Ye are free.” Therefore use your liberty not to oppress or to speak bitterness, but as the servants of God, as under the rule of Christ. *12LtMs, Lt 69, 1897, par. 11*

Wherever the man is who is a child of God, he must live no idle life. He is not in a region where peace is an abounding element; where no heart throbs, no passion urges itself for demonstration. Satan lives; Satan works. “And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him was no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.” *12LtMs, Lt 69, 1897, par. 12*

“Little children, let no man deceive you, he that doeth righteousness is righteous, even as he is righteous. ... 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. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” [*1 John 3:3-7, 10-12.*]*12LtMs, Lt 69, 1897, par. 13*

Read this entire chapter, Brother Hardy. Study attentively the epistles of John, and see what you can learn from them to put into practice. You are to manifest the character of Christ. He exhorts you to “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if

any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God 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.*]12LtMs, Lt 69, 1897, par. 14

Every man that is saved will have lived a Christian life, doing God service. It will be by putting His Word into the daily life. "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 whose 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? My little children, let us not love in word, neither in tongue, but in deed and in truth." [*1 John 3:16-18.*] In pure well-being, and actual well-doing, you may become a new man, wiser, happier, and blessed in Christ Jesus. You may show your life to be transformed into a pure life. "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [*Philippians 2:15.*]12LtMs, Lt 69, 1897, par. 15

O, how little do professed Christians live under the influence and reflect the light of the truth to all that are around them. Christ has said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; but it giveth light to all that are in the house. Let your light so shine before men, that they may see your good words, and glorify your Father which is in heaven." [*Matthew 5:14-16.*] This is one of the primary truths of the teachings of Christ. This is the service God requires of us. As Christians we are to glorify Him in our words and in our works. Profession does not count anything with God if the life is not flavored with the grace of the Saviour unto eternal life. "Ye are the salt of the earth," He declares, to preserve it. [*Verse 13.*] "Ye are the light of the world." Then reflect the light of heaven. Illuminate the moral darkness around you.12LtMs, Lt 69,

1897, par. 16

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in times past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” [*1 Peter 2:9-11.*] “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you.” *12LtMs, Lt 69, 1897, par. 17*

“These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me.” [*John 15:16-21.*] *12LtMs, Lt 69, 1897, par. 18*

“As thou hast sent me, even so have I sent them into the world.” [*John 17:18.*] Has there not been a selfish and manifest neglect in disregarding such plain directions as are here given us of God? We are exhorted by the apostle to be living epistles, known and read of all men. And yet how many fail to glorify God in serving and praising Him. *12LtMs, Lt 69, 1897, par. 19*

The Lord has given to you the privilege of receiving Him by a living, earnest, working faith. Then you may promote the glory of God. You need the new birth of soul. Then your words, your passionate impulses would not be a dark denial of Him. “By grace are ye saved.” [*Ephesians 2:8.*] This is what the Lord is hungry to do for us poor, defective human beings. He has shown how much He values man in that He gave Jesus to our world to a life of poverty, of sorrow and of death. Our faith in Jesus Christ will work by love and

purify the soul. He offers His Spirit day by day to be our sufficiency. We are not only to burn as a dim taper, we are to shine so that others may be led to glorify God. *12LtMs, Lt 69, 1897, par. 20*

I send you this epistle because I know that you have need of all that I have written to you. I pray that the Holy Spirit will work you, and produce in you a character that the books of heaven may reveal as "complete in Him." [*Colossians 2:10.*]*12LtMs, Lt 69, 1897, par. 21*

We are struggling along the best we can. As God has appointed, you can help us if you will. And the Lord will bless you in doing Him service. But I am so sorry that men will yoke up with the enemy, and do His will in the place of working with Jesus Christ. But they might never know their own selfish hearts if there were not something to develop the objectionable traits of character. *12LtMs, Lt 69, 1897, par. 22*

The Garden of Eden with its disobedience and the garden of Gethsemane with its obedience are presented before us. What a costly work was that in Eden! How much was involved in the fatal eating of the forbidden tree! But many are following in the very same footprints, in disobedience, in breaking away from the law of God. When men selfishly enter a course of disobedience to God they go on imperceptibly. They do not calculate what the sure result will be when they enter the path of temptation, and make but feeble efforts to resist, and some make none at all. But when the scroll is unrolled, and God looks over it, He will find that He has been denied in that place, dishonored in another place; and as the roll is opened more and more, the results of unchristlike actions are revealed. The Word of God was not fed upon, therefore their actions were not the result of eating the flesh and drinking the blood of the Son of God. *12LtMs, Lt 69, 1897, par. 23*

The law that God had given to bind man to obedience to Him was the law of love. He commanded that they should love Him with all the heart and soul and strength, and their neighbor as themselves. That law obeyed would have been a hedge about them, to keep them from entering evil paths. *12LtMs, Lt 69, 1897, par. 24*

But the greatest evil was when man became a law unto himself; when he raised up and followed his own human standard that was

in direct opposition to the Lord's standard. When man fell, the standard of self was uplifted, and it was of just such a character as pleased the carnal mind. The will and way of man became his law. This class harmonize. But the doers of the law of God will not turn to the right hand or to the left, so there is strife. *12LtMs, Lt 69, 1897, par. 25*

The great Teacher came into our world, not only to atone for sin but to be a Teacher both by precept and example. He came to show man how to keep the law in humanity, so that man might have no excuse for following his own defective judgment. We see Christ's obedience. His life was without sin. His lifelong obedience is a reproach to disobedient humanity. The obedience of Christ is not to be put aside as altogether different to the obedience He requires of us individually. Christ has shown us that it is possible for all humanity to obey the laws of God. He served as a Son with the Father. Just so we must every one serve with God, not in our own improvised plans. Serving is a living service when self is not made supreme. *12LtMs, Lt 69, 1897, par. 26*

The serving of the Son of God with the Father has ennobled all service. "I delight to do thy will, O my God:" He said, "yea, thy law is within my heart." [*Psalm 40:8.*] David's heart was enlarged, and he ran in the way of the Lord's commandments. *12LtMs, Lt 69, 1897, par. 27*

The work of Christ was not a divided heart service. Christ came not to do His own will but the will of Him that sent Him. Jesus says, Step in the footprints of my Sonship in all obedience. I obey as in partnership with the great firm. You are to obey as in co-partnership with the Son of God. Often you will not see the path clearly; then ask of God, and He will give you wisdom and courage and faith to move forward, leaving all issues with Him. We want to comprehend so far as possible the truly human nature of our Lord. The divine and human were linked in Christ, and both were complete. *12LtMs, Lt 69, 1897, par. 28*

Our Saviour took up the true relationship of a human being as the Son of God. We are sons and daughters of God. In order to know how to behave ourselves circumspectly, we must follow where

Christ leads the way. For thirty years He lived the life of a perfect man, meeting the highest standard of perfection. *12LtMs, Lt 69, 1897, par. 29*

Then let man, however imperfect, hope in God, saying not, "If I were of a different disposition I would serve God," but bring himself to Him in true service. Christ has invited you to do this. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you (convert your entrusted capabilities to God), and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For," He declares, "my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] That nature has been redeemed by Me. "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.*] You are not degraded, but raised, ennobled, refined by Me. You can find refuge in Me. You can obtain victory and be more than conquerors in My name. *12LtMs, Lt 69, 1897, par. 30*

Brethren who have now gone from New South Wales to South Africa, I entreat of you, If you cannot do anything to help us, for your soul's sake and for Christ's sake, lay nothing in the way of the faith of others. We have heard many say, I have no confidence in those who are bearing the responsibilities in this work. It was hard for us to bear; but we said, I will not fail nor be discouraged. If we had believed it was a work inaugurated by men, we would have dropped it quickly. But we know the work will go, for God is behind it and our trust is in Him. This earth is and always will be our battlefield. This is not our work, nor the work of any one person. It is God's work, and every one who engages in this work must contend for the mastery. *12LtMs, Lt 69, 1897, par. 31*

We must have firm, earnest purpose, not only to fight, but to press through every obstruction, determined to conquer and lay hold of eternal life. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities and powers, against the rulers of the darkness of this world; against spiritual wickedness in high places." [*Ephesians 6:10-12.*] *12LtMs, Lt 69,*

1897, par. 32

Lt 70, 1897

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 3, 1897

Portions of this letter are published in *TMK 227; 4Bio 289-290, 315*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder S. N. Haskell
57 Tory St.
Wellington, New Zealand

Dear Brother:

I am sending you copies of letters that I have written under discouraging circumstances. My left eye is quite weak. I think it is because I have had so little sleep.¹²*LtMs, Lt 70, 1897, par. 1*

Yesterday, for the first time since my return, I spoke in the chamber above the mill. It is a very trying place. The room was full, and I spoke decidedly of what was expected of those who come to this place. Brother Shannon has done a work here that he will not be proud to own in the judgment. He does not know what spirit he is of. The work of Brother Lawrence also, taken as a whole, will not secure to him a reward in this life nor in the life to come. I hoped he would move off, but I believe he is preparing to remain.¹²*LtMs, Lt 70, 1897, par. 2*

We had to have the little house where the twins were born for Willie's family. It is not large enough, and we proposed to build a kitchen and veranda to the old house. But we found that this would cost £14, according to the builder's estimate. With some addition to this amount, I can build two rooms fifteen by fifteen to the small building, but without a decided joining. These two rooms can be so built, as regards foundation, that if Willie builds across the road from our cottage, we can move them to the ground selected, and thus

every stroke put on this work will be so much of the house building done. We shall have to wait to hear from Willie as to whether he can dispose of his house, and put the money into a cottage to accommodate his family. But the two rooms must be built, and this may answer their purpose without any more building until money comes to warrant the expense. *12LtMs, Lt 70, 1897, par. 3*

We have had a great time in reference to Brother Semmens and the establishment of the Health Home. Through prejudice because of our faith, he could not get the houses he had hoped to procure. But recently these large houses have both been offered him, one at one hundred and twenty pounds per annum. This was the largest building but it was old, and had been added to, and its appearance led us to fear that the leprosy might be in the house, so we turned from it. The next place was on higher ground, and although it did not stand so open and alone, it had a large back yard, running through to the next street. There are fruit trees on the place full of apricots and nectarines. The rooms of the house seem wholesome. One hundred and thirty pounds per year was asked for this, but they threw off ten pounds, and they must pay the taxes. *12LtMs, Lt 70, 1897, par. 4*

Brother Semmens accepted this, and he and his family have already moved in. The workmen are fitting up the rooms. As he had no money, I furnished him with twenty-five pounds to make a beginning. The house is within five minutes' walk of the station. This is a convenience, for there will be less money paid out in cab fare. *12LtMs, Lt 70, 1897, par. 5*

Brother Baker and family are accommodated with two rooms, for which they pay ten shillings. I have hired one room, which I shall fit up, and for which I pay four shillings. I have hired this room so that when our ministering brethren shall pass through, and stop over night, they will have this room to lodge in, and pay their board to Brother Semmens. Brother Semmens pays ten shillings for two rooms for his family. *12LtMs, Lt 70, 1897, par. 6*

You inquire about school buildings. (Dropped asleep.) The first building is progressing well. We have heard of no trouble. The roof is on, and everything moves satisfactorily. I have just written to

Sister James for the loan of some money. I meant to have sent before, but other things came in demanding immediate attention, so it was allowed to pass. I shall send [it] on tomorrow morning.*12LtMs, Lt 70, 1897, par. 7*

On Sabbath I spoke in the chamber above the mill, but fear greatly that I shall not be able to do this much. It did appear so badly. We had the room full; but there was, well, I need hardly describe it—almost everything but money. I am fully decided that we must have a meetinghouse. Those who assemble can hardly keep their eyes open, so oppressive is the atmosphere. I did not suffer, for I had the wind blowing upon me while I spoke; but the people did not get much air.*12LtMs, Lt 70, 1897, par. 8*

I have just written a line to Brother Anderson, telling him that it is not in his line of work to teach the people, for he lacks the faculty to communicate, and should not deceive himself by working in a line for which he has no vocation. He has a dry, spiritless way of presenting the truth, and is very tedious. He is the Brother Anderson who was on Norfolk Island; but he is not called and chosen of God to be a teacher, and never will be fitted for such work. I advised him to take up some other line of work rather than engage in the work of teaching the truth when he could not communicate his ideas in a manner to interest the hearers.*12LtMs, Lt 70, 1897, par. 9*

Now, Brother Haskell, I know it is the duty of some one to be in New South Wales. Brother Baker has a knowledge of the truth, but he is so very moderate. He does not make decided points, and call up the people to advance. With others to help him, he could do much more effective work, for they would be efficient where he would fail. I am distressed at the situation. There is need of workers in the various places all around, but more especially in Sydney. If you should decide to visit Africa again, some time should be spent in Cooranbong and Sydney. I cannot carry the heavy load of writing, and also of speaking. I must not put in so much labor. I came very nearly dying this last sickness, and I am afraid to venture. I would be willing to go and connect with yourself, or some one who would take the brunt, and I come in when I can, and bear my testimony.*12LtMs, Lt 70, 1897, par. 10*

I want your help here in New South Wales. What a dearth there is! There is only Herbert Lacey, and he needs to be urged forward. After spending three hours in the hardest kind of labor yesterday, he came this morning to see if I would not speak at Dora Creek. I no sooner begin in my feebleness than work is piled on me in abundance. If the Lord will give me strength, I will do all that I possibly can. I am praying day and night for the restoration of my eyes, and they are improving. I am of good courage in the Lord. I would not urge you out of your path of duty. If you feel that the Lord has work for you to do in New Zealand, then I will cease my urging; if not, come back as soon as you feel free to do so. *12LtMs, Lt 70, 1897, par. 11*

We were glad to hear from you, but I was so wrought up to write the matter enclosed, that I could not get off the writing I wished to send you on the last boat. *12LtMs, Lt 70, 1897, par. 12*

Why are we so weak in faith? Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God as one family, sons and daughters of God. Genuine faith is life, and where there is life there is growth. The life which Jesus imparts cannot but grow more and more abundantly. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. He who drinks of the water of life which Jesus gives possesses within himself a well of water springing up into everlasting life. Though it shall be cut off from all created springs, it is fed from the hidden fountain. It is a perpetual spring, in immediate communication with the inexhaustible fountain of life. *12LtMs, Lt 70, 1897, par. 13*

The Lord is dishonored when any who profess His name have an emptiness. This misrepresents God. Nothing but Christ manifested in spirit and life and character can reveal God to a world that knows Him not. The soul renewed in the knowledge of God and Jesus Christ whom He has sent demonstrates its divine fulness in a living, growing experience—even the fulness of Him that filleth all things. *12LtMs, Lt 70, 1897, par. 14*

The lifeless, professed believer is not a Christian, for such give to the world no correct representation of the Author of truth and

holiness. We must have the working of the Holy Spirit, which Christ declares "shall glorify me." [*John 16:14.*] We are so faithless, so unbelieving, that the Lord cannot do for us those things which He longs to do. There are doubts in our minds that are very saddening and very difficult to dispel. These doubts that bow down the soul we should each one bravely face, and tell the soul that we must conquer them at once. Make no delay, for there can be no peace where faith is lost. We need not express these doubts, for they may cause some poor soul to stumble. But examine them in the light of God's Word, then talk them over with Jesus with His Word of promise in your hand, and pray for their removal. Tell the Lord, "Lord, I believe; help thou mine unbelief." [*Mark 9:24.*]*12LtMs, Lt 70, 1897, par. 15*

Let not doubt be placed in a comfortable, easy chair. It is a dangerous guest when it is left to rankle in the mind and counteract faith. Come to the great Healer and plead, "I cast my helpless soul on thee. I have the promise, 'The meek will he guide in judgment; and the meek will he teach his way.'" [*Psalm 25:9.*]*12LtMs, Lt 70, 1897, par. 16*

Lt 71, 1897

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

November 5, 1897

Previously unpublished.

Dear Brother and Sister Haskell:

Sister Wilson has been conversing with me in reference to Sister Robertson. I cannot advise Sister Robertson to go to Western Australia. I had a conversation with Brother Robert Hare in regard to this matter; but that night instruction was given me to watch for souls as they that must give account. There is need of constant discernment. We need the quickening, vivifying influence of the Holy Spirit, that makes every one in the service of God wise unto salvation. *12LtMs, Lt 71, 1897, par. 1*

No haphazard work must be done. To every human being is given a work in personal labor for God. The varied trusts are proportionate to our varied capabilities. Every member of the church is in possession of some trust, some talent, to be used in the service of God. From the lowliest and most obscure to the highest, in the church and in the world, all are entrusted with the goods of heaven, physical, moral, and spiritual. Time, reason, unimpaired intellect, the tender ministry to which some are adapted, these are the gifts of God. None are to make light of the smallest gift. *12LtMs, Lt 71, 1897, par. 2*

Some are better fitted for a certain work than others. Therefore the conclusion should not be reached that every one can be a canvasser. Some are so constituted that if they took up this work, they would make a most miserable track wherever they should go. Others are willing, but have no special adaptability for special lines of work. They are not to be set down as faithless and unwilling. The Lord is not unreasonable in His requirements. The church is as a garden in which are a variety of flowers, each one with peculiarities of their own. They are all plants and flowers, but they are different in

appearance. *12LtMs, Lt 71, 1897, par. 3*

God does not expect that with their varied temperaments His people will be prepared for any and every place. Some can fill one place, while another can do service in another place, while he could not do the work someone else could aptly do. Therefore, let us all remember that there are varied trusts. *12LtMs, Lt 71, 1897, par. 4*

In regard to Sister Robertson, if the Lord has marked out her course to the distant field of Western Australia, she will have light in regard to her duty. Sister Robertson is of a peculiar turn of mind. At times a depression comes upon her that makes her wild. Her imagination becomes highly wrought upon. She is then in despair and has little faith for herself. *12LtMs, Lt 71, 1897, par. 5*

Those who go to Western Australia should have health, both of mind and body. Flattering inducements should not be presented to Sister Robertson in regard to nursing in Western Australia, with prospects of high wages. The journey to that place will cost her quite a sum, and if she has not the courage and strength to take up the work and carry it through under disadvantageous circumstances, she will be disappointed. She has a delicate constitution, both in mind and body. She could not endure a rough life. She could not endure the responsibilities that would necessarily come upon her. Then her unbelieving friends would make it unpleasant for those who encouraged her to take these responsibilities. Tests are to be made in this case. God will take this sister under His own care if she will submit to His guidance and not be in a hurry. This is the light given to me in regard to the case of our sister. I do not feel it wise to encourage her to go to Western Australia. *12LtMs, Lt 71, 1897, par. 6*

In regard to the workers in Sydney, those who are strong and well may do a good work. But I think they should be paid a stated sum, as is any other intelligent worker in others lines of the work. If those at the head of the work are willing to risk everything and walk by faith, they may require it of the workers. If they will risk the price they require for the board of the workers, they may ask the workers to risk something. But to require a certain sum for board, bringing no faith into this matter, and then ask the workers to exercise faith,

is not right. Pay the workers a decided sum to meet their living expenses, that there may be equity and justice. In no case accept workers that are not trustworthy. But do not allow the inexperienced workers to do all the sacrificing and all the walking by faith. *12LtMs, Lt 71, 1897, par. 7*

I have in mind some workers that labored hard in Melbourne, selling papers and giving Bible readings. All acknowledged that they did a good work. By one young woman's labor several were brought into the truth. But while there were men teachers who were decided as to what they should do, there were not many who acted as fathers. *12LtMs, Lt 71, 1897, par. 8*

These girls came to the Ashfield camp meeting in a most destitute condition in regard to clothing. They were not tidily or becomingly clad. Why did not those in charge of the work where these girls were working act as fathers and mothers to them, and show their faith by loving their neighbor as themselves? Some of our sisters had abundance of clothing for themselves. They could have bought less for themselves and expended some money on their destitute sisters. But while these girls were doing hard work, wearing out their clothing and shoeleather, there were those who did not work one half as hard, and who had not the motherly solicitude or the sisterly discernment to see the necessities of their sisters, and love them as they loved themselves. Pride compassed some about as a garment in regard to their outward appearance. *12LtMs, Lt 71, 1897, par. 9*

These girls were doing a good work, but it could be seen that they were becoming more and more destitute of clothing. Their brethren and sisters needed to have the selfishness cut away from their hearts. They needed that faith that works by love and purifies the soul. *12LtMs, Lt 71, 1897, par. 10*

I made inquiry, and found that these sisters were in a destitute condition. Then I began to understand how those who had been giving these sisters instruction had neglected to see that they were well cared for. We had to purchase clothing and shoes for these girls before they were respectable or comfortable. *12LtMs, Lt 71, 1897, par. 11*

Blessed are the eyes that see the necessities of others as well as their own. I have become thoroughly distressed over the methods that lead some to leave others to exercise faith, while they close their eyes, that they may not see the faith that works by love, which they themselves should have. Let us do straightforward work, for the light which the Lord gave me in regard to those who so manifestly neglected their duty toward these sisters was that they neglected the Lord Jesus in the person of His saints, and the blessing of God could not rest upon such neglect. The whole principle was wrong from the first arrangement. *12LtMs, Lt 71, 1897, par. 12*

The Lord has not appointed men who will leave matters at such loose ends, to carry responsibilities. The Lord deals not with partiality. But with men, while some are rewarded abundantly for their work, others, regarded by God, are left in uncertainty. Those with whom they are connected have not interest in them to investigate the cases of the individual workers, to see if they are receiving sufficient to supply their individual necessities. *12LtMs, Lt 71, 1897, par. 13*

The Lord Jesus has a special interest in every member of His family. Those who follow Him and are entrusted with a special line of work are to be as carefully and interestedly looked after by those at the head of the work as if they were members of their own family. It is this careless neglect and unfulfilled daily duties toward those who are doing service in the love of Christ that brings the displeasure of God upon His stewards. He cannot impart His Spirit to these neglectful ones. He will arraign them before His bar, saying, "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. ... Inasmuch as ye did it not to one of the least of these, ye did it not to me." [*Matthew 25:42, 43, 45.*] *12LtMs, Lt 71, 1897, par. 14*

We have had great light, great privileges, great opportunities to learn of the ways and works and attributes of Christ. We are left without excuse if we fail in our duty to our brethren and sisters who need encouragement in word and action to strengthen their faith. We glorify God when, by acts of self-denial, kindness and mercy

toward our brethren and sisters, we show that we love God supremely and our neighbor as ourselves. In this we show the work of the Spirit of Christ upon our hearts. *12LtMs, Lt 71, 1897, par. 15*

The living Christian is not absorbed in self. Neither does he take a fancy to certain persons, praising and exalting them, while he leaves others just as deserving out of his notice. The true Christian constantly endeavors to glorify God by his unselfish traits of character. He bears a living testimony to those who are observing his deportment that he is looking unto Jesus, the Author and the Finisher of his faith, and that by beholding he is becoming changed into His likeness, that His goodness, wisdom, mercy, love, and tender sympathy is being woven into his practice. *12LtMs, Lt 71, 1897, par. 16*

How thankful we should be that the Word was made flesh and dwelt among us, and we beheld his glory, character, (the glory as of the only begotten of the Father,) full of grace and truth. "Of his fullness have all we received, and grace for grace." [*John 1:14, 16.*] This means that as we receive grace, we are to bestow the same upon those with whom we associate cheerfully employing all our powers and capabilities in God's service. *12LtMs, Lt 71, 1897, par. 17*

Those who cultivate the false motives and spurious principles, which make an appearance only of kindness and charity and love, need to be converted and baptized by the Holy Spirit. Goodness in appearance only counts nothing with God, who reads the secrets of every heart. The converting power of God must cleanse the heart of its love of pretense, love of praise and applause, which excites to action. *12LtMs, Lt 71, 1897, par. 18*

The worker for God must have a sense of his duty toward his Maker and a firm, pure, loving spirit of obedience to the precepts of Jehovah, because he loves them. They are the truth which abideth forever. But if these principles are neglected, the workers are not provoked to holy endeavor and sincere love one for another. *12LtMs, Lt 71, 1897, par. 19*

God sees not as man sees. He looks at the disposition of the heart, from which the actions flow. But into every institution in our world, under the supervision of those who claim to believe the most

solemn message ever given to our world, has come the leaven of selfishness. In lines that some least suspect, this spirit is leaving its impressions of partiality and selfishness. God cannot bless the workers as He longs to do, because by their course of action they separate themselves from Him. In some lines the work of God has become tinged with selfishness. The influence of this sin is destroying the love that Christ has commanded we cherish for one another. *12LtMs, Lt 71, 1897, par. 20*

Pure religion is a rare jewel. It is because it is so rare that the Holy Spirit's operations in their quickening efficiency are not seen upon human hearts. Its holy aims are sure to bring the human agent into sacred, covenant relation with God. When in Christ he becomes linked with God. *12LtMs, Lt 71, 1897, par. 21*

The work to be accomplished in Sydney must be carried on in right methods, else in the name of the Lord I will raise my voice in protest. I will not stand unmoved while things go wrong in our institutions and while laborers are employed upon no settled basis, so that they are made subject to want, and are therefore tempted and subject to be swayed from the truth. One thread of selfishness must not be woven into our plans and methods of doing service for God. We are not to seek for the success of certain actions, caring not from what principle they flow. God looks directly at the very heart of every purpose. We must arise and expel the enemy, in whatever form he may come, that those who in susceptibility and discernment are blinded, shall not, by evil suggestions, lead minds away from purity of action. *12LtMs, Lt 71, 1897, par. 22*

Silent envy is to be guarded against. God condemns secret slander and injurious surmises. Undue self-esteem is certain to bring the sure result. God humbles the man. God, who seeth and readeth the heart, will judge every man's work of what sort it is. He only is safe who keeps the Lord ever before him, whose constant plea is, "Search me, O Lord, and know my heart; try me, and know my thoughts, and see if there be any wicked thing in me, and lead me in the way everlasting." [*Psalm 139:23, 24.*] *12LtMs, Lt 71, 1897, par. 23*

I can write no more on this point. What I have written I know you will

harmonize with. I have had an experience which has burned its way into my soul. I am unable to write more now, but I shall write on these subjects more fully. I pray the Lord that many souls who have peace in their present religious state may be stirred to inquire, What manner of persons ought we to be if we would be prepared for the coming of the Son of Man, who shall judge every man's work, and reward every man as his work shall be?¹²*LtMs, Lt 71, 1897, par. 24*

In love.¹²*LtMs, Lt 71, 1897, par. 25*

Lt 72, 1897

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1897

Portions of this letter are published in *9MR 371*.

Dear Brother and Sister Haskell:

I received your last communication. Thank you for your faithfulness in writing to us. We rejoice in the Lord for His power and His grace and His great love for the souls that are perishing. We will understand that it is our place not to fail nor be discouraged. There should be that faith and trust in God that will ask for wisdom and facilities and that will believe. *12LtMs, Lt 72, 1897, par. 1*

“He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?” [*Romans 8:32.*] Might we not inquire, How shall we not for His sake freely give Him all things? Shall we see souls perishing around us, and not manifest a zeal and love for them proportionate to their value? The unfathomable depths of the love of God were stirred with divine benevolence in the infinite sacrifice made. “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.*] Shall the shallow streams of our gratitude be only as a ripple on the surface? What did Jesus do? He who was rich for our sakes became poor, that we through His poverty might become rich. The mysterious Godhead descended to our rescue. We see Him descending from depth to depth of humiliation in our behalf, until the shameful cross arrested His farther descent, and made it impossible to step lower. *12LtMs, Lt 72, 1897, par. 2*

This example is set before us. This is the value which the Lord places upon the human race. Shall man then fail to act his part to redeem his fellow men? This work of redemption moved the universe. Is it not sufficient to move and stir our souls? Shall we not work for the recovery of man? Shall we not place ourselves under

the Holy Spirit's working, that every jot of the ability and talent which God has given us may be united with the Master-worker, Jesus Christ, to seek and to save the lost? Where is our faith? We are invited by the world's Redeemer, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] Here is a new bond of union in our co-operation with Jesus Christ for the recovery of fallen man.*12LtMs, Lt 72, 1897, par. 3*

Christ our Advocate is our High Priest. He has entered into heaven for us, and the whole universe of heaven goes out at His command to the help of the unselfish, interested worker. We are to be faithful, courageous, true as steel to the Captain of our Salvation: "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.*]*12LtMs, Lt 72, 1897, par. 4*

We are engaged in a great work. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [*Verse 16.*] "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 hath suffered being tempted, he is able to succor them that are tempted." [*Hebrews 2:16-18.*]*12LtMs, Lt 72, 1897, par. 5*

We are engaged in a great work, and we cannot leave it or be diverted from it. The highest work of God is the redemption of the fallen race. He calls for all the faculties and powers of His co-workers to be put to the tax for this one achievement, the salvation of souls, the triumph of His grace and love. For this Christ came into our world. This was the object ever before Him, to seek and to save that which was lost. He gave His life that man, through the offering of Himself, the incarnate God, through faith in Him, might secure that life that measures with the life of God. He has the care of every soul in view. He has made abundant provision to save to the uttermost all who come unto Him by faith, believing that His blood

cleanses them from all sin. He laid down His life for His sheep, and the reward of His sufferings is to see souls saved, to see of the travail of His soul and be satisfied.^{12LtMs, Lt 72, 1897, par. 6}

The Lamb of God taketh away the sin of the world. He giveth the grace of His Spirit. O what love, what matchless love! Creation was originated in the purpose of God to glorify Himself in the redemption of the fallen race. "The mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [*Ephesians 3:9-11.*]^{12LtMs, Lt 72, 1897, par. 7}

Why, I ask, are those who claim to believe the truth so indifferent? Why do they not manifest a zeal proportionate to the work to be accomplished? The Lord calls for the exercise of living faith, for the exercise of practical work. Just before His ascension, one step from the Father's throne, Christ declared, "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] The gift of Jesus to our world embraced all heaven. Why are we so unbelieving?^{12LtMs, Lt 72, 1897, par. 8}

The Holy Spirit is engaged to work with human agencies to minister the grace of Christ, to make the salvation of souls a certainty. The merits of My righteousness, Christ said, shall be given to all who receive and believe in Me. The Holy Spirit will give grace and peace, and bless you with the fulness of all spiritual blessings. The pledge is made to Christ by the Father that He will give to man all the love He bestows on Christ if they will come back to their loyalty in faith and repentance. Christ will be their surety, to render an account to God for the perfection of His own perfect obedience and righteousness for every one who will wear His yoke.^{12LtMs, Lt 72, 1897, par. 9}

God accepts us in the Beloved. Then let unbelief be dismissed. The promise is, We shall be blessed with all spiritual blessings which come from an unfailing source, the Fountain of life. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." [*Ephesians 1:3.*]

“Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began.” [2 *Timothy* 1:9.] Again we read, “Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness, in hope of eternal life, which God that cannot lie promised before the world began; but hath in due time manifested his word through preaching which is committed unto me according to the commandment of God our Saviour.” [*Titus* 1:1-3.] *12LtMs, Lt 72, 1897, par. 10*

Brethren, I say unto you, Have faith in God. Let all taste and see that the Lord is gracious. You know whence cometh your help. You know that you are to work for the salvation of souls, and to save those that are perishing out of Christ. This should be the very highest interest of all who believe. Those whom the Lord has drawn with his love and kindness are to draw others to the Saviour. He is waiting to receive every soul. The Lord never forgets to be gracious to those who are humble and contrite in heart. Your divine Surety has pledged you to God through his own righteousness. The Lord Jesus pledged Himself to present to His Father a church without spot or wrinkle or any such thing. He has paid the price for your ransom, He has engaged to perfect his grace in every soul, that man may be complete in him. Men forget their obligations to God; but God never forgets His pledged word to all who seek Him with a whole heart. *12LtMs, Lt 72, 1897, par. 11*

Let us put away the sin of unbelief. Let us consecrate ourselves to God, soul, body, and spirit. Our life was taken into union with Christ’s human life and Deity combined. “It is Christ that died, yea rather, that is risen again.” [*Romans* 8:34.] “He ever liveth to make intercession for us.” [*Hebrews* 7:25.] Then let us reach the highest standard of Christian character. Ever bear in mind that the Lord is expecting more of us than we give Him. The cry of souls ready to perish in ignorance and in sin is swift to reach His ear. “He shall deliver the needy when he crieth, and the poor also, and him that hath no helper.” [*Psalms* 72:12.] *12LtMs, Lt 72, 1897, par. 12*

“And at that time shall Michael stand up, that great prince which standeth for the children of thy people: and there shall be a time of

trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [Daniel 12:1-3.]*12LtMs, Lt 72, 1897, par. 13*

Make ready a people to stand in the day of the Lord. We have no time to lose. The Lord is coming; the end is near. "Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [Verse 10.] And the Lord will say to those who are obedient to His commandments in a world of disobedience and transgression of His law, "I will betroth thee forever; yea, I will betroth thee unto me in righteousness and in judgment, and in lovingkindness and in mercy. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." [Hosea 2:19, 20.]*12LtMs, Lt 72, 1897, par. 14*

I entreat of you who know the truth to practice the truth. Time is short. Let not your hearts be diverted from the last great work of warning. God does not give this work of ministering to those whose garments are defiled by sin, but to those who are being purified, made white, and tried. Say unto the people, ye messengers of God, "Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." [Ezekiel 18:31, 32.]*12LtMs, Lt 72, 1897, par. 15*

Have faith in God. We dishonor Him by our unbelief. Pray, and watch unto prayer. He is touched with the feelings of our infirmities. He is merciful, one who can have compassion on the ignorant, and on them that are out of the way.*12LtMs, Lt 72, 1897, par. 16*

The fountain has been prepared for every [one] to wash and make them clean in the blood of the Lamb. How long shall our weakness in Christian experience last? Arise, and trim your lamps that they may be brightly burning, flashing their bright and saving beams on

to the pathway of others. O, I see so much to be done! I long for confirmed strength, that I may work as I desire to work. It may be that I shall be spared to sound the last note of warning to a perishing world. The Lord's will be done if it is otherwise. I will plead for souls. Give us sheaves to be given to God; O, give us sheaves. I will have faith in God. I call upon all to have faith in God.*12LtMs, Lt 72, 1897, par. 17*

“Wash you, make you clean” from all sin in the blood of the Lamb. [*Isaiah 1:16.*] “The Lord is a strong tower. The righteous runneth into it, and are safe.” [*Proverbs 18:10.*] This God must be all our confidence and all our trust. The streams of grace must be fresh, and fertilize our own souls, thus they will be in us a well of water, springing up into everlasting life. Let the praise of God go forth from human lips. Praise Him with heart; praise Him with soul. Let the voice speak forth His praises at all times. It should be thus, and it will be thus when Christ is abiding in the soul. Our sufficiency is in God. The name of the Lord is a strong tower. The righteous runneth into it, and are safe.*12LtMs, Lt 72, 1897, par. 18*

Lt 72a, 1897

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1897

Previously unpublished.

Dear Brother and Sister Haskell:

I received your letters and read them with interest. I am sure that the Lord is at work. It is not always wise to do constant work, as you are now doing, but if necessity demands that it be done for the saving of souls, then you must have faith that the Lord will give you strength and grace according to your day. The Lord is your strength. He will be your salvation. He will give you grace sufficient for your labors. But lay hold upon him, who has said, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] We must bring all the sunshine possible into our work. You must take periods of rest. It is essential, when there is so great a necessity for every jot of strength and energy and aptitude to meet the circumstances around you, that you feel that you can not only touch the garments of Christ, but walk with Him as your companion, and through faith receive His healing touch to revive the mind and body for the work. *12LtMs, Lt 72a, 1897, par. 1*

It is our privilege to believe in the health-restoring power of God, the health-giving beams of the Sun of Righteousness. You may carry with you this endorsement of the power of God in your important work, “I am the resurrection and the life.” [*John 11:25.*] Christ wants you to grasp more of heaven’s abundant resources. “Be of good cheer,” He said; “thy faith hath made thee whole.” [*Matthew 9:2, 22.*] Why do we not have faith? Be assured that at this stage of the work, when souls are making decisions to become loyal and true to all the commandments of God, Satan’s agencies will appear with vitalizing power to work against God. But greater is he that is in you than the power that controls them. *12LtMs, Lt 72a, 1897, par. 2*

Christ’s peace will be imparted to all who love God and keep His

commandments. Says the Psalmist, "Great peace have they that love thy law and nothing shall offend them." [*Psalm 119:165.*] From Christ goes forth a power that gives men life and peace, which tunes the heart to offer praise and thanksgiving to God, and fills the heart with love for Him and for one another. *12LtMs, Lt 72a, 1897, par. 3*

Faith is the spiritual hand that touches infinity. The inner glory of God in the soul will shine forth in word, in looks, in prayers, to all who are seeking to save the souls that are ready to perish. God wants to take away the infirmities, that faith may spring up in the heart, and carry with it the healing beams, even the Redeemer's glory. We should sing with the Psalmist, "O Lord, my God, thou art very great. Thou art clothed with honor and majesty: who covereth thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of his chambers in the water, who maketh the clouds his chariot, who walketh upon the wings of the wind." [*Psalm 104:1-3.*] *12LtMs, Lt 72a, 1897, par. 4*

May the Lord bless the work that is now being done, is my prayer. *12LtMs, Lt 72a, 1897, par. 5*

Lt 73, 1897

Haskell, S.N.

Refiled as *Lt 40, 1896.*

Lt 74, 1897

Humphries, Brother

NP

February 7, 1897

Portions of this letter are published in *TDG 46; TMK 94*.

Brother Humphries:

The Lord is calling for you, "Return unto me, and I will return unto you." [*Malachi 3:7.*] You are in a dangerous position. Spiritually, you have been going backward instead of going forward. If the Lord had not guarded and protected you moment by moment from dangers which you did not see, from perils which you did not discern, you would not now be among the living. Your life has been graciously preserved. You are regarded by the Husbandman as an unfruitful tree, but His hand is stretched out still, and He says, I will give him renewed advantages. I will make My goodness and mercy pass before him. I will renew My invitation, and then, if he bears no fruit, let him be cut down. *12LtMs, Lt 74, 1897, par. 1*

My dear brother, what have you been beholding? By beholding the imperfections of men and women, you are gradually becoming changed into the same likeness. Make a decided change, and look to Jesus, that by beholding His perfection, you may become changed into His image. Then His spirit will take possession of your mind and character. By your piety and godliness, by your words and actions, by your spiritual activity for truth and righteousness, you will represent Christ. When a man turns away from human imperfections, and beholds Jesus, a divine transformation takes place in his character. He fixes his eye upon Christ as on a mirror which reflects the glory of God, and by beholding, he becomes changed into the same image, from glory to glory, even as by the Spirit of the Lord. *12LtMs, Lt 74, 1897, par. 2*

"If any man have not the Spirit of Christ, he is none of his." [*Romans 8:9.*] Turn your eyes from the imperfections of others, and fix them steadfastly on Christ. With a contrite heart, study His life and

character. You need not only to be more enlightened, but quickened, that you may see the banquet that is before you, and eat and drink the flesh and blood of the Son of God, which is His Word. By tasting the good Word of life, by feeding on the bread of life, you may see the power of a world to come, and be created anew in Christ Jesus. If you receive His gifts, you will be renewed unto holiness, and His grace will bring forth in you fruit unto the glory of God.*12LtMs, Lt 74, 1897, par. 3*

The Holy Spirit reveals Christ to the mind, and faith takes hold of Him. If you accept Christ as your personal Saviour, you will know by experience the value of the great sacrifice made in your behalf upon the cross of Calvary. The Spirit of Christ, working upon the heart, conforms it to His image, for Christ is the model upon which the Spirit works. By the ministry of His Word, by His providences, by His inward working, God stamps the likeness of Christ upon the soul.*12LtMs, Lt 74, 1897, par. 4*

To possess Christ is your first work, and to reveal Him as One who is able to save to the uttermost all who come to Him is your next work. To serve the Lord with full purpose of heart is to honor and glorify His name by dwelling upon holy things, by having a mind filled with the vital truths revealed in His Holy Word.*12LtMs, Lt 74, 1897, par. 5*

You can be a great blessing spiritually to your family, or you can be a great hindrance. That which you sow, you will also reap. What will be your harvest, my brother? Can you look forward with pleasure to the reaping time?*12LtMs, Lt 74, 1897, par. 6*

The Lord has presented before me the cases of several who were sowing bad seed. Their thoughts and their words were far from being of that character that God can approve. These men have been blindly exerting an influence that is not spiritual, that does not strengthen the church. They are enshrouded in darkness; they are dishonoring God by scattering away from Christ. They have not exerted a healthy influence in the church, neither have they recommended the truth to others by exerting a right influence outside the church.*12LtMs, Lt 74, 1897, par. 7*

Brother Hardy has indeed been a hard man in his home, unfeeling,

unlovable, selfish, and self-seeking. His words of faultfinding and criticism have harmonized with your words. By your association together, his feelings and your spirit, which is so unlike Christ, have been strengthened. This kind of religion is not the religion of Christ, but a deception, a delusion of the great deceiver. His service is hard service, and is indeed to receive very hard wages. *12LtMs, Lt 74, 1897, par. 8*

Could the veil have been withdrawn from before you and Brother Hardy, could you have seen what I saw, your tongues would have been silent. An angel was represented to me, writing in a book the words spoken under the influence of another spirit than that of Christ, a self-sufficient, self-deceived spirit. The words spoken, the spirit manifested, revealed the attributes of Satan. Said Christ, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] *12LtMs, Lt 74, 1897, par. 9*

Another messenger spoke, saying, "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. For as much 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; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." [*1 Peter 1:15-20.*] *12LtMs, Lt 74, 1897, par. 10*

"If we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." [*2 Timothy 2:13-16.*] *12LtMs, Lt 74, 1897, par. 11*

Christ is to be known by you. He is a spirit of liberty, leading away from the bondage of Satan to holiness, enabling us to serve God in

righteousness and true holiness all the days of our lives. He has given you liberty to come near to God by faith, to enjoy communion with God, to worship God in Spirit and in truth, and in the beauty of holiness. You may be a partaker of the divine nature. *12LtMs, Lt 74, 1897, par. 12*

Christ does not accuse and condemn. He invites 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.*] Goodness, meekness, gentleness, patience, and love are the attributes of Christ’s character. If you have the Spirit of Christ, your character will be molded after His character. But “if any man have not the spirit of Christ, he is none of his.” [*Romans 8:9.*]*12LtMs, Lt 74, 1897, par. 13*

Lt 74a, 1897

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 1, 1897

Portions of this letter are published in *3SM 338-339*; *7MR 386-387*; *CTr 357*.

Dear Brother and Sister Haskell:

We received Brother Haskell's letter the evening after the Sabbath. We were glad to hear from you that your interests are united as one. May the Lord bless this union, that you may be a strength and support to one another at all times. May the peace of God rest upon you, is my sincere desire and earnest prayer. *12LtMs, Lt 74a, 1897, par. 1*

“Go stand and speak unto the people all the words of this life.” [*Acts 5:20.*] *12LtMs, Lt 74a, 1897, par. 2*

I am pleased, Brother Haskell, that you have a helper. This is that which I have desired for some time. The work in which we are engaged has made us one in Christ Jesus to diffuse the knowledge of Jesus Christ. It is your privilege to have happiness in your new relation to each other, in ministering the gospel to those who are in darkness and error. We can sympathize and unite in the grand work which you and I love and which is the one great object ever before us, the enlargement of the kingdom of Christ and the celebration of His glory. In everything which relates to this we are united in the bonds of Christian fellowship, in companionship with heavenly intelligences. *12LtMs, Lt 74a, 1897, par. 3*

We are never alone. We can never put forth the least effort for the advancement of the work of God in our world, but the act thrills through all the universe of heaven and makes us co-laborers with God; united with the heavenly principalities and powers, all our sympathies are absorbed. Thus our strength and efficiency are to be united in the design of Christ as His agents connected with the

great firm to secure other agencies and combine them with those already in operation, to restore the moral image of God in man. The (page torn) labor by our connection with Him, you will unitedly do the work of God on earth as the principalities and powers in heaven do the work assigned them. Because of the light given me, I am fully possessed with the conviction that through your united agencies, as sanctified instrumentalities, light shall be reflected to the salvation of many souls that are now in darkness and error. I know you have not lived unto yourselves but unto Him whom you love and whom you serve and worship. *12LtMs, Lt 74a, 1897, par. 4*

Each angel is at his post, waiting for the cooperation of human channels to give efficiency and power to the truth in the restoration of fallen man. This was Christ's work; this is our work. The angels of God are to be regarded as ever present with the interested, consecrated worker, perpetually stimulating, strengthening, and encouraging the efforts of the laborers on earth. By the eye of faith we are fighting in view of the whole universe of heaven. There is plenty of help and strength for us in God, for the heavenly agencies are mighty. Their divine influence is with all we do and all we say to advance the glory of God. *12LtMs, Lt 74a, 1897, par. 5*

These agencies are abundantly mighty; their efforts with human endeavors, and through the medium of our faith, will shed a softening and subduing influence upon our course of action. In the economy of God all the powers of heaven cooperate with the whole-hearted, earnest workers in this world in carrying forward His design in saving the lost. The claim of relationship and mutual influence not only passes from one member to another of the church militant, but through all the family of heaven, uniting both worlds for the saving of a perishing world. *12LtMs, Lt 74a, 1897, par.*

6

Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." *1 Corinthians 10:11*. "Not unto themselves, but unto us they did minister the things, which are now reported unto you by them

that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” 1 *Peter 1:12*. The Bible has been your study book. It is well thus, for it is the true counsel of God, and it is the conductor of all the holy influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world, but amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ.¹²*LtMs, Lt 74a, 1897, par. 7*

Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We are under the influence of the whole. What manner of persons ought we to be to whom all this rich light of inheritance has been given? Concentrating all the influence of the past with new and [increased] light of the present, accrued power is given to all who will follow the light. Their faith will increase and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and thorough dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth.¹²*LtMs, Lt 74a, 1897, par. 8*

God has enriched the world in these last days proportionately with the increase of ungodliness if His people will only lay hold of His

priceless gift and bind up their every interest with Him. There should be no cherished idols and we need not dread what will come, but commit the keeping of our souls to God as unto our faithful Creator. He will keep that which is committed to His trust.*12LtMs, Lt 74a, 1897, par. 9*

I did not expect to write in this line, but you have it as fast as my pen could go over the paper. I commenced writing about two o'clock a.m. I am making no copy of this, but will copy it when you shall come up here to Cooranbong. I had to copy the letter sent to you from Brother Daniells.*12LtMs, Lt 74a, 1897, par. 10*

I cannot see how it can be wisdom for you to go to Adelaide just as our school is about to commence. Someone of experience is needed here, and I know of none who can take hold here as you both can do at this time. I cannot see how this can be otherwise. There is a work to be done here and there is no head to plan or devise, and we need you both to take hold. I cannot do this. I must devote time to writing. Your experience, Brother Haskell, united with that of your wife, will be just the help we need, and I cannot see how it can be your duty to go to Adelaide or to New Zealand.*12LtMs, Lt 74a, 1897, par. 11*

I had written to Brother Daniells in reference to the situation of things before his letter came demanding more help, if it were possible to furnish it. But I do [not see] that it would be wisdom for you to leave for any place [as we are now] situated. We need workers here; and some visits and some help must be given to Sydney. When the work shall be brought up properly here, and the school opened, I can consent, but I cannot consent for you to leave me now; I cannot think it your duty to do so.*12LtMs, Lt 74a, 1897, par. 12*

There is a work to be done here which has been strangely neglected. I wish to take Brother and Sister Haskell to visit in the country—some very nice people. I have hope they may receive the truth. Let Brother Daniells call Brother and Sister Wilson to their help. I would be glad if you could go to Adelaide, for with your experience you could give them just the help they need, by the

opening of the school is now so near we must have you here. You understand about these things. Let Brother Daniells himself go to Adelaide and help them. He is close by. How could Brother Daniells think it duty to take any help from this locality, where we have so little? There is executive ability needed in Sydney, and especially just now in Cooranbong; but I will not write more now.*12LtMs, Lt 74a, 1897, par. 13*

Come back home as soon as possible. We have had our girls go twice to the blackberry patch, and we have had our blackberry short-cake. Yesterday they decided that their short-cake was the best they have yet had. We have now fifty quarts canned. We have plenty of grapes.*12LtMs, Lt 74a, 1897, par. 14*

We will be pleased to see your wife, who has been so long nigh, and yet so far off.*12LtMs, Lt 74a, 1897, par. 15*

Last Sabbath we had a large turnout, expecting to hear you.*12LtMs, Lt 74a, 1897, par. 16*

Well, please come as soon as you can.*12LtMs, Lt 74a, 1897, par. 17*

In much love.*12LtMs, Lt 74a, 1897, par. 18*

Lt 74b, 1897

Haskell, Brother and Sister; Starr, Brother and Sister; Wilson, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 16, 1897

Previously unpublished.

My dear Brother and Sister Haskell, Brother and Sister Starr, Brother and Sister Wilson:

Be of good courage in the Lord. The Lord has far more interest in the work in Stanmore and suburbs than it is possible for any of us to manifest. We must remember constantly the words, “Ye are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 *Corinthians* 3:9.] As laborers together with God, the Lord will make you His lightbearers. You are connected with One who tells you, “All power is given to me in heaven and in earth.” [*Matthew* 28:18.] You need not fear failure or defeat. With hands uplifted to God, revealing to all that you make God your strength, you will be brought in close relation to the people and to God. We will grow while we work. *12LtMs, Lt 74b, 1897, par. 1*

As we work, we see the need of prayer and of striving continually for a deeper insight into the mystery of God’s love to us through Christ Jesus. In beholding His glory, we are reflecting His image from glory to glory, to a more perfect character. It is the Christlikeness we bear with us before those who are seeking for truth that thaws the frozen-up affections of their souls and our own souls as well. There will be times when you will find you will have to lay hold of souls as represented in Jude, pulling them out of the fire, hating even the garments spotted with the flesh. [*Jude* 23.] Reach down deep, pull hard, never let go your hold upon the line of faith and determined purpose. Draw, draw, draw, for all the work is of God and the universe of heaven draws with you. *12LtMs, Lt 74b, 1897, par. 2*

Satan is striving for the mastery, but so long as you center your

faith in God, he will not succeed. An arm that is Infinite is stretched out to sustain the worker. Hold fast to the One for whom you labor. Sudden and desperate effort is at times required. There must be no such thing as failure or discouragement. Some may seem to be unimpressible, but you do not know what battles are going on in the soul, of truth against error and error against truth. You may have to repeat the same words again and again, but they are not lost; they are becoming fastened as a nail in a sure place.*12LtMs, Lt 74b, 1897, par. 3*

It takes time for the enlightening of the understanding. Sin has darkened the reasoning powers of man so that he does not discern the sacred from the common. But hold fast to every soul; be importunate in prayer. There are those who profess to be Christians, who have had an experience in the things of God; these will receive the truth. Others think they know it all and will not heed instruction. The darkness of error has blinded their perception; therefore wait patiently. Get them often on their knees to pray with you, and angels of God will be present to water your own souls with the showers of His grace, tender your own hearts and their hearts, and it will be a blessed season to both.*12LtMs, Lt 74b, 1897, par. 4*

The Lord will take these poor souls if they will come and stand under His banner in loyalty. "A new heart will I give you, and a new spirit will I put within you." [*Ezekiel 36:26.*] This is the divine breath of God to the soul of the true seeker. God will give you His healing power. We will rely upon Him, for He is our great Physician of the body as well as of the soul.*12LtMs, Lt 74b, 1897, par. 5*

We are praying for you every day, and in the night seasons. Be strong in God, yea, be strong in the power of His grace.*12LtMs, Lt 74b, 1897, par. 6*

Lt 75, 1897

Ings, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1897

This letter is published in entirety in *7MR 76-77*.

Dear Sister Ings:

I feel sad that I cannot also address Brother Ings. But the tree, faithful standard bearer is at rest. We did flatter ourselves that with you he would come to Australia, but as far as he is concerned, this hope is quenched. If I were within reach of you, I would visit you, and encourage your heart. First the little son was separated from the father and mother, and now the husband and father has fallen asleep in Jesus. *12LtMs, Lt 75, 1897, par. 1*

“Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.” [*Revelation 14:12.*] *12LtMs, Lt 75, 1897, par. 2*

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from hence. Yea, saith the Spirit, that they may rest from their labors; And their works do follow them.” [*Verse 13.*] *12LtMs, Lt 75, 1897, par. 3*

The blessing of he Lord has attended your husband’s labors, and he will be missed. Our dear brother was loyal to God. It was his pleasure to co-operate with Jesus Christ, to cheerfully wear the dear Saviour’s yoke, and cheerfully lift the burden of obedience, doing the commandments of God. For centuries the consolation of believers has been the declaration of Christ over the rent sepulcher of Joseph: “I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live.” [*John 11:25, 26.*] Let nought but gratitude fill your heart; for the life of Jesus becomes the sustaining cause of all who receive him as their personal Saviour. Christ was the spiritual life of your husband. *12LtMs, Lt 75, 1897, par. 4*

“I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” [*John 14:18, 19.*] The resurrection of Christ from the dead makes it certain that all who believe in Christ as their personal Saviour, because He lives, they shall live also. His continual living agency on high ensures the fact that his death and resurrection brings to them life and immortality. *12LtMs, Lt 75, 1897, par. 5*

Your husband will live in the hearts of those who love God. As time passes you will miss him more and more. May the Lord strengthen and comfort and bless you. The Lord Jesus will be to you an ever present help in time of need. On Him you may rely. His death and resurrection are to be ever kept fresh in the minds of those who receive and believe in Him as their Redeemer. The resurrection of Christ is the assurance of our salvation. He is the source of our life. “Because I live, ye shall live also.” [*Verse 19.*] We have a living Saviour. In this we may all rejoice. Christ is not in Joseph’s new tomb, but is our Friend at court, pleading in our behalf. Approach your Saviour with full assurance of faith, for He ever liveth to make intercession for you. Upon Him you may depend for comfort and peace. *12LtMs, Lt 75, 1897, par. 6*

Never forget that the Saviour’s loving presence continually surrounds us, and we are invited to come to Him when we are weary and heavy laden. He says, “Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:29, 30.*] Seek Him as One who wants you to find Him to the joy of your soul. This will give vitality to your faith and earnestness to your prayers. Never approach your Lord with the impression that He is far from you. He is near thee, even at thy right hand to help thee. Be sure to trust the keeping of your soul to Him. You are His by creation, and you are His by redemption. *12LtMs, Lt 75, 1897, par. 7*

Lt 76, 1897

Irwin, George A.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 22, 1897

Portions of this letter are published in *8MR 56-57, 191; SpM 95-96*.
+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 George A. Irwin:

Your letter written from the campground, Oakland, California, June 6, 1897, was received July 20, 1897. *12LtMs, Lt 76, 1897, par. 1*

I appreciate your consideration in regard to W. C. White connecting with me in my preparation of writings and bookmaking. I would be pleased if this could be so, but I am not at all confident that this plan will be carried out. *12LtMs, Lt 76, 1897, par. 2*

I have another proposition to make; it is that Sister Peck, who is now in South Africa, shall unite with me in my work. I must have a lady worker. She is desirous of coming as soon as someone can take her place. When I left America, I was assured that Brother and Sister Starr would come to Australia with me, and would help me in every way possible. This plan was carried out only a few weeks. At Harbor Heights the resolution was made that W. C. White devote more of his time in helping me. But he has been so loaded down with responsibilities that I can seldom get an opportunity to present matters of importance before him, and which I have felt compelled to send every mail. *12LtMs, Lt 76, 1897, par. 3*

I have a very large amount of matter which I desire to have come before the people, but I have no one to consider these matters with me. If I could have Sister Peck and Willie, I could get off <many> important things much more perfectly. I ought to have some one to whom I can read every article before sending it to the mail. This always helps the writer, for the <writer> often discerns more clearly

what is wanted <after reading the matter before one who is interested,> and the slight changes that should be made. It is an important matter to keep in its simplicity all that matter which I write. I am sure my two editors endeavor to preserve my words, not supplying their own in the place of them. *12LtMs, Lt 76, 1897, par. 4*

I am pleased to report that my head is [as] clear as it has ever been. I want to exercise my mind and pen while I can. I have little trouble with the rheumatism. Long-standing difficulties have been healed, and I dare not complain. I know it is impossible to create the heavenly gifts; but they are appointed for us. God has given them [to] us through the riches of His grace. They are ours if we will receive them into hearts that are prepared for them. I want the windows of my soul to be opened to the heavenly dew, the sunshine and the reviving showers. *12LtMs, Lt 76, 1897, par. 5*

Christ is acquainted with all our peculiar weaknesses, all our wants and griefs. He appreciates the human beings for whom He has done so much. When about to suffer, bearing the sins of the whole world, He left us a rich legacy—"even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "But ye know him," He said, "for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also." [*John 14:17-19.*] What a legacy is this! *12LtMs, Lt 76, 1897, par. 6*

I pray that the Lord by His Holy Spirit will work to arouse the church. I am very anxious for all in Battle Creek. I hope there will be a reformation in the publishing house and in the church. If there is not a decided change in the heart, if from every worker there is not sent forth a pure, holy current, disease, spiritual consumption, will be revealed in him and in the work which he is handling. Souls have departed from the counsel of God, and by their head-strong passions, impatient of control, have set an example that has been fatal to others. The Lord has allowed them to have their own way and their own will, and they have abused their opportunities, rushing into methods and schemes and actions which God does not endorse. We have had sufficient warnings from God to work in Christ's lines, to humble self, and exalt the Lord in our hearts. I pray

that the Physician of souls may undertake the case of each one, that they may fear and tremble before Him.*12LtMs, Lt 76, 1897, par. 7*

You mention the school. I pray the Lord that He will stand at the head of the school as Principal, and that all may work under His divine guidance. If the Lord's will is done, students will not be encouraged to remain in the school for years. This is the devising of man, not the plan of God. Those who come to the school, if they put their minds into studying the Book of all books, will, through prayer and close, deep research, obtain in a much shorter period of time a knowledge of Bible education. They will learn of Jesus in the school of Christ. The years of study of those books which should not be made study books unfits students for the work to be done in this important period of this earth's history. One young man, after five years' study, has come from the school unfitted to teach or preach. He has to unlearn and unload a mass of rubbish which will disqualify him for efficiency in any line of the work to be done for this time.*12LtMs, Lt 76, 1897, par. 8*

It makes my heart ache when I consider how many would be glad of the privilege of a short period in the school, where they can be brought up on some points of study. There are those who would consider it an inestimable privilege to have the Scripture opened to them in its pure, unadulterated simplicity, to be taught how they can keep out of the argumentative, debating methods, and come close to hearts, how simple direct, straightforward lines they might learn how to teach the truth so that it shall be clearly discerned. These years of study are cultivating many habits and methods in the students that will cripple their usefulness. They need to go through another process of education and unlearn many things that they have acquired.*12LtMs, Lt 76, 1897, par. 9*

The proper methods have been presented to me. Let students with their mental studies call into exercise the physical and moral powers. Let them work the living machinery proportionately. The constant working of the brain is a mistake. I wish I could express in words just that which would express the matter. The constant working of the brain causes a diseased imagination. It leads to dissipation. The education of five years in this one line is not of as

much value as an all-around education of one year. *12LtMs, Lt 76, 1897, par. 10*

Let the students take up the work of using the knowledge they have obtained. Let them impart to others the benefits they have received. The Bible studies are to be diligently kept up. If the students will humbly seek Him, the Lord of heaven will open their understanding. They will take time to review their studies in book knowledge; they will critically examine the advancement they have made in the schoolroom, and will combine with their studies physical exercise which is most important in obtaining an all-round education. If young men and women would grow up into the full stature of Christ Jesus, they must treat themselves intelligently. Conscientiousness in methods of education is just as essential as in the consideration of the doctrines of our faith. *12LtMs, Lt 76, 1897, par. 11*

The student should place himself in school, [and] if he can, through his own exertion pay his way as he goes. He should study one year, and then work out for himself the problem of what constitutes true education. There is no dividing line. Whether ye eat or drink or whatsoever ye do, do all to the glory of God. The learning heaped up by years of continued study is deleterious to the spiritual interests. Let teachers be prepared to give good counsel to the students who shall enter the schools. Let them not advise students to give years to the study of books. Let them learn, and then give to others that which they have received and appreciated. Let the student set himself to work at manual labor, thus acquiring an education that will enable him to come out with solid principles, an all-round man. *12LtMs, Lt 76, 1897, par. 12*

Lt 77, 1897

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 9, 1897

Portions of this letter are published in *4Bio 294, 313*. +^{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 C. H. Jones:

Last month I sent you a letter in regard to the shares taken by me in the Healdsburg school. I hope that something will be done by our brethren in California, by taking these shares, to relieve me from these responsibilities. We need that money very much to invest in the work here. We are in great need of a meetinghouse. So many more students have come to the school than we expected, and more are coming, that we are being literally crowded out of the room in the school building that we designed as a chapel. *12LtMs, Lt 77, 1897, par. 1*

The second school building is only enclosed, not plastered. The upper story is divided into two rooms, one serving as a chapel, the other as boy's dormitory. This is unfinished, and is not yet divided off into separate rooms. We do not feel that it is right to thus crowd the gentlemen students into one compartment, partitioned off into rooms only by cotton curtains. We have a good class of students, but young men will become demoralized if they have no place for retirement or prayer. *12LtMs, Lt 77, 1897, par. 2*

We exhausted our funds in starting the school. I borrowed £1,000, on which I pay four and a half per cent interest, and £100, on which I pay 5% interest. Since I came to Australia \$1,500 has been entrusted to me without interest. I have this sum to pay when it is called for. It is from Elder Haskell, who has been very desirous that the work in this country shall be a success. I know he needs this money, but he will not ask for it because he understands the way in

which I am situated. *12LtMs, Lt 77, 1897, par. 3*

I write this to you that you may understand the situation. I need means to cancel these debts as soon as possible, without having the means drawn from me from other sources. We must build a plain and commodious meetinghouse, and we must put up the main school building, as it was designed from the first. But the church building must go up directly. This we need. Moving our meetings into it will give the entire second story to the study is as sleeping rooms. This is a necessity if we would close the door to temptations that are liable to occur, and that are now bringing in a condition of things that is unpleasant, and detrimental to the discipline and order that must be maintained. *12LtMs, Lt 77, 1897, par. 4*

My resources are becoming limited. We are in a new field, and we have not even the "A" of facilities with which to carry on our work. We hope soon to see a different order of things. When Brother Harper stipulated that the \$1,000 which he loaned for the work here would be required in one year, I ought to have refused the loan at once, declining to receive any such help. This simply meant that at his call \$1,000 of my own money must replace his \$1,000. But we were in a very cramped place, and it was a temptation to us to use the money for advancing the different lines of work. *12LtMs, Lt 77, 1897, par. 5*

The Lord does not require me to take such burdens upon me. These things have cost me many sleepless nights, trying to devise and plan some way out of the difficulty, that we might see the work advance instead of standing still. It has been push, push, at every step, to roll the load up the hill; yet I kept saying, I will not fall nor become discouraged. I will push the load. But I could not prevent sickness and complete exhaustion coming upon me again and again. *12LtMs, Lt 77, 1897, par. 6*

The Lord has not ordered it to be thus. He never designed that many should be eased, while his chosen instrumentalities stagger under an almost insupportable load. The ways of the Lord are equal. It is the planning and devising of human minds who do not have God to plan with them that makes the work so very hard, and so very trying to those who will carry the load, even though they

lose their life in so doing. *12LtMs, Lt 77, 1897, par. 7*

The blessing of the Lord is upon me, giving me physical and spiritual health at the present time. After W. C. White left I was put to my wits' end to know who would stand by my side to help me and Bro. Hare. We could not count upon any one. We had sent for Brother Haskell, but his coming seemed shrouded in uncertainty. In the providence of God he came, and the Lord revealed to me that God had chosen him to share the burdens. *12LtMs, Lt 77, 1897, par.*

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I never, in opening the work in any new field, saw such satanic devising to hinder our advancement as we have experienced here. Men who were thought to be trustworthy, as Shannon and Lawrence, became instruments in the hands of Satan to make the work just as hard as possible. They should have helped if they had put self out of sight, but this they did not know how to do. The human element triumphed; the divine, Christlike element was not manifested. These men have not gathered with Christ, but have scattered abroad. One day they will see this matter in an altogether different light from that in which they now view it. I hope that this spiritual enlightenment may come before it is too late for wrongs to be righted. *12LtMs, Lt 77, 1897, par. 9*

Night after night I have been unable to sleep, and have dressed and prayed at twelve, one, and two o'clock, and then taken up my writing. I have had to stand firm as a rock to duty and to principle, and keep the matter, in clear, straight lines, line upon line, precept upon precept, here a little and there a little, before those who claimed to believe the truth. *12LtMs, Lt 77, 1897, par. 10*

The chief reason why there are so few conversions to Jesus Christ is the daily lives of His professed followers who make self the highest consideration. It has been repeated to me over and over again: Actions speak louder than words. The self-serving lives of men are counterworking the work of God. Every life is a sermon, either for Christ or against Him. Those who are true Christians will not allow themselves to be controlled by a perverse, unruly spirit, but they will testify to the atmosphere which surrounds the soul. Their lives will show whether Christ lives in them or whether Satan

occupies the throne of the heart. An unselfish life is the most powerful influence that can surround the human soul. *12LtMs, Lt 77, 1897, par. 11*

In this new field it has been demonstrated that the hearts of those who name the name of Christ are indeed revealed by the words and actions. If high and pure and holy things are not earnestly sought for and cherished, the professed believer will condescend to men of low degree. The untamable tongue will run riot; it will not be restrained. The words will not be elevated by that which is holy; and Satan will put upon them his attributes. By their words they will reveal the character of the treasure they have stored in their hearts. *12LtMs, Lt 77, 1897, par. 12*

The betrayers of sacred trusts will work faithfully with the great traitor. Those who have not the spiritual anointing will be deceived, and will show that they are not yoked up with Christ but with satanic agencies. The tongue, which is a world of iniquity, will do its work of sowing seeds of dissension, its work of misrepresentation, its work of falsifying that which God approves. The harp of the soul will send forth discontent notes; harsh, jangling discord will be heard. Those who do nothing to advance the work, but strive to retard its progress, will, by their inconsistent principles and practice, counterwork the most strenuous efforts to increase spirituality. But the Lord will not serve with men's unruly hearts or their unruly tongues. *12LtMs, Lt 77, 1897, par. 13*

To counteract the influence which the Lord presented before me as existing, required ceaseless vigilance, and was a most painful effort. The false representations of men have been heard and received by their brethren, and these representations have sowed seed which is as tares among wheat. We have had the apostasy of McCullagh to contend with. We have had his falsehoods and those of his wife to meet. If anything would have given me assurance, had I been in uncertainty, which was not the case, it would have been the wonderful bitterness coming from the evil treasure of the souls of those who had been on this ground, but who had placed themselves on the side of the enemy, to work against the purpose and will of God. *12LtMs, Lt 77, 1897, par. 14*

I rejoiced that I had the help of Brother and Sister Haskell. These God appointed to be my companions in establishing a school in this place. So many had spoken against locating a school here, wherever they went leaving the influence of tongue and talent on the enemy's side that we feared the first term of school would be very weak. But we determined to act in faith, and every preparation that our means would allow was made. There are now sixty in attendance, besides the teachers, and several more students are coming in a few days. We thank the Lord that notwithstanding the poisonous talk that disturbs our memory, we see that the Lord has and is blessing us. *12LtMs, Lt 77, 1897, par. 15*

A heart is known by the words uttered. The caution is given, "Keep thy heart with all diligence; for out of it are the issues of life." [*Proverbs 4:23.*] Who spoke these words? The Lord Jesus, whose we are by creation and by redemption. He knows all the mysteries of the human heart. A fragrant life will be known by the fragrant words that fall from the lips. In order to produce spiritual music, the heart must be in tune. It must learn its lesson from Christ, and then words will be spoken that will testify to the melody of a soul in harmony with God. Gratitude offerings of love and faith pour forth in thanksgiving. Gracious notes of melody roll forth. Penitence, faith, love, joy, and hope vibrate in unison. The whole soul becomes a consecrated temple, sounding forth the praises of Him who hath called us out of darkness into His marvelous light. *12LtMs, Lt 77, 1897, par. 16*

I am thankful to God that the unholy, wicked misrepresentations have not destroyed our hope or faith. But all these have made it more essential for us to stand at our post of duty. We must hold fast to the hand of Christ, and never let go. *12LtMs, Lt 77, 1897, par. 17*

All the determined opposition that we have met has only strengthened, established, and settled me in the belief that this is the location we should occupy. Were it not, Satan would not labor with such intense energy to discourage us and drive us from the ground. All who truly love God will prove strong enough to stand the strain. Temptations will come, to teachers and to students. Will we conquer them, or will we be conquered? Christ is testing every soul on this ground. He demands loyalty. Who will be true to Him? Who

will stand on guard day and night, maintaining a vital connection with God? The underlying principle of heartlife and homelife and churchlife is supreme love to God and love to our neighbor. *12LtMs, Lt 77, 1897, par. 18*

The battles we have had to fight for the last half century will have to be met and fought over and over again. We must stand constantly on guard. It is he that endures to the end that will be saved. We have advanced thus far, and we do not mean to go back one step. We intend that this school shall be all that God designs it shall be. We intend that the enemy and all that have consecrated themselves to his service shall be disappointed. During the time that this school has been in session we have seen that the Lord has worked through His chosen servants to bear a living testimony in presenting truth, new and old, from His Word to teachers and pupils. The Lord Jesus is the head Manager. He will give His grace. He has been doing this, and He will continue to bless us if [we] give our hearts into His keeping, to be softened, subdued, refined, elevated, and ennobled. *12LtMs, Lt 77, 1897, par. 19*

Brother Haskell had gone to Sydney to see Brother Daniells, who is to hold meetings in different halls on the religious liberty question. The Lord is strengthening me, and I praise His holy name. When Brother Haskell first came here, I seemed to lose all strength. I had been holding up, speaking and praying in our meetings, bearing my testimony in public and private, hoping to save some poor, deceived, deluded souls. When Brother and Sister Haskell came to unite with the school, Brother Haskell as Bible teacher and Sister Haskell as matron, I felt that I could begin to lay off the load. Then I began to realize that my strength was gone. I could not get strength to exercise. I was in a state of nervous exhaustion. For several weeks I did not attend meeting or family prayer, and I did not sit at the table with my family. Thus I remained day after day, my weakness forbidding me to attend meeting. But I thank the Lord that I am now gaining in strength. I have spoken two Sabbaths in succession, and have given three morning talks in the school. I shall continue to speak for a time each day. *12LtMs, Lt 77, 1897, par. 20*

I now desire to work with all my ability to erect a meetinghouse. The

students will have opportunity to use their talent of physical strength in helping what they can, but the money is the difficulty. I want the \$1,000 now invested in shares in the Healdsburg school. I know if our people understood our situation, they would take these shares and would send me the money. Then there is the money that had to be taken from me for Brother Leininger. I want my brethren in California to lift this burden from me, and let me have that money to invest in this new field. Will you see what can be done? If I can make a beginning, others will rally to the work, doing what they can. Should I stand under this pressure? I say, No. Relieve me. I ought to be relieved by my brethren in California.¹²*LtMs, Lt 77, 1897, par. 21*

Lt 77a, 1897

Jones, C. H.

Cooranbong, New South Wales, Australia

July 9, 1897

Previously unpublished.

Dear Brother C. H. Jones:

I will write to [you] in regard to Brother Gibbs. I think you should consider his case carefully. I have, you know, plainly stated to you the difficulties existing with Brother Maxson and [of] allowing Dr. Maxson and his family connections to come in to run the sanitarium when the testimony was borne that he could not run the sanitarium as manager or superintendent, and then that these important interests, notwithstanding, had been put into his hands was a great mistake. He has been pleased to do a work that does not belong to him to do, and that notwithstanding the light that God has given that he was not a manager. Yet he was placed in union with his brother-in-law as superintendent and manager. *12LtMs, Lt 77a, 1897, par. 1*

I now again present that which I have before given you in reference to Dr. Gibbs. He will come in if he is invited to come. I shall say no more, but please look at the letters I have written you before Dr. Maxson consented to serve. I will not burden my soul over this matter. May the Lord help you to make right decisions is my prayer. *12LtMs, Lt 77a, 1897, par. 2*

I have just returned from speaking to the teachers and students in regard to general hygiene. I opened the meeting with prayer. I felt deeply the necessity of the Lord's special working upon the hearts of the students. I believe the Lord will work and give us the victory. We want a living faith demonstrated with works. May the Lord grant us His grace every hour. We hope that there will be no do-nothings—the persons who ignore all work and all personal responsibility. How will stand the pages of history in the book of heaven? Will there be off against their names a mournful—"trees in the vineyard but only cumberers—darkening with their unproductive boughs the

ground that other fruit-bearing trees would occupy”? We greatly desire to understand how to treat all cases as we should. We know that every effort should be made, that is possible, to bring souls from darkness to light. *12LtMs, Lt 77a, 1897, par. 3*

I thought quite strange [the] sending away of so many responsible men from Battle Creek in this crisis. Had Elder Olsen remained, to evidence before those who had his influence to sustain the wrongdoer, it would be the right thing to do, to show that he would stand free to do the will of God irrespective of consequences. I see no light in sending men away from Battle Creek when of all places in the world it is now that men of experience and fidelity are needed. *12LtMs, Lt 77a, 1897, par. 4*

If Brother Olsen had indeed sanctioned any wrong in the men who are now under great temptation, why did he not remain and seek to save these men? His course of action is not right. He should have done everything possible to have helped the men out of the wrongs he had, by his influence, helped them in their delusion and deception. I know that Satan will take another tack to work. He has no idea of giving up the contest. He will appear in another line to carry his projects through to the end. *12LtMs, Lt 77a, 1897, par. 5*

These men might have been saved if Elder Olsen had been faithful to his responsibilities. My heart aches as I think of all the unfaithfulness, notwithstanding all the light the Lord has given to His people, line upon line, precept upon precept. But the sad part of it is but few understand or know anything about the warnings God has given; but some do know, and some have known, and I am so sorry that the history of the past has been as it has, but I will write no more. *12LtMs, Lt 77a, 1897, par. 6*

In haste. *12LtMs, Lt 77a, 1897, par. 7*

Lt 78, 1897

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales

December 7, 1897

Previously unpublished.

C. H. Jones
Pacific Press
California

Dear Brother:

I have just received a letter from Edson, stating that in order to obtain means, he had been compelled to sell you half the interest in his coming book. This I cannot consent he should do. Send him five hundred dollars, and charge the same to my account. Tell him by letter that this is my request. It has been opened before me that Edson has been unwise in using money for his boat, when he needed every dollar to invest in the books he would publish. He has made a mistake, but I shall not leave him in the hands of any power that has presided at the Review & Herald office. If the Lord will help me, I will not permit again that which was done by the Review & Herald office in regard to the book *Gospel Primer*. When those who did this work stand before the throne of God, they will wish that the record of it could be wiped out. *12LtMs, Lt 78, 1897, par. 1*

Please send Edson White the money he needs, and I shall stand my chance. If any one has a part in the income of his book, it will be his mother, for value received of me. The money received by me above the actual debt, I will donate to the cause of God, to build up the work in the Southern Field. *12LtMs, Lt 78, 1897, par. 2*

I am determined that the arrangement Edson has made shall not stand. Please do as I have stated. I made arrangements with Dr. Kellogg to look after Edson's interest, and furnish him with the necessary means to complete his book; but I suppose the Doctor's many cares have made him forget. *12LtMs, Lt 78, 1897, par. 3*

I wish to know if you have done anything in the matter I wrote you about, regarding the money that was taken from me for Brother Leiningner and Mrs. Scott. I am waiting to see what you and our responsible men in California will do. If you put the matter before the churches, telling them just how the case stands, I am sure that they have heart enough to see that it is not fair or just for me to carry the burdens which belong to their own conference. *12LtMs, Lt 78, 1897, par. 4*

Perhaps it will be best for me to get out a statement, and send it to every church in California. If you do not do something in this matter, this will be my next resort, for I know that this burden should not be placed on me. *12LtMs, Lt 78, 1897, par. 5*

New fields are opening here constantly. Our last camp meeting in Sydney created a living interest. We thank the Lord for this. A meetinghouse must now [be] built to accommodate the believers in Sydney and the suburbs near. I have subscribed £25 toward this; Elder Haskell, £25; Elder Starr, £10; and Elder Baker, £10. Several others have subscribed. One couple, who have recently come into the truth, pledged £20. It is the land costing so much that makes it difficult for us. The cost of the land will be as much as the cost of the building. *12LtMs, Lt 78, 1897, par. 6*

The work that has been going forward in Stanmore is deepening and broadening. Many are convinced of the truth, and are taking their position, while some who have been interested are losing their interest. The interested ones are being closely followed up. The interest in the camp meeting at Melbourne has been remarkable. During the meeting hundreds could not get into the tent. Hundreds stood on the outside. A splice of thirty feet was put in the tent, and yet it would not hold the people. Even yet, though the camp meeting has broken up, the people still come to the evening meetings. Only six or ten have taken their stand, yet there will be more. I believe that many souls will be converted. The interest seems much as it did in 1843. *12LtMs, Lt 78, 1897, par. 7*

Camp meetings must be held in different parts of Melbourne. A great work is to be done in sounding the last message of mercy to the world. We need means now, and we must have means. I ask

you again to make a fair statement of these matters to the conference. If you and others say, We cannot take the means from our conference, how will your decision stand on the books of heaven?¹²*LtMs, Lt 78, 1897, par. 8*

Will you let me bear the whole load, or will you call upon the churches of California and ask them to take the shares from me? It is not now my duty to do this for the California Conference. I would gladly do it if I were not in a destitute field, where I have to invest means in deepening and broadening the work. I ask you to relieve me of Brother Leininger's case. You said that you would see Willie first and counsel with him in reference to the matter; I have not heard one word from Willie regarding this, but I know that he would [not] let this weight fall upon me if you presented matters as you could easily do. I tell you that it is not right. Let the people lift this load; do not let it all fall on me. Had I thought that it would have been allowed to fall on me, I would not have done as I have.¹²*LtMs, Lt 78, 1897, par. 9*

Lt 79, 1897

Jones, Mr.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 14, 1897

Portions of this letter are published in *SD 241*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Mr. Jones:

I have an interest for your soul, and I must speak to you the message of truth. The mere name of “Christian” is of no manner of use to any soul. Unless he is such in heart and purpose, he will prove a ready victim to the snares and entanglements of Satan, to do his will and purposes. If the truth which you have been hearing is not rooted in the heart, you cannot stand against the corruptions of this degenerate age. There is only one power that can make us steadfast and keep us so—the grace of God in truth. The human agent who confides in aught else will be disappointed.¹²*LtMs, Lt 79, 1897, par. 1*

I was sorry indeed for you as your case was presented before me, because you have had just that experience which will make you the sport of Satan’s temptations. But if you will now turn square about—no half way work, but with your whole mind placed on the Lord’s side—the Lord will lift up a standard for you against the enemy. Wisdom from above will be your guide; and while in God’s strength you hold your convictions of the truth of God firmly, you will not be left a prey to the baseless delusions that flood the world. Educate your mind in an opposite direction. If you are studying to obtain a better knowledge of a Saviour’s love, you have the sure promise of being kept by the power of God.¹²*LtMs, Lt 79, 1897, par. 2*

We have great fears in your case that you will trust in a nominal religion; but a nominal Christianity is worthless. This class is the most difficult to reach. Those who have had opportunities to obtain a knowledge of the truth, yet are not in the truth or the truth in them,

will always be misleading. Every soul is to stand for his individual self. In the day of test and trial none can buy or borrow oil of his neighbor. He must have the oil of grace in his vessel with his lamp. This is solid experience, and this experience should grow into knowledge, and this knowledge obtained by most earnest prayer will be fed by the faith that is in Christ Jesus.*12LtMs, Lt 79, 1897, par. 3*

I entreat of you to heed the warnings given you, and seek the Lord with all your heart. If you do this, you will find Him. Turn your attention particularly to yourself, and let nothing from any source engage your mind or heart. Then you may obtain spiritual perception. You will have a hand to hand, and foot to foot, battle with Satan, for he supposes that he has you fast. But Christ has died for you, and He will save you if you will seek Him with all your heart. This is your only hope.*12LtMs, Lt 79, 1897, par. 4*

A miserable evil spirit is upon you. You do not have any sense of how offensive your words <and conduct> are to God, and of what an influence you are exerting over others. But if you will seek Him, the Lord will help you out of this long cultivated habit of frivolity and disregard of order and discipline in Christ's lines. His voice in His Word has called to you, He has pleaded with you. It is that voice that has said, "Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [*Matthew 11:28, 29.*]*12LtMs, Lt 79, 1897, par. 5*

The Lord speaks to the poor, Satan-bound, deceived souls who allow their capabilities and power of influence to be worked by satanic agencies. They produce no fruit to the glory of God. Their religion is one of convenience. While they profess to believe in Jesus, their works give as unmistakable evidence to the contrary as if they said, "I know not the Man." [*Matthew 26:74.*] "If thou knewest the gift of God," said Christ, "and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." [*John 4:10.*] Mark the words, "If thou knewest the gift of God." Who is that gift of God? All things come to us from God through His abundant mercy and goodness; but One is the gift of God, the greatest of all gifts, and which brings all others in

its train. Of this gift Paul speaks when he says, "Thanks be unto God for his unspeakable gift." [2 *Corinthians 9:15.*] *12LtMs, Lt 79, 1897, par. 6*

Every blooming flower, with its delicate, beautiful tints and sweet fragrance, is given for our enjoyment and happiness through that One Gift. The sun and the moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The stamp and superscription of God is upon it all. Everything is included and abundantly supplied to man through the one unspeakable Gift, the only begotten Son of God. He was nailed to the cross that all these bounties might flow to God's workmanship. *12LtMs, Lt 79, 1897, par. 7*

"If thou knewest the gift of God, ... thou wouldst have asked of him, and he would have given thee living water." [*John 4:10.*] Prayer must be preceded by an intelligent knowledge. If thou knewest the gift of God, thou wouldst have asked of Him, and He would have given thee living water. *12LtMs, Lt 79, 1897, par. 8*

Christ called the attention of the woman of Samaria from the inferior gifts that supply the temporal necessities, to the eternal. "Whosoever drinketh of the water that I shall give him, shall never thirst," He says. This draught is furnished from a reservoir that never fails. The knowledge of God and obedience to Him make fallen man one with Jesus Christ. Everlasting life is revealed in the gospel. Here alone is sufficient provision to satisfy all hunger and all thirst. "He that drinketh of the water that I shall give him," says Christ, "shall never thirst;" for the water that I shall give him shall be in him a well of water, springing up with its refreshing, revivifying strengthening streams unto everlasting life. [*Verse 14.*] Through it the weary, exhausted, burdened soul finds rest. *12LtMs, Lt 79, 1897, par. 9*

I would say to you, young man, that now is the time for you to be converted. All this frivolity is as natural to you as your breath. It is a family inheritance which will work for you all as a most powerful hindrance to your entrance into the kingdom of heaven. It is your stumbling block, and you know not at what you stumble. All the

Jacob's wells in the world will fail to satisfy your thirst. You are fallen through sin. You have never been converted to the truth. Your heart is not in the service of God. We wish that it were; but do not deceive yourself, for it is not. Your religion is not worth a straw.*12LtMs, Lt 79, 1897, par. 10*

If the Holy Watcher should say to you, "This night thy soul shall be required of thee," could Christ trace off against your name, "Well done, good and faithful servant; enter thou into the joy of thy Lord"? [*Luke 12:20; Matthew 25:23.*] No; for you have not yet taken your position on the Lord's side. You are in spirit and practice as one who has not received the truth in the love of it. You are drifting, drifting, drifting, without God and without hope in the world. You have a pretense of being a Christian, but you are not one.*12LtMs, Lt 79, 1897, par. 11*

You are not deceived here, for had you read the Bible to any purpose, you would know this without my telling you. That Word declares, "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.*] This power comes only to those who believe on His name. Every genuine believer in Christ in the first place obtains a knowledge of Christ, and that knowledge is of a character to generate confidence through heart obedience to His Word. Then comes that confidence that sustained Paul. He believed that Jesus, in whom he had believed and trusted, was able to keep that which he had committed unto Him against that day when He should be glorified in His saints, and be admired of all them that believe. This committal is first committed to the believing one in His name, and the believing one becomes a son of God. The gift of God which is life and truth and righteousness, gives him confidence to commit all to his Redeemer who has honored him with His name and His character.*12LtMs, Lt 79, 1897, par. 12*

If your mind will become rational in regard to your soul's eternal welfare, you will make a decided change in your behavior. All your sprees and selfish indulgences will become abhorrent to you. You will see and sense that your whole life has been a system of robbery of God. "Ye are bought with a price," God says, "therefore glorify God in your body and in your spirit, which are God's." [1

Corinthians 6:20.] No single talent entrusted to any man appears of little consequence, but the Lord has appointed a place for that talent that it may be used in blessing others. It makes every difference not only to your future, eternal interest how you use the Lord's talents, whether small or great; it makes every difference in this life whether your course of action is approved or disapproved of God. *12LtMs, Lt 79, 1897, par. 13*

Those who are really Christians will realize that this life is not to be one long holiday, to see how much pleasure they can get out of it. Christ lived not to please Himself. And it is Christ who gave His life for the saving of your soul, that you might appreciate the gift and come unto Him, that you might have power to overcome your natural temperament, co-operate with Him in cutting loose from the companionship of Satan, and become wise in Jesus Christ. You must consent to wear Christ's yoke, the yoke of restraint; and to lift Christ's burdens of perfect, entire obedience. You have His testimony, "My yoke is easy, and my burden is light." [*Matthew 11:30.*] *12LtMs, Lt 79, 1897, par. 14*

You are under responsibility to God during every moment of your probationary time. You may ignore your responsibility; you may refuse to yoke up with Christ; you may allow Satan to put his yoke upon your neck and make you the slave of sin—for you will wear either the yoke of Christ or the yoke of Satan—but there is no getting rid of the words of Christ, "He that is not for me is against me; and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] *12LtMs, Lt 79, 1897, par. 15*

Your talents should be cherished as of value. Christ has lent them [to] you to improve in the service of God. But you will never know to what you are appointed until you come to your senses, and awake to the duties that lie close to you, and which you have neglected, even the ordinary duties of life. Your talents should be employed in making the home life that which will be most acceptable to God, to be all that He requires of you. But unless you are yourself converted, heart and soul, you will fill no appointment of God in any place. Your choice is before you. *12LtMs, Lt 79, 1897, par. 16*

You have excused yourself for spending your life in positively

dishonoring God by saying that God does not expect us to be too strict in little things. But you or any man who has adopted such ideas are under a delusion. You have despised the counsels of the Word of God and followed where Satan has led the way.*12LtMs, Lt 79, 1897, par. 17*

Will you lay your soul a manacled victim upon the altar of your lust? Jesus gave His own life to ransom you. What have you given Him in return in faithful service? I do not want you to forget that there is an account to be rendered to God for the work you might have done in blessing humanity and glorifying His holy name. Every talent is His, and entrusted to you for a purpose. Nothing that He has given you will be left out of His reckoning though you have left them out of your reckoning largely. How much owest thou unto thy Lord? Your unused talents are making you a man of opportunity that the devil can handle, and you do not perceive how your words testify against you.*12LtMs, Lt 79, 1897, par. 18*

Bear in mind that day by day, hour by hour, you are laying up the material that will decide your destiny for eternity. Your whole work is passing in review before God, and is being bound up action by action, and word by word, until the second advent of Christ to the world. You are in possession of entrusted talents. Now is the time to trade with your Lord's goods. At His return He will reckon with His servants, to know what every man has accumulated by trading.*12LtMs, Lt 79, 1897, par. 19*

This is to be an individual work. The talents returned are to be proportionate to the talents received. And bear in mind that the rewards of the future kingdom will be proportionate to the work done in the hours of probation. "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." [*Revelation 22:12.*]*12LtMs, Lt 79, 1897, par. 20*

"And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature

the children of wrath, even as others. But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.”
[Ephesians 2:1-8.]12LtMs, Lt 79, 1897, par. 21

The actual reward given will depend upon how earnestly we do our appointed work here. Each day you live you are making your mark for eternity. Then I entreat of you to make diligent work. God will accept no half-hearted service. Be careful; do not devote your time to self-pleasing. You cannot afford it. Do not consider it the privilege of yourself or any other to form attachments at the school. Keep the one idea in your mind that you are here for a purpose—to obtain a knowledge of truth, and to learn that your life has been wasted in unimportant things. Life is a talent committed to our care. Get this firmly fixed in your mind. It is mysterious and sacred. It is the manifestation of God Himself, the source of all life. Next to the angelic beings, the human family, formed in the image of God, are the highest and noblest of his created works. Therefore it is a solemn thing to live. When once lost, if it is not hid with Christ in God, the life is gone forever.*12LtMs, Lt 79, 1897, par. 22*

I entreat of you to ponder the words I have written to you, for I am desirous that in this school term you shall have a personal experience in religious things, and do God service. A religion that comes from God is the only religion that will lead to God.*12LtMs, Lt 79, 1897, par. 23*

Lt 80, 1897

Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 9, 1897

Portions of this letter are published in *PH146 8-15*.

Dear Brother:

I received your letter, giving an account of your efforts to set things right in the office. This is the thing that was needing to be done; but there are things which I have had presented to me in regard to the responsible men in the General Conference and the Review and Herald office of a very aggravating character. God will not sanction their scheming to make money in ways that He calls unjust. The measures which they have taken to turn those who have prepared books from their rights, the Lord calls dishonest. The Lord has presented before me the work that has been done in this line, and I have written in regard to it again and again. It is defrauding. The Lord has declared that He will blow upon the gain they receive from every such work. Unjust dealing stands charged against them. *12LtMs, Lt 80, 1897, par. 1*

A close investigation should be made of the principles which have led to this unjust dealing, this sin of covetousness. Special methods have been devised to bring profits into the office, which will result in tenfold greater subtraction in other lines than that which they thought they had gained. These principles have produced corruption in business transactions. If the testimonies sent to Elder Olsen are in your hands, you have the light which has been given. This crooked dealing began with Aldrich and Walker. The Lord opened up these things. There are sums of money unaccounted for. *12LtMs, Lt 80, 1897, par. 2*

Those who claim to be Christians, who deal in real estate, soon become contaminated. Those who claim to be Seventh-day Adventists are warned of the Lord to close up that line of business and seek a business that is not so fraught with temptations. It is for

their present good and eternal interest to do this. Those who believe the truth in the heart will not enter the broker business. The business of the real estate agent, the broker, and all such businesses are a snare to the soul. The real estate agent soon comes to the place where pure, straightforward honest dealing is separated from his course of action. Robbery and deceit and untruthfulness are practiced, and these things are corrupting in their influence. *12LtMs, Lt 80, 1897, par. 3*

Were the Lord Jesus upon the earth today, He would reprove the same practices that He reprov'd in the courts of the temple. To the church members He would say, "Take these things hence. It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." [*John 2:16; Matthew 21:13.*] These denunciations He has uttered for years against the managers in the office of publication. The opinion of those handling sacred things has been that God did not expect them to be too liberal in business deal. The income must be brought into the work and cause of God; therefore, scheming and artful presentations and false representations have been made. And if it is never revealed in this time of probation, the future will show accounts standing in the books of heaven that reveal dishonesty, sharpness in business deal. These can never be washed away by the blood of the Lamb until full repentance and restitution show the conversion of the soul from sinful practices to righteousness. *12LtMs, Lt 80, 1897, par. 4*

All these sharp practices in deal have dishonored God. They misrepresent His character and work through the very instrumentality that should be kept free from every taint of defilement and corrupting principle. Will they read and be instructed by the case of Achan? *12LtMs, Lt 80, 1897, par. 5*

My brother, you have taken hold of the lesser evils; will the investigation now go to the higher responsibilities? Will every principle be considered? Were the minds of the men who have united in sustaining this sharp practice so darkened that they could not see that the tendency of these methods of deal was to destroy purity and justice and holiness in so sacred a work? *12LtMs, Lt 80, 1897, par. 6*

The practices carried on for years have been reproved. They have been an offense to God. Have those men who have stood in high places supposed that they could depart from righteousness in their dealing, and God look on indifferently? Have those men dismissed the Word of God from their counsels? Have they consented to blind their eyes and reason to a straightforward manner of deal in handling the work of God? Shall men who stand in high places and lay their souls a manacled victim on the altar of lust be sustained?*12LtMs, Lt 80, 1897, par. 7*

“Seek ye first the kingdom of God, and his righteousness,” said Christ. [*Matthew 6:33.*] This is the positive requirement of God. But this, the simplest, plainest injunction contained in the Word of Him who is judge of every man’s actions, has been deliberately set aside. Men connected with the Review and Herald office have departed from Christian principles to carry out a system of sharp practice. They have flattered themselves that it was the cause of God to be advantaged at the loss of others, therefore they would gather from every source possible to bring money into the treasury. But God declares, I hate robbery for burnt-offerings. [*isaiah 61:8.*]*12LtMs, Lt 80, 1897, par. 8*

Systems and rules have been made that bear not the signature of God, for they militate against the principles of the law of God. Men have managed things in a selfish, egotistical manner. After making laws, they have treated them as did the Jews, as of more consequence than the laws of God, the principles of which they were breaking every day. They laid burdens upon men’s shoulders grievous to be borne, and then carried out to the letter their presumptuous rules and regulations which dishonored their Creator.*12LtMs, Lt 80, 1897, par. 9*

Every moment of the life of a Christian should be one of high-souled integrity. The speculations that have been entered into are a shame to the cause and work of God. We have a most solemn message to give to the world. The Lord is coming. The end of all things is at hand. Everything connected with the Review and Herald office should be clean and pure, holy and undefiled. In every action we perform we are to keep the eye single to the glory of God. All dishonest intriguing, all secret plans to obtain the advantage, wraps

up a curse in the heart of the one who entertains such suggestions; and the larger the advantage gained, the more decided will be the disapproval of God. *12LtMs, Lt 80, 1897, par. 10*

The men handling sacred responsibilities have been faithfully warned off the ground they were travelling upon. Had they heeded the warnings and counsel to let God be recognized as a party in all their business transactions with their brethren and fellow men, they would have kept ever before them as their maxim, "Thou God seest me," as sacredly as when bowed before God in prayer. [*Genesis 16:13.*] In keeping the Lord ever before us, we shall be warned and fortified. He who forgets the just and holy principles of truth in the days of busy activity is like the man who feels that he needs no pilot, and casts himself overboard in the most dangerous seas. *12LtMs, Lt 80, 1897, par. 11*

God calls upon all who claim the name of Christians to keep their eyes fixed upon the Author and Finisher of their faith. They are to act under the divine eye, to adopt the divine standard, to make God their counsellor in all their proceedings. Selfish cheap ideas, little mean advantages, should not be allowed to steal in and mar the nobility of the principles that should control all the proceedings in temporal matters. And how much more particular should we be in our deal with those of like faith in any line. In this capacity men are to act as God's entrusted stewards. Whether God appointed them to stand in positions of trust, or whether they set themselves there, the holiness and justice and truth of God should shine forth in every action. *12LtMs, Lt 80, 1897, par. 12*

It is of the highest importance that every worker should be connected with God in order to be enabled to repress the first leaning to an evil action. When sinners in Zion entice them, they must not consent. Every true child of God will have courage to repress the unprincipled, to rebuke sin and encourage that which is pure. Then the fear of the Lord would be evidenced as the beginning of wisdom. *12LtMs, Lt 80, 1897, par. 13*

The man whose heart is imbued with the Holy Spirit will not do an unrighteous act toward his fellow man. He will consider that that man, poor though he may be, is the purchase of the blood of the

Son of God. The Lord has put the price of that man's soul before the universe of heaven and before the world—the price of His own life. The cross of Christ testifies to the value that the Lord places upon every human being. Then let man be careful how he treats his fellow man for he is bought with a price. *12LtMs, Lt 80, 1897, par. 14*

A grave mistake has been made in allowing engrossing business matters to burden the ministers who are handling sacred things, so that their sense of the sacred becomes dim and mingled with the common, crushing out godliness from the soul. Inspired by Satan, men have framed scheme after scheme. Not content with the prosperity of the cause of God by dealing righteously and with justice and mercy, those in positions of trust have sought to obtain control of everything that they could, to manage them in their way, to the disadvantage of others. Their plans always seemed to them too limited; they thought they must branch out and grasp more and still more power and control. *12LtMs, Lt 80, 1897, par. 15*

They wrapped themselves up in scheme after scheme, and entanglement after entanglement until there seemed to be no bounds to their ambitious desires, when they were not fitted to carry much smaller responsibilities properly and honestly and in the fear of God. They gathered into their embrace many responsibilities so engrossing as to distract their attention from the high concerns of eternity, the soul's highest interests. Thus the clear discernment of those who should have understood spiritual things departed. The cause of God was made a matter of merchandise. They laded themselves down with many things from which they should have kept entirely clear, until their spiritual eyes were blinded. They kept up an unsanctified activity. *12LtMs, Lt 80, 1897, par. 16*

I might go to much larger lengths in these matters, but what will it amount to? Those who have entered into the scheming principles, those who have co-operated in this work of injustice, have so confused their senses that righteous principles are not discerned. Would it not be wise to clear the King's highway, that the Lord may remove His displeasure for the moral degeneracy of His work? Holy things are brought down to a common level. The cause of truth has been dishonored. Men greedy of gain have brought their evil propensities into the work of God. They have resorted to any means

that they might obtain what they wanted. “Who is wise? and he shall understand these things; prudent? and he shall know them; for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall.” [*Hosea 14:9.*] *12LtMs, Lt 80, 1897, par. 17*

Lt 81, 1897

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 27, 1897

Portions of this letter are published in *CS 263; 1MR 184-186, 189-191*. +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 Jones:

We received your letter today. The question in regard to applying the tithes for incidental expenses connected with the church is referred to. You say that this has not been done in Oakland for years. I am glad to hear this. I answer in accordance with the light recently given me of God, and which has led me to write so much on this matter, that it is a mistake for our churches to appropriate the tithe for any other purpose than to sustain the ministry. The Lord will not work in your favor if you do this. If all that God requires of His people had been done, in securing laborers who will open the Scriptures to others, there would be no more money in the treasury than would be required to sustain the work in the field. There are but few working where there should be many. *12LtMs, Lt 81, 1897, par. 1*

And if there is a surplus of means in the treasury, there are many places where it may be used strictly in its appointed lines. In many places the dearth of means is so great that workers cannot be employed to do missionary work. Every dollar of the money put into the treasury is not needed in California. Let the Lord's money be donated to support the ministers in foreign countries, where they are working to lift the standard in new fields. This is God's money, and He designs that it shall be used in sustaining the ministry, in educating a people to prepare to meet their God. *12LtMs, Lt 81, 1897, par. 2*

In this country there are men who are kept out of the field because

there is no means in the treasury to sustain them. The tithe is not to be consumed in incidental expenses; that belongs to the work of the church members. They are to support their church by their gifts and offerings. When this matter is seen and realized in all its bearings, there will be no questions on this subject. Through His servant Malachi, the Lord gives a most solemn warning in reference to this matter. 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.*]*12LtMs, Lt 81, 1897, par. 3*

The Lord has revealed to me that when the members of the church in Oakland shall learn to deny themselves, when they shall consecrate themselves to God, when they shall practice economy as true-hearted sons and daughters of God; when they shall expend much less for outward display, and shall wear plain, simple clothing without unnecessary adornments; when their faith and works shall correspond, then they will be the Lord's true missionaries and will have clear discernment and spiritual understanding. They will have a sense of the sacredness of God's work. They will see the necessity of the tithe money being faithfully paid into the treasury, and reserved for the sacred work to which God designs that it shall be devoted—to carry the last message of mercy to a fallen world. God's people are to lift the standard of truth in every place where the message of mercy has not been proclaimed.*12LtMs, Lt 81, 1897, par. 4*

Every soul who is honored in being a steward of God is to carefully guard the tithe money. This is sacred means. The Lord will not sanction your borrowing this money for any other work. It will create evils you cannot now discern. It is not to be meddled with by the Oakland Church, for there are missions to be sustained in other fields, where there are no churches and no tithes. When the men who, as God's messengers, have their work to do [and] will do it in a straightforward manner, the church of Oakland will take care of the duties belonging to it individually. The members will furnish the means to sustain these extra expenses. But by using the tithe for these expenses, or filling the gaps made in business lines, you lift from them a burden which they should, as a church, carry.*12LtMs,*

Lt 81, 1897, par. 5

Time, precious time is passing into eternity, and the work that should be done in saving perishing souls is left undone. Keep your hands off the Lord's reserve fund. That means is to do a great work before probation shall close. Not one-hundredth part of the work that should be done in California is being done. Missionary workers are few. It is most painful to me to see how little is being done in self-sacrificing effort, in bringing up the church to sense their individual responsibility and the necessity of self-denial. Look at the congregations coming into the houses of worship in Battle Creek and Oakland, and see how much money is expended in dress that should go to the Lord's cause. But you cannot, as responsible men, be clear in the sight of God unless you shall practice more economy and self-denial yourselves, unless you shall bear a testimony that will cut its way to the heart of self-indulgence.*12LtMs, Lt 81, 1897, par. 6*

It makes me heartsick to see the most sacred, solemn truth ever given to our world have so little influence upon the life and character of many who profess to believe the Word of God. What is the matter? The truth is not practiced. The life of the world's Redeemer is our example in all things. There is much more in the word of God than many have discovered. There is practical godliness that must be brought into the life and character. There are heights and depths that we might reach if there were less self-indulgence and more consecration to God.*12LtMs, Lt 81, 1897, par. 7*

If you have more means than you need to settle [with] your ministers in a fair, liberal, Christian manner, there are other places where you can help, where there are but few people and poor, and the tithe is limited. Send the Lord's money to them. This I have been repeatedly shown is the way to do. I was listening to the voice of the heavenly messenger on this subject, and the directions given were that other churches who had buildings and facilities should help in foreign countries where there is very little tithe money. The Lord's vineyard is large.*12LtMs, Lt 81, 1897, par. 8*

God's money is to be used to support the ministry, to proclaim the

truth. I ask you to send the extra tithe to this part of God's moral vineyard. Here there is a constant demand for work; but we cannot use the men who could do God service, because there is no "meat" in the Lord's treasury to sustain the workers. [*Verse 10.*] The Lord has shown me that when those who are in office will do their appointed work and bind about their many supposed wants; when they shall practice the self-denial that God enjoins, and encourage economy in every line as it is their duty to do by setting the example, there will be a solemn, straightforward testimony, [with] hearts and lips touched with holy fire, coming forth from the great center in California and Battle Creek that will have an influence on smaller churches. *12LtMs, Lt 81, 1897, par. 9*

When the people will, as in the church in Oakland, excuse themselves from sustaining their own church demands, that church is in deep need of a ministry that is of a different order than that which it has had. The men who are handling sacred things will need to discern more clearly spiritual things; and if they will begin to rely upon the tithe money to use in the several places where there is a gap and where means are needed in Battle Creek and Oakland, the Lord will surely remove His blessing from these churches. You know nothing experimentally of the poverty in foreign countries. We need some of your abundance here. When men shall be properly exercised to present to the people their duty as Christians to support their church expenses; when they shall themselves present more abundantly their gifts and offerings to carry forward the work, then God will bless the faithful messenger, and He will bless the members of the churches, for He says, "I know thy works." [*Revelation 2:2.*] *12LtMs, Lt 81, 1897, par. 10*

Then who will be aroused to sense their duty in this respect, and act their part in the fear of God? Self-denial is to be presented to the people, and offerings called for in donations. Said the messenger of heaven, "It is not the Oakland Church, the Battle Creek Church, the Healdsburg Church, or the San Francisco Church who should draw from the treasury of God to supply their weekly incidental expenses, incurred in accommodating the people as they assemble together to worship God. Let every soul consider, and humble himself before God." *12LtMs, Lt 81, 1897, par. 11*

Again, The lax way which many churches have of incurring debts, and keeping in debt, was presented before me. In some cases a continual debt is upon the house of God. There is a continual interest to be paid. These things should not and need not be. If there is that wisdom and tact and zeal manifested for the Master that God requires of every one of His servants, there will be a change in these things. The debts will be lifted. Self-denial and self-sacrifice will work wonders in advancing the spirituality of the church. Let every church member do something. Let the necessity of each acting a part be most strenuously impressed upon the worshipers.*12LtMs, Lt 81, 1897, par. 12*

The Healdsburg college and church need not be loaded with debt as it is. This shows unwise stewardship. God calls for self-sacrifice. He calls for offerings from those who can give, and even the poorer members can do their little. And when there is a will to do, God will open the way. But the Lord is not pleased with the management. He does not design that His cause shall be trammelled with debt. Self-denial will enable those who have done nothing in the past to do something tangible, and show that they believe the teachings of the Word, that they believe the truth for this time. All, both old and young, parents and children, are to show their faith by their works. Faith is made perfect by works. We are in the very closing scenes of this earth's history; yet there are but few who realize this because the world has come in between God and the soul. There is little appreciation of the value of the truth.*12LtMs, Lt 81, 1897, par. 13*

Lt 81a, 1897

Jones, C. H.

Stanmore, Sydney, New South Wales, Australia

December 20, 1897

Portions of this letter are published in *8MR 456-457*.

Dear Brother Jones:

I wish to say to you that I am sadly disappointed in the cuts prepared for such a book as the *Life of Christ*. I consider that if Brother Reaser accepts such figures that his eye and taste has lost its cunning. You cannot expect me to be pleased with such productions. Look at these figures critically, and you must see that they are either made from Catholic designs or Catholic artists. The picture of Mary has a man's face, the representations of Christ with the two fingers prominent, while the others are closed, is wholly a Catholic sign, and I object to this. I see but very little beauty in any of the faces, or persons. There is the scenery of nature, landscape scenery, that is not as objectionable, but I could never rest my eyes upon the face pictures without pain. *12LtMs, Lt 81a, 1897, par. 1*

I would much prefer to have no pictures than representations that are not representations, but disfigurements of the true. This is my opinion. Where is the discerning eye? Better pay double price, or treble, and have pictures, if pictures must be had, that will not pervert facts. I wish there had not been an attempt to make one representation, but send out the book and let it make a place for itself. I call these faces in the pictures and scenes so poorly represented that it is a perversion of the facts. If this is Reaser's work, I cannot accept him as a designer, and if he can accept such pictures, I cannot respect or honor his judgment. Do not spoil my book by disfigurements which lower the facts and the matters they represent. *12LtMs, Lt 81a, 1897, par. 2*

Brother Reaser needs the sanctification of the senses to understand the spirituality of truth. He may study European artistic skill, but there will be seen in nearly all designs the Catholic

features.*12LtMs, Lt 81a, 1897, par. 3*

While I was perplexed and so distressed over the matter, the light given me was to read the warnings of God against similitudes and pictures. There is a perverting influence in pictures. (*Deuteronomy 12:28-32*): "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did this nation serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord, which he hateth have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."*12LtMs, Lt 81a, 1897, par. 4*

If the study of the artist in Europe results in such designs as are presented before me in the faces and persons as these, the book is better without them. Let Brother Reaser become familiar with the sanctification of the Spirit of Christ. My idea is that the less illustrations that are cheap and ill-favored we have in the book the better. From the light given me of the Lord there is a wonderful departure from God's Word in presenting pictures in any papers; many of them are such a blotch that it is no recommendation to our papers that have the most solemn, sacred truths ever given to our world.*12LtMs, Lt 81a, 1897, par. 5*

Again I say, I think the book would bear the endorsement of heaven far more without these pictures than with them.*12LtMs, Lt 81a, 1897, par. 6*

I will write more fully on this subject when I get home.*12LtMs, Lt 81a, 1897, par. 7*

Lt 82, 1897

Kellogg, J. H.

NP

August 1, 1897

This letter is published in entirety in *21MR 289-291*.

Dr. J. H. Kellogg
Sanitarium
Battle Creek

Dear Brother:

I scarcely know how to write to you. I hoped yesterday evening after the Sabbath to receive the Vancouver mail, but it did not come, and my mail for America must go tomorrow morning. *12LtMs, Lt 82, 1897, par. 1*

I have read the manuscript Willie sent me for the book *Christian Temperance*. I see nothing that I object to except the subject of drug medication. As matters have been opened to me from time to time, as I have been conducted through the rooms of the sick in the sanitarium and out of the sanitarium, I have seen that the physicians of the sanitarium, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sick room. *12LtMs, Lt 82, 1897, par. 2*

Cases have been lost that had the physicians left off entirely their drug treatment, had they put their wits to work and wisely and persistently used the Lord's own remedies—plenty of air and water—the fever cases that have been lost would have recovered. The reckless use of those things that should be discarded has decided the case of the sick. *12LtMs, Lt 82, 1897, par. 3*

I will not educate or sustain the use of drugs. I try not to speak of these things, but if the book is already out, I shall have to insert something, that I may place the truth of the matter before the people. After seeing so much harm done by the administering of

drugs, I cannot use them, and cannot testify in their favor. I must be true to the light given me by the Lord. *12LtMs, Lt 82, 1897, par. 4*

The treatment we gave when the sanitarium was first established required earnest labor to combat disease. We did not use drug concoctions; we followed hygienic methods. This work was blessed by God. It was a work in which the human instrumentality could cooperate with God in saving life. There should be nothing put into the human system that would leave its baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, and to educate on altogether different lines of treating the sick, was the reason given me why we should have sanitariums established in various localities. *12LtMs, Lt 82, 1897, par. 5*

I have been pained when many students have been encouraged to go to Ann Arbor to receive an education in the use of drugs. The light which I have received has placed an altogether different complexion on the use made of drugs than is given at Ann Arbor or at the sanitarium. We must become enlightened on these subjects. The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names. *12LtMs, Lt 82, 1897, par. 6*

The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old fashioned, simple herbs, used intelligently, would have recovered many sick who have died under drug medication. *12LtMs, Lt 82, 1897, par. 7*

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient slept, the turning point came, and recovery [was] the result. To students when injured with bruised hands, and suffering with inflammation, I have prescribed this simple remedy, with perfect

success. The poison of inflammation was overcome, the pain removed, and healing went on rapidly. The most severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag, and dipped in hot or cold water, as will best suit the case. This works like a charm.*12LtMs, Lt 82, 1897, par. 8*

I expect you will laugh at this, but if I could give this remedy some outlandish name, that no one knew but myself, it would have greater influence. But Dr. Kellogg, many things have been opened before me that no one but myself is any the wiser for in regard to the management of sickness and disease—the effect of the use of drug medication, the thousands in our world who might have lived if they had not sent for a physician and had let nature work the recovery herself. The simplest remedies may assist nature, and leave no baleful effects after their use.*12LtMs, Lt 82, 1897, par. 9*

I have been studying my own case. I have not applied to any physician since living in this country. I did pay four pounds the first year for electric baths, which did me no good. If indisposed, I would just as soon think of calling in a lawyer as a physician.*12LtMs, Lt 82, 1897, par. 10*

I have recently left off the use of all liquids, such as homemade coffee, with my meals. I eat my food as dry as possible. The result is excellent. In the morning I take lemon and water. I drink nothing between meals unless it be occasionally some lemon and water. At the table I do not eat many things, either. I use dry peas boiled, then strained, then baked, and canned tomatoes. When fresh, I use the tomatoes uncooked, with bread. This is my principal article of food.*12LtMs, Lt 82, 1897, par. 11*

I write you this because I asked you some questions in reference to the heart. But now, after bringing myself to a very strict diet, I find no special difficulty. When overtaxed, I suffer from exhaustion and inability to breathe. But I think I shall not die but live to declare the works of the Lord. I adhere strictly to the two meal system, and know this to be a blessing to me. If I could walk much, I would do considerable walking, but my right hip will not admit of this. I am as active upon my feet, in walking about the house and about my premises, as I have been at any period in my life.*12LtMs, Lt 82,*

1897, par. 12

But I must close this. I wish to say that I am never troubled with an offensive breath or a bad taste in my mouth. I relish my food. I enjoy apples very much, but good apples are not to be obtained here as in America. A few barrels of Northern Spys, such as we used to have in America, would be a treat. But we cannot procure these here.¹²*LtMs, Lt 82, 1897, par. 13*

With much love to you, and your wife and children.¹²*LtMs, Lt 82, 1897, par. 14*

Lt 82a, 1897

Kellogg, Brother and Sister [J. H.]

Summer Hill, Sydney, New South Wales, Australia

February 10, 1897

This letter is published in entirety in *21MR 188-192*.

Dear Brother and Sister Kellogg:

I thought I should have time to write you a letter to go by this mail, but we were fully employed in writing to Africa, and then word came to us from Brother Haskell that he had arrived in Sydney last Sabbath from New Zealand, and would very much like to converse with me in reference to furnishing the Health Home. In three hours we were speeding to the train with our fastest team, conjecturing all the four miles and a half whether or not we would be able to catch the train to Sydney. We were in season, the train was out of season—delayed in Newcastle, twenty miles from Morisset Station. We reached Strathfield, changed cars for Summer Hill, and arrived at the Health Home at 11 o'clock p.m. *12LtMs, Lt 82a, 1897, par. 1*

Sara and myself slept scarcely any through the night, but went into the city to purchase needed things to furnish a room in the Health Home, for which I pay one dollar a week to help them in the rent. Brother and Sister Baker hire two rooms for which they pay ten shillings per week. Brother and Sister Semmens pay ten shillings a week. We do hope to get the house in something like presentable shape for them to do justice to the patients who shall come. Sister Semmens had worked very hard up to the time of her confinement and she is not as well as we could wish. She has a nice boy, one week old last Monday. I think she is much worried over a deformity in her child. He has a double hare lip, and it is very hard for him to nurse. She is a very sensitive woman, and this keeps her back. I know this in one cause of her weakness. The want of means has made it very hard for them both, but this could not be helped. I have done what I could. I advanced thirty-five pounds, and the health foods have been highly appreciated. *12LtMs, Lt 82a, 1897, par. 2*

It takes a long time for goods via London to reach us, but they have come in good order. I have not seen the things you said were sent to me. I have not had time yet to investigate the matter. I have learned that Brother Semmens is doing well selling the health foods, but we have our talk today over the possibilities and probabilities of the situation. We feel thankful that you could give them this timely assistance. They appreciate it very much, for they have been in most straitened circumstances in his efforts to do anything.*12LtMs, Lt 82a, 1897, par. 3*

You cannot appreciate in Battle Creek our hand-tied condition. I shall move forward cautiously and as fast as we can and not incur debt. This we must not do if we can avoid it. Elder Haskell proposes to furnish a good-sized room economically, and then when patients that can pay come, charge them a reasonable price for room, board, and treatment. Here many things cost double than we have to pay in America, therefore it means something to furnish rooms, and the rent is three pounds per week. We shall have to build a sanitarium, and I wish we could do this at once, but I fear it will not be done, for unless help comes from abroad it cannot be done.*12LtMs, Lt 82a, 1897, par. 4*

Brother John Wessels says he is engaged where he is, and he would want the advice and counsel of those at Battle Creek before becoming located in Australia. We are sorry; we hoped he could come on here at once, and then we could have his judgment and devisings and planning. But, as usual, we must bear these burdens. But I am drawn upon in so many different ways, I almost become confused as to that which needs doing the most. All these things seem to cry out, "Take hold of me first."*12LtMs, Lt 82a, 1897, par. 5*

We are going to do our best under the circumstances. We must have a physician and proper helpers. I consider that there is nothing that can give character to the work like a proper entering into [of] the work of hygienic treatment for the sick, but as we are so helpless so far as money is concerned that everything moves so slow and so hard you have to watch closely to see if they move at all.*12LtMs, Lt 82a, 1897, par. 6*

I know if I should visit America I should lift my voice and exert a far

greater influence in behalf of foreign missionary fields than I have done with my pen. I know from the light the Lord has given me that means could be made to flow in many cases in different channels from those in which they are now running—selfish indulgence. I know that thousands of dollars are used for things that are supposed to be a necessity, but which are not necessities. If they loved the Lord God supremely and their neighbor as themselves, would they not see the necessities of their neighbor, to help him save his soul? Would they not consider the extra indulgences they allow themselves? *Luke 10:27.12LtMs, Lt 82a, 1897, par. 7*

The Lord Jesus was reading the heart of the lawyer as an open book, reading the hearts also of the Pharisees who suggested that he should ask that question, for they wished to tempt Him, lay a snare for Him, that His speech should condemn Him. Our Lord did not reply to the question, but He gave the lawyer the benefit of answering his own question. “Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, This do, and thou shalt live.” [*Verses 25-28.*]12LtMs, Lt 82a, 1897, par. 8

My brother, my sister, what can we do, what can we say to those whom we know do not obey the first four precepts of the decalogue, neither the last six, when we consider that this plain answer is truth, and that those who are not obeying the law of God in precept and example are, notwithstanding they make the highest profession, living in disobedience to the whole principles of the moral law? That law of God will teach the whole duty of man. He turned the confusion upon themselves: “Thou has answered right: this do, and thou shalt live, for on these two commandments hang all the law and the prophets.” [*Luke 10:28; Matthew 22:40.*]12LtMs, Lt 82a, 1897, par. 9

Then the Lord, in answer to the question of the lawyer, “And who is my neighbor?” shows them what is true love, and the relation in which all mankind stand toward their fellow men, each interested for one another. [*Luke 10:29-35.*] The scene was presented in parable

form, but had been a true transaction to the letter, and quite a number knew this to be fact. One of those Samaritans they so much despised was the only one who helped the wounded, bruised, and half-killed man and neighbor. *12LtMs, Lt 82a, 1897, par. 10*

Here are represented the stony hearts, who supposed themselves to be the only true religionists in the world, the only nation who did righteousness. It was a descendant of Abraham who was in so pitiful a condition, lying on the road so cruelly wounded, passed [by] by priest and Levite. Those who professed to be religiously exalted to heaven in point of privilege saw the great need that man had of a neighbor who could be touched with the feeling of his infirmities and alleviate his distress. *12LtMs, Lt 82a, 1897, par. 11*

The Samaritan was touched with pity, and although the sufferer was a Jew, he assisted him and showed himself a brother, a friend. We need, every one who claims to be a child of God, to do all in our power to relieve physical distress, and we need also to have that faith that works by love, to be laborers together with God. *12LtMs, Lt 82a, 1897, par. 12*

Not alone are efforts to be made for those in the byways and hedges, but for those in the highways. We need every penny that is not a positive necessity to be expended in making ourselves comfortable, to do the necessary work for others who are in need. I appeal to those who are in comfortable circumstances to be content with such things as they have and devote their gifts and offerings to God's treasury, "that there may be meat in mine house." [*Malachi 3:10.*] In this way you will demonstrate that you have a determination to love God with all your heart and your neighbor as yourself. This, Christ has given as the conditions of eternal life. Then let us not only be readers of the Word, but believers of the Word and doers of the Word. *12LtMs, Lt 82a, 1897, par. 13*

Consider how much money has gone in purchasing needless trinkets, needless indulgences, that might have been placed in the Lord's treasury to set ... [words missing] ... heavenward, revealing that you are cooperating with God, as in His service, to do His will. You are highly honored to be co-workers with God. The Lord is trusting our fidelity. We must be content to be policy workers in the

Lord's line. The Word tells you your high duty, which He requires of all in His service. Fix your eyes upon the cross of Calvary and learn your lessons, and begin your practical experiments of sowing liberally. Sow through denial. *12LtMs, Lt 82a, 1897, par. 14*

We want very much the means that are being expended needlessly, because there are so many selfish wants that absorb the Lord's goods. [There are] letters coming in constantly from different places where there are one, two, and again whole families and neighborhoods converted by reading *Great Controversy*, or *Daniel and the Revelation*. They have not seen the face of an Adventist. They beg for help to be sent them. They begin to cry, Give us food and not husks to nourish our spiritual strength. Brother Baker has just gone out one hundred and fifty miles to meet one of these calls. *12LtMs, Lt 82a, 1897, par. 15*

One man writes, "I have been reading *Great Controversy*. I have accepted the Sabbath. Two of my daughters and a son are united with me. We want you to come here and baptize us. Our neighbors are asking for a minister. I think they will be baptized too." *12LtMs, Lt 82a, 1897, par. 16*

Such letters come in frequently, and only one minister in all New South Wales. There is no money to pay laborers, no money to pay missionaries. Let every one to whom you shall read this consider, Have you any idols in your house that you can dispose of and send in many rivulets flowing to God's house, "that there may be meat in mine house"? [*Verse 10.*] Ye are the light of the world. Are you indeed? Is your light burning brightly? The faith in doctrines we hold dreads nothing but being covered beneath the bushel. Open the way by your self-denial, your self-consecration, and let everything—your means, your entrusted talents, all your capabilities—do service for God, that the work may advance in this region. We call for you to do all in your power to bring the truth before souls that are in darkness of error. Will you gather up treasures and make them provide for necessities as far as possible? *12LtMs, Lt 82a, 1897, par. 17*

We expect too little from the inherent power of the gospel. We would rejoice to see a revival of the true missionary spirit. Let every

one consider and enter the field as home missionaries, as missionaries in foreign fields. The Lord has given every man his work. Can you have any doubt, if you enter this field to give Bible readings, to hold forth the Word of life in humble reliance upon the Holy Spirit's power? His grace will be given to every self-denying one, earnest to do God service. God would have all your idols abolished. *12LtMs, Lt 82a, 1897, par. 18*

Begin the work of sowing while you are continually gathering up the seed to be sown, ever educating your God-given powers that they may do better service. Sow beside all waters. Illumination must be given; religious inculcation of ideas is essential through our schools, through the press, for this is a most important instrumentality proportioned to the extent of its far-reaching knowledge communicated. Work, work with brain and with strength and with heart, and God will open the way and bless every effort. Press the work, urge it forward. Let self die. Let Christ live in you in every effort made. *12LtMs, Lt 82a, 1897, par. 19*

Sara says this must go without delay. In much love. *12LtMs, Lt 82a, 1897, par. 20*

(Only half completed. Excuse all mistakes; cannot look it over. I call for help in the name of the Lord for this field. I know it can be given.) *12LtMs, Lt 82a, 1897, par. 21*

Lt 83, 1897

Kellogg, J. H.

Summer Hill, Sydney, Australia

February 14, 1897

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

Dr. Kellogg

Dear Brother:

Bear with me as I again present to you the subject of John Wessels coming to Australia. He says he will come if the Foreign Mission Board [F.M.B.] sends him or advises him to come. The way I regard this matter is—the F.M.B. is not capable of deciding such questions. The men who give themselves as Brother John Wessels proposes to do, to a missionary work have the benefit of a higher council than the F.M.B. to depend on in making decisions. He should seek God for counsel. It is either his duty to come here or it is not. How can the Mission Board decide such a question?¹²*LtMs, Lt 83, 1897, par. 1*

As I have been made to understand the manner this Board has treated such questions, if he takes the matter to his God he will be taught of God, and will locate himself as God shall direct him. If he has faith in God and trusts in Him who is wise in counsel, he will not be left in uncertainty. The heavenly Teacher is infinite in wisdom, He cannot err. If we ask of God we have the promise that He will hear, He will answer us. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not and it shall be given him. But let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea, tossed to and fro." [*James 1:5, 6.*]¹²*LtMs, Lt 83, 1897, par. 2*

We need help here. Never can the work advance unless we have more workers than we have now in the Health Home; and unless

we have more means, for we can no more set in operation any approach to the work you are doing than the children who were required to make bricks without straw. *12LtMs, Lt 83, 1897, par. 3*

Why not yourself and wife, after the close of the General Conference, come away from your business and severe taxation, to Australia and rest awhile? We need just the help you can give us in New South Wales. They need in Melbourne the very help you can give them. If you knew one half [that] we have stood against here in this country to make the least success in advancing the work, you would be surprised that we have done even what we have. *12LtMs, Lt 83, 1897, par. 4*

The course that some have pursued has been a hindrance in the place of being a help. It was a grievous disappointment for us to come to the decision, according to the light given me of God, that some were exerting an influence that was giving a wrong mold to human minds and therefore to the work. These men know not what spirit they are of. Brother Shannon has carried the leaven of evil to Johannesburg to work against us in Cooranbong, against the whole school enterprise and its managers. Brother Lawrence is about to leave for New Zealand. These hindrances will be removed out of the way, but what kind of witness will they bear as they go from Cooranbong? These men of grey hairs ought to do a different work than they have been doing. Their only hope is to fall on the Rock and be broken. *12LtMs, Lt 83, 1897, par. 5*

The words which Christ addressed to Nicodemus are highly appropriate to these cases. "Ye must be born again." [*John 3:7.*] But we want no such spirit as these have manifested to be retained on the school ground. *12LtMs, Lt 83, 1897, par. 6*

Cannot you come and visit Australia and New Zealand, and is it not really your duty to do this—have a change and rest from your burdens, and then give us the very help that we need in our great necessity? I understand your situation in Battle Creek. You have been gathering more and more burdens upon yourself until you are loaded down and pressed as a cart beneath sheaves. The Lord made known the duty of the people in Battle Creek. There were means to move out of Battle Creek to locate in districts where the

truth had not been proclaimed. They could as families settle in towns and cities, then watch their opportunities and cry unto God for wisdom to know how to work. When they shall take up the work with humble, sanctified hearts, working in Christ's lines, by personal effort they can communicate light to others. This may require self-sacrificing efforts, but it will be a blessing to them to be where they can do service to the Master. *12LtMs, Lt 83, 1897, par. 7*

The people in towns and cities have not received the light as God has repeatedly shown me they should have it. A firm, steady, earnest influence in living the truth would be the very representative work the Lord has given them to do. They could take up the same lines of work that you have been doing, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will or ever can give character to the work in the presentation of truth as that of helping the people just where they are. A work properly conducted to save poor sinners that have been passed by by the churches will be the entering wedge where the truth will find standing room. A different order of things needs to be established among us as a people, and in doing this class of work there would be created an entirely different atmosphere surrounding the souls of the workers, for the Holy Spirit communicates to all those who are doing God's service, and those who are worked by the Holy Spirit will be a power for good in lifting up, strengthening, and saving the souls that are ready to perish. *12LtMs, Lt 83, 1897, par. 8*

The Lord has not looked upon Battle Creek favorably because they have neglected to do the very work which the Lord has told them was their duty to do. Through neglect of working in Christ's lines a condition of things has been brought into the work that has eclipsed high and holy interests. There have been heavenly intelligences waiting for human agencies with which to co-operate. Had they worked the works of God, they would have discovered human minds that have been once cultivated but who have been buried up in self-serving, in dissipated habits, in intemperance, who with suitable encouragement will spring into their places. There are many of this class that will respond to the right kind of labor; but they need to be recognized and to have firm, patient, earnest labor given them in order to uplift them. *12LtMs, Lt 83, 1897, par. 9*

There are schools that may be established, not in the elaborate way as Union College, or as Battle Creek College, but after a more simple style, with humble buildings, and then there should be teachers who will conduct them after God's plan, as near as they can understand, after the school of the Prophets. Their teachers should be men and women who not only have a knowledge of the truth, but who are doers of the Word of God. "It is written" will be voiced by them. Connected with the school the missionary line of work should always be engaged in to help the class who are fallen, degraded, left wounded, and bruised and ready to perish. *12LtMs, Lt 83, 1897, par. 10*

There will be found those who have once preached the Word and been considered able ministers, who have failed because they did not see the necessity of strict temperance in all things. Objectionable hereditary and cultivated tendencies have brought them under temptations, and in the place of overcoming through the grace of God they yielded and fell. There are men who have had high qualifications entrusted them of God who have been apparently able ministers. But Satan spread his net for them, and they were taken in the snare on point of appetite. Their reform was presented before them, but they would not heed the words of warning. *12LtMs, Lt 83, 1897, par. 11*

I have been shown that the medical missionary work will discover in the very depths of degradation men who once possessed fine minds, [the] richest qualifications, who, by proper labor, will be rescued from their fallen condition. It is the truth as it is in Jesus, brought before the human minds after they have been sympathetically cared for and their physical necessities met. The Holy Spirit is working and co-operating with the human agencies that are laboring for such souls, and some will appreciate the foundation upon a rock for their religious faith. Much painstaking effort will be required. There is to be no startling communication made of strange doctrine to these subjects whom God loves and pities, but as they are helped physically by the medical missionary workers, the truth for this present time is to be presented. The Holy Spirit co-operates with human agencies to arouse the moral powers; the mental powers are awakened into activity and these poor souls will, many of them, be saved in the kingdom of

God. *12LtMs, Lt 83, 1897, par. 12*

The enemy has worked his best to prevent this missionary work from being done. There has been [a] going over the same ground, with the idea to help ministers to obtain a better knowledge of the Word, when these very men should have been working for souls that are in the darkness of error, to impart the knowledge they have already received from the Word. And as they try to teach others, depending upon the grace of Christ to help them, searching the Scriptures as diligent students, they will gain by practice a knowledge of the Word, and their understanding will be greatly enlarged as is expressed in the *fifty-eighth chapter of Isaiah*. Practice makes perfect. As diligent students, read the Word. Be doers of the Word, and the Holy Spirit will be close by every worker. The love of God will be kindled in the soul of the one who is ministering, in doing the very work the Lord has appointed to be done in missionary lines. *12LtMs, Lt 83, 1897, par. 13*

The servants of God should have a high sense of the work to be done for a fallen world, in giving the messages of warning and the invitations to the great supper prepared for all to come to the gospel feast. The work of many will be first to show the tender sympathies of the Good Samaritan, in supplying the physical necessities, feeding the hungry, bringing the poor that are cast out to their house, gathering strength from God every day, that through His grace they may reach to the very depths of human woe and misery and help those who cannot possibly help themselves. *12LtMs, Lt 83, 1897, par. 14*

This is being fishers of men, and in doing this work they have a favorable opportunity to set forth Christ as crucified among us. Such labor entered into will form a heritage of light. *12LtMs, Lt 83, 1897, par. 15*

We thank the Lord for the medical missionary work that has already been done, but there is a large army of workers that is to engage in the same class of labor in different locations in cities, and the by-ways and hedges. There is more enlightenment to be given to those who are perishing in their sins. There will be very singular cases brought to notice who need not only the necessities of physical

wants supplied, which is as essential as the first work, but to be brought into connection with sanitariums and homes that can present pure, correct principles for medical restoration. There are many who will catch hold of the hand stretched out to save them.*12LtMs, Lt 83, 1897, par. 16*

Not only young men and women but those of all ages will be found who have been dead to all aspirations, who will respond as hope and light flashes in upon them, for the Holy Spirit is close beside the one who is ministering upon the human mind and the heart of those dead in trespasses and sins. And as a retrospective view is brought to their hitherto benumbed senses, there will be many things brought to mind that make them burn with shame at the thought of the influence which they have been exerting, calculated to enfeeble weak souls by their practice and example—those who have been brought within the sphere of their influence. They see them enfeebled, dilapidated, without moral force, moral wrecks to communicate their evil practices to others. Parents' hearts are broken.*12LtMs, Lt 83, 1897, par. 17*

Brothers and sisters and relatives speak of these poor souls as hopeless, but God looks upon them with pitying sorrow and tenderness. He understands all the circumstances which have led these poor souls under temptation, which has separated them from God. How can the youth of this generation escape the terrible dishonor of wasting their inheritance given them of God, selling their birthright as did Esau for a mess of pottage, betraying sacred interests entrusted to them for the blessing of humanity? They indulge in intemperate appetites and through greed to obtain money fall into dishonest practices.*12LtMs, Lt 83, 1897, par. 18*

These poor souls need to be brought in connection with high, pure, Bible principles. But first the restoration work must commence in giving them healthful food and furnishing them facilities for clean bodies and clean clothing, and some sparks of gratitude will begin to flash forth. Then they are prepared to listen to you as you shall open to them the Word of God. You can bring them to Jesus the great Healer. Angels are helping in this work to restore and bring [them] back to the One who has given His life to redeem them. The Holy Spirit is co-operating with you in this working upon the heart,

and the Spirit reprove of sin, of righteousness and a judgment to come.*12LtMs, Lt 83, 1897, par. 19*

But if they are brought into connection with a people who will not leave the work incomplete, but will give them every advantage of personal labor, the image of God will [be] restored in many [of] these poor forsaken ones, and God and the heavenly angels will rejoice over them with singing.*12LtMs, Lt 83, 1897, par. 20*

Those who have never become enfeebled through demoralizing habits can know only how to pity and love these poor souls through the love they have for Jesus their Redeemer, who gave His life for these degraded specimens of humanity. They who have been redeemed by the sacrifice of the life of Jesus, the only begotten Son of God, if they will be laborers together with God, will find a wide field open before them on every side in which to do service for God. Not one needs to be idle, and not one should be indolent and selfish now.*12LtMs, Lt 83, 1897, par. 21*

If they have enriched and improved the beautiful inheritance given them of God, let them seek after the lost sheep to help the very ones that need help, seeking to raise up the fallen and bring them to a sense of the value of the talents which God has given them, which they have neglected to improve but turned them to a sinful account.*12LtMs, Lt 83, 1897, par. 22*

Use the Word of God as your lever to pry them out of their degraded condition. Some you may find may, through faith in Jesus Christ, rise to the high places of service, and be entrusted with responsibilities in the work to save souls. They have the advantage of many because they have had an experience, and they know their necessities and how to help them, and what means will be best to use to recover the perishing ones. A new career is opened before them. The light of a rich, new, and varied experience is gained through the knowledge that has been communicated to them that Jesus Christ is their Saviour, that He is touched with the feelings of their infirmities, and He understands all the strength of the temptations wherewith they are beset; for He was tempted in all points like as we are, and He will save to the utmost all who will come unto Him for refuge.*12LtMs, Lt 83, 1897, par. 23*

Every one of these souls added to the force of workers, provided with facilities and instructions daily given in regard to the matters [of] how to save souls to Jesus Christ, the Bible being their guide [and] the Holy Spirit being their Helper and Comforter, can enter in as co-laborers with those servants of God who have helped them to search for treasures of new light. They are filled with gratitude to God; they are quickened and their energies strengthened to lift up the unfortunate and fallen who can never rise without help. *12LtMs, Lt 83, 1897, par. 24*

The piety and advanced spiritual knowledge and growth of a church is proportionate to the zeal, piety, and missionary intelligence that has been brought into it, and carried out of it, to be a blessing to the very ones who need our assistance the most. Again, I urge you to consider *Isaiah fifty-eight* that opens a wide and extensive vineyard to be worked upon the lines which the Lord has pointed out. When this is done there will be an increase of moral sources and the church will no more remain almost stationary. There will be the blessing and power attending their labor. The selfishness that has bound up their souls they have overcome, and now their light is being given to the world in clear bright rays, in exercising a living faith and godly example. *12LtMs, Lt 83, 1897, par. 25*

The Lord has His promises for all who will do His requirements. "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 a bed of languishing. Thou wilt make all his bed in his sickness." [*Psalm 41:1-3.*] "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." [*Psalm 37:3.*] "Honor the Lord with thy substance and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [*Proverbs 3:9, 10.*]*12LtMs, Lt 83, 1897, par. 26*

"There is that scattereth and yet increaseth and there is that withholdeth more than is meet but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered himself." [*Proverbs 11:24, 25.*] "He that hath pity upon the poor

lendeth unto the Lord, and that which he hath given him will he pay him again." [*Proverbs 19:17.*] "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 58:10, 11.*]¹²*LtMs, Lt 83, 1897, par. 27*

The Word of God is full of precious promises as the above. If we will enter into the work and will do according to the Word of the Lord, this would reveal, if acted upon in every city in the by-ways and hedges, a similar showing as has attended the work that Dr. Kellogg has been engaged in. It is the very work the Lord has specified should be done from the light the Lord has been pleased to give me.¹²*LtMs, Lt 83, 1897, par. 28*

The means which has been diverted from missionary lines to selfish indulgences has dishonored God. The bicycle idol has been a curse to the Battle Creek church and has had an influence unfavorable to the advancement of spiritual life and energy in the church. It has counteracted the work the Holy Spirit has graciously done for the people, more even than the ball playing and their other games. The missionary work has been neglected. The very lines of work which should have been done have been left undone, and selfishness and strife for the victory in swift riding has hurt the souls of many and has placed them in a most objectionable light. The money expended in these idols, if carefully and economically used, being invested in the interests in towns and cities to carry forward the work of God, would have been in accordance with God's will. Many places in Michigan have never heard the third angel's message. Right at the heart of the work where our great institutions are established there has been an influence extended, in doing those things which God has cautioned them not to do, that has greatly lowered the estimation of the character of the work in the city of Battle Creek.¹²*LtMs, Lt 83, 1897, par. 29*

There has been a fascination upon human minds; there has been a godless enthusiasm which should make them blush with shame, [for there is] a missionary work, plenty to be done for the Master,

but left untouched. The Lord has a controversy with His people who have had such great light in Battle Creek. The Lord has done great things for His people, but they have not appreciated His mercy, neither heeded His warnings. *Ezekiel 20:38-44. 12LtMs, Lt 83, 1897, par. 30*

The Lord will not be trifled with, for He is God; the great and terrible God. He will punish for these things. Oh, what shall I say more? What words shall I trace upon paper, what words that will arouse the dormant energies? *12LtMs, Lt 83, 1897, par. 31*

Lt 83a, 1897

Kellogg, J.H.

Refiled as *Lt 21, 1898*.

Lt 84, 1897

Kellogg, J. H.

“Sunnyside,” Cooranbong, Australia

August 29, 1897

Previously unpublished.

Dear Brother:

I would say to you that my general health is good. I have considerable pain, however, in my left cheek bone and eye. Three years ago I had a fall. I was stooping over a box, selecting oranges to give to Brother McCann, when a blindness came over me. I rose with the milk pan in my hand. The land was being cleared, and there was a large pile of ragged stumps near. As I rose, knowing that I must fall directly on the jagged, pointed ends of the stumps, I darted a prayer to heaven, and fell heavily. The pan struck the stump, and bounded against my cheek bone with such force that it bent the rim almost double. It struck my cheek bone directly under my eye, so close that my eye only just escaped. My eye has been quite weak a considerable part of the time, but recently the bone pains me, and there is some swelling. Last night I suffered severe pain and slept little. But my prayer ascends to God for His restoring power to heal my affliction. *12LtMs, Lt 84, 1897, par. 1*

I know not myself what all this means. I may be compelled to give up my writing, but I believe the Lord has a work for me to do still. *12LtMs, Lt 84, 1897, par. 2*

I send you a copy of a letter written to Pacific Press. I wish now to make a statement. When I send for any health foods, you can charge it to my account. When Brother Semmens sends for health foods, unless I send orders, do not charge it to my account. Brother Semmens has not much practice. I have helped him until there is a debt of \$128 for furnishing, and still another debt. I purchased from Brother Israel the goods which we have [been] using in his house, and this makes the sum still higher. I furnish one room, paying one dollar per week. I furnished it in rather a cheap way, but I cannot

consent to make myself responsible for goods to the amount of one or two hundred dollars that I never ordered.*12LtMs, Lt 84, 1897, par. 3*

I think, from the remarks made by Brother Semmens, that he regards these goods as a donation to the Health Home; and it places me in a very awkward position, either to charge him up with them, or to charge myself with them. The goods I order, you may charge to me, but unless I do order, do not send any charge to me. These strings that draw upon me in an emergency are very convenient for many, but I find them most disagreeable and inconvenient.*12LtMs, Lt 84, 1897, par. 4*

When health goods are sent, state distinctly who they are for. Those to Brother Semmens, mark them thus; those to Willie, mark them for him, and those sent to me, mark them for me. Thus all the disagreeable part of the business will be avoided. I do not object to the goods coming in my name, but there should be an understanding that their price and the cost of getting them here is not to be paid by me. There must be no mixing up of matters. Do not send goods without special statements in regard to them, and then no mistake will be made.*12LtMs, Lt 84, 1897, par. 5*

Lt 85, 1897

Kerr, Sister

Campground, Stanmore, New South Wales, Australia

October 21, 1897

Previously unpublished.

Dear Sister:

My son arrived in Sydney October 20. Sister Haskell and several of our people left Cooranbong for Stanmore, a suburb near Sydney. A three hours' ride brought us to Stanmore, where our camp meeting is to be held. The first meeting begins today, or this evening. A short time since, we met my son. It was with full hearts that we greeted him. We deemed it a great blessing that God had preserved him in all his journeyings, and we could meet him again in health, and that he should find his family as well as himself. We are very grateful to God that His goodness and mercy have accompanied my son Willie in his travels, and that He has given us another token of His mercy and grace in his return.¹²*LtMs, Lt 85, 1897, par. 1*

Everyone is so busy that we have but little space to visit. The arrivals at the camp have to be attended to. Sixty tents are already pitched, and others will go up as they are needed.¹²*LtMs, Lt 85, 1897, par. 2*

I was very much surprised by your kind remembrance of me in the token of love you sent me. I thank you, my sister. I will make good use of it, and its service will call my sister to mind. I will be pleased if in the providence of God we shall meet again before the great meeting shall take place, when all who love God shall gather in the family of heaven to see Him whom our souls love, and to meet our loved ones, never more to be parted. Thank God, we are homeward bound. However severe may be our conflicts here, we know that they will end.¹²*LtMs, Lt 85, 1897, par. 3*

In this life the heart may be tried and tempted, and we are ever to

bear in mind that the church militant is not the church triumphant. We are to be comforted and encouraged that the bruised reed will He not break and the smoking flax will He not quench until He sends forth judgment unto victory. But, my sister, the Lord must be uplifted. Friends may prove treacherous, enemies may be inspired by Satan to revile and cause sadness, but we must regard all the inconveniences of this life as our test and trial, to prove us, whether we will turn to the Stronghold in our necessity. We may find that comfort, that consolation, that tender sympathy, which exists only in the bosom of Him who has loved us with an everlasting love. *12LtMs, Lt 85, 1897, par. 4*

“Let him take hold of my strength and make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*] Our part is to take hold of His strength in our weakness and peril. He interposes between us and the difficulties that appear so formidable. The flame and flood are behind Him. Then lift Him up, the Man of Calvary, lift Him up with voice and with song, and let the melody of thanksgiving and praise ascend to heaven in your life-service to God. Keep cheerful, full of faith and courage and hope. Elijah was subject to like passions as we are, yet the Lord was His strength. He prayed most earnestly, and the Lord heard his prayer. *12LtMs, Lt 85, 1897, par. 5*

Let us, under all circumstances, preserve our interest in Christ. He is to be everything to us, the first, the last, the best in everything. Then let our tongues be educated to speak forth His praise, not only when we feel gladness and joy, but at all times, because He is our Redeemer, and deserving of our praise and thanksgiving. We need to keep the heart, which is the treasure house, full of the precious promises of God, that we may bring forth from this treasure the very words that will be a comfort and a strength to others. Then we are learning the language of the heavenly family, which will, if we are faithful, be our society through eternal ages. The language that will be appropriate there we need to educate our lips to utter here, where right words and sound speech is essential for the benefit of all with whom we associate. Thus we are brought into co-partnership with the great firm above. Our cold hearts may be warmed by the contemplation of Jesus our Redeemer. *12LtMs, Lt 85, 1897, par. 6*

Every day we need to be advancing in perfection of character, and this we shall certainly do if we press toward the mark of the prize of the high calling in Christ Jesus. We who are the least of all saints may be obtaining a preparedness to stand before the Son of man at His appearing. In seeking, watching, praying, for purity of heart, we shall create around our own souls an atmosphere that will be fragrant. The infirmities that compass us in humanity will not overcome us. In and through the strength of Jesus, we shall overcome our infirmities. Our hearts will be one with Christ, and His presence abiding in us will make us to express His image and glorify Him. *12LtMs, Lt 85, 1897, par. 7*

Every day it is our privilege to be working in the interest of the great firm, because we are in co-partnership with Christ. The uncertainties we have here are to be overcome by faith. We are not to talk of the great power of Satan to overcome us, but of the great power of God to bind up all our interests with his own. We are to talk the language of Christ, to echo His words, nor let any impatient speech come from us. Then we will be a savor of life unto life to all who come in connection with us. And we will obtain an experience that will enable us to comprehend with all saints what is the length and depth and breadth and height, and to know the love of God that passeth knowledge. *12LtMs, Lt 85, 1897, par. 8*

Bear in mind that you are God's by creation, and you are His by redemption. The same Son of the only living God who created you has declared, "A new heart will I give you." [*Ezekiel 36:26.*] If you will surrender to Him, his grace will make of you a vessel unto honor, and will carry you forward step by step in the progress of Christian perfection, until you shall see the King in His beauty. Day by day He will work great changes in you. He who hath begun a good work in you will through His grace perform it unto the day of Christ's appearing. The honor of Christ is not less concerned in the perfection of your individual character than is your own honor. You are a member of His body, a part of Himself. He has passed through great suffering, even unto the most cruel death, that you might have probationary time in which to form a character through His sufficiency, that His glory should become your glory, that when you shall appear among the angels of heaven, the just made perfect, you may appear unto the praise and glory of His

power. *12LtMs, Lt 85, 1897, par. 9*

“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” [*Daniel 12:3.*] If we will put on Christ, if we will receive the grace which is ours by the gift of God, by living faith, and perseveringly hold fast our advantages given in the pledged Word of God, we will grow in grace daily. *12LtMs, Lt 85, 1897, par. 10*

Two powers are struggling most earnestly for the victory in your soul. Unbelief marshals all her forces to cut you away from the source of your strength. Satan is the great general of that army. Faith marshals her army. Christ is the Author of our faith, and the conflict is going forward every hour before the universe of heaven. It is a hand to hand fight, and the great question is, Which shall obtain the mastery? The issue is of tremendous consequence to us. We are fighting for a crown, an immortal inheritance, an eternal substance. There is no release from this warfare. It is to be carried on every moment. *12LtMs, Lt 85, 1897, par. 11*

“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.*] Will we consider then the importance of being prepared for the conflict. The apostle urges the necessity for preparedness to engage against satanic agencies. He says, “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.*] Again the warning is repeated, “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” [*Verse 13.*] *12LtMs, Lt 85, 1897, par. 12*

He who is mighty in counsel, and to whom is given all power in heaven and in earth will come to the help of His people if they are not faithless, but believing. Christ declares of certain places that He could not do many mighty works there because of unbelief. [*Matthew 13:58.*] Thus we see that it is of great importance that we have faith. Faith is that principle that waits not for the work to be done before it ventures and does the very thing that a pure, true

faith would do. “Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear.” *12LtMs, Lt 85, 1897, par. 13*

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead yet speaketh. By faith Enoch was translated that he should not see death, and was not found, because God had translated him. For before his translation he had the testimony that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” [*Hebrews 11:1-6.*] *12LtMs, Lt 85, 1897, par. 14*

Lt 86, 1897

Lawrence, Brother

Cooranbong, New South Wales, Australia

December 21, 1897

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.

Brother Lawrence:

The Lord is very merciful, of tender pity, full of compassion and loving-kindness. I have been very sick, but the Lord has spared my life. Still, I am quite weak. My soul has been very much weighed down for months, and I attribute my sickness to this more than to anything else.*12LtMs, Lt 86, 1897, par. 1*

We have been moving forward here in Cooranbong in the work which the Lord has signified should be done. He has shown that we should in our preparation and building for the school be giving an education to the workers, combining physical labor with the taxation of the brain. This will give a strength and vigor to the brain that it could not other wise have.*12LtMs, Lt 86, 1897, par. 2*

We considered this the place where the school should be located, and commenced work at once to the plan which God has specified. The students are to be laborers as well as learners. The land is to be cleared and cultivated, and trees planted in the grounds. I commenced building my house, and when the foundation was laid, I also had preparations made for raising fruit and vegetables. The light given me of the Lord is that the poverty that exists in this region need not be, for with industry the soil can be cultivated. Moments are not to be wasted in idleness. Our time is the Lord's, and is as precious as gold. When it is carefully treasured and put to use, it will show important results. If properly worked, the land will yield its treasures.*12LtMs, Lt 86, 1897, par. 3*

When we first came to this place with the object of securing land to

put up buildings, we were made to realize the inconvenience of depending on Sydney or Newcastle for our vegetables and fruit. They came to us from the market, we paying for the fruit and also four shillings a shipment to the man who was employed to buy and ship to us. This we considered a moderate price. Then frequently when the fruit would come to us so that it would have to lie over Sabbath and in the hot weather much of it spoiled. We knew that with a large family of students we could not well work in this way. There must be trees planted and a good orchard of such fruits as peaches, apricots, oranges, lemons, apples, and other fruits. We did this at once. The trees in the school orchard and mine, were planted about the last of September, 1895. In September 1896 these trees were in blossom, and in November we ate fruit from them. *12LtMs, Lt 86, 1897, par. 4*

This move we considered a wise one, and now we have thrifty orchards. For the good of the trees we stripped them of nearly all their fruit this year, leaving only specimens of each kind. These specimens were most excellent. This move we believe to be right. It cost money to clear the acres of land to put into orchard, but no more than we could expect. *12LtMs, Lt 86, 1897, par. 5*

Meanwhile our fund of money was running short. Laborers among our own people who needed work were plentiful. These had families to support, and we were glad to employ them. But although they worked at moderate wages, it seemed as if our buildings could not go up until we had more means. We prayed about the matter, and, while in a dream, I was instructed that the Lord's people, the Wessels family, had some of the Lord's money that I should ask them to loan to us. I sent to them for one thousand pounds, and they did the very thing I believed they would do. I felt that the Holy Spirit would speak to them and move upon their hearts to let us have the use of that money we so much needed. It came, and we felt very grateful for this timely assistance. *12LtMs, Lt 86, 1897, par. 6*

Those who were doing the work of responsible men know how this money came. I had ventured out by faith to hire money to carry forward the work, and it was necessary to use every dollar with greatest economy. The first school building must be built of the

material that would cost the least money; workmen must be employed who would work their eight hours per day for as little wages as possible; every thing must be conducted on an economical scale. We were not situated as they are in America, where they have every facility at hand, and can build with half the amount of money that a building can be put up in this country. There, if they come to a crisis, and there is a dearth of means, there are many churches that can be called upon to help. Here we could do nothing, even if we should try our best to raise means to carry forward the work. *12LtMs, Lt 86, 1897, par. 7*

The first building was put out by tender, but we acted no part in that with the exception that I had the privilege of laying the first brick, the cornerstone. The next day we were en route for Melbourne, on our way to the Adelaide camp meeting. We were absent about two months. Meanwhile we were made sad to hear of the many bitter things that Brother Shannon and his wife had carried to Melbourne against the whole work in Cooranbong. *12LtMs, Lt 86, 1897, par. 8*

I had employed Brother Shannon to put up buildings which had given him work from September until April. He was then given the job of building the meetinghouse in North Fitzroy; but our hearts were pained because of the influence he exerted in his representations of Cooranbong and the management here. This was just the work Satan wanted some one to do. He knew he could exert his power far better if he could employ in this work some one who had been in Cooranbong, and had worked there, one who had watched and criticized, and had represented matters so as to destroy the faith of all to whom he talked. Those he did not see to converse with had the report through others, and these were not slow to communicate. *12LtMs, Lt 86, 1897, par. 9*

Thus the leaven of evil had been absorbing to itself thoughts and feelings that are not true. False impressions have been given. These things have made me regret that I employed Brother Shannon upon these grounds at all, for he has caused us all much sorrow and shame. He has brought burdens upon those who we know are in partnership with Jesus Christ to establish buildings here in this locality. *12LtMs, Lt 86, 1897, par. 10*

The Lord has set these men to work in His service, and He has never given to any man the work of creating disaffection and disloyalty among the workers. The building was put out to tender in order to find out who were the ones who would do good, honest work for the least possible wages. Those who had the management of affairs could not do otherwise. They had not money in the treasury to hand out profusely to those who should be employed. Brother Shannon had just as good opportunities as the others had, but he decided that he could not make sufficient wages. This soured him, and he looked upon his side of the question and not upon the other side. But he has not acted the part of a Christian gentleman, or a Christian brother. He has made us feel sorry that we encouraged him to come and work for us.*12LtMs, Lt 86, 1897, par. 11*

Those who act unreasonably, who would hurt the work of God and injure the prospects of our school that we are laboring so hard to bring into existence, cannot expect to enjoy the blessing of God. Brother Shannon has done us much harm, more than he will care to answer for in the judgment. His work on buildings is good, but he wants to be more expensive than we can possibly afford with our limited means. We could not afford to put one shilling more than was positively necessary into the building of our school.*12LtMs, Lt 86, 1897, par. 12*

We have no chapel, and about one hundred meet on Sabbath to worship in the room about the mill. In hot weather it is oppressive; in the colder weather it is not safe owing to the exposure. In view of this, how could the stewards of God do otherwise than have the building placed in the hands of those who will require the least means? The wages of those who accept the work on the school building is not much over five shillings per day; but if their wages are no more [than] this, God can make up the deficiency and give them contentment and satisfaction and His blessing, which alone are gold and silver and precious stones.*12LtMs, Lt 86, 1897, par. 13*

Then why should Brother Shannon be so unkind when we are doing all we possibly can to advance God's work? Brother Shannon had been favored with work when he could not obtain employment in

Hobart. Work was given him at Sunnyside for seven or eight months at two dollars per day, working eight hours besides his board, [and] his wife's for her cooking. They also had a furnished tent. The ones who we thought would surely be the ones to help us in the work Satan has filled with his spirit to work against the work of God. But this is God's work, and it will go forward! And those who cling to the work, ready to do their duty in the various branches and show themselves men, God will bless and prosper. *12LtMs, Lt 86, 1897, par. 14*

Brother Lawrence and his wife came from America to do missionary work. A call was made for those who were self-supporting to come to Australia. Farmers were called for who could not only teach how to work the land, but to stand as missionaries to teach the truth as well. Such families were needed here. We had hoped that Brother Lawrence was one who could do God service in his line of work if consecrated to Him. When the funds were so low, it was a question with us what we should do. *12LtMs, Lt 86, 1897, par. 15*

Brother Lawrence was offered work in caring for the orchard, working eight hours a day, at four shillings, until there should be an increase of money in the treasury. But he refused to work for less than six shillings per day. He spent two or three months in idleness, while the orchard was suffering for the need of work to be done in it. He would not work for four or five shillings. This is the man who we thought would be a helper, a laborer together with God. *12LtMs, Lt 86, 1897, par. 16*

The life belongs to God. He has claims upon the consecrated service of all mankind. Our life in this world is connected with God moment by moment, and we are to consider our entire dependence upon Him. Life, every hour, every moment, kept and preserved by the power of God, is a most precious talent, and brings the receiver of this great gift blessings in unselfish work for the Master. *12LtMs, Lt 86, 1897, par. 17*

“Sunnyside,” Cooranbong, December 1897 *12LtMs, Lt 86, 1897, par. 18*

There have been matters presented to me in the night season and I cannot sleep past twelve o'clock. Several persons were present

when the Spirit of the Lord came upon me, and I was constrained to speak with great plainness. I will give you the substance of that which was said: *12LtMs, Lt 86, 1897, par. 19*

You asked, "Sister White, Why did you present the things you did before the men assembled?" Because the Lord bade me take persons with me and set things before you in their presence, not simply in order to warn you, and let it end there, but to reveal the evil thing by the light given; and not only to show you the evil in your practice, but to be a warning to those who were dealing with God in connection with His work, that they might know that your example could not be considered right. The sinful practices which have seduced you through a life time should be seen as bearing the rebuke of God. The course you have pursued is a course of presumption before Him, which he will not tolerate in you or any individual. *12LtMs, Lt 86, 1897, par. 20*

God has commissioned me to tell you the truth not only in public but with pen. Your course of action is contemptible in the sight of God. The measurement of your interest in the work of God on the school ground is measured by your transactions in deal. Your idleness for months, while seeing and understanding the necessities of the case and the urgency of the work to be done, your transactions in buying and selling your cow and horse stand as a blot against you, which added to many transactions of like character reveal that you are unfitted to be a steward of God. Your covetous propensities have been revealed as verily as were those of Judas. You have yielded to the same temptations which beset him, and the Lord has bidden me to speak plainly. *12LtMs, Lt 86, 1897, par. 21*

Now is your time to see and understand, to repent and be converted, that your sins may be blotted out. I have not one excuse to make for the plain testimony I have borne you. I have given you the word of the Lord. It remains now to be seen whether you have any spiritual conception to see and take in your guilt in using your God-given talents to abuse Him and the souls for whom He has died. If you are not capable of seeing these things, then there will be no evidence of decided change, no transformation of character. There will be no restoration, no healing from Christ. It will be said of you, "Thou art weighed in the balances, and art found wanting."

[Daniel 5:27.]*12LtMs, Lt 86, 1897, par. 22*

The holy God has given safe and correct rules for the guidance of all. There must be no betraying of the truth, no yielding to any guide but One. There can be no sinless swerving from His principles. God has a law, and the men who will to do His will through the grace of Christ, will keep it. God's law is eternal justice and equity. No man is to rob his fellow men. All are subjects of the Lord.*12LtMs, Lt 86, 1897, par. 23*

But the will of God has been perverted in the qualifications He has given you for better things. The first principles of holiness are yet to be learned by the one with whom God's will and ways are not regarded and obeyed. There is no deception so hopeless as that of living in disobedience to God.*12LtMs, Lt 86, 1897, par. 24*

I have a deep interest for you, and I ask you, "Will you now <continue to> listen to the tempter whom you have encouraged?" You have kept his principles before you and acted out his attributes. God declares "The fear of the Lord is the beginning of wisdom." [*Psalm 111:10.*] In keeping of His commandments there is great reward. All the goods and cattle in this world would not be sufficient compensation for one act in departing from the law of God. The devil has been your teacher in these <deceptive> principles in place of the Lord.*12LtMs, Lt 86, 1897, par. 25*

It would not be wise nor profitable to accept all that the tempter offered the world's Redeemer for the least departure from a "Thus saith the Lord." Temptation is to be firmly resisted in whatever form it may come. Will you make a decided effort? I beg of you not to allow your wife to confuse your mind with her many words. <She does not understand and know the ways of the Lord.> God is not leading her. She has not an abiding Christ. She talks enough to confuse any mind <who listens to her. It is a jingle of words, and she> often knows not many things that she has said.*12LtMs, Lt 86, 1897, par. 26*

O, the tongue! What mischief it has done! What mischief it may do while the heart is not imbued with the Spirit of God. Your own character, <Sr. Lawrence,> needs to be transformed. Your excitable speeches are a dishonor to God. You must excuse me from having

any further conversation with you. I would not trust you to repeat my words.¹²*LtMs, Lt 86, 1897, par. 27*

Lt 87, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 19, 1897

Previously unpublished.

Dear Brother and Sister Lacey:

We were thankful to our heavenly Father to receive the good news through the letter sent to Elder Haskell, of the favorable turn in the sickness of Herbert. We have presented your case, Herbert, in earnest prayer. Jesus the Restorer often sought the Lord in prayer, and have not we the assurance, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"? [*Matthew 7:7.*]^{12LtMs, Lt 87, 1897, par. 1}

It is our privilege to do our best in treating the sick. All that we do is to be done in faith, relying upon the Great Healer. "I am come," said Jesus, "that ye might have life, and that ye might have it more abundantly." [*John 10:10.*] The lessons of the life of Christ are precious to us. He waited, He worked, He prayed, in behalf of man. He depended upon God, and in His life plans worked with God. He cooperated perfectly with the will of His Father. We need to copy this Pattern in all things.^{12LtMs, Lt 87, 1897, par. 2}

Jesus, the precious Saviour, is our very best friend. In the Father's name, the only begotten of God has brought to you, Herbert and Lillian, the message of love and peace. If Jesus had consulted Himself only, if He had lived for Himself alone, He could not have been our Redeemer. He would have claimed less obedience in His sinless nature; He would never have become a Sin-bearer, and died with the curse of the sins of the whole world upon Him. When, in the garden of Gethsemane, He pleaded that the cup might pass from Him, He added, "Nevertheless, not my will; but thine be done." [*Luke 22:42.*]^{12LtMs, Lt 87, 1897, par. 3}

Thus it should be in every case of sickness in the person of our

dear ones. We are to pray for them earnestly and in faith, but the prayer of Christ, which submits the whole matter to the will of God, is to be our prayer. “Not my will, but thine, O God, be done.” [*Verse 42.*] This will in no case be charged against the petitioner as a lack of faith. Our every prayer should show our acknowledgment of our dependence upon God. The Lord, who has given to us so precious a gift as Jesus, will He not with Him also freely give us all things? He, our heavenly Father, has given us such an expression of His love that no room is left for us to question or to doubt His love. He has taken us to His heart of love. *12LtMs, Lt 87, 1897, par. 4*

“Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God.” [*Psalms 40:7, 8.*] The thoughts of Christ in regard to Himself were that He was the Sent of God. And this is the position that all should occupy toward Christ. They should consider themselves in the service of Christ, to do God’s will in all things as Christ has done the will of His Father. In speaking of His disciples in prayer to His Father Christ says, “Thou hast sent me into the world, so have I also sent them into the world.” [*John 17:18.*] Jesus was raised up as the servant of God His Father, to bring a message of peace and reconciliation from God to man, and to turn many from their iniquity to Him. *12LtMs, Lt 87, 1897, par. 5*

The Lord wanted us, else He would not have sent His Son on such an expensive errand—an errand that involved His death, in order that He might give life unto all who would receive Him by faith. The Lord has a use for us. We are to cooperate with Him in saving our own souls by complying with the conditions of obedience to do the will of God as Christ in His humanity fulfilled the will of His Father in all things. This obedience to God confirms our confidence and trust in Him. He wants us to be His messengers to work in Christ’s lines. *12LtMs, Lt 87, 1897, par. 6*

My brother, the Lord’s love is toward you. We believe the Lord has a special work for you to do in representing Jesus to the world. His desire is that you shall be the sent of Jesus Christ. Be of good courage; be at rest and peace in Christ, and grow strong in His strength. We shall do all in our power to have the school commence as it should. *12LtMs, Lt 87, 1897, par. 7*

In much love.¹²*LtMs, Lt 87, 1897, par. 8*

Lt 88, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 18, 1897

Previously unpublished.

Dear Herbert and Lillian Lacey:

Our hearts are drawn out for you, Herbert. We pray for you that the Lord will raise you up to health again. We believe that you have a work to do in the service of the Master for which you have been fitting yourself. *12LtMs, Lt 88, 1897, par. 1*

The enemy is the destroyer; Christ is the Restorer. Neither life nor death, height nor depth, nor any other creature shall be able to separate us from the love of God which is Christ Jesus—not because we hold Him so firmly, but because He holds us so fast. If our salvation depended on us, we could not be saved, but it depends upon the One who is back of all the promises, the great persevering Love, the grasp of Omnipotence. You are in His hands. Your grasp upon Him may seem to be feeble, but His love is that of an Elder Brother. The assurance is doubly sure. Through our relationship to Christ we have eternal life, and none shall be able to pluck you, or me, out of His hand. *12LtMs, Lt 88, 1897, par. 2*

I am often comforted with the imagery of the Shepherd and the sheep. The members of the Lord's family are represented in a beautiful pastoral picture in order that our humanity may take it in. The presentation is rich in eloquence. "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.*]*12LtMs, Lt 88, 1897, par. 3*

What a Saviour we have in Jesus! He says, I am the light of the world. [*John 8:12.*] Yes, He ascended the firmament of truth, He shone amid the moral darkness of the world, and He was conscious that were He to withdraw His beams the world would be immersed in eternal night. As many as would accept His light for their individual selves and would walk in that light would He draw to Himself, away from the moral darkness into the clear light of the Sun of Righteousness. He could stand forth and challenge the attention of the world with the full assurance that He was not only the benefactor, but that in Him were combined all the qualities of perfection that the world would ever find.*12LtMs, Lt 88, 1897, par. 4*

He came as our Saviour, pouring out the resources of heaven in our behalf, a sure antidote for every phase of misery which mankind must know. He is our able Advocate in the heavenly courts. For no other purpose of God, He assumed our nature in the fullest sense for the human family whom He represents. He died for humanity that He might encircle them with His long human arm, while with His divine power He lays hold of the throne of God. He purposes in His heart to do more, abundantly more, than He has ever said, for He has within Him a fountain of compassion, clear and abundant, from which all may draw in time of need. You need it now. He will refresh your soul. Only trust Him, and rest in His love. I pray that the peace of Christ may rest upon you.*12LtMs, Lt 88, 1897, par. 5*

Lt 89, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

June 30, 1897

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 Herbert Lacey:

I now come more closely to yourselves. Had your education been an all-round education, mental and physical combined, it would have been much better for yourself, and for your future usefulness as a teacher. The caution and warning has been given that you are not now fitted to lead, that while you may do a certain work in educating, you should still be learners. You are not as prepared as a teacher should be. You feel competent to undertake the work of managing the school interests but should you do this, you would prove a failure. You have not the qualifications gained by an all-round experience in the essential, matured, sound principles of education. You are not qualified for a leader or for a manager of the work in its varied lines. *12LtMs, Lt 89, 1897, par. 1*

You lack experience, which should be combined with all true education. You yourself must have a different mold of character before you can give a proper mold to the minds of others. If you had a genuine sense of your own weakness and your own human inefficiency, you would go to the One who is able to supply all your lack. You would humble your heart low before God. He is merciful, and would do for you more abundantly than you can ask or think. If you will learn your lessons in the school of Christ, I am sure the Lord will hear our prayers, which are ascending to Him day and night in your behalf. *12LtMs, Lt 89, 1897, par. 2*

“Without me,” said Christ, “ye can do nothing.” [*John 15:5.*] He is stronger than the strongest human agencies. The weaker you know yourself to be, the more you will realize the necessity of unlearning

wrong lessons and learning anew of the great Teacher, and the stronger you will become in His strength. In thy weakness He will perfect His own strength. Sanctify the Lord of hosts, and let Him be your fear, and let Him be your dread. Only trust in Him, and although weak, He will strengthen thee, though faint, He will revive thee, though wounded, He will heal thee, and give you the opportunity you so much need to perfect a Christian character. He will give you another chance to make God your only dependence. *12LtMs, Lt 89, 1897, par. 3*

When you become strong, I have something to say to you. But you cannot have any of this matter presented to you now. You need far greater reverence for God and holy things. You have excellent endowments, but they can become enfeebled by self-sufficiency and the supposition that you are qualified to manage the great responsibility of establishing and conducting the school wisely. You cannot do this; you need to be a learner before you can be a wise educator. *12LtMs, Lt 89, 1897, par. 4*

My brother, we hope that this sickness will be for your present and eternal good. The Lord will raise you up and give you another trial. If you will patiently continue to be a learner, gathering every ray of light that flashes from His Word, and from the Lord by His messengers, sent to His people with messages of reproof, of encouragement, of correction in righteousness, God will give you a true sense of what is truth. *12LtMs, Lt 89, 1897, par. 5*

I have a deep interest in you. It is natural for you to have quite a masterful way. You will feel that you can be first, and carry things efficiently. But the Lord loves you too much, my dear brother in Christ, to permit you to do this. Self must die. Jesus Christ must appear as the all and in all. This can never be until you are teachable, and ambitious in the way of the Lord. The hereditary, breezy ways of Herbert Lacey can only do harm to yourself and others in more ways than you suppose. The Lord will give you another trial. He will prove and test you. *12LtMs, Lt 89, 1897, par. 6*

I have had no opportunity to become well acquainted with you. But light has been given me that you need to see many things in a different light from that in which you now see them. You move

impulsively, without due consideration, and as thoughts come into your mind, you desire them to be acted upon, and to prevail at once. But while you do this, you cannot be a safe guide to lead out in our school. *12LtMs, Lt 89, 1897, par. 7*

In His providence the Lord has directed the course of Brother Haskell from Africa to this country, because his experience is of great value to those who do not know by experience of my mission [which] the Lord has given me, or my past connection with the work. Here he can be a great help to the cause of God in Australia. The Lord, I was told, has the shaping of His work, and He will not trust His heritage of children in the hands of unskilled agencies, who have a different kind of knowledge to gain from that brought from Healdsburg or Battle Creek. Saith the Lord, Brother Haskell is My servant, appointed to work under My directions, which he will obey, to teach the truth for this time, and I will be with his mouth, and I will give him My Word, and he shall be your helper, to carry out My instructions. *12LtMs, Lt 89, 1897, par. 8*

Many have thought their own endowments competent to carry through any enterprise. Thus Moses thought when he slew the Egyptian, and then had to flee for his life to the mountains. Here he kept sheep for forty years, until he learned to be a shepherd of flocks. He learned his lesson so perfectly that though the Lord revealed Himself to Moses, and spoke to him face to face, as man speaketh to a friend, yet he did not become lifted up, and think that he could teach the Lord to work in behalf of His people. Moses knew that he was [a] mighty general of armies, while he was in service in the Egyptian courts. But when he began to plan ways and means for the work of God, he found that he was not following God's plan, but his own human inventions. *12LtMs, Lt 89, 1897, par. 9*

Men gain nothing by rushing on before the Lord. "Follow me," said Jesus. Do not run ahead of Me. Follow where My footsteps lead the way. Then you will not have the armies of Satan to meet alone. Let Me go before you, and then you will not be overcome by the enemy's planning for you, when you think it to be the Lord. *12LtMs, Lt 89, 1897, par. 10*

When first called to follow the Lord, impetuous Peter knew not to what heights and depths Christ's feet would lead the way. After his denial of Christ, he sincerely repented, and was converted. *12LtMs, Lt 89, 1897, par. 11*

The miracle of the draught of fishes was wrought in obedience to the One who had risen from the dead. "Cast thy net on the right side of the ship, and ye shall find," Christ said. [*John 21:6.*] They had toiled all night, and had caught nothing. Now they cast the net out on the right side—the side of faith—and they could not draw it in, <because of the weight of fishes,> but had to call for their brethren in the other boat to help them. *12LtMs, Lt 89, 1897, par. 12*

Peter was so elated and so glad that in his eagerness, he cast himself into the water, to go to his Lord. He had known Christ after the flesh, as many know Him now, but he was no more to be thus limited. He knew Him no more after the same manner that he had known Him in his association with Him in humanity. He had loved Him as a man, as a divine Teacher; he now loved Him as a God. He had been learning the lesson that Christ was all and in all to him. Then the Lord tested him. "The Lord said unto Peter, Lovest thou me more than these (the other disciples)?" Three times Peter had denied his Lord; three times was the assurance to be given: "O Lord, thou knowest all things; thou knowest that I love thee." Then came the command, "Feed my sheep;" "feed my lambs." [*Verses 15-17.*] Many can put the crib high, and give food to the sheep, but it is a more difficult matter to put the crib low, and feed the lambs. This is a lesson many need to learn. *12LtMs, Lt 89, 1897, par. 13*

The Lord has said that His representative men must be respected and regarded for their works' sake. They have held the beginning of their confidence firm, and will do so unto the end if they will trust in the Lord. They have not tried to make of none account the light which God has given. "Those that honor me," God says, "I will honor." [*1 Samuel 2:30.*] *12LtMs, Lt 89, 1897, par. 14*

There are many who need to learn the very lessons that they can and should learn from old, experienced men, whom the Lord has permitted to live in these perilous times. He has a message for them to bear. As His witnesses, they are to be respected and

appreciated. They will give the trumpet a certain sound, to prepare men for battle for the great day of the Lord. Many who are young and vigorous will think that they themselves are all-sufficient. But the Lord has His picked men, men who will voice His words, and catch the first sound of command, who will obey His directions. *12LtMs, Lt 89, 1897, par. 15*

They have learned His voice, and will not mingle their natural temperaments with the Word of the Lord. They will not make confusion, and give orders that will counteract the Lord's orders, or assimilate or interpret their orders with their own individual ideas or preferences. *12LtMs, Lt 89, 1897, par. 16*

O, it is a great thing to understand the voice of the great Shepherd, to be taught by God, and led by God, and work in God! The Lord will lead those who follow Him, in safe paths. Where is our strength? It is in having a knowledge of the weakness of human nature, and turning to One who is mighty to save to the uttermost all who come unto Him. The young must know how to be strong in God's strength. They are to understand that the age and experience of years is to be honored, that the agents whom God has loved and educated and communed with, are to be respected, and do their appointed work under the directions of God. *12LtMs, Lt 89, 1897, par. 17*

In your scholastic life, you have been placed where you have cultivated an appetite for skeptical inquisitiveness. You need to be educated in the clear light of saving truth, that you may make truth your own by personal experience. My brother and sister, you both need a practical experience in wearing the yoke Christ has worn in your behalf. You are not to quote or study the sayings or practices of great authors; your study is to go deeper than this. Your life-study has scarcely begun. You are still to study that which you both most need, that your lives may be made one with the life of Christ. You need this, for you are almost strangers to Christ's life of self-denial and self-sacrifice. *12LtMs, Lt 89, 1897, par. 18*

There are so many who need an experimental knowledge of the truth as it is in Jesus. You are but a boy in knowledge; and great ships cannot be trusted to inexperienced hands, even of sailors.

You need a personal knowledge of proper education. Make the truth your own by personal experiment. Assimilate the truth with your life, just as the food that you eat and digest is converted into blood. In your student-life you imbibed some things which it will not be wise to diffuse. It is a question which your own life will answer whether your education has been to you a benefit or a hindrance in receiving the gospel truth in all its mysterious working. *12LtMs, Lt 89, 1897, par. 19*

A great responsibility rests upon you to closely examine yourself, that you may see whether you have a genuine experience in things of eternal interest. You have head knowledge; but have you heart knowledge? Head knowledge alone is not to be trusted. The truth may be voiced by men, women, and youth, yet its warm converting rays may not have changed the soul, melting and subduing the whole being. Many who explain the plan of salvation to others have not felt the power of the transforming grace of Christ in life and character. *12LtMs, Lt 89, 1897, par. 20*

Look unto Jesus as the sin-pardoning Saviour. He is the only Center. By entire self-surrender, you can fasten to Him, and then you are prepared to preach Christ and Him crucified. You then have a knowledge of the preciousness of truth; for you have felt its mercy and grace in your own soul. The standard Christ holds out before you is completeness in your Redeemer. The more pure and sanctified your knowledge is, the higher will be your ideal. *12LtMs, Lt 89, 1897, par. 21*

Be sure, my brother, that the testimonies of reproof that the Lord has given to Battle Creek are to be carefully considered. Avoid everything that in the past has made such reproofs necessary. Healdsburg College need not now have been loaded with debt if the expenses had been carefully considered, and the outlay made proportionate to the income. It will not answer to incur debt during the very first term of school. This warning was given to Battle Creek, but it was not heeded. Debts were piled up which should never have been incurred. Term after term the same mistake has been made, yet they continue to follow former arrangements. This is not wise management. *12LtMs, Lt 89, 1897, par. 22*

Much more careful pioneering must be done here than was done at Healdsburg or at Battle Creek. It is an easy thing to place the expense of the students very low, but it is not so easy to make the out-go meet the income. Haphazard work cannot be done in this school. We have not the funds to draw that the schools in America have, and there is need for the greatest economy. Those who are travelling, in the place of favoring themselves with a meal at an expensive hotel, should buy some bread and fruit, and thus save a shilling. *12LtMs, Lt 89, 1897, par. 23*

The Lord's messenger placed His hand upon your shoulder, and said with deep earnestness, Herbert, you are a young man. You have many things to learn. Your Saviour has given His life for you, and His heart yearns over you. But you must feel yourself to be a learner. Your education has not been altogether what it should have been. You have not the depth of spiritual experience that would make you a safe teacher. Your educational advantages have not brought you to that place where you feel a soul-hunger for the bread of life. You have not a proper sense of your accountability and responsibility. You are ever to wear Christ's yoke. The great duty that you have not yet realized is that you are to improve your God-given talents. These entrusted gifts are to be appreciated. Your speech is a talent given you by God, not for your amusement but for God's service, to be used for the advancement of His glory by being rightly employed. *12LtMs, Lt 89, 1897, par. 24*

You need to learn of Him who was the Majesty of heaven, but who clothed His divinity with humanity, and from childhood to manhood He was diligent in employing His moments, not in amusement and self-gratification but in God's service. Throughout His lifetime, He did His duty, working with His hands to help others. This is more honorable than any selfish pleasure. Christ learned the trade of a carpenter, and contributed to the support of the family. He took His share of the burden. *12LtMs, Lt 89, 1897, par. 25*

This is where your ideas have been perverted. Your ideas are defective. You have not been taught to believe that a diligent use of the muscles, combined with mental labor, is the most useful education that can be obtained for practical life. You have not thought it beneath you to learn from books, but you have thought it

degrading to engage in the homely, every day duties that someone must do, someone whose soul is just as precious as your own in God's sight. Taking this view of things, and passing through your school life without being self-supporting, has left you with one of the most essential parts of education unlearned.*12LtMs, Lt 89, 1897, par. 26*

Had you entered your school life with a determination to wrest your way through, to be as far as possible, and as far as consistent with circumstances, a self-made man, how much better prepared you would now be to say to the students, "I have had a struggle; I have had to make my requests known to the Lord. I have had to plan and devise to make ends meet, but I have solved the problem." Had you done this, you would have gained a valuable experience, of a different order from what you now have.*12LtMs, Lt 89, 1897, par. 27*

None of us are born only to eat and to drink and to study books. The hours of your life belong to God. No time is to be squandered, for your life is valuable beyond price. Hours spent in amusement create a morbid appetite for amusement. This appetite strengthens by indulgence, and leads one to regard the use of the muscles, in doing necessary physical labor, which someone must do, as detracting from gentility. Hundreds of hours are spent in doing nothing.*12LtMs, Lt 89, 1897, par. 28*

Diligence in study, sinking the shaft deep into the mines of truth for the precious ore, is to be balanced wholesomely by earnest physical labor. But the man or youth who is content to waste hours in doing nothing is not a well-regulated, well-balanced man. Herbert, you need not have accumulated debts. As a young and healthy man, you could and should have aspired to be one of the world's self-made working men. The view that you have taken in regard to manual labor has kept you from obtaining a wholesome, practical education.*12LtMs, Lt 89, 1897, par. 29*

Idleness is always demoralizing. Few men sink into degrading habits who regard it as not lowering in any respect to mingle physical labor with mental. God would have all work, that they may be kept from the love of amusement merely for selfish

enjoyment. *12LtMs, Lt 89, 1897, par. 30*

The Lord has given every man his work. He has not given to any brain, bone, or muscle to be kept in inactivity. Christ speaks. Hear His words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] This is Christ's recognition of duty. He speaks of wearing His yoke, and lifting His burden. What is the yoke? That which restrains. What is the burden? That which is to be carried. Here obedience and service are combined. *12LtMs, Lt 89, 1897, par. 31*

Those who thus recognize their duty will employ every God-given talent to the glory of God. Read *Luke 10:25-27*. Notice especially *verse 27*. "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." To this the Master said, "Thou has answered right; this do, and thou shalt live." [*Verse 28.*] This takes in the whole man. The physical strength is to be brought under contribution to God. Mind, heart, soul, and strength are to be employed in God's service. He who does this has a complete, all-round, symmetrical character. *12LtMs, Lt 89, 1897, par. 32*

Christ conformed to the law of obedience and service, and the same principle that made Him so useful everywhere, He requires His followers to obey. In this way every man must be educated before he can love God supremely and his neighbor as himself. *12LtMs, Lt 89, 1897, par. 33*

Many take views of life that are entirely opposite to the teachings of Christ. A life of freedom and idleness is looked upon as the happiest existence. But Christ acknowledges no such principle. He put His neck under the yoke of obedience, and He says, "Take my yoke upon you, and learn of me how to obey and how to serve. In this you will find rest." [See *Matthew 11:29.*] *12LtMs, Lt 89, 1897, par. 34*

In these words Christ presents a higher conception of education than has ever been presented in school-life. The noblest men, those who stand highest in the estimation of the heavenly universe

are the wrestlers, those who co-operate with Christ by using every faculty of mind and body to do God's service by blessing their fellowmen. He who thus recognizes his responsibilities in this life, acting his part as a toiler, who strives to imitate the perfect pattern Christ has given him, will be recognized by God.^{12LtMs, Lt 89, 1897, par. 35}

What is law? It is an expression of the divine will, and expression of the character of God. What is service? It is the work that human agents are to do for Christ. By wearing His yoke of obedience, we may be laborers together with God. Through perfect obedience and service Enoch walked with God, wearing Christ's yoke. The life in which the mind, soul, heart, and strength are given to God is mingled with the example of Christ, and forms a part of the divine plan.^{12LtMs, Lt 89, 1897, par. 36}

Who can describe the life of Christ? He was the Majesty of heaven, but in our behalf He came to this earth, and His life was far from being one of ease or pleasure. Painful toil was a part of each day's experience. Weary, hungry, sorrowful, carrying heavy burdens, misrepresented and opposed by His brethren, misunderstood by His family, with a soul acquainted with grief, He did indeed bear the yoke in His youth. No other human being was ever weighted with such responsibilities. He had a mission to perform, and continually the words were on His lips: "I will not fail, nor be discouraged." [See *Isaiah 42:4.*] Will all remember these words? It was the spirit of uncomplaining submission in which our Saviour did His duty that made His yoke easy and His burden light.^{12LtMs, Lt 89, 1897, par. 37}

All this the Majesty of heaven bore that His grace might lighten the heavy load we would have to carry. He looked steadfastly to His Father for strength, that He might live a perfect life, working out a complete, symmetrical character, and that He might say to every struggling soul, "Fear not; for I have overcome the world. I will give you the aid of My Spirit." [See *John 16:33.*]^{12LtMs, Lt 89, 1897, par. 38}

The Lord is soon coming. He has given to each of His children the work of preparing for His appearing. We are to do this by using and

improving every entrusted talent. The Lord will not accept any slothful, indifferent work. We are exhorted to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*]*12LtMs, Lt 89, 1897, par. 39*

The voice is a talent. Our speech is to be carefully guarded, that we may honor the Lord by our communication one with another. There are many slang phrases and rough words used. Our speech must be polished by a study of the life of Christ.*12LtMs, Lt 89, 1897, par. 40*

The Lord has entrusted His goods to human agents to be traded upon during His absence. His stewards are not to copy the world’s habits or practices. They must have the grace of Christ in the heart, and then they will have a heavenly treasure house of precious things from which to draw. Every gift is to be purified from dross. It is to be refined and elevated, that it may do service for the Master.*12LtMs, Lt 89, 1897, par. 41*

The children of God, who cherish the blessed hope of uniting with the redeemed when Christ shall come, must have only one aim in life—to be laborers together with God, and thus be complete in Christ. “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, (from character to character), even as by the Spirit of the Lord.” [*2 Corinthians 3:18.*] “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments (the righteousness of Christ’s character), lest he walk naked, and they see his shame.” [*Revelation 16:15.*]*12LtMs, Lt 89, 1897, par. 42*

“And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth; let us be glad and rejoice, and give honor to him; for the marriage of the Lamb hath come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the white linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.

And he saith unto me, These are the true sayings of God.”
[*Revelation 19:5-9.*]¹²*LtMs, Lt 89, 1897, par. 43*

My brother, the words I have written are important to you. Take heed to them. Many treat life as if it were a great holiday. They joke and trifle away the precious golden opportunities, given them that they may obtain a fitness for the future life. You can educate them not to thus grieve the Holy Spirit. God has given us faculties, and we are to use every one of them for Him. Those who jest at everything, who turn every circumstance into foolishness and nonsense, who are content to live in an atmosphere of hilarity and glee, gradually lose the use of the faculty of speech, so that they cannot speak good, wholesome words. Remember the temptation of others in this line, and in the fear of God educate them to turn away from these things. God help you to help those who need your help, is my prayer.¹²*LtMs, Lt 89, 1897, par. 44*

Lt 89a, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 16, 1897

Previously unpublished.

Dear Brother Herbert and Sister Lillian Lacey:

We thank the Lord that He is your Restorer. Satan is the destroyer; but Christ is your Restorer. You are not to worry now; but rest peacefully in God, who is your heavenly Father. The Lord is good; He loves you in your weakness and helplessness.*12LtMs, Lt 89a, 1897, par. 1*

We feel of good courage. One building is completed, and it is very pleasant and nice. The second building is growing. The frame is up, and the basement is nicely bricked in, that the fruit and vegetables might be kept cool. Brother and Sister Haskell are to take right hold at the commencement of the school. He is to be Bible teacher. You need not worry one bit. Sister Haskell has been a school teacher for ten years, and carries her diploma from the State of California. You shall have a season to get fully well.*12LtMs, Lt 89a, 1897, par. 2*

I am sorry I have not told you before that I had made arrangements to take your debt in America off your hands. I certainly shall not accept one penny of that [which] you owe me, and you will not have any part of this debt to worry over. So all you must do is just to get well.*12LtMs, Lt 89a, 1897, par. 3*

Tomorrow Sister Haskell, with good, strong helpers, goes into the loft, to see that all the furniture is put in good order. All will be fitted up. You know I took upon myself the responsibility of raising the dining room and kitchen another storey.*12LtMs, Lt 89a, 1897, par. 4*

This will give sleeping room for the students, and allow us to use part of the second storey for a hall in which we can assemble to worship God. This is a right investment, and although the building is

not finished, it is enclosed, and will be ready for use at the appointed time. *12LtMs, Lt 89a, 1897, par. 5*

We want now the peace of perfect trust in God, the peace of God, “that passeth understanding.” [*Philippians 4:7.*] The heavenly intelligences will be our assistants in the school, for the teachers will be laborers together with God. If every worker will trust in Jesus as his efficiency, he will feel the soothing influence of the words, “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.” [*Psalms 23:1, 2.*] The Lord Jesus saith unto you, “My peace I give unto you; not as the world giveth give I unto you.” [*John 14:27.*]*12LtMs, Lt 89a, 1897, par. 6*

Let the knowledge of the love of Christ for you make you peaceful and happy. We shall not be guilty of allowing you to work so hard again. You worked too much here in Cooranbong, but we shall watch you after this. Jesus, your Elder Brother, loves you; He understands your every weakness. He needs you as His human co-laborer. You are not alone in your room for one moment, for you have the guardianship of heavenly angels. The knowledge of the tender sympathy of One who knows just how to apply the healing balm, must give you a sense of security. *12LtMs, Lt 89a, 1897, par.*

7

When this weakness shall have passed away, and your health is restored, we shall be so thankful for His tender, pitiful love. I know that the knowledge of His pardon gladdens your heart. You have given your heart to Jesus, and made a covenant with Him by the surrender and sacrifice of all you have and are; and the Lord Jesus has come in to you. He looks lovingly upon you. You have an earnest longing to please your Divine Friend. You are a member of the Lord’s family, in which He has the deepest interest; and what a joy it has been to you, and will be, to help the cause that Christ is helping—He the Divine, you, the human agent. Every day you can find something to do for the Master. Even now you are doing His will in just resting in His dear arms. It will be time enough for you to work for Him in whose service you delight in laboring for the people for whom Christ has died, when the Holy Spirit shall imbue you with His strength. He will comfort you in His love. *12LtMs, Lt 89a, 1897,*

par. 8

We are all to try to do our duty where we are. If in sickness, we must not repine, for we are in the Lord's hands. He is working for our good, even in suffering and weakness. God desires you to look unto Jesus. He is your spiritual efficiency, and His grace is working within you to perfect His image in you both. The Lord is developing His own Spirit in you, and His heavenly grace will increase your capacity to work with Jesus. You can both say, I have trusted Him. "Thou hast set my feet in a large place." [*Psalm 31:8.*]12LtMs, Lt 89a, 1897, par. 9

When we walk in the freedom of heavenly light, there will be a wide space for all our renewed energies to do service unto God. What sweet relief when tired and weary and heavy laden to hear the melody of the voice of Him who gave His life for us, saying, "Come unto me." "Come unto me, all ye that labor, and are heavy laden; and I will give you rest." [*Matthew 11:28.*] "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [*John 6:35.*]12LtMs, Lt 89a, 1897, par. 10

We may see Jesus presented in the gospel, and our faith may lay hold of Him as our personal Saviour, the object of our Lord and our imitation. What a welcome He has for us all. We need only to touch the hem of His garment, and His virtue gushes forth in response, "Who touched me? I can see that virtue hath gone out of me." [*Luke 8:45, 46.*] You, Herbert, may clasp His hand. Thank God, a refuge is provided for you, into which you may run and be safe. In personal trust in Jesus Christ, in laying all your burdens at His feet, you will have peace with God, and be one with Christ. Thank God that Jesus is so precious, the One altogether lovely, the chiefest among ten thousand, the Sun of Righteousness, who will arise "with healing in his wings." [*Malachi 4:2.*]12LtMs, Lt 89a, 1897, par. 11

In love and faith.12LtMs, Lt 89a, 1897, par. 12

Lt 89b, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 22, 1897

Portions of this letter are published in *2MR 31-32*.

Dear Herbert and Lillian:

We were highly gratified to receive encouraging letters from you today. My heart is full of thanksgiving to God that He has been so merciful to you. Truly He is touched with the feelings of our infirmities. *12LtMs, Lt 89b, 1897, par. 1*

“The Spirit itself helpeth our infirmities.” [*Romans 8:26*.] “The Lord is good, and greatly to be praised.” [*Psalms 96:4*.] I have faith that the Lord will carry on the work in your behalf unto the victory. He wants you to put away all anxiety, all worriment, from your mind; and as you commit the keeping of your souls to Him, His peace will flow into your mind and heart. *12LtMs, Lt 89b, 1897, par. 2*

Elder Haskell, his wife, and myself, are planning matters in regard to the school. We have sent a most urgent request to Brother Skinner to come to Cooranbong, not as a cook, but as an educator, to teach classes [in] how to cook. We need his help, and I believe that he will come. But now we leave everything in the hands of God. He can see all our necessities, and He will be our Supreme Helper. This work has not been undertaken to acquire money, or to please and glorify ourselves. It is to save the souls that are ready to perish. *12LtMs, Lt 89b, 1897, par. 3*

The work is the Lord's and we will trust in Him, and He will bring it to pass. Our feet shall be placed in a large place. At present we seem to be cramped and hedged in, but the Lord will give room for His own purposes to be accomplished. The words spoken to Christ's disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the present outlook seems dark, and the

future perplexing, and souls feel helpless and alone. These are the times when the Comforter will be sent in answer to the prayer of faith. There is no more encouraging promise than this: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [John 14:13, 14.] *12LtMs, Lt 89b, 1897, par. 4*

Earthly comforters may do their best, they speak to the ear, but there is no comfort like Christ's, so tender and so true. He is touched with the feelings of our infirmities. His Spirit speaks to the heart. Circumstances may separate friends; the wide, broad sea may roll its restless waters between us and them. Their words and sincere wishes may still exist, and yet they be unable to demonstrate them, and do for us that which would be pleasantly and gratefully received, but no distance, no circumstances can separate us from "the Comforter." [Verse 26.] Wherever we are, wherever we may go, He is there, always a presence, a person connected with heaven, One given us in Christ's place, to act in His stead. He is always at our right hand, to speak to us soothing, gentle words, to support, sustain, uphold, and cheer. *12LtMs, Lt 89b, 1897, par. 5*

We are often in perplexity. We desire to keep the way of the Lord. We will to do justice and judgment. The unseen is close at hand, the Comforter. He is our appointed teacher. Said Christ, "He shall teach you all things." [Verse 26.] The blessed Son of God in person taught His disciples while He was with them. But He was soon to leave them, and He told them, "If ye love me, keep my commandments." [Verse 15.] These are the conditions He places on all His followers. *12LtMs, Lt 89b, 1897, par. 6*

While they reveal their love for their Saviour by their obedience, through inconvenience, trial, and loss of earthly things, He assures them, "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. Yet a little while, and the world seeth me no more; but ye (who do my will, and keep my commandments) see me: because I live, ye

shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*Verses 16-21.*] *12LtMs, Lt 89b, 1897, par. 7*

Precious assurances. We will evidence that we appreciate them. We must cling to the promise so graciously and abundantly expressed. As we read these words, it seems that there is no vestige of reason for entertaining doubt. We are to comply with the conditions. To every promise given there are conditions, and where heart and soul comply with the conditions, we shall obey all the commandments of God. We are to take the words of Christ, in all that He has promised, as verity and truth. We are to rest in the promise, knowing that He who is back of the promise, is our very best and truest Friend. He has given us so many tokens of His love that they cannot be reckoned and estimated by figures. When we contemplate the cross of Calvary, we are lost in wonder and amazement at the great love wherewith He hath loved us. With reverential awe we exclaim, “Behold the Lamb of God, that taketh away the sin of the world.” [*John 1:29.*] *12LtMs, Lt 89b, 1897, par. 8*

We can honor our Lord best when we rest with quietude in Him. He has spoken words that we can appropriate to ourselves, and trust. He left words with His disciples which, if received as they come to us, will be our hope and assurance forever. Then let us rejoice in faith and hope, and thus make manifest that we believe in Jesus. Then we shall trust in Him as our sufficiency, our all and in all. *12LtMs, Lt 89b, 1897, par. 9*

Dear children of the Lord Jesus, God has a tender affectionate interest and loving care for you. He careth for us all. I am very thankful for the interest and care and love given you by the dear friends where you are. The Lord has used them as His instruments in co-operating with Him for your recovery; for we expect you to be restored to soundness and health. We do not want you to be in any way in a hurry to take hold of responsibilities again. “Be still, and know that I am God.” [*Psalms 46:10.*] Take good care of the Lord’s property. *12LtMs, Lt 89b, 1897, par. 10*

Your personality and self are safe only as [they] are lost in God, surrendering all to Him. Your whole being is His. He has purchased you with His own blood. You are not your own; you have been bought with a price. The conditions your Saviour has made are nothing less than to love God supremely, and your neighbor as yourself. Identified as one with Christ, means to be in full love and willing obedience to the Father. It may be a severe cross to you to wait long enough to get strong, but the peace that Christ gives will come to you. Wait patiently for Him, and He will give thee the desire of thine heart. You will need to recover your lost strength. The Restorer will give you rest and quietude in Him. We pray for you every day. *12LtMs, Lt 89b, 1897, par. 11*

In love. *12LtMs, Lt 89b, 1897, par. 12*

Lt 89c, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 23, 1897

Portions of this letter are published in *7BC 967-968*.

Dear Children, Herbert and Lillian:

We received and read your welcome communication to us of Herbert's improvement. We will praise the Lord. His name shall be exalted. we have presented Herbert's case in prayer, and have had the most satisfactory assurance in every season of prayer, just as though audible words were uttered, "Satan is the destroyer; I am your Redeemer, your Restorer." When the case was seemingly the most discouraging, a clear representation of Christ, the great Physician, was standing by Herbert's side, lifting up His own standard against the enemy, which was the bright beams of the Sun of Righteousness. Beyond this, Satan could not possibly pass. He could not pass this shield of holy light. *12LtMs, Lt 89c, 1897, par. 1*

O, that we had increased faith in God, as One whose ear is not heavy that He cannot hear, whose arm is not shortened that He cannot save. O that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested—His church in a world of corruption. *12LtMs, Lt 89c, 1897, par. 2*

All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that

which Herod and Pilate did against Him. They confederate together to uphold the honor and the glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour. *12LtMs, Lt 89c, 1897, par. 3*

In their service, these armies of heaven illustrate what the church of God should be. Christ is working in their behalf in the heavenly courts, sending out His messengers to all parts of the globe, to the assistance of every suffering one who looks to Him for relief, for spiritual life and knowledge. The church of Christ on earth is amid the moral darkness of a disloyal world which is trampling upon the law of Jehovah. But their Redeemer, who has purchased their ransom with the price of His own precious blood, has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. The bright beams of the Sun of Righteousness, shining through His church, will gather into His fold every lost, straying sheep, who will come unto Him and find refuge in Him. They will find peace and light and joy in Him who is peace and righteousness for ever and ever. *12LtMs, Lt 89c, 1897, par. 4*

In much love. *12LtMs, Lt 89c, 1897, par. 5*

Lt 90, 1897

Lindsay, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 18, 1897

Portions of this letter are published in *1MCP 327*; *12MR 218-221*; *4Bio 316-317*.

Dear Brother and Sister Lindsay:

We received your welcome letter, with the draft enclosed. We thank you, my Brother and Sister Lindsay, and your mother, for this donation to our meetinghouse. In the past I have been handicapped in regard to the means wherewith to arise and build. But if we had moved out by faith, I have not a doubt but that the means would have been furnished. The Lord had been stirring my mind on this subject. In the night season I was addressing the people, saying “Arise and build.” [*Nehemiah 2:20*.] “This people say, The time is not come, the time that the Lord’s house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for ye, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, Thus saith the Lord of hosts, Consider your ways. ... Go up to the mountain, and bring wood, and build the house: and I will take pleasure in it, and I will be glorified, saith the Lord.” [*Haggai 1:2-5, 8*.] *12LtMs, Lt 90, 1897, par. 1*

Some time ago I talked with Elder Haskell, and we thought that I could hire from Sister James of Ballarat, money enough to make a beginning, and then the Spirit of the Lord would move upon our people to donate to the work we were doing, not going to do. But although the matter was understood, and everything, I thought, settled, when I wrote to Sister James regarding our purpose to have a church built at once, she wrote me that she could not let me have the money; for her son had been unfortunate in business, and was deeply in debt, and they felt that they must help him out of his misfortunes. So that hope was gone. *12LtMs, Lt 90, 1897, par. 2*

We then arranged to occupy a room in the upper story of the school

building, and we were very glad of this chance during the winter. But the attendance at the school is much larger than we dared to hope, and now they need the room. There are now above eighty students at the school, and more are expected in a day or two.*12LtMs, Lt 90, 1897, par. 3*

Last Sabbath Brethren Daniells and Baker were here. They came up to decide in regard to camp meetings, when and where they should be held, and to counsel in regard to putting up the church building and the main school building. We had a very excellent opportunity of counselling together!*12LtMs, Lt 90, 1897, par. 4*

On Sabbath Elder Daniells gave an excellent discourse. The meeting room was crowded full of interested hearers. Our brethren decided with us that we must arise and build, and that we would see if it were not possible to furnish means sufficient to enclose the meetinghouse, making it quite small, the seating capacity being only enough for two hundred. We were glad that so many were in favor of having a church built. I wanted our brethren to see the great need of a church, and I desired to carry the people with us in every decision, for this would be much more pleasant than to have divided sentiments. They now realize the situation, and see that there is need of a church, not fitted up with chairs, but with convenient, stationary seats. In the room which we now occupy, the chairs and school desks are so arranged that the people cannot kneel in worship.*12LtMs, Lt 90, 1897, par. 5*

Friday Brethren Baker, Daniells, and I met in counsel. We took matters up quite fully, and decided that a meetinghouse must be built. We decided to start the work at once, and then in a few weeks we would have a place of worship. I saw that the faith of the brethren was limited. They wanted the building small, to hold only two hundred. I was glad to carry these brethren with us in this, and in regard to building, additional light would be given. I had been building a humble cottage for Willie, but I would not allow the house of worship to be narrow and contracted. It should be large enough to accommodate three hundred.*12LtMs, Lt 90, 1897, par. 6*

Friday afternoon, when our mail was brought, your letter with the draft came. You can see how it found us, but with a very small sum

of money, only £100, that we were sure we could use. When your draft came, we felt to praise the Lord, who had put it into your hearts to give of your means to help in building a house for the Lord, that His people might worship Him decently and in order. We had been praying most earnestly that the Lord would supply us with sufficient means to purchase the material. We had decided to make a beginning with the £100, knowing that the Lord would not leave us without means to complete the house. Your timely donation was certainly an answer to the most earnest prayer to our heavenly Father. Now we shall arise and build.*12LtMs, Lt 90, 1897, par. 7*

This manifest blessing, coming to us after we had decided that we must build, filled our hearts with the deepest gratitude to God, and to you, His servants, whose hearts the Holy Spirit moved to do this. Please read the *ninth chapter of second Corinthians*. I have been enabled to understand this Scripture again and again, and when I opened your letter, and saw the draft, I realized the truth of the words, "For if there be first a willing mind, it is accepted according to what 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, that 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." [2 *Corinthians 8:12-15.*]*12LtMs, Lt 90, 1897, par. 8*

Sunday after breakfast I was called to attend a board meeting at the school. I had not been able to sleep after half past one that morning. We talked over matters until noon, and were thankful to be able to harmonize in regard to the camp meetings, when and where the first meetings should be, and in regard to many vexed questions. That night our brethren left for Sydney.*12LtMs, Lt 90, 1897, par. 9*

On Monday I was requested to meet our brethren and sisters to plan where our meetinghouse should be erected. There is a beautiful spot of land, forming a gentle rise, at a little distance from the main road. I remembered distinctly seeing this spot of land when we first visited this place in 1894 with ideas of purchasing it. We remarked upon this spot, and admired it. It is not thickly

timbered, and there is no under brush. There are only a few large monarchs of the forest to be taken out, and the land will be prepared for building. *12LtMs, Lt 90, 1897, par. 10*

We were impressed that this was the place on which to erect the church. We saw no valid reason why this building should not be on the very best location that the land afforded, but we thought that we might wait till Willie White came home, which will be in two or three months. I supposed that we would do this, and rush nothing hastily. I returned home to Sunnyside, and having risen at half past one that morning to write my American mail, I retired early. In the night season I was considerably exercised, and I rose early, and write the enclosed letter. I felt greatly stirred in spirit. *12LtMs, Lt 90, 1897, par. 11*

We will now get our own people together, and see what we can do toward raising means for the church building. All here are poor. One man from Morisset, who has recently embraced the truth, has some property in land and houses, which he rents. He will probably do something. There are also those who will give labor. If we could secure £100 in labor, we would be very much pleased. We shall do our very best to raise what means we can. The building will go up if we do our best; for the Lord will honor our faith. *12LtMs, Lt 90, 1897, par. 12*

Earnest movements have been made here in the Parliaments to have God acknowledged in the government of this nation. Earnest efforts have been made to prevent this, knowing that it meant nothing less than religious bigotry and oppression. When religion is mixed with civil government, it means much to Seventh-day Adventists. A union of church and state means a recognition of a spurious sabbath, and a failure to respect the conscientious observance of the Sabbath of the fourth commandment. *12LtMs, Lt 90, 1897, par. 13*

This movement, demanding that all observe as sacred an idol sabbath, resembles the act of Nebuchadnezzar in making a golden image, and setting it up for all to worship. In the interpretation of the king's dream, Daniel had told him, "Thou art this head of gold." [*Daniel 2:38.*] The dream was given the king to show him that

earthly kingdoms were not enduring, but would pass away and be followed by the kingdom of the Prince of heaven, which should fill the whole earth. But Nebuchadnezzar determined to make an image like that which he had seen, only it was to be made all of gold. This idol of gold was to be a most imposing spectacle, and was to take the place of God, and be worshiped as God.*12LtMs, Lt 90, 1897, par. 14*

The Sunday idol is set up as was this image. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath should be. Men speak great swelling words, and exalt their power, placing themselves where God should be. Sitting in the temple of God, they strive to make themselves as God, showing themselves to be God. When Pilate said of Christ, "I find no fault in him," the priests and elders declared, "We have a law, and by our law he ought to die." [*John 19:6, 7.*] As the advisers of Nebuchadnezzar hit upon the scheme of ensnaring the Hebrew captives, and causing them to bow to the idol by leading the king to proclaim that every knee should bow to the image, so men will strive today to turn God's people from their allegiance. But the men who sought to destroy Shadrach, Meshach, and Abednego, were themselves destroyed. Those who make cruel enactments, seeking to destroy, are destroyed by the recoil of their actions.*12LtMs, Lt 90, 1897, par. 15*

When the power invested in kings is allied to goodness, it is because the one in responsibility is under the divine dictation. When power is allied with wickedness, it is allied to satanic agencies, and it will work to destroy those who are the Lord's property. The Protestant world have set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason, I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land, and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis.*12LtMs, Lt 90, 1897, par. 16*

Petitions signed by thousands have been sent in, asking that the civil and religious interest be not blended. Those present in some of

the large assemblies state that they witnessed the most disgraceful uproar and disorder. Clergymen professing to be in the service of God, uttered blasphemies. They care no more for the Bible and its holy teachings than do infidels. When men will lay aside a plain "Thus saith the Lord," and accept human enactments, you may be sure that they are revealing the attributes of the great apostate. *12LtMs, Lt 90, 1897, par. 17*

All false religions run counter to the commandments of God. Those who accept these religions have no inward purity and beauty. They depend on their position of authority to compel those who acknowledge God as their Creator and their Sovereign to bow to human enactments without a question. They depend upon outward display, upon outward beauty, trusting to its subtle influence upon the senses. When a church depends on parade, ceremonies, and display, be sure that inward holiness is wanting. To make up for the absence of the Spirit of God, to conceal spiritual poverty and apostasy, the outside is made attractive. Thus the Protestant churches are following the footsteps of Rome, depending not on Christ, the divine Teacher, but upon their ornaments and shrines. Embroidered altars and magnificent architecture attract and hold the senses. Thus men become entrapped by the enemy. So the great golden image, impressive and attractive, with beautiful music to charm the senses, did honor to the prince of darkness. *12LtMs, Lt 90, 1897, par. 18*

The great men of Babylon are filled with envy, jealousy, and hatred because the three Hebrew captives had been exalted above the heathen servants of the king. This led them to long for revenge. When these three Hebrews, Shadrach, Meshach, and Abednego, refused to fall down and worship the golden image that had been set up, the report was brought to the king that the Hebrews had affronted him by their disregard for his command. The king sent for them, and with apparent surprise asked them if they had ventured to disregard his command by refusing to worship the image. He seemed to be ignorant of the fact that men could have a conscience stronger even than a king's command. He did not think that they could refuse to obey when the alternative was so dreadful, and when to obey would bring them honor. But the Hebrew children calmly but decidedly refused to obey, declaring that they could not

worship the image. They would not violate their conscience, even to obey the word of a great king. *12LtMs, Lt 90, 1897, par. 19*

Conscience in regard to the things of God, is a sacred treasure, which no human beings, whatever be their position, have a right to meddle with. Nebuchadnezzar offered the Hebrews another chance, and when they refused it, he was exceedingly angry, and commanded the burning fiery furnace to be heated seven times hotter than it was wont to be heated. He told the captives that he would cast them into this furnace. Full of faith and trust the answer came, Our God whom we serve is able to deliver us; if he does not, well: we commit ourselves to a faithful God. [*Daniel 3:15-18.*]*12LtMs, Lt 90, 1897, par. 20*

At this the king was exceedingly angry, and his actions were violent and furious. He ordered Shadrach, Meshach, and Abednego to be cast bound into the burning fiery furnace. But thank the Lord, He forgets not His own. As the faithful men were cast into the furnace, the Lord revealed Himself in person. Christ stood by their side, and all four walked in the furnace. The flames recognized the presence of Him who is mighty in power and efficiency. The Lord of heat and cold required obedience from nature, and the flames lost their power to consume. In Hebrews we read of those who by their faith quenched the violence of fire. [*Hebrews 11:34.*]*12LtMs, Lt 90, 1897, par. 21*

The fury of the king was changed as he saw that the men who had cast Shadrach, Meshach, and Abednego into the furnace were themselves consumed, while the three Hebrew children were unhurt. The Hebrew youth had faith in God. The memory of the promises given by God through Isaiah about one hundred years before was revived in their minds: "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." [*Isaiah 43:2.*]*12LtMs, Lt 90, 1897, par. 22*

The nobles saw the king's countenance grow pale as he looked toward the furnace with an intense gaze. He was astonished, "and rose up in haste, and spake, and said unto his counsellors, Did not

we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth and come hither.^{12LtMs, Lt 90, 1897, par. 23}

“Then Shadrach, Meshach, and Abednego came forth out of the midst of the fire. And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.^{12LtMs, Lt 90, 1897, par. 24}

“Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own.” [*Daniel 3:24-28.*]^{12LtMs, Lt 90, 1897, par. 25}

I have been interrupted in my writing. A young half-caste Maori sister, Miss Nicholas, who has embraced the truth, and a young man, the son of a Tahitian prince, who looks just like a Maori, have just come from Auckland on the boat that brought Brother Bond and his family, and Brother and Sister Brandstater, to Sydney. This Sister Nicholas has come to school to learn all she can. She wants to translate *Steps to Christ* and some of our works. We dare not for one moment turn her aside. They came only yesterday. We think that this son of a prince is thinking of remaining through the school term. He has been travelling all over the world. He has enough money to pay his own way. What will come of this remains to be seen.^{12LtMs, Lt 90, 1897, par. 26}

Sister Nicholas has embraced the truth. What we will do with her, we do not yet know. She dresses somewhat after the Maori fashion. She comes highly recommended by Brother Steed. She has no property, having given it all to her mother before she embraced the

truth, and now her mother has disowned her, and will not let her have back a penny of the money she gave her. We must do everything free for her.¹²*LtMs, Lt 90, 1897, par. 27*

Lt 91, 1897

Lindsay, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

November 29, 1897

Previously unpublished.

Dear Brother and Sister Lindsay:

Sara McEnterfer has just informed me that the African mail leaves tomorrow. It is now nearly five p.m. We are just having a very great interest in Stanmore, a suburb near Sydney. From the very first our camp meeting was excellent. Thursday, October 14, it commenced. The interest continued from the commencement to the close, and then the large tent had to leave for the Melbourne camp meeting. The forty foot tent was spliced in the center, and thus much enlarged, and, in this, meetings have continued Sabbaths and Sundays and each day in the week, with the exception of Monday evening. Brother and Sister Haskell stand as the head of the mission. Brother and Sister Starr unite with them as they are visiting, giving Bible lessons through the day, and have quite a number of workers in the mission. They have a hired house for this special purpose. Papers are being sold, and also tracts and pamphlets, to make the mission self-supporting.¹²*LtMs, Lt 91, 1897, par. 1*

Word came by letter that Brother Baker should prepare the ground in Stanmore, and should have Brethren Michaels and Palmer, drilled canvassers, scatter publications and sell our papers and tracts, thus working the field preparatory to the tents going up. The notice of the meeting was to be widespread. Brother Baker came to Cooranbong to consult with the brethren here. The night he tarried at the school, I think it was, light came to me in the night season. I was shown that this was not the best method.¹²*LtMs, Lt 91, 1897, par. 2*

When armies prepare for a battle, they are careful to conceal their plans from their enemies; and at this time it would be best to be

reticent, to keep our plans for the meeting to ourselves, to work silently and rapidly when the tents were being put up, and let the city of tents surprise the people. Then they would not have time to transport ministers, and to begin their opposition inspired by satanic agencies. Then after the camp broke up, let the money and labor that would be required for the work they proposed, to be done before the camp meeting opened be all brought in after the camp meeting closed. Let the tent remain, and call the people to the tent. Let there be much visiting done from house to house, as the way would open, and let the workers then get in their papers and tracts, treating on the important subjects of present truth, in the same line of labor that had gone forward during the camp meeting. *12LtMs, Lt 91, 1897, par. 3*

This plan was followed, and we feel deeply grateful to our heavenly Father for His counsel and direction. The interest is not abating. The tent is filled every night. One week ago last Sabbath I spoke to a good congregation. Next Sabbath and Sunday I speak again. *12LtMs, Lt 91, 1897, par. 4*

Brother and Sister Haskell are in every way fitted for the place. Outside parties are held spellbound as they hear the Word of God presented in Christlike simplicity and with fervor and demonstration of the Spirit and power of God. There are now thirty-five new Sabbathkeepers, and there are many more who believe. The question comes before them, I shall lose my situation, and how shall I support my family. Several are in the Government's employ, and they know not what they will meet as soon as their faith is made known in observing the Sabbath. O that the Lord may give them moral courage to walk in the light and obey the commandments of God. *12LtMs, Lt 91, 1897, par. 5*

There is now necessity for a new meetinghouse. This has been the first question asked, Will you build a meetinghouse? We must do this. We see that all are poor, yet we must go forward by faith. I am believing that you will help us in this good work. The land will be the most expensive part, but those newly come to the faith will do all they can. They are full of zeal and love, and are delighted with the truth. We dare not hesitate, we dare not delay. *12LtMs, Lt 91, 1897, par. 6*

Your timely donation and that of Sister Mother Wessels came in just at the right time. Sister Annie, what will you donate as a gift to our dear Saviour. I have something in gifts and offerings in every house of worship that has been built in Australia, except one very small building erected when I was in New Zealand. We are so grateful to our heavenly Father for your timely offering. We had our house of worship built just in time. I wish you could see it, neat, tasty, and yet without any extra adornments. *12LtMs, Lt 91, 1897, par. 7*

If your brothers will receive an invitation from me just at this time, and help us just now, we will be grateful to the Lord, who makes your hearts willing in the day of His power, for it certainly is the day of His working by the Holy Spirit on the hearts of those who were in the darkness of error. Sister Annie, will you be my helper and the Lord's helper in this good work? If we can begin the chapel at once, it will give assurance and confidence to the hesitating ones who have the cross to lift, accepting the truth, [and] walking by faith. *12LtMs, Lt 91, 1897, par. 8*

This church will accommodate the church in Sydney, as well as the suburbs in and around Stanmore. Stanmore is a very nice suburb, and we want to place the standard of truth there. The Lord has wrought in our midst. He is working still. Brother and Sister Wilson have joined the working force, and all have to work constantly and actively to fill the calls that are made for Bible readings at their homes. One becomes interested, and then they hear things that are so wonderful to them, the new themes out of God's word, that they desire to have their neighbors and special friends hear it. They collect a little group, and the people are becoming more and more deeply interested. *12LtMs, Lt 91, 1897, par. 9*

Some way I feel impressed, Annie, to ask you to be my helper in this matter. Please invite others to donate something. The Lord will bless you and all who help us. I wish you could see our two nice school buildings. Another is going up for the next term of school. The meetinghouse, our little tabernacle is appreciated very highly. We know that the angels of God were with the workers. When anything came up that was perplexing to the workmen Elder Haskell was on hand to encourage them. We would say, Let us have a season of prayer; and the presence and blessing of God came

upon them. Their hearts were subdued and softened with the dew of heaven's grace. I never saw a building where we had greater evidence that the Lord managed the matter as in this. *12LtMs, Lt 91, 1897, par. 10*

The weather is exceedingly hot this season, and what could we do without this tabernacle that has just been built? We see just as much necessity for erecting a building in Stanmore. I have something to invest, but not a large amount, for the school, the Health Home, the Australian Conference have tied up about all the money that I have. When *The Life of Christ* shall get into circulation, I hope to have more means than I have had for this destitute field. I will send you a copy of Elder Haskell's letter, which I send him today. If we can only make a start, we will show what we mean to do. There will be a great interest if we can judge from the present appearance, and as was manifested by our brethren in Cooranbong in building the church in this place. *12LtMs, Lt 91, 1897, par. 11*

You may say that Sister White is a great beggar. Yes, I am, in behalf of the cause and work of the Lord. I am a strong beggar, pleading with the Lord to open the way for His people who are now lifting the cross. They must leave the churches. They know this, and it is a trial to them. But if they see that we have a house of God, dedicated to Him, where Bible truth is being preached, it will be to them a help and blessing. The Lord will bless the donations and offerings given for His name's sake. Every blessing thus bestowed will be laid up beside the throne of God, a treasure in the heavens that faileth not. *12LtMs, Lt 91, 1897, par. 12*

I praise the Lord that He gives me strength to still labor in His cause. I am now seventy years old, and my mind is clear and my courage good. I have my heart filled with grateful thanksgiving to my heavenly Father. The Health Home is doing good work. We hope Brother John Wessels will be on hand as soon as possible. We have only one year more to hold the present place. We want Brother John to look around to find a suitable location. We are sure that the medical missionary work will be a wonderful success in reaching many souls. A sanitarium will bring many souls to the knowledge of the truth. *12LtMs, Lt 91, 1897, par. 13*

May White and her family are quite well. The twins will be two years old the 6th of next April. They are full of life, and we think they are quite a treasure. W. C. White is in Melbourne attending the camp meeting. He writes that the camp meeting is extended another week because of the increasing interest. I must now say good bye. Give my love to dear Mother Wessels. *12LtMs, Lt 91, 1897, par. 14*

Lt 92, 1897

Lindsay, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

January 31, 1897

Portions of this letter are published in *8MR 368-369*; *4Bio 290*.

Dear Brother and Sister Lindsay:

I would be much pleased could you see the advancement that has been made in Cooranbong. One year ago last July we entered this place with our horses and platform wagon without road or path. About the last of that month we brought our tents, and cleared a spot for two of them. In September my family tent was pitched and also my dining tent, and the men were set to work clearing. First we had a space cleared for buildings, then for our orchard. We had bullock teams come in and break up the sod in furrows, leaving the unbroken for a more convenient opportunity when money should be more plentiful. This lasted until the last of September, and in October trees were set in the place that had been well prepared for them. But we had no rain from September until December. Everything depended for water upon the water hole which lies near the orchard, near where water could be obtained for the trees. And last February and March we had the bullock teams complete the work of ploughing. *12LtMs, Lt 92, 1897, par. 1*

Contrary to anything that I had expected, most of our peach trees were full of blossoms. In September, when we came home from camp meeting, we learned that the trees had been full of peaches, but that it had been thought wisdom to pick nearly all, leaving a few for samples. On November 25 I came home very sick from the conference in Ashfield, Sydney. A few of these early peaches had been saved for me, and they were very gratefully received. We have been picking the later peaches in January. These are the most beautiful in appearance that I have ever seen, being delicately and highly colored. And they are just as choice in taste as they are in appearance. I think I have never seen larger. Two of them weighed one pound. These same peaches are selling in Sydney at

threepence each. If the Lord favors us next year, we will have at this time, beginning with December and lasting until the last of January, all the early peaches, nectarines, and apricots that we can eat and can. *12LtMs, Lt 92, 1897, par. 2*

Our apples will not bear for a year or two. The trees were very small when set out. We have been living off our vegetables this year. Last year we had but few tomatoes; but this year we have enough for ourselves and a good supply for our neighbors also. So we testify that the school land will yield abundantly this coming year if the Lord's blessing shall attend our labors. We are now eating sweet corn that this land has produced, and we enjoy it much. I wish I could pass around to Mother Wessels and your family the products of our experiments in farming this first year in the bush. The Lord has prospered us indeed. *12LtMs, Lt 92, 1897, par. 3*

I take the twins these large peaches, and when the skin is taken off they enjoy them very much. They will be ten months old on the sixth of February. *12LtMs, Lt 92, 1897, par. 4*

I thought I ought to write of these things, because I am sure that impressions have gone to South Africa that are not correct. This seems too bad when we are struggling so hard to make a beginning. We are seeing the exact fulfillment of the light the Lord has given me, that if the land is worked thoroughly it will yield its treasures. I was never in a more healthful place than this. There seems to be health in the very air we breathe. I do not think I should have had that severe sickness had I remained here. I had my greatest suffering between twelve and four o'clock. It was agony; but thank the Lord it is now past. *12LtMs, Lt 92, 1897, par. 5*

I would be so much pleased to have you make us a visit now. I am sure if we were near, or you near us, you would do so, and I would visit you also. *12LtMs, Lt 92, 1897, par. 6*

Much has been said in regard to expending money in order to clear land and cut ditches to drain the swamp; but this is the very thing that must be done for the healthfulness of the location. Of course it cost money to clear land and cut ditches; but it is much better that this should be done before several lose their lives from the damp arising from the swamp. And although it will take time for the

swamp land to produce, yet, if worked, it will make the most profitable land of all. *12LtMs, Lt 92, 1897, par. 7*

The orchard and vegetable garden are doing splendidly. They had some fruit and a large yield of vegetables from the orchard and garden both last year and this. At first everything had to be transported from Sydney or Newcastle, and thus our fruit would spoil before it could reach us, and vegetables also would wilt and spoil. This will not occur again, but at that time we had no money to work the school grounds and raise crops, so we took up only a portion of the land. We felt bad to have to let it lie, but it will be worked this year. *12LtMs, Lt 92, 1897, par. 8*

We have studied hard in regard to our buildings that all the work should be done as cheaply as possible. A few things have been put in my building, such as transoms and fixings over the doors, but this is all I can see that we might have done without. We have not one room that we could have dropped out, not one, and everything is as plain as it can be. And yet the expense of the building is much larger than we supposed it would be. And as we are not in Battle Creek, where we can call upon the churches to help the treasury of means, we have to bind about in every possible way, so that the means we have may extend as far as possible. *12LtMs, Lt 92, 1897, par. 9*

There were brethren [who were] offered four and five shillings per day, but refused to accept it. Unless they could have six shillings they would not work. Brother Shannon is a very capable man as a carpenter, and in the past has received high wages for his work. But we could not pay him that which he could get in other places; the treasury would not allow of this. When the building was put out to tender, he became almost frenzied because the responsible men on the school ground could not give as high wages as he thought he should have. I wondered how long it would take for the little fund in the treasury to become exhausted if the demands of such were supplied. Those who cannot come to this place and show unselfish interest when we are struggling so hard to make things move are not the men who are wanted on this ground. *12LtMs, Lt 92, 1897, par. 10*

It was thought by some that we could find a location that would be more favorable than this land for raising oranges, lemons, peaches and all kinds of fruit. So we visited Fairmount and other places where it was thought a nice location might be found.*12LtMs, Lt 92, 1897, par. 11*

In one instance we travelled with our horse and wagons for about eight miles after we left the station, up hill and down. There was no road by which to get to the farm. For two or three miles we were obliged to go through private property in order to get to the place. There we found orchards of oranges and lemons and a few fruit trees. But the cottage that was set low in the ground did not at all meet our ideas in its construction. For the buildings we would need for different purposes and the two thousand acres of land we would have to pay out the sum of thirty thousand dollars, and this money we could not raise. Then everything would have to be transported over a hilly road by private conveyance a distance of about eight miles; and for water privilege we would have to go to the river the same distance away.*12LtMs, Lt 92, 1897, par. 12*

At another place we visited [there] was an immense house, richly adorned with mirrors made into the walls. But the window frames were honey-combed with white ants, and the building was altogether in a terrible state of decay. This place, consisting of twelve hundred acres, was valued at twenty-five thousand dollars. It had no water supply, and there was nothing but broken tanks to depend on, and the distance five miles from the station. Our party, Brethren Rousseau, McKenzie, and W. C. White, returned home, and this was the last search they undertook. For after these places had been examined and tested, they were not found to be any better than the land in Cooranbong. After all this examination, the decision was made to locate here on this ground.*12LtMs, Lt 92, 1897, par. 13*

Now, as we have followed what we know to be the counsel of God, and are striving to do everything in every way possible to save means to make a beginning, we feel deeply over the men who, instead of standing bravely beside us, have turned around to discourage the people in regard to matters here. All that we regret is that, because so great stress has been felt that we must save

and economize, some losses have been incurred that might have been avoided had we had the money to expend in the first place. Every lawyer will grasp all he can obtain. We were expecting aid from businessmen to take the entire charge of the business; but these men from America, after being promised, never came, for the men refused to come. Thus holding back for them complicated matters, and thus losses have been incurred, which might have been avoided if everything had been carried out after the plans devised. *12LtMs, Lt 92, 1897, par. 14*

There are those who take advantage of this matter, which their aftersight has revealed might have been done in such a way as to save the paying out of means if we had only known the outcome. Any one who has seen the outcome of things can readily explain how certain mistakes might have been avoided. But the foresight of these persons was not so keen as their aftersight, and when things did not go to suit their own ideas, they represented matters just as they pleased. They were told that every dollar of the money in the treasury was Sister White's, hired from Sister Wessels to carry on the work. The only thing, they were told, that could be done was to limit expenses wherever it was possible. *12LtMs, Lt 92, 1897, par. 15*

I have been studying how we could get two rooms finished off for May White and the four children before Willie returns from America. We propose to add two rooms with a piazza to a building we had erected for a woodshed and washhouse. We had to convert this into a house for our workmen to sleep in, and after that to seal up one room to make it comfortable for May White to sleep in. It was here that her twin boys were born, now beautiful almost ten month old babies. But we must arrange something for them for winter. And as it has to be done, we have been figuring how we could put up two rooms close by the building where they now live. We were arranging that it should be detached, so that it could be moved when they wanted to build. *12LtMs, Lt 92, 1897, par. 16*

We found that these two rooms would cost four hundred and fifty dollars. We could have done this, but Brother Semmens has just secured a building to carry on his treatment of the sick, and he had nothing with which to furnish the house, and as I had promised him

thirty-five pounds, this, and other demands for means, made me give that plan up. When I can feel clear to commence to build, I will commence a four-roomed cottage and lean-to kitchen, and put two rooms in comfortable condition for the mother and children. There is no safety in their remaining where they are any longer than is necessary. *12LtMs, Lt 92, 1897, par. 17*

Now you can see our situation. I have used up my surplus means, and have now but very little to use for outgoing expenses. When these brethren, who had every chance to know (I had told them), tried to hurt the reputation of the brethren here and disparage Cooranbong, it hurt my soul. Could they not possibly take in the situation? *12LtMs, Lt 92, 1897, par. 18*

We must have a meetinghouse; we must have school buildings; and it is not here as in Battle Creek, the place where facilities are abundant, where we can rally our brethren who have means to come to our help and sustain us. One brother in Hastings, New Zealand writes me: "Sister White, you have helped in building the church in Ormondville; you have donated pounds to the Napier church; you have helped to pay the debt on the Gisborne church; and will you not now donate something to the church in Hastings, New Zealand?" I want to do this; for there is not a building they can obtain in Hastings where they can be accommodated in any proper way. We must help the poor, or they will suffer. But I cannot help them in New Zealand. I must now put in every dollar here in Cooranbong. I hate to let the money go to establish a Health Home in Sydney. But we need this, for it will give character to the work. *12LtMs, Lt 92, 1897, par. 19*

In all New South Wales we have but one minister. We have no money to pay for ministers. What does this mean? Fields are opening all around us, but there is no one to fill the places. For miles around they are sending for ministers to come to baptisms. People are accepting the truth through reading *Great Controversy*. One, writing, says, "I wish to be baptized. My father, two daughters, one son, and my neighbors are interested. Will you send a minister? Some of my neighbors have received the truth, and wish to be baptized." Here about one hundred and fifty miles from Sydney we hear the Macedonian cry, "Come over and help us."

[Acts 16:9.] But what can we do?¹²*LtMs, Lt 92, 1897, par. 20*

May the Lord teach us His will and open the way by sending means that we can pay a minister to go into the highways and byways. Things are often perplexing to the mind, and many times we cannot discern the why and wherefore of them. All we can do is to trust and wait for the Lord to take hold and straighten out the problems that appear dark and unexplainable.¹²*LtMs, Lt 92, 1897, par. 21*

Lt 92a, 1897

Loughborough, J. N.

Stanmore, Sydney, New South Wales, Australia

December 19, 1897

Previously unpublished.

Dear Brother Loughborough:

We see the work here progressing. Not less than forty souls have taken their position to obey the truth—some of the most intelligent and worthy people. A great effort has been made, and the work is going forward intelligently. Elder Haskell is a reservoir of treasures from the Word of God. All the young men, whatever their capabilities, cannot supply his place. His testimony is of the greatest value. Those not of our faith who come out to hear sit and listen, and are fed and blessed in hearing.¹²*LtMs, Lt 92a, 1897, par. 1*

We must have a meetinghouse here in Stanmore, but the lots are high, from four to five hundred pounds each. We hope to get a lot at some reduction but cannot yet tell. I was troubled as to how I would help as I wished to, and it came to me as a flash of lightning, there is the one thousand dollars you invested in the Bible Mission in Chicago, walk by faith, invest that money and call for the amount. I carried that one thousand dollar debt all of six years at seven per cent interest. I hired the money from Brother Smouse.¹²*LtMs, Lt 92a, 1897, par. 2*

The Bible Mission in Chicago had the use of that money (one thousand dollars) and the interest I paid on the money to help in an emergency. Now I feel at liberty, in this missionary field, to call for that money to invest here, and I have learned that you are the man whom I must address. I suppose that when that mission ceased to be a Bible Mission someone would see by the book the gift I had made, and ask me what I would have done with that one thousand dollars. As no one has consulted me in reference to this investment, I will now put the matter before you, and on the strength of the fact

that you will understand that that money was for a special work, I feel at liberty to ask you what was done with it. When I donated the money, the very fact [is] that my donating it brought into the Bible Mission several thousand dollars. *12LtMs, Lt 92a, 1897, par. 3*

We are now in great need of a meetinghouse in this place, and I shall pledge one thousand dollars on the strength of receiving the one thousand dollars I put in to the Bible Mission in Chicago from whatever source that one thousand dollars was appropriated to. All I can say is "The Lord has need of it here." [See *Matthew 21:3*.] Two hundred pounds I wish to invest in the meeting[house] here. I have already pledged twenty-five pounds here for the meetinghouse, but the Lord will help us. Will you, Elder Loughborough, look into the matter for me? We need money so much as the work opens in every new field. A church is raised up, and we must have means to build a humble house of worship. *12LtMs, Lt 92a, 1897, par. 4*

In Newcastle, about twenty miles, from Cooranbong, much canvassing has been done, but no one has opened the gospel to the people there. They have never heard the living preacher. There are but few Sabbathkeepers there. One of our sisters is canvassing there. Then about the same distance from us in another direction is Maitland; as yet no effort has been made there to get the truth before the people. These places must be opened up and we need workers; we need men. May the Lord help us is my prayer. *12LtMs, Lt 92a, 1897, par. 5*

I must now prepare to go to the meeting, but I will write more when I return in relation to the work. *12LtMs, Lt 92a, 1897, par. 6*

I have just returned from speaking to the people. We had a very interested congregation out to hear us, and they listened attentively. The Lord gave me strength to speak to the people. Oh, that all may see the necessity of obeying the truth, men, women and children. *12LtMs, Lt 92a, 1897, par. 7*

This forenoon Brother and Sister Haskell visited a family that have been very much interested. They are an intelligent family [and] are now prepared to take their position for the truth. They will keep next Sabbath. This man occupies a position as solicitor for a wholesale

grocery. He receives two pounds per week and has two children. They have a home of their own, and still another home partly paid for. On the Sabbath he has only about three hours work to do, and they have no special need of him even for that time, but if his employer wants to be mean he can be, and discharge him, but he thinks that he will excuse him from labor for those few hours. *12LtMs, Lt 92a, 1897, par. 8*

This man is very much interested in the building of the meetinghouse. He asked them the other day how they were coming on and when they told him he put his hand in his pocket and took out four pounds, and gave it to them. He also told them that his children had agreed to save all their money and put it into the meetinghouse instead of spending it for dolls and sweetmeats for Christmas. They already have nearly a pound. His wife was going to have a new dress for Christmas, but she decided that she would not purchase the dress but add that amount to the collection. This family uses neither tea, coffee, meat or tobacco. They are health reformers. He is a Latin scholar. They are a nice family. *12LtMs, Lt 92a, 1897, par. 9*

Last night another man decided to keep the Sabbath. They are taking sides now, and almost every day there are some who are deciding to obey the commandments of God. If we can only get a house of worship free from debt, what a victory it would be here, so near to Sydney. *12LtMs, Lt 92a, 1897, par. 10*

On account of the wind at times it is rather trying in the tent, as it comes in between the top and sides, and makes it quite disagreeable. When it rains, as it did a week ago, and still is, the ground is wet and many take cold. Courage will be put into many souls when they see the meetinghouse going up. We have been working here ever since the camp meeting closed. I think it has been six weeks. They have meetings every evening except Monday. At one time they gave up their Saturday night meetings to have opportunity to visit interested families, but by request they have continued them again. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are doing all they can, and if they had ten or fifteen more workers, they would have all they could do. They are teaching a class of Bible Workers every day,

and have seasons of prayer and lessons of instruction, that occupies their time so that they hardly get time to rest. The visiting is constantly using up their vitality, and it needs the constant grace and love of God in the soul to revive and refresh.*12LtMs, Lt 92a, 1897, par. 11*

We must have a meetinghouse here. We have only three meetinghouses built with the exception of two small, cheap buildings. This is great work, and it must be carried forward to completion.*12LtMs, Lt 92a, 1897, par. 12*

I have now set the matter before you as it is. The interest here in Stanmore is the greatest interest we have witnessed since 1842, 1843 and 1844, and we must have a house for worship. The weather is so changeable that tent labor is very disagreeable, and when the church is built, it will give character to the work.*12LtMs, Lt 92a, 1897, par. 13*

I wish I could see you, and have a long visit with you and Sister Loughborough. I must now say goodnight. The Lord bless you and keep you spotless till His appearing, is my prayer.*12LtMs, Lt 92a, 1897, par. 14*

Lt 93, 1897

Miller, Walter

“Sunnyside,” Cooranbong, New South Wales, Australia

September 1, 1897

Previously unpublished.

Dear Brother in Christ Jesus:

I am very much grieved because of your present affliction. If I were not so far away, I would come to you. But as this cannot be, I will bear this trial with you as far as possible. Do not, I beg of you, lose your faith. Come to the Lord with your wife. Now that the cloud has gathered about her, you must believe for her. Let her mind be as free as possible; but you must draw nigh to God. Your faith must take hold of a “Thus saith the Lord.” You must “look and live.” [Numbers 21:8.] The Lord will hear your petitions. Pray to Him. *12LtMs, Lt 93, 1897, par. 1*

This is a trial of your faith, but if you learn the lesson that God designs you to learn from this distressing development, your experience will be of great value to you. Closely examine your own heart, and cut away everything that would interpose between your soul and God. Have faith that will pierce through the hellish shadow of Satan. Let nothing be retained that will hinder your prayers. *12LtMs, Lt 93, 1897, par. 2*

You are to feel that this affliction is for the glory of God, to test you, to prove you. Cherish the idea that you are in the presence of God. Constantly bear this in mind. Charge your mind with this: Soul, thou art in the presence of God, thy King and thy Redeemer. *12LtMs, Lt 93, 1897, par. 3*

One thing that we all need much is seasons for private prayer, that the mind may be enabled to remember the mercy and goodness of God, and to thank Him with heart and soul and voice for every favor. *12LtMs, Lt 93, 1897, par. 4*

All our blessings come from Him who is too wise to err, and too good to do us harm. Harm comes to us because our moral power is too weak to perceive and repel the suggestions of the enemy. If, by recounting God's goodness and lovingkindness, His mercy and love, we trained our minds to realize our duty and our obligations to Him, we should daily have a fresh, bright experience that would show no dryness or withering blight and decay. *12LtMs, Lt 93, 1897, par. 5*

Shall we not cherish the habit of thinking often of the Word of the Lord to us, so full of rich promises and assurances? We have business to attend to in this life. But in our necessary business we need the help of the Lord as much as in our religious service, that we may perform it in accordance with His will. If you will seek to keep the Lord ever before you, allowing your heart to go out in praise and thanksgiving to Him, you will have a continual freshness in your religious life. Your prayers will take the form of a conversation with God, as a person would talk to a friend. Often there will come to you a sweet, joyful sense of the presence of Jesus. You will feel as if you were telling Him your wants face to face. Thus it was that Enoch walked with God. Will you not try to obtain this experience? Then your highest joy will be to feel yourself in the presence of God. *12LtMs, Lt 93, 1897, par. 6*

This experience we all may have. We shall then be insensible to the rebuffs and trials that come to every human being. O, if we could only realize the privilege that is ours, the privilege of resting in Jesus as a child rests in its mother's arms. We can drink in the spirit and freshness of the life of God. "Taste and see that the Lord is good." [*Psalm 34:8.*] We have yet to learn always to consult the will of God, and put His will before our own. When we keep Christ ever before us, when we set our hearts on being like our friend Jesus Christ, who has chosen us, and called us friends, His friends, when we contemplate His character, we shall so love Him that we shall place ourselves where we can be ruled and taught by Him who is wisdom Himself. He is our sanctification and our righteousness. But O, so many put our Christ so far away from their thoughts. He does not appear to them as their best friend. *12LtMs, Lt 93, 1897, par. 7*

The more we contemplate Christ, the more we realize what He is to

us by what He has done for us, the more we shall love Him. We will give up everything to Him who has given Himself to us without reservation. He gave us all He could give—His own life. What have we given Him? “Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” [1 *Corinthians 6:19, 20.*] This will not be an easy matter at first, but pray, and believe that the Lord hears your prayer. Then practice your prayers, giving to Him, who has bought you with such a price, your undivided affections. Thus all the difficulties may be overcome. *12LtMs, Lt 93, 1897, par. 8*

The trouble with many is that they do not know the true and living God and Jesus Christ whom He has sent. When we know God as it is our privilege to know Him, we will keep nothing back from Him. Our life will be a life of continual obedience, in things small as well as great. The language of the men and women who give themselves to God without reserve is, “Thy will, not mine be done.” [See *Luke 22:42.*] *12LtMs, Lt 93, 1897, par. 9*

It is profitable to cherish the thought that Jesus gave His life to redeem us from sin, to save us fully and entirely to Himself as beings that belong to God, soul, body, and spirit. Thus we carry with us a sense that we are not our own, but God’s. We say, I will think no thoughts, I will speak no words, I will perform no actions that I would not do in the conscious presence of God. My ear shall be opened to listen to a “Thus saith the Lord.” He has shown me how I may evidence my love for Him. “If ye love me, keep my commandments. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” [*John 14:15, 13.*] *12LtMs, Lt 93, 1897, par. 10*

For our own good, and for the good of those connected with us, let us make diligent work for time. Then we shall be making the best work for eternity. In your affliction, search your heart carefully, and see if anything is retained that should be cut away. My brother, call for your brethren, and present your case before them. Ask their prayers, and unite with them. The Lord has pledged His Word that He will hear and answer. *12LtMs, Lt 93, 1897, par. 11*

In love. *12LtMs, Lt 93, 1897, par. 12*

Lt 94, 1897

Miller, Sister

Sunnyside, Cooranbong, New South Wales, Australia

September 1, 1897

Previously unpublished.

Dear Sister Miller:

I cannot sleep. I am awakened at half past twelve o'clock. I arise and dress, and after a season of prayer on your behalf I commence this letter to you, my sister in the Lord. Do not be anxious or troubled in regard to your spiritual state. You and I should be thankful every moment because we have a living Saviour, an Advocate in the courts of heaven. He liveth to make intercession for His needy, dependent creatures. You are His child. Even though you have erred, yet Christ is your Saviour, willing to pardon and restore you. You are His workmanship. *12LtMs, Lt 94, 1897, par. 1*

My sister, the Lord would have you realize that He loves you. He would have you take your eyes off your imperfections and mistakes. His voice is heard, "Look and live." [*Numbers 21:8.*] "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.*] Rely upon Christ by faith. Take hold of His Word, and apply it to your own case. Come to Him in confidence; come to Him in faith. He is your friend and helper. He says, "Whosoever cometh to me, I will in no wise cast out." [*John 6:37.*] "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.*] *12LtMs, Lt 94, 1897, par. 2*

It is your privilege at this very moment to believe in Jesus Christ as your personal Saviour. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." [*Verse 18.*] You see, my sister, the Lord wants you to look to Him, that you

may be helped and blessed and saved. *12LtMs, Lt 94, 1897, par. 3*

We cannot bless ourselves. We cannot restore ourselves. But Jesus lives and reigns. He loves His children. He is your Redeemer. You are a daughter of God, and Christ is your Saviour. He is your Sin-bearer. If you have committed sin in any way, you may go to Him asking forgiveness, and He will pardon you. He will bless you. The love of Christ is a golden chain that binds the finite human beings who believe in Him to the infinite God. The love that God has for the creatures He has made passes knowledge. He will not that they shall be desponding and gloomy. He wants them to be cheerful in the assurance that He loves them more than it is possible for an earthly father to love his children. His love is greater than that of a mother for her dependent, suffering child. This love He has expressed by giving us Christ. *12LtMs, Lt 94, 1897, par. 4*

God wants you to be saved. He loves you. His love is toward you. No science can explain or define this love. Human wisdom cannot fathom it. Those who have a sense of this love will be meek and lowly in heart. They will be trustful and believing, holding fast to the hand that is strong to save. *12LtMs, Lt 94, 1897, par. 5*

Lt 95, 1897

Miller, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 31, 1897

Previously unpublished.

Dear Sister Miller:

I write to you, my sister, as one of the Lord’s children. If you have spoken any words unfavorable to me, or even against me, it is not the unpardonable sin. The Lord is merciful and just. He will pardon all our transgressions and sins. He says, “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*] I freely forgive any words you have spoken against me, and I know the Lord is more tender and compassionate toward you than it is possible for me to be. My heart is drawn up in pitying love for you, and my prayers shall ascend to God in your behalf. Your Redeemer has given His life upon the cross of shame, in order to save all who will receive Him. Come to Jesus just as you are, and believe that He does love you. You must feast in the love of Jesus.*12LtMs, Lt 95, 1897, par. 1*

Our Saviour sought to educate and complete our love for God by teaching the members of His family to address Him by a new name—a name which, spoken to Him and of Him, would be a sign of our affection and love and entire trust in Him, and a pledge to us of His tender regard and His relationship to us. The name entwined with the dearest associations of the human heart, spoken when asking His favor and blessing, is as music to His ears. The Lord has given to all the privilege of calling Him by the endearing name of Father. And, that we might not feel it presumption in us, He has continued to repeat it again and again. He would have us become familiar with the appellation.*12LtMs, Lt 95, 1897, par. 2*

This is how He regards you, as His child. He has redeemed you out of the careless world, and has chosen you to become a member of the royal family, a child of the heavenly king. He invites you to have

confidence in Him, as a child has confidence in its earthly father. *12LtMs, Lt 95, 1897, par. 3*

Our Saviour addresses the parents, and says, "Ask, and ye shall receive." [*John 16:24.*] "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him." [*Luke 11:13.*] O what love, what matchless love, has God our Father shown to us His children! In full assurance of faith we may call Him Father. He would have us believe that He has a special care for us, for has not the rich fountain been flowing down to us in richest currents of love and pity and tenderest compassion? His love is immeasurable. Parents may love their children, but the love of God is larger, broader, deeper than human love possibly can be. The Father hath an inexhaustible fountain of love. He loves you, dear sister. He loves your husband. He loves your children. He loves your parents. The Lord Jesus is your Redeemer, your Restorer. Only have faith. Trust Him just now. *12LtMs, Lt 95, 1897, par. 4*

Dear sister, I write to you as a child of God. If you have spoken any word against me, I freely forgive you. Jesus has given His life for you, and He will not give you up because of a word spoken unadvisedly. God has not forsaken nor forgotten you. He says to you, "Be still, and know that I am God." [*Psalms 46:10.*] Place yourself as a little child before your heavenly Father. The Lord loves you. If you have spoken any words against me, it was not wilful sin. You must look upon your heavenly Father as one who will give peace. *12LtMs, Lt 95, 1897, par. 5*

"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 to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [*Hebrews 4:15, 16.*] *12LtMs, Lt 95, 1897, par. 6*

I am sure that the Lord loves you, and my heart goes out after you. I am praying for you. You think your husband loves you; your mother, your brothers and sisters love you; but you are much more beloved by God, whose you are by creation and by redemption. *12LtMs, Lt 95, 1897, par. 7*

Lt 96, 1897

Miller, Walter

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1897

Previously unpublished.

Walter Miller
88 Gipps Street
East Melbourne

A Telegram

You are dear to the heart of God. He loves you and will not leave you to perish. I know His everlasting arms are beneath thee. Am writing letter for you. *John 14:1, 27, 18; Hebrews 2:17, 18; Ephesians 2:4-6; 1 John 1:9.12LtMs, Lt 96, 1897, par. 1*

Lt 97, 1897

Martin, Mr. and Mrs.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 16, 1897

Previously unpublished.

Dear Mr. and Mrs. Martin:

We have learned through Mrs. Taylor that you were both sick, and needed Chrissie. We would not keep her away from you. I asked Mr. Martin if she could remain with us for a few weeks, and told him that we would be pleased to have her remain while we were in the busy season of fruit-canning. He said he thought she could. She has been very much appreciated by us. If at any time you should conclude to spare her, we would be pleased to have her with us again, and would pay her what you might think proper for her wages. We see that she understands what to do without being told. She has eyes to see what needs to be done. She was intending to go home in about two weeks from now. Our housekeeper, Miss Lucas, has been with us over a year, and she wanted to visit her mother, and spend two weeks, and Chrissie thought she must return to help her mother, but said she would stay till Miss Lucas came back. I would not keep her from her mother, and yet would be so pleased if she could remain with me until Miss Lucas returns.¹²*LtMs, Lt 97, 1897, par. 1*

In April we think our school will open, and I wish Chrissie could attend. I will board her for helping me nights and mornings.¹²*LtMs, Lt 97, 1897, par. 2*

Brother Semmens was anxious that Chrissie should work in the Health Home at Summer Hill, could she be spared from home. I could not answer his question; I think if she could attend the school, it would be the best thing for her. Would you consent to let her come to me, I would try to act a mother's part in caring for her.¹²*LtMs, Lt 97, 1897, par. 3*

I make these statements to you that you may understand my wishes in regard to her. I would like to have her learn typewriting, and I think she would be one who, if she had the advantages of school, could learn typewriting. Sara McEnterfer would teach her. I lay all these things before you, and ask you to act as you think best. If she works for me, I will pay her 10/-a week, or if she wishes to attend school, I will board her, for her labor nights and mornings, and have a watchcare over her as I would over my own daughter. I leave this question for you to settle.¹²*LtMs, Lt 97, 1897, par. 4*

I am much interested in Chrissie, and would be very much pleased to have her as a member of my family, and either attend school, and board, as previously stated, or work for wages. I want above everything else that she should form a character after the divine similitude, following in the footsteps of Jesus, and become a member of the family in heaven and possess eternal riches. Chrissie is now of that age that she needs wise counsel, that she may aim high and endeavor to reach the highest standard. This we should all endeavor to do, that we may be complete in Jesus Christ. Temptations will come, and this child needs to hold fast to the hand of Jesus, and He will lead her in safe paths. If she makes the most of the talents God has given her, she will grow in capability, and will receive the grace of Christ to walk humbly before Him.¹²*LtMs, Lt 97, 1897, par. 5*

May the Lord help you both. What will we amount to if we lose heaven at last, that precious heaven of rest? I am very desirous that Mrs. Martin shall have the sweet peace of Christ day by day. I love her soul, but Jesus loves her better than it is possible for me to do. Heaven, eternal life in the kingdom of God, is worth a lifelong, persevering, untiring effort. To hear from the lips of Jesus, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," will be the sweetest music that ever fell on mortal ears. [*Matthew 25:21.*]¹²*LtMs, Lt 97, 1897, par. 6*

With love.¹²*LtMs, Lt 97, 1897, par. 7*

Lt 98, 1897

Martin, Mr. and Mrs.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 31, 1897

Previously unpublished.

Dear Friends:

We are now coming close to the school opening, and we wish to enquire, will Chrissie be able to attend the school? We will do all we can to help her in this. We will see that she has employment so that she can partly pay for her tuition. We ask you to consider this question. We will do all in our power to help Chrissie to advance in her studies; but we cannot tell definitely at this point where she can be of the greatest service. She can board with me, if you choose, and by helping in her spare time, her board will cost nothing. If she prefers otherwise, to take a part in the school work, she can do this, and thus partly pay her expenses for tuition.¹²*LtMs, Lt 98, 1897, par. 1*

Please let us know in reference to this matter. If you could spare her to come now and help Sister Haskell to arrange and fit up the school rooms for the opening of the school, I will pay her ten shillings per week until the school opens. We do not know how you are situated, but I promised to write again and speak of the matters I have already placed before you. Please respond.¹²*LtMs, Lt 98, 1897, par. 2*

Lt 98a, 1897

McCullagh, S.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 8, 1897

Portions of this letter are published in *3SM 348-349*; *7MR 174*; *10MR 166-172*. ⁺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.

Brother McCullagh: *12LtMs, Lt 98a, 1897, par. 1*

What can I do for you? Can I do anything to relieve your mind? Can I make any explanation of the matters that trouble you? A man that throws away his religious experience without obtaining a reality must indeed be under a deception, and this I know you to be under. Esau sold his birthright for a mess of pottage. He was foolish; for he could not buy it back again, though he sought it carefully and with tears. I do hope that this is not your case. It is a serious matter to sell the soul for any price. *12LtMs, Lt 98a, 1897, par. 2*

I have not slept since twelve o'clock this night. It is now two o'clock a.m. I am praying for you, and I believe that God will hear prayer. Jesus our Redeemer prayed for Peter that his faith fail not. Peter denied his Lord thrice. He declared, “I know not the man,” and tried to emphasize his denial by cursing and swearing. [*Matthew 26:74.*] What have you been done to the Lord's delegated messenger? Think it all over and consider. What reason have you had for taking the position you have against me? What I have said or done in thought, word, or deed lies open before God, and I am not ashamed to meet it in the judgment. *12LtMs, Lt 98a, 1897, par. 3*

You have no reason now, any more than you had years ago, to turn away from the Christian unity which should exist between those who know the truth. Do you not know that you are fighting against the pricks? I have given you no occasion in my words, my deportment, or in anything whatever, to act as you have done. Who then has turned you from the faith once delivered to the saints? If

you thought me in error, did you at the same time conclude me to be a hypocrite? Is this why you made no effort to sit down by my side, and for my soul's sake show me my dangerous error? I do not speak now in reference to myself personally, but in reference to the mission, the work God has given me to do in His name. And I pray for the grace of Christ that I may be a faithful steward of His grace.*12LtMs, Lt 98a, 1897, par. 4*

Will you, my dear brother, write out every point in my case that troubles you. I will try to answer you candidly, and if it is possible, relieve your mind. But have you not spoken words of me that you know are not just and true? You do not, you cannot, believe the statements you have made against me, when you stop to consider them. They are not true. I have laid the truth plainly before you, as the Lord has presented it to me. Am I therefore become your enemy because I tell you the truth?*12LtMs, Lt 98a, 1897, par. 5*

I plead before God most earnestly, "Save him, for thy mercy's sake, save him. Let him not become an apostate from the faith. Restore him, and pardon his transgression." I cannot let you go. I remember Peter, and I do not consider your case hopeless.*12LtMs, Lt 98a, 1897, par. 6*

I enquire, Who hath bewitched you, that you should not believe the truth? You have made reports in reference to me being rich. How did you know I was? For about ten years I have been working on borrowed property. Should I sell all that I have in my possession, I would not have sufficient to pay my outstanding debts.*12LtMs, Lt 98a, 1897, par. 7*

Where have I invested this money? You well know where. I have been the bank from which to draw to carry forward the work in this country. Coming to this country has put me to a loss of five thousand dollars worth of property. But this does not worry me, because I put my trust in the Lord. The Lord knows all about this loan. It came through no mismanagement of mine; it was the result of living in this country. My business in America has to be carried on without me being there to see to it.*12LtMs, Lt 98a, 1897, par. 8*

I have borrowed money to do the work which must be done. Not one shilling of the donations sent me, from the least sum to larger

amounts, has been used for myself. Our good Sister Wessels made me a present of a silk dress, and made me promise I would not sell it. But I thought that had she placed in my hands the amount the dress was worth, it would have been used in the cause of God.*12LtMs, Lt 98a, 1897, par. 9*

I see debts on our meetinghouses and it hurts my soul. I cannot but feel distress over the matter. I have invested money in the Parramatta church, in the Prospect church, in the Napier church, in the Ormondville church, in the Gisborne church, and in the education of students. I have sent persons to America that they might be fitted to return and do work in this country. If this is the way to become rich, I think it would be well for others to try it.*12LtMs, Lt 98a, 1897, par. 10*

All the royalty on my foreign books sold in America is sacredly dedicated to God for the education of students, that they may be fitted for the ministry. Thousands of dollars have been thus expended. Is this the way to accumulate money? The old story that Canright and others have circulated, that I was worth thirty thousand dollars, is all fiction. It has increased to thirty thousand pounds, by report, since I came to Australia.*12LtMs, Lt 98a, 1897, par. 11*

I do not know where it is. I am using up my means, just as fast as it comes in, to carry forward the work in this country. If I had thirty thousand pounds, I would not have sent to Africa for the loan of one thousand pounds on which I am paying interest. If I could, I would get a loan of another thousand pounds, so that we might be able to put up the main school building.*12LtMs, Lt 98a, 1897, par. 12*

I have not thirty thousand pounds. I only wish I had a million dollars. I would do as I did in Sydney. I would put men in the field to labor, defraying their expenses from my own funds. We need one hundred men where we now have one in the field. But the treasury is nearly empty, and I have not money to spare for the publication of books and for the many calls that demand means.*12LtMs, Lt 98a, 1897, par. 13*

I am making a true statement to you. Why did you venture to make statements concerning this matter when you did not know the facts

in the case? I have not a surplus of means. I wish I had. I am praying for it to my heavenly Father. I believe that His stewards have means, if they would invest them in His work. When Elder Haskell came from Africa, Brother Wessels sent me fifty pounds. Other friends sent donations. This I have invested in different lines of the cause. *12LtMs, Lt 98a, 1897, par. 14*

I believe the truth with all my heart. I have not a shadow of doubt. I know what I have seen and what is being fulfilled. I have not only seen, but read the Scriptures, and I have read them with a glad, prayerful heart, for they have explained many things which the Lord has been pleased to reveal to me. I can never express my gratitude for the treasures found in the Word of God, which have enabled me to understand that which I have been shown by God. I know by experience that the entrance of God's Word giveth light; it giveth understanding unto the simple. I see marvelous light in the Word of God. It shines into my mind, and my soul temple kindles with its beams, which I try to flash in their radiant spiritual beauty upon the path way of others. *12LtMs, Lt 98a, 1897, par. 15*

In regard to the building of my cottage, I had not the slightest idea that it would cost so much to build a plain, unadorned building. I could not be here. I left the work in the hands of Brother Shannon when I went to the camp meetings in Armadale and Hobart. Had we been on the ground, we might have lessened the expense considerably. But it costs twice as much to build a house here as it does in America. *12LtMs, Lt 98a, 1897, par. 16*

I now ask you again, What have I done that has changed your attitude toward me? I have always spoken freely to you of my financial situation. I keep nothing secret. That you should feel it your privilege to make the assertions that you have made is not the inspiration of the Spirit of God. His Spirit is truth, all truth; it never falsifies, never betrays sacred trusts. *12LtMs, Lt 98a, 1897, par. 17*

I have ever borne a straightforward testimony, because I feel the deepest interest in souls. I want you to be saved. I know that if you had heeded the testimonies of warning and encouragement sent you, you would not be where you are today. But with these testimonies before you, you have gone on and on, doing the very

things that you were warned not to do.*12LtMs, Lt 98a, 1897, par. 18*

I feel a deep longing that you should break the spell that is upon you and return to the Lord with your whole heart. He will receive you. I have a very high sense of the value of the human soul. O if we could all know, as did our Lord Jesus Christ, the preciousness of the souls he came to our world and died to redeem! Why then should any one be careless of his soul? That soul has the privilege of gaining immortality, for immortality is God's free gift to all who receive and believe in Christ. O, if we could only see how God regards our souls, we would not treat our eternal interests in such a careless, indifferent manner.*12LtMs, Lt 98a, 1897, par. 19*

The Lord Jesus, who made an infinite sacrifice to save His people from their sins, knows all about the higher life to which He is trying to raise them. He is the only one who can understandingly say, "What shall it profit a man if he shall gain the whole world and lose his own soul?" [*Mark 8:36.*] To Him let us commit our souls as unto a faithful Creator, who is able to save to the uttermost all who come unto Him. Souls, my brother, are precious.*12LtMs, Lt 98a, 1897, par. 20*

By looking constantly to Jesus, from morn till eve, with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. They feed upon His Word; for it is spirit and life. This Word kills the natural, earthly nature, and a new life in Christ Jesus is created. The Holy Spirit comes as a Comforter to them. Love takes the place of hatred, and the heart receives the mold of the divine similitude. The image of Christ is reproduced in the human agent, and by the transforming efficacy of the grace of Christ he becomes a new creature. "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.*] This is the new birth.*12LtMs, Lt 98a, 1897, par. 21*

"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. ... And of his fulness have all we received, and

grace for grace.” [*Verses 14, 16.*] The yearning after entire conformity to the will of God, after His holiness and peace, opens the eyes of the understanding to see the doctrines of the Word. Thus God’s children are strengthened and established; they are “steadfast, immovable, always abounding in the work of the Lord.” [*1 Corinthians 15:58.*]*12LtMs, Lt 98a, 1897, par. 22*

The Lord is soon to appear in the clouds of heaven with power and great glory, to take those who have received Him to the mansions He has gone to prepare for them. We are anxiously awaiting His coming. We need to keep the armor on. We need to be all that the name Christian signifies. We need to live in habitual communion with God our Saviour, abiding in Him.*12LtMs, Lt 98a, 1897, par. 23*

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march, day after day. All who reach the standard must learn the lesson that it is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on His throne, we must be partakers with Him of His suffering. Individually we will experience that which was spoken of Christ, “It became him ... in bringing many souls unto glory to make the captain of their salvation perfect through suffering.” [*Hebrews 2:10.*]*12LtMs, Lt 98a, 1897, par. 24*

“Though he were a son, yet learned he obedience by the things which he suffered.” [*Hebrews 5:8.*] Shall we then be timid and cowardly because of the trials we meet as we advance? Shall we not meet them without repining and complaints? “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 15:20.*] “In this world ye shall have tribulation;” but the Lord Jesus will give us all that we ask and believe that He will bestow. [*John 16:33.*]*12LtMs, Lt 98a, 1897, par. 25*

The Lord would not have His servants unjustly charged by their fellow laborers with the guilt of many sins. Those who do this do much harm by creating a sentiment which will cut off the influence of those against whom they speak. False impressions will be made. Every effort should be made to present the facts as they exist. It is

essential for the one who has borne false witness to see that he [has] been guilty of a great wrong in causing dissension in the church and in creating false sympathy, thus leading others into the same error and endangering their souls. *12LtMs, Lt 98a, 1897, par. 26*

The great apostle to the Gentiles was testified against falsely. At Philippi, unsustained by law and justice, he showed his enemies that they had treated him and his brethren shamefully. "They have beaten us openly and uncondemned, being Romans; and now do they thrust us out privily? Nay verily, but let them come themselves and fetch us." [*Acts 16:37.*] And yet this same man writes, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." [*1 Timothy 1:15.*]*12LtMs, Lt 98a, 1897, par. 27*

This is the attitude every man should take toward God. He has no plea to make, no legal right or legal claim to urge, in the presence of God, regarding the gifts of God as something due to himself. *12LtMs, Lt 98a, 1897, par. 28*

When man assails his fellow men, and presents in a ridiculous light those whom God has appointed to do work for Him, we would not be doing justice to the accusers, or to those who are misled by their accusations, should we keep silent, leaving the people to think that their brethren and sisters, in whom they have had confidence, are no longer worthy of their love and fellowship. This work, arising in our very midst, and resembling the work of Korah, Dathan, and Abiram, is an offense to God, and should be met. And on every point the accusers should be called upon to bring their proof. Every charge should be carefully investigated; it should not be left in any uncertain way. The people should not be left to think that it may be or it may not be. The accusers should do all in their power to lift every sign of reproach that cannot be substantiated. *12LtMs, Lt 98a, 1897, par. 29*

This should be done in the case of every church. And when there is a servant of God whom He has appointed to do a certain work, and who for half a century has been an accepted worker, laboring for the people of our faith and before God's workers, as one whom the

Lord has appointed; when for some reason one of the brethren falls under temptation, and because of the messages of warning given him becomes offended, as did the disciples of Christ, and walks no more with Christ; when he begins to work against the truth and make his disaffection public, declaring things untrue which are true, these things must be met. The people must not be left to believe a lie. They must be undeceived. The filthy garments with which the servant of God has been clothed must be removed.*12LtMs, Lt 98a, 1897, par. 30*

If those who have done this work take shelter in the statement that they are led by the Holy Spirit, it is as Satan clothing himself with the heavenly garments of purity, while still working out his own attributes.*12LtMs, Lt 98a, 1897, par. 31*

I feel deeply over the spirit which is being manifest, because it works like evil leaven. Those who are led by it do not first go to the one they witness against and lay every charge before them. They do not give them an opportunity to clear themselves. But Christ declares, "I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say unto his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there the gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [*Matthew 5:22-24.*]*12LtMs, Lt 98a, 1897, par. 32*

Every effort should be made to clear the guiltless from evil surmisings, evil-speaking, and false accusations. Every true child of God should be willing to view the case of his brother or sister correctly, and look at all the facts as they are, for the Lord would have unity jealously preserved. Christ prayed that His disciples might be one with Him, as He was one with the Father. [*John 17:22.*]*12LtMs, Lt 98a, 1897, par. 33*

When any man or woman listens to a charge against a brother or sister, this sin is defined as backbiting. "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh

uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil with his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a vile person is condemned; but he honored them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved." [Psalm 15:1-5.]*12LtMs, Lt 98a, 1897, par. 34*

Here, not only is one who bears the false witness condemned, but also the one who listens to the report. When charges are borne against God's servants, they are borne against Christ in the person of his saints. Those who hear and accept these reports, who act as though the reports were true, create dissatisfaction. They are traitors, because they did not bring the charge to the one against whom it was made. By thus tattling about things, men evidence that they know little of Christ. They show that the food upon which their minds feed is scandal.*12LtMs, Lt 98a, 1897, par. 35*

The Lord gave me my appointment in my youth. It was a mystery to me. After a severe struggle, I accepted the work, and in my experience I have proved that the Lord had unmistakable, far-reaching, wonderful plans in it all. Out of my weakness I was made strong. Many a time in the ever-recurring necessities, I was made strong in his strength. I was helpless, and ready to die, but he renewed me, and lifted me up, and I abide unto this time.*12LtMs, Lt 98a, 1897, par. 36*

Nothing has been made more distinct and plain than that the Lord has chosen me to do His work, His great work. I was taken from among the young, in the deepest affliction, and the conflict and experience has been growing from year to year until I no more doubt that this frail thread of humanity has helped to compose the web that God is weaving in the loom of heaven.*12LtMs, Lt 98a, 1897, par. 37*

I have learned to trust in God and not to expect any one but Him to understand the work He has given me to do. Others, with the knowledge of the way God has led me, may be unappreciative and unsympathetic; they may have no more idea of the work given me

than a child. I have had experience after experience with my supposed-to-be unchangeable friends, whom I have found to be as trustworthy as a reed shaken by the wind, unable to read and understand my life struggle. They have given themselves up to evil surmisings, to watching for evil, to duplicity and falsehood. *12LtMs, Lt 98a, 1897, par. 38*

I have met with this ignorance of spiritual things until I have learned to say with Paul, "None of these things move me." [*Acts 20:24.*] They may say, "She hath a devil," or "She doeth these things by the power of the devil." They may say anything their hearts lead them to say. I know myself of the hardships, the disappointments, the anguish of spirit, that I have been compelled to know, when I have realized that I am alone. I stand in God, with heart and mind open to the heaven-revealed truth. *12LtMs, Lt 98a, 1897, par. 39*

I stand against men of low degree and against men of high degree, conscious that the truth revealed to me nearly fifty three years ago was from God. No human being has been able to wrest it from me. At times I have had to face nearly the whole church in defense and vindication of the heaven-sent light. Yet God has upheld me, and these many years an unchangeable testimony has been borne. Looking over more than half a century of experience, I can say with confidence, "O God, thou hast taught me from my youth up. Hitherto have I declared thy wondrous works, and will declare them." [*Psalms 71:17.*] The puny arm of man has been powerless to hinder. *12LtMs, Lt 98a, 1897, par. 40*

Though my heart is pained when I see how little the work given me by God is comprehended, yet I am neither discouraged nor disposed to yield up the work God has given me. I know that God has laid this work upon me. Any course that my brethren may take will not alter my mission or my work. Again and again I have been obliged to stand against those who cry, "Lo, here is Christ," and "Lo, there is Christ. Lo, this is new truth." [*Matthew 24:23.*] The crusade against the work of God has been firm and determined, yet those engaged in it have not accomplished their purpose. *12LtMs, Lt 98a, 1897, par. 41*

Had I not known that God was my teacher and my stronghold, I

must have been discouraged when so many started up, and cut themselves loose from the work God had given them to do, bringing in new theories, new impressions, and new principles. But the word has come, Heed them not; go straightforward. I am thy Teacher; I am at thy right hand, and will uphold thee. I know that the Lord will help me work my vein of gold and silver, and bring out my precious ore after many think that no more is to be had.*12LtMs, Lt 98a, 1897, par. 42*

With every departure of our institutions from straight lines, with every new departure from right principles, strange methods and principles are brought in. But abuses come with them, and follow one after another in endless succession.*12LtMs, Lt 98a, 1897, par. 43*

Those who will keep the way of the Lord to do justice and judgment, will see an abundance of work to do in every field. But souls can be saved only by those who have themselves drank deeply of the water of life. As their work increases in importance, and souls are won from the world, they are not to look upon this as an evidence that there is less to do. It should reveal a new portion of God's moral vineyard to be worked.*12LtMs, Lt 98a, 1897, par. 44*

When men after enjoying the truth and accepting the messages sent from God yield to temptation in a crisis, and become offended, when they turn their thoughts in other channels and advocate that which is entirely opposite to their work in the third angel's message, they show that unless they are thoroughly converted, they will follow in the footsteps of Canright.*12LtMs, Lt 98a, 1897, par. 45*

God is calling for volunteers, for men who will not turn away from the truth they have strenuously advocated for years to advocate erroneous doctrines. Because some have not been diligent students, because they do not understand the true reasons of the genuine faith, there will be no less power or fewer laborers. Others will take the places in the ranks made vacant, who will be receptive and who will appreciate the sacred character of truth.*12LtMs, Lt 98a, 1897, par. 46*

At the eleventh hour, when the work grows harder and the people are more hardened, there will be a variety of talent brought in.

These workers will prove faithful and receive their penny. Sacrificing men will step into the places made vacant by those who would not be fitted for a place in the heavenly temple. These resources will continue to come in. The Lord will provide openings and facilities. He will call upon the youth to fill up the places made vacant by deaths and apostasies. He will give young men and women, as well as those who are older, the co-operation of the heavenly intelligences. They will have converted characters, converted minds, converted hands, converted feet, and converted tongues. Their lips will be touched with a living coal from the divine altar. If they will learn the lesson of walking humbly before God, if they will not seek to invent new plans, but will do that which the Lord has appointed them to do, they will be enabled to carry God's plan onward and upward without narrowing it. *12LtMs, Lt 98a, 1897, par. 47*

The school is being opened, that young men and women may have opportunity to become better acquainted with the reasons of the truth. Many of these reasons have past into history, but they must also be presented as living truth, which must be exalted and magnified till the close of time. *12LtMs, Lt 98a, 1897, par. 48*

All who join the ranks of Sabbathkeepers should become diligent Bible students, that they may know the pillars and ground work of the truth. They should study prophetic history, which has brought us down point by point to where we are at the present time. This is God's plan for our school. Young men should attend who desire to become educated for any line of work, who have capabilities and see the necessity of learning more and still more where we stand today in prophetic history, uniting link after link in the prophetic chain, even from *Genesis* to *Revelation*. Christ is the Alpha, the first link, and the Omega, the last link, of the gospel chain, which is welded in Revelation. These young men will not have fixed habits of wrong, or defects in disposition and character that will make them inflexible. *12LtMs, Lt 98a, 1897, par. 49*

With what care should every one come to the study of the Scriptures! With what a determination to know all that it is possible for him to know of the reasons of every point of the faith; especially the Sanctuary question, and the first, second, and third angels'

messages, should he study. *12LtMs, Lt 98a, 1897, par. 50*

Men who have become established in the truth will not be soon moved away from it to plunge into an abyss of uncertainty. The Lord would have all those who take their position on the truth know that they do know where their feet stand, whether it is on slipping sand or the unmovable rock. How attentive should they be to every sermon, to every Bible study. How carefully should they listen to the voice of the Holy Spirit that leads into all truth. Those who proclaim the truth to others should open their hearts to receive every principle that the truth embraces, and then they should bring these principles into their practical life. Doing this, they eat the flesh and drink the blood of the Son of God. The Holy Spirit witnesses to the message coming to the people coming from the messenger who is holding forth the Word of life. How attentive should they be to suggestions and thoughts, to the divine impressions that the Spirit of God writes in the memory and stamps upon the soul. *12LtMs, Lt 98a, 1897, par. 51*

Every one who lives for God should pray most earnestly and take heed how they hear. God will speak to them with the still, small voice. He will not shout in their ears, but will speak to the soul. In the name of the Lord we must call and prepare the young for the battle. They must understand God's plan for work in every stage of their upward march. They need to know for themselves the reasons of our faith, and make it their experience. David cannot put on Saul's armor; it is too large for him. But every piece of God's prepared armor must come from heaven's armory. The youth must obtain their teaching through their work. The divine Word must be eaten and brought into the current that circulates through mind, heart, and soul. *12LtMs, Lt 98a, 1897, par. 52*

Let the youth obtain a knowledge of the Bible in our schools. Then let them work on that which they are persuaded is the truth. Those who come to our schools will also be taught that God will hold them responsible for their reason, and the way they use it; for their time, and how they spend it; for their speech, and how they employ it. These are God's precious talents. *12LtMs, Lt 98a, 1897, par. 53*

The youth should keep advancing in knowledge during the school

term. Then they should make use of the knowledge they have obtained, for the benefit of others. They are to pray to God constantly, when they are by themselves; and at the family altar and when they walk in the streets, they are to uplift their hearts to God, praying to be kept from temptation. God will give such youth more than natural judgment and intuition. If they will give themselves to him, he will give them skill and adaptability. They will have mistakes to correct and victories to gain, and gradually they will grow into stronger, wiser men and women in Christ Jesus.*12LtMs, Lt 98a, 1897, par. 54*

Success will come when the youth are educated in this way. It will not come from natural ability, but from the molding of the heart by Christ. By beholding Christ, they become changed from glory to glory, from character to character. Righteousness and truth are in the inward parts, work outward in the expressions, and from the tenor of the character. Students must constantly be taught from the word of God.*12LtMs, Lt 98a, 1897, par. 55*

All are to work for unity and harmony of purpose. Everything that is done in connection with the work of God must be divinely done. Truth is something that must be passed on to others. There are souls to be saved, souls who must have the truth for this time from the word of God, to prepare them for that which is opening before us.*12LtMs, Lt 98a, 1897, par. 56*

Satan is moving with intensity from beneath, and is bringing all his forces to bear to unsettle those who have once been established in the truth. These are the very ones who by yielding up the truth which they have once advocated, can do the greatest harm to the cause of God. Quite a large number will enter this path, because the truth they once believed had not been brought into their life-practice. But those who depart from the faith and refuse to give the last message of warning to the world will walk in paths in which the Lord does not lead. Satan goes before them, clothed as an angel of light. They will follow on in false paths until they shall discern what is comprehended in the wrath of the Lamb.*12LtMs, Lt 98a, 1897, par. 57*

“Not by might, nor by power, but by my Spirit, saith the Lord of

hosts. ... And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves. And he answered me, and said, Knowest thou not what these be. And I said, No, my lord. Then said, he, These are the two anointed ones, which stand by the Lord of the whole earth." [Zechariah 4:6, 12-14.]*12LtMs, Lt 98a, 1897, par. 58*

This oil the wise virgins had in their vessels with their lamps. This oil is the Holy Spirit, which the foolish virgins did not have. Character is not transferable. When as in the case of the foolish virgins, they find their lamps going or gone out, faith and love and knowledge of God and the truth have left them, as water leaves a leaky vessel. We may have this holy oil; we must have it. It must be emptied from the holy olive trees, the two anointed ones, that are commissioned to empty the oil from themselves, and communicate it to the churches. But those who choose to follow the impulses of their own natural temperament, will find themselves without the holy oil.*12LtMs, Lt 98a, 1897, par. 59*

Lt 99, 1897

Olsen, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

August 19, 1897

Portions of this letter are published in *3MR 274*; *6MR 265*; *4Bio 294*. +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 Olsen:

I can write you only a few lines. I had purposed to wrote more than this, but I have been interrupted by several council meetings and some visitors that I was compelled to see. This morning I rise at a quarter past three to do this writing. We have received your letter and were glad to hear from you. Last Monday the American mail left here. I have not been able to write much. My head and my heart need rest and freedom from the strain of anxiety, but how to obtain the desired rest remains a problem that I am not able to solve.*12LtMs, Lt 99, 1897, par. 1*

W. C. White will not, I fear, be able to return to Australia before school closes. We greatly hope that he will come, for it would be unfortunate if he was not here. But we must leave all this in the hands of God. W. C. White's house is now finished within and without. We now have a comfortable, little one-story cottage for him to enjoy when he returns home. He will have for matters to take his mind from the outside, and occupy his thoughts.*12LtMs, Lt 99, 1897, par. 2*

We see more and more the wisdom of our locating away from the cities. The other day we paid the fare of Brother Robb from Ashfield to Cooranbong, that he might see if he could not obtain a place where he could raise his own produce and do some kind of work that will give him a living. He is in the cab business; but he cannot support his family at this.*12LtMs, Lt 99, 1897, par. 3*

We shall try to help our poor brethren to help themselves. Their children need the advantages of the school. We hope that the way will open for Brother Robb.*12LtMs, Lt 99, 1897, par. 4*

Brother James, my farmer, has a large family of children. They are excellent little ones, but he says that the primary school that we have started has made a great change in them for the better.*12LtMs, Lt 99, 1897, par. 5*

Our school now numbers eighty, and there is no room to accommodate one more student. We must now move out of the upper room in the school building, where we have been assembling on the Sabbath, and finish off the upper story as lodging rooms. We must arise and build a church, plain, but no shame. All that we build is to be such as will recommend itself and correspond with the faith and truth we profess to love.*12LtMs, Lt 99, 1897, par. 6*

We have had a hard strain upon us in instructing the students that they must be restrained. Two students, especially, have made us some trouble. They have never known what it means to be restrained. Upright principles, conscientious sentiments, have not been brought into their life experience. We knew that these young men, who have never had high and noble thoughts, but who have followed impulse, whose course of action has been an offense to God, would demoralize the school unless they turned square about and made a change answering to the words addressed to Nicodemus, "Ye must be born again." [*John 3:7.*] We knew that unless they did this, they would receive no help, but harm only.*12LtMs, Lt 99, 1897, par. 7*

I have had much to do morning after morning in setting matters before students and teachers in regard to the claims the Lord has upon them. In Brother and Sister Haskell, the Lord has sent us the right help. Both are a perfect fit in doing the work. Both are giving Bible lessons, and they work very hard. Their influence tells. Both have a treasure house of knowledge from which to draw. There seems to be a mutual adaptation to the work. I think I should not have been able to hold them in Cooranbong had I not insisted that they should not leave me. When I had gone as far as I possibly could in carrying the responsibilities, and was presenting our

situation day and night before God, the light came even before the marriage of Brother and Sister Haskell, "I have provided help in my servant (Brother Haskell). I will be with his mouth, and he shall speak My Word, and it shall prosper." *12LtMs, Lt 99, 1897, par. 8*

Thus you see we have reason to hold Elder Haskell to do the very work God has given him to do. The Lord revealed that he had in Sister Hurd provided a matron and teacher. As she united her interests with Brother Haskell, they would be the help we needed here; and thus it has been. Most earnest calls have been made for them, and if the Lord had not shown me that He had provided this help for me, I would not have said, "You cannot have them." I am grateful to my heavenly Father for the provision made, and for the clear light given, for I can now say, No, and not feel condemned for selfishness in retaining them. Brother Haskell's perceptive powers are good. He presents truth in a clear, simple, earnest manner that carries its own evidence with it to the hearts of those that hear it. As matron and teacher, Sister Haskell could not be excelled. She is firm as a rock to principle, and she has no special favorites. She loves all, and helps all. *12LtMs, Lt 99, 1897, par. 9*

The burden resting upon Brother Hughes has been great. With Brother and Sister Haskell and myself, he has felt that we must be wise as serpents and harmless as doves, that every teacher must be worked by the Holy Spirit else they will only do harm. The Lord alone can keep them full of the kindness of Christ, enabling them to hold fast holy, lofty aspirations in all their methods, and to cultivate a storehouse of heaven-born persuasion and eloquence in order to secure success in the inculcation of sentiments and ideas that will transform the natural character, and constitute the students sons and daughters of God. *12LtMs, Lt 99, 1897, par. 10*

These lines of work cost taxing labor. Every teacher must first reverence the pure and holy sentiments and lessons of Christ as the highest and most essential point of education. In their inmost soul the teachers must themselves cultivate and honor that which is pure, holy, elevated, and ennobling. No cheap words must be uttered; no vacillating purpose followed in practicing true restraint over themselves. Without this, all the learning of years of scholastic life, all the skill of logic, is useless. A creative imagination cannot

supply the lack of a proper, high, pure, all-round symmetrical character. All immorality, all loose, cheap, unchaste ideas, all impurity of any kind, not only impairs the Christian experience, but destroys the inward spiritual adornment. *12LtMs, Lt 99, 1897, par. 11*

The vices in which young men indulge impart their nature to the soul. Low, cheap food given to the mind means a low, cheap character. Selfish gratifications become woven into the texture of the life. The moral appetite is perverted. Vulgar thoughts, cheap reading, are demoralizing. If this is the fountain from which they choose to drink, the taste soon becomes as coarse and vile as the books and the associates chosen. Guilt and dishonor are in this path; but this is not the worst feature of such offenses. A stain is made upon the imagination. The soul is defiled. Habits are formed for wrong, and a disability comes over the human being that seems to defy all restoration. A noble power is lost, which some will never be successful in recovering. Quick as a flash, ideas of a degrading, defiling character take possession of the mind. The persons may repent, and the Lord will pardon their transgression, but the mind is marred, and its scars tell the painful story. *12LtMs, Lt 99, 1897, par. 12*

Students of hopeful intellect, possessing qualifications that are desirable, are plagued and hampered in their religious experience and in the development of Christian character, because their association with persons of low conceptions and cheap habits places them on Satan's battleground with a sense of incompetence to retain and hold a fragrant influence. The whole life is neutralized in its effort to be a polished instrument in the hands of God, to do His work and glorify His name. The hours of relaxation are not a blessing, because the wearied mind takes a downward tendency and the poison of past experience is constantly seeking to obtain the victory. *12LtMs, Lt 99, 1897, par. 13*

I present the only remedy, Christ Jesus the Restorer. This is the reason I urge for the necessity of primary schools being established in every place where there is a church. Let the education of the youth be guarded from the earliest years. Keep the truth ever before them in a most attractive form. The Word of God is full of

beautiful lessons, and the primary grade prepares pupils for the higher grade. *12LtMs, Lt 99, 1897, par. 14*

The youth should be sober-minded. No foolish jesting or joking should be allowed in their school associations or in their lodging rooms. As the result, they will not be gloomy but cheerful. The mind will take an upward, heavenward tendency, and they are not called upon to uproot from the mind and character the influence of words or actions of a low, cheap order. The Lord Jesus will, if they ask Him, give them, as He gave to Daniel, the resource of a moral and intellectual power that will make them highly useful, and prepared for any crisis, any duty, that may arise. *12LtMs, Lt 99, 1897, par. 15*

I therefore have a high sense of what the schools among Seventh-day Adventists should be and what the teachers should be, in order to give the youth culture in every line. All, whatever their habits may have been, if they will accept the yoke of restraint, if they will receive the lessons given by the greatest teacher the world ever knew, are bound to become men and women whom the Lord will not be ashamed to call brethren, for He has prepared for them a city, and all who enter into that city are pure and undefiled. *Revelation 19:8, 9.12LtMs, Lt 99, 1897, par. 16*

Lt 100, 1897

Pallant, J.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 9, 1897

Previously unpublished.

Dear Brother Pallant:

Your letter was received yesterday. I could not sleep this morning after a quarter before one o'clock. I have interest in the cause and work of God. I have a sincere desire that every soul that lives may be saved. It is a terrible thing to be deceived in regard to our spiritual condition before God. I can only say of you, If you seek the Lord with all the heart, he will be found of you. A most painful picture has been presented before me—the low standard that is reached by those who are educating others in Bible doctrines. The self-exaltation manifested is painful for me to witness. This was your danger when connected with other fellow laborers in Sydney.¹²*LtMs, Lt 100, 1897, par. 1*

When self is hid in God, when self is not lifted up, then the Lord can work. The failure of, the [lack] of success of, the work in Sydney was not due to any one thing, but to all things combined. The principle cause of failure was that too much of self and too little of Christ was shown. Here is your danger now. You would choose to be a preacher. But you do not choose to minister in any line where you could introduce the truth to those who are ignorant of it. There is too little prayer, too little faith in God, too much talking, too little consideration, too little faith.¹²*LtMs, Lt 100, 1897, par. 2*

As laborers together with God, we all need to wear the yoke of Christ, to be meek and lowly in heart. When the workers in Sydney were engaged in the work there, they did not show love and confidence in one another. Each wanted to be regarded as a perfect whole in himself. Such elements connected in the work there should first have come under the yoke of Christ. “Take my yoke upon you,” He says, “and learn of me; for I am meek and lowly

in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] Rest is not found in seeking for the highest place. Christ, the world’s Redeemer, assures you that your rest is found in wearing His yoke, in learning His meekness, His lowliness.¹²*LtMs, Lt 100, 1897, par. 3*

The work that should have been done in Sydney was not done because the education Christ has given was not heeded. Men felt sufficient and capable in themselves. Binding up with Christ and with one another as a necessity, seeking to help one another, always putting self out of sight, and exalting Jesus Christ, was not done. Self was the highest object, but they did not know this. The love of Christ was not brought into the life and education.¹²*LtMs, Lt 100, 1897, par. 4*

Paul’s counsel to Timothy was, “Take heed to thyself and to the doctrine.” [1 Timothy 4:16.] Self must be subdued. Self must be yoked up with Christ. He was a perfect Pattern of what humanity should be. His workers need the divine touch, and when they catch the Spirit of the Master, they will work out what Christ works in. When they present the truth as it is in Jesus, it bears the divine credentials. When all has been done for the enlightenment and saving of souls that can be done, when the workers watch for souls as they that must give an account, there will be felt a great burden for souls. The value of souls will be increasingly understood. Earnest, agonizing cries and supplications will go up to heaven, Give us souls as sheaves to bring to the Master. Then when self has been hid in Jesus, when all has been done that it is in human power to do to scatter the darkness that envelops the soul in unbelief, then we may quietly leave the issue with God. But there needs to be far more of Christ and far less of self.¹²*LtMs, Lt 100, 1897, par. 5*

A great and good work ought to have been done in Sydney. The failure was the result of the lack of unity. The churches did not act as if they felt under obligation to heed the Bible on this point, to cherish love and respect for one another. “A new commandment I give unto you,” said Christ, “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.]*12LtMs, Lt 100, 1897, par. 6*

This is the sign that we are Christ's disciples. Love and unity distinguish the true believers from the world. If this unity does not exist, we need not count ourselves as Christ's disciples, for the love we cherish for one another is the sign to the world that we are Christ's disciples. The disposition to draw apart from one another, to please and bless one's self, in no way glorifies God. Want of love and confidence in one another have a leavening influence for evil upon the mind and character. We cannot afford that our course of action shall testify to the world that we are a sham, a pretense, not disciples in deed and in truth.*12LtMs, Lt 100, 1897, par. 7*

The Lord was displeased with the spirit in which the work was done in Sydney. Expense and time and labor were put forth for others, but the spirit woven into the work was an offense to God. I speak decidedly on this point. The standard must be elevated by those who open the Scriptures to others. There must be a cleanness of principle. We should closely investigate the principles that govern our course of action. We need to lie low, cherishing the meekness and lowliness of Christ if we would realize His rest.*12LtMs, Lt 100, 1897, par. 8*

All who labor for the Master need the bravery of true godliness in order to be a spectacle to the world, to angels, and to men. The world is opposed to the truth we have accepted. The forces of evil are marshalled against us, stirred into unwonted activity by a power from beneath. And shall those of the same faith weaken the hearts and hands of one another? We may safely cherish tenderness, courtesy, Christian politeness, and yet avoid all fulsome flattery. We are required to labor earnestly for the best interests of each other to be "not easily provoked," to think no evil. [*1 Corinthians 13:5.*] In every way we are to reveal the attributes of the Lord Jesus Christ.*12LtMs, Lt 100, 1897, par. 9*

When closely united with Christ, we are represented as one with the world's Redeemer. We are not called upon to link up with one man because he voices all our works and ways and plans and methods. But we cannot link our souls too closely with Christ. The Lord would have those who take the name of Christian stand under His colors.

They are the ones who represent His character. We have the most solemn work to do, and this is to hide self in Christ, and let Christ appear as the One altogether lovely and the Chiefest among ten thousand. Talk of the only hope of the world, and bring Jesus into every assembly. Love Him with the entire affections; serve Him with an undivided heart. *12LtMs, Lt 100, 1897, par. 10*

All I can say to you, my brother, is, Walk humbly with God. You may distrust yourself, but do not distrust your great Helper. He is not only the Author but the Finisher of our faith. He demands all our heart's service. We need to look and live. We bear His name, and we should give to Him our undivided allegiance. Endowed with heavenly wisdom, we shall walk circumspectly. We shall bear in [mind] that we have a heavenly Guest by our side to consult. We may walk with the Lord as did Enoch, pressing close to Jesus. *12LtMs, Lt 100, 1897, par. 11*

We are now to do all in our power for Christ, humbling ourselves and exalting the Lord Jesus, who is the Truth, the Light, and the Way. *12LtMs, Lt 100, 1897, par. 12*

The history of ancient Israel is for us to study. This history abounds in things that we must shun, for they brought the reproof of God on the people. But it should also be an encouragement; we can move forward; step by step, the Lord manifested Himself to them, and ordered all their travels. This history is profitable for doctrine, for reproof, for correction, for instruction in righteousness. *12LtMs, Lt 100, 1897, par. 13*

We need to learn more and still more of the truth. We need to eat the flesh and drink the blood of the Son of God. In this you will find an unailing source of power that is not dependent on human wisdom. We may expect the Lord to co-operate with our efforts. *12LtMs, Lt 100, 1897, par. 14*

Now, my brother, I have tried to write to you the things that you need; and I say, have courage in the Lord. Look not at your weakness, but at Christ's power and sufficiency. *12LtMs, Lt 100, 1897, par. 15*

Lt 101, 1897

Rogers, Sanford

“Sunnyside,” Cooranbong, New South Wales, Australia

November 8, 1897

Portions of this letter are published in *4Bio 322*.

Dear Brother Sanford Rogers:

I received the packet of Jenny’s clothing. These things came to us only yesterday. I left the campground sick, and have been unable to write scarcely anything for this American mail. But this morning I have risen at three o’clock, and will write you a few lines. I read your very short letter. I wanted to hear how you were healthwise, but I have yet to see W. C. White, and learn of him.¹²*LtMs, Lt 101, 1897, par. 1*

I hope you do not really mean that you are friendless. I felt very sad when I read your note. Jennie is at rest. Thank the Lord that there is no more sorrow and pain and suffering for the poor, afflicted body. “Write, Blessed are the dead that die in the Lord.” “For they rest from their labors, and their works do follow them.” [*Revelation 14:13.*] Were we near you, or you near us, we would do all we possibly could to care for you; but eight thousand miles of the broad Pacific separates us. I will be glad when the time comes when “there shall be no more sea.” [*Revelation 21:1.*]¹²*LtMs, Lt 101, 1897, par. 2*

We have just closed our first camp meeting for this season. The second will be held in Melbourne. But I question whether I shall be able to attend it. The camp meeting just closed has been the most interesting we have had the pleasure of attending. The meeting was very precious to us all. The people flocked to the tent at the commencement of the meeting and continued to attend till its close.¹²*LtMs, Lt 101, 1897, par. 3*

As a result of the school in Cooranbong, twenty were baptized before its close. We had the best school in every respect that we

have ever seen, outside our people, or among Seventh-day Adventists. It seems that the Lord had it in charge from the very beginning. The Lord has used Elder Haskell and his wife in a special manner. Sister Haskell was matron of the school and also teacher of Bible lessons. Both herself and her husband have been a treasure house of most precious scriptural truth.*12LtMs, Lt 101, 1897, par. 4*

The study of the Bible was made the foundation of all the studies. It was indeed like eating the flesh and drinking the blood of the Son of God. "My flesh," said Christ "is meat indeed, and my blood is drink indeed." "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world." "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 6:55, 47, 50, 51, 53, 54.*]*12LtMs, Lt 101, 1897, par. 5*

We have given the words of Christ to the students of our school as no school that has been established has done, except the school of the prophets. Not one of the students left the school unconverted. There were eighty-five students.*12LtMs, Lt 101, 1897, par. 6*

Our camp meeting exceeded in interest, from the commencement to the close, any that has ever been held. Several have been baptized since the first meeting commenced, and quite a number kept last Sabbath as their first Sabbath. I spoke on the ground six times to the crowds of hearers that assembled, and five times in special meetings to our people. We will now have to build a meetinghouse in Stanmore or in a suburb adjoining it. Thus it has been in this missionary field. Churches have been raised up and houses of worship built. It has often seemed that we knew not from whence the money was coming, for the people are nearly all poor. But as we have advanced by faith, the Lord has accepted our willing hearts and minds, and we have been enabled to "arise and build." [*Nehemiah 2:20.*]*12LtMs, Lt 101, 1897, par. 7*

The question has been asked me by outside parties, Do you propose to build a chapel here, as you have done in Ashfield? We said, If numbers are obedient to the faith, there is no other thing for us to do than to arise and build. O that the work may advance! The truth in its beauty is captivating souls. Let the good work go forward in the Lord's fields, which are opening all around us. There are many more calls than we have men and means to supply. We must have increased faith. This last camp meeting has encouraged the hearts of our people as it ought to do. The expressions of the people have been, "I never heard such preaching in my life. It is just wonderful. O I wish I had come at the very first meeting. The Lord is with this people. I feel His presence on the ground."*12LtMs, Lt 101, 1897, par. 8*

Well, the good work is going forward. Yet we must open new fields. The important city of Sydney itself has never yet been worked. Want of money and lack of workers have held the work. A few of the suburbs of Sydney have been entered, but now the interest manifested forces the issue upon us. We must work Sydney. May the Lord give us light and His wisdom that we may move forward.*12LtMs, Lt 101, 1897, par. 9*

"Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." [*John 7:14-17.*] I could not but think that at our camp meeting Jesus was in our midst, speaking through His servants, and all men marvelled at the clear, precious truth, presented as it is in Jesus. The seed has been sown, the gospel trumpet has given no uncertain sound. We know whereof we speak, and as the truth is presented, the Holy Spirit makes the impression. A Paul may plant, an Apollos water; but God giveth the increase. Therefore we do not depend merely upon what the minister shall say, but upon what the Lord shall do in impressing the hearers.*12LtMs, Lt 101, 1897, par. 10*

The warning message must be given to the world to prepare the way of the Lord. A great work is to be done in this country. But the

human agent is only God's instrument. We must be converted day by day, a vessel emptied for the Lord to fill, that we may empty the oil of truth into other prepared vessels. The Lord is our efficiency, He is our strength. We will hold Him fast, as Jacob held the angel. We must not fail nor be discouraged. The Lord God has revealed Himself and will still reveal Himself if we will only trust in Him who is righteousness, grace, and truth.*12LtMs, Lt 101, 1897, par. 11*

But I must close this letter, for this morning the mail leaves here for Sydney. My dear brother, be of good courage in the Lord. Do not faint, neither be discouraged. Look up to the Source of your strength. Give my love to your people whom you will see in Cooperville and Wright. Tell them I have not forgotten them. We shall not meet again in this world—thus it seems to me—but if we and they shall hold fast the faith, we shall meet where we shall see the King in His beauty. “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 them shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes.” [*Revelation 7:15-17.*]*12LtMs, Lt 101, 1897, par. 12*

Praise the Lord, Sanford; praise our God! We are almost home! Look away from self to Jesus. He is touched with the feelings of our infirmities.*12LtMs, Lt 101, 1897, par. 13*

In much love and sympathy.*12LtMs, Lt 101, 1897, par. 14*

Lt 102, 1897

Robinson, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 5, 1897

Portions of this letter are published in *TSA 72-74*. +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 Robinson:

Last night I received a letter from Peter Wessels. He feels very much grieved that I should send to you a copy of the letter I sent him. He says that you read it to his mother, and he feels that I have done him a wrong in sending the letter to you, and you also, in reading it to his mother. *12LtMs, Lt 102, 1897, par. 1*

I feel sorry that you have done this, because you place me where Peter will not place confidence in me as his friend. He feels that you have no love in your heart toward him; and from the light which the Lord has been pleased to give me, I see that you have not cultivated that tenderness, that Christlike sympathy, that will win hearts. There are men seriously and severely tempted. They have not had the advantage of associations that are the most favorable for the development of a pure, holy, spotless life. Things that are regarded as very grievous sins in America are not so regarded in Africa. In many places, as India, the people have before them constantly the naked bodies of male and female. This exposure of the form is not looked upon as anything indecent. *12LtMs, Lt 102, 1897, par. 2*

I speak the things that have been presented to me. That of which Peter Wessels has been guilty is a crime [that] <in America would be> equal to adultery; but with many it is a common matter to make free with the bodies of women. You know what course was pursued in the Southern states of America with the masters and the slaves. All these things have been practiced in Africa, and it is next to

impossible to make the people comprehend the mischief of these associations and the wickedness of such practices. Therefore, we cannot deal with these people as we <should> with those in countries where the distinction between right and wrong is more clearly defined.*12LtMs, Lt 102, 1897, par. 3*

One thing is positive. You must either mingle more of the oil of love, of tender compassion, with your work—your stiffness and coldness must be melted away, or you will not win your way in such a country as Africa. This country needs men who are as firm as a rock to principle, and who have also the simplicity and love of Christ. These can adapt themselves to the situation; they will not leave upon other minds an impression of sternness, and coldness, and harshness. You need <to be baptized in> the cheerful sunshine of the righteousness of Jesus Christ, and <have> far less of the—what shall I call it?—the desire to carry out your own opinions, when it would be better for you to believe that your opinions can and should be modified.*12LtMs, Lt 102, 1897, par. 4*

“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.” [*Romans 5:1-5.*]*12LtMs, Lt 102, 1897, par. 5*

You need to have that love of Christ in your heart, and then you will win your way; but when any wrong exists among your brethren, you handle it in such a way that it creates in the one whom you think wrong a spirit of resistance and defiance. You have not woven into your work the love, the compassion, and the tenderness of Christ. Had you done this, had you encircled Peter Wessels with your love, had you bound him to your heart with the tender bonds of affection, you would have saved him. But you let him drift away, inwardly glad that you would have no more perplexity over his case.*12LtMs, Lt 102, 1897, par. 6*

I am not writing this to condemn you, but to warn you. Let your

tongue be dipped in the oil of the love and grace of Christ. If this love is an abiding principle in your heart, you will know better how to associate with your brethren at all times. You will not stand off so stiffly, and hold so firmly to your own ideas, irrespective of the consequences. *12LtMs, Lt 102, 1897, par. 7*

A correct theory of the truth is excellent and essential; but the love of God, which should baptize all theories, has a power to reach all hearts. This love is what you need. You need the moisture of the dew of heaven, the melting, softening, subduing influence of the Spirit, upon your heart. If you had lived in this atmosphere while you have been in Africa, you would have worked, as a co-laborer with Jesus Christ, as a restorer. *12LtMs, Lt 102, 1897, par. 8*

I tell you that which I have not spoken of or written to any other human being. A change must come to you through the moving, melting love of God, a change that will enable you to carry the credentials that you are one who loves souls. I think I have spoken so plainly that you will seek to learn of Christ His ways and methods, and seek to bring more of the sunshine and joy of the truth, the brightness of the Sun of righteousness, into your own individual experience. Let your own heart break; let the routine and precision be broken down. Look unto Jesus, and not to men, to be told what to do. Catch the divine light from the Light of the world, and flash it upon the pathway of others in shaping and molding the work in Africa. *12LtMs, Lt 102, 1897, par. 9*

The simplicity of Christ, the melting love of Jesus, will speak to hearts when the mere reiteration of the truth will accomplish nothing. Self must not be brought in as a specialty; it must be hid with Christ in God. A different element must be brought into your work; this I have been shown by the Lord. I wrote it in my diary seven years ago. Why I have not felt a burden to present it to you, I cannot tell. *12LtMs, Lt 102, 1897, par. 10*

Nothing has passed between Brother Haskell and me on this matter. I must speak now, for I fear that unless there is a change, some souls that might be saved for Christ will be lost. You have worked out opinions and come to conclusions that have done harm to souls that were under the severe temptations of Satan. You will

just as surely balance them in the wrong direction, by your natural temperament, unless your own spirit is softened and subdued, unless your heart is filled with the abiding love of Christ. This has been where you have failed. This is where you need to make changes. May the Lord help you to see this matter as it is.^{12LtMs, Lt 102, 1897, par. 11}

In the case of Peter Wessels, be kind and courteous, and do not make the least attempt to have him make a public confession. You could not do the cause of God greater harm than insisting on this. Keep the matter to those only who now know it, and if fewer knew of this matter, it would be better. Let the Wessels feel that you are their friend. I am sorry you read the letter to the mother, for this action will tend to produce the very results which you thought to hinder or prevent by reading the letter.^{12LtMs, Lt 102, 1897, par. 12}

It is a very delicate thing to deal with human minds. You may stand up stiffly and never, never soften their hearts, or you may come close to the afflicted soul and, with a heart full of love, lead him away from the enemy's battleground, not drive him there, and leave him there to become the sport of Satan's temptations.^{12LtMs, Lt 102, 1897, par. 13}

I will pray for you, but for Christ's sake seek the meekness, the simplicity, and the love of Jesus. Let His love break down every barrier. Come close to your brethren. You need not countenance wrongdoing in a single instance, but you can impress hearts that you long to co-operate with Christ in saving the souls for whom He has died. I entreat you to seek God. I urge you to open the door of your heart and let the love and tender compassion of Christ in, and then let it out in tender words and offices of love. May the Lord give you wisdom is my prayer.^{12LtMs, Lt 102, 1897, par. 14}

P.S. My brethren, we must all work wisely and intelligently. Ceremonies and forms should not become so essential as to mark out a course whereby the Lord should do His work. The world and all society are looked upon as in disorder. Ideas and methods and skillful inventions are instituted to remodel it, but the system is almost altogether human. The change [that is] essential is conversion from error to truth. The temple lies in ruins, and an

attempt to build it with the same old material is useless. Only the power of God can transform the character of man, conforming him to the image of Christ in heart and mind, for even the thoughts are to be brought into captivity to Jesus Christ. Only think of the work to be done. God takes fallen man, a worm of the dust, and transforms him, fitting him to be a member of the heavenly family, a companion, through eternal ages, of the angels and of Jesus Christ. He who submits to this process will see God's face and hold communion with Him. *12LtMs, Lt 102, 1897, par. 15*

All the rounds of ceremony can never fit the human family for membership in the family of heaven. We must submit to the molding, fashioning hand of God. The lethargy of Satan is as a funeral pall upon the people. Insensibility has first to be met and dealt with. The torpor of death must be penetrated. People are dead in trespasses and sins, and they need awakening by the power of God. We must preach Christ and His love to fallen man in that He took human nature and suffered the ill treatment of men professing godliness. His life was a life of constant self-sacrifice. He was hated, despised, and crucified upon the cross. It was the Commander of heaven that thus suffered. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] If God gave His Son to atone for sin, sin must be a tremendous evil, grievous in the sight of God and ruinous to man. *12LtMs, Lt 102, 1897, par. 16*

We who preach the truth to others must have the love of Jesus burning in our own souls. Our lips must be touched with a live coal from off the altar. Then they will be cleansed; naught but sanctified words that will melt and subdue the soul will pass from them. *12LtMs, Lt 102, 1897, par. 17*

In much love. *12LtMs, Lt 102, 1897, par. 18*

March 28: I have written this without hearing a word, by pen or voice in regard to it, from Brother or Sister Haskell. We have just seen Sister Haskell. She came to Cooranbong last evening. *12LtMs, Lt 102, 1897, par. 19*

Lt 102a, 1897

Robinson, Brother and Sister [A. T.]

Stanmore, Sydney, New South Wales, Australia

December 22, 1897

Portions of this letter are published in *Ev 439; Te 58, 239.*

Dear Brother and Sister Robinson:

I received your letter yesterday, and was much pleased to hear that some souls are taking their stand on the platform of eternal truth. This is the important time in the work. The soldiers in the army of the Lord are to be wide awake, diligent, watching for souls as they that must give an account. I am sorry that at the time when workers are most needed, you do not have them. It is at this time that those who anticipate entering the service of the Lord should feel a responsibility to lift every ounce they possibly can to be diligent workers. There is no release in this warfare.^{12LtMs, Lt 102a, 1897, par. 1}

But while the workers who carry responsibilities should labor with all the energy they can command, there is danger of those in your position overworking. You must rally every individual possible to do his best. Avoid long, taxing committee meetings. There are more of these than there should be. They are held at too late hours. Avoid lengthy sermons. The people cannot retain one half of the discourses which they hear. Give short talks and more Bible readings. This is the time to make every point as plain as mileposts. Prayer to God for counsel, faith that He will work, are of more, far more, consequence than long, wearisome, trying committee meetings.^{12LtMs, Lt 102a, 1897, par. 2}

For years the Lord has been sending His cautions. Depend less on the wisdom of finite men, and far more on the wisdom of God. Educate the workers to pray with that faith that will not be denied. Come to your heavenly Father as a child comes to a parent. Lay hold of the arm of infinite power. Hold fast, do not let go. The Lord is our Strength; the Lord is our Fortress; the Lord is our

Righteousness to go before us; the glory of the Lord is to be our rereward. How much more, then, do we need to place our dependence upon God than upon the wisdom of finite men. God help us to learn this lesson. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] A Paul may plant, and Apollos water, but God giveth the increase. *12LtMs, Lt 102a, 1897, par. 3*

I do not favor the arrangements made for our camp meetings. For weeks time and labor should not be spared to plough in the truth. There should be efficient workers, and they must not be left lame-handed. This is a great error, and yet it has been committed again and again. If our people would only heed the instruction that God has given, our camp meetings would be of far greater value and would show far greater results. The Lord will move upon the minds of our workers if they will lean upon His omnipotent power. There is a divine science in prayer, and the many prayers ascending in faith to God come up as the fragrance of holy incense before Him. *12LtMs, Lt 102a, 1897, par. 4*

The Lord will honor and respect the living faith that comes from humble and contrite souls. We may have a weak working force, but the Lord has powerful efficiency. Human forces are but finite, the heavenly are invincible. The heavenly intelligences will do that which man cannot do. *12LtMs, Lt 102a, 1897, par. 5*

Each one engaged in the service of God has an experience to gain in a better knowledge of God. The prayer of Christ to the Father in behalf of the disciples was an educational prayer. "And this is life eternal," He said, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] There are sharp, bright, brilliant men in our world, but they do not yet know God nor Jesus Christ whom He has sent. They flash up like a meteor, and go out as quickly. But when the gospel enters into the mind and heart, it makes a decided change in the life's habits and practices. When this knowledge is obtained by every follower of Christ, there will be a sense of individual accountability that few of the workers at present have any real sense of. *12LtMs, Lt 102a, 1897, par. 6*

When Jesus began to open the future to His disciples, and showed that He must bear suffering, endure scoffing, mocking, [and] the

crown of thorns; that He must be scourged and crucified, the picture was unpleasant to Peter. He rebuked his Lord for holding up such a picture. “Be it far from thee, Lord,” he said. [*Matthew 16:22.*] Wesley translates this, “Favor thyself, Lord.” Our Saviour’s words to Peter seem to be very severe. “Get thee behind me, Satan,” He said, “thou art an offence unto me.” [*Verse 23.*] These words were not directed, as is supposed, to Peter, but to Satan, who was implanting his insinuations in the mind of Peter. The words were understood by the wily foe: “Get thee behind Me, Satan. Why interpose yourself between My servant and Me? Let Me come to Peter with My words, not your suggestions.” “Thou savorest,” said Christ to tempted Peter: “not the things that be of God, but the things that be of men.” [*Mark 8:33.*]*12LtMs, Lt 102a, 1897, par. 7*

Christ continued the lesson: “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake, shall find it. For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with the angels: and then he shall reward every man according to his works.” [*Matthew 16:24-27.*]*12LtMs, Lt 102a, 1897, par. 8*

The lessons given to His disciples Christ intended for all the world. “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.*] Christ taught all who would be His followers that instead of listening to the suggestions of the flesh and the world, instead of sparing themselves, they must begin with self-denial and self-sacrifice as He had given them an example. He taught them that they must not shun the cross, but lift it, and bear it after Jesus, walking in His footsteps. He assured them that to save one’s temporal life by shunning the cross of reproach would mean eternal loss—loss of the soul, of heaven, of the life that measures with the life of God. They lose everything and gain nothing. The Son of man, when He comes in the glory of His Father, will reward every man. He will gather every obedient child into His kingdom, to possess the eternal inheritance.*12LtMs, Lt 102a, 1897, par. 9*

Who can give a proper impression of these things to those who claim to be Christians? Many do not understand what the term signifies. The gospel is diffuse and aggressive. It is represented by the saving salt, the transforming leaven, the bright, shining light which shines amid the moral darkness. This light does not become darkness by association with it. It penetrates and dispels the darkness. As soon as one is converted, the old customs and habits and practices are seen in their true bearing. Every soul who is converted kindles his taper at the divine altar. He does not make an effort to shine; he simply shines. He tells some other one with whom he comes in contact, and thus he draws souls. How can he do other than draw them? He has an earnest soul-hunger to see souls saved.*12LtMs, Lt 102a, 1897, par. 10*

This is an age of apostasy, and it calls for reformatory action. “And after these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory. And he cried mightily with a loud voice saying, Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [*Revelation 18:1-5.*]*12LtMs, Lt 102a, 1897, par. 11*

This is a decided message, and the light and glory of God attends it. The clear light of truth that lightens the earth with its glory does not, like the flash of lightning, leave only darkness in its track. It continues to shine. The very earnestness and power of the message bears its own credentials—that it is a voice from the throne of God. It is given with a distinctness in proportion with its importance. The world is to see the light that has been shining in ages past through the Lord’s messengers who have made their protest, which has distinguished us as Protestants. And Protestants will continue to be Protestants in the first, second, and third angels’ messages.*12LtMs, Lt 102a, 1897, par. 12*

There is to be no daubing with untempered mortar now. The co-workers with God of the past have born a decided testimony, and have labored to secure reformations in the religious churches, to uplift the standard of Christianity which had been left to trail in the dust. There is need of reforms everywhere, in every town, in every city; and no half-and-half testimonies as witnesses for the downtrodden law will be saving in their influence. The suffering and the oppressed are the special objects of the care of God. All who are followers of Christ will participate with Him in the work of reform, and they will need the spirit which was in Christ Jesus in fulfilling their mission as co-workers with God.*12LtMs, Lt 102a, 1897, par. 13*

Intemperance of every kind is holding human beings as in a vise. Tobacco inebriates are multiplying. What shall we say of this evil? It is unclean; it is a narcotic; it stupefies the senses; it chains the will; it holds its victims in the slavery of habits difficult to overcome; it has Satan for its advocate. It destroys the clear perceptions of the mind that sin and corruption may not be distinguished from truth and holiness. This appetite for tobacco is self-destructive. It leads to a craving for something stronger—fermented wines and liquors, all of which are intoxicating.*12LtMs, Lt 102a, 1897, par. 14*

If all could trace the lives of those who have acquired this appetite, what scenes would be revealed of its desolating curse. Unholy appetites destroy. They increase until indulgence becomes habit. Satanic inspiration has full power upon the human mind that is overcome by appetite. The conflict against this evil, which is destroying the image of God in man, must be vigorously maintained. The warfare is before us. No tame message will have influence now. God looks upon our world as revolted and corrupted, but He will send His holy angels to aid those who will engage to destroy the worship of these idols.*12LtMs, Lt 102a, 1897, par. 15*

Work diligently we must. “The time is at hand.” [*Revelation 1:3.*] “Ye are laborers together with God,” says the apostle. [*1 Corinthians 3:9.*] This is no time to follow out your own ideas, your former education and training. These are defective. You need to be born again. The new birth is something that many church members and church workers have never experienced. They have thought that

self must come largely into the new life, and therefore there is a little of Christ and very much more of self.*12LtMs, Lt 102a, 1897, par. 16*

Brother, brother, be sure and do all that you possibly can to secure to Jesus Christ those who will not bring with them all their inherited and cultivated attributes, for this unfits them for the service of God. They have to battle with an unchanged, unsanctified disposition, and the work of God is marred. Let the plowshare of truth go deep. Then those connected with these souls will not follow their habits and practices. The standard of truth will not be dragged down to meet their defective characters.*12LtMs, Lt 102a, 1897, par. 17*

There are men and women, ready to be very active, who are in need of being converted. There is a very lax state of things coming into the ranks of Seventh-day Adventists. There will be no excuse for any who cannot stand the test of the judgment. They make excuses why their characters are so defective, but none will pass in that great day.*12LtMs, Lt 102a, 1897, par. 18*

I call most earnestly upon the churches in Melbourne to be converted. By your sluggish indifference you are misrepresenting Christ and the truth. Souls are perishing close at your side for the lack of that soul-stirring message—even the third angel's message. There is most earnest need of prayer, of faith, of most zealously seeking the Lord. This is the lack with a large number of our churches. It is impossible for them to retain the favor of God, to retain the communion of a Saviour's love. They are themselves unconverted. They have a name to live, but they are dead at a time when everyone who names the name of Christ should be a living epistle, known and read of all men. They have not brought into their Christian life that spirit, that mind, that was in Christ Jesus. They know not how to draw with Christ.*12LtMs, Lt 102a, 1897, par. 19*

Many marvel that there is so little vital, pure godliness, so little love and tender compassion, so little tender regard for one another. Many of Christ's followers have lost their first love. They have not a knowledge of God and of Jesus Christ whom He has sent. The persons with whom we associate, those with whom we come in contact, need our help, our guidance, a word [in] season. They may

be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. God help us all to work while the day lasts, for the night cometh, when no man can work. *12LtMs, Lt 102a, 1897, par. 20*

Hundreds might be saved if the professed churches that profess the truth of Christ were only what God would have them be—lightbearers in the world. The church in North Fitzroy needs the converting power of God upon hearts and characters. There are many who give themselves to much unbelief, much faultfinding, much bearing of false witness; but this is all the working of the evil spirit so that unity and love shall not exist. O, let the church be purged of all these corrupting elements. Let the truth accomplish its work upon hearts until we, the human agents, shall be complete in Him, is the earnest prayer of *12LtMs, Lt 102a, 1897, par. 21*

Your sister in Christ. *12LtMs, Lt 102a, 1897, par. 22*

Lt 103, 1897

Sutherland, E. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 23, 1897

This letter is published in entirety in *13MR 254-259*. [†]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.

Prof. E. A. Sutherland
Battle Creek, Michigan

Dear Brother:

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. Those who encourage this, close application to books, working the brain and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. *12LtMs, Lt 103, 1897, par. 1*

If one third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the Word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental powers. *12LtMs, Lt 103, 1897, par. 2*

While studying authors and lesson books part of the time, students should study with the same application the human machinery, and

at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women.*12LtMs, Lt 103, 1897, par. 3*

Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by some one or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated; every youth kindly and interestedly inquired after, and his financial situation ascertained. One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers—head, body, hands, and feet.*12LtMs, Lt 103, 1897, par. 4*

The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions, and stop there; but we are to make the very best use of the various parts composing the human machinery, brain, bone, and muscle, body, head, and heart. No man is fit for the ministry who does not understand how to do this.*12LtMs, Lt 103, 1897, par. 5*

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can that life that is ignorant of the house we live in, be an all-round life. The schools are not half awake.*12LtMs, Lt 103, 1897, par. 6*

The neglect of some parts of the living machinery, while other parts are put to the tax, and wearied and overworked, makes many youth too weak to resist evil practices. They have little power of self-

control. The blood is called too liberally to the brain, and the nervous system is overworked. Exercise should be taken, not in play and amusement merely to please self, but exercise in the science of doing good. There is a science in the use of the hand. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised; and students can apply themselves to study to much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles. Nature will then give repose and sweet rest. *12LtMs, Lt 103, 1897, par. 7*

The hand was made to do all kinds of work, and students who think that education consists only in book study never make a right use of the fingers and hands. Students should be thoroughly taught to do the very work that thousands of hands are never educated to do. The powers thus developed and cultivated can be most carefully employed. *12LtMs, Lt 103, 1897, par. 8*

Students who apply themselves wholly to brain labor in the school room injure the whole living machinery by confinement. The brain is wearied, and Satan brings in a whole list of temptations, enticing them to engage in forbidden indulgences, to have a change, to let off steam. Yielding to these temptations, they do wrong things, which injure themselves and do mischief to others. This may be done only in sport. The brain is active and they desire to play some pranks. But some one must undertake to undo the mischief they did under temptation. *12LtMs, Lt 103, 1897, par. 9*

Teach the students that their life is a talent, to be highly appreciated, and to be dedicated to the Lord. Teach them that they are to work in Christ's lives. Students, your life is God's property. He has entrusted it to you that you may carefully study how you can best honor and glorify Him. You are really the Lord's, for He created you. You are His by redemption, for He gave His life for you. Who was it that paid the price of the ransom for your deliverance from Satan? It was the only begotten Son of God. He was the Majesty of heaven, and for His sake, you should appreciate every power, every organ, every sinew and muscle. Preserve every portion of the living machinery, that you may use it for God. Preserve it for Him. *12LtMs, Lt 103, 1897, par. 10*

Your health depends upon the right use of your physical organism. Do not misuse or abuse any portion of your God-given powers, physical, mental, or moral. All your habits are to be brought under the control of a mind that is itself under the control of God. Unhealthful habits of every order, late habits of night, late hours in bed in the morning, rapid eating, are to be overcome. The digestion begins in the mouth. Masticate your food thoroughly. Let there be no hurried eating. Have your room well-ventilated, and perform useful, physical labor.*12LtMs, Lt 103, 1897, par. 11*

<To young ladies I would say,> tight lacing is a sin, and will bring its sure results. The lungs, the liver, the heart, need all the room the Lord has provided for them. Your Creator understood how much room the heart and liver requires in order to act their vital parts in the human organism. Let not Satan tempt you to crowd the delicate organs so that they shall be trammelled in their work. Do not, because the fashions of this unregenerate world are taken up as desirable, so crowd the life forces that they have no freedom. Satan suggested all such fashions, that the human family might suffer the sure results of abusing God's handiwork.*12LtMs, Lt 103, 1897, par. 12*

The giving way to violent emotions endangers life. Many die under a burst of rage and passion. Many educate themselves to have spasms. These they can prevent if they will; but it requires willpower to overcome a wrong course of action. All this must be a part of the education received in the school, for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein.*12LtMs, Lt 103, 1897, par. 13*

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

harmoniously, we may do the best and most precious service for God.*12LtMs, Lt 103, 1897, par. 14*

There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God.*12LtMs, Lt 103, 1897, par. 15*

Students, study for time and for eternity. Bring good, hard, earnest labor into your scholastic life. Do not feel that you must take a classical course before you enter the ministry. The Lord has given light that the largest number who have done this have, through the protracted study of books, disqualified themselves for the labor which was essential for them to do.*12LtMs, Lt 103, 1897, par. 16*

What is Paul's charge to Timothy? "Therefore I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us. If we believe not, yet he abideth faithful; he can not deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 *Timothy 2:10-15.*] <Unfinished. Mail leaves today.>*12LtMs, Lt 103, 1897, par. 17*

Lt 104, 1897

Sutherland, E. A.

Sunnyside, Cooranbong, New South Wales, Australia

December 15, 1897

This letter is published in entirety in *PH086 40-48*.

Dear Brother:

In your letter you ask me serious questions and lay out propositions which are sensible and right. There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbathkeepers. This would close the door to a large number who are drifting into Battle Creek—the very place where the Lord has warned them not to go. In the light that has been given me, I have been pointed to the churches that are scattered in different localities, and I have been shown that the strength of these churches depends upon their growth in usefulness and efficiency. *12LtMs, Lt 104, 1897, par. 1*

A large amount of the responsibility piled up in Battle Creek is not in accordance with the principles that the Lord has set before us. There should be fewer buildings erected in Battle Creek to call the crowds of people there. All these large buildings should not be crowded together as they are. They should have been placed in different localities and not in the very midst of one city. The various other cities should have their representatives of the truth. I cannot go contrary to the will of God and say, Erect more buildings in Battle Creek; but I would say, Build in other localities. There should be fewer interests centered at Battle Creek and far more in other places where there is nothing to give character to the work of God. *12LtMs, Lt 104, 1897, par. 2*

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbathkeepers, not only in the sciences, but in the Scriptures. These schools, established in different localities and conducted by

God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. *12LtMs, Lt 104, 1897, par. 3*

Special talent should be given to the education of the youth. The children are to be trained to become missionaries; and but few understand distinctly what they must do to be saved. Few have the instruction in religious lines that is essential. If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God they have received. These lessons can only be given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. *12LtMs, Lt 104, 1897, par. 4*

Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. But before everything else they should be taught that the fear of the Lord is the beginning of wisdom. They may be educated line upon line, precept upon precept, here a little, and there a little; but the one aim ever before the teacher should be to educate the children to know God, and Jesus Christ whom He has sent. *12LtMs, Lt 104, 1897, par. 5*

Teach the youth that sin in any line is defined in the Scriptures as “transgression of the law.” [1 *John 3:4*.] Sin originated with the first great apostate. He was a disobedient subject. He led the family of heaven into disobedience, and he and all who were united with him were cast out of the Paradise of God. Teach the children in simple language that they must be obedient to their parents and give their hearts to God. Jesus Christ is waiting to accept and bless them if they will only come to Him and ask Him to pardon all their transgressions and take away their sins. And when they ask Him to pardon all their transgression, they must believe that He will do it. *12LtMs, Lt 104, 1897, par. 6*

God wants every child of tender age to be His child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith and have a most precious experience. They may have hearts that are tender and ready to receive impressions that will be lasting. They may have their hearts

drawn out in confidence and love for Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed so that sin will not appear a thing to be enjoyed, but to be hated and shunned. *12LtMs, Lt 104, 1897, par. 7*

Small as well as older children will be benefitted by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; He will suggest to them lines of thought which the teachers themselves did not have. *12LtMs, Lt 104, 1897, par. 8*

The children who are properly instructed will be witnesses for the truth. Teachers who are nervous and easily irritated should not be placed over the youth. They must love the children, because they are the younger members of the Lord's family. The Lord will inquire of them as of the parents, "What have you done with my flock, my beautiful flock?" [*Jeremiah 13:20.*] *12LtMs, Lt 104, 1897, par. 9*

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realized their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be faultfinding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle, and repress every wrong thought. *12LtMs, Lt 104, 1897, par. 10*

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the

authority of God.*12LtMs, Lt 104, 1897, par. 11*

In educating children and youth, teachers should never allow one passionate word or gesture to mar their work, for in so doing they imbue the students with the same spirit which they themselves possess. The Lord would have our primary, as well as our schools for older persons, of that character that angels of God can walk through the rooms and behold, in the order and principles of government, the order and government of heaven. This is thought by many to be impossible; but every school should begin with this, and should work most earnestly to preserve the spirit of Christ in temper, in communications, in instruction, the teachers placing themselves in the channel of light where the Lord can use them as His agents, to reflect His own likeness of character upon the students. They may know that as God-fearing instructors they have helpers every hour to impress upon the hearts of the children the valuable lessons given.*12LtMs, Lt 104, 1897, par. 12*

The Lord works with every consecrated teacher, and it is for his own interest to realize this. Instructors who are under the discipline of God do not manufacture anything themselves. They receive grace and truth and light through the Holy Spirit to communicate to the children. They are under the greatest Teacher the world has ever known, and how unbecoming it would be for them to have an unkind spirit, a sharp, harsh voice full of irritation. In this they would perpetuate their own defects in the children.*12LtMs, Lt 104, 1897, par. 13*

O for a clear perception of what we might accomplish if we would learn of Jesus! The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence to bless all who connect with Him. Do not think that the Bible will become a tiresome book to the children. Under a wise instructor the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and a beauty that attracts and charms the children and youth. It is like the sun shining upon the earth, giving its brightness and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children and youth can learn that all other books are inferior to this. They can find here a

fountain of mercy and of love. *12LtMs, Lt 104, 1897, par. 14*

God's holy, educating spirit is in His Word. A light, a new and precious light, shines forth upon every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to them. *12LtMs, Lt 104, 1897, par. 15*

We need to recognize the Holy Spirit as our Enlightener. That Spirit loves to address the children and discover to them the treasures and beauties of the Word of God. The promises spoken by the great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is divine. There will grow in the fruitful mind a familiarity with divine things which will be as a barricade against the temptations of the enemy. *12LtMs, Lt 104, 1897, par. 16*

The work of teachers is an important one. They should make the Word of God their meditation. God will communicate by His own Spirit to the soul. Pray as you study, "Lord, open thou my eyes that I may behold wondrous things out of thy law." [*Psalm 119:18.*] When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students. The words of truth will grow in importance and assume a breadth and fullness of meaning of which you never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character. The sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them. *12LtMs, Lt 104, 1897, par. 17*

Let all to whom these words may come be melted and subdued. Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches—those who assemble to worship God. Where there are churches, let there be schools. Work as if you were working for your life to save children

from being drowned in the polluting, corrupting influences of this life.*12LtMs, Lt 104, 1897, par. 18*

Too much is centered in Battle Creek. I need not advise that the sound of ax and hammer be heard in Battle Creek in erecting new buildings. There are places where our schools should have been in operation years ago. Let these now be started under wise directors. The youth should be educated in their own churches. In America you can build three school houses cheaper than we can build one in this country. It is a grievous offense to God that there has been so great neglect to make provision for the improvement of the children and youth when Providence has so abundantly supplied us with facilities with which to work.*12LtMs, Lt 104, 1897, par. 19*

Can we wonder that children and youth drift into temptation, and become educated in wrong lines by their association with other neglected children? These children are not wisely educated to use their active minds and limbs to do helpful work. Our schools should teach the children all kinds of simple labor. Can we wonder, neglected as they have been, that their energies become devoted to amusements that do them no good, that their religious aspirations are chilled, and their spiritual life darkened? Thousands in their own homes are left almost uneducated. "It is so much trouble," says the mother. "I would rather do these things myself; it is such a trouble; you bother me."*12LtMs, Lt 104, 1897, par. 20*

Does not mother remember that she herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do, and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame [them]. Their whole future life depends upon the education you give them in their childhood years. Teach them that all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to His service. To some of these children the Lord gives an early intimation of His will. Parents and teachers, begin early to teach the children to cultivate their God-given faculties.*12LtMs, Lt 104, 1897,*

par. 21

My brother, I feel deeply over the mistake of locating so many important interests at Battle Creek. There is a world to receive the light of truth. Had interests been located in cities where nothing is being done, the warning message would be given to other cities. You have asked me in regard to the schools being opened in our churches. I have tried to answer you. That light which has centered in Battle Creek should have been shining in other localities. Schools should have been opened in places where they are so much needed. This will provide for the children and youth who are drifting in to Battle Creek. Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God. *12LtMs, Lt 104, 1897, par. 22*

Lt 105, 1897

Skinner, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

March 19, 1897

Previously unpublished.

Dear Brother Skinner:

We received a letter from Brother Daniells today, and enclosed with it was yours to him. My brother, we except you to come to Cooranbong, not merely to serve as a cook, but as an educator. We need just the help you can give us. We want you to have a class, and the whole school, old and young, be in that class as learners. If the matters were merely to go through the cooking which women are accustomed to do, we might get that want supplied, but it is in altogether different lines. It is to educate those who have intelligence and perceptive faculties to understand how to cook upon healthful principles. Come right along. We have been expecting you for weeks. Brother Lacey cannot begin with the school, and we must all take hold together and make it a success. We must not be left now. *12LtMs, Lt 105, 1897, par. 1*

I understand that Maude Camp and you are to be married. If so, why not have her come and have the advantages of the school, which she has desired so much. I would be very pleased with this union. Maude has proved herself to be a faithful, good-principled girl. You could both come. We really greatly desire to see Maude, who was, for a long time, a member of my family. She only left me because her mother desired her presence so much. I hope you will both come. I promised to help Maude in her expenses in attending school. I will do this. I want the dear, faithful girl to have the advantages she has so longed for. *12LtMs, Lt 105, 1897, par. 2*

You must come, my brother, for we do not know what we could do unless you did come. We want the education in these lines to begin at once. It is one of the most essential in the school. Brother Lacey has been very sick, but he is now improving, although still very

weak. Dr. Deck has watched this case of typhoid fever all the way through, while Brother Semmens has given hygienic treatment.*12LtMs, Lt 105, 1897, par. 3*

Now, my brother, it is educators that we want, and we are under the necessity to [have you] come, come, come, as soon as possible, and help us in our necessity. We need you now, just now. Brother and Sister Lacey can do nothing to make plans, and you could help us. Brother Haskell will give Bible studies. The Lord has been restoring Brother Lacey. We hope you will not disappoint us. If I had thought you had any idea of not coming, I would have written sooner. There, I think I have said enough. The Lord lead and guide you to make right decisions.*12LtMs, Lt 105, 1897, par. 4*

Lt 106, 1897

Starr, Brother and Sister [G. B.]

“Sunnyside,” Cooranbong, New South Wales

May 14, 1897

This letter is published in entirety in *15MR 286-293*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Starr:

We were glad to receive your letter, but sorry, very sorry that the rebellious element is still active in the service of the first leader of all rebellions. And he will keep them in his service. I have been carrying heavy burdens of responsibility, one thing following upon the heels of another, until I am very weary. I have frequently been unable to sleep, and am often writing at the hours of twelve p.m. and one a.m., with pen in hand working off the burden that lies heavily upon my soul. But I feel the greatest weight when I think of these men, who have had great light and great opportunities and yet have turned from the light to give heed unto fables. My prayer to God has not ceased in their behalf. Yes, I tell it all to the Lord, and I do not cease to beseech the Father in the name of His Son Jesus Christ that He will break the infatuation that is upon these souls, and let them see who is their leader. *12LtMs, Lt 106, 1897, par. 1*

For about three weeks I have been exhausted. I have not attended meetings at all. This work of responsibility that I carry alone is very severe on me. Yet thus it has been ever since the camp meeting at Adelaide, one burden following another. You are aware that in Melbourne they needed special help. Well, that burden I carried for a long time until Brethren Miller and Woods again united with the office. Then, on coming home, we found that an element was at work here in the influence of Brother Shannon and wife. They had done all they possibly could not only in Cooranbong but in other places, to disparage the work here. *12LtMs, Lt 106, 1897, par. 2*

Brother Lawrence united with Brother Shannon to complain, and to use his aftersight rather than his foresight. He revealed himself as the most selfish, penurious, money-loving man that I have ever had any knowledge of. We could do nothing with them. What Brother Lawrence would confess one day he would take back the next. This influence was carried to Africa by Brother Shannon, and Hardy there united with Shannon to make everything at Cooranbong appear as black as night. I have written hundreds of pages to set forth the truth as it is. *12LtMs, Lt 106, 1897, par. 3*

Then came the apostasy in Adelaide. I cared not for anything they might say against me, as far as myself was concerned; but I cared for the flock of God, whom they were feeding with falsehood and leading in strange paths. And I cared for their own souls. At the family altar I prayed for them and for the poor souls deceived by them. I prayed for them in the silent watches of the night. I kept these matters before the Lord. *12LtMs, Lt 106, 1897, par. 4*

Thus one perplexity after another kept coming in until I am completely exhausted with heart trouble. It seemed sometimes that I should not recover. For several days I have not been able to sit up much, and have been so weak that I could not endure the sound of the human voice. But the day before yesterday I was beginning to feel a little stronger, and today [I am] still better. I am up very early, for I have not slept past two o'clock for many mornings in succession. But I am in the hands of the Lord. I have tried to think of a place somewhere where for some weeks I could be free from perplexity and anxiety, but I do not know where that place can be. But the Lord sees, the Lord knows, and He can help; He can carry this burden which presses me so heavily. The greatest difficulty, the very weightiest burden, is the thought of the souls who have been tempted and are being rejoiced over by the synagogue of Satan. *12LtMs, Lt 106, 1897, par. 5*

We are nearing the close of this earth's history. The Lord is soon to come. Must we give up these souls to be led and controlled by Satan? Must we leave them to perish in their sins? O, the value of the human soul! They have cost Jesus Christ so much! And if I feel so sad over the losing of one soul, how must Jesus Christ be grieved. He gave His life for them, and one soul is of more value

with God that the wealth of the whole world.*12LtMs, Lt 106, 1897, par. 6*

This morning I designed to attend the early morning meeting for the first time, but I dare not. I find I am not strong enough to expend my vitality unless I am required to do this. Brother Haskell has been taking up the subject of the sanctuary. I so much wish that you could be present to hear him. All who hear him say that he is familiar with the subject, and understands it, proving every idea and statement made from the Scripture. They all were very much gratified to hear him, and say that he goes far deeper in his understanding of Bible subjects than anyone they have heard.*12LtMs, Lt 106, 1897, par. 7*

But we will not make comparisons. The Lord is good, and when I see the old burden bearers who have not withheld themselves from the Lord and from denial of self, but who have given themselves to serve Him with heart and pen and voice and means, I know that the Lord will certainly use these old standard bearers if they will cling fast to Him. The old and white-haired veterans reveal the truth of the sayings of David, “O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works.” [*Psalms 71:17.*] He seems to feel that the inspiration of his early zeal is not extinct. Though he is old and grey haired, he entreats that the Lord will not forsake him, but will remain with him still to bear his testimony to the present generation.*12LtMs, Lt 106, 1897, par. 8*

Young men are needed in the work—those who will undertake the work interestedly and will carry it forward zealously and strongly. But the Lord is, and ever will be, with the old, steadfast leaders who have held fast to the truth in times of peril. When the foundation of the faith of the younger men seems to be swept away and their houses falling, the testimony, like that of Caleb, will be heard from the old warriors, “Let us go up at once, and possess it; for we are well able to overcome it.” Then the voice of unbelief was heard. “We be not able to go up against the people, for they are stronger than we.” [*Numbers 13:30, 31.*] One word of unbelief prepares the way for more. Satan does not easily let alone any men whom he can tempt to dishonor God by his unbelief.*12LtMs, Lt 106, 1897, par. 9*

“And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the men that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.” [*Verses 32, 33.*]12*LtMs, Lt 106, 1897, par. 10*

What effect did this report have upon the congregation? “And all the congregation lifted up their voice, and cried: and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.” [*Numbers 14:1-4.*] Let all read carefully the *fourteenth chapter of Numbers*, and let them understand that men can make false reports as did these who had been sent on an errand which concerned the movements of more than a million of people.12*LtMs, Lt 106, 1897, par. 11*

“And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes; and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us; fear them not. But all the congregation bade stone them with stones.” [*Verses 6-10.*]12*LtMs, Lt 106, 1897, par. 12*

Those who bore the discouraging report and brought discouragement to the whole camp of Israel, when opposed because of their unfaithful witness, served the satanic powers in complete rebellion. And they carried the disappointed congregation

with them, in that they believed their interpretation of the land. The congregation took the wrong side, and, inspired by satanic agencies, they cried out against the faithful spies and bade them stone Joshua and Caleb who dared to bear the truthful representation in regard to the land.^{12LtMs, Lt 106, 1897, par. 13}

But there is always a defense provided for those who have borne witness for the truth. What was it that saved the lives of Joshua and Caleb? “And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.” [*Verses 10-12.*]^{12LtMs, Lt 106, 1897, par. 14}

We have here a positive evidence that the anger of the Lord is awakened against the rebellious people—those who had been blessed with great light and precious opportunities to know the will of God, which was communicated to them by Christ Himself, their invisible Leader, enshrouded in the pillar of cloud by day and the pillar of fire by night. God had been their defense against the vast army of Pharaoh; He had wrought for them, providing them food when hungry; He had quieted their murmurings by giving them springs of cool water flowing from the rock. He had manifested to them His glory, and yet when Satan tempted them, they believed all the suggestions and representations he put into their minds against Moses and Aaron, against Joshua and Caleb.^{12LtMs, Lt 106, 1897, par. 15}

The Lord had worked wondrously for them, yet they were ever ready to turn away from them and follow the suggestions of Satan. But they were passing the boundary of God’s forbearance and patience. He declared, “I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.” [*Verse 12.*]^{12LtMs, Lt 106, 1897, par. 16}

But “Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land; for they have heard that

thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee shall speak, saying, Because the Lord was not able to bring this people on the land which he sware unto them, therefore he hath slain them in the wilderness. *12LtMs, Lt 106, 1897, par. 17*

“And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken saying, The Lord is longsuffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech, thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.” *[Verses 13-19.]12LtMs, Lt 106, 1897, par. 18*

O Moses, thou man of mighty faith, privileged to plead in behalf of rebellious Israel in such wise and understanding words! Thou wouldst not receive inducing promises even from God, that He should let Israel alone to be destroyed and His name be dishonored among the heathen nations. The promise of great honor Moses would not accept. And what saith the Lord? “And the Lord said, I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men that have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked them see it. But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it.” *[Verses 20-24.]12LtMs, Lt 106, 1897, par. 19*

And what about the men who had caused the Israelites to murmur? “And the Lord spake unto Moses and to Aaron saying, ... Say unto them, As truly as I live saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole

number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, which ye said would be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” [Verses 26, 28-34.] *12LtMs, Lt 106, 1897, par. 20*

The Lord promised the children of Israel: “Ye shall see the altering of my purpose.” (Margin) Thus we see that the Lord’s promises are upon condition of obedience. He says, “Ye shall do my judgments, and keep my ordinances, to walk therein; I am the Lord thy God. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them; I am the Lord.” [*Leviticus 18:4, 5.*] Read the *first chapter of Deuteronomy* carefully, and see why the Lord refused to bring the adults of the army that left Egypt into the promised land. Also *Deuteronomy 28.* *12LtMs, Lt 106, 1897, par. 21*

“And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up to the valley of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them. *12LtMs, Lt 106, 1897, par. 22*

“And the Lord’s anger was kindled the same time, and he swore, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me; save Caleb the son of Jephunneh, the Kenezite, and Joshua the son of Nun: for they have wholly followed

the Lord. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And, behold ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people." [Numbers 32:6-15.] *12LtMs, Lt 106, 1897, par. 23*

The Lord God is a jealous God; yet He bears long with the sins and transgression of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. Had the people of God believed Him and been doers of His Word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth, saying Hold, hold, the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward. *12LtMs, Lt 106, 1897, par. 24*

Lt 107, 1897

Starr, Brother and Sister [G. B.]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 7, 1897

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 Starr:

Your letter has been received. I am glad to hear from you at any time. In searching over my writings, I have come across some matter that was given to Brother and Sister Holland, who have both given up the Sabbath. I am sorry for this. Through the power and grace given me of the Lord, I labored for them; but all the visiting, all the prayers offered, all the earnest efforts put forth, did not save them from making shipwreck of their faith. I was sorry that they did not heed the voice of warning, and build upon the rock.¹²*LtMs, Lt 107, 1897, par. 1*

“He that hath (knoweth) my commandments, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings. And the word which ye hear is not mine, but the Father’s which sent me.” [*John 14:21-24.*]¹²*LtMs, Lt 107, 1897, par. 2*

There is an inexpressible fullness in these words. No one needs to err if they will heed the words spoken by Christ in regard to the law of God. We need to urge these words home to every individual soul. We have no time to lose now. Every soul needs to be wide awake, or we shall be taken unawares. Has not the warning been given that everything that can be shaken will be shaken? Should we then be

surprised to see the shaking time come just prior to the coming of the Son of man in the clouds of heaven with power and great glory? We need to be established, to be built up in the faith, to gather for the soul those properties that will make us firm and unmovable. *12LtMs, Lt 107, 1897, par. 3*

The Lord Jesus asked the disciples, "What went ye out for to see? A reed shaken by the wind?" [*Luke 7:24.*] We have opportunity to see this class in abundance. What was it that imperilled the life of John? It was the straight and proving testimony that was given to Herod because of his sins. Herod's unlawful wife was so exceedingly mad that she could not rest until the head of the greatest prophet that ever lived was brought to her in a charger. Those who reprove in the gate are hated. The plain testimonies of the Spirit of God will cut the fleshly heart, piercing even to the joints and the marrow. The God-given testimony will work, even as a savor of life unto life, or of death unto death. And these testimonies will be given when required, whether men will hear, or refuse to hear, and to heed. The work of God will go forward without them, but they are the losers. The third angel's message will triumph, and all who will voice, with heart and soul, the third angel's message will triumph with that message. *12LtMs, Lt 107, 1897, par. 4*

We are to awaken the sleeping world. "And the third angel followed them, saying with a loud voice, If any man worship the beast or his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. ... Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:9, 10, 12.*]*12LtMs, Lt 107, 1897, par. 5*

My brethren and sisters, this lesson that has been given you in Adelaide is to teach you the way of the Lord. You cannot trust in man or make flesh your arm. There is one you may trust, who will never mislead or disappoint you. It is He who has paid the infinite price for your soul. O that the church in Adelaide may so humble their hearts before God that He can abundantly bless them! "If any

man be in Christ, he is a new creature.” [2 *Corinthians* 5:17.] Out of Christ we may make every pretension, and yet not be a partaker of the divine nature. Pretense and assumption is not pure godliness. The words of Peter are right to the point. “Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, ... to an inheritance incorruptible and undefiled, and that fadeth not away.” [1 *Peter* 1:3, 4.]*12LtMs, Lt 107, 1897, par. 6*

I must close now.*12LtMs, Lt 107, 1897, par. 7*

Lt 108, 1897

Starr, Brother and Sister [G. B.]

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1897

Previously unpublished.

Dear Brother and Sister Starr:

I think your letter to Queensland is good. It presents the matter in a correct way. They know not what to expect, and they must not be disappointed. *12LtMs, Lt 108, 1897, par. 1*

I am glad the rain is now over. There is a slight fog here this morning. We had a beautiful sunset last evening. *12LtMs, Lt 108, 1897, par. 2*

I pray for you who are working in Sydney most earnestly. I pray that the Lord will direct you to the scattered ones who have not yet been visited. From the light God has given me, I know that there are hundreds awakened and deeply concerned in regard to the Sabbath. I was cautioned to be guarded in reference to censuring the ministers and churches, for this will not be wise. Preach the truth, Bible truth, straight, but give no reason for the convicted ones to think that we are making a raid on the churches. The ministers are ready to catch every word, and will misinterpret and misapply our words, as they do the Scriptures, to mean something of which they should be afraid. Their enlightenment is to confuse and to mistake. We must be wise as serpents and harmless as doves. But the trumpet must give a certain sound. Truth spoken as it is in Jesus, and yet in demonstration of the Spirit, will have the endorsement of the Holy Spirit. *12LtMs, Lt 108, 1897, par. 3*

The Lord lives and reigns. He will work, and none can hinder. The “I will’s” of Christ must be plain and decidedly brought out. The clear beauty of the truth, kept before the people, will make its impression, for the Holy Spirit, who is Truth, will shine into the heart and into the chambers of the mind. The Word of the God of truth is a sharp,

twoedged sword, which cuts both ways. The power of the truth will do its work. *12LtMs, Lt 108, 1897, par. 4*

The power of the world and false religions have an overmastering power to hold men in deception and delusion. We need to bring all the cheerful joy that heaven so abundantly supplies into our work. There should be no sinking into the slough of despond. The Lord has spoken comforting words to those who will honor Him by receiving them, "Peace I leave with you, my peace give I 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.*] *12LtMs, Lt 108, 1897, par. 5*

We need to talk faith and move onward, forward, and upward, believing and receiving every word of the promises that God has given us. Said Christ, "I will not leave you comfortless." Talk this to every poor, doubting, troubled soul. "I will not leave you comfortless, I will come to you." [*Verse 18.*] The Lord would have us believe that He will do just as He has said He would. Then believe, believe, and walk by faith. Because I live, Christ says, ye shall live also. We are to gather up every ray of light and flash it upon the pathway of others. *12LtMs, Lt 108, 1897, par. 6*

Be of good courage. "I will bring it to pass." [*isaiah 46:11.*] *12LtMs, Lt 108, 1897, par. 7*

In love. *12LtMs, Lt 108, 1897, par. 8*

Lt 109, 1897

Starr, Br-Sr. [G.B.]

Refiled as *Lt 107, 1897*.

Lt 110, 1897

Shannon, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

February 5, 1897

Portions of this letter are published in *ML 331*; *CTr 83*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Shannon:

At eleven o'clock, p.m. Friday night, I am aroused to write out things which I dare not withhold. Sleep has passed from my eyes, and slumber from my eyelids. *12LtMs, Lt 110, 1897, par. 1*

The Lord gave Abraham a lesson terrible in its significance. This lesson has been immortalized on the pages of sacred history, that from age to age all may learn that the Lord who gave, can also take away; that all is His. *12LtMs, Lt 110, 1897, par. 2*

In a vision of the night, in his home in Beer-sheba, when he was one hundred and twenty years old, Abraham received the startling command, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” [*Genesis 22:2*.] His son, his only son, the son of promise, to be sacrificed. There was no more sleep for Abraham that night. The voice had spoken only to him and had been heard only by him. God had promised him that his name was to be perpetuated in Isaac, but here was a severe trial of his faith. *12LtMs, Lt 110, 1897, par. 3*

Abraham had clung to the promise of a son from his own wife Sarah, and God had fulfilled His promise. But now God says, “Take now thy son, thine only son Isaac, whom thou lovest.” [*Verse 2*.] He left Ishmael out of the question, saying, “Thine only son Isaac.” Had Abraham been a selfish, coldhearted man, absorbed in ambitious projects, without a tender and affectionate attachment for his son,

he would not have felt this terrible summons so deeply, but he loved his son tenderly. *12LtMs, Lt 110, 1897, par. 4*

How could Abraham reason upon the former word of God? God had already told him that through Isaac his seed should be as the sand of the sea for multitude. As he stepped out into the night, he seemed to hear the divine voice that called him out of Chaldea fifty years before, and said to him, "Look now toward heaven, and tell the stars if thou be able to number them. So shall thy seed be." [*Genesis 15:5.*] Can it be the same voice that commands him to slay his son? He remembered the promise, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." [*Genesis 13:16.*] Is it not the voice of a stranger that commands him to offer his son as a sacrifice? Can God contradict Himself? Shall he cut off the only hope of the fulfillment of the promise? Must he become childless? *12LtMs, Lt 110, 1897, par. 5*

But Abraham does not reason; he obeys. His only hope is that the God who can do all things will raise his son from the dead. The knife was raised, but it did not fall. God spoke, "It is enough." The faith of the father and the submission of the son was fully tested. "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." [*Genesis 22:12.*] *12LtMs, Lt 110, 1897, par. 6*

Abraham's test was the most severe that could ever come to a human being. Had he then turned from God, he would never have been registered as the father of the faithful. Had he deviated from God's command, the world would have lost this rich example of faith in God and victory over unbelief. *12LtMs, Lt 110, 1897, par. 7*

This lesson is given to shine down through the ages, that man may learn that nothing is too precious to give to God. Confidence in the divine Word will lead to a doing of that Word. It is when we look upon every entrusted gift as the Lord's, to be used in His service in all ways and at all times, that we secure the heavenly benediction. Give back to God your entrusted possession and you will have more entrusted to you as a faithful steward, and will be able to answer when God calls. Keep your possessions to yourself and you

will receive no reward in this life, and will lose the life which is to come.*12LtMs, Lt 110, 1897, par. 8*

God tries the faith of His people today to test their characters. Those connected in any way with the school, which had long been delayed for want of means, who are willing to deny self and make sacrifices for God in times of emergency, are the ones whom God will honor with a partnership in His work. Those who are not willing to work for small wages, <under financial necessity,> in order to carry out the purposes which God has devised, will be tested and tried, that their course may appear to human eyes as it stands before the eyes of One who has a full knowledge of the heart and all its inward workings.*12LtMs, Lt 110, 1897, par. 9*

The Lord speaks of some who will not open or shut the doors of God's house for naught. My brother, you have developed a selfishness that has worked in various ways to the increase of itself. It has been strengthened by exercise, until the whole man has come under the jurisdiction of Satan, as was Judas. Judas had the privilege of being connected with Christ as one of His disciples. But his spirit did not agree with the principles Christ kept continually before them, and in the place of heeding these teachings, he worked against them.*12LtMs, Lt 110, 1897, par. 10*

My brother, when work at the school was offered you for four shillings a day, and this was all your labor, for eight hours a day, was worth under the circumstances, and you refused it, were you in the service of men whose personal interest was being benefited? You were situated where you could have helped the work that God has signified should be done to establish a school. It was not men whom you insulted by your refusal to labor; it was God. This was the test of the depth and breadth of your heart interest in the school which is to do the very work which God has pointed out must be done.*12LtMs, Lt 110, 1897, par. 11*

Brother Shannon has been weighed in the balance and found wanting. Said the divine Instructor, His heart was not right with God. His own interest came first. He would serve the Lord if in so doing he could reap all the benefit he desired. Brother Lawrence has also been tested. God put him in trial before the whole universe of

heaven, and he was pronounced wanting. Men have had a much more favorable opinion of Brother Lawrence than the Lord has <given him,> for He has watched the principles that underlay the springs of action. Brethren Shannon and Lawrence have not discerned any difference between the sacred and the common. They have treated the Lord's work as though it possessed no more sacredness than a common business enterprise.*12LtMs, Lt 110, 1897, par. 12*

This work <on this ground> is to be a character-detector, trying the spirit of men, proving who will be trustworthy, the Lord's faithful Calebs. Those who, in times of trial and pressure from want of means, will do their very best for God for the truth's sake, showing that they have the fear of God before them, are the men God will choose as men to be depended on. They may have need of experience in many lines, but if they will not become offended and sit on Satan's stool of idleness, submitting their minds, their hearts, and their physical powers to the enemy, if they will do their duty because they recognize that there are duties to be done, the Lord will increase their wisdom and understanding by giving them knowledge as He did Daniel, thus enabling them to be representative men. But God cannot use the men who respect only the value of men, who do not see that they should be willing to render service to God.*12LtMs, Lt 110, 1897, par. 13*

All these <general> principles have been placed before Brethren Shannon and Lawrence, that they might see their force and necessity; but notwithstanding the light that the Lord has been pleased to give them, they have indulged their covetousness. They refused to come into working order. The spirit they cherished was an offense to God. He was working every moment in their behalf to keep them alive, and yet they refused to work for Him without stipulated wages; and He would not accept their service. They had their choice. While the school grounds, God's property, were in want of faithful workers who would show what could be done on the land, because Brother Lawrence could not get the sum he desired for his labor, he refused, like a rebellious child, to use his hands or his <mind.> With the necessities of the case before him, he remained in idleness as far as doing good was concerned. What did he care? The treasury was almost empty, but what did that signify

to him?*12LtMs, Lt 110, 1897, par. 14*

The Lord has recorded every thought and every feeling, and He has placed His estimate upon these men. By Him they are reckoned as unfaithful stewards. They have been weighed in the balance and found wanting. Brother Lawrence has been weaving the web of selfishness, every thread of which is deciding his future destiny for eternity. When he desired to purchase land, because he could not trade in the same way as he has done all his life, he refused to pay the sum which he himself <with his brethren> had stipulated. He would have taken any amount as a gift, irrespective of the fact that the other side would be robbed; and then he would have complained that the stewardship of others was faulty.*12LtMs, Lt 110, 1897, par. 15*

Unless Brother Lawrence is converted, and his character transformed, he will be <no help> to the cause of God wherever he goes, <but a stumbling block.> His life is a long series of transgressions of the law of Jehovah. He could be a blessing to no church. He has not used his mind as a storehouse in which to place the inestimable treasures found in the Scriptures. He has not been learning in the school of Christ, although he has had every opportunity to hear the truth, to receive the truth, and to partake of the richest banquet that can be offered to human beings.*12LtMs, Lt 110, 1897, par. 16*

Had he eaten of the Word of God, his spiritual experience would have been after the likeness of Christ, but he had drunk so deeply of worldly speculation in little things, with which Christ and the truth have no agreement, that he has formed an appetite for buying and selling and getting gain without bringing truth and righteousness into his business transactions. The spirit is the same in the deal, whether the transactions be large or small. He longs for the advantage to be gained by him, exactly as did Judas; and in many respects his case is worse than that of Judas, in proportion to the increased light that has come to the church since the ascension of Christ and the impartation of the Holy Spirit.*12LtMs, Lt 110, 1897, par. 17*

God has given us great light and great opportunities. Brother

Lawrence could have accepted the truth and taken it into the inner sanctuary of the soul, but his taste has not been cultivated in this line. He has formed a habit of seeking to obtain everything below its real value, and then selling it so that he will gain. He has been working in this line so long that his whole mind, soul, and spirit is leavened. If this spirit <continues to> be cherished, it will place him in the ranks of those who educate and train their powers in this line. Principle is sacrificed for an oft-practiced worldly policy, but the adept in such work is really despised by the world. *12LtMs, Lt 110, 1897, par. 18*

Unfair dealing has been carried on upon the locality selected for this school. The virtue of the characters of some has been tainted and stained, and their influence has led many astray. God will not tolerate this work. If the one who has been working so perseveringly against his own eternal interests could see that God has no use for those who, like Nadab and Abihu, use common fire in place of the sacred, he would be alarmed. All the time that Brother Lawrence spent in idleness, he might have given to God. He might have given <back> to <God> his capabilities and the time he values so highly, and trusted to God to properly estimate it. A day lost passes into a mournful record in the books of heaven. A day spent in unselfish service for God is better than a thousand spent in self-serving. *12LtMs, Lt 110, 1897, par. 19*

If Brother Lawrence had qualifications <as he considers himself to have> which he could see that his brethren did not possess, what was he here for unless it was to impart his knowledge faithfully, kindly, and interestedly? My brother, all the ability that you possess is God's property. He could take away your reason and leave you as a beast of the field, as He did Nebuchadnezzar. God has borne long with your robbery of Him, but you have been so much engaged in an illegitimate business, that He will not favor you in any way after your day of test and trial is over. *12LtMs, Lt 110, 1897, par. 20*

When you give God your heart, you will no more be blind in regard to right and wrong, as in the transaction of robbing a poor man of the money that was his just due. You will look with disgust upon the perverted principles that you have practiced for years. Your trade in regard to the horse and the cow speaks loudly, in unmistakable

language <as to the kind of help you would be.>*12LtMs, Lt 110, 1897, par. 21*

You know not the time of your visitation. You know not what is due to your God. These transactions, which compose the texture of your character, make that character an offense to God. All such business is bad enough when done in the world; but God has a controversy with you, for you have robbed God. You would have robbed Him by bargaining for land at less than your own figures estimated it to be worth. Your sense of propriety is so far perverted that you traffic with property that has been purchased by money given for the service of God. <Will a man rob God?>*12LtMs, Lt 110, 1897, par. 22*

Had you commenced a work in your own heart, had you dedicated to God all your lent capabilities, you would have realized that all you have and are belongs to Him, and you would not have placed the sacred things on a basis with common things. You would long ago have fixed your supreme affections on Him who is too wise to err, who is altogether lovely, and the chiefest among ten thousand.*12LtMs, Lt 110, 1897, par. 23*

If you are not on this ground to advance and build up the work in all lines where it is possible, what are you here for? You have taken from and lessened the facilities which will be essential to carry forward the work in this locality. If you took from the school the value of one shilling or one pound, this should make you afraid; but you have done more than this. God reckons up the time you spent in idleness, nursing a rebellious spirit. Did you think that when you could have helped, and would not, you were doing service to God?*12LtMs, Lt 110, 1897, par. 24*

You ought to see these things in such a light that you would abhor yourself for your narrow selfishness. You are blind, and by precept and example you have been communicating principles that will make others as blind as yourself. God looks at the motives which prompt to action. In His providence He has allowed matters to come to the light that will be reproved, and that most sharply. Wherein have you unselfishly benefited the school? You have withheld that which would have helped forward the work. You have looked on,

sitting on the devil's idle stool, seeing things which you thought you could improve; but you did not attempt to do this. <In whose service were you?> You might have helped in many ways if you had given heart, soul, strength, capabilities, all to God. When you do this, Christ will be yours, heaven will be yours, eternal life will be yours, all things, through Christ, will be yours.^{12LtMs, Lt 110, 1897, par. 25}

Did you come to this place to speculate with God, to see if you could not rob Him here as you have done throughout your life? You have placed yourself, not as a true, loyal brother, but as a faultfinder, waiting an opportunity to take from God, in jots and tittles, and in larger things.^{12LtMs, Lt 110, 1897, par. 26}

“The children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words. But they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a very pleasant voice, and can play well on an instrument; for they hear the words, but they do them not.” [Ezekiel 33:30-32.]^{12LtMs, Lt 110, 1897, par. 27}

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?^{12LtMs, Lt 110, 1897, par. 28}

“Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no

understanding? ... And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just thing for a thing of nought." [Isaiah 29:13-16, 18-21.]*12LtMs, Lt 110, 1897, par. 29*

All who fear God will accustom themselves to look closely at their principles in the light of the Word of God, and to regard with awful respect the commands of God. Their souls should be pervaded by a deep, abiding sense of the importance, sanctity, and authority of heavenly principles. They should maintain the most intimate connection with God, the pure, sacred spring from whence their strength and light is derived. Then brother will stand by the side of brother, and each will lift every jot he can possibly sustain. Those who do this will have help from God, and will be among those who will share in the triumphs of the truth.*12LtMs, Lt 110, 1897, par. 30*

The Lord asks you again, "What doest thou here?" [1 Kings 19:13.] You have repeatedly stated that you were a man of your word, but you deny this by your actions. You have professed to believe in Jesus Christ, to be obedient to His requirements. Why do you not keep your word with God? Any man that is not true to God is not true to his neighbor in business deal. You flatter yourself that you are a man true to your word, but God declares this to be false. When you see a man with whom you desire to trade, you advantage yourself to his disadvantage, when the word of truth spoken by you would put him on his guard <that he would not cheat himself> and cause you to lose your chance. By carrying these matters through as you do, you act falsehoods. This you have done in your trading here.*12LtMs, Lt 110, 1897, par. 31*

In order to favor you and retain you here, hoping that you could be a help, and that your influence would be a blessing, transactions in trade have been consummated that never would have been had you behaved as a noble Christian gentleman. But you have acted the part of a schemer. God has marked your actions from first to

last. He has taken your measurement as if you were conducting a trade with Him, and thus it stands in the books of heaven. *12LtMs, Lt 110, 1897, par. 32*

All these things make you an unsafe man. The only hope for your soul is a transformation of character. When you have a new heart, you will live in an atmosphere very different from that in which you have lived since you came here. When tempted to scheme in business you will strangle the first purpose Satan would form in your mind, so that it will not breathe the breath of life. You can reform; it will be a daily, hourly struggle; but if you come into conscious, loving communion with God, the principles of truth and righteousness and mercy will be more and more clearly discerned. You will then keep the last six commandments, which you have so often transgressed. You will not study how you can obtain an advantage of your neighbor, but you will aid others by your <supposed> perceptive faculties and by your sympathy. You will give tangible proof of your love by co-operating with Christ in helping your fellow men whom you must meet in the judgment. You will price your time as God's time, to be used in His service, and you will earnestly strive to help others. *12LtMs, Lt 110, 1897, par. 33*

With strenuous efforts and the continual grace of God you may overcome your practice of untruthful and dishonest trading. If you yield yourself to God, the deep and holy principles of His law will become part of your character. You will then love to minister to others. You will love to stimulate others to serve God. *12LtMs, Lt 110, 1897, par. 34*

God has given you talents to use to His name's glory, not for your own advantage. God despises your course of action; it is hateful in His sight. In your dealing with the school, God has permitted you to reveal your selfishness, that His reproof might come to you. Will you receive it? Do not longer flatter yourself that your word is so wonderfully sacred, because for years you have been piling falsehood upon falsehood in your deal with your fellow men. Your every offer of low sums for an article that you know to be worth more than you offer is a deception. <You would, when once in your possession, extol it [as] of much greater value.> A change in these things will elevate your whole being. If you will make a business of

this work, if you will honor God with all your heart, and love your neighbor as yourself, God will bless you. This is the whole duty of man.*12LtMs, Lt 110, 1897, par. 35*

The perils of the last days are upon us. Let no one think that he has acquired a valuable acquisition when he has learned the tricks common with buyers and sellers. No man can pride himself on his truthfulness, for unless he has overcome, he does not know that truthfulness is. No one can know the strength of his truthfulness and honesty until he has passed the fiery ordeal of the temptation to acquire means in questionable ways. Men may, at one period of their lives, shudder at the thought of any species of dishonesty as seen in the practice of others, but if they do not cultivate strict integrity in every transaction, they will soon learn to sell their birthright for a mess of pottage.*12LtMs, Lt 110, 1897, par. 36*

Lt 111, 1897

Sister

Refiled as *Lt 5, 1884*.

Lt 112, 1897

Steed, Brother; Haskell, S. N.; Farnsworth, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

January 18, 1897

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 Brethren Steed, Haskell, and Farnsworth:

I am very sorry to write you that which I feel it to be my duty to write in reference to Brother and Sister Lawrence. We know you will be disappointed. We expected that they would be the right kind of help in Gisborne, that they would be efficient in religious meeting, and would encourage and strengthen others. We now have positive evidence that they would prove a failure. Their habits are fixed; their lives are narrow and self-centered. They have not educated themselves to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *12LtMs, Lt 112, 1897, par. 1*

We know that Brother Lawrence cannot take charge of any church interest, either to speak or to hold Bible readings. From his own lips I learned that he has not the qualifications necessary for one who leads meetings. He is so dull and slow and tedious that if he should attempt to lead, he would be of no benefit. With regard to his wife, I really think she is not in her right mind. She must be unbalanced. *12LtMs, Lt 112, 1897, par. 2*

Therefore, by request, I write you this. I send you these copies that you shall not in any wise be misled. You cannot be more disappointed than we have been in this matter. Where the missionary work done by Brother and Sister Lawrence shall come in remains to be seen. Sister Lawrence seldom speaks in meeting, and then it is only a very few words. She asked me if it would not be best for her just to read a verse in the Bible in meeting, and say nothing. She has a very large gift of talking upon unimportant, temporal matters, but her tongue is not educated or disciplined to

be a witness for Jesus Christ. She talked at random last Sabbath in meeting, when we hoped there would be a break.*12LtMs, Lt 112, 1897, par. 3*

Brother Lawrence did his duty. The Holy Spirit is working upon his mind. He sees some things, but they are like “men as trees walking.” [*Mark 8:24.*] He has many things to see in an altogether different light. His life has been narrowed down to small items. He has not expanded or ennobled under the influence of truth. The word given to me was, Brother Lawrence is parsimonious. The dictionary will give you the meaning of this word.*12LtMs, Lt 112, 1897, par. 4*

Brother Lawrence and Brother Shannon have both watched for the mistakes made by Brother Hare. The mill business has been a problem and an expense, yet we have not felt that it could be given up, for it is impossible to get lumber except from Sydney or Newcastle, and then it costs much. The mill machinery has not been of sufficient force to carry all parts of the work. I cannot explain this, as I have not had any conversation with Brother Hare.*12LtMs, Lt 112, 1897, par. 5*

I will explain other matters in another letter. Brother Haskell, we need you here without delay. I have carried the burden as long as I can. Brother Lawrence may be saved if he can have help now. The Lord is working with Brother Lawrence. But he needs help from some one else besides me, one who understands business lines. I was much in hopes of Brother Lawrence, but his wife is a great talker, and she would confuse his mind, and cause him to return to his old lines of working and dealing. She is pharisaical.*12LtMs, Lt 112, 1897, par. 6*

In the night season I was in a little company, and Brother and Sister Lawrence were there. One, the Lord’s Watcher, our Counsellor, came into our midst, and laying his hand on Brother Lawrence’s shoulder, said, “You will not see His face, (*Revelation 22:4*), unless you realize that you are parsimonious.” The dictionary gives the meaning, close, covetous. You will not know what this means without a thorough conversion, in your maxims and in your customs and in every phase of your character. “And there shall be no more

curse, and the throne of God and the Lamb shall be in it, and his servants shall serve him.” [Verse 3.] Have you not served your own personal interest all your life? But a little period of your probation remains. You have not a moment now to lose. If you lose heaven, you lose everything. Those who serve God, and love Him supremely, and their neighbor as themselves, perform the principles of the law of God. They keep the first four, and the last six commandments. *12LtMs, Lt 112, 1897, par. 7*

“And they shall see his face, and his name shall be in their foreheads, and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.” [Verses 4, 5.] *12LtMs, Lt 112, 1897, par. 8*

All who are saints in heaven will first be saints upon the earth, in connection with the human family. This will be their test—to love God with their whole heart, mind, and strength, and their neighbors as themselves. This has not been done by you. You plan and figure for yourself, and in this you have forsaken the counsel of God. *12LtMs, Lt 112, 1897, par. 9*

I have written in haste a part of what I have. I must have Brother Haskell here. I never should have been left alone as I have been. *12LtMs, Lt 112, 1897, par. 10*

Lt 112a, 1897

Semmens, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

March 10, 1897

This letter is published in entirety in *20MR 278-281*. [†]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 Semmens:

I have just sent you a telegram. In a letter written to Brother Lacey, the father of Herbert Lacey, Sister Lacey was describing, I think, the treatment you were giving Brother Lacey, the ice, etc. used to keep down the fever. *12LtMs, Lt 112a, 1897, par. 1*

I feel that the ice used is a mistake. The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were, Do not apply ice to the head, <but cool water;> apply hot fomentations <to the bowels, stomach, and liver.> This will quell the fever much sooner even than cold. The reaction after the cold applications raises the fever, in the place of killing it. This direction has been given me again and again. In some cases, the ice applications may be warrantable, but in most cases, they are not advisable. If <the invalid> has any vitality, the system will sent the blood to where the cold is, and very often the system has no power for this taxation. Brother Herbert has low vitality. Some cases may endure this <other> kind of treatment, but I greatly fear for Brother Lacey, if it is continued. Use hot water. In nine cases out of ten it will do a more successful work than the cold ice would do. *12LtMs, Lt 112a, 1897, par. 2*

I cannot now write out all the cases I have handled under the light given me of God, but every case has worked favorably. I have given these directions to physicians of repute, those not of our faith, and those of our faith, and in every case, even in fevers, they have

reported success in treating with hot water in the place of cold water or applications of ice.^{12LtMs, Lt 112a, 1897, par. 3}

My husband and myself were urgently requested to go from Battle Creek to Allegan, in the case of Dr. Lay's wife, to pray for her, for there was little hope of her life. We went about thirty-five miles. No one had been <in her room> to see the woman but her husband, Dr. Lay, and the physician in that place. We inquired the reason of her prostration. They said it was hemorrhage from the lungs. My husband inquired "What are you doing?" Dr. Lay responded, "Putting on cold compresses." We then told the doctors that they were doing the worst thing for the woman that they could do. They should keep hot water bags to her feet, and hot water bags to her lungs and stomach. The cold water, or ice water, to the lungs was diverting the blood from limbs and body to meet the cold application, and another hemorrhage would certainly appear soon. "Why," the doctors said, "this is sensible; why did we not consider, and reason from cause to effect?"^{12LtMs, Lt 112a, 1897, par. 4}

The cold was immediately replaced by hot, and she was much more comfortable. She had been lying for three days. They had not dared to move her for fear of hemorrhage. Her clothing was removed the next day, and she began to feel natural. Dr. Lay said, "You have, by your counsel, saved the life of my wife." He was the most grateful man I ever saw. She lived for about twenty years after that sickness.^{12LtMs, Lt 112a, 1897, par. 5}

There was another woman, greatly respected in Allegan, who was full of malaria. She came to the sanitarium for treatment. She had been under treatment two weeks, but received no benefit. One night I dreamed that Dr. Lay came to me with much perplexity expressed in his countenance. I said, "What is it, Doctor?" He said, "I am put to my wits end to know what to do in the case of Sister _____. She does not improve at all." Said I, "Dr. Lay, what influence would it have on cold tallow to put it in cold or tepid water?" "None at all," he said. "I have no more to say," I said. "A word to the wise is sufficient."^{12LtMs, Lt 112a, 1897, par. 6}

The next day Dr. Lay came to our house, and desired an interview with me. He repeated the words in my dream, and I gave the same

answer. I said, "Give her as hot [a] treatment as she can bear." "Why did I not think of this myself?" he said. He acted upon the light given, with perfect success. *12LtMs, Lt 112a, 1897, par. 7*

We were living on our farm, eighty miles from Battle Creek. The snow had been very deep, the rain had set in and made the water standing in the road a river. Brother Wilson, father of the Brother Wilson now in Tasmania, had been sick, and a telegram was sent for Dr. Lay to come immediately. His father was in a terrible state of erysipelas. The brother of father Wilson came to see me early one morning and presented the case before me. I said, "I cannot go, Brother Wilson;" for Brother King was receiving treatment at our house. He had been kicked by a horse and his skull was broken, and the doctor would not trust him in any one's hands but my husband's and myself; for he said, that there was only one chance out of a hundred for his life. The crisis had now come, and we could not leave him. *12LtMs, Lt 112a, 1897, par. 8*

I said, "Brother Wilson, I had a dream last night. I was taking care of a sick child. Its head was swollen enormously, and the child was unconscious. Some were saying 'Put cold water on its head.' One came in and stood by the bed, and said, 'This is a critical case. Cold water is not the right prescription. Take two flannel sheets, wet them as hot as you can handle them, and wrap him up in the pack, and put a flannel wet in warm water round his head. Keep this in operation until he manifests sensibility to heat. Work, quickly and thoroughly; for you will have no time to lose.'" "Now," said I to Brother Wilson, "call at your sister's, get the blankets, and follow directions precisely." He did this, and <when he> put on the third application, he began to shrink; for he was revealing sensibility. O what rejoicing was in that house. The battle was fought, and the victory gained, before Dr. Lay arrived. *12LtMs, Lt 112a, 1897, par. 9*

The second or third night I dreamed of having the care of a child that was weak, and seemed unable to rally. I thought the same physician stood by the cradle, and said, Have you any wine in the house? Beat up a raw egg and give it to the child with grape wine three times each day. He will rally. Dr. Lay came the next morning and said he must return to the sanitarium on the <next> morning, that the erysipelas was conquered, but that he was extremely weak.

I am perplexed to know what to do. I told him my dream, and he went immediately, and gave him the strengthening potion. He gained strength rapidly. This occurred when Willie was about twelve years old.*12LtMs, Lt 112a, 1897, par. 10*

I might present case after case of a similar character. When I have taken treatment at the sanitarium, Dr. Kellogg has always told the head nurses to allow Sister White to prescribe her own treatment. They used to give me cold <ice> applications to my head, but it was always an injury to me, and I changed them to warm applications to the spine and head, and to the eyes hot salt water fomentations, but seldom ever cold, I have had inflammation to the eyes, but hot applications were used, and with good success.*12LtMs, Lt 112a, 1897, par. 11*

I send you at this time pulverized coal [charcoal]. Let him drink the water, after it has stood a while to extract the virtue. This should be cold, when used. When used for fomentations over the bowels, coal should be put into a bag, sewed up, and <dipped in hot water;> it will serve several times. Have two bags, use one, and then the other.*12LtMs, Lt 112a, 1897, par. 12*

I send this to you by Sara. Let her stand by your side and help you share the responsibility in the most critical period. Herbert Lacey is a man of value, a man the Lord loves. The enemy must not come in and take him away. We are praying for you and for him, that you may be guided aright, and that you may have the help of the great Physician.*12LtMs, Lt 112a, 1897, par. 13*

Sara is not much pleased to go. Make it as pleasant for her as you can. We shall miss her here, but for a few days I consent for her to go to you. Counsel together, and Sara will help you. She has tried to vindicate cold and ice water treatment, but I differ with her. There is not strength in that frail body now to bear any such heroic treatment. O, how my heart yearns over Herbert Lacey. He is precious in the sight of the Lord, and we must not fail to do everything in our power for him.*12LtMs, Lt 112a, 1897, par. 14*

I have given you the light God has given me, and I consider that it is light. I sent the telegram, because I did not then expect that Sara would go to Sydney. May the Lord bless you as a family, is my

prayer. *12LtMs, Lt 112a, 1897, par. 15*

In love to you all. *12LtMs, Lt 112a, 1897, par. 16*

We will make Herbert's case a special subject of prayer. Tell Brother Baker to pray for him. You and your wife pray that the Lord will raise him up to health. *12LtMs, Lt 112a, 1897, par. 17*

Lt 113, 1897

Slocum, Sister [Booth]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 9, 1897

Portions of this letter are published in *WM 333-334; PH048 16*.

Dear Sister Booth Slocum:

I have been writing to Gilbert Collins, and will send you a copy of the same. I am drawn out to make an appeal for the cause of God here in New South Wales, Australia. You will see by my letter to Gilbert Collins that we are engaged in the work of God as missionaries in this locality. I have no time to write much, for the mail goes tomorrow; but I ask you, my sister, if you can help us with means to put up a meetinghouse in Cooranbong. I have hired five thousand dollars from South Africa, and five hundred besides, on which I pay interest. I dare not make myself responsible for any more on this line. I ask you to make an offering to the Lord. We know that the time has come when the Lord's house should be built in this place.¹²*LtMs, Lt 113, 1897, par. 1*

We know that money is in the fullest sense a talent committed to the servants of God to use for the advancement of His work. “The silver is mine, and the gold is mine, saith the Lord of hosts.” [*Haggai 2:8*.] We should look upon all, every penny that we have, as absolutely the Lord's. We cannot regard our possessions as our own property. I have invested my means, as fast as it has come in, in building meeting houses in different localities and to sustain the laborers in the gospel field.¹²*LtMs, Lt 113, 1897, par. 2*

Those in this country who receive the truth are mostly poor; and in the winter time it is a hard matter for them to sustain their families. Since writing the foregoing, a letter was brought to me from a brother Pocock, a man who was a coach builder. He was in great poverty two years ago, and we gave him work. He was obliged to leave his family, a wife and five children, in the suburbs of Sydney, and come to Cooranbong, about ninety miles off, to obtain work.

Before this he was in partnership with his brother, who also is a coach builder. But when he embraced the Sabbath, he lost his situation; he worked for small wages, and finally he could get no work. *12LtMs, Lt 113, 1897, par. 3*

He is an intelligent, refined man, an able teacher in the Sabbath School, and is a sincere Christian. We kept him as long as we had work that he could do, and when he left, he modestly asked if we could let him have a few books on present truth; for he had none. I gave him about six dollars' worth of books. He also asked if we had any cast off clothing that we could give him, that his wife might make over for the children. I provided him a box of clothing, for which he was very grateful. *12LtMs, Lt 113, 1897, par. 4*

This was a year ago. In the letter just received, he asks in a very modest way if we have any cast off clothing that we could send him for his family for this winter. Sr. Carswell and members of our family have just been visiting several families who are very destitute, and who have embraced the truth since we came to Cooranbong. The fathers are fishermen. But fishing is no longer a paying business, as they catch but few fish. *12LtMs, Lt 113, 1897, par. 5*

Last evening we had a Dorcas society [meeting] in our home, and my workers who help in the preparation of my articles for the papers, and do the cooking and sewing, five of them, sat up until midnight, cutting out clothing. They made three pairs of pants for the children of one family. Two sewing machines were running until midnight. I think there was never a happier set of workers than were these girls last evening. *12LtMs, Lt 113, 1897, par. 6*

We made up a bundle of clothing for this family, and thought it was about all we could do. Sister Carswell is now on this errand of mercy to this poor family, cutting out garments from the material provided. There are also other families to be supplied. And now comes another request, and we must supply them with things for winter wear. Thus it has been ever since we came to this country. We shall certainly heed the call to send a box of clothing to these needy ones. I merely tell you these things that you may know that we are surrounded by poverty. The wife of this fisherman is to be baptized next Sabbath. The poor have the gospel preached unto

them. The people of this locality have very little of this world's goods.*12LtMs, Lt 113, 1897, par. 7*

We have worked in every line to establish the truth in this country. Brother Haskell has given me of his means to help in lifting the standard of truth. He has laid nothing up. I have invested his means in building chapels, and in the school work. I lay up nothing, but today am paying interest on ten thousand dollars. The injunction, "Owe no man anything," does not touch this kind of working. [*Romans 13:8.*] I walk by faith. I trust that when the call comes to me, for this money loaned me, I shall be able to repay it after a few months' notice, but could not possibly do this now. *12LtMs, Lt 113, 1897, par. 8*

"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 everything to all bountifulness, which causeth through us thanksgiving to God.*12LtMs, Lt 113, 1897, par. 9*

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God through your professed subjection to the gospel of Christ, and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God for you. Thanks be to God for his unspeakable gift." [*2 Corinthians 9:6-15.*]*12LtMs, Lt 113, 1897, par. 10*

The Lord rewards every man according to his works. He invites to co-operate with Him, and graciously condescends to use the means He has placed in our hands in carrying forward His work. We feel so sorry that the work of God is often crippled and left undone for want

of the funds in somebody's hands, who ought to say as did David, "Blessed be the Lord God of Israel, our father, for ever and ever." "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the heavens and the earth is mine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hands is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." [*1 Chronicles 29:10-14.*]*12LtMs, Lt 113, 1897, par. 11*

As Christian workers, we are not to seek money from worldly, unconverted people by pressing and teasing. We are not to imitate the churches by instituting bazaars and various God-forbidden expedients to bring in a little means. We see no directions in the Word for fancy fairs, concerts, and other objectionable practices for raising funds to advance His work. The curse of God is upon all this kind of work. It is polluting and degrading the work of God, defiling His holy temple.*12LtMs, Lt 113, 1897, par. 12*

God calls for His own in gifts and freewill offerings. And the giver receives no equivalent more than the promise of God. Self-denial is to be practiced. Self-sacrifice is enjoined in the Word of God. "He that will come after me," said Christ, "let him deny himself, and take up his cross, and follow me. So shall he be my disciple." [See *Mark 8:34.*]*12LtMs, Lt 113, 1897, par. 13*

We are engaged in a great work. Many fields are calling for messengers to be sent to them. But because of the lack of means in the treasury, the messengers cannot go. Christ's work was to preach the gospel to the poor. The Lord is soon to come, and we need to make every sacrifice possible to open new fields. This is an entirely new field. There are places which should be entered close by us. Newcastle is only twenty miles from Cooranbong in one direction. Maitland, another large place, is twenty miles in another direction. These places have been, and are now being, canvassed for our books. But no effort has been made to minister the

Word. *12LtMs, Lt 113, 1897, par. 14*

But I must stop here. Will you send us means to carry forward the work of God? As soon as the school buildings are finished and a meetinghouse erected, we shall enter new fields. Mission fields are opening everywhere. I ask you, my sister, to read my letter to others in New Bedford or in the suburbs of New Bedford, and help the cause of God. *12LtMs, Lt 113, 1897, par. 15*

Yours in love. *12LtMs, Lt 113, 1897, par. 16*

Lt 113a, 1897

Tuxford, Sister

“Sunnyside,” Cooranbong, New South Wales

September 24, 1897

Portions of this letter are published in *Ev* 633.

Dear Sister Tuxford:

I send a letter by this mail to Willie White. Please put it in his hands at once if you see him. He should not make one day's delay in coming to Cooranbong. School closes in four weeks, and Brethren Daniells and Palmer are to be here two weeks before the school closes in order to counsel together in regard to methods of work. I hope there will be no delay. W. C. White ought to have been here some time ere this; and if he is not delayed now, but will urge his way homeward, I shall be rejoiced. *12LtMs, Lt 113a, 1897, par. 1*

I have not been well for some days. A great exhaustion seems to be upon me, and I have been strengthless for some days past. *12LtMs, Lt 113a, 1897, par. 2*

Our chapel is nearly completed. We have been waiting one week for lumber to enclose the house. It is ceiled up and roofed, and finished as far as it can be inside. The siding must now go on. We are waiting for the boat. The house would have been completed now had it not been for this delay. We want to be in a place where we can worship God with decency and in order. *12LtMs, Lt 113a, 1897, par. 3*

I have not strength to write more. Yesterday I was awake at two o'clock. I took my pen, and wrote out important matter. When daylight came, exhaustion came upon me. I could only ride out and get the air. This morning I rise at my usual hour, three o'clock. I have been writing now since that time. My head at times becomes very weary, but nevertheless I am rejoiced that I have as much strength as I have at my age. I feel thankful for clearness of mind. *12LtMs, Lt 113a, 1897, par. 4*

I do wish that you, my sister, and all the believers in Wellington were as far advanced as we are in having a place where you can worship God. But the Lord is not a stranger to our necessities. *12LtMs, Lt 113a, 1897, par. 5*

September 24. We have just learned that the boat bearing our load of timber is in the lake, and will reach the landing at 4 p.m. So near the Sabbath she must unladen her burden; and how this will be done I know not. Those who brought the load will unload her, and nothing can be moved before Sunday. Thus we are brought into straight places. We can now complete the house for God before the delegates come to the meeting. One week will put on the siding. The ceiling within has been done, the floor has been laid, and the painting within is going on. We shall thank the Lord and take courage when the house of worship is completed. All our brethren carpenters have donated a portion of labor, and have worked zealously. *12LtMs, Lt 113a, 1897, par. 6*

We have had the spirit of prayer, and our faith has ascended to heaven. We believe in Him who has said, "Ask and ye shall receive." [*John 16:24.*] If ever a people was in need of help at every step, it is Seventh-day Adventists. The mind must be brought in contact with God. Our confidence in human agencies must be shaken, but our confidence in God will be firm, constant, and unshaken. We must have a knowledge of God and of the truth as it is in Jesus. When we all have a great desire to save souls, in accordance with the great love that Christ has expressed for perishing souls by giving His life a sacrifice, and taking the curse of sin upon Himself, we shall have great earnestness and perseverance. We must pull souls out of the fire. I am deeply in earnest when standing before the people; I see souls unsaved. *12LtMs, Lt 113a, 1897, par. 7*

We must co-operate with God if we would be ministers of righteousness. That which will make Jesus glad is to see souls purified, made white through faith in the cleansing blood of Jesus Christ. We need to cultivate faith, then we will talk faith, and act faith whatever may be the appearance or circumstances. Faith in God must not grow weaker, but stronger. But self must be kept hidden in the cleft of the Rock. Then and then only can men and

women have a correct view of God our Saviour. We must give ourselves to God, and He will work in us both to will and to do of His good pleasure. *12LtMs, Lt 113a, 1897, par. 8*

There is nothing that so much retards and cripples the work in its various branches as jealousy and suspicion and evil surmisings. These reveal that disunion prevails among the workers for God. Selfishness is the root of all evil. The workers suppose that they are working themselves and doing some great thing. If some other one were doing the same work, it would appear to their mind as altogether inferior and of little importance. *12LtMs, Lt 113a, 1897, par. 9*

I must not write you much now. I feel deeply the cloud of unbelief that interposes between our souls and God. We dishonor God by our unbelief. When we believe God, then we will be strong, not in trusting in ourselves but in putting our trust in God, claiming Him as our strength and our efficiency. O so many have never given their idol “I” to God. The great apostle had this experience; he could say, “I live, yet not I, but Christ liveth in me.” [*Galatians 2:20.*] *12LtMs, Lt 113a, 1897, par. 10*

Self is a great usurper, placing itself where God should be. The Lord is not acknowledged as He should be—as all and in all. Self looms up in great proportions. The talk is of self, and the mind glorifies self. This is the reason that the Lord does not do more for us. This is why He does not bless us, reveal His power, and manifest His grace. When will we learn to hide self behind Jesus, and let Him appear as the One altogether lovely, and the chiefest among ten thousand? *12LtMs, Lt 113a, 1897, par. 11*

Lt 114, 1897

Tenney, Brother and Sister [G. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 1, 1897

This letter is published in entirety in *FBS 78-80*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Tenney:

I have been reading your letter. Thank you for writing in response to my letter. I should have written to you at first, but I thought that if Fannie would show repentance, I would be pleased to have her soul saved if possible. I do not read her articles at all, but my attention was called to the articles in the *Instructor* and the *Review* by one who understood the articles in the *Review* perfectly. In them she has represented the family of McKenzie.¹²*LtMs, Lt 114, 1897, par. 1*

The mild Miss Ashbury is Miss Fannie Bolton. Mr. and Mrs. Morehouse are Brother McKenzie and his wife, who live in Parramatta. The representation that Fannie gives of Miss Ashbury is, I suppose, exactly her estimate of herself. In this romance she has represented herself as having a perfection of character that she has never revealed in connection with that family, or any family where she has been an inmate.¹²*LtMs, Lt 114, 1897, par. 2*

False ideas are traced in this story. Fannie did have a room in the hired home of Brother and Sister McKenzie, and the rent from this helped them in a time of their great poverty; but everything in this story is exaggerated. She has had some threads to use in making out this story, but the main history was transacted at Ashfield, where the first camp meeting was held in New South Wales. At that camp meeting some of these things did take place, and those who are familiar with the facts will recognize the ones meant. Should McKenzie get hold of the paper, as I have no doubt he will, there

would be one of the greatest commotions that could take place, for Brother and Sister McKenzie are both sensitive and proud.*12LtMs, Lt 114, 1897, par. 3*

He did become tempted. We had Brother Belden move his family and furniture from Parramatta to the Ashfield campground. I helped them by giving them clothing, milk, fruit, and money. Brother McKenzie became displeased with Brother Caldwell, because Brother Caldwell was put in as elder of the church, while Brother McKenzie was not put into office.*12LtMs, Lt 114, 1897, par. 4*

W. C. White and Emily Campbell found Brother McKenzie in work. His daughter Julia is a fine, nice girl, but Julia is represented as being married. <She is not.> Emily Campbell and I paid Julia's carfare to <and back from> the city, and she and Emily attended a school where shorthand was taught. At this time Caldwell was working the typewriter for Fannie, and I felt that matters were not going right. I was warned in a dream, and I talked with both of them, telling them that it was not right for them to be together.*12LtMs, Lt 114, 1897, par. 5*

I talked with McKenzie about this matter, and he said that Caldwell's coming to his home at all times of the day, and in the evening, was working up a scandal. Well, we met with much opposition from both Fannie and Caldwell. They said that McKenzie had no sense or reason for his evil surmisings. But the burden was laid heavily upon me, and I told them it could not be thus any longer. There was my parlor, [used as] Willie's office; they could write in that, for Willie was away, either in Melbourne or New Zealand.*12LtMs, Lt 114, 1897, par. 6*

Well, this familiarity continued. I told Caldwell that I could not have him connected with my work. He told me that there was nothing between him and Fannie, and yet the warning kept coming, "She is your adversary." My burden was very great, for I had no rest in spirit. The poor man, McKenzie, took to smoking and drinking, and I think they had a hard time of it. Fannie was then away at Cooranbong.*12LtMs, Lt 114, 1897, par. 7*

The work between Fannie and Caldwell was begun at the <Melbourne> camp meeting. There she became enamored of a

married man with two children. She utterly denied that there was any affection between her and Brother Caldwell. She stood before me in my tent and declared that there was nothing to the reports. For one year after this, she was good for nothing to me, only a dead, heavy load. *12LtMs, Lt 114, 1897, par. 8*

The warning from God kept coming, and finally at the Armadale camp meeting matters came to a head. Fannie claimed to make most of my books. Both at the Ashfield and Armadale camp meetings she was inspired by Satan. While at the Brighton camp meeting, her course of action was anything than what a Christian's should be. And after the camp meeting I cut loose from her. I discharged her. We had a very serious time, but she begged and wrote so humbly that I forgave her, and foolishly tried her again. She was taken back and given another trial. *12LtMs, Lt 114, 1897, par. 9*

When living at Preston, I told her that I could never have her in my home to live with me again. At the Brighton camp meeting she told the Malcolm family, who had recently come to the faith, that she had to make my books herself. She said that Sister White did not know how to write or put two sentences together, that she was a very ignorant woman, and that her, Fannie Bolton's, talent supplied <her> lack. *12LtMs, Lt 114, 1897, par. 10*

Fannie begged to go to the Armadale camp meeting, saying that she would do my writing, and not take up the children's meetings; but she did not keep her word. One short article, I think, she prepared for me. There was at this time an advertisement in one of the papers regarding one of my books. When Fannie noticed this advertisement, which spoke of Professor Prescott compiling the book, she vehemently declared with wild gesticulations, that it was a lie. She was all broken up, and declared to Sara that she had done the work herself, and now Professor Prescott was taking the glory of it. But Sister Prescott had been told Fannie's story at Cooranbong, and she could see things in their true bearing. *12LtMs, Lt 114, 1897, par. 11*

In talking with Sister Prescott, Fannie claimed to be the author of some sentence in this book which they thought was very beautiful.

But when she made this assertion, Sister Prescott told her that she knew better, because she had a letter from Sister White, in her own handwriting, which contained the same sentence. If Sister Prescott is in Battle Creek you may talk with her in regard to this, and she will be able to tell you just how it was. *12LtMs, Lt 114, 1897, par. 12*

I had a letter written to Dr. Kellogg, which Fannie saw lying on my table as she came into my room. In this letter she saw her own name. She called Sara into another room and told her that she had seen a letter addressed to Dr. Kellogg on Sister White's table, and that in this letter she saw her name. She then asked Sara to get this letter and give it to her, so that she might see what Sister White was writing about her to Dr. Kellogg. Sara faced her and asked, "What do you take me for? Do you think I have come all the way from America to do that sort of work?" Fannie insisted that Sara should get the letter for her, but Sara declared that she would do no such thing. From this time Fannie seemed to have but little confidence in Sara. *12LtMs, Lt 114, 1897, par. 13*

I have told you these things that you may understand about the matter. We had the affair between Fannie and Caldwell all through the Armadale camp meeting. I talked with them both separately, and told them that the Lord had a controversy with them both. They denied that there was anything like particular attachment between them. I knew better, but the Lord helped me to work through the meeting. *12LtMs, Lt 114, 1897, par. 14*

Just <before> the meeting closed, Fannie came to me and said, "O Sister White, I have come to you as to a mother. I do love Brother Caldwell with all my heart, and my heart is just broken. Three times has this cup of bliss been presented to me, and then been snatched away." Then the girl said, "I prayed that if it was right for us to get married, his wife might get a divorce from him, and it was not many weeks before she did get a divorce. Now don't you think the Lord heard my prayer?" I dared not talk with her, for I had to speak that day before a large congregation. If Sister Prescott is in Battle Creek, she will be able to tell you the particulars. *12LtMs, Lt 114, 1897, par. 15*

Well, from that time I cut loose from Fannie, never, <as I thought,>

to connect with her again. But a little while after this, Fannie was in Sydney and wrote me another confession. I thought that I could not take her back, but the Spirit of the Lord rested upon me, and said, Give her another trial. So I decided that I would see Fannie and tell her that I would again take her back. This I did, and she remained with me several weeks, <but was not able to do any work,> and then decided that she wanted to go home to her mother. I told her that she might feel free to do so. *12LtMs, Lt 114, 1897, par. 16*

And now after all the suffering and distress that I have passed through because of the actions of these two, and the downright lies they told, to have Fannie Bolton put these articles in the paper, exalting her poor, miserable, blind, poverty-stricken soul, Miss Ashbury is a little too large a mouthful for me to swallow. *12LtMs, Lt 114, 1897, par. 17*

It tastes strongly of the dish. If I can find them, I will send you copies of letters written to both Fannie and Caldwell. *12LtMs, Lt 114, 1897, par. 18*

Lt 114a, 1897

Tenney, Brother [G. C.]

Sunnyside, Cooranbong, N.S.W.

May 11, 1897

Previously unpublished.

Dear Brother Tenney,

I hardly know how to address my letter, but I will send this letter to you and ask you to place it in the hands of the ones who should have it. I know not who is in Battle Creek at the present time, whether yourself is there, but I will write to you.^{12LtMs, Lt 114a, 1897, par. 1}

Will you please to send me several of all the articles in pamphlet form that have been published of my testimonies?^{12LtMs, Lt 114a, 1897, par. 2}

Can you tell me why I do not receive my books *Mount of Blessing*? Why is there such a delay? If the securing [of] cuts shall keep a book nearly two years after it is written, would it not be best to send the book without cuts? Time is passing into eternity, the end is near, and I say, Sell the books and get them into circulation.^{12LtMs, Lt 114a, 1897, par. 3}

I was very much disappointed that you did not return to this country. I hope it is God's will you will come back to this country. I have thought this a long time, but I am not able to write much for this mail. I am having serious trouble with my heart. I am greatly exhausted, but my trust is in God.^{12LtMs, Lt 114a, 1897, par. 4}

Much love to you and yours.^{12LtMs, Lt 114a, 1897, par. 5}

Brother Tenney, it just occurs to my mind to write to you in regard to Elder Haskell. He feels very much disturbed over the delay taking his accounts over here for settlement. He is at the present time a valuable worker. He goes deeper into Bible subjects than most of

our ministers. He is one of the old hands that has served the cause of God from nearly the very first. *12LtMs, Lt 114a, 1897, par. 6*

Now I have a request to make that our brethren shall honor the old laborers in the cause of God who are doing just as efficient work as they have ever done in the former days. *12LtMs, Lt 114a, 1897, par. 7*

If it is his choice to have his bills for labor, the settling be in Battle Creek, see that his request is granted. *12LtMs, Lt 114a, 1897, par. 8*

I know again and again we have had to wait for months before we could draw from the Echo office. He has spent everything in the cause of God, he says, in the various enterprises. The work has all. And then I ask, Why should he not in this matter of payment have his wish? *12LtMs, Lt 114a, 1897, par. 9*

I could not have got along unless I had received money from Elder Haskell to invest in the work here in Australia. Fourteen thousand dollars he has invested now here in Australia. *12LtMs, Lt 114a, 1897, par. 10*

I think that some of this I may be able some time to pay, but all I have has been invested also, and in this missionary field such ones of us should be considered, and he has nothing at all now, only just what he is consuming in actual necessities. *12LtMs, Lt 114a, 1897, par. 11*

I wish you to make what wish you choose of this to bring about a right condition of things. *12LtMs, Lt 114a, 1897, par. 12*

Lt 115, 1897

Tenney, Brother [G. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 5, 1897

This letter is published in entirety in *FBS 80-81*.

Dear Brother Tenney:

I received your letter. I am sending you a copy of a letter I have sent to Fannie Bolton. You can see from this letter that I regard Fannie as one who cannot retain a spirit of contrition for any length of time. She is so inflated with Fannie Bolton that she does not know herself a few moments after she has expressed deep humiliation because of her own course of action. She springs into life speedily, and blossoms out wonderfully, dwelling on the goodness, love, mercy, and forgiveness of God toward her, taking all the promises to herself. *12LtMs, Lt 115, 1897, par. 1*

In the past she has expressed wonderful sorrow for her wicked course of action, but she does not stay penitent. She does not continue to be contrite in heart. She flashes forth, thinking she is inspired by God. While she was praying the Lord that if it was right for her to marry Caldwell his wife might get a divorce from her husband, she told me that as she talked and gave Bible readings, the people turned pale to hear her talk, and she thought she was inspired by God. Her imagination is very strong, and she makes such exaggerated statements that her word is not trustworthy. *12LtMs, Lt 115, 1897, par. 2*

I feel so sorry that these productions of hers ever entered our papers. Brother Schowe from Pennant Hills, who has long been a Government schoolteacher, recently made me a visit. He accepted the Sabbath in 1894. He seems to be a man of good sense and excellent education. He is a regular subscriber for nearly all our papers, the *Review and Herald*, and *Youth's Instructor*, etc. He opened the subject himself, and said to me, “Sister White, did you notice those strange articles in the *Review and Herald*? I thought it

a little strange that such productions should be suffered to go through the papers." He had no knowledge whatever of the course Fannie had pursued toward me. I told him that I did not read the articles till my attention was called to them by others. Then I read one in the *Review*, and one in the *Instructor*. Brother Schowe said, "Miss Bolton must have lost her balance of mind."¹²*LtMs, Lt 115, 1897, par. 3*

O, I am so sorry and ashamed to have the paper go to others with such articles as this in it. Piece after piece from Fannie's pen appears in the papers. What does it mean? When I can find them, I will send you copies of some letters written by me to her, and her answers. When she was in my family, it seemed that Satan used her as his agent to invent those things that would make the whole household miserable. She would have her times of confession, and would then say all that one could ask another to say. But she would go over the same ground again and again, each time worse than before, until I decided that Satan's temptations, working upon her desire for recognition, were so strong that she had no power to escape from the snare. She was one with the enemy, working in his service.¹²*LtMs, Lt 115, 1897, par. 4*

Now, my brother, if it had not been for these articles in the *Review*, I would have held my peace. I thought that if Fannie would only keep away from me, and trouble me no more, I would not expose her, but would let the poor, deluded, misshapen character alone. But when she figures so largely in our papers, I must speak. I dare not keep silent. Such productions do no one any good, and the blessing of the Lord cannot attend them.¹²*LtMs, Lt 115, 1897, par. 5*

Lt 116, 1897

Wessels, Peter

Summer Hill, Sydney, New South Wales, Australia

February 17, 1897

Previously unpublished.

Dear Brother Peter Wessels:

We were pleased to receive a donation from you of £50. It came at a time when we needed it very much. When it came, we had been away from Cooranbong eight days and were staying at the Health Home, in order to do something in fitting it up.*12LtMs, Lt 116, 1897, par. 1*

Brother and Sister Semmens are energetic, self-denying people. They spent several years at Battle Creek, to obtain an education in the medical missionary work. They returned about eighteen months ago and expected to go right into this work, but we had no money. He took hold of the conference work, giving Bible readings, visiting, and looking after the religious interests of the people; and he had good success.*12LtMs, Lt 116, 1897, par. 2*

Dr. Kellogg thought we should have a sanitarium at once; and so we might if we had been in America, where we could have called upon those who know us for means to carry forward the work. But here every step has been attended with difficulty. Last year I furnished the means to keep five laborers in the field, and as to calling for means, we might as well try to make brick without straw.*12LtMs, Lt 116, 1897, par. 3*

I want the doctor to come over here and see the field. One thing I know, a good work has been done in this region; but a great deal more needs to be done. We have only just made a beginning. We cannot make much advancement, but we cannot neglect the poor. We must be kind and courteous. We must have an interest in the necessities of the poor. By showing an interest in the wants of suffering humanity, we can best reach hearts. The culture of the

mind and heart is much more easily accomplished when we feel such tender sympathy in others that we scatter our benefits and privileges to relieve their necessities. *12LtMs, Lt 116, 1897, par. 4*

Getting and holding all we can for ourselves tends to poverty of soul; and as the soul and mind is the principal part of the man, we must see that all its powers are kept unpolluted and holy unto the Lord. A practical exhibition of piety, of pure and undefiled religion is to visit the fatherless and the widow in their affliction, and to keep ourselves unspotted from the world. This is the power of the gospel. *12LtMs, Lt 116, 1897, par. 5*

We must work in Christ's lines. This is of far more consequence to us than sermons or professions or creeds. The world will watch our attitude, our works, our principles. With keenness and severity it will criticize all we do in temporal lines. We are constantly making an impression, favorable or unfavorable, to the Christian religion, upon some member of the human family. We should demonstrate to the world that Bible religion prompts to industry and frugality, but in no case encourages avariciousness, penuriousness, over-reaching, or any dishonesty. *12LtMs, Lt 116, 1897, par. 6*

Religion is service to God. The faith we claim to believe will, if the heart is refined and purified, lead us nearer to Christ. If Christ abides in the soul-temple, it will be free from all worldly projects and all selfishness. We are under holy vows to God to have our faith grounded in truth and justice. *12LtMs, Lt 116, 1897, par. 7*

The world and the Christian cannot be in co-partnership. "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] The Lord help us all to keep His commandments. The first four commandments reveal the duty of man to his God. "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." Here the mental, moral, and physical powers are embraced. "This do," said Christ, "and thou shalt live." [*Luke 10:27, 28.*] He is speaking of eternal life in the kingdom of God. *12LtMs, Lt 116, 1897, par. 8*

The divine regulations which regulate the life of the obedient

children of God demand that we love God supremely, and our neighbor as ourselves. "Whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] This is the genuine experience of everyone that is born of God. In doing the commandments of God there is great reward. Your temporal life will be one of usefulness, and Jesus will not be ashamed to call you His brother. *12LtMs, Lt 116, 1897, par. 9*

Satan has had, and still has, great power over human minds. His constant suggestion is, "You cannot bring the principles of life eternal into your daily life. In order to acquire the things of this world, you must follow my practice. Serve me; I hold the kingdoms of wealth in my grasp. Pleasure, happiness, and honor are at my disposal. If you would obtain wealth, hearken to my counsel. Do not be over scrupulous in regard to honor or honesty. If you do, the world will take every advantage of you. Look out sharply for your own interest, and do not entertain whimsical notions of honesty or benevolence. Work on my plans, and serve me, and I will see that you have money." These specious temptations will be proffered to all who serve God. *12LtMs, Lt 116, 1897, par. 10*

My dear brother, the Lord Jesus loves you, and would have you cherish that faith that works by love and purifies the soul. "O for freedom," says one, "so that I shall not be under the condemnation of the law." There is indeed a remedy for all who hunger and thirst. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." [*Romans 5:1.*]*12LtMs, Lt 116, 1897, par. 11*

Lt 117, 1897

Wessels, Peter

“Sunnyside,” Cooranbong, New South Wales, Australia

January 26, 1897

Portions of this letter are published in *ML 25, 263*.

Dear Brother Peter Wessels:

Lie low at the feet of Jesus. “Take my yoke upon you,” He says, “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.*]^{12LtMs, Lt 117, 1897, par. 1}

Christ’s last prayer for His disciples, recorded in (*John 17*), followed the instruction given in *John 16:24-33*. This prayer was not fully appreciated by the disciples till after the resurrection of their Lord, and the descent of the Holy Spirit. Then it was understood and fully appreciated. “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. 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 hast sent.”^{12LtMs, Lt 117, 1897, par. 2}

“I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [*John 17:1-8.*]^{12LtMs, Lt 117, 1897, par. 3}

These words I was reading to you in the vision of my head upon my bed. I said to you, You are not free in spirit, and never can be free as long as you struggle to maintain your own individual superiority, and keep yourself in your own hands. When you yield yourself to God, as a poor, weak child, who has not walked in His footsteps but has followed paths leading away from Him, you will find help and courage, and will be strengthened to return to the Lord.^{12LtMs, Lt 117, 1897, par. 4}

You are not following Christ today; you are following Peter Wessels. If you would cast your helpless soul on God, and no longer seek to carry yourself, the Lord would help you into the right way. But He will never justify you in a wrong course of action. Never! Never! Never! You may inaugurate special interests of your own, but they will never prosper. The Lord is a sin-pardoner, but He is not a sin-justifier. Sin must be cut out of the life of the servant of God.^{12LtMs, Lt 117, 1897, par. 5}

“The disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child to him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones, 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 offenses! for it must needs be that offenses come, but woe unto that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or feet to be cast into everlasting fire.” [*Matthew 18:1-8.*]^{12LtMs, Lt 117, 1897, par. 6}

Study what this means with reference to your individual experience. The enemy works through the world to offend. He strives to lead God’s people to do that which will imperil their spiritual purity and the healthfulness of their thoughts. You have yielded to him, and you are not cleansed from these things. Your spirit is not clean

before God. Your heart goes out after your idols.*12LtMs, Lt 117, 1897, par. 7*

Think how in this work you have corrupted the imagination and the soul. I entreat you, for Christ's sake, to take heed, lest you perish. Do not, I beg of you, sell your soul for a mess of pottage. You are not in that state of mind that a man should be who receives from the conference credentials as a shepherd of the flock of God. You know you are not.*12LtMs, Lt 117, 1897, par. 8*

You have been presented to me, not as a man who is contrite in heart, but as a man who is struggling to wrestle himself into a higher position. The Spirit that prompts to this course of action is not inspired by God, but is of the enemy. The human agent should not desire to be first; his greatest anxiety should be to understand what it means to be, in thought and spirit and practice, a pure, clean, consecrated agent for God.*12LtMs, Lt 117, 1897, par. 9*

Please read the *thirteenth chapter of John*. I am writing on this chapter for *The Life of Christ*, and I would have you study it with the greatest carefulness and much prayer, for you are in constant weakness because you have made yourself weak. Humble repentance and contrition of soul, and entire dependence upon God through Jesus Christ, is your only hope. Do not, I beg of you, do anything rash. Do not, for Christ's sake, act the part of Judas, and betray your Lord.*12LtMs, Lt 117, 1897, par. 10*

Your peril is greater than you realize. But while your thoughts are constantly intruded upon by the subtle, specious devising of the enemy, you can go before God, and say in truth, "Thou hast searched me, and known me; thou art acquainted with all my ways; thou knowest my thoughts afar off." [See *Psalms 139:1-3*.] The Lord knows all about it; He has a thorough understanding of the character of your mind. By Him all thoughts are estimated, all actions weighed. He sees every unlawful thought upon which the mind feeds; He knows every impulse of the sinful heart.*12LtMs, Lt 117, 1897, par. 11*

A man that has money has power. Money has influence, and it gains for him the confidence of poor, ignorant human beings. Over these he has an influence for good or for evil. When such a man

uses his influence wrongly, and educates the ignorant in practices of iniquity, in practices which he would not have his relatives or the church know of because he is ashamed of them, what think you of that man being sustained in the ministry?*12LtMs, Lt 117, 1897, par. 12*

The men chosen by God to do His work will fear and tremble before Him, and will cry out, "Who is sufficient for these things?" [*2 Corinthians 2:16.*] You think it would be a terrible thing for your relatives to know of your past course of action. You would not want the church or the world to know the secret actions of your life. But God knows all about it, and the heavenly universe knows it. He whose eyes are too pure to behold iniquity sees it all. If you could see it as He sees it, if you could know what a hatred He has of such sin, how you would despise yourself. I will send again to you the testimony I sent before. Do not disregard it. Read it. Be convinced that the Holy Spirit has sent it to you; and put away your sin.*12LtMs, Lt 117, 1897, par. 13*

"Men of low degree," says the psalmist, "are vanity, and men of high degree are a lie; they are altogether lighter than vanity." [*Psalms 62:9.*] If the thoughts or motives of a king or of a beggar are employed in any dishonest way, even though it be but to covet a penny, the Lord knows it. There is a right way, and a wrong way. The actions done upon this earth determine the destiny of the actors. God weighs every man in the scales of the sanctuary. You have been weighed in the balances, and found wanting.*12LtMs, Lt 117, 1897, par. 14*

My brother, ask yourself the question, Is God near me, or is He afar off? Must I ascend to heaven, and bring Him down to this world? Must I descend into the deep to bring Him up? No; the Lord and all the heavenly intelligences are very near this world. Let not the spirit of reverence place God so far above this world that He seems to be beyond the reach of the humble seeker after Him. The beings that He has created need Him, and they can have Him. His church is to Him the dearest object in the world. He is not far away from any one of us.*12LtMs, Lt 117, 1897, par. 15*

"In Him we live, and move, and have our being." [*Acts 17:28.*] If we

climb up into heaven, he is there; if we go down into the deep, he is there; if we take the wings of the morning, and fly into the uttermost parts of the earth, even there shall his hand find us, and his right hand guide us. If you humble your soul before God, and seek Him with all your heart, you will not seek in vain. When you feel the necessity of drawing nigh to God, God will draw nigh to you. Your soul will be kindled with a holy fire, which will burn upward because kindled by God. *12LtMs, Lt 117, 1897, par. 16*

What does Christ require of thee? Thorough cleansing of the soul-temple, that it may be fitted for His abiding presence. O that your soul may have a spiritual hunger for the personal knowledge of God. O that it may be touched with the love of Christ. Christ is to be your all and in all. Self is our enemy, and must be suppressed. Live your short period of probation close to God. Jesus Christ is your Helper. "God forbid that I should glory," writes Paul, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live, 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.*] *12LtMs, Lt 117, 1897, par. 17*

Cry unto God in your soul, longing after the righteousness of Christ, and your thoughts will be turned to the love of Christ; you will no longer desire the highest place; your soul will cry out, "God, be merciful to me, a sinner." [*Luke 18:13.*] The response will come, "The blood of Jesus Christ his Son, cleanseth us from all sin." [*John 1:7.*] Stand only in God, looking unto Jesus, the Author and Finisher of your faith. I entreat you to look to Jesus. Let the Lord be your fear and your dread. Fear to offend Him. Hide self in Christ, and then you will be as humble as a child. *12LtMs, Lt 117, 1897, par. 18*

Have you purified your soul? Have you washed your garments of character, and made them white in the blood of the Lamb? Are they purified and made white? Remember the promise to the overcomer, "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 3:5.*] *12LtMs, Lt 117, 1897, par. 19*

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.” [*Verses 10-12.*] *12LtMs, Lt 117, 1897, par. 20*

“And to the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased in 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. *12LtMs, Lt 117, 1897, par. 21*

“As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.” [*Verses 14-21.*] *12LtMs, Lt 117, 1897, par. 22*

“Blessed are the pure in heart; for they shall see God!” [*Matthew 5:8.*] In the estimation of God, a pure heart is more precious than the gold of Ophir. A pure heart is the temple where God dwells, the sanctuary where Christ takes up His abode. A pure heart is above everything that is cheap and low; it is a shining light, a treasure house from which come uplifting, sanctified worlds. It is a place where the imagery of God is recognized, and where the highest delight is to behold His image. It is a heart that finds its whole and only pleasure and satisfaction in God, and whose thoughts and

intents and purposes are alive with godliness. Such a heart is a sacred place; it is a treasury of all virtue. He who possesses such a heart is an example for old and young. This perfect temple wants no guest, relishes no company that does not perfectly harmonize with God.*12LtMs, Lt 117, 1897, par. 23*

The very thoughts of those whose hearts are pure are brought into captivity to Christ. They are occupied with thinking how they can best glorify God. No unworthy imagery is introduced and cherished in the mind. O my brother, you need the renewing power of the Holy Spirit, that your thoughts and example may be such as heaven can acknowledge.*12LtMs, Lt 117, 1897, par. 24*

I present this from God to you. God will work only with those whose hearts are willing to come into harmony with Him. When this is done, the soul is fitted to bring forth the highest purposes of God, according to His will. Then the bright beams of the Sun of Righteousness shine into the soul, and are communicated to others.*12LtMs, Lt 117, 1897, par. 25*

Will you be patient? Do not hurry to get into a responsible place, but walk carefully and softly before God, and follow on to know the Lord. Thus you may perfect a Christian character. This work requires simplicity, and much prayerful thought, and a daily self-surrender to God. The true brightness of life and of character is that which comes from God. It is by reflecting heavenly light that we increase in brightness and efficiency. Lift up your soul in its brokenness and inefficiency, and the Lord will give you an experience that will be a blessing to you. But do not walk apart from God, thinking that of yourself you can grow spiritually, for it is impossible to do this.*12LtMs, Lt 117, 1897, par. 26*

You and your brother Philip ought to stand in the light of heaven's radiance, reflecting light to all in your home. The families with which you are connected should be blessed by your influence. This was the Lord's purpose; this was your appointed work. But as Satan succeeds in keeping you discontented and at variance with your brothers, his object will be gained. By neglecting your appointed work, you will cause the ruin of some connected with you. The very ones you might help, if you had a living connection with God, will be

lost unless you change, for if you fail, they will surely fail, through your influence. Because of your complaints, your mother will misjudge the brethren in whom she should have confidence. Unless God helps you, you are not ready for Christ's appearing.*12LtMs, Lt 117, 1897, par. 27*

When Christ was upon this earth, He gave lesson upon lesson regarding the pure character of His kingdom. The principles He laid down contrasted sharply with the ideas the disciples had previously received from the teaching of the rabbis. Christ taught that a moral fitness alone would secure an entrance into His kingdom, and He showed that whatever the disciples had received from the rabbis that was contrary to this was false. God requires the homage of a consecrated soul, which has prepared itself, by exercising that faith that works by love, to serve God.*12LtMs, Lt 117, 1897, par. 28*

The highest ideal of perfection is held up by God. The soul must be perfect, that it may become a habitation for the Lord God of hosts. All that he has man has received from God. He cannot give God anything that will enrich Him; for all is God's. But God is willing to give power to those that surrender themselves to Him. John writes, "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.*] The child of sinful practices may be purified and cleansed from every defilement if he sees that sin is sin. This you have not yet seen in such a light that you would die rather than sin.*12LtMs, Lt 117, 1897, par. 29*

My brother, will you have faith in God? In every age truth has been given for that age. The Christian evidence that we need, is found not in the experience of men but in our Bibles. The Word of God is the man of our counsel, for it brings us down from age to age, bearing its testimony to the unchangeableness of the truth. Not one of the ancient defenses of the word of God, appropriate for special times, has become worn out. No part of the Bible has died from old age. All the past history of the people of God is to be studied by us today, that we may benefit by the experiences recorded.*12LtMs, Lt 117, 1897, par. 30*

"Moreover, brethren, I would not that ye should be ignorant, how

that all our fathers were under a cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. *12LtMs, Lt 117, 1897, par. 31*

“Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them also committed and fell in one day three and twenty thousand. Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened into them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” [*1 Corinthians 10:1-12.*]*12LtMs, Lt 117, 1897, par. 32*

I know you are in great peril, but Jesus died for you. “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.” [*Hebrews 10:35-38.*]*12LtMs, Lt 117, 1897, par. 33*

“Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.”

[*Hebrews 3:7-14.*]¹²*LtMs, Lt 117, 1897, par. 34*

Lt 118, 1897

Wessels, Peter

Summer Hill, Sydney, New South Wales, Australia

February 1897

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 Peter Wessels:

I am constrained to write to you this morning. You are often tempted and tried, but the word given to me for you is, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." This rest you will find nowhere else but in Christ. "Take my yoke upon you," Christ says, "and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] You are in no case to suppose that if you yoke up with the enemy, to do his will and ways, this peace and rest will be yours to enjoy. Jesus is acquainted with you. He knows every temptation with which every soul is beset. Your eye must be constantly fixed upon Jesus, "the Author and Finisher" of your faith. [*Hebrews 12:2.*] The Lord is your Helper. He is at your right hand to strengthen you as you walk in companionship with Him. *12LtMs, Lt 118, 1897, par. 1*

The Lord Jesus has given His life for you, and He wants you to behold Him, "the Lamb of God that taketh away the sin of the world," "the one altogether lovely," "the chiefest among ten thousand." [*John 1:29; Song of Solomon 5:16, 10.*] "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory (character to character), even as by the Spirit of the Lord." [*2 Corinthians 3:18.*] "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our

consolation also aboundeth in Christ.” “Now he which stablisheth us with you in Christ, and hath anointed us, in God; who hath also sealed us, and hath given the earnest of the Spirit in our hearts.” [2 *Corinthians* 1:3-5, 21, 22.] This we may all enjoy. *12LtMs, Lt 118, 1897, par. 2*

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.” [1 *Corinthians* 10:31, 32.] “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord.” [1 *Corinthians* 15:58.] “Watch ye, stand fast in the faith, quit ye like men, be strong.” [1 *Corinthians* 16:13.] *12LtMs, Lt 118, 1897, par. 3*

My brother, the Lord has given you <and your brother Philip> talents of influence to use in your own family <and to bless others.> Every entrusted capability is from God. You may now cast your helpless soul upon Jesus Christ, for He sees how Satan tempts, and He knows how to deliver the tempted ones. If you seek Him with all your heart, He will help you to help souls away from temptation, and give evidence that you are led and taught of God. Press close to the bleeding side of your Redeemer. *12LtMs, Lt 118, 1897, par. 4*

Keep your hand in the hand of Jesus. Never separate from Him, but keep your mind in captivity to Christ, and your whole being in subjection to Him. Then your language will be, “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.” [2 *Corinthians* 2:14-17.] *12LtMs, Lt 118, 1897, par. 5*

We shall have many things to try us. The enemy of God and man is watching constantly to lead us into bye and forbidden paths. We need to study the Word of God, to be encouraged and strengthened and stablished, and settled in the truth, “knowing that whatsoever

good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.” [*Ephesians 6:8.*]12LtMs, Lt 118, 1897, par. 6

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith where with 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.” [*Verses 10-17.*]12LtMs, Lt 118, 1897, par. 7

I cannot bring to you peace and joy, and love of Christ. But Christ Himself will give it you if you will seek Him with all your heart. “For God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” [*Philippians 1:8-11.*] In the night season, I have been troubled on your account, and the Lord said, “Write the things I shall give thee.” I have done this. Will you heed the light given you of the Lord, and receive encouragement to be a faithful doer of the Word?12LtMs, Lt 118, 1897, par. 8

“Sunnyside,” Cooranbong, February, 189712LtMs, Lt 118, 1897, par. 9

Dear Brother: I received your letter in the last mail from Africa, but too late to answer it. I thank you most heartily for your liberal act in the means you have sent me. It came at a most opportune time. We were in need of means. My secretary, Miss McEnterfer and I rode

over to see the first school building which is now completed. The foundation and cellar is laid for the second building, which <was designed> to be one-story, to be used as cook room and dining room. The question arose in my mind, "Where is the lodging room for the students?" And the answer came, "the upper storey of the mill."*12LtMs, Lt 118, 1897, par. 10*

This place is wholly unfit for such a use. The great cracks in the floor and boards enclosing it are so large that one or two fingers could be put in them. This would prove a cold, uncomfortable place. We have been compelled for nearly one year to use this upper storey for a meeting place, with the furniture belonging to the school piled up on one side and end of the building. My heart has ached as I have entered this place for the worship of God, and I have felt that it was a dishonor to His Holy name. I could not endure the thought of having to worship God through the winter months in such a place.*12LtMs, Lt 118, 1897, par. 11*

I had most earnestly prayed the Lord for guidance in the matter, and also for means to build a chapel. When I was told by Brother Hare that we should have to depend on tents and the upper storey of the saw mill for the accommodation of our students, my heart was deeply pained. I am sure the Lord urged the suggestion upon my mind to put an additional storey above the dining-room and kitchen, partition one half off for the students to occupy for lodging rooms, and the other half we will use for a chapel. The whole structure can be only enclosed, < not finished,> but this will be better than the loft above the mill.*12LtMs, Lt 118, 1897, par. 12*

I asked Brother Hare why we could not depart from the plan of the designer, and put up a chamber. The same roofing and shedding would cover the whole. The matter was discussed, and after a few moment's favorable thought that night, there was a more full consideration, and our decision was made. We could not possibly finish every part of this building, but it will answer our purpose if only sided up, and then we can wait for means to come in to build a chapel and finish this second building. It was thought that one hundred and fifty pounds would do the extra work above the original design, and would accommodate us in our present distress. So this brings us considerable relief. The money you sent will be a help at

this time to invest in the enterprise. I felt so thankful that we were just in time to see what was needed, and to have the work done. Nothing need be left undone in carrying out our plans. We thank the Lord for the means sent, and you, the Lord's agent for sending it. *12LtMs, Lt 118, 1897, par. 13*

We have now a congregation of from one hundred to one hundred and twenty-five. But the conference funds are so low we could not support workers in Sydney or in Cooranbong. Yet there is need of workers. Brother Baker is the only minister we have had in all the New South Wales Conference. Brother Semmens, who is entering into the building up of a medical institute, is giving treatment, and doing as well as can be expected; but he needs, and must have, some one co-operating with him as a manager. He does all he can. He has to take two services on Sabbath and one on Sunday. This is too much for him. Brother Baker is called out to long distances where they have never heard a minister. *12LtMs, Lt 118, 1897, par. 14*

Three hundred miles from Sydney, the Macedonian cry comes to us, "Come over and help us." [*Acts 16:9.*] One letter received from a young man twenty-two years of age says, "We are poor, but we have a minister. We had the loan of *Great Controversy*, and in that book we found that we are not keeping the right day, that the seventh day is the Sabbath, and not the first day of the week." The eldest son began to keep the Sabbath. Then his two sisters and three brothers came into the truth. The opposition from the father was very strong. Some of their neighbors were interested, and they thought would embrace the truth and be baptized. He said they were all paying tithes, and he would pay part of his fare if a minister could be sent. *12LtMs, Lt 118, 1897, par. 15*

Brother Baker spent about two weeks there. The first night he put up at an hotel a few miles from the place where the family he came to visit were living. Next morning he visited the family. They were living on a large sheep ranch. The house was a very poor specimen of a house, but everything within was clean and neat. The eldest member of the family was a daughter, twenty-four years of age, who managed the concerns of the home. *12LtMs, Lt 118, 1897, par. 16*

Brother Baker was made welcome, but was told that the father was hard and unimpressible. He asked if he might not be entertained there, saying he would take any kind of fare. He was told that he must see her father; she dared not say he could stay. He went to the field where the brothers were at work, and put the same question to them, and was answered as the eldest girl had answered him. They dared not say he could stay. "You must ask him yourself," they said. "Well," said Brother Baker, "one of you go with me." "No," they replied, "that would not be wise; you had better go alone." He went, and introduced himself to the father, telling him that he had come to hold meetings, and baptize his children. He said he would prefer to remain in the family, and would be willing to receive any kind of fare if he would consent to take him in. The man responded heartily, saying that he was welcome, and in the talk they had, he said that his children were good, obedient children. The father seemed much affected by the conversation.¹²*LtMs, Lt 118, 1897, par. 17*

Brother Baker held meetings at two different places, and quite an interest was manifested. The children said their father never read the Bible, and he was, they thought, an infidel. But he was present in the family, and listened to the explanation of the Scriptures, and seemed to be struggling with deep feelings. At the baptism the father was present. The mother had been dead several years.¹²*LtMs, Lt 118, 1897, par. 18*

When Brother Baker left, the father handed him a pound, and with tears in his eyes invited him to come again. So he was not so hardened as his children supposed. Their courage in taking their position on Bible truth has certainly had its influence. These children work hard and accept what the father will give them, having no stated wages. Quite an interest was manifested by the neighbors, and Brother Baker was well satisfied with his visit.¹²*LtMs, Lt 118, 1897, par. 19*

And now another call comes from two hundred miles away, where they have heard no minister. Several have taken their stand for the truth and want to be baptized. The Spirit of the Lord is working in the regions beyond. O that we could obtain the means that are being wasted in pleasure, and almost thrown away in luxuries! If

those who are spending their money for that which is not meat, either for body or soul, would devote their means to the Lord's service, we would have a day of rejoicing.*12LtMs, Lt 118, 1897, par. 20*

O for the money that has been wasted and squandered for pleasure and selfish gratification! Jesus, the Majesty of heaven, came to our world to be an example of perfect obedience. We have this Pattern before us; let us copy it. He in whose heart is enshrined the beautiful and pure image of Christ has a model that is elevated, sacred, and uplifting, by which to shape his life and character. Our Redeemer suffered for us in the flesh, gave up everything for us. He left the royal courts, stepped down from His high position, clothed His divinity with humanity, and being in the form of man, humbled Himself. For our sakes He became poor, that we through His poverty might be made rich.*12LtMs, Lt 118, 1897, par. 21*

A young ruler came to Christ, asking, "What shall I do that I may inherit eternal life?" Christ said to him, "If thou wilt enter into life, keep the commandments." [*Matthew 19:16, 17.*] In speaking of the commandments, our Lord confined Himself to the last six. The principle of these commandments is embraced in the words, "Thou shalt love thy neighbor as thy self." [*Verses 18, 19.*] Here the ruler was shown his lack. Christ showed him the idol of his affections, He revealed the danger that imperilled his soul.*12LtMs, Lt 118, 1897, par. 22*

The young man then said to Him, "All these things have I kept from my youth up; what lack I yet?" "Jesus said to him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." [*Verses 20, 21.*]*12LtMs, Lt 118, 1897, par. 23*

The heart of Christ hungered and thirsted for the love of this young man. He looked upon him with loving interest. He longed to hear him choose the self-denying path of self-sacrifice. He longed to make him a co-laborer with Him in the work of restoring the moral image of God in man. He greatly desired him to transfer his affections to God, and lay up treasure in heaven, and become a partaker of His self-denial and self-sacrifice, sharing His reproach in

this life, and in the end receiving the precious boon of eternal life and an imperishable treasure in the kingdom of God. Will he decide for Christ?*12LtMs, Lt 118, 1897, par. 24*

“But when the young man heard that saying, he went away sorrowful, for he had great possessions.” [*Verse 22.*] He did not keep the commandments of God. Riches were his idol. He could not keep the commandments while the world was first in his love. He loved the goods which the Lord had entrusted to him, and which, as a faithful steward, he should have used in the service of God, more than he loved the Giver. His affections were placed on his treasure. Christ saw that his only hope was to surrender his riches; and He laid His hand on his possessions; it was the ruler’s only hope of eternal life. The ruler saw that he could not be a follower of Christ and retain his present style of self-indulgence. But to part with his earthly treasure for the heavenly seemed too much of a sacrifice, and he turned away from Christ.*12LtMs, Lt 118, 1897, par. 25*

Yet Christ gave up all heaven and submitted to a shameful death to make it possible for that young ruler, as well as for every other human being, to keep His commandments.*12LtMs, Lt 118, 1897, par. 26*

The ruler’s possessions, his temporal blessings, were entrusted to him by God, that he might prove himself a faithful steward of his Master by dispensing the goods for the blessing of those who were suffering. And not merely was he to bestow gifts of a temporal character. The poverty of the soul was comprehended and embraced in Christ’s words.*12LtMs, Lt 118, 1897, par. 27*

The Majesty of heaven had made it possible for the ruler to do this work. He could have united with Christ as an interested partner in the great firm; he could have been a blessing to his fellow men. What a heritage he was losing! It was unseen treasure; but it was a heavenly possession, an immortalized inheritance, which there would be no possibility of his losing, for it was laid up by the throne of God.*12LtMs, Lt 118, 1897, par. 28*

“Thou shalt have treasure in heaven,” said Christ. [*Verse 21.*] This precious promise was assured to the young man if he would comply

with the conditions laid down; but he went away sorrowful, because the conditions appeared to him so hard. Yet the One that laid them down had Himself become poor that He might present to all who would receive it the immortal, heavenly treasure, the eternal substance. But the ruler's heart was bound up with his earthly possessions, and he refused to give them up, though they were his Lord's goods, to be used as Christ directed. By obeying these words, he could have honored and glorified the name of the Giver. *12LtMs, Lt 118, 1897, par. 29*

“Then said Jesus unto his disciples, ... That a rich man shall hardly enter into the kingdom of God. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” [*Verses 23, 24.*] *12LtMs, Lt 118, 1897, par. 30*

There are thousands upon thousands that have the Lord's goods in their keeping. Our Lord says to them, “If thou wilt enter into life, keep the commandments.” [*Verse 17.*] It is the only hope for those who love earthly treasure to lay it at the feet of Jesus. If they allow their minds to become absorbed in the world, if they glorify themselves, as though their treasures were their own, to do with as they pleased, their riches become to them a separating wedge to divide them from God. All who are doers of the Word will hold their time, their talents, their means, as sacred trusts, over which God has made them His stewards. *12LtMs, Lt 118, 1897, par. 31*

He who uses his entrusted capital and talents, whether rich or poor, with wisdom and does not, through love of self and love of display, misappropriate the entrusted goods but keeps the glory of God in view, and makes his entrusted means a blessing to suffering humanity, and a means of advancing the cause of Christ's kingdom upon the earth, becomes a partner in the heavenly firm, and a co-laborer with Jesus Christ. He wears Christ's yoke and lifts His burdens. He wins souls to Christ, because he is a representative of Christ's character. He will lay up treasure in heaven, and will walk with Christ in heavenly communion. *12LtMs, Lt 118, 1897, par. 32*

The young ruler was sorry to part with Christ, but he gave Him up, although he had felt convicted that He could supply the want of his

soul. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too much of a sacrifice. He decided not to try the experiment. When it was his privilege to choose Christ's terms, the result showed that he prized the gift higher than the Giver. His claim that he had kept the law from his youth up was a deception, for the commandments of God require the whole man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, <and thy neighbor as thyself."> [Luke 10:27.] *12LtMs, Lt 118, 1897, par. 33*

It is not <enough the> having a knowledge of God's will, or making a profession of obedience, that secures for any one of us eternal life. It is the subjection of heart and soul and mind and strength to Jesus Christ, whose property we are. We are not owners of ourselves. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians 6:19, 20.*] God's requirements take in every phase of self-sacrifice. *12LtMs, Lt 118, 1897, par. 34*

Then Peter said, "Lo, we have left all, and have followed thee. And Jesus answered, and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, or the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. And many that are first shall be last, and the last first." [Mark 10:28-31.] He who sacrifices for my sake, or the gospel's, shall receive even in this life the richest blessings. *12LtMs, Lt 118, 1897, par. 35*

"Then took he unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written in the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." [Luke 18:31-34.] Christ would impress upon the minds of His disciples that His kingdom is

not temporal, but spiritual. *12LtMs, Lt 118, 1897, par. 36*

My brother, you will have trials; you cannot avoid them. But do not, at any time, act rashly. Move quietly and pray much. The salvation of your soul is of more value than any amount of gold or silver. The blessing of your family should be highly prized by you as a treasure that cannot be measured with gold or with silver. You will appreciate these responsibilities when you reflect that they are to be prized as your richest <earthly> treasure. *12LtMs, Lt 118, 1897, par. 37*

Keep your mind and your thoughts upon Christ. Enshrine the Saviour in your heart. O, I greatly fear, and am troubled in soul for you all. Were it not for the temptations which come because of riches, the Wessels family would now be in a more favorable position to win eternal life by obedience to all the commandments of God. You would all have a clearer insight into the truth. The sacred fences and barriers of the law of God would not be so readily overstepped. You would not feel at liberty to move as you please. *12LtMs, Lt 118, 1897, par. 38*

You need to pray more earnestly, and to cultivate the meekness and lowliness of Christ. The Lord Jesus loves you; He looks upon you with divine sympathy, and would draw you with the cords of His love; but there is great danger that you [and] <members of the family> will refuse to be drawn just as <in the case of> the young ruler. Christ loved him, and yet He laid before him the only conditions upon which he could secure eternal life. He refused these conditions. Will this be the case with any one of the Wessels family who have had the light of truth, who have loved the truth, who have enjoyed the grace of Christ? Will you choose to do as you please, irrespective of the eternal interests that are involved in your course of action? *12LtMs, Lt 118, 1897, par. 39*

Your only safety lies in making an entire surrender to God. When you decide to be wholly the Lord's in heart and soul and strength, you will be given a stability that will be maintained under all circumstances. You will have a much clearer insight into the truth. But all of you are in peril of coming short of the grace of Christ unless you follow on to know <the Lord> more decidedly and firmly than you have done. *12LtMs, Lt 118, 1897, par. 40*

The truth, brought into the sanctuary of the soul, will sanctify the receiver. It never leads him to do an unrighteous action. Truth never puts its delicate feet on false or uncertain ground, to accommodate itself to any circumstance, however plausible.¹²*LtMs, Lt 118, 1897, par. 41*

I entreat of every one to build upon the Rock, Christ Jesus. Then you will not be tossed with temptations, or left to drift upon the sea of opinion. Christ stretches out His hand to save every one who will grasp it. He will hold you if you will consent to be helped. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." [*Isaiah 26:3.*] This is our assuring promise. Keep your mind stayed on God. Yield not to uncertain flattery or <worldly> attractions, for there is a heaven to win and a hell to shun.¹²*LtMs, Lt 118, 1897, par. 42*

Eternal life is worth a lifelong, persevering effort, an effort proportionate to the value of the treasure you would win. I would address myself to all the Wessels family, believers or unbelievers. Christ invites you <all> to make Him your <daily> personal Saviour. John writes, "I write unto you fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."¹²*LtMs, Lt 118, 1897, par. 43*

"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, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [*1 John 2:13-17.*] Take heed to these words. Again John writes, "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." [*Verses 20, 21.*]¹²*LtMs, Lt 118, 1897, par. 44*

I call upon you, in the name of Jesus Christ of Nazareth, to prepare for the coming of Christ in the clouds of heaven. Do not trifle away your precious, God-given opportunities. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with God. Prepare for the judgment, that you may escape the things that are coming upon the world, and stand before the Son of man. *12LtMs, Lt 118, 1897, par. 45*

When Christ shall come to be admired in all them that believe, may you be of that number because you have joined yourself to the Lord, because you are on the side of Christ, on the side of the heavenly angels, on the side of God. God is always a majority. "Then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labors. When the wicked shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish of spirit, shall say, within themselves, This is he whom we had in derision, who was a proverb of reproach. We fools counted his life as madness, and his end to be without honor. Now he is numbered among the children of God, and his lot among the saints." *12LtMs, Lt 118, 1897, par. 46*

Lt 119, 1897

Wessels, Brother and Sister [Peter]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 8, 1897

Portions of this letter are published in *6BC 1073*.

Dear Brother and Sister Peter Wessels:

I am not expecting that this will be copied. Will you please tell me in your next if you can read it, for I would be pleased to write to you sometimes in my own hand-writing. I should be very much pleased to see you in your little family. May the Lord give you both grace to do His will. Let not your faith fail, neither be discouraged. Are you not glad that Jesus knows our every weakness? He knows how to succor those who are tempted. I have great hope that you, with your brother Philip, will be overcomers. *12LtMs, Lt 119, 1897, par. 1*

You both should stand firmly for the truth and not, by any course of action you may pursue, bring dishonor to God. Your time, your, character, your influence, would be given to do Him service. Be true to yourself; make straight paths for your feet, lest that which is lame be turned out of the way. May the Lord grant His Holy Spirit to rest upon you in large measure. Then you will reveal Christ in words, in spirit, and in character. The mind that is brought into captivity to Jesus Christ will meditate upon heavenly things; and O, how sweet will be that contemplation. *12LtMs, Lt 119, 1897, par. 2*

By the infinite sacrifice that the Lord God of heaven has made in giving His Son, that sinners might be saved from eternal death, we know that He means to counterwork sin. He has provided this expensive means to save the souls who would surely perish if He had not done so. In the place of punishing the guilty sinner, the Lord allowed His only begotten Son to suffer the penalty of transgression, that man might have another opportunity, that another probation might be granted him in which to return from transgression and sin to his loyalty to God, and stand before God in repentance. He cannot hope to stand before God innocent through

the merits of Jesus Christ while he continues in sin. He must cease to transgress and become loyal and true. *12LtMs, Lt 119, 1897, par. 3*

The Lord has given Jesus to our world, to a life of suffering and a shameful death in order to save perishing souls. And having done this, He will not withhold any facilities, any gift of heaven, that will enable man to accomplish the glorious work of salvation. By thus dying for man, Christ has shown that His love for the human family is measureless. And in rising from the tomb and proclaiming over the rent sepulchre of Joseph, "I am the resurrection and the life," He makes manifest His triumph over death. [*John 11:25.*]*12LtMs, Lt 119, 1897, par. 4*

God would have us realize that all this was done to counterwork sin and rebellion against God, and bring in everlasting righteousness. "For 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.*] He is able and willing "to save unto the uttermost all who come unto God by him." [*Hebrews 7:25.*]*12LtMs, Lt 119, 1897, par. 5*

Jesus, the precious Saviour, is your only hope. He loves you. He wants you to have faith in Him, and to prove Him. Do not let anything arise to trouble and cause you to lose your hold on God. Let us be sure that we retain our connection with God as His children. "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be we suffer with him, that we may be also glorified together." [*Romans 8:17.*]*12LtMs, Lt 119, 1897, par. 6*

God loves His obedient children. He has a kingdom prepared, not for disloyal subjects, but for His children whom He has tested and tried in a world marred and corrupted by sin. As obedient children, we have the privilege of relationship with God. "If children," He says, "then heirs" to an immortal inheritance. [*Verse 17.*]*12LtMs, Lt 119, 1897, par. 7*

Christ would have us yoke up with Him. "Learn of me," He says, "for I am meek and lowly in heart; and ye shall find rest unto your souls." [*Matthew 11:29.*] We shall be overcomers. We "shall see his face," and His name shall be in our foreheads. [*Revelation 22:4.*]

We shall be His chosen ones on earth, to enjoy the kingdom of His grace; and we shall be with Him to share in His kingdom of glory in the heavenly world. We shall be heirs of God, and joint heirs with Christ, for He is our portion and our inheritance. We are partakers of His own divine nature, and one with Him in His perfection. We have the same life as Jesus; we are sons and daughters of God. Christ and His people are one. *12LtMs, Lt 119, 1897, par. 8*

God loves His children who are overcomers the same as He loves His only begotten Son. Then let us have a sense of our relationship to God, and walk circumspectly before the world, for this is our training place for heaven. If we would be saints above, we must first be saints below. We see a great work to be done. We are not half awake. We need strong evidences at this time that the Lord is with us of a truth. We need to consecrate ourselves and all we have to the service of God. We are to be laborers together with Him. *12LtMs, Lt 119, 1897, par. 9*

Wherever you are, remember that you are near to God. He would have you surrender yourself to Him with all that you possess. It is all the Lord's. Let us sense the fact that the Lord sees us, that He hears every word we utter. "The eyes of the Lord are in every place beholding the evil and the good." [*Proverbs 15:3.*] "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." [*Psalms 139:4.*] Satan may put into our hearts the inquiry, "How does God know? Is there knowledge in the Most High?" [*Psalms 73:11.*] Satan would have men forget that God is watching over them. *12LtMs, Lt 119, 1897, par. 10*

If we would only believe that angels of God are constantly around us to protect us from Satan's snares, and to be a present help in every time of need, we would grow strong. Sensing the companionship we have, we would do the things that are pleasing in the sight of God. How careful would we be lest our words should offend Christ whose character we are to represent to the world. We need to meditate and converse upon the love and compassion and mercy of God for us. Satan is not at all pleased with such pure, ennobling, and elevating themes, and he draws apart from us. It is for this reason that the words are given us, "Draw nigh to God, and he will draw nigh to you." [*James 4:8.*] Let your thoughts and

conversation be upon heavenly things. God's promise to us is, "I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people." [*Jeremiah 31:33.*]*12LtMs, Lt 119, 1897, par. 11*

The truth, holiness, and perfection of character are attainable to everyone who strives for it. This is made the very foundation of the new covenant of the gospel. There has been no substitution of a changed law. The law spoken of on the Mount of Blessings to the people was the same law we have had from the beginning. In His teachings Christ showed how far-reaching are the principles of the law spoken from Sinai, and He made a living application of that same law whose principles remain forever the great standard of righteousness, the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. The law of Jehovah is the tree, the gospel is the fragrant blossoms and fruit which it bears.*12LtMs, Lt 119, 1897, par. 12*

The Lord Jesus was, in His work, to fulfil all righteousness, and as the Head of humanity show man that he can do the same work, and meeting every specification of the requirements of God. Through the treasures of His grace furnished to the human agent, not one need miss heaven. In the keeping of God's commandments the path has been made easier to the fulfillment of all righteousness. Thus may we magnify the law and make it honorable.*12LtMs, Lt 119, 1897, par. 13*

This is the precious privilege granted to us individually. The Lord is soon to come. We want to be among the number who are admired by all them that believe. We need to pray daily, to study and obey the Word of God.*12LtMs, Lt 119, 1897, par. 14*

May the Comforter be by your side as you read this letter, written by my own hand. Think much of the tender compassion of Christ, and let your whole soul, strength, mind, and might be devoted to His service. I love you all as a family in Jesus Christ.*12LtMs, Lt 119, 1897, par. 15*

Lt 120, 1897

Wessels, Peter

“Sunnyside,” Cooranbong, New South Wales, Australia

March 10, 1897

Portions of this letter are published in *TSB 128-129*.

I am sorry that you feel injured because I let Brother Robinson have a copy of the letter I sent to you. I did not do this to injure you in any way. You had yourself written me that you had made matters known to him concerning yourself, and he thought you should confess the whole matter to the church. I thought that letter would prevent any such movement, and keep the matter as private as possible. I do not in any way favor his reading the matter to your mother. She has an abundance of sorrows to carry. I did not sanction any public exposure. I thought that the letter, which condemned the sin, also encouraged you to hope and trust in God. I supposed that it would help Brother Robinson to help you. If it has added to your affliction, making matters any worse for you, I am sincerely sorry.¹²*LtMs, Lt 120, 1897, par. 1*

Whenever I have written a message of reproof, I have always sent one copy to the minister who is officiating in the church, that he may have wisdom to recover such ones as are in danger through temptation, giving them such advice as they need. I also knew, under existing circumstances, that it would not be possible to give you credentials as a shepherd, recommending you to the confidence of the people, because knowing your course of action, if you should in any way be overcome, the Lord would make the conference guilty of the sin of which you are guilty.¹²*LtMs, Lt 120, 1897, par. 2*

The Lord would not favor the children of Israel, because of Achan's sin, and the displeasure of God was not only upon Achan, but upon all Israel. "The children of Israel committed a trespass in the accursed thing: ... and the anger of the Lord was kindled against the children of Israel." [*Joshua 7:1*.] He permitted thirty and six men to be slain to signify His displeasure against the sin in the

encampment of Israel. Joshua was greatly afflicted. He knew not of the sin, or of the reason why the army of Israel was defeated. "And Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. *12LtMs, Lt 120, 1897, par. 3*

"And Joshua said, ... O Lord, what shall I say, when Israel turneth their backs before their enemies! ... 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. 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 thing 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 the accursed thing from among you." [*Verses 6-8, 10-13.*]*12LtMs, Lt 120, 1897, par. 4*

You can see that the unknown sin existing among the tribes of Israel was charged against the whole church in the wilderness. Success in warfare against their enemies could not be given them until this evil thing was searched out, until they had done all in their power to expel the wrong and cleanse it from the encampment. God had testified, "Neither will I be with you any more, except ye destroy the accursed thing from among you." [*Verse 12.*]*12LtMs, Lt 120, 1897, par. 5*

I present this before you that you may not feel that the church has done a grievous thing against you, that they have done you a personal injury and desire to hurt you as a man. The Lord has placed men in responsible positions to guard the church which is the flock of God, and certain duties which the Lord requires of His church are enjoined upon them as His appointed agencies. Should they neglect to do this work devolving on them, the Lord charges the guilt of the wrongdoing upon the whole church. Until that wrong is corrected, and thoroughly purged from the church, the blessing of

God will not rest upon it. *12LtMs, Lt 120, 1897, par. 6*

The Lord will be honored by the people who claim to be His children. Any hidden impurities He will have searched out and thoroughly corrected, that the evil may in no wise exist and bring the displeasure of God upon the church. The sons of Eli did wickedly, and a message was sent to Eli in regard to their wicked practices. "Now Eli was very old, and heard all that his sons did unto all Israel. ... And he said unto them, Why do ye such things? for I hear of all your evil doings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them." [*1 Samuel 2:22-25.*]*12LtMs, Lt 120, 1897, par. 7*

Eli did not remove the transgressors from their office. "And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of the fathers all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in mine habitation; and honorest thy sons above me, to make yourselves fat with all the chiefest of the offerings of Israel my people? Wherefore the Lord God Israel saith, I said indeed that thine house, and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." [*Verses 27-30.*]*12LtMs, Lt 120, 1897, par. 8*

Please read the *first, second, and third chapters of 1 Samuel* carefully and attentively. *12LtMs, Lt 120, 1897, par. 9*

I present this matter again before you, for your attentive consideration. If the officers who have charge in any branch of the work of God dishonor Him in any line connected with His work, the Lord lays that charge upon the whole church. He will not serve with

any man's sin. Those in positions of trust are to honor God by a faithful duty toward all, ministers or laymen. They are to do faithful work as representatives of the character of Jesus Christ, to maintain order and purity of morals in the church, so that there shall be no unrighteousness practiced in selfish dealing, brother with brother, or in breaking down the barriers which the Lord has erected to preserve the clean, pure virtues of His people. No liberties must be indulged, men with women or women with men, to become familiar with the uncovering of their nakedness. This, by searching the Scriptures, you will see that the Lord expressly forbids as a crime, a sin. *12LtMs, Lt 120, 1897, par. 10*

But, as I have placed this matter so fully before you, I need not repeat. My brother, your sin was not confined to yourself. You were doing great dishonor to God by lustful practices, educating the young girls in practices which are ruinous to their morals, and also destroying to their bodies. All such things are an abomination in the sight of God. I do want you to understand this sin, and never approach unto anything of this character again, as long as life shall last, for it is a crime against the youth, which you should see, and see in all its destructive influence. These very ones you have educated will submit their bodies for others to corrupt. The restraints are gone. A minister, a shepherd of the flock has done this. *12LtMs, Lt 120, 1897, par. 11*

I know also that the Lord has not left you, that He will pardon your transgression. But I do not want you to create a sentiment with your mother or with any one else that knows of the matter that Brother Robinson is your enemy. He has a work to do as one whom the Lord has entrusted with large responsibilities. It is a duty devolving upon the officers of the church to guard the flock of God over which they are overseers. Should they neglect to do this, the Lord will call them to an account. *12LtMs, Lt 120, 1897, par. 12*

I hope you will not feel bitter toward Brother Robinson, even though you think he has done you harm, needlessly, in reading matters to your mother which were very humiliating for her to know. If you do entertain these feelings, the Lord will not bless you, but will turn His face away from you. *12LtMs, Lt 120, 1897, par. 13*

I do not advise that this matter be made public before the whole church. It may be that you will be unwise, and pursue a course that will make this a necessity. But if you will walk humbly before God, as you should do, and draw nigh to God, He will draw nigh to you. If you are contrite in heart, He will pardon your sin if you repent. The Lord loves you, but you have hurt and wounded Christ in injuring the souls of His heritage. *12LtMs, Lt 120, 1897, par. 14*

My brother, it behooves you to walk carefully and softly before God. The greatest hindrance to the perfection of your Christian character will be putting a light importance upon the matter under consideration. You have a wife and precious children to live for, to teach and to encourage in every holy practice. Here is a sufficient work to keep your affections pure and uncontaminated. The conscientious regard and discharge of all your duties will help you to preserve alive the love of God in your heart for wife and children, and above all, the love for God, remembering that God is ever present with you. *12LtMs, Lt 120, 1897, par. 15*

Now, as one that loves your soul, I entreat you for Christ's sake not to have hard feelings toward the officers of the church, whose duty it is to keep the church as pure as possible in every respect. Therefore you should not feel bitter against them because they do their duty in the fear of God. If they make a mistake, bear in mind that your course of action has placed them in great perplexity to know just what they should do. Do not create a sympathy in the mind of your mother, which will lead her love for her children to cause her to have feelings which should not exist in her heart. Because you think you are injured, you will separate her affections from, and destroy her confidence in, the church officers in the very things they are required to do. *12LtMs, Lt 120, 1897, par. 16*

Now, my dear brother, come close to Jesus, and He will pardon your transgressions and forgive your sins. *12LtMs, Lt 120, 1897, par. 17*

Lt 121, 1897

Wessels, Brother and Sister [Peter]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 20, 1897

Portions of this letter are published in *TMK 291, 363*.

Dear Brother and Sister Wessels:

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, and placed under the control of divinity. Many have no faith in Jesus Christ. They say, “It was easy for Christ to obey the will of His Father; for He was divine.” But His Word declares, “He was tempted in all points like as we are.” [*Hebrews 4:15*.] He was tempted according to, and in proportion with, His elevation of mind; but He would not weaken or cripple His divine power by yielding to temptation. In His life on earth Christ was a representative of what humanity may be through the privileges and opportunities granted them in Him.¹²*LtMs, Lt 121, 1897, par. 1*

“Simon Peter, a servant and 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 has 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*.] Take particular notice of the *fourth verse*: “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.”¹²*LtMs, Lt 121, 1897, par. 2*

When Satan tempted our first parents, he said, “Hath God said, Ye shall not eat of every tree of the garden? ... Ye shall not surely die;

for God doth know that in the day that ye eat thereof, ye shall be as gods, knowing good and evil.” [*Genesis 3:1, 4, 5.*] Thus he tried to flatter them into believing that they should be raised above the sphere of humanity. *12LtMs, Lt 121, 1897, par. 3*

But Christ, by the example He has set before us, encourages the members of the human family to be men, obeying the Word of God within the sphere of their humanity. He Himself became a man, not a bond slave to Satan to work out his attributes, but a man in moral power, obedient to the law of God which is a transcript of His character. Those who would rebel against subjection to a wise and good law emanating from God, are slaves to an apostate power. Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm, He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might restore to man the original mind, which he lost in Eden through Satan’s alluring temptation, that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden. *12LtMs, Lt 121, 1897, par. 4*

Through the moral power Christ has brought to man, we may give thanks unto God who hath made us meet for the inheritance with the saints in light. Through Jesus Christ every man may overcome in his own behalf and on his own account, standing in his own individuality of character. The Word comes to him, “Behold the Lamb of God, that taketh away the sin of the world.” [*John 1:29.*] How important is the Christian faith! How our whole earthly solace hangs upon Him whose mission to earth was to give power unto men. Through His servant He declares, “For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*Verse 12.*] *12LtMs, Lt 121, 1897, par. 5*

Christ has declared that in His Father’s house are many mansions. “And if I go and prepare a place for you,” He says, “I will come again, and receive you unto myself: that where I am, there ye may be also.” [*John 14:3.*] When Christ lay in the tomb, His disciples called to mind these words. They pondered over them, and wept

because they could not fathom the meaning of them. No faith and hope relieved the broken-hearted disciples. They could only repeat the words, "I will come again, and receive you unto myself: that where I am, there ye may be also." *12LtMs, Lt 121, 1897, par. 6*

Mansions are prepared for all who have subjected themselves in obedience to the divine law. And in order that the human family might have no excuse because of Satan's temptations, Christ became one with them. The only Being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with His earthly parent. He lived the life which He requires of all who claim to be His children. Thus was cut off the powerful argument of Satan that God required of humanity a self-denial and subjection that He would not Himself render. And thus was taken from Satan's hands the weapons he designed to use against God. *12LtMs, Lt 121, 1897, par. 7*

Jesus asks no more of men than that they shall follow in His footsteps. He was the Majesty of heaven, the King of glory; but for our sakes He became poor that we through His poverty might be made rich. Almost His last words to us are, "Let not your heart be troubled. Ye believe in God, believe also in me." [*Verse 1.*] In the place of being sorrowful, your hearts troubled, you should rejoice. I came into the world for your sakes. My time here is now accomplished. I shall henceforth be in heaven. For your sakes I have been an interested worker in the world. In the future I shall be engaged, just as devotedly, in a more important work in your behalf. I came into the world to redeem you; I go to prepare an abiding place for you in My Father's kingdom. *12LtMs, Lt 121, 1897, par. 8*

Lt 122, 1897

Wessels, Peter

Refiled as *Lt 106, 1896*.

Lt 123, 1897

Wessels, Philip

“Sunnyside,” Cooranbong, New South Wales, Australia

March 8, 1897

Portions of this letter are published in *TSA 47-53*.

If we could only realize that Christ crucified is the great object of our faith. Had Christ lived, He could not have been our Redeemer. Our faith must lay hold of the sacrificial offering of His life as a ransom for the world. His holiness of life, the tender compassion, the sympathy He manifested for all human woe, would not have saved us had it stopped there. It was not until, when dying upon the cross, He cried in agony, “It is finished,” that the work was accomplished. [*John 19:30.*] Not until He had descended to the lowest depths of humiliation, until He could go no further, was the tyranny of Satan broken. It was the death of Christ that satisfied divine justice. This was the price our ransom cost. Nothing is wanting now but for the will of man to bow, self to be crucified, and Christ to live in the heart. The soul temple must be dedicated to Him.¹²*LtMs, Lt 123, 1897, par. 1*

Every part of man is the Lord’s property. Our time, our talents, our influence, must be devoted to Him. Our money is only lent us on trust, to be used in the service of God. It has not been given us in order that we might enhance our own honor, but as faithful stewards we must keep ever in view the honor and glory of God. The Lord requires the whole heart, the undivided affections. We are not to withhold anything from Him, for all are His purchased possession.¹²*LtMs, Lt 123, 1897, par. 2*

There can be no sinless swerving from the standard of God’s Word. The first principles of holiness have yet to be learned by the one to whom God’s will is not paramount. We are deeply sorry that you are in strange and forbidden paths. You know the truth, and yet you have turned from it, and when you should be rendering service to God, you are found denying your Saviour. O, Philip, how could you do this? How long will you venture in the course of transgression?

You do not obey the first four commandments, nor the last six. What excuse will you give in the last day why you stepped from beneath the bloodstained banner of Jesus Christ, to stand under the black banner of the prince of darkness? Will you continue to remain in the ranks of the enemy? What will you say when you meet the Judge in that day when every man will meet the reward of his works?*12LtMs, Lt 123, 1897, par. 3*

I appeal to you to break the Sabbath no longer. You are called of God to be a part of His great firm, to be in co-partnership with Him, to trade with the Lord's entrusted goods, and to show yourself faithful in His service. Read the *seventeenth chapter of John*. Read and reread the prayer there offered by Christ for His disciples.*12LtMs, Lt 123, 1897, par. 4*

It is God's will that you shall be converted and co-operate with Him. Would that you could see and know as I do the value of your soul and of the work the compassionate Saviour has done for you. When you shall once comprehend this, you will not for one hour stand where you are today.*12LtMs, Lt 123, 1897, par. 5*

Your position has had an influence upon your brothers. Not having had the light and experience that you have had, they have placed confidence in you, and have looked much to your course of action. You will not lose your own soul alone. You carry many with you. If you would now repent and, in accordance with the light you have had, take up the weapons of warfare, and fight on the Lord's side, you would no longer risk your eternal destiny. You would place your affections on things above, and not on things on the earth. You would place a high estimate upon the eternal treasure and realize how meager is all earthly gain secured at the risk of losing your soul.*12LtMs, Lt 123, 1897, par. 6*

You need the changes which will mold the life after the divine Pattern. Christ has said of you, "Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." [*Luke 22:31, 32.*] Brother Philip Wessels, the Lord is inviting you to come unto Him. He says, "Return unto me, and I will return unto you." [*Malachi 3:7.*] He will heal all your backslidings; He will love you freely. [*Hosea 14:4.*] Now is our day of test and trial.

The precious hours are passing away. There is no place of safety or repose or justification in the transgression of the law of God. He demands nothing short of absolute surrender to Him.¹²*LtMs, Lt 123, 1897, par. 7*

You must make no reserve. "He that hath my commandments, and keepeth them," He says, "he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." [*John 14:21.*] "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." [*John 15:10, 11.*] Obedience to God's commandments does not keep us in a sad, gloomy frame of mind; the contemplation of them is not a sorrow. Through them the cheerful beams of Christ's righteousness shine into our hearts.¹²*LtMs, Lt 123, 1897, par. 8*

This, Brother Philip, I am commissioned to tell you, may be yours. The Lord understands your every weakness, and He longs to be your sufficiency and your strength. Bear in mind that the reckoning time must come with us all, and you know not the day nor the hour when your probation may close. The Master, in bestowing His rewards, will scrutinize the return of every talent. The great Shepherd will call His sheep by name, and lead them out. Probationary time will then be ended, and the destiny of every soul decided for eternity.¹²*LtMs, Lt 123, 1897, par. 9*

In that day the faithful servants appropriate no merit to themselves. They feel that they have done only their duty, and that very deficiently. They could have acquired nothing without the capital advanced them. The faithful servant says, "I have gained beside them other talents." [*Matthew 25:20, 22.*] These talents embrace both money and influence. If it had not been for the capital advanced in money or in capabilities, they would have come out bankrupt for eternity.¹²*LtMs, Lt 123, 1897, par. 10*

When the Master takes account of His servants, He gives His approval to those who have done faithful work with His entrusted capital. He speaks to them words of commendation, and rewards them as if the merit were their own. "Well done, good and faithful

servant,” He says, “thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” [*Verse 23.*] The countenance of Christ is full of joy and satisfaction, He is filled with delight that He can bestow blessings upon them for their faithful service. “Henceforth I call you not servants, but friends.” [*John 15:15.*]*12LtMs, Lt 123, 1897, par. 11*

The Lord would have every man faithful in His service, if only for his own present happiness and eternal good. And if they are not cheerful in His service, it is because they have not received their talents as God’s gifts; they have not used them as His entrusted treasure.*12LtMs, Lt 123, 1897, par. 12*

A man’s interest is proportionate with his faithfulness. The slothful servant, who bound up in a napkin and hid his Lord’s goods, complained that the Lord was not a just Master. This selfish servant took his Lord’s entrusted goods and used them to benefit himself, regardless of the many souls who were destitute of the knowledge of truth and salvation. He left them to perish in their sins, to receive their just sentence. God bestows His rewards according to the faithful use we make in this world of our time, our influence, and the goods entrusted to us. He will reward according to our works. We are to bear in mind that it is not our property that we have in our keeping. It is the Lord’s, to be invested in a way that will glorify Him.*12LtMs, Lt 123, 1897, par. 13*

The Lord has given to every man his work. He has never given you permission to use His talents by trading with or investing them regardless of His commandments. This is practicing double robbery toward God. Please consider this. God will require His own with usury. The transgressor of His holy law is robbing God in abusing His holy day, and placing it on a level with common working days.*12LtMs, Lt 123, 1897, par. 14*

I tremble for you, my brother. When I think of this unfaithfulness, it amazes me. I do not know how you dare go on as you are doing after you have had a knowledge of the truth, and know that you are trampling upon the Lord’s Sabbath week after week. You must give account for this. O be warned! Be warned! Flee unto Jesus; He is calling for you. Do despise no longer to His Spirit of grace. What can

you say for this breach of trust in the great day of reckoning? Will you now place yourself on the Lord's side, and be determined that you will obey His requirements under all circumstances? I ask you to make no delay lest you pass the boundary of the forbearance of God.*12LtMs, Lt 123, 1897, par. 15*

The world is mad. It is rushing on perversely, just as they did in the days of Noah, adding insult upon insult to Jehovah, and trying to put God out of their thoughts. The Lord Jehovah was long-suffering to the inhabitants of the Noachic world. He is "slow to anger," but He is also great in power, and will not acquit the wicked. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." [*Nahum 1:3.*] The long-suffering and forbearance of God is wonderful because it indicates that He puts constraint upon His own attributes. It is Omnipotence exercised over Omnipotence.*12LtMs, Lt 123, 1897, par. 16*

O, how my heart aches as the situation is presented before me. Those whom God is sparing are abusing His mercies, yet He does not cut them down as cumberers of the ground. Those who have a knowledge of His will have a great tendency to disregard His Word, to be disobedient, unthankful, unholy, abusing the Lord's mercy, long-suffering and forbearance.*12LtMs, Lt 123, 1897, par. 17*

March 9, 1897

I cannot sleep past one o'clock. My heart goes out in yearning of soul for those who are living in the very last scenes of this earth's history, and yet are insensible to what is just before them. A vast reformation would be wrought upon the world if the veil of the future could be lifted, and all could see and understand that very soon there is to be a change in the attitude of God in His dealings with the perversity of man.*12LtMs, Lt 123, 1897, par. 18*

If God had decided in His councils in heaven to visit the transgressor of His positive commands with instant death, there would have resulted a much greater carefulness and restriction of the inclination to do those things that are an offense to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they have no

love for God.*12LtMs, Lt 123, 1897, par. 19*

But the Lord's arrangement, made in council with His only begotten Son, was to leave man a free moral agent to a certain length of probation. His eye would discern all their works, but He would compel no man's service. If the love displayed in his long-suffering and patience would not bring them to repentance and perfect surrender to the laws of His kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If they love transgression and choose to disregard His laws after sufficient test and trial, their case is forever decided. God cannot have such as members of His family in heaven. Their punishment will come in accordance with the aggravating character of their defiance and rebellion against God. God's long-suffering will give every opportunity for man to repent and turn to Christ as his only hope.*12LtMs, Lt 123, 1897, par. 20*

Because of the goodness and long-suffering of God, many have been led to consider and appreciate the mercy and lovingkindness of God, and this has led them to repentance, while on the other hand, others have become more careless, and have abused His mercy. To their everlasting loss and shame they have followed the mind and will of Satan irrespective of the future retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of His honor and His glory. He will not have His laws trifled with; He will not allow men to treat them with indifference and defiance without punishing them accordingly.*12LtMs, Lt 123, 1897, par. 21*

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [*Ecclesiastes 8:11.*] The means which the Lord has employed, in the gracious provision of His mercy, to soften and subdue the objects of His love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance and transgression, that even as far back as the days of David led him to exclaim, "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." [*Psalms 119:126, 127.*]*12LtMs, Lt 123, 1897, par. 22*

O that all might consider before it is everlastingly too late that there are limits to the mercy and forbearance of God! There are those, who by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My Lord delayeth his coming," and they eat and drink with the drunken. [*Matthew 24:48, 49.*] But God declares of such that "sudden destruction cometh upon them," "and they shall not escape." [*1 Thessalonians 5:3.*]*12LtMs, Lt 123, 1897, par. 23*

At this time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this: those who will not come to the Light, who despise the truth because it exposes error and transgression and sin, and as a result, depravity and boldness in transgression is becoming all-pervading.*12LtMs, Lt 123, 1897, par. 24*

There are diligent students of the Word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling lest they shall become deficient in doing the ways and will of God, while those who have had great light have, through the perversity of their own natural hearts, turned away from Christ because displeased with His requirements.*12LtMs, Lt 123, 1897, par. 25*

But God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and take their crown.*12LtMs, Lt*

While many have reduced the Word, the Truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden, while they say, "We will lay off this yoke; we will be free; we will no longer remain in covenant relation with God; we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them. [*Luke 19:5.*] And the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him. *12LtMs, Lt 123, 1897, par. 27*

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with Him. And others will come in and occupy the place they have left vacant. The time is very near when man shall have reached the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Weighed in the balances, and found wanting." [*Daniel 5:27.*] The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression. *12LtMs, Lt 123, 1897, par. 28*

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the "Thus saith the Lord" become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil? No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They

have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold.” [*Psalms 119:126, 127.*] It is the ones who have been faithful stewards of the grace of God whose love of God’s commandments grows with the contempt which all around them would put upon them. *12LtMs, Lt 123, 1897, par. 29*

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in (*Malachi 3:13-15*): “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 ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” Here are a company of disaffected professed Christians, whose chief business is to murmur and complain and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to displease in others. *12LtMs, Lt 123, 1897, par. 30*

But while they are murmuring and complaining and falsely accusing, and doing Satan’s work most zealously, another class is brought to our notice: “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, between him that serveth God, and him that serveth him not.” [*Verses 16-18.*]*12LtMs, Lt 123, 1897, par. 31*

This subject is urging itself upon my mind. I want you to consider it, for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God, and him that serveth Him not. Read the *fourth chapter of Malachi*, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the

land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God.*12LtMs, Lt 123, 1897, par. 32*

The Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of action. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the Word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work, for they have made void thy law." [*Psalm 119:126.*]*12LtMs, Lt 123, 1897, par. 33*

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon His work as a Redeemer, and probation was granted to the inhabitants of the world. In Noah's day men disregarded the law of God until almost all remembrance of Him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven and destroyed these wicked cities.*12LtMs, Lt 123, 1897, par. 34*

From time to time the Lord has made known the manner of His working. He is mindful of what is passing upon the earth. And when a crisis has come, He has revealed Himself, and has interposed [to hinder] the working [out] of Satan's plans. He has often permitted matters with nations, with families, and with individuals to come to a crisis, that His interference might become marked. Then He has let the fact be known that there is a God in Israel who would sustain and vindicate His people.*12LtMs, Lt 123, 1897, par. 35*

When the defiance of the law of Jehovah shall be almost universal, when His people shall be pressed in affliction by their fellow men,

God will interpose. The fervent prayers of His people will be answered, for He loves to have His people seek Him with all their heart, and depend upon Him as their Deliverer. He will be sought unto to do these things for His people, and He will arise as the protector and avenger of His people. The promise is, The Lord will avenge his own elect, which cry unto him day and night. [*Luke 18:7.*]*12LtMs, Lt 123, 1897, par. 36*

The Protestant government will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise and put an end to the violence and abuse which are practiced in our world. More prayer and less talk is what God desires, and this would make His people a tower of strength.*12LtMs, Lt 123, 1897, par. 37*

I cannot pursue this matter further now.*12LtMs, Lt 123, 1897, par. 38*

In love.*12LtMs, Lt 123, 1897, par. 39*

Lt 124, 1897

Wessels, Sister [Philip]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 7, 1897

This letter is published in entirety in *DG 183-185*. +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 Philip Wessels:

I will pen a few lines to you this morning. I hope and pray that you will not lose faith, or become discouraged. We all have our individuality; this cannot be submerged in another. You have a soul to save or to lose. The Lord will be to you a present help in every time of trouble. He would have you stand at your post of duty, relying wholly upon Him who has loved us and died for us.¹²*LtMs, Lt 124, 1897, par. 1*

You now have a double responsibility, because your husband has turned his face away from Jesus. As a mother, your work is to bring your children to the Master. When Christ was upon earth, and the mothers brought their children to Him, the disciples were about to send them away, but Jesus rebuked the disciples, saying, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” [*Matthew 19:14.*]¹²*LtMs, Lt 124, 1897, par. 2*

I know it must be a great grief for you to stand alone, as far as the doing of the Word is concerned. But how knowest thou, O wife, but that your consistent life of faith and obedience may win back your husband to the truth. Let the dear children be brought to Jesus. In simple language speak the words of truth to them. Sing to them pleasant, attractive songs, which reveal the love of Christ. Bring your children to Jesus, for He loves little children.¹²*LtMs, Lt 124, 1897, par. 3*

Keep cheerful. Do not forget that you have a Comforter, the Holy Spirit, which Christ has appointed. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, "Come in, Lord Jesus, that I may sup with thee and thee with me," the heavenly Guest will enter. [See *Revelation 3:20*.] When this element, which is all divine, abides with you, there is peace and rest. It is the kingdom of heaven come nigh unto you.*12LtMs, Lt 124, 1897, par. 4*

Let every hour be one of trust and prayer and faith. You may expect trials. We must all be purified from dross, and made white and tried. In the time of trial, seek to bring every thought into captivity to Jesus Christ. One foe after another may come in unexpected ways, but dismiss the temptations of the enemy. In this way, we go on from grace to grace, from strength to strength, obtaining one spiritual victory after another.*12LtMs, Lt 124, 1897, par. 5*

Hold fast to Christ, and He will give you His strong arm to lean upon. There is a crown of life for the overcomer.*12LtMs, Lt 124, 1897, par. 6*

Close union with Christ means to do the words of Christ. He calls this union a continuance of His love. Then the heart is in harmony with God. Treasure up the promises, doing every little duty faithfully, as unto God. "If ye keep my commandments, ye shall abide in my love." [*John 15:10*.] Here is compliance and dependence.*12LtMs, Lt 124, 1897, par. 7*

You have a strong Helper, and while you trust in your surety, you are safe. The sapless twig, grafted into the living vine, partakes of the same nourishment [as] the vine, and becomes a branch <which bears fragrant blossoms and fruit.> When is seen the closest possible relation between the sinner and the Saviour, is when the sinner is a doer of the Word of God. Then the heart, the will, the mind, is in close union with Christ. By faith, finite, feeble, helpless humanity joins its feebleness to His strength. Such a union, entire confidence, and love our helplessness and dependence demands.*12LtMs, Lt 124, 1897, par. 8*

Christ died a shameful death that He might bring us unto God.

When the soul is persuaded that Christ is able to save to the uttermost all who come unto Him, when it resigns itself entirely to Him as an all-sufficient Saviour, when it clings to the promises made, and believes fully in Jesus, it is pronounced by God one with Christ. A soul that depends on Christ with the simplicity that your child depends upon its mother is justified, for it becomes one with the Substitute, who was justification and redemption. Herein is love, that the heart and will are knit together in Christ Jesus.¹²*LtMs, Lt 124, 1897, par. 9*

What saith our Saviour? "I will not leave thee comfortless; 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 to him." When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man loves me," Christ said, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." [*John 14:18, 21, 23.*] Be of good cheer; light will come, and your soul will rejoice greatly in the Lord.¹²*LtMs, Lt 124, 1897, par. 10*

In much love.¹²*LtMs, Lt 124, 1897, par. 11*

Lt 125, 1897

Wessels, John

November 3, 1897

A letter by A. T. Robinson.

Lt 126, 1897

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 18, 1897

Portions of this letter are published in *7MR 174-175*; *8MR 367-368*; *4Bio 305, 307*. +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 John Wessels:

We received your letter on the last boat from Africa. About one week since, I had an ill turn through over work and inability to sleep. My heart is my weak organ, and it testified to me that I must be more careful and take on fewer burdens. *12LtMs, Lt 126, 1897, par. 1*

I am so glad that Brother Haskell and Sister Hurd Haskell are with us. They both have ideas that are in harmony with the principles which the Lord has been teaching me for the last fifty-two years. In the past I have stood almost alone as far as bearing responsibilities are concerned. Brother Metcalfe Hare has been one in mind with me; but the burden has been very heavy for me to carry. The Lord said that He had help for me, one who was to share our responsibilities, and He would move upon his heart to come and connect with me in the work. We were glad to meet Elder Haskell at Adelaide. His services were of much value to us at that camp-meeting. His experience and knowledge of the truth, commencing in so early a stage of our history as Seventh-day Adventists, was needed in this country. From his youth upward, he has been a self-denying, self-sacrificing man. And now his age and grey hairs give him the respect of all who know him. *12LtMs, Lt 126, 1897, par. 2*

We rejoice to tell you that we now have two buildings. The one first started is completed. The second is enclosed. This is as far as we can go at present, but we can use it all the same, for it is much better than anything we have had since coming to this region. We

are more than pleased; we are deeply thankful <we have a better room for meetings.> Some feared that we could not commence the school at the time appointed. They looked at the still unfinished building, which was to be used for dining room, kitchen, boys' sleeping rooms, and meetinghouse. Only a few of the weatherboards were on this building, no floors were laid, and a cistern of large circumference was to be dug, to provide water for both buildings. And we had only about three weeks before the time for the school to open. *12LtMs, Lt 126, 1897, par. 3*

We appointed a meeting for Sunday morning, and called the church together. They are all poor. Several I have had to help from my own funds, by giving them food, clothing, and money. Brother Haskell had been sent for to visit Adelaide, when he was doing the best kind of work here, going out and digging in the earth, that we might be prepared when the rain came. Every bit of water has to come from a hole in the ground, and that has to be sunk deeper to bring water from beneath. *12LtMs, Lt 126, 1897, par. 4*

We missed Brother Haskell's counsel; but Sister Haskell, Brother Hare and myself counselled together, and in the meeting we laid the situation before the people, and presented the work that must be done. We then called for donation of money or labor; for the last of our funds has been expended. I told them I would give the time of all my workmen for two weeks. Two of these men volunteered to give one week's work. Both have large families to support. Another of my workmen said that he owed the school a donation of two weeks' work. Others offered themselves, and at nine o'clock that day thirty men, women, and children were on the ground, ready to commence operations. *12LtMs, Lt 126, 1897, par. 5*

One brother, with a screw machine forced the floor boards into position, while the women, <Sara McEnterfer and Sister Haskell,> drove the nails. Thus the lower floor of the entire building was laid. Some thought it a strange thing that we had "lady carpenters," but the very fact of the emergency gave them a stimulus, and the ladies did not spend their time in gossiping. An aged brother, Brother Tucker, who, I think, your mother must have seen in Cooranbong, aged seventy-nine, was, in his working days, a carpenter and cabinet maker. He helped in various ways. He put the first coat of

paint on the window casings and the doors. This was a great help. Two unbelievers from Sydney were laying in the brick in the cistern, and the women passed them the brick, sliding them down the boards from above. The cistern is twelve feet deep. Other women passed brick to a brother who was laying the floor of the cellar. Others were cleaning the floors and windows of the completed building. *12LtMs, Lt 126, 1897, par. 6*

For three weeks the work went forward with expedition and cheerfulness, and the school began the very day appointed. Brother Haskell had been telegraphed for—to return to Cooranbong—and we were glad to meet him. He had been called away because of the apostasy of two of the ministers, who had obtained the sympathies of the church. Brother Haskell's testimony and labors, connected with the labors of Elders Daniells and Colcord, were needed to undeceive the church. God blessed their efforts. Such subtle working, under the influence of Satan has seldom been seen, and <the same> will be seen in the future history of the cause, because Satan is working with intensity of earnestness and unwearied zeal to carry things his own way against God and the truth. The church at Adelaide has gained an experience that will be of value to it, and only a few were lost to the cause. Brother and Sister Starr are laboring there at present, and some souls have taken their stand for the truth. *12LtMs, Lt 126, 1897, par. 7*

Our school has been in progress since April 28. At first the attendance was rather small, but it is increasing. We have a primary department, in which the attendance numbers fifteen. *12LtMs, Lt 126, 1897, par. 8*

Each morning at six o'clock Brother Haskell speaks from the Scriptures, giving a Bible lesson. This is free to all, and there is a goodly company out each morning, for it is a blessing to all. This study lasts for one hour. These meetings are intensely interesting. The subject thus far has been the Sanctuary question, and we are highly gratified to see the interest manifested. All are much interested in the way he presents the subject. He speaks in a clear, simple style, and brings in much Scripture to sustain every point. He feels that altogether too little has been said upon this subject, for it is the central pillar that sustains the structure of our position at the

present time. *12LtMs, Lt 126, 1897, par. 9*

I am so thankful to our heavenly Father that some of the old, experienced chosen ones of God who, like John, have grown grey in the work of advocating the truth, are here. In our experience we have seen some who although they apparently believed the truth, were not in the truth, and the truth was not in them. Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, and when once they open the heart to unbelief, Satan comes in to possess the soul. The rapid change that takes place in the character and in the countenance, shows whom they have chosen as leader. *12LtMs, Lt 126, 1897, par. 10*

The men who have lately apostatized say that the Sabbath does not amount to much. It makes no difference whether we keep it, or do not keep it. They say they are preaching sanctification, but where does their sanctification come in. They began the work of disaffection by their criticism. Here is where they fell, and here is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to always be finding spot and stain in something said or done is to follow the enemy. If one chooses to obtain this class of education, Satan will help him in a masterly manner. After the criticizers tell all that appears to them to be out of joint, they go into the manufacturing business, and commence to weave webs of falsehood. They abuse the confidence that has been reposed in them, and strive to destroy the reputation of the very ones that have ever been their truest friends. *12LtMs, Lt 126, 1897, par. 11*

This was the class of work done at Adelaide. All should work earnestly to close the door to that class who are serving under Satan's banner, and doing their best to counterwork the prayer Christ made to His Father just prior to His crucifixion: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they 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.] “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another.” [John 13:34, 35.] *12LtMs, Lt 126, 1897, par. 12*

Our work is to stop surmising evil of our brethren. We should seek ever to press together, and thus fulfill the longing of Christ to see His chosen people love one another as He loves them. “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [Psalm 15:1-5.] Notice particularly the response to the question, and the answer given in *verses two and three.* *12LtMs, Lt 126, 1897, par. 13*

“These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against his neighbor, and love no false oath; for all these are things that I hate, saith the Lord.” [Zechariah 8:16, 17.] This is the evil we are to guard against. We read of the working of Satan in bearing false witness against Christ, and we know that every child of rebellion will do this evil work. They spoke against Christ, who was without stain or spot, and they will speak against His followers. Why then are not the professed followers of Jesus Christ afraid to treat their brethren and sisters as the Jewish nation treated the world’s Redeemer? *12LtMs, Lt 126, 1897, par. 14*

“These things I command you that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me,

they will also persecute you. If they have kept my sayings, they will keep yours also.” [John 15:17-20.] What reproach they heaped upon Christ! Shall we complain when we are made partakers of His reproach? Those who have drawn away from us, who have not remained in the truth, will talk, they will fabricate reasons as to why they did not remain steadfast. They will do just as Satan did, cast reproach upon some one else. God will be accused of unfairness. *12LtMs, Lt 126, 1897, par. 15*

The Lord is leading out a people to stand in these last days, to keep by pen and voice their testimony before the world. They will present a far better report than faultfinding, lying presentations. *12LtMs, Lt 126, 1897, par. 16*

The truth may be overlaid with falsehood; it may be misrepresented, misapplied, reproached, and scandalized. But the truth never dies. For a time its luster may be dimmed, but it shines forth again, speaking with a force that is of no human power. Christ is the Way, the Truth, and the Life. But although He is all this, He was rejected. Why did the people not believe on Him? Why did they not acknowledge Him? That question can only be answered in the judgment. *12LtMs, Lt 126, 1897, par. 17*

The Word of God is our sure guide. We will follow the Word. It was given to us to eat and digest, and all who eat of this Word will find no pleasure in relating falsehoods. We have counsel in the Word. The Lord Jesus knew just what we needed. He knew that many would say, “Lo here is Christ,” and “Lo there is Christ.” But what said the one who knew all things? “Go ye not after them.” [Matthew 24:23; Luke 21:8.] He knows what all my cares and what all my temptations will be, and He speaks to me from the treasure house of His Word. And I believe that which He saith. *12LtMs, Lt 126, 1897, par. 18*

There is not a smile on a poor man’s face, there is not a tear in a poor man’s eye, that is independent of the providence of God. We will not in any case be turned away from the truth, but we will continue to believe, until the truth shall triumph gloriously. Bear in mind, if any man shall say to you who have had light in regard to the truth, the Word God has given you—“Lo, here is Christ, or there,

believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Therefore if they shall say unto you, Behold, he is in the desert, Go not forth; behold, he is in the secret chambers, Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” [Matthew 24:23-27.]*12LtMs, Lt 126, 1897, par. 19*

We must be on guard. We must watch and pray. “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. ... Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.” [Revelation 3:4, 5, 10, 11.]*12LtMs, Lt 126, 1897, par. 20*

Lt 127, 1897

Wessels, John

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1897

Portions of this letter are published in *6MR 78-81*.

Mr. John Wessels
Claremont, Cape Town, South Africa

Dear Brother:

I received your letter today, and was somewhat disappointed to learn that you could not come at once. We had a difficult time securing a building for a sanitarium. Those who had the renting of the places we wished to secure were Wesleyans, and were much prejudiced against Seventh-day Adventists because of the Sabbath. They utterly refused to rent the house, saying that it would injure the future renting of it when it was known that it had been used for a hospital. Two large buildings were thus held from us. But for some reason, their feelings underwent a change, and they became desirous to rent the buildings. *12LtMs, Lt 127, 1897, par. 1*

The largest of these we dared not rent. The walls, we feared, had the house leprosy. It might be done up to make it look all right, but we dared not trust it. There were also many outside attachments that darkened the rooms of the house. The kitchen was small, and so enclosed as to make it disagreeable and dark. All who looked at it decided that it would not do. *12LtMs, Lt 127, 1897, par. 2*

The next large building that had been refused us was offered for one hundred and thirty pounds per year, and they came down £10. This seemed a large sum, but the location was good, and within about five minutes' walk of the railway station. Every room seemed sweet and wholesome. A large back yard runs through the whole block to the next street. Quite an amount of vegetables might be raised on this land. There are also a number of fruit trees on the place, full of fruit. *12LtMs, Lt 127, 1897, par. 3*

Brother Semmens and family moved in at once. Brother and Sister Baker engaged two rooms, for which they pay ten shillings per week. In order to help them, I hired one room, which I can occupy when I go into the city. I pay four shillings per week for this. I need not now, as I have in the past, be perplexed to know where I shall be accommodated. I shall fit up this room for myself, and any of our ministering brethren who may be passing through and have need of a place to lodge. They can board with Brother Semmens.*12LtMs, Lt 127, 1897, par. 4*

I have some thoughts of paying for still another room to accommodate any of our people who may be sick and in need of treatment, yet unable to pay the full price. Should I pay four shilling and furnish another room, that would help them. Brother Semmens himself will pay ten shillings for two rooms for his family. By thus sharing the expense all round, the rent will be considerably lessened. Yesterday I sent him a draft for £10 and £15 today to help him in this strait place. They have to furnish the house, and must have money on hand to watch for opportunities to buy when households are breaking up.*12LtMs, Lt 127, 1897, par. 5*

We are glad to report that the first school building is getting along finely. We shall build still another school building, the lower part to be used for a meetinghouse until we shall have more means.*12LtMs, Lt 127, 1897, par. 6*

Last night I met with the people to speak to them on some matters that were essential. I will send you copies of the matter I brought before them. It was so oppressive in the chamber above the mill that I dared not venture to meet there. We had seats brought and set outside the building. My phaeton was drawn up, the horse taken out, and I sat in my phaeton and read and spoke to the people. Sara McEnterfer held a lantern at my right hand, and Brother Herbert Lacey a lantern at my left.*12LtMs, Lt 127, 1897, par. 7*

I felt urged by the Spirit of the Lord to say those things that you will read. I have been very ill for three weeks. I am now recovering, but not so that I can stand upon my feet to speak. We had a large number out for so short a notice. Several families, humble, earnest people, have embraced the truth, and have the spirit of the

message. *12LtMs, Lt 127, 1897, par. 8*

Our meeting was a very solemn one, for I felt the necessity of every soul dedicating themselves to God, and commencing the new year by making a covenant with God by sacrifice. If all would do to the very best of their ability, then we could trust to God to help us. But there must be no selfishness in the service of God. When engaged in His work, there must not be a stipulated period of eight hours. Jesus did not work in that way. When means are so limited, we should not measure off precisely our period for work by minutes and hours, but put in all the service possible. God will help the workers to put the work through with expedition if their whole heart is in the work. *12LtMs, Lt 127, 1897, par. 9*

But I have seen that selfishness is brought into the work of preparing buildings for His service. The workers must avoid weaving in one thread of their selfish spirit. They should strive to work as faithfully as it is possible for them to do. Heavenly intelligences will co-operate with those who have a real sense that they are doing service for God. The Lord wants men who will be liberal with their time. He wants upright men, men who practice truth and integrity, and who, in their service for God show that they respect and honor Him. Those who do the work of the Lord negligently, without sincerity and willingness, the Lord will repay in just the way in which they treat Him. "Those that honor me," He declares, "I will honor." [*1 Samuel 2:30.*] The Lord will be liberal to the soul that practices liberality in all his service for the Master; the liberal soul shall live by liberal things. *12LtMs, Lt 127, 1897, par. 10*

I see so much stingy practice with God, so much downright robbery of Him, I am amazed. I wonder what men and women are thinking of. They do not consider the words of Christ, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] When we are so dependent upon God for every temporal and spiritual blessing, how can any who profess to be His sons and daughters fail to realize their obligations and their accountability to Him to do their very best? *12LtMs, Lt 127, 1897, par. 11*

The Lord's work should be done with a nicety, bringing all the tact

and firmness and capability possible into it. There should be a wide-awake interest on the part of all, as though they could see the whole universe of heaven watching how the work of God is being done, and what kind spirit is brought into it. One lesson we are to learn is the secret of how to use the mind to think strongly, to put life into the work. *12LtMs, Lt 127, 1897, par. 12*

The present moment is ours to employ to the very best advantage, or to misuse by doing the work in a rough, heartless, coarse manner. What use is made of the time after the eight hours system is accomplished? And how will it be used when there is constant reference to the will of God? Let those who can, donate an extra hour or two, or even three, to work. Thus they would please the Lord by presenting to Him a thank offering, something for which they do not receive pay. *12LtMs, Lt 127, 1897, par. 13*

Many suppose that they must have holidays and recreation; but if the time thus spent were devoted specially to doing good, making use of the faculties to advance the cause of God in the world, either in planting crops for Him, in building chapels of schoolhouses, or any institution that the Lord is in need of to carry on His work, these things would not cost so heavily. If there were a company formed, who were devoted to the service of God, who would donate extra time above the eight hours, and call it the recreation hour, I know that they would receive a blessing. Many do this conscientiously. They will not be restricted in their movements, or bound about by precise hours, when they are engaged in the King's business. The work which the Lord designs shall be done in preparing facilities calls for unselfish and cheerful labor. *12LtMs, Lt 127, 1897, par. 14*

I have heard men and women who have been engaged in the work in the publishing houses and sanitariums complain of having to work over hours. If they cannot stop work after eight hours labor, they become dissatisfied. But these very ones, when they enter business for their own private benefit, will work on fully ten hours as they do in America, and often extend their labor to twelve hours. They make no complaint because it is in their own personal interest. It makes every difference whether the time is to be employed to their own special advantage, or for the service of God or their neighbor. If the extra time could be called the recreation hours,

working from a sense of duty to benefit the oppressed, poverty stricken cause of God, I believe those who are able would find more advantage from this than from the hard, trying, taxing labor they often engage in in order to amuse themselves.*12LtMs, Lt 127, 1897, par. 15*

Willing service in saving the means that is so limited is more satisfactory than hoarding means. With the right motive in view, such time would be reckoned as devoted to the service of God. This definite work for God in building, in planting, in reaping harvest, or any line of work, will cost considerable thought and labor. But it pays. God will multiply the resources; He will help in producing the means.*12LtMs, Lt 127, 1897, par. 16*

Many are already working in this line, and have always done so. The devotion of time to God in any line of work is a most important consideration. Some can use the pen to write a letter to some far off friend. By consecrated personal labor we may in many ways do personal service for God.*12LtMs, Lt 127, 1897, par. 17*

Some think that if they give a portion of their money to the cause of God, this is all they are required to do, and the precious time given them of God, in which they could do hours of personal service for Him, passes by unimproved. It is the privilege and duty of all who have health and strength to render to God active service. The giving of donations in money cannot take the place of this. Those who have no money can substitute personal labor, and even money can be made in various ways in this work.*12LtMs, Lt 127, 1897, par. 18*

Every one may be a laborer together with God. The hours which have usually been spent in recreation that has not rested or refreshed either body or soul, may be spent in seeking to help some poor soul who is in need of help, in visiting the poor, the sick, and the suffering. Your time is God's, and as Christians, we must use it to the glory of God. God has graciously entrusted us with twenty four hours in each day and night. This is a precious treasure by which much good can be accomplished. How are we using God's golden opportunities? We must, as Christians, set the Lord always before us, if we would not lose precious hours in uselessness, and have nothing to show for our time.*12LtMs, Lt 127, 1897, par. 19*

Time is money. If a man refuses to work because he cannot obtain the highest wages, he is pronounced an idler. Far better would it be for him to work, even if he receives much less than he supposes his labors are worth. *12LtMs, Lt 127, 1897, par. 20*

Time is a talent committed to our trust that may be shamefully misused. Every child of God, man, woman, youth or child, should consider and appreciate the value of the moments of time. If they do this, they will keep themselves employed, even if they do not receive as high wages as they have been able to command. They should show their appreciation of diligence, and work, receiving what wages they can get. The idea of a poor man with a family refusing to work for moderate wages, because it is not showing, as he supposes, sufficient dignity for his trade, is folly that is not to be encouraged. *12LtMs, Lt 127, 1897, par. 21*

How little has been bestowed upon this subject. How much greater prosperity might have attended the missionary enterprises if this talent of time had been thoughtfully considered and faithfully used. We are each one answerable to God for the time that has been wantonly thrown away, and for the use of which we must give an account to God. This is a stewardship that has been but little appreciated; many think it not sin to waste hours and days in doing nothing to benefit themselves or to bless others. *12LtMs, Lt 127, 1897, par. 22*

Lt 128, 1897

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 25, 1897

This letter is published in entirety in *13MR 153-156*.

My dear Brother and Sister John Wessels:

I received your letter stating your connection with the sanitarium in South Africa. If you are a necessity where you are, then I would not in any way make duties for you. If the time has not yet arrived for you to leave your present situation, then continue where you are till you see your duty in this matter. The Lord has promised to give us wisdom on condition that we accept Him as our Guide and Counsellor, and ask of Him with unwavering faith.¹²*LtMs, Lt 128, 1897, par. 1*

If any man lack wisdom, let him ask—of his brethren, thousands of miles away, who have no more wisdom than he himself, who are finite, and who make mistakes and errors in judgment? Thank the Lord, He has not directed us to any source so uncertain for counsel and direction. “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.*] Will you not bring your plans to God, and lay them all before Him?¹²*LtMs, Lt 128, 1897, par. 2*

“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. A double minded man is unstable in all his ways.” [*Verses 6-8.*]¹²*LtMs, Lt 128, 1897, par. 3*

Here the inspired apostle has given us the only safe course to follow in our life experience if we would develop the attributes of a true Christian. There is to be no uncertainty in these matters. The Lord would have every one who receives Him by faith perfect a Christian character during probationary time. The work of the Spirit

of God in a man is not a work that unfits him for the common duties of ordinary life. There is not to be one religion for business and another religion for the church. The work of the Spirit of God embraces the whole man, soul, body, and spirit. *12LtMs, Lt 128, 1897, par. 4*

If the Word of God is cherished as an abiding principle in the heart, and held fast under all and every circumstance, man is brought, with his entrusted capabilities, [into subjection] to the Lord Jesus Christ. His undivided powers, even his thoughts, are brought into captivity to Christ. This is true sanctification. All the parts of the experience blend in complete harmony. He is “wanting in nothing.” He does not keep part to himself, to do with just as he pleases. He is bought with a price, and he knows it, because the Word of God declares it; and therefore he glorifies God in his body and spirit, which are Christ’s. [*1 Corinthians 6:20.*]*12LtMs, Lt 128, 1897, par. 5*

It is important that all who are striving for perfection of character shall strive lawfully. “The light of the body is the eye. If therefore thine eye be single, the whole body shall be full of light.” [*Matthew 6:22.*] This says, “thine eye,” not some other person’s eye. The rich experience that it is our privilege to have, we lose when we expect some one else to do our seeing for us, and guide us in our spiritual experience as if we were blind. We must have a single eye to God’s glory, a single and persistent purpose to leave self and the preferences of others out of the question, not asking, “If I take this course, shall I increase my personal possessions, or shall I decrease them?” *12LtMs, Lt 128, 1897, par. 6*

Great simplicity must be cherished by him who seeks wisdom of God. Then his feet will not slide. “The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look straight on, and let thine eyelids look straight before thee. Ponder the path of thy

feet, and let all thy ways be established.” [*Proverbs 4:18-26.*]*12LtMs, Lt 128, 1897, par. 7*

He who truly loves and fears God, striving with a singleness of purpose to do his will, will place his body, his mind, his heart, his soul, his strength, under service to God. Thus it was with Enoch. He walked with God. His mind was not defiled by an impure, defective eyesight. Those who are determined to make the will of God their own must serve and please God in everything. Then the character will be harmonious and well-balanced, consistent, cheerful, and true.*12LtMs, Lt 128, 1897, par. 8*

“But if thine eye be evil,” if you study selfish purposes, and work only to that end, the whole character is defective, the whole body is full of darkness. [*Matthew 6:23.*] Such do not look to Jesus. They do not behold His character, and they are not changed into His image. The spiritual vision is defective, and the way from earth to heaven is darkened by the hellish shadow of Satan. So Satan is pleased to have it, for he can lead that person blindfolded to ruin.*12LtMs, Lt 128, 1897, par. 9*

“If therefore the light that is in thee be darkness, how great is that darkness.” [*Verse 23.*] The conscience is the regulative faculty, and if a man allows his conscience to become perverted, he cannot serve God aright. His object in life shows to the world whether he is a Christian or in rebellion against God. His whole life is a failure. It is distorted and double, and all the faculties are misdirected. The profession may be all right, but the faith is perverted, and this is revealed by the practice, which misleads others. “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” [*Verse 24.*]*12LtMs, Lt 128, 1897, par. 10*

I have given you the definition of the Word of God as presented to me in *James 1:2-8* and *Matthew 6*. Please read both these chapters; for we need to study carefully and prayerfully the special directions there given.*12LtMs, Lt 128, 1897, par. 11*

I am making this letter longer than I designed. I learn that it will be a day or two before the steamer leaves Sydney. I shall mail this matter today.*12LtMs, Lt 128, 1897, par. 12*

I have a deep interest in your spiritual welfare, and in that of your whole family. You are each living your probationary time day by day, obtaining your experience as the days pass; but you can go over the ground only once. Then let every precious moment be employed as you will wish it has been when the judgment shall sit, and the books shall be opened. Our Lord will judge us according to the opportunities and privileges that we have had. *12LtMs, Lt 128, 1897, par. 13*

Speaking of faithful men of the past, Paul says, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on 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 whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.” [*Hebrews 11:13-16.*] The great hope which the patriarchs and prophets had constantly in view—a city which hath foundations, whose maker and builder is God—came down to the disciples. They described and foretold in prophecy a better country, even a heavenly, in seeking which they were willing to be pilgrims and strangers upon this earth, with no desire to return to the associations they once had in the world. *12LtMs, Lt 128, 1897, par. 14*

Christ brought the same attraction to view, saying, “In my Father’s house are many mansions (permanent abiding places). I go to prepare a place for you.” [*John 14:2.*] Let us prepare to move to that better country, even the heavenly. *12LtMs, Lt 128, 1897, par. 15*

In much love. *12LtMs, Lt 128, 1897, par. 16*

Lt 129, 1897

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 18, 1897

Portions of this letter are published in *3SM 58-59*; *6BC 1112*.

Dear Brother and Sister John Wessels:

I have read your letter, and I think we understand one another. I have no favor to ask of any one in regard to money. I have been using all that has come into my hands in the work of God. The present of a silk dress, which your mother gave me, she made me promise not to dispose of. I have kept my word. I have made the dress up, but the value of it I have put into the cause, that your mother shall not lose her reward. For myself, I do not desire one farthing from any one. But when, some two years ago, my attention was directed to Africa, when the Lord said to me, “I have entrusted my stewards in Africa with means which they will bestow to advance my work in Australia,” I felt the more thankful to mention that a work was to be done here in this country, hoping that you would come and wisely look the field over yourself, and see if you could help in establishing a sanitarium here, to be your own investment, to be your own steward. *12LtMs, Lt 129, 1897, par. 1*

Now, if you have no light to do this, I shall not be tried by you or any one. I want you to move exactly as far as you can see the light. Both Brother Olsen and Dr. Kellogg asked me why I did not write to you and set the situation in Sydney and the surroundings before you. They stated that you were going to some place to build a sanitarium, and if I wrote, you might come here to Australia. Dr. Kellogg advised me to make no delay. I answered that I had written to Brother John Wessels one month before their letters came to me. *12LtMs, Lt 129, 1897, par. 2*

If I was not your companion in the work of God, doing my very utmost in every line possible, I might have felt a delicacy in writing to you as I did. I supposed that you knew that. There is nought I call

my own. [With] every talent the Lord has given me, I inquire diligently, not, What have I of my Lord? but, What do I with what I have? For all is the Lord's. All is a loan from the Lord. He has paid the wages by His own self-denial, His humiliation, His self-sacrifice, His sufferings, and has given His life to save me, that I should not perish but should have eternal life. And shall He not have my willing service and obedience? Shall I not sense my responsibilities in regard to the committed trust, whatever that may be? I am a steward of His grace. I am trading on my Lord's goods.*12LtMs, Lt 129, 1897, par. 3*

The lowliest talent, the humblest service, may become a consecrated gift if exercised and employed with the high end in view of advancing God's interest in our world, and promoting His glory. I have not been given the message, Send for Brother John Wessels to come to Australia. No; therefore I do not say, I know that this is the place for you. But it is my privilege to express my wishes, even though I say, I speak not by commandment. But I do not want you to come because of any persuasion of mine. I want you to seek the Lord most earnestly, and then follow where He shall lead you. I want you to come when God says, Come, not one moment before. Nevertheless, it is my privilege to present the wants of the work of God in Australia. Australia is not my country, only as it is the Lord's province. The country is God's; the people are His. A work is to be done here, and if you are not the one to do it, I shall feel perfectly resigned to hear that you have gone to some other locality.*12LtMs, Lt 129, 1897, par. 4*

I have been shown that it were better for you and the other members of your mother's family to be in some other locality, because where they are the companionship and associations are not the most favorable to their spiritual healthfulness. Of course you will individually carry yourselves wherever you may go, and if that self is near to God, your mother's family will have plenty to do for the Master. They can be co-workers with God. Merely having qualities of mind, a disposition to do right, is not all that God requires. He asks for all that there is of any one of us. The more He has entrusted to us, the greater are our obligations and responsibilities.*12LtMs, Lt 129, 1897, par. 5*

I know that if each member of your mother's family possessed moral courage to put forth persevering efforts in devoted service, they would be a power for good just where they are. But if they have not that sanctified determination to be doers of the Word, they will in any place be dead branches. Their life will not have a vital connection with Jesus Christ. If they could sense the value of the human soul, as I do who have had these matters kept before me for more than half a century, they would individually make haste to redeem the time, and would be very thankful that they were not left to repose in security when the time is so short. But there is such a thing as being in a place where a certain kind of temptation will be constantly at work to destroy virtue and steadfast principles. If, by removing to where difficulties would be less pressing, you would place yourselves in the channel where the light was shining in clearer and more distinct rays, go there, for your souls' sake, go there. But ask the Lord for wisdom. *12LtMs, Lt 129, 1897, par. 6*

And work. What little probationary time is left to prepare for the eternal life which Christ would have you all receive! If you were sound in the faith and healthy in your piety, you would have placed yourself in the closest relation to Jesus Christ, and a great gulf would lie between you and the Christless world, because Christ would dwell in each of you, and you would dwell in Christ. The indwelling of Christ and the Spirit is made efficient by constant communion, activity, and prayer. *12LtMs, Lt 129, 1897, par. 7*

The word of God came to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee; and I will make of thee a great nation." "So Abraham departed as the Lord had spoken unto him." [*Genesis 12:1, 2, 4.*] He was seventy-five years old when the word came. I write you this because I feel it my duty to write. If any member of your family were worth their weight in gold, I would not for your favor abate one word that the Lord gives me for you. All the gold and silver is the Lord's. He has made some stewards of trust. But I can say of a truth, I covet no man's silver or gold or apparel. All these riches will be of no avail in the great judgment day. The largest property could not pay the ransom for one soul. *12LtMs, Lt 129, 1897, par. 8*

Behold in the cross of Christ the only sure guarantee for individual

excellence and success. And the more the heart is wrapped up in Christ, the more secure is their treasure in the eternal world. As stewards you individually need an elevating, ennobling, inspiring motive to sustain you in the perilous conflict with foes within and foes without. Some have manifold infirmities, and they need Jesus as their Helper. *12LtMs, Lt 129, 1897, par. 9*

The tastes are to be elevated, the appetites subdued, by everyone who is playing the game of life for an eternal inheritance, a life that measures with the life of God. Let no one bring impediments upon themselves that will hinder their growth in grace. The gospel demands of every member of the Lord's redeemed family an unreserved consecration of body and soul, with all their energies and all their entrusted capabilities, throughout the round of their probation. The Lord claims all the services which any mortal being, aided and enriched by divine grace, can render. This is the claim of God upon every endowment He has given, every faculty which He has provided for the human being. He has a rightful dominion over all His subjects. To withhold from Him is robbery. Every talent, small or great, is confided to the human agent, to be improved in accordance with the will and design of the great Giver. *12LtMs, Lt 129, 1897, par. 10*

I present these thoughts to you. May the Lord help you to see the necessity, wherever you go, instead of being influenced to pursue a wrong course, to be determined to influence every soul to obey God, with heart and soul, and with undivided affections. *12LtMs, Lt 129, 1897, par. 11*

Now, my brother, moving to any place will not place any of you beyond the temptations of Satan. But it may do for you as it did for Abraham, place you in different associations, that you may break some of the nets Satan has laid for your feet. But do not move hastily, or in a haphazard way. Move understandingly, from the force of conviction, if you move at all. Be determined that you will win heaven at any cost. Imitate no one's evil practices. The judgments of God are in the land in whirlwinds, in floods, in fires, in earthquakes, and in desolating pestilences. Man brings disease of every character upon himself because of his polluting, soul-destroying, corrupting habits. These wicked habits are doing more

to destroy lives than all the calamities by land or sea.*12LtMs, Lt 129, 1897, par. 12*

Will we put on the armor of righteousness? Warnings are given in the Word of God of the deceptions that will come in these last days. Speaking of the men who were working to destroy his influence, the great apostle to the Gentiles says, "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."*12LtMs, Lt 129, 1897, par. 13*

"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, yet ye might well bear with him. ... For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no light thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." [2 *Corinthians* 11:2-4, 13-15.] Let us look steadfastly to Jesus Christ, and not be turned away from the gospel of Christ, but show before the heavenly universe that we have no divided life, but that we are wholly on the Lord's side.*12LtMs, Lt 129, 1897, par. 14*

I say again, my dear brother and sister, know your duty for yourselves, and then, if you have difficulties and trials, you will understand that it is not because you are out of the path of duty.*12LtMs, Lt 129, 1897, par. 15*

God bless your entire family. Give my best love to your dear mother.*12LtMs, Lt 129, 1897, par. 16*

Lt 130, 1897

Wessels, John

Summer Hill, Sydney, Australia

February 17, 1897

Portions of this letter are published in *TSA 54-55; 4Bio 291*.

Dear Brother John Wessels:

I feel sad that you do not feel impressed by the Spirit of God to come to New South Wales. I do not desire you to come unless you yourself have some burden. I do not believe in men depending upon the judgment and wisdom of other men, to know their duty in regard to going to any field upon the face of the earth. Men may make propositions, they may lay out the field and its necessity; and then they must leave the matter for the one who is ready to do God's service unselfishly, to seek counsel of God, and obtain the counsel of heaven. Do we not read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not. 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." [*James 1:5, 6.*] You cannot get this wisdom by looking to Battle Creek, or to any other place. Too much dependence has been placed upon the advice of men. Men have been so willing to be directed by human judgment that God has been dishonored.¹²*LtMs, Lt 130, 1897, par. 1*

"Come unto me," Christ says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] All who depend upon the Lord Jesus Christ, who seek Him with their whole heart, will find in Him a very present help in time of trouble, and will be shown their duty. The Lord is much nearer to those who desire to know His will than are those in Battle Creek, or in the next neighborhood. He Himself declares, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] "All things, whatsoever ye shall

ask in prayer, believing, ye shall receive.” [*Matthew 21:22.*]12LtMs, Lt 130, 1897, par. 2

If the Lord teaches you that He wants you in any place, to do His service, go to that place. We need some one here very much, some one who can devise and plan and execute, to forward the work of God. Dr. Kellogg writes that he thinks that you would come to Australia if you were requested to come. I have made the request, as it is my privilege to do, as one who co-operates with Christ in His work. But I would have you come only because you feel it to be your duty.12LtMs, Lt 130, 1897, par. 3

I shall encourage none of our people to go to India, unless they have clear light from the Lord that it is their duty to go. A duty made by man, and laid upon another man, is not reliable. Our Lord would have every one of His servants use their reason, and take measures to preserve their lives, that they may do the work He has for them to do. There is an abundance of places where the work to be accomplished is great, and where the plague is not raging. Let God’s workers fill the need in these places. I have no light to bid any one now in India leave that field, but I have light to say that no one should move thoughtlessly, placing themselves in dangerous situations, unless they know they have the word of God to sustain them in so doing. We shall receive help from the Lord when doing His work; but if we go on a warfare at our own charges, the Lord does not sustain us.12LtMs, Lt 130, 1897, par. 4

I will not say anything to balance you to come to this place, but if you have decided that it is best to devote the remnant of your God-given time to doing God’s will, we need you in this locality. If your desire to serve self is stronger than your desire to serve God, if you obey your own inclinations, and with the prospect of increasing your means bind it up in a napkin, and bury it in buildings, or in the earth, you will one day find that you have made a mistake. The end is near, and the work to be done is urgent. We are not now to do that which the Lord has told us we should not do. We should put all our talents in active exercise, that we may accumulate a heritage for God in the salvation of souls. Fishing for more money will not be one hundredth part as profitable as fishing for men.12LtMs, Lt 130, 1897, par. 5

I have been devoting all my talents of money and of time, golden, God-given time, to the service of the Lord Jesus. I am building for time and for eternity. I study every pound which I invest in buildings for myself, lest I shall in any way limit the resources which I can invest in the upbuilding of the cause of God. I do not regret that I have done this. We have seen some trying times, but amid all we say, It pays. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:3.] Give me this as my reward, and I am satisfied. I hold myself, not as my own property. I am bought with a price, even the precious blood of the Son of God. I place myself under the molding of the Holy Spirit. And at sixty-nine years of age, I am still in the service of my Master. *12LtMs, Lt 130, 1897, par. 6*

When I called for the loan of money from your mother, it came, and we are grateful to the Lord for this. In a vision of the night, I was directed to send to South Africa for money. Said the messenger of the Lord, "They have my money, and it is endangering the souls of those to whom it has been entrusted. They do not all see that the means in their hands is entrusted to them, that they may develop characters fit for the heavenly courts. They are being tested, to see whether they will honor and glorify me by doing my work and advancing my interests, or whether they will serve self. If they keep my glory in view, if they listen to my voice, if they heed my instruction, and do my work, according to my word, I can trust them with the eternal riches. They are mine; all that they have is mine; it has been bought with a price. If they are loyal to me, if they honor me as they have opportunity, I will honor them. But if they do not walk with me, if they walk in the ways of the world, if they choose their own way and not my way, they can never see my face. Their money will either prove their eternal ruin or a blessing. Its only value is the good they can do with it to glorify me." *12LtMs, Lt 130, 1897, par. 7*

I write you this because I have an interest in your soul. I would feel very delicate were I asking you for money for my own use, or for the use of my family. I ask not one penny for this. I only plead the necessities of a people, necessities which should awaken the interest of those who claim to be children of God. I ask not one dollar of your money for my own individual self. I am using my

entrusted capital to advance the cause of God, which is dearer to me than life. *12LtMs, Lt 130, 1897, par. 8*

We have asked you to come to Australia to help us. We are in great need of means. The Lord has assured me that He has means in the hands of His stewards for Australia; but Satan has hindered it from coming. We have nothing wherewith to work Sydney. A sanitarium is needed in that place, to give character to the work. We ask you whether you can help us by coming here yourself, and looking over the ground, and determining what you can do with your means, not as a gift, unless you desire it as such, but as a loan. We could thus work for all classes. So far I have largely had to supply the means for this work. I cannot go any deeper; but if you could see your way clear to invest <a portion of> the means in your hands <at low interest,> and interest others to do the same, the work would go forward. The Lord's cause is suffering for want of the means that should be used in this destitute field. I plead for you to do something to interest others to appropriate the Lord's means for the advancement of the work here. *12LtMs, Lt 130, 1897, par. 9*

One school building is finished, and another is advancing. We thank the Lord for this. The means which your good mother loaned me I loaned to the builders, to advance the work. Souls are being added to our numbers in the suburbs of Sydney. I wish you would come to this place, and see for yourself. Then you could do as you pleased. *12LtMs, Lt 130, 1897, par. 10*

We are doing all we can. But not one pound will come to us from any source outside of those of our own faith; and those who believe are poor, with nothing to do with. Our motto has been, We will not fail nor be discouraged. But time is short; we have but little time in which to work. The cities must hear the proclamation of the truth. Melbourne has not been worked, neither has Sydney, nor have the cities of New Zealand. Can you co-operate with Jesus Christ by doing His work? The Lord is waiting for men who will be laborers together with Him, who will seek to save those that are in darkness and error. *12LtMs, Lt 130, 1897, par. 11*

Our special interest should be in God's work. Our whole soul should be full of zeal to work while the day lasts, for the night cometh in

which no man can work. The message of warning must be given to the world. I dare not remain indifferent when there are souls to be saved for whom Christ has died. The leaven of truth must be introduced. We see that cities are becoming as they were in the days of Noah, and as were Sodom and Gomorrah. The inhabitants are planting and building. Their passions are stimulated to intense activity by games, horse racing, and intemperance of every description. The fever swells every vein, and the heart throbs with the restless tide of unhallowed emotion. Thousands upon thousands are sunk in a stupid lethargy. Their sleep is as deep as if they were under a powerful, poisonous drug. They are dead in trespasses and sins. And yet no work for God is being done in these cities. The entire tendency is toward corruption, and the end is a moral prostration which means death to the soul. Why should we not be alarmed?*12LtMs, Lt 130, 1897, par. 12*

Nothing but the leaven of truth can reach the people of these cities. The aid of the great I AM must be relied on. The healing fountain must be proclaimed. "If any man thirst, let him come unto me, and drink." [*John 7:37.*] The balm of a Saviour's love must be presented, to heal the sin-bruised souls. The mighty energies of the Holy Spirit, with all its quickening, recuperative, transforming power must be applied to the palsy-stricken souls. I see no way that we can do this work than to engage in medical missionary work. I have prayed, and I have written for help for this work, but none comes.*12LtMs, Lt 130, 1897, par. 13*

Last mail brought me £50 from Peter Wessels. I acknowledge it. It came exactly at the right time. We were at the Health Home, trying to get means to furnish some rooms in the humblest style. We had bought a few things, such as oil cloth for the floor, and a couple of bureaus, one of which, second hand, cost less than a pound. This was for the room I occupy in the Home, and for which I pay four shillings per week. When our means gave out, we had to wait; and when that money came, we rejoiced, and were glad. Now we can finish furnishing the rooms. We would engage in more of such work if we had the means.*12LtMs, Lt 130, 1897, par. 14*

Full and free salvation must be presented to those who are perishing in their ignorance and sin, in order that a complete

renovation may take place. A great work is to be done, and all heaven is waiting for human agencies through whom the divine instrumentalities can work. We hope that some one will feel a burden to step in and unite with the great firm as a partner, to carry forward the work. *12LtMs, Lt 130, 1897, par. 15*

Those who have felt the cleansing efficacy of the blood of Christ on their own souls will realize that Christ values the souls that He has purchased with His own blood more than gold or silver or precious stones. Growth in grace and spiritual soundness must be maintained and perfected by exercising every capability, every talent of money or influence in the service of God, to uplift, to point out the remedy for sin and all moral defilement. Upon those who engage in this work will the Sun of Righteousness arise, with healing in his wings. And all the heavenly intelligences, looking upon the fresh beauty and the vigor of the newly implanted life in the soul will rejoice over them with singing. *12LtMs, Lt 130, 1897, par. 16*

I must close this hastily written letter. My soul is wrestling in earnest prayer that a work may be done in our cities. I know that it should be done. I leave this matter, to me so full of eternal result, to your consideration. I could not forbear doing my duty, and now I leave the matter with you. *12LtMs, Lt 130, 1897, par. 17*

Lt 131, 1897

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

June 24, 1897

This letter is published in entirety in *17MR 57-60*. +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 Wessels:

I learn that you do not feel willing to have your son leave Africa. I heard that he was anxious to leave Africa, and establish himself elsewhere, engaging in some missionary work. I understood that he wanted to build a sanitarium in some country, where it was needed. We know that a sanitarium is much needed here in Sydney. We feel very sad to think that so much money has been piled up in buildings in Battle Creek. This outlay of means, unadvised by the Lord, has crippled every new missionary field, because the treasury in Battle Creek has been left destitute of means. They could not help us to start the work from the great center because the means was misappropriated. This warning has been given to them over and over again. We cannot obtain means from the center in Battle Creek to advance the work, because they have erected so many buildings that the means is not to be had.¹²*LtMs, Lt 131, 1897, par.*

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If your son John is anxious to establish a sanitarium, he could try it here, where it is so much needed. A start has already been made, but we cannot obtain suitable buildings by hiring them. From the light the Lord has given me, it is better for your sons to be in some other place than Africa. There are temptations constantly around them that have a tendency to lead them away from Bible principles. The souls of your children are precious to you, and much more precious are they to God, who gave His only begotten Son to redeem them to Himself, to bring them in connection with Himself,

that they might obtain a sound, all-round experience, and as the Lord's purchased possession, call into exercise the qualifications and endowments God has given them to be used, not merely for selfish purposes, but for His own name's glory.¹²*LtMs, Lt 131, 1897, par. 2*

The material world is under God's control. The laws that govern all nature are obeyed by nature. Everything speaks and acts the will of the Creator. The clouds, the rain, the dew, the sunshine, the showers, the wind, the storm, all are under the supervision of God, and yield implicit obedience to Him who employs them. The tiny spear of grass bursts its way through the earth, first the blade, then the ear, and then the full corn in the ear. The Lord uses these, His obedient servants, to do His will. The fruit is first seen in the bud, enclosing the future pear, peach, or apple, and the Lord develops these in their proper season, because they do not resist His working. They do not oppose the order of His arrangements. His works, as seen in the natural world, are not one-half comprehended or appreciated. These silent preachers will teach human beings their lessons, if they will only be attentive hearers.¹²*LtMs, Lt 131, 1897, par. 3*

Can it be that man, made after the image of God, endowed with the faculties of reason and speech, shall alone be unappreciative of the gifts God has bestowed upon him, and which, if improved, can be enlarged? Shall those who might be elevated and ennobled, fitted to be co-laborers with the greatest Teacher the world ever knew, be content to remain imperfect and incomplete in character, producing disorder when they might become vessels unto honor? Shall the bodies and souls of God's purchased inheritance be so hampered with world-bound habits and unholy practices that they will never reflect the beauty of the character of Him who has done all things well, in order that imperfect man, through the grace of Christ, might do all things well, and hear at last Christ's benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? [*Matthew 25:21.*]¹²*LtMs, Lt 131, 1897, par. 4*

God spoke, and His words created His works in the natural world. God's creation is but a reservoir of means made ready for Him to employ instantly to do His pleasure. Nothing is useless, but the

curse has caused tares to be sown by the enemy. Shall rational beings alone cause confusion in our world? Shall we not live to God? Shall we not honor Him? Our God and Saviour is all-wise, all-sufficient. He came to our world that His perfection might be revealed in us. *12LtMs, Lt 131, 1897, par. 5*

My dear sister, our faith must increase. We must be more like Jesus in conduct and disposition. The light that shines on our path, the truth that commands itself to our intelligence, if obeyed, will sanctify and transform the soul, but if disobeyed, it will consume us. I see that there is danger on every side. We now have altogether too little time left to use it unprofitably. The knowledge of truth, the heavenly wisdom, spiritual endowments, are heaven's goods, committed to us for wise improvement. We have no time or strength or goods to use for selfish purposes. By using God's gifts as sanctified and holy, to advance His cause in the world, we can lay up treasure in heaven. *12LtMs, Lt 131, 1897, par. 6*

I shall not urge your son to come to Sydney, but he can ask wisdom of God, who says He will give liberally <to all that ask Him> and upbraid not. "But let him ask in faith nothing doubting; for he that wavereth is like the waves of the sea, driven with the wind and tossed. For let not that man think he shall receive anything from the Lord. A double-minded man is unstable in all his ways." [*James 1:5-8.*] If your son will hang his helpless soul on Jesus Christ, and believe in Christ as his personal Saviour, he will know the will of the Lord. Then let him do what the Lord says. If he feels inclined by the Spirit of the Lord to come to Australia, we will be glad and thankful. Not that we expect that he will invest all that he has here, to be any man's property but his own. It is not the large gifts we desire. *12LtMs, Lt 131, 1897, par. 7*

When the Lord gives your son light to go to any place, do not try to stay his steps. Let him hear the voice of the great Shepherd, and follow Him. I have not written to Peter, John, or Philip, to draw means from you, in all the letters you have received. But as Sister Harmon Lindsay, Brother Peter Wessels, and Mother Wessels have means invested here, some as donations, others as a loan, I have had a desire to keep you acquainted with our situation and advancement. If I supposed you thought my letters were written to

draw means from you, I would stop my letter writing very decidedly. I do not write because I expect you to send us money, but because I wish to help you with the counsel and the light that God has given me. I do not want John to help us here in Australia if the Lord wants him in any other place. I want God's will and God's way to be my will and my way.*12LtMs, Lt 131, 1897, par. 8*

May the Lord be your strength, my dear sister. May He be very near to comfort and bless you and your children, and may you be greatly blessed in your children, and be bound up in complete harmony with Jesus Christ, is the prayer of your sister.*12LtMs, Lt 131, 1897, par. 9*

Lt 132, 1897

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales

June 24, 1897

Portions of this letter are published in *3MR 250, 274; 4Bio 314*.

Dear Sister Wessels:

We are pleased to report a school in full running order, with an attendance far beyond our expectations. We have sixty students, besides the teachers.*12LtMs, Lt 132, 1897, par. 1*

There are many things of interest going on here. Willie now has a plain, simple cottage. We think this will be a great blessing to his family. For over a year they have occupied a house built for a washhouse. We hoped to get a building put up long before this, but all the means and power that could be commanded was put into the school buildings that the opening of the school should not be delayed one day beyond the stated time. When we said that school should open on the date advertised, some said, “It is impossible; it cannot be done.” But we declared that it must be done. I told the men employed on Willie’s house and in my orchard and vegetable garden to cease their work for me, and go on to the school buildings. A call was made for donations of labor. In this way the work was done as far as possible.*12LtMs, Lt 132, 1897, par. 2*

It wanted only a few weeks to the date fixed for the opening of school, and the finished building had to be cleaned, a large cistern, fifteen feet deep, to be dug and bricked up, and the second building, which was to provide school rooms, to be built. But this work was accomplished; the school opened on time, and the students were all accommodated.*12LtMs, Lt 132, 1897, par. 3*

For some time the country had been suffering from a drouth, but our cistern was only finished a few days when we had blessed showers from heaven, which filled the tanks, and half filled the large cistern. We felt that we could indeed offer thanksgiving to God for His

merciful provision to us in this dry time. After a few weeks another downpour of rain came, which filled the cistern to overflowing. If there is no more rain during this term, the school has enough for all its needs. Thus the Lord has favored us. We are glad, and we praise His holy name for His mercy and His love.^{12LtMs, Lt 132, 1897, par. 4}

School opened April 28, and from then till now, students have been coming in till they number sixty. Others are preparing to come this term.^{12LtMs, Lt 132, 1897, par. 5}

Last Sabbath, June 19, I spoke from the *first chapter of Ephesians*. The Lord gave me strength and blessed me with freedom. We knew that the heavenly Guest was in our midst. The singing, led by Brother Herbert Lacey, was excellent. The voices, raised in melody of praise to God, were uplifting and encouraging. The room in which we hold our services was quite full. We shall soon have to arise and build a meetinghouse, for the room we occupy must be given to the students, as they are greatly cramped. But I shall be glad if the students crowd us out; for we greatly desire this school to be a success. We can say that it is thus far. Praise the Lord! We are willing to be crowded out of our room because of the increasing number of students.^{12LtMs, Lt 132, 1897, par. 6}

My sister, we thank you for the money you loaned us. It had done a good work here in erecting these buildings, which will serve us till the main buildings are put up. These will be built when means come in.^{12LtMs, Lt 132, 1897, par. 7}

Brethren Daniells and Palmer from Melbourne and Brother Baker from Sydney came to visit this place a few weeks ago. In the past Elder Daniells has had little faith that a school would ever be in successful operation here, but he has been thoroughly converted on this subject. Had it not been for his unbelief and dissatisfaction in regard to the location of the school in Cooranbong, we would now be two years in advance of what we are. But in the strength of God we have moved forward under every phase of perplexity and hindrance, saying by faith, "We will not fail, nor be discouraged." [See *Isaiah 42:4*.]^{12LtMs, Lt 132, 1897, par. 8}

These brethren were overwhelmed with surprise at the

advancement made. Everything pleased them. They thought the addition of the second story just as it should be. Although I took that responsibility on myself, I never had the slightest question regarding the matter. It was a satisfaction that my proposition was fully encouraged and sustained by Brother Metcalfe Hare. This improvement was not in the plan, but it met the minds of our brethren, and they said, "What could you have done without that upper storey? There would have been no place in which the gentlemen students could be accommodated, and even now the accommodations are altogether too small."*12LtMs, Lt 132, 1897, par. 9*

Brother _____ made a most thorough acknowledgement to me. He confessed that he had not helped at all, either by his faith or his influence, but had permitted Willie and me to drag the load up hill. He said he saw that he had been wrong, and he now had to confess that the Lord had been leading step by step, but that he had had no part in it. "I am now thoroughly convinced," he said, "that this is the place for our school, and I am going to work with all my heart and strength to advance and build up the school interest, and I may repair, as far as possible, that harm I have done." We thank the Lord for this acknowledgement.*12LtMs, Lt 132, 1897, par. 10*

Lt 133, 1897

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 7, 1897

Previously unpublished.

Dear Sister Wessels:

We were very grateful this morning to our heavenly Father to hear the rain coming down gently but steadily. We have been praying for rain, for there was no rain for the sawmill, and the second building could not advance until lumber was sawed.*12LtMs, Lt 133, 1897, par. 1*

I arose at 11 p.m., for I could not sleep. I seemed to be in travail of soul for your family. I would say to you my sister, Have faith in God. Do not be disheartened. Watch and pray, and wait and trust. The Lord has thoughts of mercy upon them all if they will turn them unto the Lord, and hearken to His voice, and seek Him with the whole heart. Be of good courage. Things that you do not understand will come up, and the enemy will seek to perplex your mind and worry you; but bear in mind that the whole work of God is in the hands of One who is mighty to save, even to the uttermost all who come unto God by Him. The powers of evil will not have everything to themselves. They will be watched over by the angels of God.*12LtMs, Lt 133, 1897, par. 2*

The Lord provides for every trial that we are called to pass through. In your position of mother of a large family, you have great responsibilities. You serve in things temporal and spiritual. But you are to have help. The Lord will move upon the hearts and minds of your children. When chastisement shall have done its work, He will bring them to repentance. There will be influences to counterwork the work of evil, and divine interpositions. Sorrow, sickness, affliction, loss and disappointment are hard to bear.*12LtMs, Lt 133, 1897, par. 3*

Shame, temptation, and sin will bring their sure result. But God has provided agencies to meet these things. God can break the spell of evil and infatuation. He would have you trust and be patient. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." [*1 John 3:8.*]*12LtMs, Lt 133, 1897, par. 4*

I speak to your children, who are dear to the heart of God. Will you not, Philip, Peter, and all the family, be molded by the Holy Spirit of God? Do not, I entreat of you, hurt and bruise the soul of your God-fearing mother. Do not diverge from the right track, and follow another leader than Jesus Christ. That which you sow, you will also reap. You may not realize at the time that you yield to temptation the pain that your wrong act has caused. Steps are taken under temptation which, when Satan's spell is broken, you will give anything to have the power to recall. But you cannot do this, there is only One who can accomplish this work, even Jesus Christ, whose blood cleanseth from all sin.*12LtMs, Lt 133, 1897, par. 5*

There is need of strict watchfulness and sobriety. It will not pay for one of you to live your life on the wrong side, for it only brings remorse and bitterness of soul. You are loved by your children, but you are so diverse in character, that there is little of that sweet harmony of spirit that the Lord would have cherished and cultivated.*12LtMs, Lt 133, 1897, par. 6*

Jesus, whose purchased possession you are, is crucified afresh and put to open shame, because you do not represent Him in character, but follow your own will. Go to the great Physician. He knows exactly what is wrong with each one. He knows how to deal sympathizingly and pityingly with each soul. He has a balm for every wound that sin has made. He declares, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] Then come just as you are. You will never have reason to turn away saying, "He does not understand my case." Christ looks into our inmost soul; He knows everything about us. There are no secret chambers to which He has not free access. Every thought, every feeling is seen and read by Him. We need not wish to hide away from the only One who is able to deliver us.*12LtMs, Lt 133, 1897, par. 7*

Probationary time still lingers for every member of your family. They

still have opportunity to be reconciled to God. They are His purchased possession, bought with a price, even the precious blood of the Son of God. But what preparation, from the eldest to the youngest, have they made for eternity? Should the folding doors of eternity open before you, should you meet your judge who gave His life for you, what excuse could one member of your family offer why they have refused the heavenly Gift, and neglected the great salvation offered?*12LtMs, Lt 133, 1897, par. 8*

I ask you as a family to let the life of folly and foolishness pass away. Awaken to a sense of your individual responsibility and accountability to God for your time, your privileges, your opportunities for doing God service, for being laborers together with Him. Let every thread of your influence be placed wholly and devotedly upon the Lord's side. You have no moments to waste in self-serving. Souls are perishing in ignorance and sin. They know not God, nor Jesus Christ whom He has sent, whom He gave to die a cruel death for the life of the world.*12LtMs, Lt 133, 1897, par. 9*

I make this appeal to you, for your peril as a family has been presented before me. Christ, the Majesty of heaven, came not to be ministered unto, but to minister. He is your example. Then live to work diligently and usefully, and be a blessing to the world. Christ came to take the sins of man, to bear his guilt, that man by faith might receive His righteousness, and stand innocent before God. O, how pleased Satan is to see men, not growing up into the full stature of men in Christ Jesus, but with all their powers devoted to self-pleasing and neglectful of the great salvation. Satan is playing a game of life for their souls, and winning away from them grace after grace. He is supplying the place with his own attributes. The fathers that are not patterns of piety are not teaching to their children what they know to be truth. So the evil of a divided and unconsecrated life is transmitted to the children.*12LtMs, Lt 133, 1897, par. 10*

O, come to Jesus. Lay down the weapons of your rebellion against God, and put on Christ. Have courage to be just what you should be. The Lord reproved Israel because they did not keep the law which He had commanded them. Their present and eternal good was promised on condition of obedience. But the Lord was

displeased because they “served not the Lord their God with joyfulness and gladness of heart.” [*Deuteronomy 28:47.*] This is a neglect that God will not permit to go unreprieved or unpunished. He will not allow His name to be dishonored by the people He has separated from the world to serve Him. His own glory will He not give to another. *12LtMs, Lt 133, 1897, par. 11*

The people who claim to know God are very much inclined to take glory to their individual selves. It is natural for us to be contented with the rich provision made for us in both temporal and spiritual things; but how many return their thank offering to God? How many inquire into the source of these favors enjoyed? So long as we have the good things of God so abundantly provided for us, we rest satisfied, unthankful, unholy. *12LtMs, Lt 133, 1897, par. 12*

But one thing we must learn. God has declared, “Thou shalt have no other gods before me.” [*Exodus 20:3.*] He will never allow any people called by His name to bring reproach upon Him without punishing them. He is dishonored when they look to human agencies, and trust in and depend for counsel upon finite men. The Lord desires to be sought in council for the very things we need. He bears long with His purchased possession. He gives the ministration of angels to be their efficiency; but when men disregard His mercy and His love, and carry themselves proudly as if all things were their own, to do with as they will, He will remove the blessings and send adversity. He looks with abhorrence upon human pride. *12LtMs, Lt 133, 1897, par. 13*

O how much misused material there is in our world. How few of the precious capabilities given us are used for our eternal welfare and for doing God service. It is not so much the great increase of capabilities that will qualify us for service for God as the consecration of the powers which we have, and the diligent application of our God-given talents. These with the use will increase the amount to use. If you had individually ten times the talent you now possess, it would not better you in the sight of God unless it is combined with a vital connection with God, who is Spirit and Life. Your souls need to be touched with the living principles of the being of Christ; your lips touched with the live coal from off His altar. You are wasting time and opportunities; you are neglecting

your privileges. God must breathe into your heart and spirit His breath of life. He is ready to do it. He is ready to take you into partnership with Himself. *12LtMs, Lt 133, 1897, par. 14*

The great transforming power of God is essential. Seek for it. Christ is standing at the door of your hearts, and knocking for admission. Will you let the heavenly Guest knock in vain? You need to take hold of the work in earnest. Do something, every soul of you, do it now. "While it is called today, if ye will hear his voice, harden not your hearts." [*Hebrews 3:13, 15.*] Cry unto God with heart and soul and voice that you may have courage to receive Jesus. "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." [*John 1:12-14.*]*12LtMs, Lt 133, 1897, par. 15*

There are useless people in our world today because they have not employed the powers they already have. These, if they would, might, through Jesus Christ, have become an efficiency and power. The Lord is speaking to you through His servants. He is calling for volunteers. He wants you to become efficient workers for Him. The Lord has given to every man his work. Your head, your hands, your feet, are His workmanship; but it is at the heart, the center of the being, where the work must begin. Then, and then only, will it work outward. *12LtMs, Lt 133, 1897, par. 16*

I ask every member of Sister Wessels' family to be all that God designs they shall be. Do you cultivate the thought that all you have is a loan from God? Do you make an effort to comprehend your God-given responsibilities? Do you realize that you are stewards of His grace? Your temporal advantages comprise but a small portion of His gifts. And these temporal things you may allow to become a snare to your souls. Do you take in what is comprehended in your stewardship? Do you realize that the Lord has entrusted you with His goods? *12LtMs, Lt 133, 1897, par. 17*

God would have His precious treasure of truth accepted and appreciated. It is to be prized above silver and gold, above

diamonds and earthly gain. “The Word was made flesh, and dwelt among us.” “In the beginning was the Word, and the Word was with God, and the Word was God.” “In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not.” [*Verses 14, 1, 4, 5.*] Shall the people who call themselves God’s people be among those who do not comprehend the light?*12LtMs, Lt 133, 1897, par. 18*

There is much you can all engage in doing. Gather up the divine rays of light in pamphlets and tracts, and put the Word of truth before thousands in their own language. Philip, in the place of feeling that he can only understand his duty by going round by Battle Creek, should have acted on the light given him by God—not in trying to run things after his order, but by taking up the work and consecrating himself to God; in using his energies in disseminating the precious saving truth to others.*12LtMs, Lt 133, 1897, par. 19*

If men would not try to work the Holy Spirit, but let the Holy Spirit work them, the Lord would prepare them for the grand and solemn work of disseminating light to the world. The Lord had important work for Philip to do, and if he had in humility of mind trusted in God, if he had obtained his experience direct from God, if he had sought the Lord for the wisdom so essential for him and for every one of us, he would have had an experience that would have made him a steward of the manifold grace of God.*12LtMs, Lt 133, 1897, par. 20*

But Philip was trying to fashion things altogether too much after the pattern of Battle Creek, and he has made a grievous mistake. The leaven that has been at work there for years is not good, and it has worked upon him as it has upon many others, until men have been placed where God should be. The idea prevails that Battle Creek should endorse every movement made in foreign fields. This is a mistake. It is not essential, and there must be an overturning of the plans and methods that are absorbing the minds of all who look to Battle Creek for an example.*12LtMs, Lt 133, 1897, par. 21*

The Lord is just as accessible in South Africa as He is in Battle Creek. He has never told Philip, Peter, John Wessels, or any of His people to make Battle Creek their God. He would have His people

in South Africa take hold of His efficiency. His word is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] The vein of silver must be worked; the shaft sunk deeper and deeper into the mine of truth.*12LtMs, Lt 133, 1897, par. 22*

We must bear in mind that there is an aggressive warfare to be waged. We shall be compelled to do work amid hindrances and contention. We shall have to battle against ignorance and cheap earthly conceptions. The common, earthly fire, that has no connection with the sacred fire of God's own kindling, duplicity and pride of opinion, will stand to bar the way of advance in the divine warfare. There will be perils by land and by sea; but the greatest of all perils will be brought in by false brethren. Privations, trials, discord, and strife will meet us to confuse and discourage.*12LtMs, Lt 133, 1897, par. 23*

But the Lord has an experience for us to obtain as He had for Moses. Moses had all his work planned out for him at forty years of age, and he commenced it after his own devising. But the Lord had other plans for him. The responsibility was to be placed upon him of leading God's people in their journey in the wilderness. But before the experience was gained, fitting him for the work that was waiting for him, he had, for forty years, to do the work of a shepherd. Moses had deep and severe lessons to learn, but he was not left alone. The divine Teacher was with him, to help and instruct. It was not until Moses had learned the lessons God had for him that He could place him where he should be the emancipator of his people.*12LtMs, Lt 133, 1897, par. 24*

And God has lessons for His people to learn today. He invites each of 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.*]*12LtMs, Lt 133, 1897, par. 25*

Lt 134, 1897

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 8, 1897

Previously unpublished.

Dear Sister Wessels:

I feel a deep interest for you and for your children. Your heart is sad and very sore. I feel deeply over the case of your son Peter. He needs to draw nigh unto God. He needs His converting power upon the soul. There are circumstances that make it impossible at present to give him credentials. He knows why, and if he acts discreetly, it will be for his present and eternal good. But dear sister, do not separate your interest from the church of God. Walk carefully. It may be essential for you to know that your son Peter is not at present a safe man to be entrusted with the flock of God. He has a good wife and precious children; everything possible must be done to save them and him. *12LtMs, Lt 134, 1897, par. 1*

If you will cling to your Saviour, and know that your brethren will not take any measures which are unkind and heartless, the Lord will enable you to stand correctly for the truth and for righteousness. It is a serious, solemn matter to bear the responsibility of preaching the Word, and Brother Wessels should feel that at present it is best for him to do all the good he can without credentials. The Lord is very merciful, of tender pity and loving kindness. Come now close to Peter Wessels. Do not stand afar off. Do not speak any condemnatory words. The Lord has reproved him. Now seek to help him. Instruct your brethren that now in this case is presented to them an opportunity to save a soul from death, hide a multitude of sins. Much wisdom is needed. *12LtMs, Lt 134, 1897, par. 2*

If it is necessary to open this matter to Mother Wessels, let one of the sisters whom she has confidence in, one who has the true sympathy of Christ, talk with her, and let her understand the matter. First talk, my brother, with him, and come [as] close as possible

with him. In one of his impassioned fits, he may end his own life. For Christ's sake do your best, with prayer and tenderest love, to save the man for whom Christ has died. Do not be harsh, do not be imprudent. Be careful, work for the soul. Let him who is spiritual be a true physician to restore such an one in the spirit of meekness. It is not too late for wrongs to be righted. But this brother may end his own life, for this is not thought to be an enormity. *12LtMs, Lt 134, 1897, par. 3*

I present this to you to present to all who understand this matter. Satan has laid his snares to separate the Family Wessels from the cause entirely. If all will move wisely, this need not be done. The Lord can make Peter Wessels a man of honor and truthful integrity. Let not one unwise movement be made. Trust in God, go forward in humility, and pray and work for every member of the Wessels family as you have not hitherto done. Melt your way into their hearts. Will you do your part? Will you, for me, urge your brethren to do their part, and act as Jesus would act, were He upon the earth? Souls are at stake, souls that have not been looked after and properly labored for. Work for them. Work for Christ's sake, with the tenderness of a parent for a child. *12LtMs, Lt 134, 1897, par. 4*

God help you is my prayer. *12LtMs, Lt 134, 1897, par. 5*

Lt 135, 1897

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 8, 1897

Portions of this letter are published in *SD 342; TMK 118; 1SM 117-118; CC 353*. +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 Wessels:

I wish to tell you that one school building is finished. The work has been done well, but plainly. We cannot afford to enter into any extras. Money is needed for so many things. We shall bind about the edges, and make the loan of £1,000 extend as far as possible.¹²*LtMs, Lt 135, 1897, par. 1*

When we can get the means, we mean to build a meetinghouse. This will not be extravagant, but plain, neat, and commodious. We greatly desire to meet for the worship of God in some other place than the loft of a sawmill, which is barricaded with school furniture. A room such as this does not suggest any sacred ideas. The heat of the sun, beating down on the tin roof, is very oppressive.¹²*LtMs, Lt 135, 1897, par. 2*

The school building which is now going up will only be enclosed. It will not be sealed or plastered. This will serve for dining room and kitchen, and, according to the new plan, part of the upper story will be used as sleeping rooms for the students, and part for a meetinghouse, until we can raise funds to build a humble chapel.¹²*LtMs, Lt 135, 1897, par. 3*

I hope that you, or I, or any who is co-operating in this, will not tie up our money, or use it only where it will make a show. The greatest show we can make with the means of which we are stewards is to place them where they will be in active circulation in God's service, trading upon the talents entrusted to us, that they

may be so invested and increased that they will bring the truth to many souls in the darkness of error, <and they in their turn work for God.>*12LtMs, Lt 135, 1897, par. 4*

If we place our means where they will be wasted, even on our children, if we permit our children to use money without a thought of glorifying God, we are not clear in His sight. God has a work for our money to do, and He will call upon us to give an account of it.*12LtMs, Lt 135, 1897, par. 5*

It seems exceedingly strange that more is not written on this subject, and that warnings, presenting "It is written," are not going to all parts of the world. In Malachi, the serious consequences of robbing God are presented in plain language, and I wonder why this matter is not brought more distinctly before God's people, that they may be kept from the presumptuous sin of robbery. This matter has not had sufficient weight with the professed people of God.*12LtMs, Lt 135, 1897, par. 6*

This is no speculative theory, but a truth of the deepest interest, and of the most weighty importance. May the Lord so work upon the hearts and the understanding of men that they may clearly perceive their duty as it is written in the Word, so that none will have an excuse in the day of judgment for wasting the Lord's goods upon themselves, or upon others.*12LtMs, Lt 135, 1897, par. 7*

The means invested in the cause of God continually increase, because they are instrumental in bringing souls into the truth who do service for God, and in their turn lead others to God's side. These become a part of the great firm, and invest their time and talents in it. As the matter is kept before them, the eyes of their understanding are enlightened, and they become more and more consecrated to God's service. An increased capacity to press the triumphs of the gospel of Christ is gained.*12LtMs, Lt 135, 1897, par.*

8

Facilities are greatly needed for the work of God. Those who name the name of Christ should enter unto no ambitious projects, binding up the Lord's work by misappropriating His means. We are to behold Christ, that we may have a knowledge of His self-sacrificing life and character. By His life of self-denial, Christ has made a plain

path for His followers. He lived not to please Himself: but He bore the guilt of the world. When the eyes of our understanding are anointed with the heavenly eyesalve, we shall not view things in the light that the world views them. *12LtMs, Lt 135, 1897, par. 9*

If Brother Philip Wessels had taken up the work appointed him by God, he would now have been engaged in seeking to bring light and truth to thousands that are in darkness. A great work might have been done in South Africa, by all that have received the truth there, if they had divested themselves of their accusing spirit. If they had believed the words, "All ye are brethren" [*Matthew 23:8*], if they had realized that with God there is no caste, but that in His sight every soul is precious, God would have worked through them. But there is constant danger of losing the simplicity of the work, and of trying to forward it on lines which the Lord cannot approve. If those whom the Lord has appointed to do His work do not feel the necessity of manifesting Christlike humility at every step, God will entrust His work to other agencies. If these respond to the light, they will take the place of those who refused to go out into the highways and the hedges with the invitation, "Come for all things are now ready. The gospel feast is prepared; come to the royal feast." [*See Luke 14:17.*] *12LtMs, Lt 135, 1897, par. 10*

We are brought out of the darkness of the world into God's marvelous light. If we receive the image of God, if our souls are cleansed from every moral defilement, the seal of God will be placed upon our foreheads, and we shall be prepared for the closing scenes of this earth's history. But we have no time to lose. The more we study the life of Christ, with a heart to learn, the more Christlike we become. Into the heart of every true doer of the Word the Holy Spirit infuses clear understanding. The more we crucify selfish practices by imparting our blessings to others, and by exercising our God-given ability, the more the heavenly graces will be strengthened and increased in us. We will grow in spirituality, in patience, in fortitude, in meekness, in gentleness. Imbued with love to God and to our fellow men, we shall be "laborers together with God," in seeking to save the lost. [*1 Corinthians 3:9.*] We are to work the works of God. *12LtMs, Lt 135, 1897, par. 11*

The Lord permits circumstances to come that call for the exercise of

the passive graces, which increase in purity and efficiency as we endeavor to give back to the Lord His own in tithe and offerings. You know something of what it means to pass through trials. These have given you the opportunity of trusting in God, of seeking Him in earnest prayer, that you may believe in Him, and reply upon Him with simple faith. It is by suffering that our virtues are tested, and our faith tried. It is in the day of trouble that we feel the preciousness of Jesus. You will be given opportunity to say, "Though he slay me, yet will I trust in him." [Job 13:15.] O, it is so precious to think that opportunities are afforded us to confess our faith in the face of danger, and amid sorrow, sickness, pain, and death. *12LtMs, Lt 135, 1897, par. 12*

For Christ's sake, and for your souls' sake, take heed, and let not your light grow dim. Mistrust your own wisdom; for it is nothing. <But have faith in God.> "Without me," said Christ, "ye can do nothing." [John 15:5.] I wish I could make my voice heard across the broad waters, saying to you as dear children, and to every human being, "Walk carefully and humbly before God. Pray without ceasing. Though you cannot always be on your knees, your thoughts can continually ascend to God in silent, earnest supplication that His Spirit may attend you as you search His Word for directions. Flee from those who would fill your mind with the poisonous malaria of distrust and unbelief. Keep in the channel of light. Associate with those sound in the faith, those that have a deep experience in the things of God." *12LtMs, Lt 135, 1897, par. 13*

Outward obedience to the Word of God is thought by many to constitute them Christians; but it can never do this. The heart must be touched by the Spirit of God. No one should rest content unless he has the mind of Christ. He says, "I am the way, the truth, and the life." [John 14:6.] Those who truly accept Him are covered with the robe of His righteousness. By eating His flesh, and drinking His blood, they become partakers of His divine nature. The blood of Christ washes away their sins, and they become true branches of the living vine. *12LtMs, Lt 135, 1897, par. 14*

By her act of anointing Christ, according to His words, Mary will be associated with Him and with the gospel throughout all time, because her act was a demonstration of love for Christ. Religion

itself, free and undefiled, is to know God, and Jesus Christ, whom He hath sent. "Yea, doubtless, and I count all things but loss," writes Paul, "for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death." "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." [*Philippians 3:8-10, 13, 14.*]*12LtMs, Lt 135, 1897, par. 15*

"This one thing I do." [*Verse 13.*] Here is a decided statement of Paul's unchangeable resolution. He could not be diverted from the steady purpose of his life. "This one thing I do." Paul did many things. He was a wise teacher. His many letters are full of instructive lessons setting forth correct principles. He worked with his hands, for he was a tent maker, and in this way earned his daily bread. "These hands," he said, "have ministered unto my necessity." [*Acts 20:34.*] He carried a heavy burden for the churches. He strove most earnestly to present their errors before them, that they might correct them, and not be deceived and led away from God. He was always seeking to help them in their difficulties; and yet he declares, "One thing I do." In the busy activity of his life he had one great purpose. The responsibilities of his life were many, yet he kept always before him this "one thing." The constant sense of the presence of God constrained him to keep his eye ever looking unto Jesus, the Author and Finisher of his faith.*12LtMs, Lt 135, 1897, par. 16*

There are obligations resting upon every soul, and there are conditions to be met in regard to the salvation of the soul. With us, everything depends on how we accept the Lord's terms. As is our spirit, so will be the moral result upon our future life and character. Each individual soul has victories to gain, but he must realize that he cannot have things just as he wants them. We are to observe carefully every lesson Christ has given throughout His life and

teaching. He does not destroy; He improves whatever He touches. *12LtMs, Lt 135, 1897, par. 17*

The truth of God is not guesswork, but an experience [by which] divine influences co-operate with human agents. It is to be tested by practical results. There is an actual, vital relation between fallen man and the divine intelligences, between the sinner and his divine Saviour. The Lord Jesus, the great Center, takes men into partnership with Himself. Then, I inquire, why are there so many strings of leadership from man and his fellow man? Why does man look to his fellow man for help and knowledge and understanding as to what [he] must be and what [he] must do? His Word has given special directions that men are to look to Jesus, to work as laborers together with God. "Come unto me, all ye that labor, and are heavy laden," Christ says, "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. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] *12LtMs, Lt 135, 1897, par. 18*

The one great evidence of spiritual growth is that we love to obey Christ, and come into sweet union with Him who makes us sit together in heavenly places with Christ. God requires us to be doers of His Word, and not hearers only. In order to attain a high standard in religious experience, we must cultivate the meekness and lowliness of Christ. We must love obedience; we must love righteousness because it is of heavenly extraction. *12LtMs, Lt 135, 1897, par. 19*

Christ never flattered any one. He has never promised us smooth water; but he has said, "In the world ye shall have tribulation, but in me ye shall have peace." [*John 16:33.*] He made an infinite sacrifice that we might become one with Him and one with each other. Every son and daughter of God must work out their own salvation. We have a personal religious experience to gain; they have an individual responsibility resting upon us. If we will avail ourselves of the grace provided for us, God will co-operate with us, and will work in and through us to will and to do of His good pleasure. *12LtMs, Lt 135, 1897, par. 20*

Man cannot be towed to heaven; he cannot go as a passive

passenger. He must himself use the oars, and work as a laborer together with God. There are many who profess to be Christ's followers, and yet are not doers of His Word. They do not relish this Word, because it presents service which is not agreeable to them. They do not relish the wholesome reproofs and close, earnest appeals. They do not love righteousness, but are mastered and tyrannized over by their own erratic, human impulses.¹²*LtMs, Lt 135, 1897, par. 21*

It makes every difference how we do service for God. The boy who drudges through his lessons, because he must learn, will never become a real student. The man who claims to keep the commandments of God, because he thinks he must do it, will never enter into the enjoyment of obedience. The essence and flavor of all obedience is the outworking of a principle within—the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer, doing right because it is right. When the Word of God is a burden because it cuts directly across human inclinations, then the religious life is not a Christian life, but a tug and a strain, an enforced obedience. All the purity and godliness of religion is set aside. But adoption into the family of God makes us children, not slaves.¹²*LtMs, Lt 135, 1897, par. 22*

When the love of Christ enters the heart, we strive to imitate the character of Christ. A Christian is a follower of Christ when he acts the mind and will of Christ. A train of cars is not merely attached to the engine; they follow on the same track as the engine. Who are we following? "The Lord looketh from the heaven; he beholdeth all the sons of men. From the place of his habitation, he looketh upon all the inhabitants of the earth. He fashioneth all their hearts alike; he considereth all their works." [*Psalm 33:13-15.*] He is our Father; we are His children. As Governor of the universe, He is not far from any one of us; "for in him we live, and move, and have our being." [*Acts 17:28.*] "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." [*Hebrews 4:13.*]¹²*LtMs, Lt 135, 1897, par. 23*

Lt 136, 1897

Winslow, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

November 7, 1897

Portions of this letter are published in *4Bio 335-338*.

Dear Brother and Sister Winslow:

We were much pleased to see W. C. White again. He is looking better healthwise than when he left us, ten months since. He did not come to his home in Cooranbong until after the Sydney camp meeting closed. Mrs. May White, Ella and Mabel, James Henry and Herbert, all went to Sydney to meet W. C. White. I remained in Cooranbong until a place could be made ready for me. For the accommodation of our two families on the campground, we had a large square tent, floored, which was partitioned off as parlor and sleeping room for our family. We had a dining tent, W. C. White had a dining tent, and both families used the cooking tent. Ella and Mabel White slept in W. C. White's dining tent. They had a bedroom partitioned off with curtains. We also hired three rooms in a house near the ground. W. C. White, May, and the two boys occupied one room. I slept in a good room upstairs, opening on to a piazza, and a member of my family, an old gentleman seventy-seven years old, who boards with us, and is a devoted servant of God, slept in the room below. *12LtMs, Lt 136, 1897, par. 1*

Stanmore is only a few stations from Sydney. It is a thickly settled suburb, and is a very popular place. Here we found a most beautiful, grassy plot of ground, so thickly carpeted with grass that we needed no board floors. *12LtMs, Lt 136, 1897, par. 2*

The camp meeting just held in this place is the best camp meeting we have held in this country in this respect. So thick was the grass that the dust troubled us very little. Only two camp meetings have been held in New South Wales. Of this one, no notice was given in the papers. The village of tents was speedily erected, and seemed to be a surprise to the inhabitants of Stanmore. *12LtMs, Lt 136,*

1897, par. 3

Thursday evening was appointed for the first meeting. Small paper notices had been distributed by diligent workers, and we were pleased to see the people flocking to the ground, and quietly taking their seats in the large tent, until it could hold no more. A crowded wall of people stood outside the tent. All listened with interest to Elder Daniells, who spoke with clearness and power.¹²*LtMs, Lt 136, 1897, par. 4*

Friday morning at 6 a.m. a meeting was held in the tent, and the largest number assembled that we have yet seen at our early morning meetings in Australia. A season of prayer was held, and testimony meeting followed. There was no dragging. All seemed to have come prepared to witness for God. Short, spirited testimonies of praise and thanksgiving was the order of the meeting. I had something to say, and had freedom in speaking words of encouragement, hope, and thanksgiving to God.¹²*LtMs, Lt 136, 1897, par. 5*

Thus our meeting opened well. Most of the students were present. Before the school closed twenty of them had been baptized.¹²*LtMs, Lt 136, 1897, par. 6*

But I have not strength to tell you of all the good things that I might in the history of this meeting. The meetings continued over two Sabbaths. I spoke Sabbath, Sunday, and Wednesday afternoons. At each meeting the large tent was crowded. To the very last of the meeting there was no falling off in numbers. On Sunday, in order that the crowd might be seated, the children were called into a forty foot tent to a meeting of their own under the charge of good workers. Then our own people were invited to give the outside people room. I believe the angels of God were upon the ground. There was complete order, with the exception of one or two who asked questions.¹²*LtMs, Lt 136, 1897, par. 7*

On the last Sunday afternoon and evening the largest crowd was out. Everything was as quiet as in a meetinghouse. You may depend that there had been much praying in regard to this meeting. I do not see how it could have been improved. We had most excellent ministerial help in Elders Farnsworth, Robinson, Daniells,

Hare, Starr, W. C. White, and your humble servant E. G. White. But I almost forgot to mention Brethren Hughes, Wilson, Colcord, and Crothers. The people had an opportunity to hear for themselves before the ministers could get their congregations together and warn them not to come and hear.*12LtMs, Lt 136, 1897, par. 8*

As the time appointed for the close of the meetings came, the interest seemed to be at the very highest, and the question was asked, Shall the meetings be continued one week longer? The outsiders voted decidedly for it, with upraised hands. Although it was decided not to prolong the camp meeting, as some had to go to Melbourne to prepare for the meeting to be held there in two weeks, Elders Haskell, Starr, Baker, Farnsworth, and Robinson remained over Sabbath and Sunday, and will remain until the following Thursday to follow up the interest.*12LtMs, Lt 136, 1897, par. 9*

I spoke six times to large crowds, besides five times at the early morning meetings. I left the camp last Monday, to return home for rest, preparatory to uniting with our people who remain in Sydney to carry on the interest there, or to go to Melbourne if not too much exhausted.*12LtMs, Lt 136, 1897, par. 10*

The interest has extended to the suburbs all round Sydney. Several kept the Sabbath for the first time last Sabbath. Several have been baptized, and many are deeply convicted.*12LtMs, Lt 136, 1897, par. 11*

A house has been hired as a home for the workers, and in which to hold a Bible school to teach them how to work. They will sell Echoes and get into the homes to give Bible readings. We are seeking the Lord most earnestly for wisdom to manage this interest wisely. We need the angels of God in the home and in the tent and with every worker. We have not seen an interest that has been so great as this since coming to this country. This work will require means to carry it forward. We need the Holy Spirit every day to work with human agents.*12LtMs, Lt 136, 1897, par. 12*

If the Lord strengthens me, I expect to leave Cooranbong for Sydney next Thursday, and wait there for light as to where I am most needed, in Stanmore where there is a most important work to be carried forward, or in Melbourne. May the Lord direct me. For

one week I have been in a suffering, exhausted condition. I have been home one week tomorrow, but have not yet been able to sit at table with the family.*12LtMs, Lt 136, 1897, par. 13*

The goods came today, and I was much pleased to receive the token you sent me. Thank you, my sisters. There were several tokens of regard from my friends in Battle Creek. I fear I shall not be able to write to them all personally this time, for I was not able to write during the camp meeting, and have been very ill for most of the time since I returned home. But I have felt that I must write to you, for we were once so closely bound together, your father and mother, Fannie and yourself, James White, Henry White, and Ellen G. White.*12LtMs, Lt 136, 1897, par. 14*

Time has wrought great changes. In a few weeks I shall be seventy years old. Only think of it. Yet we are still here to work for the dear Lord, whose service is dearer to me than my life. I love the Lord Jesus. I love the souls for whom He has died, that they might not perish but believe in Him and have eternal life. Thank the Lord that His power can save to the uttermost all who believe in Him.*12LtMs, Lt 136, 1897, par. 15*

Willie lives on the other side of the road, in a comfortable cottage. He is much pleased with the house I have built for him. It has two broad piazzas, where the boys can run and play. They are fine healthy, sturdy boys. The father and mother think much of them, and we are all in no way behind in this.*12LtMs, Lt 136, 1897, par. 16*

I would be so pleased to see you, and have a long talk with you. In much love to yourselves and family.*12LtMs, Lt 136, 1897, par. 17*

Lt 137, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1897

Portions of this letter are published in *5MR 190*.

Dear Son Willie:

Brother Haskell has kindly sent me your letter to him, and his letter to you. You know I did not plaster my kitchen, and the result was that we were infested with armies of cockroaches. We could not possibly get rid of them. We had to tear out all the ceiling in the pantry and bath room, for every crevice and seam was full of these creatures. Hundreds upon thousands were swarming us. We dreaded the expense, and plastered as our only remedy. We are making riddance of them in this way. *12LtMs, Lt 137, 1897, par. 1*

Our chambers over the storeroom have been a terrible annoyance. The rats and mice have come in armies, and have done a great deal of damage to books, boots, and clothing of every description. Nothing was safe. At last we have decided to plaster, and already have one coat on. *12LtMs, Lt 137, 1897, par. 2*

I could not advise you to try any experiments, lest they should prove a penny wise and pound foolish. Let the buildings be plastered. I believe it would cost less in the end, and will be more satisfactory, and other plans might retard and delay the work. *12LtMs, Lt 137, 1897, par. 3*

I send you this because we have had a very disagreeable experience ourselves, and do not wish you to experiment, but do the very best thing at the first trial. We investigated the matter when building your house, and we found that it would cost more to ceil than to plaster. We (Brother Haskell, the carpenter, May, Sara and myself) puzzled over the matter until we made our decision. *12LtMs, Lt 137, 1897, par. 4*

I sent you letters this morning. May is well; the boys also are in good health. I have carried them each a peach at their meals for the last three days. They enjoy them very much, and smack their lips as if they took great satisfaction in eating them.*12LtMs, Lt 137, 1897, par. 5*

I am going to send a letter to Sister James in the morning. If nothing prevents, we will go to Sydney on Thursday. Elder Haskell wants me to come down as soon as I can conveniently do so. He wants me to see the lots under consideration. I think it may be in the providence of God that we get a little nearer Sydney, but the God of Israel will direct us. I hope they will pitch their tabernacle where we shall not be troubled with the almost constant passing of trains. This detracts somewhat from the usefulness of our meetings on the Sabbath. We must have a retired place, where we shall not hear the passing of carts, carriages and trains. The Lord, I believe, will give us a quiet, restful place where we will have no hubbub and confusion.*12LtMs, Lt 137, 1897, par. 6*

I will send a copy of this to Brother Haskell.*12LtMs, Lt 137, 1897, par. 7*

Lt 138, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 10, 1897

This letter is published in entirety in *20MR 213-218*. ⁺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 Willie:

I am able to report sixty students in the school, besides the six teachers. We shall have to have more room. The school needs all the rooms. If we could now build a chapel, then the students could get along for the present with the room that is now used for Sabbath meetings. As it is, they have to be crowded. We have no funds with which to erect a second building, or to build a chapel, but we do not feel discouraged. We are determined to work in faith. The Lord will help His people if they put their trust in Him. I send you copies of the letters which I am sending by the Vancouver boat. I do not know what you will think of them. I am certain that God has funds for us somewhere, and they must come to us here. I am trusting and praying for help and guidance. *12LtMs, Lt 138, 1897, par. 1*

I am gaining some strength, and I am thankful to our heavenly Father. I have still some weakness in my head, but I hope it will pass away, and strength take the place of weakness. *12LtMs, Lt 138, 1897, par. 2*

Your family are all well as usual. The boys are trotting <around> now. Herbert is not as strong and firm on his feet as Henry, but they have high times. They scramble up the chamber stairs exultingly and in a big hurry, fearing some one will take them down. But be assured that some one is behind them all the time. *12LtMs, Lt 138, 1897, par. 3*

Today the plasterers are here, and they are to begin work

tomorrow. Sand, water, and everything is on hand now. We have plenty of water. We will think things quite advanced when the plastering is done. Brother Hare's building is advancing slowly. *12LtMs, Lt 138, 1897, par. 4*

There are little things that will come up in school matters that are not of just the right order. Fun and frolic, <natural to children and youth,> will be entered into that <will need> to be checked. Brother Hughes is the man for the place. We need so much the presence of God to guide us in all wisdom. I know that the Lord is a present help in every time of trouble. *12LtMs, Lt 138, 1897, par. 5*

The work must be entered upon in Newcastle and Maitland. I have just been reading the words of the great apostle to the Gentiles: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. *12LtMs, Lt 138, 1897, par. 6*

"For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far to you also in preaching the gospel of Christ: not boasting of things without our measure, that is, of other man's labors, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to speak the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." [2 Corinthians 10:12-18.] *12LtMs, Lt 138, 1897, par. 7*

We need to walk more humbly with God. Time is short, and we need to labor most earnestly to extend the truth to regions beyond us, right in the shadow of where our school is located. *12LtMs, Lt 138, 1897, par. 8*

We shall have to draw from the Pacific Press all the means that is coming to me. Let there be no delay in this matter. I understand that

I have five hundred dollars which the conference in New South W[ales] is using, besides the thirty-eight pounds loaned to Brother Semmens. There is not a very flattering prospect in that direction of me getting my money back in a hurry. Brother Semmens wanted additional money, but I told him that I could go no farther in that line, for I am as stretching myself beyond my measure. My workers must be paid. But everything in this line is waiting to ascertain how we are coming out. *12LtMs, Lt 138, 1897, par. 9*

I have been so utterly exhausted that I have not had matters brought to me. Sara has had to carry my burdens as far as outside thing go, and the work inside also. But I am now able to have matters again brought before me, and can give directions. We have gone ahead to build your house, and if any one wants to grumble, you will be out of it altogether. Those who are now on the ground will take the blame. But I meant that everything should be done that could be done, in a plain, wholesome way, for your family. The house may look unnecessarily large, but I have looked it over and over and could not bring my mind to diminish one foot in any direction. I have never been required before to do so much thinking and planning in so many lines, especially in reference to this house. *12LtMs, Lt 138, 1897, par. 10*

I want your house to be a comfortable home, and there is not a thing I would detach from the building. We invest means here, but we must bear in mind that we would have to invest means to hire a house that would not be in all respects comfortable. And the money paid for rent might just as well be paid out for interest to obtain money to get the very things we need to have in the building to make it as we desire for comfort and convenience. *12LtMs, Lt 138, 1897, par. 11*

As soon as the plastering is dry, we shall move your family into the now-almost-finished house. *12LtMs, Lt 138, 1897, par. 12*

The means from Battle Creek and Pacific Press are needed here. I have not been able to learn how I stand. I have drawn all but thirty pounds from the Echo Office. [First] get your family settled, and then, if you desire, and it seems to be duty, you can visit the churches. There is need of your being here soon. The Lord will

guide you. We want all the means that we can obtain now, to help in putting up the buildings that are essential for the school and chapel. I shall do all that I can in this enterprise. Unless we begin, we will never finish. We will do what we can. The Lord is here. He knows what we need. He can do everything.*12LtMs, Lt 138, 1897, par. 13*

I have no conscience-stricken feelings in regard to the money invested in your house. It is not any too large, and it is, I think, plenty good enough. I shall now feel that my duty in this respect is done. I can present this to the Lord, and give it over to Him in perfect faith, for I have done my best. It may be that you would have made some changes, but as you were not here, we have done the best we could.*12LtMs, Lt 138, 1897, par. 14*

I want you to collect all the means that you can to help just now on these grounds, that this may be a rallying point for our little flock, God's own heritage. The poor struggling souls will have trials in abundance wherever they may be, and as numbers increase in the faith, and students come in, we must be in a position to assist them.*12LtMs, Lt 138, 1897, par. 15*

I believe that in Brother Hughes the Lord has sent the right man. We must all work earnestly and intelligently to do the utmost to make this school as God would have it. No man's notions are to be brought in here. No breezes from Battle Creek are to be wafted in. I see I must watch before and behind and on every side to permit nothing to find entrance that has been presented before me as injuring our schools in America. Believe, hope, pray; watch with all diligence, and be afraid of men. I am in more fear of professed believers who are not consecrated to God than of outside influence. We must hold this important position by prayer and watching and working. We must wrestle with God, and pray and work, and work and pray.*12LtMs, Lt 138, 1897, par. 16*

As the Lord presents before me the selfish indulgence, the spirit of worldliness, that seem to be introduced into families and is pervading the church, I am in an agony of fear. The departure from Christlike simplicity makes me afraid. There is little appreciation of that which the Lord has done. When the Holy Spirit moves the

hearts of believers, when the truth is appreciated, the servants of God will not labor in vain. Christ is an abiding presence in the heart, and we have sense of the great mercy and loving kindness of God.¹²*LtMs, Lt 138, 1897, par. 17*

While we review, not the dark chapters in our experience, to complain, but the manifestations of His great mercy and un failing mercy and love and power revealed in our deliverance, we will praise far more than complain. We will talk of the loving faithfulness of God, as the true, tender, compassionate Shepherd of His flock, which He has declared none shall pluck out of His hand. The language of the heart will not be selfish murmuring and repining, but praise, like clear flowing streams, will come from God's truly believing ones. "Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." [*Psalm 23:6.*] "Thou shall guide me with thy counsel, and afterward receive me to glory." "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." [*Psalm 73:24, 25.*]¹²*LtMs, Lt 138, 1897, par. 18*

Why not awaken the voice of our spiritual songs in the travels of our pilgrimage? Why not come back to our simplicity and life of fervor? The reason <we do not do this> is that we have lost our first love. Let us then be zealous and repent, lest the candlestick will be moved out of its place. The thoughts of meditation are cheap thoughts, the visions are confused and earthly.¹²*LtMs, Lt 138, 1897, par. 19*

The temple of God is opened in heaven, and the threshold is flushed with the glory that is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assembly of the saints. Murmurings, complainings, and lamentations over little disappointments and difficulties will be lost sight of. As we apply the golden eyesalve, we shall see the glories beyond. Faith will cut through the hellish shadow of Satan, and we

shall see our Advocate offering up the incense of His own merits in our behalf. When we see this as it is, and as the Lord would have us, we will be filled with a sense of the immensity and diversity of the love of God. *12LtMs, Lt 138, 1897, par. 20*

The appreciation of God's love and character will quicken insensible hearts, and light will shine into the soul. Our short vision will pass away, and we shall discern wonderful things out of the Word. *12LtMs, Lt 138, 1897, par. 21*

Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in *Zechariah, chapters three and four*, and *4:12-14*: "Then answered I, again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." *12LtMs, Lt 138, 1897, par. 22*

The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, <which are> represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. *12LtMs, Lt 138, 1897, par. 23*

Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? O that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit. *12LtMs, Lt 138, 1897, par. 24*

We need now to arise and shine, for our light has come, and the glory of the Lord has risen upon us. We have no time to talk of self, no time to become like the sensitive plant, that cannot be touched without shrinking. In Jesus Christ is our sufficiency. Will we talk faith? Will we talk of the glorious hope, of the full and abundant righteousness of Jesus Christ, provided for every soul? I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until every one that works in the fear and love of God is sealed in his forehead. *12LtMs, Lt 138, 1897, par. 25*

The whole heavenly universe is interested, and the law of God is exercised in behalf of His faithful, commandment-keeping people. It is God in whom we must trust. It is only a narrow-minded government that legislates for the suppression of God's law. God has the world in His hand. We have God on our side. All heaven is waiting and longing for our co-operation. The Lord is supreme. Why should we fear? The Lord is almighty; why should we tremble? In the past God has delivered His people, and He will be our Helper if we will arise in His strength and go forward. *12LtMs, Lt 138, 1897, par. 26*

The Bible, and the Bible only, is to be our refuge. God is in His Word. "He shall see of the travail of his soul, and shall be satisfied." That is enough for us. "By the knowledge of him shall my righteous servant justify many; for he shall bear their iniquities." [*Isaiah 53:11.*] If the great and loving heart of God is satisfied with the result of His mission in the souls saved, let us rejoice. Let us work as we have never done before. Let us put self aside, and lay hold of Jesus Christ by faith. Let us reveal Him to the world as the One altogether lovely, and the chiefest among ten thousand. "And after this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds and peoples and tongues, clothed with white robes, and palms in their hands. And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb." [*Revelation 7:9, 10.*] Let us take up the praise of God here below. Let us unite with the heavenly company above. Then we shall represent the truth as it is, a power to all who believe. *12LtMs, Lt 138, 1897, par. 27*

Mother.

Lt 139, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales

April 11, 1897

Previously unpublished.

Dear Willie:

I hope you will have time to attend to my business personally. I do not think that my business matters should be neglected. I have lost from Sister Scott, and I do not think that the Pacific Press should allow me to stand that loss all myself. Why should I? Then again, why should I stand the loss in consequence of Brother _____ of Healdsburg? Where did he help with his money? If it is in the Pacific Press, let them, in his time of necessity, relieve him. This has always been presented to me as the right thing to do. When men have helped liberally, help should come from the source that has been helped by their means, when adverse circumstances come upon them, and they are brought to want. I cannot see why I should stand under all these losses. *12LtMs, Lt 139, 1897, par. 1*

I have not received anything at all of Sister Scott's money. The gifts were made to the college. I want our brethren in California to look at this matter as it is, and consider what they will do in sharing this burden with me. Those who have had the use of Brother L_____’s money should be the ones to show themselves compassionate and help him, and not allow me to stand under this whole load. *12LtMs, Lt 139, 1897, par. 2*

I call upon C. H. Jones and Willie White to consider this matter as I have set it before you. I want the brethren in California to arouse to a sense of their responsibility and to their duty, and to relieve me of the large draughts made upon me. The money in my Healdsburg place belongs to Brother Lockwood. He needs the interest on the money loaned me, and he shall have it. But I ask that this matter shall not come upon me, and I be deprived of means to advance the work in this field that is so destitute of facilities. *12LtMs, Lt 139,*

1897, par. 3

I shall send this to several, and I want them to make a copy of it and send it to those who ought not allow me to carry this burden.¹²*LtMs, Lt 139, 1897, par. 4*

Lt 140, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

June 6, 1897

Portions of this letter are published in *4Bio 306-307*.

Dear Son Willie:

Today the Vancouver mail brought me several letters. I was glad to hear from you; but I cannot write many letters for the mail, for my head has become too weary to do much. At first it was my heart that I suffered from; now it is my head. I am improving; in some respects I am much better. My heart is suffering less; but my head—I cannot think; I cannot tax my brain at all without much perplexity and bewilderment. I have to give up. I have written quite a letter to Edson, and will send you a copy. Your house is going forward as fast as we can have it move. Brother Hare's house is likewise going forward. Your house has been hindered because of the rain. The first boat was delayed, and now the second boat is behind time. This is bringing the lathe and other fixings. Today, Sunday, they are driving matters. The chimneys will be finished today. *12LtMs, Lt 140, 1897, par. 1*

We have only one man, a steady hard worker, who is paid by the hour for his work. We board him, for there is no other place where he can board. He is to build an oven for the school building, and I shall also have an oven built for my house; then May can use it whenever we are not baking in it. The floors of your piazza are laid and painted their first coat. The kitchen floor is laid down; the house is enclosed and roofed. We had feared rain today. We will let you build the cistern for your place just as you want it. I expect the floors will be laid today; but they cannot lathe the house ready for plastering until the boat comes in. *12LtMs, Lt 140, 1897, par. 2*

On Thursday Sara and I went down to the post office, and we took the children seated before us in the bottom of the Israel carriage. They slept all the time. We first went to the school, then the post

office, then to the school again, and home. They are stirring little fellows. They have occupied our parlor now for some time; but we are anxious to have the house completed, and May and the children well settled in it before you come back.*12LtMs, Lt 140, 1897, par. 3*

We have just experienced the heaviest rain we have had in this country. All our garden was a lake. The high ridge where corn was planted last year, we had planted with potatoes; and everything—beans, peas, potatoes, etc., were all covered. The water has now gone down, and we can look across and see the red potatoes out of the high ground. We shall have to replant. Otherwise the rain has done no damage.*12LtMs, Lt 140, 1897, par. 4*

The people in this country, as they have read of the terrible cyclones and tornadoes, such as had been represented as taking place in St. Louis, have said that they could not credit the representation of the power of these storms; but now they have no question on this point. (See paper.) We have had some strong winds which take branches as tall as a man and long as my arm, and break them off as you would break a pipe stem, hurling them to a distance.*12LtMs, Lt 140, 1897, par. 5*

Brethren Martin and James said that our orchard would be greatly injured by those trees whose tops were cut off, that the roots would absorb the moisture and richness of the soil. They advised us to take them down, and we followed their advice. Not one is now standing in the flower garden. I wish you could see their massive roots. Many of them are as large as the tree itself, and running along underground as long as the tree before the tops were cut off. We have them now cut out by the roots as deep as the plough will ever go. I am pleased to see them uprooted. Brother Martin says he will put in their place some evergreens that will not be such hungry, thirsty trees. He will come the last of the week and make my garden. We have courage now to have this done.*12LtMs, Lt 140, 1897, par. 6*

The school is moving along excellently. There are now about sixty students attending. They are intelligent, I think, and far superior to those in George's Terrace. We are pleased, and everybody is pleased, with the location and buildings. Elder Daniells says he is

going to work for the school with all his power. The Melbourne church have sent several students, and are paying their way. I have been too sick to go over at all for three weeks. *12LtMs, Lt 140, 1897, par. 7*

Brother Haskell is the Lord's servant, a man of opportunity. We appreciate his experience, his judgment, his thoughtful care and caution. He is indeed a mighty man in the Scriptures. He opens the Word of God in such a simple manner, making every subject reveal its true importance. He urges home practical godliness. *12LtMs, Lt 140, 1897, par. 8*

Yesterday I ventured to attend meeting, and the room, which is between fifty and sixty feet long, was full. We were thankful for a decent place in which to assemble to worship God. One young man has taken his position. His name is Piper. He is from Petone, and brother to the girl who was working for Sister Tuxford. *12LtMs, Lt 140, 1897, par. 9*

I spoke from (*John 6*) upon the words of Christ: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day; for my flesh is meat and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." [*Verses 53-56.*] *12LtMs, Lt 140, 1897, par. 10*

I have not seen much of Brother and Sister Haskell. They have all the work they can well carry, and there is no show about them. I understand that the children in the primary division are highly pleased with their teacher, Lillian. Herbert and Brother Hughes get along nicely together. The board, a very incapable and ignorant one, elected Brother Herbert Lacey as principal without counselling with me. This brought me to the front to speak. Brother Hughes is principal, and he will, I think, do well in this position. He has had experience in managing. I think there will be no trouble. But I have had to speak plainly, and keep out the breezes coming from Battle Creek. *12LtMs, Lt 140, 1897, par. 11*

Lt 141, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 5, 1897

Portions of this letter are published in *5MR 186*; *8MR 365-367*; *11MR 206-207*; *4Bio 295-296, 301-302*. +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 Son Willie:

April 28 our school opened. At the opening exercises, the upper room of the second building above the dining room, was quite full. Brother Haskell opened the meeting by reading a portion of Scripture. He then prayed, and made a few remarks. I then followed. My subject principally was that the smaller children should not be neglected. This work is fully as essential as the work for the older pupils. For many years my attention has been called to this phase of the work. Schools should be established where children can receive the proper education. From the teachers in the public schools they receive ideas that are opposed to truth. But farther than this, they receive a wrong education by associating with children that have no training, that are left to obtain a street education. Satan uses these children to educate children that are more carefully brought up. Before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned. The souls of their children are corrupted. *12LtMs, Lt 141, 1897, par. 1*

This subject has long been neglected. The first seven or ten years of a child's life is the time when lasting impressions for good or for evil are made. What is education? The fear of the Lord is the beginning of wisdom. The child should be educated to receive the truth in the heart. It should be given instruction which will lead it to see what constitutes sin. It should be taught to see that all sin is an offense toward God. The heart should be carefully guarded, for by giving the life of His dear Son, God has purchased the soul of every

child. He would have the precious life that has been redeemed by Jesus Christ molded and fashioned after the similitude of a palace, that Christ may be enshrined as the King of the soul.¹²*LtMs, Lt 141, 1897, par. 2*

Is obedience to all the commandments of God taught the children in their very first lessons? Is sin presented as an offense toward God? I would rather children grew up in a degree of ignorance of school education as it is today, and employ some other means to teach them. But in this country parents are compelled to send their children to school. Therefore, in localities where there is a church, schools should be established if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential to these last days, and which it is so important for them to understand. A great test is coming; it will be upon obedience or disobedience to the commandments of God. Intemperance is seen everywhere; disregard for the law of God, rioting, and drunkenness prevail.¹²*LtMs, Lt 141, 1897, par. 3*

“The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.” [*Isaiah 28:13.*] When should education commence? “Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.” [*Verse 9.*] It is then that the education of children in Bible principles should commence. There is a work to be done for the children. “Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” [*Verse 10.*]¹²*LtMs, Lt 141, 1897, par. 4*

“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 which floweth with milk and honey.*12LtMs, Lt 141, 1897, par. 5*

“Hear, O Israel: The Lord our God is one God: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine 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 thine house, and on thy gates.”
[*Deuteronomy 6:1-9.*]*12LtMs, Lt 141, 1897, par. 6*

But I will not attempt to complete my writing on this matter. We now have a primary school, and there are ten in attendance. I understand that Brother Parcells will send his children. When it is known that the primary department is established, we will see parents moving into Cooranbong, that their children may be educated.*12LtMs, Lt 141, 1897, par. 7*

Before school opened, Sara went to each family round about here, and raised a collection for a bell. This bell is now set up. It is an excellent sounding bell, and cost about six pounds. The organ is here, and is in position in our meeting room.*12LtMs, Lt 141, 1897, par. 8*

Brother James is doing excellently well. He is a faithful worker, and we are pleased with his qualities.*12LtMs, Lt 141, 1897, par. 9*

Yesterday a telegram came to us from Elder Daniells, saying that he would send Sister Anna Somerville over to school if we could give her employment after that time. I wrote for her to come, for I am confident that she will find work. They did not want to spare her from the office, but those whom they do not want to spare are the ones who will serve us. We wrote for Sister Graham to give Sister Somerville more lessons in bookkeeping than she had had. They have now decided to send her here. I would not say “No” to their proposition, but told them to send her. She has better health than she had, and will improve in this climate.*12LtMs, Lt 141, 1897, par. 10*

All our family think this an excellent climate. For two mornings we had a slight fog, but we can see that we have a choice location. We see some fog in Cooranbong when we have none here.*12LtMs, Lt 141, 1897, par. 11*

May 3 we had to go down to Morisset. We took the two White boys with us. They had been rather worrisome that day. Mabel took one, and I the other. We drove over to the school ground, and took in Elder Haskell and his wife. We had a pleasant drive. The weather has been fine ever since the heavy showers. But the two boys did not view the scenery much; for they went fast asleep and did not wake till the carriage stopped at Morisset. Then Henry awoke. I set him between Elder Haskell and me. He looked up at Elder Haskell, and his under lip was thrown out until it was quite prominent. Then he looked at his grandmother, cuddled himself down, and went to sleep again, and slept until we arrived at home. Their mother was waiting at my door for them.*12LtMs, Lt 141, 1897, par. 12*

I have given up my parlor to May and the babies. In the cool forenoons it is safer for them. She occupies this room as her own. We have good fires in the broad fireplace. Ella has this room in which to study in the evening. She is not disturbed with any noise here, and can do better than at home. Mabel attends the primary school, and is delighted with it. It is going to make every difference with her to have other children in the class with her. I am sure she will come on. When Brother Lacey made the statement that there would be no primary school this term, Brother Hare felt much disappointed; for he wanted both of his children in school. The officers are on his track, telling him that his children must attend the public school. Mabel also felt sick over it. But in the first Sabbath meeting we held in the upper room, I presented this matter and called for a response; and you should have heard Brother Gambriel's remarks. He came forward to the front seat, so that I could hear him. He spoke of the influence of the public schools on his children, of the education they were receiving. He lives so far away that he does not know how to get his children to our school. He is troubled over it, and is trying to devise some plan to send them. I am sure we have done right in starting a primary school.*12LtMs, Lt 141, 1897, par. 13*

We sent Brother Connell to inquire what the convent could be rented for, and we find that it is offered for five shillings per week. I think we will take it. Brother Colcord is going to send his wife and children over here. Her health is not good. Where they will stay is the question. I think the convent should be secured. I know it will be needed. I will see Brother James in regard to this matter this morning. *12LtMs, Lt 141, 1897, par. 14*

Yesterday your house was taken hold of in earnest. Lamplough has the job. Brother Hare's house is going up. He secured Matthews and a man from Sydney, an unbeliever, I think, but a good workman. For some reason he delays his building, so for a few weeks we will have both these men on your house. We are not going to put up two rooms. Every stroke made is to tell. If you come home before it is done, you may make all the alterations you choose, but we shall put up the building now. All say that this should be done. *12LtMs, Lt 141, 1897, par. 15*

Brother James proposes to build himself a humble house of four rooms. Or I will build it for him, and give him the privilege of buying it if he chooses. This is to cost £40, and is to be put up near the barn, on the land at which you and I looked, on the road leading to the school. *12LtMs, Lt 141, 1897, par. 16*

Sister Carswell has come home, and occupies the lean-to of her cottage. She is about to set up a drapery shop near Hansen's store. She will buy land from the school. She is not able to canvass. Her husband will not return for about three months. *12LtMs, Lt 141, 1897, par. 17*

Brother Hare is my adviser. He thinks your house well situated, that you have the best location you could have. He felt a little hurt to think you supposed he would not work for my interest. Willie, Brother Hare is the only one located on the school ground that I can rely upon. I do not exclude Brother James, for he is sound, firm, and true everywhere. There was no water to run the mill. Brother Hare had no funds with which to run it, for it costs £10 a week to do this. So he closed the mill. He supposed that he had sufficient lumber for my house. He is now obliged to buy logs in order to get straight timber. I told him to use all the timber he could from the place, and

then if he needed logs to buy them. Today, Wednesday, May 5, the mill starts again, to get out the remaining timber for my house, and also some for Brother Hare's house. Brother Hare is as staunch and true a friend as I could have. We talk everything over together, and harmonize in all our plans.*12LtMs, Lt 141, 1897, par. 18*

The last rains nearly half-filled the large school cistern, and also the tanks, I think. Our cistern was running over, and the tanks, which had previously been thoroughly cleaned, were all filled.*12LtMs, Lt 141, 1897, par. 19*

Our white cow is now fresh. We are raising her calf. For three weeks she gave twelve quarts in the morning, and about one quart less at night. We have had no rain for some weeks, and the feed is not the best. The school cows are now under the school care. A young man from New Zealand has willingly taken the care of them as his part of the work. He understands the dairying business. This is a great relief to Brother Hare. We are milking only two cows, the red one from Healy's and the white one. The red cow gives only four quarts a day. Before long she will be dry. The white cow now gives twenty-two quarts a day. She gives more milk than all the school cows, for several of them are nearly dry. We shall buy no more cows at present, but will feed the two we have, and keep them in good condition. We get about twenty-six quarts a day. I am astonished at the yield of milk from the white cow. You know that when we first got her, she gave only about ten quarts a day. It is now more than doubled. I thank the Lord for this.*12LtMs, Lt 141, 1897, par. 20*

May has all the milk she wants. The boys are hearty fellows. I think it will cost you something to feed them. They are full of life. They can take a few steps now, and are in good health. Today Herbert put his finger in Henry's mouth, and Henry bit it. And how Herbert did cry. For some time he would not look at Henry without crying. But they seldom cry when they hurt themselves. Now that the cold weather has come, we have given up the parlor to May and the children. They go and come as it pleases them. I do not like to have the children crawling on the cold oilcloth in the house where they live.*12LtMs, Lt 141, 1897, par. 21*

The mail brought me the enclosed letter. Decided efforts are being made in different localities to send students to school. We feel much encouraged. Before the school opened, every one was in doubt. You cannot open the school, they said. But we determined to do our best some time before I was requested to visit the school, which I did. I passed through the building which was then nearly completed. We were much pleased with this building, but could see where the aftersight was in some respects better than the foresight. The rooms planned for a couple of beds are not as large as they ought to be. But we will not make one word of complaint. We are glad to have the rooms, if they are not as perfect as we might make them on second trial.¹²*LtMs, Lt 141, 1897, par. 22*

Then we went to see the foundation of a large building laid, in which there is to be a brick cistern, I began to feel wonderfully stirred up in my mind. "What place have you prepared for the boys to room in?" I asked. "The chamber above the sawmill," they answered, "Many students can sleep there, and we will also secure tents." "Is that the best plan you have?" "It is the best we can do. When this building is enclosed, our money will be expended." "Have you thought of how much money it would take to run this building up another story?" Several were present. "We can not do that," Brother Hare said, "But I wish we could." "You must do it, Brother Hare," I said. "What would the cost be?" "Not less than one hundred pounds," he answered. "Then I advise you to put up the second story, and so provide sleeping rooms for the boys, and a meeting room for the church." This idea became fastened in their minds.¹²*LtMs, Lt 141, 1897, par. 23*

"What shall we do?" they asked. "Why," I said, "am I too late with my suggestion? Have the preparations gone so far that it would be a sacrifice to change now?" "As to the matter of that," was the answer, "had your suggestions been a day later, we would have been at some loss, but now we will require only taller timber. The shorter cuts can be used on the building you wish to put up." I said, "I will be responsible for the change made. If any censure comes, let it fall on me. You will be to the expense of getting tents, and to the labor of pitching them. The students should not be put in the room over the mill. The influence would be demoralizing."¹²*LtMs, Lt 141, 1897, par. 24*

Now we have this two-story building nicely enclosed. The room designed for a dining room has been temporarily partitioned off into three rooms, which serve as primary class room, boys' study, and dining room. By removing a few studs, we turned the portion designed as a storeroom into a bedroom for Brother Skinner and his wife, Maud Camp Skinner. *12LtMs, Lt 141, 1897, par. 25*

Mary has just come in with the boys, and we have had to give these little gentlemen some attention. They put down their playthings, and then scramble to catch them. *12LtMs, Lt 141, 1897, par. 26*

But I must resume my narrative. Everything at the school is fixed up satisfactorily, conveniently, pleasantly, and healthfully. We shall more thoroughly finish the meeting room. After the frame of this building was up, the work moved slowly; but this was cured. We had a meeting in which we called for free work, and we had all the help we could use. *12LtMs, Lt 141, 1897, par. 27*

It seems pleasant to meet for worship in a place where everything is respectable. When this room is finished, it will be a splendid room for students' chapel, study room, and recitation room, until larger buildings go up. It will provide ample room for all. We will not incur one unnecessary expense. *12LtMs, Lt 141, 1897, par. 28*

The students that have come are a good class of young people. As yet they are all pleased and delighted with the buildings and the surroundings. Everything pleases them. Brother Hare could not see that it was possible for the school to commence on time, but now it is fully in operation, primary school and higher grades. All who come are glad to make themselves useful. Brother Blunden's son is here. Six students came from Melbourne by way of Sunday evening after the Sabbath. Five of these were from different parts of Australia. Tuesday night one came from New Zealand. One had come before, and others are expected. All are of good courage, and are doing all they can to help, out of school hours. *12LtMs, Lt 141, 1897, par. 29*

A letter just received from Brother Daniells states that Sister Colcord and her two children, Miss Somerville, and some others, will leave Melbourne Wednesday, May 5, for the school. After they arrive, I will write you full particulars. *12LtMs, Lt 141, 1897, par. 30*

If the Lord blesses us, we shall be encouraged at every step. School has been delayed so long that we knew that no matter what our condition was in the way of preparation, we should start on time. But no one believed that we would. Now, when they see that we are in earnest, they will have some confidence and interest in the school. Now that there is a school in Cooranbong in genuine earnest, many students will come. Many want to come, but they have no means. They are begging for help, and we know not what to do. I cannot ever do again as I have done in the past—let those have means to attend school who will never return one penny. Martha Brown has returned the money invested in her schooling. This will come in to help others. But we must be more careful in choosing, that those whom we send may answer our expectations. *12LtMs, Lt 141, 1897, par. 31*

All who see the upper story of the second building say, What ever could you do without it? Brother Hare says he would not have taken the responsibility of changing anything, if Sister White had not been right on the ground, to say what was most needed. But that added story does Brother Hare a lot of good. Then the women, with the nails in their aprons, put down the first floor of this building; they inspired the men with zeal. Everything moved with dispatch. We are all pleased and thankful to God, for His prospering hand has been with us. *12LtMs, Lt 141, 1897, par. 32*

Be sure that Brother Hare is consulted in everything. And he will not move out in anything without consulting me. We move harmoniously in all our plans. Brother Haskell says it will not do for any one to speak questioningly of anything I propose, for Brother Hare raises his right arm and says, “What Sister White advises to be done shall be done, without any ifs or ands about it.” The Board met, and Brother Herbert Lacey and some others decided that for this term there would be no primary school. On the next Sabbath morning, I told them that the primary school would commence when the other school did, and no one dared to say, Nay, for Brother Hare would not allow it. *12LtMs, Lt 141, 1897, par. 33*

May 9

Last Friday six students came to the school. Sister Somerville and

Brother Goodheart, the son of Sister Goodheart, were among them. Both Sister Goodheart and her son are united in the faith. These are the ones to whom I sent my books, *Patriarchs and Prophets* and *Great Controversy*. This Brother and his mother are the fruits of the camp meeting at Adelaide. Both were deceived by the false statements of McCullagh and his wife, but since they have understood the true version of the matter, they with most of the church, have been reclaimed. *12LtMs, Lt 141, 1897, par. 34*

I do not know the names of all who came on Friday. Brother John Bell has been sent by the Tract Society. Some time this week Sister Colcord and her children will be here. Next week Brother Daniells will come. I understand that more students are coming this week or next. We are very glad to see them coming in. We have now, I think, about forty students. Brother Gambriel's three children and two of Sister Hutchins' children are coming this week. Brother Gambriel's daughter, who is about fifteen years old, brings the others up in a boat. She will be in the higher grades, the others in the primary department. *12LtMs, Lt 141, 1897, par. 35*

Yesterday, Sabbath, I could not attend meeting. I have been troubled with heart difficulty, and sat up but little yesterday. Report states that the meeting was excellent. Brother Haskell spoke, taking for his subject the Sanctuary question, which is present truth. McCullagh makes derision of this subject, thus showing that the counsel given him to seek to know more of present truth, and stating that he had only a superficial knowledge of it, was correct. He knows very little of the precious truth for this time, because he has not sunk the shaft deep into the mine of truth, to discover the precious ore. *12LtMs, Lt 141, 1897, par. 36*

God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored no where, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. This is the way McCullagh has done. He has indulged his feelings against me without intimating to me one word in regard to his difficulty. *12LtMs, Lt 141, 1897, par. 37*

I am so grateful that the Word of God is plain and clear when our hearts are in harmony with it. Without the Word, what a starving people we would be in this world, which is as desolate as a wilderness to the soul. But now springs of water break out in the desert. We may drink of the living streams which proceed from the throne of God.*12LtMs, Lt 141, 1897, par. 38*

Daniel and *Revelation* must be studied, as well as the other prophecies of the Old and New Testament. Let there be light, yes, light in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth. We can appropriately say, as said the disciples, when Jesus walked with them on their way to Emmaus after He had risen from the dead. Then opened He their understanding, that they might understand the Scriptures. And “they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?” [*Luke 24:32.*]*12LtMs, Lt 141, 1897, par. 39*

Less talk about things of no profit, and much more talk of Jesus, and of the Word of life, would give spiritual enlightenment and great joy in the soul. Then we would be steadfast, unmovable, always abounding in the word of the Lord.*12LtMs, Lt 141, 1897, par. 40*

Lt 142, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 9, 1897

Previously unpublished.

Dear Son Willie:

I received your letter, and thank you for it. May and Ella came in with the two boys to hear the letter read. We all feel a little surprised that you do not say when you are coming home.*12LtMs, Lt 142, 1897, par. 1*

We are glad the tracts have come just now. One brother who is convinced of the Sabbath in Stanmore is a printer. He thought he could use the type to work out of his pay hours, but he was not permitted, so we are glad for these just now. I will send you another to put in tract form for New Year. We ought to have a printing press, where we can get our own printing done. I have any amount of choice matter, which I would like to get printed. I will send to the Echo office to get some of this matter printed. I would like to understand the cost of this work. I hope the type will not be distributed until more copies are struck off. Shall we distribute these tracts free, and not sell them? I think that would be the best thing to do.*12LtMs, Lt 142, 1897, par. 2*

I have to leave here tomorrow for Stanmore, unless Elder Haskell thinks we had best not come down. It has been very rainy. The rain commenced Monday in Sydney, on Friday in Cooranbong. We came home Monday night, and it rained all the way. It rained all day Tuesday, and has rained in showers today. The ground is well refreshed now.*12LtMs, Lt 142, 1897, par. 3*

After reading your letter, May said, I do not want to disappoint Sister Walker. If she really wants to come, let her come. Brother Starr said he wished to have her stay with the mission in Stanmore, and not do anything to tire her. She could be a little help in instructing others

by relating her own experience. He told me this before he knew that you had asked her to come here. I withdraw my objection, but the facts remain the same. We will do our best.¹²*LtMs, Lt 142, 1897, par. 4*

Lt 143, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 6, 1897

Portions of this letter are published in *7MR 175-177*; *9MR 366*.

Dear Son Willie:

We do not feel discouraged. Many unpleasant things have occurred, but we would have this anywhere. We have concluded that McCullagh and Hawkins are thorough apostates. McCullagh says that he will never give up the Sabbath, but it will soon go. The most false statements are being made of me and my work. The most senseless lies that can be manufactured are being circulated. Some of these have been written out, with the names of those to whom they were told attached. *12LtMs, Lt 143, 1897, par. 1*

Brother and Sister Starr are now in Adelaide. Brother Wilson was sent for, but was not able to go on account of his health. He has been spitting blood. He was down three weeks, got better, attempted to do some work, and has been down again. I think the climate of Tasmania is too severe for him. I hope he will soon go to the mild, warm atmosphere of Adelaide. All wish him to go. In connection with Brother Starr he could do good work in holding our people together. Even if he did not preach one discourse, he could establish, strengthen, and settle them. But we have no recent news from Adelaide or Tasmania. *12LtMs, Lt 143, 1897, par. 2*

We may expect trials and disappointments. The apostle Paul warned his disciples, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” [*Acts 20:28-30.*] This experience, so disagreeable, we have gone over again and again. This recent

apostasy has been a great trial to us, and has largely increased my burdens and writing. It has hurt my soul. But having done all, we must stand. *12LtMs, Lt 143, 1897, par. 3*

Paul wrote to Timothy, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. 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 have swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. ... Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." [*1 Timothy 1:3-7, 17-19.*]*12LtMs, Lt 143, 1897, par. 4*

If these men who have gone out from us, had, as faithful stewards, searched deep into the Word of God, and heeded Paul's words in the *sixth chapter of Ephesians*, they would now have been standing more and still more firmly in the faith. Paul says, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." [*Verse 14.*] But these men have yielded up the Bible truth which has made us what we are, Seventh-day Adventists. They have thought to wrap themselves up in a spurious sanctification, which will accord with any false theories that men may choose to accept. They have not added to their faith, but have detracted from it. *12LtMs, Lt 143, 1897, par. 5*

"And beside this," writes Peter, "giving all diligence, add to your faith virtue." [*2 Peter 1:5.*] That which Christ means by virtue is purity of character, purity of words, purity of perception, purity of doctrine. "By thy words thou shalt be justified," said Christ, "and by thy words thou shalt be condemned." [*Matthew 12:37.*] By their words men show what is the treasure of their soul. "A good man out of the good treasure of his heart bringeth forth good things, an evil man out of

the evil treasure of his heart bringeth forth evil things.” [Verse 35.] There is no middle ground. The heart is either given to God, to be purified, refined, and sanctified, or it is the sport of Satan’s temptations. *12LtMs, Lt 143, 1897, par. 6*

The words of Christ are, “That servant which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him will they ask the more.” [Luke 12:47, 48.] The number of talents which each has received will determine the returns which the Lord requires. He will ask for principal and interest. This matter will be closely investigated. *12LtMs, Lt 143, 1897, par. 7*

Those who have known the truth, who have been blessed by the influence of the Holy Spirit, who have appreciated the truth, but have turned from it, will not be treated merely as impenitent sinners. Their guilt is aggravated, because they have had a knowledge of the truth. They have a knowledge of the defections of church members, and of the difficulty which those in the faith have experienced because of the weak, sinful characters of those in the church militant. They can misrepresent the words and actions of the faithful servants of God, who strive to place the straying feet of the erring in the path of holiness. They can put the worst construction on the words and actions of those who labor for the erring. If they are not converted, if they do not choose to put away their evil speaking, if they corrupt their ways before the Lord, they will misinterpret the words of God’s servants, and the whole world will rise up in the day of judgment against them. These accusers say, “I tell you, I know. I have been with them. I know the ins and outs of the matter,” and many will think that they speak the truth. *12LtMs, Lt 143, 1897, par. 8*

It is not merely the apostasy of these men that we regret; it is their power to hurt, and to make a lie appear as truth. This will be the aggravation of Brother McCullagh’s impenitence. He will find himself confronted with Sodom and Gomorrah, because he has had the example of these cities, and the Lord’s visitation of wrath upon

them, to warn him not to do as they did. *12LtMs, Lt 143, 1897, par. 9*

Brother McCullagh and Brother Hawkins have had before them the case of Korah, Dathan, and Abiram. These things are written for our admonition, upon whom the ends of the world are come. But how hopeless is genuine rebellion. We see this in the case of Korah, Dathan, and Abiram. These men worked upon the minds of certain of the children of Israel, and through their deceptive reasoning, two hundred and fifty princes of the assembly, men of renown, gathered themselves together against Moses and Aaron, and said to them, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" [*Numbers 16:3.*] The very same one who led them, Satan clothed with angel robes, stands ready today to take any number of disaffected ones, and start a rebellion. He is watching his chance, and he will work with minds with all deceivableness of unrighteousness in them that perish. *12LtMs, Lt 143, 1897, par. 10*

The circumstances that have occurred in Adelaide so nearly resemble the outbreak in the camp of Israel that we can see that it is of the same piece. The men who have worked in the same lines, and the evil leaven has drawn to itself many who were displeased with something that had occurred in their experience with us as a people. They were prepared to be influenced by the leaven of sinful murmuring, as were the children of Israel. I do not think McCullagh or Hawkins will ever again come into harmony with the people of God who will pass through trials, and be partakers with Christ of His sufferings. *12LtMs, Lt 143, 1897, par. 11*

This rebellion has hurt my soul terribly. It has made me feel that the teachers of the truth must be guarded, even against their brethren in the ministry. It will not do for them to be too communicative. God's servants had disagreeable elements of character to deal with, and in their great anxiety to help every one they can, they take them into close companionship; but that which should be a blessing proves to be a curse if those whom they try to help fall under the temptations of Satan. *12LtMs, Lt 143, 1897, par. 12*

Nothing is sacred with apostates. They add so much to that they

think they know, that there is scarcely a semblance of truth in their reports. These false witnesses would just as readily swear to their fabricated lies as to the truth itself. Satan is the father of lies, and the accuser of the brethren. God's people must, if faithful, be on their guard. None of us can occupy middle ground. We are either decided believers in the truth, the subjects of faith, and holding the truth in righteousness, or we are the guiltiest and the most inexcusable of those who profess godliness. We are deserving of the wrath of the Lamb. *12LtMs, Lt 143, 1897, par. 13*

O, that those who can so readily enter into by and forbidden paths, who can contradict and cast away their former experience, could see what awaits those who deny the Holy Spirit's leading, but are willing to be led by some unseen agency of evil. To what pass will they come? They made light of the Holy Spirit; they blasphemed God, and called the working of His Spirit a delusion. Transfer them with all their boasted freedom from reproof and correction, to the judgment. Such a scene the universe has never before beheld. Sentence of death is passed on all who have had light, and evidence, but have refused the light, as did the Jews, who would not come to the light, lest their deeds should be reproved. *12LtMs, Lt 143, 1897, par. 14*

"While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." [*John 12:36.*] Again we read, "Then took they up stones to cast at him, but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." [*John 8:59.*] "Though he had done so many miracles before them, yet believed they not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom is the arm of the Lord revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." [*John 12:37-40.*]*12LtMs, Lt 143, 1897, par. 15*

How had he blinded their eyes by the light given them? If they had received and cherished the light, would their hearts have been hardened? No; their hearts were hardened because of light refused.

They would not be convinced, but chose darkness rather than light. They chose to stand under satanic influences, rather than see and be convinced.¹²*LtMs, Lt 143, 1897, par. 16*

Lt 144, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1897

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 Willie:

Your one-page letter is received and its contents read. We are rejoiced that the interest is so great in Melbourne. May the Lord educate those who are proclaiming the truth to give personal labor and, if possible, urge the necessity of decision. Personal labor, given under the deep moving of the Spirit of God, will lead to decisions. I hope there will be workers who are able to discern who are interested, and [who will] make personal efforts on their behalf, conversing with them, praying with them, finding out their personal difficulties, and removing them. The Holy Spirit will work all who will be worked. Gather in the sheaves, gather in the sheaves. Everyone who will make a decision will work for some other soul and bring him to Christ. Please consider this matter again. It is better to begin to draw strongly from the very commencement of the meeting.¹²*LtMs, Lt 144, 1897, par. 1*

God is working now in two places, in two large, important cities. It is not wise to begin now to scatter the workers to Queensland. From the light given me by God before these meetings commenced, I know that there should be abundance of strength, of ministerial labor, in every camp meeting held in or near the large cities. The interest of the minister should not be divided to go into the suburbs or to speak to the small churches. Every jot of influence should be used where the effort is being made.¹²*LtMs, Lt 144, 1897, par. 2*

The workers should keep in the very atmosphere of the meetings, watching the people as they go out and come in, showing the utmost courtesy and kindness and tender regard for their souls,

speaking words to them in season and out of season, watching to catch souls if possible. Show one half the vigilance of Satan, who is on the track, wide awake, ready to lay some gin or net to catch souls. *12LtMs, Lt 144, 1897, par. 3*

Make every day the most important day of labor. That day or evening may be the only opportunity that some souls may have to hear the truth. Keep this in view. Give opportunity for any who may be concerned or convicted to come away from the crowd to the tent. Have someone appointed who can give the very best and wisest instruction to those whom the Holy Spirit convinces. *12LtMs, Lt 144, 1897, par. 4*

If the ministers are required to be absent to visit little churches, they exhaust their strength and have no time themselves for careful study, for silence before God in self-examination, and they do not accomplish the work where and when it is needed to be done. There is need of proving the practical importance of Christians communing with God. They need to prove by their daily lives that they have peace and rest in God. This inward adorning will shine forth in the countenance. There will be that in the voice that will have a telling influence of persuasion. This has as great an influence upon the people as has the ministry of the Word. The expression that reveals that Christ is formed within the hope of glory tells wonderfully, even with worldly people. Let them see that those who believe unpopular truth have an abiding sense of what they possess in God. This communion with God imparts a moral elevation to the entire course of action and character. *12LtMs, Lt 144, 1897, par. 5*

This burden that is now upon the working forces is not to be divided or scattered, to give labor where there is no special indication that the Lord is dealing with sinners who need to be enlightened and converted. Queensland will have its time to be worked. But it is evident that there are two very important centers just now; and the conviction of the Spirit of God is doing its work. I know this, for the matter was presented to me before the meetings were entered upon. Work should be done in getting the truth before the people. No expense in the payment of the laborers in the Master's vineyard is to be spared. The force of workers should not be lessened

because more places are calling for laborers to visit the people and explain the Scriptures than the present number of workers can handle. *12LtMs, Lt 144, 1897, par. 6*

These ministers must have some periods of rest. They have not had it yet in Sydney. Elder Haskell works unceasingly, also Elder Starr; and Sister Haskell and Sister Starr have their work to do. Opportunities for visiting families are constantly increasing. It would be a very poor policy for the ministers to use up the strength they need by going out to hold meetings in the little churches. The little churches, if they desire, can come where the interest is. Or let some come on one Sunday and Sabbath, and others the next. *12LtMs, Lt 144, 1897, par. 7*

“I came not to call the righteous,” said Christ, “but sinners to repentance.” [*Mark 2:17.*] All are carrying a heavy burden, which must wear upon them. It cannot be avoided. From the light given me by the Lord, the interest is too largely centered where the Spirit of God is evidently working, to be neglected. No time is to be lost; no labor or money spared in making this effort a success, both in Melbourne and in Sydney. Pray; watch for souls as they that must give an account. *12LtMs, Lt 144, 1897, par. 8*

We can help the churches best by bringing souls to the knowledge of the truth. In nearly every effort, the influence of the workers has been scattered, when it should have been centered where the Lord is at work. The workers should co-operate with God in well-directed labor, praying much and working diligently, but not without periods of rest. Work in faith, believing that the Lord will water the seed sown. *12LtMs, Lt 144, 1897, par. 9*

In regard to Brother Wilson, from the light I have had I can only say, Give the man time to recover. I thought it a venture to have him leave here at all. But I thought that in Sydney there were those that would carry the responsibilities, while he could engage in some kind of work, giving Bible readings, and in giving instruction in the truth. Thus he would not feel compelled to preach to the people. He can do every bit as valuable labor right where he is now as in Tasmania or Queensland, where there would be hard and trying experiences in creating an outside interest. In doing this, we would place Elder

Wilson where his life would be endangered. Let him work with the brethren with whom he can consult. He can co-operate with God in this work, if he will strictly guard his habits in speaking and voice exposure. Now no one is to be drawn from their field of labor.*12LtMs, Lt 144, 1897, par. 10*

God has been ready to work when He could find proper channels through whom He could work. Our camp meeting is closed. The light given me was that all the money and labor expended in educating and training canvassers to work in Sydney before the camp meeting would be wanted at its close; for God was about to work in and through those who were vessels fitted for the work. Not one should be drawn from the field in order to create a new interest, until they feel that the work is completed in this field. Everything has been done to prepare the way for the work of God in Sydney, and that work should not be left to languish until it is apparent that by remaining we can bring no more souls to the truth. Before the work closes, there should be most earnest efforts made in other localities, but that time has not yet come.*12LtMs, Lt 144, 1897, par. 11*

Now, I have told you this in short order. Perhaps it is not presented in the very best manner. I would say, Just as long as there are people coming out to hear in Melbourne, do not cut off their opportunities. Watch for souls as they that must give account. There is labor to be done in these two large cities, and now is God's time, now is the people's opportunity. We intend to build a house of worship before we give up the effort here. I send you the letter written by Elder Haskell. Sister Lucas goes to join the workers. If May White were not filling her place as a mother, I should put her in the field.*12LtMs, Lt 144, 1897, par. 12*

Good bye,*12LtMs, Lt 144, 1897, par. 13*

Mother.

Lt 145, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 15, 1897

Portions of this letter are published in *PC 88-90; 2MR 177; 11MR 174*. +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 Son Willie:

I do not know how or where to write to you. I hoped that the steamer would reach Sydney in time for us to get the mail evening after the Sabbath, but no letters came. I will now try to write a little, but my head is not really fit to write at all. It needs perfect quietude and rest. I am up this morning at half past two o'clock, and I will write you as best I can.^{12LtMs, Lt 145, 1897, par. 1}

Last week Sara and I went to Sydney. We had some things to buy, and I thought it time for me to speak to our people. We took care of ourselves in my hired room at the Health Home. I had not been able to write for something more than a week, and I could not write while in Sydney. Sabbath I spoke to the church at Ashfield. It was a rainy day, but Brother Jannett took me to the church in his conveyance. The congregation was not as large as it would have been had the weather been fair; but the Spirit of the Lord was in our midst, and good testimonies were borne. I am sure the church is doing much better since McCullagh and his wife are not there to visit from family to family, reporting, and encouraging reports of doubt, unbelief, and false witness. They have manufactured falsehoods, and the people's eyes have been opened to see how the conference has been taxed by those who have drained the treasury.^{12LtMs, Lt 145, 1897, par. 2}

Sister Jannett was not at the meeting. She was sick in bed. Brother Jannett and his daughter were present, and I believe that they are improving. They have no sympathy with McCullagh. He wrote to

them, offering to come to Sydney if the church would pay his expenses, and sustain him. Brother Jannett answered his letter, and he says that he will let me have a copy of the letter. He has not heard from McCullagh since. McCullagh has accepted a position in a Baptist church at a little distance from Adelaide.*12LtMs, Lt 145, 1897, par. 3*

All our people in Ashfield seemed glad to see me again. Our brethren were very anxious that I should attend the service in Newtown in the afternoon. It had been raining all day, and I thought there would not be many out. But Brother Baker told me that he had written to the people, telling them that I would speak to them in the afternoon, and he was very anxious that I should go. The rain was pouring down, and Sara said, "They will not expect you." But I did not feel free to remain in my room. We walked to the station, and when we got to Newtown, Brother Jannett's son was there with the carriage to take us to the hall. We were favored, for the rain ceased until we were safely indoors, so we did not get wet. I was surprised to see the hall full of people. I had great freedom in speaking to them. The Lord gave us His Holy Spirit, and we had an excellent meeting. The social meeting was very good. I was so glad that I did not allow the rain to stop me from going. I returned to Summer Hill refreshed in spirit and strengthened in body.*12LtMs, Lt 145, 1897, par. 4*

That night I had a long talk with Brother Baker after he had read me a letter that he had received from Brother Daniells in reference to camp meetings for this season. The plans laid down in this letter did not in some respects suit us. We thought that it had been decided to hold a camp meeting in Sydney at the close of the school term, thus binding off the school work by giving the students an opportunity to attend the meeting. We have worked with might and main to have the school what it ought to be, but if Brother Daniells' plan were followed, the school would have to be cut short four weeks sooner than was calculated, to enable the students to enter the canvassing field before the holidays. I cannot at present coincide with this, although the object is a very good one. They desire the students to earn enough means by canvassing to partly pay for their next term of school, but I cannot yet take in the plan as right.*12LtMs, Lt 145, 1897, par. 5*

We have labored hard to keep in check everything in the school like favoritism, attachments, and courting. We have told the students that we would not allow the first thread of this to be interwoven with their school work. On this point we were as firm as a rock. I told them that they must dismiss all idea of forming attachments while at school. The young ladies must keep themselves to themselves, and the young gentlemen must do the same. The school was established at a great expense, both of time and labor, to enable students to obtain an all-round education, that they might gain a knowledge of agriculture, a knowledge of the common branches of education, and above all, a knowledge of the Word of God.^{12LtMs, Lt 145, 1897, par. 6}

Previous to the opening of the school, the burden laid upon me in regard to the school, was so heavy that I could not sleep. I knew that Brother Herbert Lacey was not in any way prepared, even as a teacher, much less as a principal. The committee, deficient in knowledge, and without saying a word to me in regard to the matter, voted that he should be principal. We let this matter stand till Brother Hughes arrived. But the Lord showed me that in Elder Haskell and Hetty Hurd, now the wife of Elder Haskell, he had help prepared for us. I then felt relieved.^{12LtMs, Lt 145, 1897, par. 7}

Brother Haskell was very loath to take the responsibility of teaching Bible in the school, but said that in this emergency he would take the place, and as soon as persons were educated to do the work, they would step out. I did not mean to tell Brother Haskell what the Lord had revealed to me, but circumstances occurring as they did, I was obliged to make known to him the way of the Lord in the matter. I told him that the Lord had said that He would provide help in Brother Haskell, and that he would be mouthpiece for Him, and give him His Spirit.^{12LtMs, Lt 145, 1897, par. 8}

When Brother Hughes came, he was made principal. Knowing the Word of God, Elder Haskell has taken hold of the work with courage, zeal, and energy. There seems to be plenty for him to do. He brings treasures from the Word in new and fresh lines, and all pronounce his lessons to be intensely interesting.^{12LtMs, Lt 145, 1897, par. 9}

Sister Haskell is matron, and she is the best in that line that I have ever seen. She is as firm as a rock to principle, and yet is wise and tender. She links love and Christlike sympathy with discipline. *12LtMs, Lt 145, 1897, par. 10*

I am so glad that we have not had the experience we had in Melbourne in young people forming attachments, girls with young men, and young men with girls. We have told the students that this cannot be. Some of the leading ones in disorder thought the restraint in this line too hard, but we have called all these things by their right name. We have told them plainly what we would have, and what we would not have. Again and again I stood before the school with messages from the Lord in regard to the deleterious influence of free and easy association between young men and young women. *12LtMs, Lt 145, 1897, par. 11*

I told the students that if they did not keep themselves to themselves and make the most of their time, serving the Lord with mind, heart, soul, and strength, the school would not benefit them, and those who had paid their expenses would be disappointed. I told them that no frivolity would be tolerated, and that if they were determined to have their own will and their own way, it would be better for them to return to their homes, that they might be under the guardianship of their parents. They could return to their homes at any time, if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits demoralizing the other students. *12LtMs, Lt 145, 1897, par. 12*

I told them that I would not call them by name, but that I knew the unruly ones, for this has been revealed to me. When they found the yoke of perfect obedience too much of a restraint, they were at liberty to leave; but while in the school, they must conform to the discipline of the school. We would have no larriking connected with the school. Those who would not be Christian gentlemen, could not be benefited by the instruction, and were at liberty to leave. *12LtMs, Lt 145, 1897, par. 13*

I turned to the principal and teachers, and addressed them. I told them that God had laid upon them the responsibility of watching for souls as they that must give account. The wrong course pursued by

some of the students would mislead other students if it were continued, and God would hold the teachers responsible. I told them that some will attend the school who have not been disciplined at home. Their ideas of proper education and its value are perverted. If these were allowed to carry things their own way, the object of establishing a school in Cooranbong would be defeated, and the sin would be charged against the guardians of the school, as though they had committed it themselves. *12LtMs, Lt 145, 1897, par. 14*

Those whom the Lord has presented to me as not being properly trained in the home life, who have not thought it necessary to use the powers of their mind and their physical strength and ingenuity as members of the home firm, will always look upon order and discipline as needless restraint and severity. Again and again the Lord has presented this matter before me in clear lines. The teachers must be carefully picked. No haphazard work must be done in the appointment of teachers. Those who have devoted years to study, and yet have not gained the education essential to fit them to teach others in the lines the Lord has marked out, should not be connected with our schools as educators. They need to be taught the first principles of true, all-round education. *12LtMs, Lt 145, 1897, par. 15*

We are living in solemn times, and the reason why there are so many failures in our schools is because teachers neglect to keep the way of the Lord. Some teachers feel the burden and carry the load of responsibility. Others do surface work. They fail to see that the woeful influence of this deficiency is seen in the words and deportment of their students. This influence counterworks the influence that God-fearing teachers, who aim to meet the high standard of Christian education, seek to exert. *12LtMs, Lt 145, 1897, par. 16*

I would that the teachers in our schools could be of God's selection and appointment. Souls will be lost because of the careless work of professedly Christian teachers, who need to be taught of God day by day, else they are unfit for the position of trust. *12LtMs, Lt 145, 1897, par. 17*

Teachers are needed who will strive to weed out their inherited and cultivated tendencies to wrong, who will come into line, wearing themselves the yoke of obedience, and thus giving an example to the students. The sense of duty to their God, and to their fellow beings, with whom they associate, will lead such teachers to become doers of the Word, and to heed counsel as to how they should conduct themselves. *12LtMs, Lt 145, 1897, par. 18*

God holds every one responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body. Their capabilities can be developed only by the diligent use and wise appropriation of their powers to the glory of God and the benefit of their fellow men. *12LtMs, Lt 145, 1897, par. 19*

To know what constitutes purity of mind, soul, and body is the highest class of education. Paul the apostle sums up in his letter to Timothy the attainments possible for him, by saying, "Keep thyself pure." [*1 Timothy 5:22.*] Impurity of thought or action will never be seen in the child of God. The body is represented as the temple of the Holy Spirit. Every encouragement and the richest blessings are held up before the overcomers of evil practices, but the most fearful penalties are laid upon those who profane the body and defile the soul. *12LtMs, Lt 145, 1897, par. 20*

Students and teachers, blessed are the pure in heart—now; not, Blessed will be the pure in heart. "Blessed are the pure in heart; for they shall see God." [*Matthew 5:8.*] Yes; as did Moses, they shall endure the seeing of Him who is invisible. They have the assurance of the richest blessings, both in this life and in the life that is to come. *12LtMs, Lt 145, 1897, par. 21*

Avoid exciting the brain. Too much study stimulates the brain and increases the flow of blood to it. The sure result of this is depravity. The brain cannot be unduly excited without producing impure thoughts and actions. The whole nervous system is affected, and this leads to impurity. The physical and mental powers are depraved, and the temple of the Holy Spirit is defiled. The evil practices are communicated, and the consequences cannot be

estimated. I am compelled to speak plainly on this subject.*12LtMs, Lt 145, 1897, par. 22*

The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this. They should teach students that pure thoughts and actions are dependent on the way in which they conduct their studies. Conscientious actions are dependent on conscientious thinking. Exercise in agricultural pursuits, and in the various branches of labor is a wonderful safeguard against undue brain taxation. No man, woman, or child who fails to use all the powers God has given him can retain his health. He cannot conscientiously keep the commandments of God. He cannot love God supremely and his neighbor as himself.*12LtMs, Lt 145, 1897, par. 23*

Many whom God has qualified to do excellent work by giving them powers to use to His glory, accomplish little because they attempt little. Thousands who come into the world pass through life as though they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works. Health and a clear conscience will attend those who work faithfully, keeping the glory of God in view.*12LtMs, Lt 145, 1897, par. 24*

There are many who are mere fragments of men. In Christ is seen the perfection of Christian character. He is our Pattern. His life was not a life of indolence or ease. He lived not to please Himself. He was the Son of the infinite God, yet He worked at the carpenter's trade with His father. As a member of the home firm, He faithfully acted His part in helping to support the family.*12LtMs, Lt 145, 1897, par. 25*

All are capable of using their talents in God's service. God asks them only to do their best. Those who study the life of Christ and yoke up with Him, will not use the brain only, but will reason from cause to effect, and will use every part of the human machinery. The Lord designs that useful labor shall be part of every man's life.*12LtMs, Lt 145, 1897, par. 26*

The flood of corruption that is sweeping over our world is the result of the misuse and abuse of the human machinery. Men, women,

and children should be educated to labor with their hands. Then the brain will not be overtaxed, to the detriment of the whole organism. Time is a talent, to be wisely employed. The voice is a talent, to be used in communicating knowledge that will make men pure, holy, and refined. The tongue should be educated to speak in such a manner that God will be magnified. "Lord, increase my faith," will be the prayer of the true child of God. [*Luke 17:5.*] "Deliver me from evil thoughts and perverse actions." Thus he is enabled to say with boldness, "Behold, God is my salvation: I will trust and not be afraid. For the Lord Jehovah is my strength and my song; he also is become my salvation." [*Isaiah 12:2.*] Completeness of Christian character is possible. How? "Ye are complete in him." [*Colossians 2:10.*]*12LtMs, Lt 145, 1897, par. 27*

Well, it is now half past twelve p.m. I commenced writing this early this morning, and before breakfast I had written over eleven pages. While writing the twelfth and so much of the thirteenth, word was sent from the school for me to go over and meet with them in consultation. Brethren Daniells and Baker have been in Cooranbong since Wednesday. I have been in counsel with the board since early morning. The rest of the time they will spend in considering matters that need attention. I have talked much in regard to the importance of agricultural work. I did not intend to write you more than a few lines, but the Lord gave me something to write on this subject, and I have written it.*12LtMs, Lt 145, 1897, par. 28*

Brother Daniells came up here with a proposition that the camp meeting be held in Melbourne as soon as the school closed, and that to this end, the school would better close one month sooner than appointed, and that after the Melbourne meeting, the Sydney meeting be held. Our brethren in New South Wales could not see matters in this light. Brother Daniells talked it over, and was at first quite decided that his plan was right, but he saw that the minds of the brethren were not inclined to accept his proposition.*12LtMs, Lt 145, 1897, par. 29*

Our plan was to have the school continue till the time appointed for it to close, that the delegates to the camp meeting might come up and visit it, and see what has been done, so that they might use

their influence in behalf of the school. From here, they could go right to the camp meeting. The students could attend this meeting; and then the camp meeting in Melbourne could follow. Brother Daniells felt much disappointed that the Melbourne camp meeting would have to be held in December, for then, as we experienced at Brighton, the pest of flies is so severe. Those in Victoria could not bear to think of having their camp meeting in December. *12LtMs, Lt 145, 1897, par. 30*

I suggested the advisability of cutting the school short two weeks, and commencing the Sydney camp meeting two weeks earlier than the time proposed. Brother Daniells thought a few moments, and heartily accepted the plan. This will bring the Melbourne camp meeting in November. Instead of continuing the school until October 27, it will close on the 13th. This plan will improve the situation. The students will fill up their time on the camp meeting, and will be under the control of their teachers. They will be provided for by the school. *12LtMs, Lt 145, 1897, par. 31*

This camp meeting will close in time for the delegates to go to Melbourne by the Cook's excursion, which will save a large amount in fares. Brother Hughes suggested that the teachers hold school six days in the week in the place of having Sunday as a holiday. The time they spend at the camp meeting will fully complete their term, and will give them every advantage, so there will be no complaints. All are in harmony with this plan, so that matter is decided. Elder Daniells and Elder Baker will do their best to work to the point. They must, they say, commence at once to make preparation for the camp-meeting in Sydney. *12LtMs, Lt 145, 1897, par. 32*

We hope you will reach home before the school closes, October 13. The camp meeting will commence Thursday, October 16. The delegates should be here as early as possible before school closes, that they may have time to get a view of the situation, and know what has been done on the school land, that they may report the result. We do so much want you to come home. *12LtMs, Lt 145, 1897, par. 33*

We decided in our council meeting to commence the third building,

making it two stories, instead of three. As long as we have room enough, we will make the building larger on the ground. We will not have a third story, but will let the roof of the building extend higher, and make it strong enough, so that rooms can be made if desired. We will let this remain without putting in rooms until there is necessity for more room. There will be a laundry, and such conveniences as are essential, connected with the second building. We will be pleased to lay our plans before you, if you reach here in season.*12LtMs, Lt 145, 1897, par. 34*

We shall begin at once to plan for the meetinghouse. We must have a house that will be an honor to the cause we profess to love. We want no extras, but we want a house that will bear the divine signature. We cannot plan for a house as small as the Ashfield church; for we have the students to accommodate, and we want the auditorium to be of good size. We should have help from all our churches in this.*12LtMs, Lt 145, 1897, par. 35*

This is all the business I shall send you now. We are all well. May is anxiously expecting a letter from you, that will tell her when you will arrive at home. Will you please let us know something definite. If you have not yet started homeward, let us know when we may look for you. I shall speak to Brother Connell, telling him that I have no need of him longer. Your house is built now. I have held him to use the horses in drawing brick and sand and various things. Brother James is now able to do all we have to do. Therefore I shall tell Brother Connell that we have no need of another hired man.*12LtMs, Lt 145, 1897, par. 36*

Lt 145a, 1897

White, W. C.

Duplicate of *Lt 141, 1897*.

Lt 146, 1897

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 21, 1897

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 Son Edson:

The American mail arrived yesterday, July 20. We were much pleased to receive a letter from you. Some of the letters I receive in the mail, I read at the table, while the others are eating a simple supper. I do not eat the third meal. I find that it is much better for me to live on two meals, and I feel no necessity for the third.¹²*LtMs, Lt 146, 1897, par. 1*

I am pleased with the plan upon which you are working. It is the correct plan. You will observe in the teaching of Christ that this was His method. Clear, plain, and simple were His parables, conveying truth to the hearers.¹²*LtMs, Lt 146, 1897, par. 2*

If, under the guidance of the Spirit of God, you can work up books and pamphlets, it is well. I have thought, that as soon as *The Life of Christ* is off my hands, I shall undertake the same kind of work that you are doing—get out small books one after another, and then, if it is thought best, bind them together in small volumes. And the more simple the books are, the better will be their effect on the people. It is getting above the simplicity of the work that has been our weakness. Our strength is in God.¹²*LtMs, Lt 146, 1897, par. 3*

Let me tell you, Edson, I am glad to hear you say that you will keep out of temporal business matters. You know that from time to time flattering prospects have been placed before you, making it appear that by investing a small amount, you would reap a harvest. But when have your expectations been realized? Or your harvest garnered? Too often it has seemed like sowing to the wind, and

reaping the whirlwind. As a people, we are being severely tried with empty treasures. *12LtMs, Lt 146, 1897, par. 4*

Economy can now be made as interesting as a mathematical problem. But I cannot but see that in our institutions, the cause has been followed by the effect. The temptation to invest means in building in Battle Creek has been readily entered into. Of these buildings, the Lord says, "I take no pleasure in them, because the money invested in every additional improvement robs destitute fields, where the standard of truth has been raised, of the buildings so much needed to advance the work of God." *12LtMs, Lt 146, 1897, par. 5*

More means should not be invested in Battle Creek. Let those who believe that we are living in the very last days of this earth's history learn that a man's life consisteth not in the abundance of the things he possesseth. "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 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.*] There is a great treasure in these words. Beams of light from the Sun of Righteousness are shining forth. Let us grasp them, my son; let us appreciate them, let us live them and practice them. *12LtMs, Lt 146, 1897, par. 6*

I was much pleased with the copies of your letters to Lane and others. Your reasoning is correct. The past neglect of the Southern field is not corrected by the course of action being followed. I felt sorry that means were laid out on the boat, for all such things furnish men excuses for not following the light that God has given in clear, plain lines. Walk in the light, and you will not walk alone. The heavenly Watcher observes all things, and when His people walk in accordance with the light given, God will turn His face toward them in love, and bless them. *12LtMs, Lt 146, 1897, par. 7*

Be sure to give your brethren no occasion to cherish feelings of distrust and suspicion, and justify the course taken toward you and others in methods of dealing. Walk with your eye fixed on Jesus. I

would be glad to have you connect with the work in Australia if it is God's will; but if not, I will say, "Thy will, O Lord, not mine, be done." [See *Luke 22:42*.] Let your soul be stayed upon God, and whenever the light shines directing you here, come, and we will welcome you. But, my children, keep fast hold of Christ's hand, and walk in the light as He is in the light. He has a work for you to do, and He has told you what it is—"preach the Word; be instant in season, and out of season." [2 *Timothy 4:2*.] *12LtMs, Lt 146, 1897, par. 8*

Remember that your failures in the past have given to those who have wished to justify their own course of action a plaster to cover the work that God has condemned in them. This will just as surely be repeated if you give them reason. Question your own judgment in taking hold of any line of temporal business. Keep to your appointed work, searching the Scriptures and teaching the Word of God, and doing the very work that you say you are doing—simplifying everything you write to use in your teaching. We must not give our mind up to model and re-model when means are so much needed to advance the work of God. This work must be first and last to us. It must be our center. We must bind about all our necessary desires. *12LtMs, Lt 146, 1897, par. 9*

But it will be a very poor policy to endanger and sacrifice life and health, even supposing that by so doing you could prevent evil speech or evil supposition. Keep your own council. Be swift to hear, slow to speak, slow to wrath. *12LtMs, Lt 146, 1897, par. 10*

There is need of perfect unity in the church of God. All kinds of calamity are trying the nations that have so long trampled the law of God; and this is only the beginning of the end. Those who claim to be Seventh-day Adventists will be tried as by fire. There are tares among the wheat, and the untrue will be separated from the true. They will go out from us because they are not of us. *12LtMs, Lt 146, 1897, par. 11*

"To try" often means to weary, to perplex, to harass, to provoke; but it is the inspiration of Satan that leads those who claim to know and believe the truth to do this work. *12LtMs, Lt 146, 1897, par. 12*

To "try" also means to test. All things are to be shaken that can be shaken, that those who cannot be shaken may remain. But the test

and trial brought upon us must not lead to much talk. "Be still, and know that I am God." [*Psalm 46:10.*] The Lord is seeking to draw men to Himself by the cords of love. Ever be kind, patient, and self-respectful, whatever may be the opinions of others. Draw nigh to God, and He will draw nigh to you. Your trials will then become blessings. *12LtMs, Lt 146, 1897, par. 13*

We are now living in perilous times. There is suffering in our world that is not dreamed of, bloodshed and revolt and crimes. We are living in times that try men's souls. We are in the crucible, and the dross will either be separated from us, or we will be consumed with the dross. The way in which we bear ourselves when the pruning of God is upon us will show what manner of people we are of. Bear your test and trial my children, that you may come forth as gold seven times purified. *12LtMs, Lt 146, 1897, par. 14*

Satan's eye is upon us as intensely as is the eye of the Heavenly Watcher. He watches to see if he cannot stir up the passions of the soul and make him who is striving for the crown of life, run uncertainly, and become weak, impatient, complaining, now exalting, then desponding, lamenting and regretful. We can be hopeful, trustful, patient, knowing how to wait as well as labor, drawing consolation, even from apparent defeat, having caution in judgment, and industry in a large way. *12LtMs, Lt 146, 1897, par. 15*

Edson and Emma, your souls must be riveted to the eternal Rock. You will see men who have advocated the truth, and who ran well for a season, making not straight but crooked paths for their feet; and by these crooked paths, the weak are led out of the way. Men who have thought to attain to the fullness of Christian perfection have fallen over some stumbling block. They are weighed in the balance and found wanting. Their aspiring hopes have sunk into the shadow of darkness. *12LtMs, Lt 146, 1897, par. 16*

The church has been, and will be, tried by the incapacities of men who have been entrusted with responsibility they know not how to carry. Failing to seek wisdom of God, they lead others into false ways. They present to the flock of God food that tastes strongly of self. Your part of the work you know. Let not Satan blind your spiritual perceptions. Cling to the source of your strength. God

alone, through His grace, can make you complete in Him. Fear not. God will decide the issue. Work faithfully and prayerfully in Bible lines. Keep the standard uplifted to the height that God requires.*12LtMs, Lt 146, 1897, par. 17*

We are not to wait for great men to do the work. Do what you have been told to do by the Lord, and He will take care of the results. With earnest prayer and watching, you must work with such material as you have. Show your faith in God as the great Master worker. Christ prayed with strong crying and tears. He was a man of sorrows and acquainted with grief. Beseech the Lord to take the leadership of your every enterprise. He will hear every heartfelt petition that the work you undertake may be His work, the cause you undertake His cause.*12LtMs, Lt 146, 1897, par. 18*

Let your feet be shod with the preparation of the gospel of peace. There are those who will not engage in self-sacrificing missionary work, who occupy their minds in imparting low, cheap, insinuations. They have no practical experience in any line of earnest work. They are under Satan's training, and they only understand the art he teaches them. Walk humbly with God, remembering that you are only the feeble instrument by which He does the work. Marshal every physical, mental and moral power to the Lord's side, walking in Christ's footsteps, and saying, "In God we trust."*12LtMs, Lt 146, 1897, par. 19*

I believe I have answered your question in reference to getting out books, pamphlets, and tracts. Just as long as God gives you mental capability to search the Scriptures for yourself, do not cease your study. Sink the shafts deep into the mine of truth for precious ore, and present to others every jot and tittle of the heavenly treasure. Make it shine in its native simplicity.*12LtMs, Lt 146, 1897, par. 20*

I here close for the present. The mail goes again one week from next Monday. You will then have a few lines from me.*12LtMs, Lt 146, 1897, par. 21*

Lt 147, 1897

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 12, 1897

Portions of this letter are published in *1MR 41; 4MR 361*.

Dear Son Edson:

I learn that the Vancouver mail leaves Sydney next Monday, and I have no letter written specially for you. *12LtMs, Lt 147, 1897, par. 1*

Yesterday I spoke to the people assembled in the upper room of the school building. There are now quite a number of students—seventy-five enrolled, and no less than eight more have just moved into Cooranbong. The school has done excellent spiritual work. The Bible lessons have been fresh and interesting. We have all felt that we have been highly favored in having the help of Brother and Sister Haskell. The Lord sent them to us in our time of great necessity, and all appreciate their help. They have been, under the guidance of our heavenly Father, a strength and great blessing to our school. We will consider it a great blessing if we can possibly keep them through our next term of school. The conviction of the Spirit of God is upon every one who came here unconverted and undisciplined. *12LtMs, Lt 147, 1897, par. 2*

The son of a prince from Tahiti is here. He knew nothing about religion, but now seems under conviction. He knew nothing in regard to the Sabbath. He has been here about six weeks, and his heart is touched. He hears the Bible lessons given in the school, and is learning the English language. He cannot speak this very well yet. Sister Haskell and Sister Wilson take turns in educating him, giving him private lessons. *12LtMs, Lt 147, 1897, par. 3*

He comes to them as a child to his mother, and they answer his questions. He shows that he has discernment and perception. He catches ideas quickly, and then repeats the lesson given him, that they may correct him if he misconstrues, for he says he must have

everything correctly, and must understand our reasons from the Scriptures, for this alone will convince his people.*12LtMs, Lt 147, 1897, par. 4*

He is a strong, well-proportioned man. In feeding a machine, he got too near the sharp machinery, and lost his right arm above the elbow. Therefore he feels that he must obtain all the knowledge possible, that he can be an instructor. His ways are pleasant. He has come under the discipline of all the rules. He has used the pipe, but not since he came to the school, and he is perfectly respectful and kind.*12LtMs, Lt 147, 1897, par. 5*

We expect this young man will be converted, and baptized at our camp meeting, to be held in Sydney commencing the 13th of October. This young prince, as we call him, is now seeking the Lord. He is often found in prayer in some out-of-the-way place, and a great change has taken place in him.*12LtMs, Lt 147, 1897, par. 6*

Sister Nicholas is a half-caste and a Christian. She has been a missionary in Tahiti, and has received the Sabbath, but no farther light. She is now studying the sleep of the dead, baptism, and all the points of doctrine we hold.*12LtMs, Lt 147, 1897, par. 7*

We have three other young men who came here with a knowledge of the principles of our faith, but were unconverted. We have carried through a straight line of discipline, and these three young men threatened to leave if they could not have more liberty to mix with the girls and have all kinds of fun and frolic and pranks. But I would go into the school, and read the articles I have written on education. Then the Bible lessons were presented in a simple, humble style so that all could understand them.*12LtMs, Lt 147, 1897, par. 8*

We told these youth plainly that if they decided that they could not behave like Christian gentlemen, they could go; and more than that, we would not keep them in the school. We would give their friends and parents the reasons for our doing this, for we would not have two or three students demoralizing the school. We would have perfect submission from men and women, and youth and children. We told them that they were not here to educate others in their frivolity, and cheap, low, common nonsense. They had had enough of this all their life time to spoil their characters for usefulness, and

we would not have them educating the students. They could make their decision whether they would be on the right side or the wrong side. If they expected that fun and frolic and cheapness of character was to be developed here, they made a great mistake, and had better take themselves to some school that would tolerate their misbehavior. *12LtMs, Lt 147, 1897, par. 9*

This is the line we have drawn. There are fifty students in the home, and at the table there is no cheap talk or laughter allowed. We determined, we told them, to keep ever before them that there was a Witness to all their transactions. Their words, their thoughts, their actions, were all open before that all-seeing eye. And the teachers were made accountable for the misdeeds of the students. This was their work. The students if they chose, could make the work much lighter, by seeking individually to be Christian ladies and gentlemen. But as soon as they decided that it was not agreeable to them to exercise Christian deference and respect and politeness to the teachers and their fellow students, they were at liberty to leave the school and return from whence they came. If they had never felt and respected the principles of control and submission, it was high time, for their individual interests, to learn these essential lessons. We determined that we would not, while at the expense of putting up buildings, and opening a school at low prices for room, board, and tuition, while having the students highly favored with the most precious instruction, have a few tolerated, who would counteract the work which we were exercising every power to accomplish, and make the school such as God should approve. *12LtMs, Lt 147, 1897, par. 10*

We must have the Holy Spirit; we must co-operate with the Holy Spirit's teaching. Then the students will be educated to turn from the cheap, foolish talking, from fun and pranks. They will learn to resist the suggestions of Satan which keeps them on a low level. When they have a hunger for Bible studies, and a love and fear for God; when they shall bring themselves into subjection to the requirements of God, bringing even their thoughts into captivity to the will of Jesus Christ, they will advance to a higher education which is highly essential for them if they would have a knowledge of God, and of Jesus Christ whom He has sent. And they will find themselves in a pure and fragrant atmosphere, ready to hear the

voice of God, and to say, "Here am I, Lord; send me." [*isaiah 6:8.*] They will have something more worthy to communicate than the interchange of cheap, common nonsensical things, such as unbelievers entertain and dwell upon. *12LtMs, Lt 147, 1897, par. 11*

We want to impress upon the students that there is a most earnest work to be done in the schools. We are living at a time when we should realize that a moment lost is lost for all eternity. And we want every word and action to tell to our personal acquiring of knowledge and sound principles, that we may not have to leave them behind when we are promoted to the higher grade. We are to make all the use possible of our talents and capabilities in this life of probation, for this will decide our future eternal destiny in the higher grade. If we misuse our time and are reckless of these our present opportunities, if we will not appreciate the present blessings granted us, to learn the will and mind and ways of God in regard to us in this life, we will not have a desire and will to know His will concerning us in the future immortal life. This present life, day by day, hour by hour, is granted us to try, to prove, to test us whether we will be true and obedient to all God's requirements in the future life. *12LtMs, Lt 147, 1897, par. 12*

When so much is at stake, should we not tread carefully? Should we not, young and old, be sober and watch unto prayer? There are obscurities that we do not understand in regard to the common things of life. Grave blunders are made. Even minds that are supposed to be capable of judging carefully and prudently make strange movements because the attributes of self which are not precious and agreeable to the will of our heavenly Father, have been carried along with us. There are special communications which the Lord makes through His word and His Spirit which always agree; but some peculiar bias of mind, some cultivated traits of character, make it impossible for the Lord to work us by His Holy Spirit because we think we know how to work ourselves. *12LtMs, Lt 147, 1897, par. 13*

We have had, at this term of school, precious opportunities and privileges that are of great value to every soul who has been willing to learn and apply his perceptive powers to understand. But all who have misconceived opinions and principles because they have

entertained them, hold them fast as too precious to yield in order to obtain the most precious knowledge of the true bearing of the Word of God upon all the movements of their daily life. These will lose much which they might have obtained, and that loss will prevent them from advancing in the light which God has given them opportunities to obtain. They have not mental or spiritual appetite to eat and digest; therefore the second advance steps could not be made in following the Lamb whithersoever He goeth.¹²*LtMs, Lt 147, 1897, par. 14*

The more closely and studiously we search for the truth as for hidden treasure—for there are bright and important truths of which we now only discern the shadows—the more surely shall we advance in the light as He is in the light. We shall discern the brightness and value of truth to be as precious jewels. The voice of God is heard, but we may be so far away from Him that we can only hear the echo. There are words of instruction coming from God day by day, and in an hour that we know not He may give words to His chosen messengers for us which we lose for want of discernment and appreciation. Then we go stumbling along in the uncertainty of night, and know not at what we stumble. There is a brightening glory for us as we advance, but which we shall never see unless we do advance. We may catch a few sparks, but that is all. The brightness of the heavenly glory we do not see. Therefore we cannot talk of it, or pray about it.¹²*LtMs, Lt 147, 1897, par. 15*

But our school has been blessed of the Lord. We are very thankful to our heavenly Father that it has advanced, and we see the students working with a determination to success. The unruly elements have come into submission to rules and order, and we now have the satisfaction of knowing that the ones most ignorant of practical religion are now under the conviction of the Spirit of God. Their testimony yesterday was, “The last week has been the happiest week of my life.” I hope this week of prayer will close with their decisions fully made to be on the right side, and no longer on the wrong.¹²*LtMs, Lt 147, 1897, par. 16*

Lt 147a, 1897

White, J. E.; White, Emma

“Sunnyside,” Cooranbong

September 26, 1897

Portions of this letter are published in *Ev* 646.

Dear Edson and Emma:

I wish to speak of the book *Christian Temperance*. Dr. Kellogg writes me that some chapters were placed in Emily Campbell's hands to copy, and that when these come in, they can go right ahead with the book. Willie sent me several chapters, saying that if they were not correct, to telegraph. In the place of telegraphing, I wrote to him. He said they would not wait for a letter, but I sent a letter correcting one point, a half-justification of drug medication, which I could not conscientiously put in the book now. Matters have been laid open before me in reference to the use of drugs. Many have been treated with drugs, and the result has been death. Experimenting in drugs is a very expensive business. Paralysis of the brain and the tongue is often the result, and the victims die an unnatural death, when, if they had been treated perseveringly, with unwearied, unrelaxed diligence, with cold and hot water, hot compresses, packs, dripping sheet, they would be alive today.¹²*LtMs, Lt 147a, 1897, par. 1*

I want to say that with the exception of a few sentences in the manuscript favoring drug medication, the articles were accepted. I wrote this long ago, and now the doctor writes of chapters given to Emily Campbell to copy. This is hindering the book. Why should this be so? Please find out what it all means. Willie did not tell me to send back the chapters he sent me, for he said that before a letter could reach him, the book would be completed. Will you find out why the book hangs? Why does it not appear? We need this book here very much, and I am disappointed. Willie has not mentioned the matter since he wrote. I cannot account for these mysteries, which mean delay.¹²*LtMs, Lt 147a, 1897, par. 2*

I do not desire this book, *Christian Education*, to come out in little dribbles; this does not answer my purpose. I want to handle the book myself, and I want every jot and tittle of means that I can obtain to invest in this field. I am handicapped in every way, but will try not to worry if means are taken from me, as in the case of Healdsburg. Fifteen hundred dollars was used to settle a mortgage on my home and in Brother Leininger's home, or else he would have been left homeless. Fifteen hundred dollars was used in the Walling case, and one thousand dollars was owed me by Mrs. Scott. It was thought that she might make trouble in regard to the gift she made the school, and that if I settled the debt by taking shares in the Healdsburg school, it might keep her quiet. This I agreed to do, and the matter is now settled. But will my friends in California allow me to bear this loss without any return?¹²*LtMs, Lt 147a, 1897, par. 3*

My donations must be given to this country. We are on missionary soil, and the want of means to carry the work into new territories is a grief to my soul. I want to advance the work, and I must do this. I cannot possibly feel at rest. The end of all things is at hand, and we have no time to delay. Light must go forth as a lamp that burneth. A great work is to be done, and the King's business requireth haste. Night after night in my dreams I am making efforts to arouse the people by saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] A great work is to be done. We have no time to lose. I have carried great burdens since Willie left us, and I suppose he is now upon the broad waters. Our prayer is that our God, who never slumbers or sleeps, will preserve him and those that accompany him.¹²*LtMs, Lt 147a, 1897, par. 4*

May Lacey White and all the family are well. The twin boys, James Henry and Herbert have clear white skins, and their cheeks are as red as a rose. They have high times together amusing one another. Where one is, the other is sure to be. When we ride out to get oranges and lemons, six miles, we take the boys with us. They enjoy riding, and frequently sleep most of the way. When we go to Morisset Station, four miles, making eight miles there and back, we take them with us. They are sturdy, healthy boys, full of fun and frolic. I am pleased that Willie will have a home when he returns. The house is furnished with a large cistern and two water tanks,

which supply the house with water through pipes.*12LtMs, Lt 147a, 1897, par. 5*

We have had no rain this month, and we were glad because of the church building, which was ceiled within before the weather boarding was put on. A driving rain on the weather side would have wet the ceiling, and damaged it. The rain came. For three days we had showers. But there was no wind. The rain came straight from the heavens, and as the building was roofed, it received no harm. I was thankful to the Lord for the rain. Our trees and garden and orchard needed it. The Lord gave us the rain in gentle showers and heavy downpours, but straight. We no longer felt a burden of prayer for God to withhold the storm until the church was sided up.*12LtMs, Lt 147a, 1897, par. 6*

The siding on the church goes in tomorrow, and in two weeks the building will be completed. It would have been done in two weeks from the time the first work was done on the building if our brethren had moved by faith. The hand of the Lord was with the builders, and calculation was made for the lumber to come by boat, leaving a week between the loads. They did not think it possible to advance so well with the work in one week's time as the fourteen carpenters did. The workers were all filled with enthusiasm, and the Lord's angels were present. We have the very best carpenters we could obtain.*12LtMs, Lt 147a, 1897, par. 7*

O, how glad I am that we shall now have a meetinghouse. I felt condemned when we met in the large open room above the sawmill. The room was filled with the school furniture and a mass of rubbish, but the worst was, we were filling our new house with bedbugs. We could see them crawling on the outside garments of the people. I felt that I could scarcely ask the blessing of the Lord in such a place. Since the opening of the school, we have occupied a neat room above the dining room. Oh, how pleased we were with this improvement, although it was only enclosed, unceiled and unplastered. But in one or two weeks, we shall have a good meetinghouse. Everything has moved like a charm. The people have done nobly. They have shown what can be done if workmen will do their best. Those who are fully acquainted with the slow, monotonous movements of the manner of work in this country

declared that the work could not be done.*12LtMs, Lt 147a, 1897, par. 8*

For ten days the lumber was delayed, and we had to dismiss the workmen. But the boat came at last. I wished to understand this matter, and I do; for light was given. When the contract was made, two boats should have been employed instead of one. The unbelief continually reiterated, "It cannot be done, it cannot be done," made its impression on minds. There was a sprinkling of unbelief in the minds of those who should have had faith. Therefore the human agencies did not do everything that it was possible for them to do, leaving the Lord to do that which they could not accomplish.*12LtMs, Lt 147a, 1897, par. 9*

Our ears must always be open to hear the voice of God. Our hearts must be ready to obey His Word without stopping to reason how it can be. The Lord knows how it can be. This will teach us a lesson. When the Lord said, "Arise and build a house for the Lord," and that without delay, we must obey, and when in His providence workmen were ready in this very place to take up the work and go on with it, every soul should have been prepared to do his part. Then the house would have been done, and would have stood as an object lesson.*12LtMs, Lt 147a, 1897, par. 10*

The boat should have been secured and the lumber brought on to the ground. Every stick of timber should have been brought, before it was supposed to be needed. In waiting, a mistake was made. In obeying the word given, "Let there be no delay," they would have been following the directions of the Lord. There was delay on the part of the human agencies, not divine power. The Lord inspired the workmen, and everything went forward like clock work, until they came to the deficiency caused by our lack of faith at the idea of finishing the building in so short a time. This has prevented the work from being done.*12LtMs, Lt 147a, 1897, par. 11*

When men work interestedly and with fidelity, there will be expedition. The Lord would have all in His service educate themselves to do this. Whether it is to till the soil, to fell trees, to clear the land, plant trees, sow the seed, or garner the harvest, the command is given, "Whatsoever thy hand findeth to do, do it with

thy might.” [*Ecclesiastes 9:10.*] Time is golden, and the Lord is not pleased with indolence and negligence in any one. “Ye are bought with a price,” He said, “therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:20.*] All who will seek to be faithful in that which is least will be faithful in that which is much. *12LtMs, Lt 147a, 1897, par. 12*

We need to learn our duty, which is clearly defined in the Word of God. The Lord is not pleased to have His work poorly and cheaply done, or to have it dragged along as though it were a wearisome task. We have no time to squander in dilatory, unwilling movements. The interest we should take in everything that we do will make our work interesting and educating. We are to constantly improve in the thought and word and action. O, if we would only individually be determined that the Lord shall not say of us, “Thou wicked and slothful servant;” “take the talent from him, and give it to him that hath ten talents.” [*Matthew 25:26, 28.*] *12LtMs, Lt 147a, 1897, par. 13*

Why are we not more faithful in our service in every line? Why do we not make everything of our present opportunities and privileges? We must heed the words, “Improve until I come.” [*Luke 19:13.*] In view of this coming there must be vigilant working combined with prayerful waiting and watching, lest the day of the Lord come upon us as a thief in the night. *12LtMs, Lt 147a, 1897, par. 14*

I would not urge you to come to Australia, yet if the Lord says “Come,” we shall be most pleased to receive you. I want you, my son, to look to your Captain for your orders. He will never mislead you. Trust Him. Your faith will increase by exercise. Take every matter, small or great, to the Lord in prayer. What riches of grace He has for all who will appreciate their value. Blessed are the pure in heart, for they shall see God. *12LtMs, Lt 147a, 1897, par. 15*

It is considered a great favor and honor to stand in the presence of an earthly king, and to see his face, which means to be in favor with him. But all who love and serve God will be favored by Him. The king of righteousness admits the contrite and humble soul into His audience chamber, where they can converse with Him. The throne of His grace is laid open, and may be approached by all who are

meek and lowly in heart. The Prince of light and righteousness says of all such, "Son, thou art ever with me, and all that I have is thine." [*Luke 15:31.*] To be blessed, to see God, means that we shall always abide in His love. *12LtMs, Lt 147a, 1897, par. 16*

Lt 148, 1897

White, J. E.; White, Emma

Campground, Stanmore, Sydney, Australia

October 23, 1897

Portions of this letter are published in *7ABC 468; 4Bio 336-337*.

Dear Children Edson and Emma:

We are now in Sydney, a suburb of Sydney. We published no notice of the meeting. We did not think it best to create any special excitement aside from distributing notices. I was cautioned not to create any special excitement by notifying everybody of the meeting, thus giving the ministers an opportunity to spread their false reports, and hinder the people from coming out to hear. *12LtMs, Lt 148, 1897, par. 1*

The light given me has been followed to the letter. The first meeting was held Thursday night, and the big tent was crowded. A wall of people several feet deep stood around the tent. Elder Daniells spoke with excellent freedom. Friday morning there was an early meeting at six o'clock, and a good representation of our people was present. After a season of prayer, many good testimonies were borne. *12LtMs, Lt 148, 1897, par. 2*

The meetings have opened well. Friday evening several of our ministers spoke for a short time each. The tent was again full, and some were standing on the outside. Good order was observed. Sabbath morning the congregation of believers was large. The tent was nearly filled and everything went off nicely. The Spirit of the Lord was in the meeting. Three and four were often on their feet at once. The Lord's name was glorified in the testimonies borne. *12LtMs, Lt 148, 1897, par. 3*

The first part of Sabbath forenoon was occupied by Sabbath School, and at eleven o'clock the bell rang for service. Elder Haskell spoke with freedom to a tent well filled. In the afternoon I spoke to a crowded tent. Many were standing on the outside like a wall. There

is to be meeting in the evening. Dr. Caro speaks on the health question, I hear.*12LtMs, Lt 148, 1897, par. 4*

Well, Edson and Emma, we can send but little mail this week. I have been having an ill turn, and could not write much. Many things of interest are being pressed upon us. Last Wednesday morning the steamer from America arrived with its passengers, and your brother, W. C. White, was a passenger. I met Willie Thursday on the campground. I was very glad to meet him after a ten months' absence. He is looking well. He says that he was not at all sick during the passage, but was able to take care of his companions that were sick. The twins soon became acquainted with their father. May feels very well indeed over the arrival of her husband. She has behaved excellently well. We have taken her under our family wing, and built her a house almost opposite our home, within calling distance. I shall now give up the family to the one who owns them under the Lord. The babies are two sturdy boys, full of health and activity. They look so nearly alike that we can hardly tell them apart. James Henry is stronger than Herbert, and more full of sport. Herbert carries a more sober-looking face, pensive I might call it.*12LtMs, Lt 148, 1897, par. 5*

We have a nice encampment. Sara, Maggie Hare, and Minnie Hawkins accompanied May down on Tuesday. They prepared the tents, as I was not able to go with them. I came down on Thursday with Sister Haskell, and Sister Robinson and daughter. Several others came with us. Sister Haskell, Sister Robinson and daughter, and I were allowed to occupy one compartment alone, so I rested all the way, and was refreshed.*12LtMs, Lt 148, 1897, par. 6*

Sara had engaged three rooms, one for me with two doors opening on to a porch. This makes the room always well aired, and I can walk on the piazza. Willie and May have a room below the same size. Brother Tucker, an aged servant of God, who gave all his property to the cause with the provision that he was to be cared for while he lived, also has a room below. He is seventy nine years old. He is neat and exact in caring for his room, and never has any troubles to express. He is the excellent of the earth.*12LtMs, Lt 148, 1897, par. 7*

I have just come from the six o'clock morning meeting. We have had breakfast. The tent was well filled with believers. Some of the neighbors also were present. One lady brought me a large bouquet of flowers from her garden. The meeting at first seemed to be rather depressed, but the Lord gave me the spirit of prayer, and the Holy Spirit did come into our midst. Or rather I should say that the Lord Jesus quickened our senses to recognize His presence in the blessings of heaven. The Lord is very nigh us, but we do not always recognize His presence, His comfort, and His grace. But we were blessed this very morning. Praise ye the Lord.*12LtMs, Lt 148, 1897, par. 8*

After the praying season, the testimonies began. At times six were on their feet at once. I felt it my duty to bear my testimony in urging my brethren to have faith. The glory of God is in the praise and thanksgiving of His people. The glory of the gospel does not consist in our making void the law of God, and entering upon a new and easier way to be saved, but in having the way and the truth more firmly revealed in the unalterable law of Jehovah, established forever, in all its spirituality and completeness, to all them that believe.*12LtMs, Lt 148, 1897, par. 9*

I told the people that the Lord was not glorified in their deficiency and dwarfed spirituality. The Lord would have every soul complete—in himself?—no: complete in Jesus Christ. "Ye are complete in him." [*Colossians 2:10.*] It was the whole sacrifice that our Redeemer made for us, and it is an entire, whole offering that is made in our behalf. As it was a whole spotless offering that was given to save the fallen race, it was a whole and full salvation procured for my soul. This was done that every human being might render soul, spirit, heart, and affections to God. God will not accept a divided heart. Ye cannot serve God and mammon.*12LtMs, Lt 148, 1897, par. 10*

The Lord made a full and complete sacrifice upon the cross, the shameful cross, that men might be complete in the great and precious gift of His righteousness. We have God's pledge that He will bind men closely to His great heart of infinite love in the bonds of the new covenant of grace. All who will give up their hope of paying for their salvation, or earning it, and will come to Jesus just

as they are, unworthy, sinful, and fall upon His merits, holding in their plea the pledged Word of God to pardon the transgressor of His law, confessing their sins and seeking pardon, will find full and free salvation. His promise is not yea and nay, but yea and Amen in Christ. We must look away from ourselves.¹²*LtMs, Lt 148, 1897, par. 11*

I entreated my brethren to ever keep gratitude to God cherished in the heart. Then His praise will come forth from sanctified lips of perfect obedience. The Holy Spirit by the mouth of Zechariah describes the gospel as salvation by pardon through the tender mercies of our God. [*Luke 1:77, 78.*]¹²*LtMs, Lt 148, 1897, par. 12*

Lt 148a, 1897

White, J. E.; White, Emma

Stanmore, Sydney, New South Wales, Australia

October 25, 1897

Previously unpublished.

Dear Children:

Yesterday was an important day for us. The morning six o'clock meeting was excellent. Six were upon their feet at once waiting for their opportunity. I tried to present the necessity of hopefulness and courage in times of difficulty, and what a willing, gracious heavenly Father we have to respond to all who call upon Him. The meeting was obliged to close with Elder Daniells upon his feet waiting. Finally he requested that no more should arise, for the time had already been prolonged beyond its closing period.*12LtMs, Lt 148a, 1897, par. 1*

Then Brother Haskell spoke excellently well. He was interrupted by questions being asked. He showed courtesy and tact in his answers. The tent was well filled. Those who were present called it an excellent meeting. The old servant of Christ was full of the matter, presenting clear and forcible truth to the people, and all listened with intense interest. Our brother seems to have a deep insight into the Scriptures, and he is happy in communicating the truth to others.*12LtMs, Lt 148a, 1897, par. 2*

In the afternoon at three I stood before a tent crowded to its uttermost capacity and then there were more than one hundred on the outside. I spoke slowly and distinctly and know not whether all heard or not. All under the tent say they heard.*12LtMs, Lt 148a, 1897, par. 3*

I took up the subject of temperance, just leading out on the first portion of the subject—Christ in the wilderness of temptation and His victory, passing over the ground where Adam fell and redeeming Adam's disgraceful failure and fall, and placing the

human family on vantage ground with God, making it possible for them to overcome in their own behalf through the merits of the crucified and risen Saviour. That large audience gave excellent attention. I shall continue the subject in another discourse.*12LtMs, Lt 148a, 1897, par. 4*

In the evening Elder Farnsworth spoke to a still larger audience and there was no confusion, no interruption by the rabble; all passed off in order and peace. This was indeed an excellent meeting. The Lord is at work on the hearts of the people.*12LtMs, Lt 148a, 1897, par. 5*

This morning at six o'clock a large audience assembled for prayer and conference meeting. Brother Starr led the meeting and then after a season of prayer Brother Robert Hare, who has been at work in Western Australia, spoke about one half hour, and he made some confession, after his remarks in regard to "Take heed how ye hear." [*Luke 8:18.*] He was deeply affected. The quivering lip and the tearful utterance gave impression to his words. He spoke of his labors in Sydney and suburbs about five years ago. Impressions were received by him and Brother Steed that where one or two ministers obtained an interest they were the only ones who should be enlisted in this meeting. Elders Daniells and White came into the meeting, but were not invited to act a part. He wished to say that it was not the right course for them to pursue. They should have invited these brethren to act a part with them, and the work would have had a very different showing had they done this. There was much tenderness in the meeting. I had a few words to say, and the meeting closed.*12LtMs, Lt 148a, 1897, par. 6*

I am now in my room tracing these lines. Time for morning meeting of the union conference session has come and I am requested to be present, so this must close my epistle for this time. I have never seen a better influence in the suburbs of Sydney than we are now having. Brother Haskell said there were two men [here to make trouble] Sabbath afternoon. One said to the other while I was speaking, "Now is our time to commence." The other, who had been listening, said, "I cannot make a disturbance. They are a respectable people and I will not do as we calculated."*12LtMs, Lt 148a, 1897, par. 7*

The Lord has certainly wrought in this meeting thus far. There seems to be an inspiring influence vivifying the whole encampment. The meeting has been carried out in a different way than any of our camp meetings. I was warned and directed to take the people by surprise. There were no notices given weeks ahead, giving Satan every opportunity to stir up and rally his forces. The people came out to hear from the first appointed meeting. The Lord has taught us that not one, monotonous routine is to be preserved. We must follow the Lord's direction, and this will be in ways and customs being broken up. *12LtMs, Lt 148a, 1897, par. 8*

Sara has come. Says the meeting has opened. I must go. God bless you. This letter must go now. *12LtMs, Lt 148a, 1897, par. 9*

Mother.

Lt 149, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 30, 1897

See variant *Lt 149a, 1897*. This letter is published in entirety in *20MR 228-237*.

Dear Children Edson and Emma:

Next Monday the American mail leaves here, to be taken to Sydney on the morning mail train. It is taken from the Sydney Post Office to the boat, and thence across the broad waters of the Pacific to San Francisco. *12LtMs, Lt 149, 1897, par. 1*

I have little mail to send on this boat. I have been suffering from great exhaustion. My heart is the seat of the principal difficulty. I have studied seriously where I could find a place to which I could retire from the work and rest a while, but I fail to imagine such a place. For three weeks I have taken no part in active labor. During this time I have not been present at family prayers or at the table. *12LtMs, Lt 149, 1897, par. 2*

I am very grateful to my heavenly Father for keeping me by His power, when I have stood so long carrying the heavy load. Brother Metcalfe Hare has united with me in all the interests connected with our school. Two school buildings are now erected. They are wholesome, convenient, neat, and well-proportioned buildings. There is nothing ornamental about them, for we have not one penny to spend in needless extras. One building is only enclosed. We had no money to pay for plastering. But we are full of gratitude to God. All here who are of the faith worked with a will in helping to finish the buildings. They are poor, but they did what they could, and went beyond our expectations; and we know that they realized the blessing of the Lord. *12LtMs, Lt 149, 1897, par. 3*

We decided that it was not safe to depend for water upon iron tanks, but that we must have an underground cistern. We made

provision to have this decision carried out at once. A cistern twelve feet deep was dug between the two buildings. We sent for bricklayers from Sydney, and these two men worked with dispatch. We were passing through a drought which has lasted for weeks, yes, months; but the work was carried forward. The cistern was bricked up with two tiers of brick, and built above the ground in a dome shape, that no water should enter from the top. The brick sides were plastered, the cistern was connected with the buildings, and everything was done that human agents could do.*12LtMs, Lt 149, 1897, par. 4*

We had only to wait a few days before our heavenly Father sent us rain from the heavens. The tanks, which had been empty for weeks, were filled, and the immense cistern was about one-third filled. I feel to praise the Lord every time I think of His great goodness in thus helping us in our necessity. Surely we have had a remarkable blessing, for in regions not far from here, the cattle and sheep are dying from hunger and thirst.*12LtMs, Lt 149, 1897, par. 5*

We are now having a quiet rain. All Sabbath and Sunday it rained in showers, and has been raining all through today. I understand that the school tanks and cistern are full. I pray that as our cisterns and tanks are full to overflowing, so our hearts may be filled with the fullness of God.*12LtMs, Lt 149, 1897, par. 6*

The provision made for us by the Lord is too wonderful for us to comprehend. But it is not too rich for us to enjoy. It was the enjoyment of this great love that the apostle Paul attempted to describe. He speaks of the height, the depth, and the breadth of the love of God, which is beyond the power of human expression, but which it is our privilege to enjoy.*12LtMs, Lt 149, 1897, par. 7*

“Filled with all the fulness of God.” [*Ephesians 3:19.*] I wish that now every empty human vessel might be receiving the showers of Christ’s grace. The love of God is an inexhaustible fountain. This great love is for us. We may enjoy it. You have had the privilege, dear children, of tasting that love, and knowing that the Lord is good. His is a reservoir that is continually supplied with abundant grace and goodness and love. Our hearts may be filled and expand and overflow with the love of God.*12LtMs, Lt 149, 1897, par. 8*

Children, have faith in God. If you make mistakes, turn your defeats into victories. Test and trial comes to every child of God. The intensity of your love and fidelity will be tested by difficulties, disappointments, and trials. These your faith must overcome. The burden you bear for Christ's sake, the service you render to Him in the complete surrender of your will to God's will, is the measure of your love for Him. *12LtMs, Lt 149, 1897, par. 9*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to 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, wherein ye greatly rejoice, though now, for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and glory and honor 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.” [1 Peter 1:3-8.] *12LtMs, Lt 149, 1897, par. 10*

Encourage faith, talk faith. Do not look on the dark side. I am pleased that you do not talk of that which is objectionable in the course others take. Talk of Jesus. The transformation of heart and character concerns us more than anything else. *12LtMs, Lt 149, 1897, par. 11*

In the night season I was conversing with you, as I stated to you in my letter of two or three months since. Before that letter could have reached you, I received one from you, stating in substance the things I was talking over with you. You said that you had decided to heed the instruction given you by the Lord not to mingle temporal, financial enterprises with your work. This, I know, has ever been your danger. Press close to the side of Jesus. Put your trust in Him, and never doubt that wisdom will be given you to pursue a plain, straightforward path. God is waiting to speak to you from His Word, that you may voice His words in messages of warning and encouragement to others. *12LtMs, Lt 149, 1897, par. 12*

Lay aside every weight, and run the race with patience; for there is a crown of life for each of you to win. Those who are almost wholly engrossed in the things of time and sense lose the sense of the importance of the work they should do for the Master.*12LtMs, Lt 149, 1897, par. 13*

You may have inducements of a temporal nature placed before you. You have had this experience before, and you know what the outcome has been. I fully believe that the Lord will teach you; and if you have any light that your duty is elsewhere, it may be that the Lord will turn your face this way. Do not hesitate to consult us in regard to any plans you may have. Serious times, I know, are before us, and my work must ere long be closed. While mind and strength are yet granted me, I desire to do all that the Lord has given me to do. You say there are things you do not understand. There are things I do not understand. I do not understand why I have had so little suitable help in getting out my books. It is a problem hard for me to comprehend. You could help me in this work. I have tugged and wrestled under great difficulties; now I am exhausted. It is a mystery to me why we cannot connect in our labors.*12LtMs, Lt 149, 1897, par. 14*

Last Monday Elder Daniells, Brother Palmer, and Brother Baker, with two students from Victoria, came to Cooranbong. We were pleased to have them with us over the Sabbath. On that day the meetinghouse was full. Brother Hughes and his wife, from America, came also. We were very glad to meet them. I was not able to attend any of the meetings, but the brethren came to me to consult over school matters. I was so feeble that I could scarcely talk with them, but my interest in the school led me to brace up as much as possible.*12LtMs, Lt 149, 1897, par. 15*

I am very glad that these brethren came up. All who had not before seen the grounds were delighted with the situation. Elder Daniells was surprised at the improvement that had been made in the buildings and on the land. All were free to acknowledge that this was the place where the school should be located.*12LtMs, Lt 149, 1897, par. 16*

When the buildings were in progress, there were some who thought

that the second building could not be completed in time to commence school April 28. But we said, There must not be one day's postponement. The students may come in. And if there is but one student present, we will begin the school at the appointed time, even though the second building may not be completed.*12LtMs, Lt 149, 1897, par. 17*

We held our opening exercises in the new building. The Spirit of the Lord was present. We felt pleased and grateful to God that Brother Herbert Lacey had been raised up from his sickness, and was able to be with us and take a part in the opening of the school. Brother and Sister Haskell, as experienced laborers, were a great help to us in the work of preparation, in devising and planning to get things in order, that there should be no delay.*12LtMs, Lt 149, 1897, par. 18*

All the students that have come have expressed themselves as being happily disappointed in the location and the buildings. Not a murmur, not a word of dissatisfaction, has been heard. The students are a good class of intelligent youth.*12LtMs, Lt 149, 1897, par. 19*

Elder Haskell conducts the Bible study, and he makes everything so plain and simple that every mind can take it in. How many times I have wished that you were here to listen to the precious words from the lips of the servants of God. All who listen to his presentation of the Word, as he places before their minds the truth in its simplicity, are conscious that they are favored. They are learning the "It is written," and how to use the Word of God. "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.]*12LtMs, Lt 149, 1897, par. 20*

How important then that we appreciate the study of the Scriptures as calculated to make the student wise unto salvation. Precious Word! We are safe only as we eat and digest it. The charge of the apostle Paul to Timothy is appropriate for all who claim to know the truth. "I charge thee therefore," he writes, "before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in 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. 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.]*12LtMs, Lt 149, 1897, par. 21*

I am so thankful to God for the prosperity that has marked the work done on the school ground. We are surprised at the number of students already here, and others are coming.*12LtMs, Lt 149, 1897, par. 22*

If we can preserve the peace and grace of Jesus Christ, we shall go through trial and difficulty without discord, distraction, or division. We should continually cultivate love, love for God, giving Him our supreme devotion, and love for one another, which will bring sunshine into the heart. We will have trials, for we cannot control circumstances, but we have One in whom our hopes of eternal life are centered. We are undeserving of God’s great goodness and compassion and love, but notwithstanding our failures and mistakes, we must not mar our experience by unbelief. Make it a point in your life never to forget God’s love.*12LtMs, Lt 149, 1897, par. 23*

Throughout His entire earthly life the Lord Jesus Christ was seeking to impress His divine image upon man. He is our sin-bearer. He desires to help you carry His cross in service. In trial He is close beside you, trying to lead you to realize how sorry He is when you make mistakes. He is always ready to reach out for the hand that is stretched out for help. Remember always that it is not a human heart, a human sympathy, that draws us to Christ; it is a love that is divine, that blends with the love of the human agents. “Surely he hath borne our griefs and carried our sorrows.” [Isaiah 53:4.] How? By making them His own. Set Christ ever before you as your Saviour and Friend. By beholding Him you catch His divine likeness, imbibe His attributes, and are imbued with His love.*12LtMs, Lt 149, 1897, par. 24*

Be of good cheer, my son and my daughter. I said I would not seek to influence you in any way to come to this country to help us. I would be very much pleased to see you both. If the Lord saw fit to direct your course this way, I would welcome you gladly. But I do not want my desire and affection for my children to draw them away from the work that the Lord has appointed them to do. If you felt that the Lord would be pleased to have you in this country, I would rejoice. I have had a very heavy burden to carry, and you could have been a great help to me. I have needed just the help that you could give. But if the Lord sees that it is not for your good and His name's glory, I would not have you leave the work you have been engaged in. *12LtMs, Lt 149, 1897, par. 25*

I have been so very much alone in my experience, alone, with many around me but still alone. I sometimes have a chance to realize the truth of the words, "Be still, and know that I am God." [*Psalms 46:10.*] But I will not dwell upon myself. The Lord is my Helper. He is your Helper. Upon Christian principles, upon a Christian basis, we have pledged ourselves to the service of the Master. It is an honor for us to have any connection with God. Then consider, too, that to us are addressed the words, "We are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] By the mighty cleaver of truth we have been quarried out of the world. *12LtMs, Lt 149, 1897, par. 26*

We are now in the workshop of God to be fitted, hewed, and squared. Axe, hammer, and chisel will act their part upon the rough material, and then comes the polishing process. All this hurts the natural temperament, but no other process will give the model the impression of the likeness of Christ. If we have His meekness and lowliness, we will not become rebellious under the process of being fitted for His temple. We want no weak links in the chain of character that binds us to Christ. A whole Saviour was offered for us on Calvary's cross, that we might have a complete salvation, perfecting a character after the divine similitude. We are to labor earnestly to strengthen every principle of right in the character, that we may be hid with Christ in God. *12LtMs, Lt 149, 1897, par. 27*

My son, you will never be placed where you will have no provocation from the strife of tongues. I am suffering this

continually, and, more recently, especially, from one, McCullagh by name, whom I have treated as tenderly as though it has been you, my son, in his place. In all our relations with each other in the past, no word or action has been unpleasant. He has been treated as a son, in regard to careful tenderness. He and his wife have been made as welcome to my table as yourself and Emma. He claimed to have perfect faith in the work the Lord has given me to do. *12LtMs, Lt 149, 1897, par. 28*

He was ever seeking my counsel, for often all the churches in New South Wales were left to our care. In three newly erected meetinghouses he insisted that I should give the dedicatory discourse. And on those occasions the Lord manifested His special presence and power among us. *12LtMs, Lt 149, 1897, par. 29*

In tent meetings Brother McCullagh has been urgent for my labor. Knowing his physical weakness I went at every call. Again and again I have ridden in my phaeton from Granville nine, ten, and twelve miles, to speak in the evening, and there being no place where I could be accommodated, I have ridden back, getting to bed about midnight. Brother McCullagh's plea was, "Come; I know what your speaking does for the people. I am speaking understandingly; come." I went, and the Lord helped me and gave me perfect victory. *12LtMs, Lt 149, 1897, par. 30*

When we first came to Cooranbong to see this ground, that we might know whether it was best to purchase, Brother McCullagh came. He was sick with inflammation of throat and lungs. He could do no speaking, and he brought with him his spring cot and blankets, intending to spend two or three weeks in Cooranbong and enjoy the nice atmosphere, hoping that it would be a blessing to him. We went up Dora Creek in a boat to Avondale, our tract of land. From the light given me in the night season before I came, I was sure that here the school should be located. When we returned to the humble cottage Brother and Sister Lawrence were occupying, the brethren, about eight in number, had a meeting by themselves and decided to purchase the land. *12LtMs, Lt 149, 1897, par. 31*

The next morning at family worship the Spirit of the Lord indited prayer for Brother McCullagh. I felt a deep burden of prayer. It

seemed that the room was full of unseen heavenly beings. Brother McCullagh was healed there and then. He said that every particle of inflammation left him. He was very happy, declaring that the Lord had wrought a miracle in his behalf. The next morning he returned to his labor, saying that he was never more free from any difficulty.*12LtMs, Lt 149, 1897, par. 32*

He came to us one morning and told us that his harness had been stolen from the stable. I felt sorry for him, and gave him three pounds fifteen shillings to purchase a harness. I had purchased boxes of peaches and other fruit and sent [them to] him without charge. These cost me four and five shillings a box. Thus I felt toward him.*12LtMs, Lt 149, 1897, par. 33*

He had a severe sickness last summer, and his life was supposed to be in a very precarious condition. He was advised to go to Adelaide, for the weather there was mild. After the camp meeting Elder Hawkins and Elder McCullagh, who seemed to be earnest in the work, were left to bind off the camp meeting effort. For a time, Wilson and his wife were with them. But they returned to Tasmania, and unfortunately these two men were left with the work.*12LtMs, Lt 149, 1897, par. 34*

The first news that came to Melbourne was that both of these ministers sent in their resignation, professedly saying that they could no longer be conscientiously connected with Seventh-day Adventists. Brethren Colcord and Daniells immediately went to Adelaide and found that these men, while under the pay of the conference, had been working in a most subtle, deceiving manner until the whole church was being carried away with them. Their entrancing hobby was, "the Holy Spirit," "sanctification," "nothing but Christ." All doctrines, they said, were of no value. They presented these deceptive theories, working as the great apostate worked in heaven in that first rebellion. Their work seemed a repetition on a small scale of the working of the first great rebel.*12LtMs, Lt 149, 1897, par. 35*

These men would have no intercourse with our brethren who worked to help them. They had each received £3:5 (\$16.25) per week. While receiving this sum from the conference they were

acting out Satan's deception. They visited from house to house, and the most wicked falsehoods came from the lips of Mr. and Mrs. McCullagh. They had not intimated to me one word of any difficulty. They had not laid their complaints before me, or given me an opportunity to speak for myself; but they went from family to family, telling the most tremendous falsehoods concerning me. And yet they claimed to be inspired by the Holy Spirit. We do not for a moment doubt that they were inspired exactly as was Lucifer in the heavenly courts in his rebellion. The Holy Spirit never leads men to act entirely contrary to the Word. The directions here given are plain. We are bound by all the holy motives which the Word of God recognizes to be true, and steadfast to principle.*12LtMs, Lt 149, 1897, par. 36*

In all our experience we have never met with such deep-laid plottings. They gave no intimation of their purposes until they had everything prepared to make a break and carry the whole church. And then what? These two men expected to be supported and establish a school in Adelaide and preach against Adventists, opposing the third angel's message, and carrying out their rebellion to perfection.*12LtMs, Lt 149, 1897, par. 37*

The sin in this raid against me is mostly of McCullagh's devising. For two years he has been finding fault with every minister in the work here, and he has been serving the enemy of God by uniting with him in his work of accusing the brethren. The first step in this direction is dangerous ground for any human being to enter upon.*12LtMs, Lt 149, 1897, par. 38*

I am sorry, so sorry for McCullagh. I was distressed at the thought that the man was doing despite to the Spirit of God, and placing himself beyond recovery, and I did all I could to save him. I wrote to both men. But nothing we could say had the least influence to change their purpose. Nearly all the church members saw their error in listening to the words of these men, and they are now standing in a good position. But the lies which were told from house to house and from place to place, deceived and came near ruining the church. Why did not these men come to me, who had been their friend, and tell me? But no; they did not do this. Instead they reported things that they knew were entirely false.*12LtMs, Lt 149,*

1897, par. 39

The eternal Word is reliable, but the word of man is not reliable. I have felt very deeply over this treacherous work. It has been as a sword in my heart. Now where are these men? McCullagh is still in Adelaide. He reported that he was going to Sydney, but he has not yet come. He wrote a letter to Mrs. Hextall in Sydney, who was his special admirer, saying that he wished her to get up a subscription paper and raise money to get his family back to Sydney. This one woman and her son put their names to the paper, and that was all. We feared that the churches in New South Wales would be tried and shaken, because they are new in the faith. McCullagh has sent letters to different ones appealing to them for sympathy and bemoaning his poverty. But these letters contained the most bitter spirit against me and were a list of lies. *12LtMs, Lt 149, 1897, par. 40*

Shannon, our house builder, has done a similar work. It seemed that he and Brother Lawrence united, and poor, deceived, deluded men manufactured the most absurd lies about Avondale and the workers on the school premises. These men united because work was not given them at a price which we could not afford to pay. Thus every step we have advanced toward the completion of the school buildings, we have worked at great odds. *12LtMs, Lt 149, 1897, par. 41*

Brother Haskell and his wife, Sister Hurd Haskell, have been a great blessing to us; but Brother Haskell was called to Adelaide, and I stood alone with Brother Metcalfe Hare to take the meetings on the Sabbath. Brother Herbert Lacey was sick with the fever in Sydney, and we tried to do our best. But as soon as Brother Haskell returned, I dropped the burdens of buildings and church and have been in a state of great exhaustion ever since. I was able to be at the opening of the school. Elder Haskell and his wife, and Brother Herbert Lacey and his wife, were present. There was a much better beginning than we had dared to hope for. Since that time I have attended meeting but once or twice. But I am able to counsel with my brethren. *12LtMs, Lt 149, 1897, par. 42*

I am more pleased than I can tell you with the help we have in Elder

Haskell as a worker in the school. His wife, also, gives Bible lessons. Brother Haskell has been opening the Scriptures upon the sanctuary subject, and he makes the matter stand out clear and forcible. Sister Haskell gives lessons in Revelation, and makes this subject very plain. All are pleased. It is so nice to have workers who have had an experimental knowledge of the Word of God.*12LtMs, Lt 149, 1897, par. 43*

We are sure that Brother Hughes and his wife will use their experience in school management as wise and capable workers. O, I am so relieved! And Brother Hare is relieved. Yet I am unable to take any taxation; to attempt to think is a burden. I now lay this weight of responsibility off. If the Lord will give me a rested brain and heart, I will be willing to go anywhere, even back to America. But I see no light in any direction to move away from this place, for other burdens in other places would be waiting me.*12LtMs, Lt 149, 1897, par. 44*

One thing I know, we must be prepared to hold firmly to the truth as it is in Jesus. We cannot be beaten about by the waves of unbelief. We must have a sure anchorage; that we have, and the anchor holds. The end of all things is at hand. The third angel's message will triumph and we must hold fast to the truth and triumph with it. Let them say all manner of evil against us falsely for Christ's sake. They said all manner of evil against Christ, the Majesty of heaven, the world's Redeemer. Then let them say what they will. We will not fail, or be discouraged.*12LtMs, Lt 149, 1897, par. 45*

In much love,*12LtMs, Lt 149, 1897, par. 46*

Mother.

Lt 149a, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 30, 1897

Variant of *Lt 149, 1897*. Previously unpublished.

Dear Children, Edson and Emma:

Next Monday the American mail leaves this location to be taken to Sydney on the morning mail train, and then it is taken from Sydney post office to the boat and across the broad waters of the Pacific for San Francisco.¹²*LtMs, Lt 149a, 1897, par. 1*

I have but little to send on this boat. I have been suffering great exhaustion. My heart is the principal difficulty. I have studied seriously where I could find a place to draw away from the work and rest awhile, but I fail to imagine any such place. For three weeks I have taken no part in active labor. I have [not] in that time [been present] at family prayer or at the table.¹²*LtMs, Lt 149a, 1897, par. 2*

I have been very grateful to my heavenly Father that He kept me by His power when I have stood so long, carrying the heavy load. Brother Metcalfe Hare has been united with me in all interests connected with our school. Two buildings have been erected—wholesome, convenient, and neat and well-proportioned buildings. There is nothing that bears the phase of ornamental. We have not one pound to spare in needless extras.¹²*LtMs, Lt 149a, 1897, par. 3*

Between the two buildings of the same height we decided it not safe to depend upon iron tanks. We must have an underground cistern. We made provision at once to have this decision carried out. We transported men from Sydney, and there two men worked with dispatch. We had been passing through a drought for a number of weeks, yes, months, but the work was carried forward. The cistern is twelve feet deep. It is bricked up with two tiers of brick. It is dome

shaped, built in the fashion of a jug, so that no surface water shall enter it. The brick was plastered over. The cistern was done. Everything that human agents could do was done. The buildings were enclosed. *12LtMs, Lt 149a, 1897, par. 4*

We had no money to finish with plastering, but we were full of gratitude to God. All the people who were of the faith worked with a will, and we knew they realized the blessing of God. All are poor but they did what they could do, and beyond our expectation. *12LtMs, Lt 149a, 1897, par. 5*

We had but a few days to wait. We were ready, and our heavenly Father sent the rain from the heavens. The tanks had been empty for weeks, but they were all filled. The immense cistern was about one-third full. I feel to praise the Lord every time I think of His great goodness in helping us in our great necessity. Surely we have had a remarkable blessing in this locality, while in regions not far from us cattle and sheep and horses are dying with hunger and thirst. *12LtMs, Lt 149a, 1897, par. 6*

And now we are having a quiet rain. It rained last Friday and Sabbath in showers. Sunday and Monday the rain continued through the night, and it is raining, has been raining, all through the day. The large cistern at the school is full, I understand. The four tanks are full. *12LtMs, Lt 149a, 1897, par. 7*

I wish and I pray that we may have our hearts filled with all the fullness of God as our cisterns and tanks are filled to overflowing. My heart is longing for the refreshing showers of grace from His presence, for His abundant fullness. The provision the Lord has made for us is too wonderful for us to comprehend and express, but it is not too rich for us to enjoy. It is the enjoyment of this great love the apostle attempts to describe. He speaks of the height, the depth, the breadth of the love of God, which it is our privilege to experience, but which is beyond our knowledge of expression. "Filled with all the fullness of God." [*Ephesians 3:18, 19.*] I wish every empty human vessel would now be receiving the showers of the grace of Christ. *12LtMs, Lt 149a, 1897, par. 8*

The love of God is an exhaustless fountain. This great love is for us, and we may enjoy it. You have had the privilege, dear children, of

tasting of that love and knowing that the Lord is good. This love is a reservoir that is continually supplied with abundant grace and goodness and love. Our hearts may be filled, and may expand and overflow with the fullness of this love of God.*12LtMs, Lt 149a, 1897, par. 9*

Children, have faith in God. If you make mistakes, turn your defeat into victory. Your intensity of love and fidelity will be tested by difficulties and disappointments and trials that your faith shall overcome. The burden you bear for Christ's sake, the service you render to Him in the complete surrender of your will and ways to God's will, is the measurement of your love. *1 Peter 1:6-8.12LtMs, Lt 149a, 1897, par. 10*

Encourage faith, talk faith. Do not talk on the dark side. Do not talk of that which you see objectionable in the course others pursue, but talk of Jesus. The living transformation of heart, will, and character concerns us more than anything else. Test and trial come to every child of God.*12LtMs, Lt 149a, 1897, par. 11*

I was conversing with you in the night season, as I mentioned in my letter to you about two or three months since. Before my letter could have reached you, a letter came to me stating the substance of the things I was talking with you about—that you had decided to heed the instruction given you of the Lord to leave mingling the temporal, financial enterprises with your work. This I know has ever been your danger. Now press close to the side of Jesus. Put your trust in Him, and never doubt that you will have wisdom to pursue a plain, straightforward path. He is waiting to speak to you from His Word, that you may speak to others in voicing the words of the Lord in His promises, in encouragement, in warnings. Lay aside every weight and run the race with patience, for there is a crown of life for you each, my children, to win.*12LtMs, Lt 149a, 1897, par. 12*

Those who are almost wholly absorbed in the things of time and sense largely lose a sense of the sacred service they are to do for the Master. It may be that you will have inducements presented before you of a temporal character. You have had this kind of experience, and you know how the outcome has been. I fully believe the Lord will teach you, and if you have any light that your

duty is elsewhere, it may be the Lord will turn your face this way. Do not hesitate to consult with us in regard to any plans that you may have. Serious times, I know, are before us, and my work must ere long be closed. While my mind and strength are yet granted me, I desire to do all that the Lord has given me to do. You say there are things you do not understand. There are things I do not understand. Why I have had so little suitable help in my work of getting out my books is a problem hard for me to comprehend. You could help me in this work. I have tugged and wrestled under great difficulties. Now I am exhausted. Why we could not be connected in our labor is a mystery. *12LtMs, Lt 149a, 1897, par. 13*

Last [Monday] Elder Daniells, Brother Palmer, Brother Baker, and two students came from Victoria; also Brother Wilson and his wife from Tasmania. We were pleased to have them with us on the Sabbath and there was much to be done. Brother Hughes and his wife from America came, and we were very glad. I was not able to attend one meeting, but these brethren came to me to consult over matters of the school. I was so feeble I could scarcely talk with them, but my interest in the work led me to brace up as much as possible. *12LtMs, Lt 149a, 1897, par. 14*

I am so very thankful that they came up. The meeting room was full, and our brethren who had not before seen the grounds were delighted with the situation. Elder Daniells was surprised at the improvements that have already been made in buildings and on the land. All were free to acknowledge that they were convinced that this was the very place where the school should be located. *12LtMs, Lt 149a, 1897, par. 15*

There were some who thought the second building could not be completed in time to commence the school. We told them, we said, There will not be one day's postponement. The students may come in. Several came from Melbourne several days before the appointed time. I had said, If there is but one student from other places we will begin the school at the appointed time, even if the building is not all completed. *12LtMs, Lt 149a, 1897, par. 16*

We had a good opening, in the new building. The Spirit of the Lord was present. We were pleased and grateful to God that Brother

Herbert Lacey was raised up from his sickness to be with us at the opening of the school and to act a part. Brother and Sister Haskell, as experienced laborers, were a great help and blessing to us in the preparation and devising and planing and working to get things in order that there should be no delay. *12LtMs, Lt 149a, 1897, par. 17*

Every student who has come has expressed himself as happily disappointed in the appearance of the location and in the buildings erected. Not a murmur, not a word of dissatisfaction, has been heard from anyone. There is a good class of intelligent-minded youth. *12LtMs, Lt 149a, 1897, par. 18*

Elder Haskell gives the Bible studies, and he makes everything so plain, so simple that every mind can take it in. How many times I have wished that you were here to listen to the precious words from the lips of the servant of God. All who listen to his words of presentation of the Word, setting before the minds truth in its simplicity, are conscious they are favored. They are learning the "It is written" and how to use the Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." [*2 Timothy 3:16, 17.*] Then how important that we all shall appreciate the study of the Scriptures as calculated to make the student wise unto salvation. Precious Word! We are safe only as we eat and digest it. The charge of the apostle to his son Timothy is appropriate for all who claim to believe the truth. *2 Timothy 4:1-5*. I am so thankful to God for the prosperity that has marked the work done on the school grounds. We are surprised at the number of the students already here, and others will be coming in. *12LtMs, Lt 149a, 1897, par. 19*

If we can preserve the peace and grace of Jesus Christ in our hearts in trials and in difficulties, we shall go through them without discord, distraction, or division. There should be continually the cultivation of love for God, which gives Him our supreme devotion, and love for one another which will bring sunshine into the heart. We have trials, yes. We cannot control circumstances. But we have One in whom our hopes of eternal life are centered. We are undeserving of His great goodness and compassion and love in our behalf. Make it a point in your life never to forget this love.

Notwithstanding our errors and mistakes we must not mar our experience by unbelief. *12LtMs, Lt 149a, 1897, par. 20*

The Lord our Saviour throughout His entire life upon the earth was seeking to impress His own divine image in His character upon us. He is our sin bearer, and He would help you to carry His cross in service and in trial. He is close beside you, trying to have you realize how sorry He is for you when you make mistakes, and He is always ready to seize hold of the hand that is reached out to Him for help. Bear in mind always that it is not merely a human sympathy, a human heart that draws us by the cords of His love, but it is a love that is divine, that blends with the love of the human agent. "Surely he hath borne our griefs and carried our sorrows." [*Isaiah 53:4.*] How? By entering into them and making them His own. Then set God ever before you as your Saviour and Friend. By beholding your Saviour you catch His divine likeness, imbibe His temper, and are imbued with His love. *12LtMs, Lt 149a, 1897, par. 21*

Be of good cheer, my son and my daughter. I said I would not seek to influence you in any way to come to this country to help us. I would be very much pleased to see you both. If the Lord would see it best to direct your course this way, I would receive you gladly, but I do not want my desire and affection for my children to draw them away from the work the Lord has appointed you to do. If you feel the Lord would be pleased to have you in this country I would rejoice. I have had a very heavy burden to carry. You could have been a great help to me, and I have needed just that help you could give me. But if the Lord sees it not for your good and His name's glory, I would not have you leave the work you have been engaged in. *12LtMs, Lt 149a, 1897, par. 22*

In my experience I have been so very much alone, alone. With many around me but still alone. I can sometimes have a chance to "be still and know that I am God." [*Psalms 46:10.*] I will not dwell upon myself. The Lord is my Helper. He is your Helper. Upon Christian principles and from a Christian basis we have pledged our individual selves to the service of the master, and it is an honor for us to have any connection with God. *12LtMs, Lt 149a, 1897, par. 23*

Then too, consider that to us is addressed the words meaning so much, "We are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] We have been quarried out of the world by the mighty cleaver of truth and we are in the workshop of God to be fitted, hewed, and squared. Axe and chisel will act their part upon the rough material, and then comes the polishing process. *12LtMs, Lt 149a, 1897, par. 24*

All this work hurts the natural temperament, but there is no other process that can give the character the mold, the impression, of the likeness of Christ-His meekness, His lowliness. We will not become rebellious under the process of fitting up. We want no weak links in the chain of character that binds us to Christ. A whole Saviour was offered up on Calvary's cross for us, that we may have a complete salvation, perfecting a character after the divine similitude. We are daily to labor earnestly to strengthen every right principle in our characters, that we may be hid with Christ in God. *12LtMs, Lt 149a, 1897, par. 25*

You, my son, will never be situated where you will have no provocation by the strife of tongues. I am suffering this continually and more recently from one, McCullagh by name, whom I have treated as tenderly as if it was you, my son, in his place. Never one word or action in all our relation to each other has been unpleasant. He claimed to have perfect faith in the work the Lord had given me to do. He has been treated as a son in regard to careful tenderness. He and his wife have been made as welcome to my table as yourself and your Emma. He was ever seeking my counsel, for oft the whole [of the] churches in New South Wales have been left to our care. *12LtMs, Lt 149a, 1897, par. 26*

He has insisted I should give the dedicatory discourse for three newly erected meetinghouses, and the Lord manifested His special presence and power in our midst. In tent meetings he was urgent for my labor, and knowing his physical weakness I would go at every call, again and again. I have ridden from Granville with my horse and phaeton nine, ten, twelve miles to speak in the evening. There was not a place where I could be accommodated and I have ridden back, getting to my bed about midnight. His plea was, "Come; I know what your labors in speaking do for the people. I

speaking understandingly. Come.” The Lord helped me and gave me perfect victory. *12LtMs, Lt 149a, 1897, par. 27*

When I first came to Cooranbong to see the ground, that we might know whether it was best to purchase, Brother McCullagh was sick of inflammation of throat and lungs. *12LtMs, Lt 149a, 1897, par. 28*

He could do no speaking, and he took his spring cot and blankets, designing to spend two or three weeks and enjoy the nice atmosphere, hoping it would be a blessing. We went in a boat up Dora Creek to [the] Avondale tract of land. From the light given me in the night season before I came, I was sure we were where the school for New South Wales should be located. When we returned to the humble cottage Brother and Sister Lawrence were occupying the brethren, about eight in number, had a meeting by themselves and decided to purchase the land. *12LtMs, Lt 149a, 1897, par. 29*

Next morning at family worship the Spirit of the Lord indited prayer for Brother McCullagh. I felt a deep burden of prayer. It seemed that the whole room was full of unseen heavenly beings. Brother McCullagh was healed then and there. He said every particle of inflammation left him. He was very happy, declaring the Lord had wrought a miracle in his behalf. The next morning he returned to his labor and said he was never more free from any difficulty. *12LtMs, Lt 149a, 1897, par. 30*

One morning he came to us and told us his harness had been stolen from the stable. I felt sorry for him and gave him three pounds fifteen shillings to purchase a harness. I had purchased boxes of fruit—peaches and other fruit—and sent [them to] him without charge. These boxes cost me four and five shillings a box. Thus I felt toward him. *12LtMs, Lt 149a, 1897, par. 31*

He had a severe sickness last summer. His life was supposed to be in a very precarious condition, and he was advised to go to Adelaide. The weather is mild there. After our camp meeting Elder Hawkins and McCullagh, who seemed to be earnest in the work, were left to bind up the work for a time. Brother Wilson and his wife were with them, but Brother Wilson returned to Tasmania and these men were left with the work. *12LtMs, Lt 149a, 1897, par. 32*

The first news that came to Melbourne that was both of these ministers had sent in their resignation, professing that conscientiously they could no longer be connected with Seventh-day Adventists. Brethren Colcord and Daniells immediately went to Adelaide and found that, while under pay to the conference, these men had been working in a most subtle, deceiving manner until the whole church was being carried with them. Their entrancing hobby was the Holy Spirit, sanctification, nothing but Christ. All doctrines were of no value. They presented these deceptive presentations, and worked as the great apostate worked in heaven in that first rebellion. It seemed a repetition on a small scale, resembling the workings of the first great rebel. *12LtMs, Lt 149a, 1897, par. 33*

These men would not have any intercourse with our brethren. They had each received three pounds five—sixteen dollars and one shilling per week. While receiving this sum from the conference they were acting out Satan's attributes in deception. These men visited from house to house, and the most wicked falsehoods came from the lips of Mr. and Mrs. McCullagh. They had not intimated one word to me of any difficulty. They had not laid their complaints before me and given me an opportunity to speak for myself, but they had been from family to family, telling the most tremendous falsehoods concerning me, and yet they claimed to be inspired by the Holy Spirit. We do not for a moment doubt the fact that they were inspired exactly as was Lucifer in the heavenly courts in his rebellion. *12LtMs, Lt 149a, 1897, par. 34*

The Holy Spirit never leads men to act entirely contrary to the Word. The directions are plain. We are bound by all the holy motives which the Word of God recognizes to be true, steadfast to principle. In all my experience I have not met with such deep-laid plottings. They gave no intimation of their purposes until they had everything prepared to make a break and carry the whole church, and then what these two men expected was to be supported and establish a school in Adelaide and preach against Adventists, oppose the third angel's message, and carry out their rebellion to perfection. *12LtMs, Lt 149a, 1897, par. 35*

The sin in this raid against me is mostly of McCullagh's devising. For two years he has been finding fault with every minister, and he

has been serving the enemy of God by uniting with the apostate to help him in his work of accusing the brethren. The first step in this direction is dangerous ground for any human being to enter upon. I am sorry, so sorry, for McCullagh. I was so distressed at the thought that the man was doing despite to the Spirit, the Holy Spirit, and was placing himself beyond recovery. I did all I could do to save him. I wrote to both men, but nothing we could say had the least influence to change their purpose. *12LtMs, Lt 149a, 1897, par. 36*

Nearly all the church saw their error in listening to the words of these men and are now standing in a good position. It was their lies, which were told from house to house, from place to place, that deceived and came near ruining the church. Why did they not come to me, who had been their friend, and tell me? No, they did not do this, but reported those things which they knew were entirely false. *12LtMs, Lt 149a, 1897, par. 37*

The eternal Word is reliable, and the word of man is not reliable. I have felt so deeply over this treacherous work. It has been as a sword in my heart. Now where are they? McCullagh is in Adelaide still. He reported he was going to Sydney, but he has not come yet. He wrote a letter to Sydney to Mrs. Hextall, who was his special admirer, that he wished her to get up a subscription paper to raise money to get his family back to Sydney. This one woman had her son put their name to the paper and that is all. We feared the churches in New South Wales would be tried and shaken, because they were new in the faith. He has sent letters to different ones appealing to them for sympathy and bemoaning his poverty. But these letters contained the most bitter spirit against me and were a list of lies. *12LtMs, Lt 149a, 1897, par. 38*

Then Shannon, our house builder, has done a similar work. It seemed that he and Lawrence had connected together, and poor, deceived, deluded men manufactured the most absurd statements about Avondale and the school premises and the workers. These spirits united because work was not given them at a price we could not pay. Thus every step we advanced toward the completion of the school buildings has been by working at great odds. *12LtMs, Lt 149a, 1897, par. 39*

Brother Haskell and Sister Hurd Haskell have been a great blessing here. Brother Haskell was called to Adelaide, and I stood alone with Brother Metcalfe Hare to take the meetings on the Sabbath. Brother Herbert Lacey was sick with fever in Sydney, and we tried to do our best. As soon as Brother Haskell came, I let loose the burden of buildings and church and have been in a state of great exhaustion. I was able to be at the opening of the school. Elder Haskell and his wife, and Brother Herbert Lacey and his wife, were present. There was a much better beginning than we had feared. Since that time I have attended meetings but once or twice, but I am ready to counsel with them. *12LtMs, Lt 149a, 1897, par. 40*

I am more pleased than I can tell you with the help we have in Elder Haskell as a worker in the school. His wife also works, giving Bible lessons. Brother Haskell has been opening the Scriptures upon the sanctuary subject. He makes the matter stand out clear and forcible. Sister Haskell gives the lessons in Revelation and makes the subject very plain. All are pleased. It is so nice to have workers who have had an experimental knowledge of the Word of God. *12LtMs, Lt 149a, 1897, par. 41*

Brother Hughes and wife, we are sure, will use their experience in school management as wise and capable workers. Oh, I am so relieved! Brother Hare is relieved. But I am unable to take any taxation; to attempt to think is a burden. I now lay off this weight of responsibility. If the Lord will give me a rested brain and a rested heart I will be willing now to go anywhere, even back to America. But I see no light to move away from this place in any direction, for other burdens in other places would be awaiting me. *12LtMs, Lt 149a, 1897, par. 42*

One thing I know, we must be prepared to hold the truth as it is in Jesus firmly. We cannot be wobbling around. We must have sure anchorage, and that we have, and the anchor holds. The end of all things is at hand. The third angel's message will triumph and we must hold fast the truth and triumph with it. Let them say all manner of evil against us falsely for Christ's sake. They said all manner of evil of Christ, the Majesty of heaven, the world's Redeemer. Then let them say what they will. We will not fail or be discouraged. *12LtMs, Lt 149a, 1897, par. 43*

In much love,*12LtMs, Lt 149a, 1897, par. 44*

Mother.

Lt 150, 1897

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, Australia

November 6, 1897

Portions of this letter are published in *TMK 126; 4MR 361*.

Dear Children:

I shall not be able to write you much this mail. I left the campground, Stanmore, Monday morning, quite sick. I had spoken Sabbath and Sunday afternoons to the crowds that assembled, also Wednesday, making six times. Then I spoke five times in early morning meeting, and twice in special meetings. At one meeting all the ministers and most of the workers were together. This was a meeting of very great burden to me. I had very positive, close, earnest work to do, and the burden upon my soul cut me down. This was Friday, at the early morning special meeting. But I received strength to bear up and speak Sabbath and Sunday. I left for home on Monday, November 1. I have been very sick. In some respects I seem a little better, but I find myself this morning weak and tottering. I do not expect to be able to attend the Melbourne camp meeting. *12LtMs, Lt 150, 1897, par. 1*

The Sydney camp meeting has been to all appearances the most promising camp meeting we have yet held. Public meetings began October 21, 1897. At the first meeting the tent was filled, and a crowd stood upon the outside. Thus it was every day when public meetings were announced. On Sabbaths and Sundays a crowd assembled, also on Wednesday afternoons, which is a holiday. I learn from Brother and Sister Wilson, who came to Cooranbong a few days since, that the interest has not lessened but increased. *12LtMs, Lt 150, 1897, par. 2*

Stanmore is midway between Sydney and Ashfield, and is one of the most thickly settled suburbs, and a very pretty place. Elder Baker has located in this place, and I learn that Elder Haskell has hired a roomy house, in which to make a home for the workers.

Elders Robinson and Farnsworth, with their wives, remained to hold meetings over the past Sabbath and Sunday, and will continue helping them with the tent labor until next Thursday, when Cook's Excursion leaves for Melbourne. On this the workers can go for half price. Elder Haskell and wife and Elder Starr and wife will continue the work in Stanmore, and educate workers to carry on the work that they may be fitted to do. *12LtMs, Lt 150, 1897, par. 3*

Oh, how my heart longs to see the workers place themselves in positions where the Lord can pour out His Holy Spirit abundantly upon them, that they may give God all the glory of the increase, and not take any credit to themselves. Here is where the Spirit of God is quenched. Man is placed where God should be if any good is accomplished. God has not received the glory, and man has been exalted as the One who gave the increase. I am ashamed that it is so. My heart aches; because our prosperity as a people depends wholly upon our dependence upon God for our sufficiency, grace, and perfection of character in and through our Saviour, who has paid the ransom for us with His own glorious merits. Had He not done this, we should have perished in our sins. *12LtMs, Lt 150, 1897, par. 4*

When I consider how men are exalted and lifted up and praised, I am afraid for their ruin; because pride springs up, and self-importance buds and blossoms and the Spirit of the Lord is grieved. He cannot put His Spirit upon them, although He has an inexhaustible supply, because they would become self-righteous and forget from whence cometh their strength. All the glory, all the wisdom, that the most capable possess, all the endowments and talents, come from God. *12LtMs, Lt 150, 1897, par. 5*

"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.*] This is the most precious reproof and encouragement, the most important lesson, for every soul that is trying to serve God. Here is expressed in plain words that in which the Lord delights. All who understand

and know God will know Him as One that exercises lovingkindness, judgment, and righteousness. If they walk humbly with God, they will be enabled to keep the way of the Lord, to do His will in all kindness, compassion, mercy, tenderness, and love, for God has said, "In these things I delight." Then how careful should we be in regard to the fruit of the lips, that we dishonor not God by dealing unkindly with the purchase of His blood.*12LtMs, Lt 150, 1897, par. 6*

If we express the character of God, we shall be Christian gentlemen and gentlewomen. "But he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth." [2 *Corinthians 10:17, 18.*] "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." [*Romans 2:29.*]*12LtMs, Lt 150, 1897, par. 7*

I have much pain of heart as I see some of our brethren who are preaching the Word, and who stand in positions of responsibility, but who have little of the anointing oil which would give them clear, spiritual eyesight in regard to the way in which they should deal with their brethren in the faith. Some are exalted beyond measure, and in this they are ruined. Had they been treated wisely, had they received less praise, and been extolled less, they would not have become so puffed up as though they were superior men, of great wisdom. Mismanaged, they became self-inflated, and thought themselves as gods, capable of handling great things. They lost their balance and fell.*12LtMs, Lt 150, 1897, par. 8*

Again, many that have become disheartened need words of encouragement. But the words that ought to be spoken by men who watch for souls are not spoken. We need much to see the work of God moving upon heart and intellect, to develop men who have the testimony that their ways please God. There is need of men who are worked, not by human agencies, but by the Holy Spirit. This will make them all-round men. Why are they not thus now? Because they have not perfect faith and perfect trust and perfect confidence in One who is wise in counsel, who never makes a mistake. There is so little of the deep moving of the Spirit of God upon hearts, that Satan, who as a deceiver represents himself as God, often

succeeds. *12LtMs, Lt 150, 1897, par. 9*

There is not the least need of making false movements, because the Lord has said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways." [*James 1:5-8.*] We have not walked by faith as we should, but by sight. Is it not time that we educated ourselves to cultivate faith? I am now not well, but I do not lose faith. I believe in God, and shall continue to hold fast my grasp upon the promises, and fight the good fight of faith. *12LtMs, Lt 150, 1897, par. 10*

If we believe the Word of God, we shall be strong in the strength which the Lord through Jesus Christ has provided for us. We need to bear in mind constantly the efficiency of the Holy Spirit. Why is it that we have so little of the power of the Spirit of God? It is because we do not lay hold of the provision made for us. What subject did our Lord rely upon to comfort His disciples when He was about to leave them? He had many subjects to bring before them, but out of the multitude He chose that of the promise of the Holy Spirit. "He shall teach you all things, and bring all things to your remembrance." [*John 14:26.*]*12LtMs, Lt 150, 1897, par. 11*

Many things that were desirable Christ had set before His disciples, but the gift of the Holy Spirit was the all-powerful subject. In receiving the Holy Spirit, all other blessings would be included. It is the richest gift, of the greatest and most extensive plenitude. The capacity of the human agent alone determines the greatness of the gift he may receive. God help us to receive the rich gift of the Holy Spirit. Have faith in God, trust in Him, and you will have light and life. *12LtMs, Lt 150, 1897, par. 12*

Lt 151, 1897

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1897

See variant *Lt 151a, 1897*. Portions of this letter are published in *1MR 177-178*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My children:

Let nothing interpose between your souls and God. If you think that you are not understood, if words are spoken that hurt the soul, do not become discouraged. Be encouraged that there is One who understands. He knows how to help you in every time of need.¹²*LtMs, Lt 151, 1897, par. 1*

“Then shalt thou see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” [*Isaiah 60:5*.] There will be many conversions, not so much from the church as from the world. “And they shall show forth the praise of the Lord.” [*Verse 6*.] The Lord has a work for you to do. Bear this in mind, and never, never unyoke from Christ. “Take my yoke upon you,” He says to every son and daughter. “Learn of me; for I am meek and lowly in heart, and thou shalt find rest unto thy soul. For my yoke is easy, and my burden is light.” [*Matthew 11:29, 30*.]¹²*LtMs, Lt 151, 1897, par. 2*

The Lord will pardon our transgressions, and put a new song into our mouth. “I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of righteousness.” [*Isaiah 61:10*.] We cannot exert a correct influence when we are under a cloud of anxiety and depression. We must reach out the hand of faith, and grasp the hand of our Redeemer. We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall

upon us. *12LtMs, Lt 151, 1897, par. 3*

When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations.” [*Verse 11.*] The whole earth is to be filled with the glory of God. *12LtMs, Lt 151, 1897, par. 4*

We are not to look on the discouraging features of our experience. We are to bear a clear, ringing testimony to the world. We are to lift up our heads in faith and hope and courage and assurance. “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 a lamp that burneth. And the Gentiles shall see thy light and all kings thy glory. And thou shalt be called by a new name, which the mouth of the Lord shall name. Then shalt thou also be a crown of glory in the hand of the Lord, and a royal diadem in the hands of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. *12LtMs, Lt 151, 1897, par. 5*

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence. ... 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 62:1-6, 10-12.*] *12LtMs, Lt 151, 1897, par. 6*

I have been directed to these words of the Lord, given to Isaiah,

and also His words to His servant Jeremiah: “Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, saith the Lord.” [*Isaiah 55:6-9.*] See also *Isaiah 56:6-12.12LtMs, Lt 151, 1897, par. 7*

There is marrow and fatness in the Word of the Lord, both in the Old and New Testaments. If the individual members of the church will seek the Lord with all their heart, He will be found of them.*12LtMs, Lt 151, 1897, par. 8*

I address you, my son and my daughter; again I repeat, Let nothing interpose between your heart service to your God. Keep your eyes steadfastly fixed upon Jesus Christ. Let nothing draw your heart’s devotion from Him. Be true to your Saviour. Heed every word of warning given you. Had those in Battle Creek who have been warned taken heed to the word of the Lord, they would today have been walking in the light. God will not prosper a people who disregard and turn from His messages to please and glorify themselves.*12LtMs, Lt 151, 1897, par. 9*

Reformation has not yet begun in Battle Creek. Changes in places and positions have been made, but the hearts of those who have not been molded after the divine similitude are not changed. They see not, nor understand over what they have stumbled. Their eyes need the heavenly eyesalve. Many will not see, neither will they humble their hearts before God. They will follow their own pernicious ways. By these the way of truth will be evil spoken of. They will not hide in the cleft of the Rock that they may behold the glory of the Lord. They will be taken unawares. As a thief will the day of God come upon them. They will not be sanctified, or prepared to see or understand the day of their visitation.*12LtMs, Lt 151, 1897, par. 10*

I speak to you, my son. Put not your confidence in man. Make not

flesh your arm. Look to your Saviour, who is your strength and your righteousness. Walk humbly before God. Pray in faith, and cling firmly to the hand of Christ. Make complaint of no one. If you see any one doing wrong, go directly to him and in the meekness of Christ tell him, and no one else, his error. Cultivate cautiousness, and trust in the Lord implicitly, for He is your defense. Again and again you have been encouraged to undertake projects that you should have left alone. Then when your weakness has appeared, when the results of following not in the way of the Lord are seen, those who have encouraged you have stood aside, without tenderness or sympathy, letting you bear the whole blame of the wrong. *12LtMs, Lt 151, 1897, par. 11*

I say again, Put your whole trust in the Lord. Consecrate yourself, soul, body, and spirit to Him. "Be ye clean that bear the vessels of the Lord." [*Isaiah 52:11.*] The truth passing through impure channels becomes marred by the corroding of the thoughts and actions of those who advocate it. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Perfection is only obtained when we hide ourselves in the cleft of the Rock. God's perfection is revealed in the humanity of Christ. Looking unto Jesus, eating His flesh and drinking His blood, we will reveal Him in character. We will then look upon the trust given us as sacred. We will do the work which must be done in and through Christ, sanctified by His power and efficiency. *12LtMs, Lt 151, 1897, par. 12*

"In his mouth was found no guile." [*1 Peter 2:22.*] No cheap, careless words, called "idle words" will be spoken, because Christ will be an abiding guest in the soul-temple. [*Matthew 12:36.*] "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.*] *12LtMs, Lt 151, 1897, par. 13*

My children, we must advance to reach a higher standard. The true position of many who are handling sacred things is being presented before me. They do not appreciate their sacredness or their

sanctifying influence, because they do not appropriate the Word. They do not eat and digest Christ's Word, and therefore they cannot reveal the power of His grace in their daily life. They know only the ABC of Christian experience. They do not take precious walks with Jesus as did Enoch. They do not commune with Him, for they do not know God nor Jesus Christ whom He has sent.¹²*LtMs, Lt 151, 1897, par. 14*

“Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” [*Revelation 16:15.*] “For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” [*2 Corinthians 5:10.*] “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” [*Verse 17.*] We will not then retain our old, sinful habits and practices, for we are cleansed, we are sanctified, as vessels unto honor. “Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.” [*1 John 3:6.*]¹²*LtMs, Lt 151, 1897, par. 15*

Children, read the Word. You are then eating the flesh and drinking the blood of the Son of God. I am greatly burdened over many who, deceived in themselves, are not walking in the light. Their garments are defiled by sin. “This is the love of God that we keep his commandments. ... For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.” [*1 John 5:3, 4.*]¹²*LtMs, Lt 151, 1897, par. 16*

Again the burden rolls upon me to charge you to counsel with God. Ask of Him wisdom. He invites you to come, saying, “If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord.” [*James 1:5-7.*]¹²*LtMs, Lt 151, 1897, par. 17*

Do not be surprised that I am solicitous for you. I am very much so

when you are in Battle Creek, for I am afraid in your behalf. I am afraid that you will follow the counsel of men, failing to walk where Christ leads the way. I have had opened before me many schemes that men in positions of trust have entered into, schemes that lead away from Christ and righteous principles. Those who entered into these schemes are still blinded; they cannot see at what they stumble. *12LtMs, Lt 151, 1897, par. 18*

I want you to look to God and to Him alone. The Lord has not said, If any man lack wisdom, let him go to his neighbor, his pastor, and pray to him, and he shall receive. No; you must have an individual experience for yourself. Then that which you freely receive, freely give. Communicate to others. You are not to gauge your course of action by what others think of you. Work faithfully, with an eye single to the glory of God. To every man He has given his work. *12LtMs, Lt 151, 1897, par. 19*

“Come unto me,” He says, “all ye that labor and are heavy laden. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] Do not turn away from Jesus to broken cisterns that can hold no water. All I ask of you, Edson and Emma, is to walk with God in all humility, Trust in Him who is true and faithful, and then you will be found of Him in peace. He will put His Spirit upon you, saying, “Be strong, yea, be strong.” [*Daniel 10:19.*] *12LtMs, Lt 151, 1897, par. 20*

Lt 151a, 1897

White, J. E.; White, Emma

NP

August 29, 1897

Variant of *Lt 151, 1897*. Portions of this letter are published in *4Bio 319*.

My Children:

Let nothing interpose between your souls and God. If you think you are not understood, and words are spoken to hurt your souls, do not be discouraged, but be encouraged that there is One who understands. He knows how to help you in every time of need.¹²*LtMs, Lt 151a, 1897, par. 1*

These words we repeated, for they were being fulfilled: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." *Isaiah 60:5*. There will be many conversions, not so abundant from the churches as from the world, and they shall show forth the praises of the Lord.¹²*LtMs, Lt 151a, 1897, par. 2*

The Lord has a work for you to do. Bear this in mind. Never, never unyoke from Christ. "Take my yoke," He says to every son and daughter; "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 will pardon our transgressions and will put a new song into our mouths. "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." *Isaiah 61:10*.¹²*LtMs, Lt 151a, 1897, par. 3*

We cannot exert a correct influence when we are under a cloud of anxiety and depression. We must reach up the hand of faith and grasp the hand of our Redeemer. We must not wait for the latter rain, for it is coming upon all who recognize and appropriate the

dew and showers of grace that will come upon us. When we gather up the fragments of light, when we appreciate the sure mercies of a God who loves to have us trust Him, then every promise will be fulfilled. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." *Verse 11*. The whole earth is to be filled with the glory of God. *12LtMs, Lt 151a, 1897, par. 4*

We are not to look on the discouraging features of our experience. We are to have a clear, ringing testimony to bear to the world. We are to lift up our heads in faith and hope and courage and assurance. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." *Isaiah 62:1-3*. We have abundant reason to praise the Lord God of Israel. *Verses 4, 5, 6, 10-12*. I have been directed to these words of the Lord in Isaiah, also to His servant Jeremiah, and I have a word for the people. *12LtMs, Lt 151a, 1897, par. 5*

"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." *Isaiah 55:6-9*. *12LtMs, Lt 151a, 1897, par. 6*

There is marrow and fatness in the Word of the Lord, both in the New and Old Testament Scriptures, and if the individual members of the church will seek the Lord with all their heart He will be found of them. *12LtMs, Lt 151a, 1897, par. 7*

I address you, my son and my daughter; again I repeat, let nothing interpose between your hearts and service to your God. Keep your

eyes steadfastly fixed upon Jesus Christ. Let nothing draw away your hearts' devotion. Be true to your Saviour. Heed every word of warning given you. Had the men and women who have been warned in Battle Creek taken heed to the Word of the Lord they would today be walking in the light. God will not prosper a people who disregard and turn from His messages to please and glorify themselves. *12LtMs, Lt 151a, 1897, par. 8*

The reformation has not begun in Battle Creek yet. Changes have been made in places and positions, but the hearts who have not been molded after the divine similitude are not changed and see not nor understand over what they have stumbled. Their eyes need the heavenly eyesalve. But many will not see, neither will they humble their hearts before the Lord. They will follow their own pernicious ways by which the way of truth will be evil spoken of. They will not hide in the cleft of the Rock that they may behold the glory of the Lord. They will be taken unawares. As a thief will the day of God come upon them, and they are not sanctified or prepared to see or understand the day of their visitation. *12LtMs, Lt 151a, 1897, par. 9*

I speak to you, my son, put not your confidence in man, and make not flesh your arm, but look unto your Saviour who is your strength and your righteousness. Walk humbly before God, pray in faith and cling firmly to the hand of Christ. Make complaint of no one. If you see one doing wrong, go directly to that one and in the meekness of Christ tell him, and no one else, his error. Cultivate cautiousness and trust in the Lord implicitly, for He is your defense. *12LtMs, Lt 151a, 1897, par. 10*

Again and again you have been encouraged to undertake some methods and projects which you could have left alone. Then when your weakness has appeared, in going in a path not the way of the Lord, those who have encouraged you stood aside to let you bear the whole suffering of the wrong, without tenderness or sympathy. Now, I saw, you must put your whole trust in the Lord. Consecrate yourself soul, body, and spirit to God. "Be ye clean that bear the vessels of the Lord." [*isaiah 52:11.*] The truth passing through impure channels becomes marred by the corroding of the thoughts and words and works of those who advocate it. *12LtMs, Lt 151a, 1897, par. 11*

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” *Matthew 5:48*. Perfection is only obtained when we shall hide ourselves in the cleft of the Rock. God’s perfection is revealed in the humanity of Christ. Looking unto Jesus, eating His flesh and drinking His blood—which is His Word, which is Spirit and life—we will reveal Christ in character. We will take hold of the sacred trusts of responsibility as sacred, and do the work which must be done in and through Christ Jesus, sanctified by His power and His efficiency. In His mouth was found no guile. Not a careless, cheap word—called “idle words”—will be spoken, because Christ is an abiding guest in the soul temple. *12LtMs, Lt 151a, 1897, par. 12*

Who will be overcomers? “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. 12LtMs, Lt 151a, 1897, par. 13*

I say unto you, my children, we must advance to reach a higher standard. I am having presented before me the true position of many handling sacred things. They do not appreciate their sacredness, neither their sanctifying influence, because they do not appropriate the truth, eat the Word, digest it, and reveal the power of the grace of Jesus Christ in their practical life. They know only the ABC of Christian experience. They do not take the precious walks with Jesus as did Enoch. They do not commune with Him and do not know God nor Jesus Christ whom He hath sent. *12LtMs, Lt 151a, 1897, par. 14*

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” *Revelation 16:15*. “For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” *2 Corinthians 5:10*. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” *Verse 17*. We will not then retain our old sinful habits and practices. We are cleansed; we are sanctified as vessels unto honor. “Whosoever abideth in him sinneth not: whosoever sinneth

hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." *1 John 3:6, 7.12LtMs, Lt 151a, 1897, par. 15*

Children, read the Word and practice it, then you are eating the flesh and drinking the blood of the Son of God, and He hath eternal life. I am burdened very greatly over the many who are deceived in themselves, who are not walking in the light, who are not prepared for the coming of Christ, whose garments are defiled with sin. "For this is the love of God, that we keep his commandments ... For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." *1 John 5:3, 4.12LtMs, Lt 151a, 1897, par. 16*

Dear Children:

Again the burden rolls upon me to charge you: Counsel with God. Ask of Him wisdom. The Lord Jesus invites you, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord." *James 1:5-7.12LtMs, Lt 151a, 1897, par. 17*

But, children, do not be surprised that I feel solicitous for you. I am very much so when you are abiding in Battle Creek, for I am afraid in your behalf that you will follow the counsel of men and not walk every step where Christ leads the way. I have had laid open before me so many schemes that men in positions of trust have entered into that were leading away from correct and righteous principles. They are still so blinded that they cannot see at what they stumble. I want you to look to God and Him alone. The Lord has not said, If any man lack wisdom let him go to his neighbor, his pastor, and pray to him, and he shall receive. No; you must have an individual experience for yourself. Then that which you freely receive, freely give. Communicate to others. *12LtMs, Lt 151a, 1897, par. 18*

You are not to gauge your course of action by what others may think or say of you, but work faithfully with an eye single to the glory of God. To every man He has given his work. "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.] Do not turn away from Jesus and go to human, broken cisterns that can hold no water. All I ask of you, Edson and Emma, is to walk with God in all humility of mind. Trust in Him who is true and faithful, and then you will be found of Him and He will put His Spirit upon you. Say, Be strong, yea, be strong. *12LtMs, Lt 151a, 1897, par. 19*

I know not when W. C. White will be here. I hope before the school closes we shall see him. All are anxiously looking for him and very desirous that he shall come. We have provided a good comfortable house for him, but it is not thoroughly furnished. I have not one question or doubt in reference to this matter. It is not one particle extravagant, but plain as plain can be. Nothing extra, but it is convenient. There is oilcloth on dining room floor, and matting on May’s and Willie’s room and the twins’ room. They remain healthy and pleasant, but full of life from the hair of their heads to the soles of their feet. Wherever we go—Sara and I—we take the babies with us. *12LtMs, Lt 151a, 1897, par. 20*

May and Sara and I and the twins went six miles in the country to get oranges. We get the best oranges I have ever tasted, good-sized ones, at threepence (six cents) per dozen. We shall get these oranges for some months to come. Have plenty of excellent lemons at the same price as the oranges. We shall have, I expect, a good crop of peaches and apricots and nectarines. I wish you could be here in orange time, which is now, and in peach time in November. The twin boys enjoy fruit—peaches, oranges, mandarins. *12LtMs, Lt 151a, 1897, par. 21*

We have two oranges on one little tree which has been planted only one year. We hope we may see oranges on our trees next year, if not many. We want to see some growing. Brother Martin came from Kellyville and brought us navel oranges and planted them in our front yard. They are, you know, always green. This kind never grows large but bears the best fruit and we expect to raise all the oranges we shall use, in one or two years. We purchase twenty dozen at a time for our family. *12LtMs, Lt 151a, 1897, par. 22*

The house I built for W. C. White: There is an eight-foot veranda around two sides of the house. Then I have an underground cistern fourteen feet deep and sixteen feet across. This makes it of large circumference. It is bricked up in cement. We have had drought for one year since we came here. I have a large brick oven built out of doors and we have the most beautiful bread. May uses the oven, also Sister James. Her husband is our farmer. We have an extensive creek; the water never fails. The washhouse is built close by the creek, and the water is pumped up into a barrel and we have washtubs set in this house. We have a furnace bricked in, and a large iron boiler. We kindle a fire under the boiler and there we heat water and can fruit, take baths, and wash our clothes. This serves for ourselves, Sister James, and May.¹²*LtMs, Lt 151a, 1897, par. 23*

We seem to be a confederacy, a company concern, and we are glad to help one another with our conveniences. We have a fruit-house filled with shelves made of brick close by our house. Here we keep our canned fruit, our oranges, lemons, apples, or anything we have. The reason we built the piazzas on Willie's house is so the children can live out of doors rain or shine. This makes them the picture of health.¹²*LtMs, Lt 151a, 1897, par. 24*

Wednesday, August 24

These pages I wrote with one eye closed and by lamp light. You may be perplexed to read them.¹²*LtMs, Lt 151a, 1897, par. 25*

Elder Haskell has just left us. He went to Sydney Monday to see in regard to the lumber for the chapel. Brother Lamplough went with him. Their bill of lumber was procured on better terms than Brother Hare could purchase it, because Lamplough was a builder. All lumber, iron work, and windows are now ordered, so as soon as the boat shall land the lumber, the work will go on.¹²*LtMs, Lt 151a, 1897, par. 26*

Brother Haskell, Sara, and I went to see Brother Hardy. At first he was a little offish but when we proposed he take hold with Brother Lamplough as director his attitude directly changed and he says he will take hold with Lamplough. We have now secured Lamplough, Baron, and Hardy as good builders. Five more men will unite with

these and put up the building in the next six weeks. Another class of men are clearing the land, so we have now the workmen. Brother Clayton in Sydney is making the seats. At two o'clock we go to the school to give decision in regard to style of seats. Also I promised to go and decide the exact location of meetinghouse. *12LtMs, Lt 151a, 1897, par. 27*

This morning I have been reading critically several chapters on the life of Christ. We have had a visit from two young ladies by the name of Nicholas, a half-breed, a missionary, and a young man, son of a prince, who is visiting around the world. He is a native of Tahiti, and he decided to spend the rest of this term in the school. Then he thinks he will obtain the consent of his father to attend the next term. *12LtMs, Lt 151a, 1897, par. 28*

August 27

This afternoon I was notified I was wanted on the site of the meetinghouse to see and approve the facing of the building. We met Brother Haskell and Nelson Lamplough, and several men working and clearing off the immense monarchs of the forest. The bullock team, seven span of oxen, were drawing away the trees and piling them up to burn. They burn leaving only a pile of white ashes. We had them all put in heaps on the immediate grounds, so that the building will go up without obstruction. We all agreed as to the facing of the building. *12LtMs, Lt 151a, 1897, par. 29*

The second bullock team came with the first load of lumber at four o'clock on Friday. I assure you it is a lively time here now to build this small temple for the worship of God—which we needed so much. Every one is willing to do in labor or in money to help build, and all are full of enthusiasm to push the work through in five weeks and have the building completed. The cost will be about six hundred pounds. We think it is a good work to be pushed while the animation and zeal are on, for the Spirit of God is moving the people to arise and build. Every one of the students wants a hand in the building if he can find a place to work. The master builders are Hardy and Lamplough and Baron. *12LtMs, Lt 151a, 1897, par. 30*

The work will have to be done without a day's loss if we finish in time, and the delegates will visit the school and see the

improvements made. Tuesday night I had prayed most earnestly at family prayers for the Lord to manifest unto us His mercy and His will, and urged my petition before the throne of grace. We were preparing for a large meeting and we were making our intercessions and pleading with God. That night a voice spoke to me, "Tell the people, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be upon thee'" *Isaiah 60:1, 2*. These words were repeated by one and another and those who would come to our gathering repeated the words. *12LtMs, Lt 151a, 1897, par. 31*

We hope that such glory will be experienced as I was shown in my dream would come to the people of God who would follow on to know the Lord. There was an awakening among the people of God. I heard the voice of supplication and prayer, mingled with faith, and words were spoken, "He doth manifest himself unto us." [See *John 14:21*.] The Word of the Lord in promises given to His people was coming from human lips that seemed to be touched with a live coal from off the altar, and words sweet and heavenly were spoken. These words were spoken: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [*Isaiah 60:3*.] Words were spoken, "He hath sanctified me unto himself. He hath given me pardon and peace." *12LtMs, Lt 151a, 1897, par. 32*

Lt 152, 1897

White, J. E.; White, Emma; White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 6, 1897

Portions of this letter are published in *7MR 83-84*; *9MR 357-358*; *4Bio 294-298*.

Dear Children, Edson, Emma and Willie:

I must embrace you all in this communication. There are new things developing in religious as well as in temporal matters. By the letters enclosed you will learn that Brethren Hawkins and McCullagh, who were laboring in Adelaide, have given up their position on the truth and are going in for holiness altogether. They have come out against the testimonies of the Spirit of the Lord.*12LtMs, Lt 152, 1897, par. 1*

Elder Daniells telegraphed this to us, and we at once made arrangements for Brother Starr and wife to go to Adelaide, and for Brother Pallant to carry on the work in Queensland in Brother Starr’s absence. On receipt of the resignation of these men, Brother Daniells, in company with Brother Colcord, went to Adelaide. There they found a determined apostasy. These men had united to accept some other light than the third angel’s message.*12LtMs, Lt 152, 1897, par. 2*

I believe our brethren arrived in Adelaide on Friday evening, but these men refused to converse with them. They gave out an appointment for a meeting Sunday evening, and asked Brother Daniells to preach in the tent that same evening. This he refused to do, going to hear them instead. They had said repeatedly that they would have nothing to say against Adventists. On Sabbath Brother Daniells preached from the *third chapter of Malachi*. But you will learn all in the copies of letters sent.*12LtMs, Lt 152, 1897, par. 3*

Brother Haskell has left us for a week or two to visit Adelaide. We deemed it advisable for him to go. His wife has remained to prepare

matters for the opening of the school. We thought as Brother Haskell had ordained both Brethren McCullagh and Hawkins, that he might possibly save these poor deluded men. He left us last Wednesday. At this time Brother Hare was in Sydney, procuring doors and necessary articles for the second building. He came back on Thursday, and was very much discouraged when he found that Brother Haskell had gone. *12LtMs, Lt 152, 1897, par. 4*

We have appreciated Elder Haskell here at this time very much. He is a great help and strength to us all, especially to Brother Hare. The men working on the second building, some of whom are working out their pledges, are doing very indifferent work. The work has moved slowly in the preparation of a cistern. This, however, is now prepared for the bricklayers who have come from Sydney, sent by Brother Robert Shannon. They commence their work in the cistern today. *12LtMs, Lt 152, 1897, par. 5*

On Friday we received a telegram from Brother Starr, saying that he would come to Dora Creek by the ten o'clock train. We met him <and his wife,> and took him to our house. He spoke to the church on Sabbath, as I was not able to attend. He and his wife left Cooranbong evening after the Sabbath. *12LtMs, Lt 152, 1897, par. 6*

I sent word to Brother Hare to appoint a meeting for all who would attend on Sunday morning at six o'clock, as I had something to say to them, and also for him to meet Sister Haskell, Sara and myself evening after the Sabbath. On Saturday evening we had our interview. Our means were gone, and the school building could not be finished to open school at the appointed time. Sister Haskell asked just how many hands could be put on to the building, how many on outside work, how many on the cistern, and how many inside. She wrote these down on paper, and after everything had been stated, she and I said, "We will have every position filled." Brother Hare argued that it was impossible. *12LtMs, Lt 152, 1897, par. 7*

We opened the morning meeting with singing and prayer, and then we laid the situation before them all. I told them that I would let them have Brethren Connell, James, and Worsnop, and pay them their hire. Brother Connell said that he had a two week's pledge to

work out. Brother James said he would give one weeks' work in any line or place where they might put him. Brother Anderson also had pledged two weeks, and so one and another volunteered until men women, and children were accepted. I told them that I would give Sara to work in union with Sister Haskell, and they agreed to lay the floor with the help of Brother James to place the boards and press them into position, while Sister Haskell and Sara should drive the nails. Our meeting lasted from six until eight o'clock. After meeting the brother from Queensland made some depreciatory remarks about "lady carpenters," but no one to whom these words were addressed responded. *12LtMs, Lt 152, 1897, par. 8*

Every soul was put to work. There were over thirty in number. The women and children worked in the first building, cleaning windows and floors. Sister Worsnop came with her baby and children, and while she worked on the inside of a window, her eldest girl of ten years worked on the outside. Thus the work in the first building was nearly completed in the first day. Sister Haskell and Sara completed nearly one half of the dining room floor. Brother Hare says everyone was enthusiastic. The women who engaged in the various branches of the work did well. Brother Richardson was putting the brick in the floor of the cellar. Some of the girls passed the brick in from outside, while others inside passed them to Brother Richardson. *12LtMs, Lt 152, 1897, par. 9*

In the afternoon I was sent for, to consult with Brother Hare in regard to making changes in the divisions of the dining room. He showed me a little room off from the preparation room for the kitchen, and the store room back of that. We decided that the milk room should be transferred to the cellar, and the room apportioned for that should have the studding removed, and the whole business be made a good-sized kitchen with a cooking stove in it, and that that compartment <designed for [a] kitchen> be used, for the present, as a dining room which would accommodate all the students. We thought it advisable that the dining room proper be used for a school room, for there is not one room large enough in the first building for such a purpose. We also decided that a compartment be prepared twelve by twelve <[at] one end of the store> for the one who carries the burden of the cooking, and there was <left> all the room necessary for a store room. This we

considered a great advantage.*12LtMs, Lt 152, 1897, par. 10*

Then Brother Hare conducted me over the immediate premises, and we decided on the trees that must come down, one of which went down yesterday. Little Robert Hare is very earnest and zealous in cutting up another big tree by the roots. He has cut off one large root with his hatchet, and has made quite a big hole in the ground about the roots. We left all the acacia trees, wattle trees they are called here. They are a very beautiful green, and bear a fragrant yellow blossom. I proposed that the immense stump just at the front of the building, should be burned out, letting the fire do the work rather than employing a man for it.*12LtMs, Lt 152, 1897, par. 11*

Monday, April 6. The workers, men, women, and children, are all at work. This morning I went to the depot for May White and Master James Henry White. May went to Maitland last Wednesday to get fillings for her teeth, leaving Herbert at Grandpa Lacey's, and remained there until Monday. Father Lacey also spent from Friday till Monday there.*12LtMs, Lt 152, 1897, par. 12*

In the evening, accompanied by Maggie Hare, I took the carriage over for Sister Haskell and Sara. Maggie, Minnie, and Brother Tucker helped all day Sunday; but as the mail leaves next Monday, I could not spare them longer. I was so pleased to see the dining room floor laid with the exception of three strips. These last required a carpenter to place them in position. The sisters had put the first coat of paint on the window frames. Brother Hare said that the women's diligent work had done more to inspire diligence in the men at work than any talk or ordering. The women's silence and industry had exerted an influence that nothing else could do. These women have worked until their hands and fingers are blistered, but they let out the water by skilful pricking, and rub their hands with vaseline. They are determined to get at the work again, laying the floor in the dining room, which I have mentioned as the dining room.*12LtMs, Lt 152, 1897, par. 13*

The two from Sydney who were at work in the cistern were smokers, and their breath was intolerable. Brother Richardson was in the cistern with them, helping to advance the work. As they were

in need of more help, Sister Haskell and Sara left their floor to handle brick, in order that there should not be a moment's delay. Ernest Ward was also in the cistern. The women brought the brick and passed it to James. Ernest took it from his hands, and passed it to the workers. But we suppose that there will be more youth at work this afternoon. *12LtMs, Lt 152, 1897, par. 14*

Father Tucker has been putting the first coat on the glazed windows that have just come from Sydney. Every one is doing his best. Our "lady carpenters" are at work on the second floor designed for a kitchen. *12LtMs, Lt 152, 1897, par. 15*

Brother Tucker, Sisters Haskell, Sara and Ernest have just come in, and are of the best courage. They have found others who can pass the brick, and so have been able to complete their floor. *12LtMs, Lt 152, 1897, par. 16*

Yesterday all the furniture in the mill loft was washed and cleansed from vermin, and prepared for the new building. One more floor is to be laid this afternoon. *12LtMs, Lt 152, 1897, par. 17*

We hope the cistern will be finished before it rains. It has been threatening for some days, and everything is crying for rain. But I hope the cistern will be prepared for its reception before it comes. The carpenters are siding up the building. Both ends are done, and quite a piece of the lower part of both sides. Brother Connell is carting the articles from the boat which came in yesterday afternoon. He has also been shoveling sand. Two teams are at work drawing with one or two workmen with him. So you see every hand is employed. *12LtMs, Lt 152, 1897, par. 18*

Brother Hare is full of courage now. Brother Haskell will be back in a week or two at most from the time he left. But we know he is needed in Adelaide. His wife and Sara are heart and soul in the work. They make an excellent span just at this time. They will be in readiness to lay the upper floor after today I think. Everything that is needed has come from Sydney and is right at hand, so that there will be no delay. *12LtMs, Lt 152, 1897, par. 19*

School will be opened April 28, 1897. *12LtMs, Lt 152, 1897, par. 20*

I am so thankful that next Sabbath we shall be able to meet in the dining room of the second building. This will be a great blessing to us all. We cannot lathe and plaster the building this season. There is no money to do this. But the enclosed building will be sufficient to protect us <from> heat and from cold, and will be neat and sweet and wholesome, so we can finish the work with fresh courage. Thank the Lord for His goodness and His mercy and His love. I think this little crisis has been a great blessing. It has brought us all to a proper spirit of unity one with another. *12LtMs, Lt 152, 1897, par. 21*

We hope to have something farther to write after the mail comes. We are looking for letters from America by the Vancouver boat. Maggie has just come from Cooranbong with only one letter for me, just a few lines. There ought to be an American mail in the Vancouver boat. I cannot understand why it is that nothing has come to me. *12LtMs, Lt 152, 1897, par. 22*

Lt 153, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

April 6, 1897

This letter is published in entirety in *14MR 273-277*. ⁺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.

My Dear Children:

I was conversing with you in the night season. We were having some serious conversation together. You opened before me freely that which you intended to do. We conversed very pleasantly, and you proposed many things. But after we had canvassed these things thoroughly, you said, "Mother, the only safe path for me is to follow out implicitly the light the Lord has given me in the testimonies you have sent me." You looked up with light and hope expressed in your countenance, and continued, "I see my way clearly after this conversation. I have not that freedom, that spiritual uplifting, that I had directly after I gave myself to the Lord, to do his will and his way, irrespective of consequences. I am disposed to take myself into my own hands, and work myself, in the place of giving myself unreservedly to God to be worked by his holy mind and will."¹²*LtMs, Lt 153, 1897, par. 1*

"I did then pray in humility, mother. I had nothing to plead but the precious virtue of the blood of Christ. I fell all broken at the feet of Jesus, saying, 'In my hand no price I bring, simply to thy cross I cling.'¹²*LtMs, Lt 153, 1897, par. 2*

"I cannot serve God with a divided heart. I can see that I must not take financial matters upon me, if I would have my mind fruitful in the Scriptures. By thus allowing my mind to go into temporal arrangements, temporal things soon became an absorbing passion with me, and I have lost much of my burden for souls. I was successful in taking individual cases and conversing with them, in

praying with them, and helping them step by step to the light. In searching the Scriptures with them, I found the most precious gems of truth, and could see the Scriptures that I had often read, but now in a light that I had never before discerned. By thus making the Scriptures simple and plain to others, the same were applied to my own mind with great force, and the peace and joy of Christ was in my heart. I have received much encouragement from Scriptures of this character: '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.]^{12LtMs, Lt 153, 1897, par. 3}

I am most blessed, and realize most the special help of God when I follow closely in every word the Lord has given me in warnings and encouragement. 'This is the way, walk ye in it.' [Isaiah 30:21.] I mean to do this. When once I allow my mind to be engrossed with financial matters and temporal projects, whatever their character, my mind loses its peace and joyousness. Self-conceit comes in. I think what great things I can do, when I am all the time growing dry and sapless. When humiliation is united with filial obedience and perfect trust, I feel that heaven is very near. I have a precious assurance and holy boldness, and I march forward with a firm and certain tread, knowing that I have the presence of Jesus with me. But when I become careless and self-sufficient, I have that poverty of soul that unfits me for evangelical work."^{12LtMs, Lt 153, 1897, par. 4}

I said many things to you of what the Lord had revealed to me of our probabilities and possibilities. Your strength is in seeking, not to make a business to subdue the soil, not in teaching others how to do physical work, but in holding forth the Word of life. One warning from God in this direction should be enough. But you have been repeatedly instructed in regard to your line of duty. I do not say that you should remain in the South. It may be that the atmosphere is too trying for your strength. I do not say come to me. I say, Seek the Lord; ask of Him, and do His bidding.^{12LtMs, Lt 153, 1897, par. 5}

One thing I have light upon is that God has plainly told you your duty. When your strong inclination has carried you contrary to the

Lord's expressed will, you have lost confidence in yourself. There is a hard and bitter fight with temptation for you, but it is no use to let go your hold of faith, and let the Spirit go out of you. How could I stand up under it if there were anything I should do that would bring shame to my soul? I have to hold constantly by faith, and pray and believe, that I may receive. *12LtMs, Lt 153, 1897, par. 6*

The Master has called you to a work, and this work is to seek and to save that which is lost. Overwhelmed with a sense of your possibilities and probabilities, I awoke at a very early hour, and commenced my writing. You need to hold communion with God. Unless your soul is uplifted to Him, and you lay all your wants before Him, you will not feel that courage, that strength, and that sustaining hold upon His precious comfort and power that will bring His peace into your soul. Say to yourself, If I have not a broken and contrite heart, I shall not experience the promise: "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 hearts of the contrite ones." [*Isaiah 57:15.*] *12LtMs, Lt 153, 1897, par. 7*

Faith is your to exercise as the gift of God. You need not fluctuate between hope and fear and despondency. Be assured that as you approach God, you will as surely know that He is drawing nigh unto you, to nourish and encourage and enrich your soul. Trust the Lord as if the blessing were already in your possession. "If any of you lack wisdom," He says, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [*James 1:5-7.*] *12LtMs, Lt 153, 1897, par. 8*

If the Spirit beareth witness with our spirit that we are the children of God, what is the result? The believing soul comes into perfect submission to the will of God. The Majesty of heaven condescends to a holy, familiar intercourse with him who seeks God with the whole heart, and the child of God, through the abundant manifestation of His grace, is softened into a childlike dependence.

You must commit your soul and body unto God with perfect trust in His power and willingness to bless you, helpless and unworthy as you are. "For as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [John 1:12.] *12LtMs, Lt 153, 1897, par. 9*

Do not become restlessly active, but zealous in faith, with one object, namely, to attract souls to Jesus Christ, the crucified Redeemer. It is not the logical sermon, the sermon to convince the intellect, that will do this work. The heart must be persuaded, and melted into tenderness. The will must be submitted to God's will, and the whole aspirations directed heavenward. You must feed upon the Word of the living God. It must be brought into the practical life. It must take hold of and command the whole man. Those who possess that faith that works by love and purifies the soul will be sanctified body, soul, spirit, and intellect. There will be an effectual ministry when the servant of God makes it the business of his life to grasp the Word of God with a determination that nothing can release, to hold fast to that Word, to eat it, and impart it to others as the Word of life. When Jesus is our abiding trust, our offering to God will be ourselves. Our dependence will be on the righteousness and intercession of Christ Jesus as our only hope. There is no confusion, no distrust, because by faith we see Jesus ordained of God for this very purpose, to make reconciliation for the sins of the world. He stands engaged by solemn covenant to mediate in behalf of all who come to God by Him, and to accomplish their salvation if they will only believe. The privilege is granted us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need. *12LtMs, Lt 153, 1897, par. 10*

Lt 153a, 1897

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

August 24, 1897

This letter is published in entirety in *21MR 367-372*.

Dear Children Edson and Emma White:

We have been having considerable rain for several days. My garden was made in the lowland, and twice it has been overflowed. Now we hope there will be a spell of dry weather so that we can work the land. We have had one week of most beautiful weather. Bear in mind that it is our winter now. I can scarcely write, the paper is so cold to my hands. I have not kindled a fire in my stove for one week, for a fire is only necessary in the few early morning hours. I am so thankful that we have so healthful a climate. When you come to Australia, I will build you a home of your own if the Lord prospers me. I think we have far more sunshine and fine weather here than in any country I have ever visited. All who come here improve in health. It is a very unusual thing to have foggy or cloudy weather.*12LtMs, Lt 153a, 1897, par. 1*

Willie has a very comfortable house for his family. It is not yet thoroughly furnished. We wish he could have come up on the last boat.*12LtMs, Lt 153a, 1897, par. 2*

Yesterday we had a short call from Brother Brandstater and wife. They have two small children. They think of taking a position with Brother and Sister Semmens in the Health Home, he acting as treatment hand. We are expecting Brother and Sister Hare from Fresno, Cal[ifornia]. Dr. Hare is to officiate as physician in the Health Home.*12LtMs, Lt 153a, 1897, par. 3*

I am expected to speak at the school as often as possible. The things that need to be done in connection with the work in this missionary field are a continual strain, and the writing that I am called upon to do puts a double tax upon me. My head becomes

very weary, and refuses to work.*12LtMs, Lt 153a, 1897, par. 4*

We are now in process of building a chapel. We hope to get it finished to dedicate at the close of the school term. Twice I have been called to the probable location of our church, the very nicest ground on the whole purchased possession. We have the ground selected, but the particular spot where the building is to be they expect me to decide. We need a church so much, and have needed it during the two years that we have been on this ground.*12LtMs, Lt 153a, 1897, par. 5*

We have held our meetings in a loft above the sawmill, and there the furniture and all kinds of things used in the school gave it the appearance of an auction room. I am feeling sad, so very sad, that I should have consented to this. If the Lord will pardon my transgression, I will by His grace, in every place where I shall labor, make the spiritual rather than the temporal necessities of the first importance. I am so sorry as I realize that I have neglected this work, which should be first, until the last. The dearth of means was my excuse, but I ought to have walked by faith. I have not honored God as I should have done had I moved out in faith notwithstanding seeming impossibilities.*12LtMs, Lt 153a, 1897, par. 6*

When the Lord sees that we will trust Him implicitly, He will work in our behalf, and we shall see the salvation of God. The Lord proves us, He tests us to see if we will make Him our only trust. We need a much sharper, keener faith than we now have. We need to constantly cultivate an earnest, living, trusting faith, and in cause and spiritual work keep our petitions constantly ascending, seeking the Lord for clear discernment. And sharp spiritual eyesight will be given every true seeker. Has not the Lord told us, "Seek ye my face"? And will we not individually respond, "Thy face, Lord, will I seek"? [*Psalm 27:8.*] This is the call of God, and this the appropriate answer to that call. The Lord wishes us to know Him by an experimental knowledge as a kind, tender Father who has our interest and happiness in mind just as a loving earthly father cares for his children.*12LtMs, Lt 153a, 1897, par. 7*

The heavenly Father loves His sons and daughters. He wishes all to know Him. It is because men are not more than half converted

that the church is so dead and lifeless. There are many who are and have been all their life half Christians. Their names are in the book of life, and if they turn to the Lord with full purpose of heart, they respect the voice that says unto them, "Seek ye my face," and reply, "Thy face, Lord, will I seek," [and] they shall see God with a clear, elevated, spiritual sense. The religious sentiment awakened in the heart is recognized as God's call, and is obeyed.¹²*LtMs, Lt 153a, 1897, par. 8*

Everyone will be tested and tried in the very way that is the most trying. Men cannot trust to their own wisdom. Self-sufficiency, if indulged, will be their stumbling block. Self must die and not have a resurrection every other day. The words must be truly spoken, "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*] The "I" is a very hard personality to kill. "I" rises into life in full proportions if given the least opportunity or encouragement. Then, confident in their own supposed wisdom, men forsake the right way. They were once in the right way; for they could not have forsaken the right way had they known nothing about it. Those then who have once been real Christians, who have known the right way, but have forsaken it, come under the jurisdiction of Satan to be used as his instruments against the truth as it is in Jesus. Satan's masterly power will be exercised to make men and women lose the crown of life which it is their privilege to obtain.¹²*LtMs, Lt 153a, 1897, par. 9*

Judas was chosen as one of Christ's disciples. Christ did not reject him because he was not perfect. Judas had the power to heal the sick and to cure diseases, but the lesson to be taught every one that is a church member is that having their names registered on the church books will never make them Christians. It is doing the Word that makes us sons and daughters of God. Judas, notwithstanding the lessons of Christ, failed to be converted daily, to be an instrument sanctified and polished for the Master's use; he became subject to temptation. His old hereditary and natural tendencies Satan found he could use to dishonor the Master and imperil his own soul.¹²*LtMs, Lt 153a, 1897, par. 10*

These things are not understood by many in the church at Battle Creek, and the result will be as it was in the case of Judas. Some will depart from the faith. Having a knowledge of the truth while not

being sanctified by it, they will be constantly working out wrong characters, and they will really do more harm because of the knowledge of the truth which they have. They will confederate with apostates and be the means of betraying sacred trusts. God calls for the whole-sided, undivided interests of the men whom He has chosen. *12LtMs, Lt 153a, 1897, par. 11*

The pure in heart shall see God. This seeing God in a clear, spiritual light is salvation to the soul of every believer. As soon as a soul decides to die to self, the new light begins and grows stronger and more decided until he is able to endure the sight of Him who is invisible. And as he sees God, he becomes fashioned in character after the divine similitude. His words, his attitude, his spirit, his actions in everything, testify to the clearness of his judgment. In proportion to the seeing of God will be the spiritual force of his character. The consecration to God of the life and time and powers of every converted soul is the result. *12LtMs, Lt 153a, 1897, par. 12*

A life of freedom and idleness, a life of self-pleasing, is not the life of a Christian, nor has [it] ever been. Christ was a worker, and He gives to all His followers a law of service, that they may benefit the temporal and spiritual interests of their fellow men. He presents to the world a higher conception of life than they have ever thought of. The true recognition of Christ's work is service. A life of obedience and service is not only the true life for man, it is the most distinguished, the noblest that a man can live. He brings himself in connection with the Life and Light of the world, and in connection with his fellow men. This makes the law of service the connecting link between God and the lives of his fellow men, and constitutes him a laborer together with God, living to be good and to do good. *12LtMs, Lt 153a, 1897, par. 13*

When will those who profess Christ learn that they must put on Christ in words, spirit, and actions? This will not lead to feebleness and inactivity, to self-love and self-pleasing. It becomes us as Christians to have a clear understanding, to recognize our duty toward God by taking up the responsibilities which bind us to our fellow men in the strong links that the law of God has defined, that we love our neighbor as ourselves, all our service merging itself into the life of Jesus Christ. *12LtMs, Lt 153a, 1897, par. 14*

The noble life which Christ has made it possible for us to live—one of obedience and service—makes us partakers of the divine nature. Cannot we experience the inner strength of piety which animated Jesus Christ? “I live, yet not I, but Christ liveth in me.” [Verse 20.] That life will reveal that it is a part of Christ’s life, wearing Christ’s yoke, lifting His burdens. The transformation of the human character makes the yoke of Christ easy and His burden light. Through faith every one can, if he will, become one with Christ in his obedience and his service. *12LtMs, Lt 153a, 1897, par. 15*

It is God’s prerogative to command; it is the duty of man to obey. Nothing is forced upon any soul. The honor of duty is a thing conferred upon him as a son of God, an heir of heaven. He is to labor for God in interested, true-hearted, glad, honorable service. In obeying all His commandments, a spirit of love for God is revealed. In this very atmosphere of love, Christ lived and worked. *12LtMs, Lt 153a, 1897, par. 16*

Each word, each action is a work for God. Here is faith in God, and faith in men. Christ would never have given His life for the human race if He had not faith in the souls for whom He died. He knew that a large number would respond to the love He had expressed for humanity. It is not every heart that responds, but every heart may and can, if it will, respond to that love that is without a parallel. “My sheep hear my voice,” Christ said. [John 10:27.] A heart yearning for God will recognize the voice of God. God cannot respond to one soul that does not respond to His grace offered, His love bestowed. *12LtMs, Lt 153a, 1897, par. 17*

He is waiting for a response from souls in Battle Creek. The issue rests wholly with themselves. He bids them to the marriage feast; He sets before them the banquet that will satisfy every want. His Word is full of marrow and fatness. “Then shall ye seek me and find me, when ye shall search for me with all your hearts.” [Jeremiah 29:13.] Shall this decision and effort commence in every family in Battle Creek? Then the Lord will give an outpouring of His Spirit as on the Day of Pentecost. *12LtMs, Lt 153a, 1897, par. 18*

August 25

Dear children, watch unto prayer. Then you will know that you do

know that your life is hid with Christ in God. Those who live in these last days are to be overcomers by the blood of the Lamb and by the word of their testimony. There is no time now for levity, self-indulgence, and stupidity in the understanding of the work we have to do. Activity and devotion are united; work and piety blend. There is to be appropriate strength given for daily duties, which is derived from the worshiping of God in the beauty of holiness. The lamp must burn, which is impossible unless it is fed with holy oil. And the oil which is so precious is efficacious only as it is communicated by reflecting light upon the pathway of others. Busy activity is to be proportioned with devotional exercises in worship and diligent, cheerful ministry to the needy souls whose inquiry is, "What must I do to be saved?" [*Acts 16:30.*] *12LtMs, Lt 153a, 1897, par. 19*

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes, empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [*Zechariah 4:11-14.*] *12LtMs, Lt 153a, 1897, par. 20*

There are times when Christ would say to those in His service whose energies have been overtaxed, "Come ye yourselves apart into a desert place, and rest awhile." [*Mark 6:31.*] We have the record on one occasion, after a day of ceaseless toil, that our Redeemer lay, a coil of rope for His pillow, fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep. What a lesson for human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities which sought Him for relief! Teaching in the temple, healing in the temple, explaining the Scriptures in the streets, by the wayside, in His retired walks—the subjects so urgent left Him no time for repose. His sympathies were drawn out for the oppressed, He comforted the mourner, He brought hope to the hopeless, He healed the scars and bruises that sin had made. He went about doing good. *12LtMs, Lt 153a, 1897, par. 21*

The warning is given, Let us not sleep as do others in a spiritual lethargy. Let us watch and be sober. O, that the work of reformation so essential in Battle Creek should begin. In all our institutions, all on duty should stand at their posts saying, "Here am I, send me." [*Isaiah 6:8.*] He who was wise in counsel is waiting for you all to see your need of help, and it is abundantly provided. It is waiting for you. "The pure in heart shall see God." [*Matthew 5:8.*] As a present help in every time of need His presence is revealed. As you ask Him and call upon His name for help, He says, "Here I am close beside you, ready to help you if you are ready to be helped." Communion with God is for each one, personal and direct. The heart under the guidance of the Holy Spirit will burn within them with the love of God. They are like trustful children. Christ looks not for merit. O, if all would come just as they are, and let Him make the preparation in taking them as His. The Lord only wants them to receive Him and learn to wear His yoke and lift His burdens, that heaven may behold that they are laborers together with God. Why cannot every soul that needs help and rest come to the Burden Bearer, that he may have light and life. *12LtMs, Lt 153a, 1897, par. 22*

Christ could not help being bright and shining. His very work was to shine. "I am come," He said, "that they may have life, and that they might have it more abundantly." [*John 10:10.*] In Me is no darkness at all. With sadness Christ says that there are some who love not the light, because their deeds are evil. They do not come to Jesus to deliver them from the power of evil. Light means revelation, and the light is to shine amid moral darkness. Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness. Apart from Christ there is no light at all. *12LtMs, Lt 153a, 1897, par. 23*

There need not be a cloud between the soul and Jesus. Why do so large a number who profess to believe in Christ have so limited a view of the life-giving power of Christ? We are not one of us to act as if the Word, the life and light, was to be given to us grudgingly. His great heart of love is longing to flood the soul with the bright beams of His righteousness. "Whoso is athirst let him come and take of the water of life freely." [*Revelation 22:17.*] We are acting as if we must only taste, when our faith should say, "Let me drink of thy

fulness.” Faith, living genuine faith, is required. We are privileged to receive of the abundant supply. Then our duty is, “Freely ye have received, freely give.” [*Matthew 10:8.*]12LtMs, Lt 153a, 1897, par. 24

Our Lord was a successful worker with the common people. This was the class that always heard Him gladly. Why, O why, I inquire, are there so few that carry any burden for souls? His heart was yearning to make souls happy. “Come unto me,” He said, “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.*]12LtMs, Lt 153a, 1897, par. 25

We are now amid the perils of the last day when many shall be purified, made white and tried. “But the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.” [*Daniel 12:10.*]12LtMs, Lt 153a, 1897, par. 26

Lt 154, 1897

Weber, R.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 8, 1897

Previously unpublished.

Dear Sister:

For some time I have desired to write to you, but I have been much exhausted and unable to do the writing that positively demanded my attention, and have had to neglect very much work that is suffering to be done.¹²*LtMs, Lt 154, 1897, par. 1*

We would be much pleased to attend the Napier camp meeting, but this we cannot do because the interest here will not permit of us doing this. Maggie will send you a copy of letters that go to Wesley Hare, so I need not repeat that. We would not be able to leave the work in Sydney now. We are the very height of interest.¹²*LtMs, Lt 154, 1897, par. 2*

One man of noble appearance, during the camp meeting, heard me speak in reference to tobacco the last time that I spoke on the ground. After the camp meeting he met Elder Haskell, and said he gave up his tobacco, but it was a hard struggle. He had severe pains in his stomach for some time. This forced, injurious stimulus was removed, but it takes time for nature to rally after she has been abused and her powers enfeebled so long. And it was the attempt of nature to rally that caused these severe disturbances. They advised him to drink hot water in abundance whenever the pains returned. He afterwards told them that he did this, and had no more trouble. We thank the Lord for this. He is a man that will be able to help us financially to build a house of worship.¹²*LtMs, Lt 154, 1897, par. 3*

I write these things thinking that you will be interested to hear in regard to them. We feel deeply grateful to God that He has given strength and power to His servants to do the work so much in need

of being done in the suburbs of Sydney.*12LtMs, Lt 154, 1897, par. 4*

Here at my home we are very busy in writing. I would be pleased to have Maggie come to you if it were possible. But it is not possible till someone can come in to supply her place. She is my right hand helper. I cannot have her leave me now, until the Lord shall send me someone who can take her place. I have many books to prepare for the press, and Maggie has educated herself to help me in this kind of work. The Lord has blessed her with knowledge to do this work, which is so much needed. She is engaged in a good work in the service of God. He has given her His work to do in this line. We are pleased to give her work, and the Lord accepts her service.*12LtMs, Lt 154, 1897, par. 5*

While she would be desirous to see and to please her mother, you must not have the impression left on your mind that she could come as well as not if she wanted to; for it is not the case. She knows that she cannot be spared without the work should suffer loss. She does not know that I am writing to you at all, but I thought you ought to know in regard to this matter, so that you would not be inclined to trouble her with urgency to come to you when it is not possible for me to spare her at present. We are well blended in the work. We appreciate her services.*12LtMs, Lt 154, 1897, par. 6*

Before she came to me, I was perplexed and troubled to know what to do, and the Lord designated Maggie Hare as the one who could unite with me. This was so plainly given, that I did not hesitate to connect her with my family. Fannie Bolton was with me then, but she is not with me now. But Maggie is worth as much more to me than Fannie was, as you can imagine.*12LtMs, Lt 154, 1897, par. 7*

Now please do not make Maggie's heart sad and sore by keeping before her your urgent request for her to come to you when she knows it is not possible for her to come. When we have someone who can take her place, and she can be spared for two or three months, I will encourage her coming. The Lord has given Maggie her work to do in His cause, and He will sustain her in this work. This is the Lord's work that He has appointed her, and I do not want any influence brought in to divert her from the work.*12LtMs, Lt 154,*

1897, par. 8

I shall now leave this matter, trusting that you will be reconciled to the Lord's will, and to the necessities of the case. I shall be glad, very glad, when the time comes, to accompany Maggie to New Zealand, and visit you in your home with your daughter. I have a great desire to visit Kaeo again, and see our people in the faith, and bear my testimony to them. The Lord is soon coming, and we have no time to lose in getting before the people the last message of mercy to be given to our world. The work will increase more and more in depth and in breadth. There will be an intense interest to the very close of time. Is it not the will of God that we wish to study? It is not my will, but, "What will the Lord have me to do"? [See *Acts 9:6*.] *12LtMs, Lt 154, 1897, par. 9*

To every human being He gives his appointed work. He has given me my work, and He has given Maggie her work, and that is to connect with me. I have only one other worker, and that is Minnie Hawkins. She also is connected with me in the editorial work, but neither of these can be spared. Both are needed, and I shall have to ask for the number I now have, in order to get out the work that I intend shall come to the people. *12LtMs, Lt 154, 1897, par. 10*

When *The Life of Christ* is published, I shall send you one. Then you can know in regard to the work that Maggie and Minnie are handling. *12LtMs, Lt 154, 1897, par. 11*

With much love to yourself and family, and to your husband, whom I have not seen, but who is my brother in the Lord, *12LtMs, Lt 154, 1897, par. 12*

May the Lord bless you. *12LtMs, Lt 154, 1897, par. 13*

P.S.—Our talents are not our own; they are the Lord's property with which we are to trade. We are responsible for the use or abuse of the Lord's goods. God calls upon men and women to invest their intrusted talents, that when the Master cometh, He may receive His own with usury. With His own blood Christ has purchased us as His servants. Shall we serve Him? Shall we now stand ready to show ourselves approved unto God? Shall we show by our actions that we are stewards of His grace? Every effort put forth for the Master,

prompted by a pure sincere heart, will be a fragrant offering to Him.¹²*LtMs, Lt 154, 1897, par. 14*

Lt 155, 1897

To Whom It May Concern

NP

1897

Previously unpublished.

KNOW ALL MEN BY THESE PRESENTS, that I, ELLEN WHITE, (widow), a resident of Cooranbong, Northumberland, New South Wales, have made, constituted and appointed, and by these presents to make, constitute and appoint MYRON J. CORNELL, a resident of the City of Battle Creek, County of Calhoun, State of Michigan, my true and lawful Attorney for me in my name, place and stead, to lease, mortgage, grant, bargain, sell, remise, release, convey, and quit claim, to whom and upon such terms as my said Attorney may deem best, all of my right, title and interest, estate, claim and demand, both in law and in equity, as well in possession as in expectancy of all real estate situated in the State of Michigan, and belonging to me; giving and granting unto said Myron J. Cornell, my said Attorney, full power and authority to do and perform all and every act and thing whatsoever requisite and necessary to be done in and about the premises as fully to all intents and purposes, as I myself might or would do if personally present, with full power to revocation, hereby ratifying and confirming all that my said Attorney shall lawfully do or cause to be done by virtue hereof.¹²*LtMs, Lt 155, 1897, par. 1*

IN WITNESS WHEREOF I have hereunto set my hand and seal the _____ day of _____, One thousand eight hundred and ninety seven.¹²*LtMs, Lt 155, 1897, par. 2*

Sealed and delivered in presence of SEAL

Lt 155a, 1897

To Whom It May Concern

NP

1897

Previously unpublished.

KNOW ALL MEN BY THESE PRESENTS, That I, ELLEN WHITE, (widow), of Cooranbong, Northumberland, New South Wales, in and by my letter of attorney, bearing date the 11th day of November, One thousand, eight hundred and ninety one, did make, constitute and appoint Harmon Lindsay, a resident of the city of Battle Creek, County of Calhoun, State of Michigan, my true and lawful Attorney, as by said letter more fully appears.¹²*LtMs, Lt 155a, 1897, par. 1*

That I, the said Ellen G. White, do by these presents annul, countermand, revoke, and make void, said letter of said attorney, and all authority and power thereby given said Attorney, Harmon Lindsay.¹²*LtMs, Lt 155a, 1897, par. 2*

IN WITNESS WHEREOF, I have hereunto set my hand and seal the ____ day of _____ One thousand eight hundred and ninety seven.¹²*LtMs, Lt 155a, 1897, par. 3*

Sealed and delivered in presence of SEAL

Lt 156, 1897

Haskell, S. N.

Sunnyside, Cooranbong, New South Wales, Australia

April 8, 1897

Portions of this letter are published in *1BC 1115; 4BC 1163-1164; 7MR 177-178.*

Dear Brother Haskell:

Your letter was received yesterday. Thank you for writing so fully as you have done. The telegram concerning the Monday night meeting was received, so we expect something more when your letter shall reach us giving us particulars. We were anxious to know if the leaders of this rebellion had fallen on the Rock and were broken. Do they hold fast their wicked apostasy?*12LtMs, Lt 156, 1897, par. 1*

There never has been a movement made among Seventh-day Adventists, without any occasion, equal to this. We hope so much Elder McCullagh will see and understand what course he is pursuing, for it will lead to terrible results.*12LtMs, Lt 156, 1897, par. 2*

Please to present before the people the case of Korah, Dathan, and Abiram. These men rose up in rebellion. *Numbers 16*. These men "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." [*Verse 2.*] Please read them this chapter. All these things are written for our instruction and admonition upon whom the ends of the world are come. Then let us as a people take heed and not follow their example of unbelief. I feel sorry for these men who have permitted themselves to be worked by satanic agencies and call it the Holy Spirit.*12LtMs, Lt 156, 1897, par. 3*

Christ came to our world not to aid Satan in working up rebellion but to put down rebellion. Wherever men start out in rebellion they will work secretly and in darkness as they will not come as Christ has

told them to do to the ones they have any matter against, but will take their budget of falsehoods and enmity and evil-surmisings and satanic representations, as did Satan to the fellow angels under him, and gain their sympathy by false representations.*12LtMs, Lt 156, 1897, par. 4*

McCullagh is the life and soul of the rebellion he has instigated. He has apostatized from the truth—a secessionist. If he had been one-half as zealous to set his house in order, take his position as a servant entrusted of God with sacred responsibilities, he would today have stood as a faithful servant before the universe of heaven. How much better it would have been for our brother to have been a thorough Bible student, to dig for truth as for hidden treasures, rather than imitating the first great rebel, to present himself as one who was a subject of sympathy; that time employed by himself and wife in doing their work, not God's work, in evil speaking and surmisings and false representations. For I have not given him one jot or one tittle of cause for all his evil speeches against me, only as I bore to them the message in writing which the Lord gave me.*12LtMs, Lt 156, 1897, par. 5*

I did not make this matter public; I did not converse with them as I would be pleased to do, for warning came to me that I must write out those things of warning and reproof. Words would leave them an opportunity to misstate and claim that I said things which I did not say and which had never come into my heart to say. Once in writing they would speak for themselves. All that I have written must now be put in print and a copy given to all to whom it is deemed essential. I did not think I would have to do this, but himself has made it a necessity.*12LtMs, Lt 156, 1897, par. 6*

There is a grand rebellion in the earthly universe. Is there not a great leader of that rebellion? Is not Satan the life and soul of every species of rebellion which himself has instigated? Is he not the first great apostate from God? A rebellion exists. Lucifer revolted from his allegiance and makes war on the divine government. Christ is appointed to put down the rebellion. He makes this world His battlefield. He stands at the head of the human family. He clothes His divinity with humanity, and He passes over the ground where Adam fell and endures all the assaults of Satan's temptations, but

He does not yield in a single instance.*12LtMs, Lt 156, 1897, par. 7*

The salvation of a world is at stake. He resisted the arch-deceiver. In behalf of man He must conquer as a man, and in the very same manner man must conquer by “It is written.” His own words under the guise of humanity would be misjudged, misinterpreted, falsified. His own words spoken as the divine Son of God could not be falsified.*12LtMs, Lt 156, 1897, par. 8*

It will be in the last great day when every case receives as his works have been. It will be the final and eternal condemnation of the devil and all his sympathizers and all who have served under his jurisdiction and have identified themselves with him. Will he have a reason to assign for his rebellion? When the Judge of all the world demands, Why have ye done thus? what reason can he assign, what cause can he plead? Bear in mind every tongue is silent, every mouth that has been so ready to speak evil, so ready to accuse, so ready to utter words of recrimination and falsehood, is stopped and the whole world of rebellion stands speechless before God; their tongues cleave to the roof of their mouth. The place where sin entered can be specified.*12LtMs, Lt 156, 1897, par. 9*

“Thou wast perfect in thy ways ... till iniquity was found in thee.” “Thine heart wast lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.” All this was the gift of God. God was not chargeable with this—making the covering cherub beautiful, noble and good. “By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: ... thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick.” [*Ezekiel 28:15-18.*]*12LtMs, Lt 156, 1897, par. 10*

In this place traffick is the emblem of corrupt administration. It denotes the bringing of self-seeking into spiritual offices. Nothing in spiritual service is acceptable to God except the purposes and works that are for the good of the universe. To do good to others will redound to the glory of God.*12LtMs, Lt 156, 1897, par. 11*

The principles of Satan’s working in heaven are the same principles by which he works through human agents in this world. It is through these corrupting principles that every earthly empire and the

churches have been increasingly corrupted. It is by the working out of these principles that Satan deceives and corrupts the whole world from the beginning to the ending. He is continuing this same policy-working, originally begun in the heavenly universe. He is energizing the whole world with his violence with which he corrupted the world in the days of Noah. *12LtMs, Lt 156, 1897, par. 12*

The revolters against divine government will not ascribe their disaffection to themselves. This will be seen to the close of time. This apostasy in Adelaide is not a new chapter in our experience, as you well know. Apostasy has come in to our ranks as it came into heaven, and all who unite with Satan in this kind of work will act on the same principles Satan has worked. Not open, not frank, but in secrecy. Satan must deceive in order to succeed. "In vain the net is set in the sight of any bird." [*Proverbs 1:17.*] *12LtMs, Lt 156, 1897, par. 13*

There must be speech made under cover of garments of righteousness, glorious prospects before the church, this is the class of temptations, a great good to be obtained by doing the very things the Lord God told them not to do, deceiving speech to mislead, to hoodwink, to blind. *12LtMs, Lt 156, 1897, par. 14*

We read, Satan transforms himself into an angel of light. [*2 Corinthians 11:14.*] This is the very way he works in all his deceptive methods, in all ages of the world. He assumed the pretense of great humility in practice of self-denial. He was giving up sure interests in order to bring in corrupt principles, in practice. So great was his power of dissimulation, so apt and skilful was his acting, no eye but the eye of God could fathom his purpose. *12LtMs, Lt 156, 1897, par. 15*

No person is righteous unless they are pure in thought and in living connection with Him. The power and strength of this apostasy will be broken. It is a mystery of deception, but this deception can be unveiled. I have much more to write upon this subject but I cannot write more now. *12LtMs, Lt 156, 1897, par. 16*

You are questioning whether you shall return at once or remain a time longer. We will wish you to remain in Adelaide just as long as it

is apparently a necessity. Brother and Sister Lacey come up today to Cooranbong. With your wife, we can get along nicely. So do not worry about anything here. The cistern will be almost, if not quite, completed, as far as the brick work is done, then comes the plastering next week.*12LtMs, Lt 156, 1897, par. 17*

We will meet in the dining hall on the Sabbath and bid a willing farewell to the old chamber with all its inconvenience and disagreeable appearance. You may be able to be here at the opening of the school. If not, Brother and Sister Lacy and your wife will do the work. The Lord will help them and will help you where you are to stand on the field of conflict. But the Lord will work, and none can hinder Him. The devices of the enemy will come to naught. Truth will triumph and bear away the victory. God is infinite; He measured the waters in the hallow of His hand. He will work for His own name's glory and for the good of His people.*12LtMs, Lt 156, 1897, par. 18*

The church at Adelaide needed just this experience, and it will work for the good of all those who love God and keep His commandments. There will be men who will depart from the faith, giving heed to seducing spirits and doctrines of devils. It always ends in giving up saving truth, the commandments of God and the testimony of Jesus Christ.*12LtMs, Lt 156, 1897, par. 19*

I join with you heartily in saying we need students to have the Word of God open to them in clear lines, going deeper and deeper. The pure doctrines of our faith must become the main part of the education of our students. Here eternal interests are involved. The positions of the stronghold of our faith, which have brought us where we are, must be oft repeated, for Jesus and salvation is in it all. Men and women must become rooted and grounded in the truth, established, strengthened, settled.*12LtMs, Lt 156, 1897, par. 20*

We will want you to remain there just as long as you seem to feel it is duty. Then when you feel it safe to leave, we will welcome you with all our hearts. We are praying for you all. Be firm, give no place to the devil, crowd him out. Find out if you can what part every brother has acted.*12LtMs, Lt 156, 1897, par. 21*

Lt 157, 1897

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

April 14, 1897

Portions of this letter are published in *10MR 293*.

Dear Brother and Sister Starr:

I learn by letter from Brother Haskell that he will leave Adelaide on Wednesday or Thursday. We did hope so much that our Brethren McCullagh and Hawkins would be willing to talk over matters, and that personal interviews would clear away the fog the enemy has enveloped them in and they would be convinced they had been following another leader. But I have not felt clear that all has been done that may be done. I hope that you will not consider their case beyond remedy and leave them to themselves.¹²*LtMs, Lt 157, 1897, par. 1*

Meet them if you can, and while you stand steadfastly for the truth, do it in a spirit of love for their souls.¹²*LtMs, Lt 157, 1897, par. 2*

My heart yearns over them. I greatly desire to remove every stone over which they have stumbled, if it is possible to do this. It is best to do all that can be done by human agency uniting with the Divine.¹²*LtMs, Lt 157, 1897, par. 3*

The Lord is full of mercy and compassion and love, but He will not change and alter one thing that has gone out of His mouth to meet man in his perversity. He wants [that] His human agency should be a channel of light, to communicate light, walking in the true, pure light to lead souls to the light as He is in the light.¹²*LtMs, Lt 157, 1897, par. 4*

How wonderful are the works of our God. He reveals how little dependence can be placed in men. We should educate our people to make the Lord God of Israel their trust, and have faith, living active faith in God, a continual growing faith—not [faith] in

ourselves. *12LtMs, Lt 157, 1897, par. 5*

May the Lord's blessing rest upon you as you shall seek to recover these souls, not only every one of the church but the men who have deceived them because they themselves were deceived. *12LtMs, Lt 157, 1897, par. 6*

O, let us teach as never before the necessity of pure clean hearts and sanctified thought because the very thoughts are brought into captivity to Jesus Christ. *12LtMs, Lt 157, 1897, par. 7*

Sin besets every soul very closely and unless it is resisted firmly, will obtain the victory. If the habit of resistance is formed, and carefully and prayerfully sustained, there will be less trouble in combating the oppressing power that is constantly urged to overcome the soul. *12LtMs, Lt 157, 1897, par. 8*

We shall see that those who have been making all preparation not to unite firmly with their brethren will accept the powerful temptations, when Satan finds a favorable opportunity to dissolve their unity, and to confederate [them] in a party who lead out upon theories they call truth, for Satan is clothed in angel garments and he will make most plausible presentations. *12LtMs, Lt 157, 1897, par. 9*

There are many who live a life supposed to be religious that stops far short of real service to God. They do not abide in Christ. Those who abide in Christ are building up a character after the similitude of Christ. *12LtMs, Lt 157, 1897, par. 10*

Many are as near to Christ as was Judas. They listen to His words through His human instrumentalities and receive that portion which pleases them, which does not reprove and rebuke their appetites or passions, and go on just as Judas did without reforming and transformation of character. But they are not Christians. They do not wear the yoke of Christ and live to please Christ. If they can have heaven and carry their own temper and disposition into heaven, then they will have heaven. *12LtMs, Lt 157, 1897, par. 11*

The almonds were brought to our home by Brother Goodheart. Thank you for your remembrance of me. They are very good, sweet

nuts.*12LtMs, Lt 157, 1897, par. 12*

Brother Haskell has great liberty in opening the Scriptures to others. He gives opportunity to all. The first class is in the morning meeting at six o'clock. Then there will be other lessons given by Elder Haskell. At ten o'clock Sister Haskell gives lessons from *Revelation*.*12LtMs, Lt 157, 1897, par. 13*

This is an excellent beginning for the school.*12LtMs, Lt 157, 1897, par. 14*

Brother Haskell ploughs deep. All listen to him with eager attention and are feasting on that which they gather from the storehouse of the Word.*12LtMs, Lt 157, 1897, par. 15*

I have been quite sick for about two weeks, but I am improving now. I send you copy of letters sent to South Africa this morning.*12LtMs, Lt 157, 1897, par. 16*

May and the children are doing well, but their house is so cold, we dare not keep the White boys in it. We have given up our parlor to May and the children, until their home is done.*12LtMs, Lt 157, 1897, par. 17*

I have been writing and reading the copies of letters to Africa. I could not sleep past one o'clock.*12LtMs, Lt 157, 1897, par. 18*

I hear them now stirring about getting ready for meeting. May the Lord bless you in your work and then the people will be blessed.*12LtMs, Lt 157, 1897, par. 19*

In love to all the saints in Adelaide.*12LtMs, Lt 157, 1897, par. 20*

Lt 158, 1897

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

May 19, 1897

This letter is published in entirety in *9MR 366-368*.

Dear Brother and Sister Starr:

We received and read your letter with interest. I was not surprised at all to learn that these men who have had so great light should make rapid strides in determined apostasy. This experience reveals to us the fact that true rebellion is incurable. These men take a large amount of knowledge with them of what constitutes truth and evidence. They may misinterpret it all, misapply the truth, but they cannot convert truth into error, neither can they convert error into truth. The truth will live through all time and through eternal ages. Men letting it alone, separating truth from their lives, in no case lessens the value of truth. *12LtMs, Lt 158, 1897, par. 1*

I would exhort the church to encourage faith and talk faith and act faith. This experience through which you are passing is of God to give you a genuine experience in the things of God. Putting on the robe of humility, we must take our position as learners in the school of Christ. If we will listen to His words, to be repeated to us in this age of this earth's history, there must be silence in the soul; the clamorous pretensions to self-sufficiency must be cut away from our life. Learn of me, says Christ, for I am meek and lowly of heart and ye shall find rest to your soul. [*Matthew 11:29.*] *12LtMs, Lt 158, 1897, par. 2*

It is essential that we study our Bibles more diligently, that we become more choice in our conversation, for this can be an influence for good. We need to see and sense the inefficiency of human accomplishments, our own impotence, and the dignity and glory of Christ Jesus. The Lord puts us under the guidance of the Holy Spirit if we will walk humbly, trustingly, confidingly in Him. He leads us into all truth. The Holy Spirit takes the things of God as

they fell from the lips of Christ and conveys them with living power to the obedient heart. He, the Alpha and the Omega, delivers us into the mold of the gospel that we may take the perfect image of its Author. *12LtMs, Lt 158, 1897, par. 3*

You have, in Adelaide, had the fact made apparent to you how unsafe it is to trust in man and make flesh your arm. Submit to the authority of the great Teacher in all humility of mind. He will arm you with His mind, which will fortify you to discern all rebellion. It is a great mistake in all our churches that religion is oftentimes credited to the persons who give in words an assent to the truth; but unless the truth is brought into the inner sanctuary of the soul it does not control the thoughts, the words, or the conduct of life. We need simply to have the truth in our hearts. *12LtMs, Lt 158, 1897, par. 4*

These apparent difficulties we have met in our experience will be of greatest advantage in revealing to us that men and women may be converted to men but not to Jesus Christ. If the men who preach to them apostatize, they have so feeble a hold of Christ they will apostatize too, because they have never been really converted to the truth. We must find solid foundation for our feet. *12LtMs, Lt 158, 1897, par. 5*

We see the two ministers who have preached to you have departed from the faith, and those whose faith was no higher than the ministers will go where their ministers go and leave their Redeemer and deny the truth, giving heed to seducing spirits. Many, many will depart from the faith they once professed, but those who hold fast the faith, firm unto the end, will be overcomers and shall have the crown of life. *12LtMs, Lt 158, 1897, par. 6*

Lt 159, 1897

Haskell, Brother and Sister; Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

December 7, 1897

Previously unpublished.

Dear Brother Haskell, Sister Haskell, Brother and Sister Starr:

We had reason to thank Brother Starr that he assisted us so much in getting us on the train from Strathfield to Cooranbong. We had the compartment all to ourselves and I lay down and rested all the way. Brother James was waiting at Dora Creek for us, with our surrey. It was well to have a cover over our heads, for it rained hard and the wind was blowing strong. It had rained some, not very abundantly. *12LtMs, Lt 159, 1897, par. 1*

All the family was rejoiced to see us. American mail had come; will bring you some interesting matters, when I shall come next Friday. *12LtMs, Lt 159, 1897, par. 2*

It has rained all night, and has rained very hard this morning. It is dark and cloudy. But this rain is just what we have earnestly prayed that we might have. It is the blessing of God to be highly appreciated by every one. I am so glad we are here at home and [do] not have to go through the program of coming home today. *12LtMs, Lt 159, 1897, par. 3*

I rested quite well last night until half past two o'clock. I have been, this morning, reading my American mail, which I will give you the benefit of when I shall come [the] last of this week. I am feeling much better healthwise. I praise the Lord that we are receiving that which we need so much, refreshing rain to cause vegetation to flourish, and [to] supply our tanks and cisterns. *12LtMs, Lt 159, 1897, par. 4*

The Lord will hear our prayers in opening the way for a meetinghouse to be built in Stanmore or some other suburb close

by Stanmore. Would it not be best to look in adjoining suburbs? See what you can do. The Lord has a place for us, and we will “arise and build.” [*Nehemiah 2:20.*] We should not delay this matter. We should press it through as fast as possible. Let there be most earnest prayer ascending to our Heavenly Father who is rich in resources. “Go forward” is the word for us. See at once what the Newtown church will do. They need a house of worship. Watch and pray. The Holy Spirit is pledged us. Say little for a short time in regard to the church building; tell every thing to the Lord. Talk to the ear that hears prayer and that responds, “Here I am.” [*Isaiah 58:9.*] Say very little now, but pray most earnestly. *12LtMs, Lt 159, 1897, par. 5*

The Lord can speak to hearts. Dwell upon the love of God to man in giving Jesus. Speak words that shall enlighten those who are in darkness, how to find the Saviour precious to their souls. Let our own hearts be softened, our own hearts be refreshed with the dew of heaven, then let it flow forth in prayer and songs of praise. Rest, trust, believe we shall see the salvation of God. Hold fast the promises. *12LtMs, Lt 159, 1897, par. 6*

Lt 160, 1897

Haskell, Brother and Sister

NP

December 1897

Previously unpublished.

Dear Brother and Sister Haskell:

Mail brings me a letter from Brother Baker. He has just come around to offer me a room in his house, and I do not feel at present to accept it. He says you have secured a home close by his home. I would gladly have accepted the offer of a room when we were needing one so much, but the room they had was reserved for Elder Daniells and wife, and I should not now feel free to accept a room. I cannot help but consider I was not wanted and therefore I shall not consider I am wanted now. I have nothing against either Brother or Sister Baker, but I will not trouble anyone with my presence unless I know it to be the best thing to do.¹²*LtMs, Lt 160, 1897, par. 1*

You may consider my letter, which the girls are now copying, strikes a rather singular note, but it is needed. I want all to bear in mind that the workman is worthy of his hire, and if any question this, read *James 5:4*. God forbid that any who labor for their [own] wages shall be so urgent to preach faith, to educate in faith and trust in God those whom they would have labor in uncertainty [regarding their wages]. Every one who labors should have a set sum for their labors. They will work just as interestedly and receive just as profitable an experience. I propose that we do some home missionary work on these very lines, for God is no respecter of persons.¹²*LtMs, Lt 160, 1897, par. 2*

I am still quite weak, but steadily improving. I have not yet made up my mind to go to Melbourne. I think I might accomplish just as much good here in New South Wales and perhaps more than to go to Sydney. You have so much help I am not needed; but when our brethren shall leave for Melbourne, if my strength improves, I will

come to Sydney, if you think it best. If not, I shall be glad to remain where I am and rest. *12LtMs, Lt 160, 1897, par. 3*

I have had precious seasons of communion with God. I long to see our people venturing in one line of work after another by living faith worked by the Holy Spirit of God. I pray for this; I long for this more than the weary soul longeth for the morning. Let us cultivate faith, living, active faith. *12LtMs, Lt 160, 1897, par. 4*

I did hope to receive a line from you today, but I suppose you have all that you can attend to. I have been quite ill, but I thank the Lord I am able to attend to a few things. *12LtMs, Lt 160, 1897, par. 5*

With much love. *12LtMs, Lt 160, 1897, par. 6*

Lt 161, 1897

Caro, Sister

NP

1897

Previously unpublished.

Dear Sister Caro:

For two years I have felt that I knew not what would come next demanding means, but I may take in the whole period since I have been in this country. They have been years of close, hard study to know how to make ends meet. I have occasionally invested means in purchasing goods at the selling-off clearance sales, whereby I can clothe the naked with the least expenditure of money. There have been solicitors who are not of our faith begging for old clothing; and those who are children of God are really in a worse condition in various ways than these parties who are so free to beg, for this seems to be their trade. They had much rather beg or steal than work. I have a mind to help all much more than it is possible for me to do. *12LtMs, Lt 161, 1897, par. 1*

When we came to the woods one year ago last July to see the land, I thought to purchase. We traveled with our horses and carriages through the thick growth of young trees—wattle, ti tree, black oak, and Australian gum—over longs and around logs, breaking down the brush ten and fifteen feet high. After looking well, we decided to engage in the experiment of clearing, and planting trees and seeds immediately when the ground was ready. *12LtMs, Lt 161, 1897, par. 2*

We employed the students then obtaining an education. There were Bible studies in the morning. I attended these morning meetings at six o'clock and gave morning talks to the students, and the Lord was indeed present in our assembly as we addressed the students after a season of most earnest prayer. Then all went forth to their labors in clearing the ground selected for the school buildings. They worked until about two o'clock, then took their dinner and enjoyed it.

At three their studies commenced. Their testimony was that they could advance in their studies fully as fast as when they did nothing in the line of physical labor. They were fully convinced that agricultural, out-of-door employment combined with studies would be of far more benefit to them than merely studying alone. They were getting an education essential for practical life, and for physical improvement, by exercising all their God-given faculties of mind and nerve and muscle. Some of these students who could be spared commenced their work in clearing and making a road in the woods to connect with the government road, while others were clearing grounds for building and to put into fruit trees and for planting our vegetable seeds. *12LtMs, Lt 161, 1897, par. 3*

We had scarcely a shower from December until the next December. The ground was dry and hard to work. Then came men from Parramatta and Granville to obtain employment. They were Sabbath-keeping Adventist. They were poor and could not get work. Here were intelligent men who needed clothing and food for themselves and for their families. And there were some youth. We set to work. After these men had been employed some months we saw the clothed, and some had earned means to supply their families. We then let them go, and employed others who were destitute and needed food and clothing. We had four tents pitched—my family tent, a dining tent, and tents for the workers. *12LtMs, Lt 161, 1897, par. 4*

We saw the most noble giants of the forest, not cut or sawed down but dug out by the roots. Some were one hundred feet high, and when down, the trunks, or body of the trees, were high as my head. Many of these trees were perfectly smooth, without limbs, for a great distance. It seemed a great pity to see them stacked up in piles and an immense bonfire made to consume them. In Melbourne, in the winter months, it cost us one pound per week for fuel and coal to keep comfortable. One of these immense trees would make fuel for a large family for one year. *12LtMs, Lt 161, 1897, par. 5*

Then we employed men with their bullock teams—six and eight span, with their large plows—to break the soil and cut and tear away the immense roots. Some were two feet through, and reached

to a great distance underground. We did not wait to plow the entire ground, but made furrows and then our needy workmen could be employed to work with spade and hoe to prepare a space to set out trees—peach, apricot, plum, apple, nectarine, orange, lemon, and fig trees. They were just as earnest and anxious and industrious on the grounds where the school was to be located. A twenty-five-acre plot of swamp land was cleared, and trees were planted. We decided the best thing we could do was to give object lessons in the cultivation of the soil. We were wholly dependent upon Newcastle or Sydney for vegetables and fruits, and much loss was sustained in transporting these perishable goods.*12LtMs, Lt 161, 1897, par. 6*

December, 1896 [1895], we moved to Sunnyside, Cooranbong. Our trees were set late, our seeds put into the ground late, and because of the lateness of the season but little was planted in the vegetable line.*12LtMs, Lt 161, 1897, par. 7*

Lt 162, 1897

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

October 16, 1897

Portions of this letter are published in *4Bio 320-322*.

Dear Children, Edson and Emma:

The Sabbath is past, and there was so large a number present to attend the dedication of the house of worship that we could not be accommodated in the upper room of the school building. The church was done. I had not allowed myself to go upon the ground since the foundation was laid. I felt that the building was under the especial supervision of God; and it was so. The circumstances had been arranged by the Lord, without any of our wisdom. There were leading carpenters who receive high wages for their work; but this we had not considered at all. The word of the Lord came to me unexpectedly in the night season, calling my attention to the *first two chapters of Haggai*. Both chapters were to be carefully studied. *12LtMs, Lt 162, 1897, par. 1*

“Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord’s house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of Hosts; Consider your ways,” etc. [*Haggai 1:2-5*.] “Arise and build.” [*Nehemiah 2:20*.] I will send you copy of these messages written. *12LtMs, Lt 162, 1897, par. 2*

Sabbath is now past. The house was well filled on Sabbath. I was requested to speak, and did so. The Lord gave me His message to give to the people. I spoke from *1 Corinthians 3:9-23*. I felt deeply in behalf of myself and in behalf of our people who claim to be Sabbathkeepers, that they should be all now that the name “Christian” represents. *12LtMs, Lt 162, 1897, par. 3*

We had an excellent meeting. The students were prompt in bearing their testimony. We had, the previous Sabbath, a very interesting meeting in our narrow limits of the upper room of the second building. Twenty of the students have been baptized, and some came to the school who had not an experimental knowledge of what it means to be Christians; but not one student leaves the school but gives evidence of now knowing what it means to be children of God. *12LtMs, Lt 162, 1897, par. 4*

This was our last meeting in that upper room. Now we entered our chapel. I wish you could step into it. This was our first religious meeting, and it was indeed a place that we had done our best to build, that it should in its construction accommodate, comfortably, those who should assemble to worship God, and would do honor to God. He signalized His presence in our midst. The students bore free and excellent testimonies. It was indeed a pleasure to look at the building. It exceeds the expectation of all. The workmen have put heart, cheerfulness, [and] willingness into the work. They have expressed that they felt the angels of God were round about them. Those workmen, in the providence of God, were out of work, and waiting for something, they knew not what. But every hand was needed, and the building moved forward so smoothly, without a ripple for first two weeks. It seemed the Lord's angels were working with the workers. We had stated seven weeks to complete the building. Ten days—lumber did not come. If we had had the lumber, it would have been done before the seven specified weeks. *12LtMs, Lt 162, 1897, par. 5*

We learned by telegram last Friday, October 15, that Willie was in Wellington. The steamer, the paper reports, will be in Sydney, Tuesday, October 19, if they have favorable weather; if hindrance in head winds come, she will not arrive before Wednesday morning. Our camp meeting in Sydney commences Thursday next, October 21. So you see that we have a very close, busy time of it here, just as we shall have to enter upon a two-weeks' labor in camp meeting. *12LtMs, Lt 162, 1897, par. 6*

Brethren from Melbourne say they will not leave directly. They want to remain as long as they can, and see the place, and I hope they will do so. They certainly ought to go out in the boats to the river,

called and misnamed Dora Creek. It is a narrow body of water, but very clear, and very nice from the creek. The boats enter the lake, or sea, the most beautiful representation of a lake we have ever seen. Farms are on both sides, bordering the banks of the lake on both sides for several miles. Boats come up to the very school grounds to deliver their cargo from Sydney. These brethren have keen perception of the beautiful, and they certainly will appreciate it in their view taken in this location. *12LtMs, Lt 162, 1897, par. 7*

Well, we must wait no longer to write you. Some leave this morning, and we leave tomorrow morning, to prepare our place for a two-weeks' sojourn in Stanmore, where our camp meeting is to be held. We have secured three large rooms within five minutes' walk of the campground. W. C. White has one or two rooms, myself one large room. Then our large family tent is pitched on the ground for my family, and a dining tent. W. C. White will have his tent also on the ground. Those twin boys are small chaps, but they do need a big space for themselves. *12LtMs, Lt 162, 1897, par. 8*

Our meetings here have demanded all my time. [With] visitors and councils, reading manuscripts for *Life of Christ*, and manuscripts or articles for the papers, and looking after one thing and another, I am fully occupied. This is the only letter I send to America. I shall send this to you. No other line goes to any one, so you may communicate as much as you please of this. *12LtMs, Lt 162, 1897, par. 9*

May and her family are well. She leaves with us on the morrow for Sydney, in full expectation of meeting her husband either Tuesday or Wednesday. All the family go on the ground tomorrow morning. I have got through this strain remarkable well. I feel thankful to God for His great goodness. We had beautiful weather at the dedication of the chapel, and the previous Sabbath, which was just as important. Now I trust in the Lord to go through the taxation of camp meeting, two weeks in Sydney, then a camp meeting following in Melbourne if the Lord gives me strength to attend. I am having all my workers and family go but my two youngest children, the girl sixteen, the boy fifteen years old. And Marian Davis will not consent to go. She is working on *The Life of Christ*. *12LtMs, Lt 162, 1897, par. 10*

I must now say, God bless you, my children. Keep cheerful, pure in thought, pure in word, because you are pure in heart. We are of good courage in the Lord, full of hope and peace. Oh, that we might see the salvation of God in our camp meetings. We will have faith and hope and courage in the Lord. May the Lord bless you and hold your right hand, that you may receive of His strength and hopefulness daily, is my prayer. *12LtMs, Lt 162, 1897, par. 11*

I have much written, but impossible to get it copied. Next mail is the regular mail, next Monday, for San Francisco. Then we will have something to send. *12LtMs, Lt 162, 1897, par. 12*

Mother.

Lt 163, 1897

Kellogg, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

December 20, 1897

Portions of this letter are published in *4Bio 339*.

Brother and Sister Kellogg:

We are pleased to write you that [we] praise the Lord with heart and soul and voice. There are several souls who have taken their stand on the Sabbath since we came to Sydney this time. They are those who can be a great help to us to reach other souls. No man no longer delay building a commodious house of worship. The work is deepening and widening. Most excellent families are taking their stand and the work goes forward. *12LtMs, Lt 163, 1897, par. 1*

The mission house is occupied by Elder Haskell and wife, Elder Starr and wife, and the girls whom they are educating. They are giving them Bible instruction, and all are advancing. Every penny is carefully treasured. They have scarcely chairs to sit in, and everything is utilized—[they are] using boxes for tables and bureaus. I have a room of my own. Elder Haskell furnished me a comfortable chair. I furnish my room, and I spend Sabbath and Sundays speaking to the people in the afternoon. *12LtMs, Lt 163, 1897, par. 2*

I was taken very sick before leaving Cooranbong. Physical force left me. Sara thought at one time that I was dead. But no, my work is not done. I rallied (this was Thursday). Sara said, "It is not at all consistent that you should go to Stanmore to speak to them Sabbath." I know, I said, it is not consistent, so far as appearance and circumstances indicate, but I feel drawn to Sydney. I shall go. *12LtMs, Lt 163, 1897, par. 3*

The Lord prepared the way before me. I always take [a] second-class car, and the compartments are not always restful, and the seats are hard. But there was a second-class compartment empty,

every whit as good as first-class, and we entered it. Sara made me a bed, and I lay down on the seat and felt the peace of God in my heart. Only one lady came into the car. I always take [the] ladies' compartment. We changed cars at Strathfield, and rode to Petersham. There we took a hansom and in a short time were at the mission home. Brother Wilson met us at Strathfield and helped us in the change. Friday night was a hard night for me, for the heat wave passed through Sydney. *12LtMs, Lt 163, 1897, par. 4*

The Lord gave me words for the people Sabbath afternoon. I knew He would sustain me. There are periods in the work when we must have every living current in exercise—the Lord working through the human agent. I knew this was an important crisis in the work. I knew also that I had words for the people. We had a good congregation and the Lord blessed me. Several others have taken their stand. This is what we desired. *12LtMs, Lt 163, 1897, par. 5*

Sunday, yesterday, I spoke again. I had contracted a severe cold and my throat was quite sore, but the Lord gave me freedom; His blessing rested upon me, and the people listened with the deepest interest. Our brethren are working constantly, preaching and visiting, instructing from the Bible, and praying with families. I must not visit, but I will do what I can in speaking. Sara scolds me quite severely because I will be so presumptuous, as she calls it, but the Lord helps me and I shall work. *12LtMs, Lt 163, 1897, par. 6*

We have never seen so great interest. Many souls are taking their stand, and they are a more intelligent class than those who came out in Ashfield. Some are already paying their tithes. Last night another man said he must keep the Sabbath. He has been convicted since the Ashfield camp meeting in 1894. He says he is meeting great opposition, but he cannot delay longer, for he has no peace of mind. There are several excellent men, who are now in the government employ, who are searching the Scriptures daily. They attend every meeting and are deeply stirred by the Holy Spirit. We cannot let go the work here. The Lord will teach and bless and gather in the harvest. *12LtMs, Lt 163, 1897, par. 7*

Dr. Kellogg, will you please to inquire in my behalf in regard to my son, Edson White. Look into the situation, and if he needs money to

help him complete his book, draw upon the Review and Herald office on my account and help him through. I do not want him to borrow of any one, and I will be his helper. I come to you because I would rather the Review and Herald should not know that I am helping him. They will know that you and I have dealings, and you can tell Edson but not the Review and Herald. You know how soon their jealousy is aroused. Tell Edson to keep his own counsel. You will accommodate me much in doing this. *12LtMs, Lt 163, 1897, par. 8*

When my books get into the market, I shall have means to invest in more books. I am much perplexed to know what shall be done, but I must get into print much matter that should have been published long ago. I have sent a telegram to Africa for Sister Peck. She will now come. Sister Haskell received a letter from her that she was all ready to come at once if she knew Sister White wanted her now after her long delay. *12LtMs, Lt 163, 1897, par. 9*

One and another have held Sister Peck away from me, not because they were doing the right thing, but because they were ignorant of my work and my true position and the burdens I have carried. They know not in regard to the real character of my work. They think anyone could do well enough for Sister White. *12LtMs, Lt 163, 1897, par. 10*

If you could see the school Sister Peck is working for, you would understand the unpromising elements that compose the school. There are teachers who could fill that position who could not possibly do the work that needs to be done in connection with my work. Those working with me must be those who are connected with God—those who have spiritual discernment—worked by the Holy Spirit. I have lost much by not having persons who could help me—now, when I need help the most. I cannot relate all the particulars. I hope the Christian Temperance book will be completed. I am sorry for such delays, but so it is, and I must not fret, but my soul is tried and grieved at these delays. *12LtMs, Lt 163, 1897, par. 11*

I am to look at the site for the meetinghouse here, and it is considered a good location in Newtown, but they ask for this lot four

hundred and fifty pounds. We cannot reach it. We should have, and could obtain, money for the building of a house of worship, we think, which would cost seven or eight hundred pounds. But we must have a chapel, and we want it all finished by the first of March. But this price for the lot seems to swallow up so much money that we do not know what to do. We will not become involved in debt, but we must “arise and build.” [*Nehemiah 2:20.*] We cannot delay. We are now awaiting the acceptance of the offer of a much less sum for the lot, and in a few days will know. The new ones who have come to the faith are making their donations. We cannot fail. We must go forward in the name of the Lord. This house of worship must be built. There is no other way. *12LtMs, Lt 163, 1897, par. 12*

There is one point I left out of my letter in reference to Edson’s matters. He thought he must have money. He asked Brother C. H. Jones of Oakland, California, for five hundred dollars. He agreed to let him have the money if he would let him have a half interest in his book. This Edson agreed to do, but he felt bad to do it. He saw no other way, but I have written to Brother Jones that I would take that matter off his hands and he might charge me with the five hundred dollars. So, you see, Edson may get along without more money; but if he cannot, please do this for me, as I have stated, and draw upon Review and Herald office for the needed amount. *12LtMs, Lt 163, 1897, par. 13*

You will have sent to you from my editors copies of writings you would be interested in. I was much interested in your letters, but since receiving them have had an ill turn and could not get to the meetings to read the enclosures. I shall now keep them to read at Stanmore and, when I return to read in Cooranbong. *12LtMs, Lt 163, 1897, par. 14*

These ill, sinking turns are so much like death that all my family are greatly perplexed and distressed over the matter, but I am not ready to die yet. The Lord will spare my life till there is a work done with my writings that could not possibly be done without special help. Had I been able to get Sister Peck when I should have had her, then I would have been released from great responsibilities. I will not blame any one for this, that they have not been able to take in the situation, but certainly if they had known they would have

labored to secure me the help I so greatly needed. I have thought of Frank Belden. If he would only give himself to the Lord, he could have been a great help to me, but I do not want those who are full of accusing others.*12LtMs, Lt 163, 1897, par. 15*

The Lord will help me; the Lord will strengthen me. The book on [the] life of Christ is done. Thank the Lord for this. We now need a small printing press that we can get off small tracts and pamphlets. I must have this. There are presses that are small to take copies of writings with the least working, but I will not write more.*12LtMs, Lt 163, 1897, par. 16*

I cannot get these letters copied, for I have no machine here. Sara thought we would go home today, but we are held here for me to see the spot of land they are negotiating for, to erect a meetinghouse.*12LtMs, Lt 163, 1897, par. 17*

Lt 164, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 4, 1897

Portions of this letter are published in *4Bio 305, 308, 324-325*.

Dear Children, Edson and Emma:

The school now numbers over sixty students. There will be some new students who will come this week. We did not expect so large a number would attend the school the first term, and we did not expect so good a class of students. *12LtMs, Lt 164, 1897, par. 1*

We are pleased with the principal of the school and his wife. They are determined to carry out the testimonies. Brother Hughes does not say, "Go, boys," but pulls off his coat and says, "Come, boys." He works with them. He is the right man for the place. All take hold with a will, cheerfully. *12LtMs, Lt 164, 1897, par. 2*

I have been bearing the testimonies which the Lord has given me to bear. The two last Sabbaths in June our meeting room was full. The Spirit of the Lord was upon me, and the Lord manifested that His Spirit was working upon the hearts of all present. We had excellent testimony meetings after the discourse. The subject the last Sabbath was upon the talent of words. My text was *first epistle of Peter 1:20*. I will send you copies of the substance of these discourses. *12LtMs, Lt 164, 1897, par. 3*

Yesterday, July 3, I dared not attend the meeting. I had labored quite sufficiently Friday afternoon in a committee meeting. It was expected I would speak, but I dared not venture. Sunday, today, must be the closing of my American mail. *12LtMs, Lt 164, 1897, par. 4*

I was much exhausted. Again I seemed to be impressed that Elder Haskell had the Word of the Lord for the people. The report is that the discourse from Elder Haskell was most excellent. As it was the

first Sabbath in the month, the ordinances of the Lord's Supper and feet washing were observed. *12LtMs, Lt 164, 1897, par. 5*

The meeting room was nearly filled last Sabbath. We have had most beautiful, pleasant weather the past week—clear sunshine, cool nights. We had the first frost last night. It is midwinter in this country. Today is the Fourth of July, with clear, beautiful sunshine—cool morning, but no fire needed after the sun shines. We seldom have any fog here. We consider the climate excellent. It is remarked [that] scarcely any one dies around here in Cooranbong. *12LtMs, Lt 164, 1897, par. 6*

Willie's family are all well. The boys are healthy, rosy-cheeked, rollicking little fellows. When Sara and I go to Morisset, four miles and a half, or to Cooranbong, one mile and a half, or to Dora Creek, three miles, we manage to tuck in the children and give May a little resting spell. Ella May and Mabel now go to school and are away from 9 a.m. until one o'clock p.m. Having to manage the two, she cannot do much else. The lads have learned when the horse comes to piazza, they will both run to grandma, their two pairs of little arms stretched out, saying "Gegee, Gegee." This is about all the words they speak. They are in such ecstasies over getting a chance to ride that I have not the heart to say, No. So they bundle in with their little red coats and white plush caps. *12LtMs, Lt 164, 1897, par. 7*

We are all caught in the mistake of not distinguishing them one from the other. Lines of difference are very slight. Their skin is very clear and white, their cheeks red. Their eyes are dark—not blue. Their hair is dark and has not any curl in it. They are just beginning to trot around. They have been good-natured and not troublesome, but now they are so lively we will have to watch them. They have lived very much in the open air, and can scarcely be content indoors. Their great delight is in being on the ground. Then they are in the greatest glee. They are very pretty boys. Their father will hardly know them, and they will hardly know their father. *12LtMs, Lt 164, 1897, par. 8*

Willie has been having a one-story cottage built. We have arranged that the piazzas shall be eight feet wide and on two sides of the house. The railing is made so that there is not a possibility of their

getting out or falling over, and there is a gate that will have a spring catch which will keep them corralled, so the young White colts will not be straying out in the woods like lost sheep. They are different from any of my children in their talents of words. They do not talk at all, but they know what is said to them. My boys talked when ten months old. These boys were born April 6. In two days they will be fifteen months old. *12LtMs, Lt 164, 1897, par. 9*

Willie will start for home on the next boat and, if he comes direct, will be here the last of August. I want the house completed, that they shall be all settled in it when Willie comes, for of all things that he dislikes [it] is moving. The building will cost three hundred pounds. We shall probably have to hire some money but not if I can get of the conference money loaned without interest—one hundred pounds. We want to get the family where they will be comfortable. This is not possible where they now are, this midwinter time. The rooms were unfinished except the one we finished, the bedroom where the little children were born. The building was the first built on the land, to be used for a workshop and then for wash house. I let them have the use of the only spare room in my house, which I used for parlor. That has a good fireplace and is plastered. They bring their children into that room in the morning, and they occupy it until evening, then they put the boys to bed. *12LtMs, Lt 164, 1897, par. 10*

We might have had the house completed now if it were not [that] I gave up my workmen to complete the second school building. You might suppose that this was a very fine house to cost so much, but it costs just about double to build a house here, and takes three times as long as to build a house in America. Before the weather boards can be nailed on the house every one has to be bored with a gimlet to put the nails through the wood, it is so hard. The wrought [iron-]nails will double up if this is not done. So you see everything takes longer and lumber is more expensive. Then here our boards for floor come from Oregon, America. All the lumber here will shrink very much. The buildings which should not cost in America over one hundred pounds cannot be built here for less than two hundred pounds. This makes all meetinghouses and all dwelling houses cost much more than in America. *12LtMs, Lt 164, 1897, par. 11*

I have just been called away to receive visitors from Pennant Hills and from Kellyville—Brother Schowe and his daughter from Pennant Hills, and Brother Martin from Kellyville. Brother Martin visited me three weeks ago and recommended that the trees be all rooted out from our garden. The tops had already been cut off, but they were sapping the richness and moisture from the ground. These gum trees will absorb all the moisture and richness from the ground. Brother Martin said he would come up and make our garden for us. He is a farmer and gardener. He has just come. Brother Schowe is a school teacher, principal of the school at Pennant Hills. The whole family came into the truth reading [*Patriarchs and Prophets*], and afterward Brother Smith's book, *Daniel and Revelation*. He is considered a superior teacher. While they are eating their dinner, I am completing my letter. *12LtMs, Lt 164, 1897, par. 12*

Brother Schowe has brought me many plants, a root of the cloth of gold rose, enormous bulbs of dahlias, and several very nice specimens of roots. This is his vacation, so he can leave now and remain away about one week. He has close friendship and fellowship with me and believes all the testimonies. He has a large amount of very fine land at Pennant Hills. So you see, I shall have to break off my writing and do some visiting. He has not been here at Cooranbong before. He is deeply interested in the school now in session here at Avondale. We have now to take up all our plants and bushes and have the ground laid out in proper beds. *12LtMs, Lt 164, 1897, par. 13*

I wish you could see the monarchs of the forest—trees that have been rooted out. Their roots were enormous. The trees were one hundred feet high and the trunks very large, enormously large. We could make nothing grow in our yard successfully but now we will expect to see a better growing than we have hitherto had. I am pleased that Brother Martin has enlisted himself in my behalf. He charges nothing for that which he does for me. I pay his fare, not exceeding about two dollars. *12LtMs, Lt 164, 1897, par. 14*

Well, the house of Willie we would call small in America, but here it will be regarded quite large. But there is not a room too many. All is better calculated than my house. But our house was started for an

office. We knew we could not obtain the funds to create that which we so much needed, and took what we could get. Women and girls climbing up stairs is to be avoided if possible. There is too much of that business done in America. I find it a saving of my strength to be on first floor. *12LtMs, Lt 164, 1897, par. 15*

I do want to see you both so much. I can only be grateful to my heavenly Father that He gives me clearness of mind and health at my age. We have cleared just a few trees to make a place for Willie's house. We are having five acres fenced so that we can set out a strawberry bed and peas and radishes, and in August plant potatoes. Now is the time to do this. *12LtMs, Lt 164, 1897, par. 16*

Well, Edson and Emma, I hope you will remain well. I was glad to understand your resolutions in your last letter. Your work is to do the will of God in opening the Scriptures to others. I send you enclosures that I consider of great value. Will you copy this letter I send to you, and send the same to your aunt, Mrs. P. Foss, West Minot, Maine? I cannot write her, for I have not time to do this. I send you two pages of letter I did write, yet I think did not send. I will add: the meetinghouse has been built in Hobart, Tasmania, and they are in a much better condition spiritually. *12LtMs, Lt 164, 1897, par. 17*

Put your trust in God and follow His counsel at all times and you will find it safe and secure. Do not let loose your hold on God, but learn of Christ in His school. You will obtain an education of value. Press close to the bleeding side of Jesus and be not desponding or discouraged. Work to do God service with an eye single to His glory and you will receive His peace, consolation, and joy. *12LtMs, Lt 164, 1897, par. 18*

Mother.

Lt 165, 1897

Farnsworth, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

December 6, 1897

Previously unpublished.

Dear Brother and Sister Farnsworth:

I thank you for your letter to me. I am hoping and praying that the Lord will work and bring souls to take a decided stand. We are praying that not less than one hundred souls shall stand under the banner of truth, the third angel's message. Give us souls, give us souls is our plea. *12LtMs, Lt 165, 1897, par. 1*

We left Cooranbong last Friday and came to this place. We find the work advancing. The tent was well filled on Sabbath all day. The Lord strengthened me to speak to the people, and then we had a most precious social meeting. Sunday morning the sweet, precious peace of Christ came into my heart. I felt the Holy Spirit's influence. Strength came to me, and I was revived and felt special courage and joy in the Lord. *12LtMs, Lt 165, 1897, par. 2*

[As] I [gave] the message in regard to the Sabbath and the coming of our Lord, the Holy Spirit was upon me. The people listened with the deepest interest, and my soul was free in the Lord. Oh how glad am I that the Day Star hath visited us! There has been most diligent working. Up to the present time meetings have been held every evening in the week with the exception of Monday night. Now they give up meetings Saturday evening, but they only transfer their labors that evening to visiting families to watch for their souls as they that must give an account. The chief workers have interested families that they can reach better by personal labor, speaking a word in season to help some minds over a perplexing point. *12LtMs, Lt 165, 1897, par. 3*

There is now from henceforth to be a half hour's season of prayer before the discourses. The workers will invite all to come one-half

hour earlier, then will inquire if there are any points which they do not understand. If so, they explain the matter to them until they can comprehend it. They give them all the main features of our faith in discourses, that they will not fail to have an all-round experience. The families seeking for the truth seem hungry, longing for the light, and they grasp ideas eagerly. The Holy Spirit is in our meetings. Oh, the plan of redemption, what a truth, what a precious, glorious theme! “Thou shalt lay their sins,” said Christ, “upon me, and the believing souls shall have peace and rest. I will bear their sins and, my Father, Thou wilt be merciful to their unrighteousness, and their sins and their iniquities thou shalt remember no more. The merit of my righteousness shall be theirs, and for my sake thou shalt bless them in me, with all spiritual blessings.”*12LtMs, Lt 165, 1897, par. 4*

December 12

I thought to respond to your good letter at once, but then I knew not where to address my letter and while waiting to get some clue to your whereabouts I learned you had left for New Zealand. Then I knew I should have to tarry until another boat should leave. I am very thankful to say that after a long trial with kidney and heart difficulties, since the camp meeting, I am now improving. Last Sabbath was rainy, and I did not go to Sydney although I intended to spend last Sabbath and Sunday in Stanmore. But the rain has come, commencing in Cooranbong Friday, in Sydney Monday, and continuing to rain every day—gentle showers, not violent at all, but seeming more like the dew of heaven. This rain is beyond any human estimate. We were praying for it, and we feel deeply grateful for the blessings which our God alone can give.*12LtMs, Lt 165, 1897, par. 5*

Lt 166, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

January 14, 1897

Portions of this letter are published in *TDG 22; 4Bio 289*.

Dear Children:

The regular mail leaves Monday and I must write to you a little now and then. I received nothing from you, Edson, in last mail. I was disappointed, but thought that circumstances hindered you. I cannot write you much. Will only say a few words. My head and eyes are wearied out. I send this letter, and Willie will let you see the one I send to him. *12LtMs, Lt 166, 1897, par. 1*

I am having much work to do of late and more writing than I care to attend to, but once I get this batch off I shall not try to write much more, for I am tired of it. I expected to send you a diary from day to day but I have not done it. I could not possibly spend time to write in my book. *12LtMs, Lt 166, 1897, par. 2*

I hope Emma and you are well. Do not either of you attempt to go one step without the evidence that you have Jesus with you. Never, never separate from Jesus, your very best Friend. Beset the throne of grace for help, for the golden oil to be emptied into the golden tubes in the golden bowls, and then you may be sure that some of the lamps—the churches—will burn brightly. The Lord would have us ask that we may receive. There are the heavenly messengers waiting for the sincere petition, and they draw nigh to the hungry, thirsting soul. Then let your whole souls go out after God. Wait on the Lord. The heavenly messengers will empty themselves into the golden tubes flowing into the golden bowls to enlighten others. If you ask, believing, you will receive. Never, never be destitute of the golden oil, for this will keep your lamps burning. *12LtMs, Lt 166, 1897, par. 3*

Believe ye receive the things ye ask for and ye shall have them.

Come with humble heart, but presenting the promise. Then believe you do receive. The name, the all-prevailing name of our Saviour, is our assurance and our boldness. God presents Himself to us as a hearer of prayer. Keep on right ground with God, so that you may have the witness of the Spirit that you are one of His elect and faithful, trusting ones. *12LtMs, Lt 166, 1897, par. 4*

Never allow Satan to discourage you. Trust yourself not in the hands of Edson White, but in the hands of God. Practice prayer; cultivate humility and meekness; but commit the keeping of your soul to God. Depend in all that you do on the Holy Spirit, for He is our strength, our efficiency. The Lord is ever training us through difficulties. Pray, pray; be instant in prayer. Commit everything to God in prayer—your business cares, your disappointments, your joys, your fears. *12LtMs, Lt 166, 1897, par. 5*

Do this, children, and you will have a sense of God's presence, and thankfulness and gratitude will flow forth from your heart and lips in vocal praise. Your heart will be mellow, and you will make melody to God in your heart. *12LtMs, Lt 166, 1897, par. 6*

My son, rise to a high standard. Do not indulge in cheap talk, but let the soul go forth in expressions from your lips of the love of Jesus. *12LtMs, Lt 166, 1897, par. 7*

Let us always be sober, reverential, in dealing with the Word of God. There is an eternal consequence in our rightly employing our talents of speech, our talents of voice, and every qualification given us to exercise and improve. We are to be pure in speech, holy in all manner of conversation, drawing nigh to God and He drawing nigh unto us. I will not be able to write more. I have a meeting tonight over a special case. *12LtMs, Lt 166, 1897, par. 8*

Mother.

[P.S.] W. C. White will let you read his letter. Was in meeting till eleven o'clock p.m. *12LtMs, Lt 166, 1897, par. 9*

Lt 166a, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 11, 1897

Previously unpublished.

Dear Son Willie:

I send you copies of matter written and one more copy I will send to Dr. Kellogg, I think. *12LtMs, Lt 166a, 1897, par. 1*

I am much troubled in regard to the course of Brother and Sister Shannon. They have said all they could say and many things untruthfully. I have seen Brother Lawrence and talked with him. I have spoken two Sabbaths in succession and brought the things written before the people. Sister Shannon remains with the Hughes family. Her tongue is very active and most bitter. He and she report he left a good business in Hobart to come to Cooranbong, and then to be treated as he has been is terrible. Is this true? Well, there has no word come from them yet. *12LtMs, Lt 166a, 1897, par. 2*

We had a meeting last night and I spoke plainly to Brother Lawrence. The working hands were present. I presented before them the unselfish course that should be pursued by all who located on the school ground. I tried to show Brother Lawrence his supreme selfishness, but I am coming to the conclusion it is a hopeless case. He says he cannot be interested in but one thing; if he is interested in land, he cannot be interested in and do anything else. He has been an elder of the church, and what has he done? I told him he had been sitting on Satan's idle block of temptation, for Satan to work his mind. Now the Lord has no need of Brother Lawrence on this ground. He works on thoroughly selfish principles. Self, self, self is first and last and best in everything. He is a schemer. *12LtMs, Lt 166a, 1897, par. 3*

Brother Hare sold him a nice little cow for three pounds. He is going to move away somewhere and he offered that cow for five pounds.

It proves to be the best cow they have. O'Neal would not make an offer of more than four pounds. I told him the cow, if of value, is just what the school will need and that he should return that cow for the same price he gave for it, but he said he had given his word to O'Neal. I afterwards learned he offered the cow to Sister Coulston for five pounds, and she offered him four pounds ten. I sent him four pounds in gold for the cow, to return to the school, but he said he had offered it to Sister Coulston for four pounds ten and his word was pledged (twice, you see, to two different parties). Connell came back with the four pounds. He could not let the cow go for less than four pounds ten. *12LtMs, Lt 166a, 1897, par. 4*

Last night we had a meeting, and I laid out his course plainly before them all. I asked Brother Lawrence how much he paid Brother McCann for girdling the trees for Brother Craig. He said he did not remember. "I understand one pound was your price for girdling the trees. You gave Brother McCann ten shillings. You were getting one dollar and a half per day working for me. I consider this sharp practice to thus rob a poor man of the money you took, and kept the ten shillings yourself." Well, he said, it took his time. But he was working at the same time for me, getting the six shillings per day. I told him this was just the course Judas pursued. He would do some little service and pay himself out of the treasury, and Jesus called him a thief. [*John 12:6.*] Well, our meeting lasted until [late]; it was after ten o'clock when we reached home. Brother Hare talked nobly in the meeting. He was the only one to sustain me, because the others, I think, did not know what to say. He puts things before them in strong terms, but truth. *12LtMs, Lt 166a, 1897, par. 5*

Now, in regard to Shannon. Did you send for him? You told me he was in Sydney, and it was providential that he could get no work in Hobart, and he came to Sydney to find something to do. But now, as did Brother Miller, he puts things in a strange, false light, and Sister Shannon's tongue is set on fire of hell. They say, Shannon and his wife, Metcalfe Hare is a hypocrite. You know and I know it is not thus. He may become impatient at times and speak harshly, but I know he is in the right place, and his heart is in the school interest. *12LtMs, Lt 166a, 1897, par. 6*

I send you copies of letters from Brother Daniells. I believe Miller

and Brother Wood and the boys will all again be connected with the office. Brother Anderson in Melbourne is coming around right, so we will see the bright spots and not the clouds. I expect a letter from him today.*12LtMs, Lt 166a, 1897, par. 7*

May and the children are well. The children are becoming more and more interesting. I went in yesterday noon and Brother Lacey was holding one and the other was in a chair close by. He had a little harpsichord he was playing, which set them almost frantic with delight.*12LtMs, Lt 166a, 1897, par. 8*

Received a good letter from Brother Starr yesterday. Today the mail goes and I cannot get this copied. Next mail goes to America in one week. Will have more to send then. I understand that the house or rooms we intend to build cannot be undertaken by the men here for two months. I shall try to find some other workmen; if not, it must be delayed. I do not want the school hindered at all. That must be pushed.*12LtMs, Lt 166a, 1897, par. 9*

Lt 167, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 14, 1897

Portions of this letter are published in *8MR 256*.

Dear Son Willie:

We are all well except myself. I am some better than when you left Cooranbong. We have much to be thankful for. We feel sad that Brother Shannon should pursue the course he has done, and Sister Shannon also has done a large amount of mischief making. When I consider the matter in our connection with Brother and Sister Shannon, what grounds they can have for their present feelings and complaints in a mystery to me. We are not safe anywhere and to connect with anyone, even of our own professed brethren and sisters. We feel so burdened over the condition of things we seem to be unable to help. What can be done?*12LtMs, Lt 167, 1897, par. 1*

I think the principles of Brother Lawrence have developed most decidedly. Here he is on the school ground, and he has from first to last questioned the price of things he would purchase, to make as low a price as possible; then he has placed his work at a high estimate. His time he considered of great value. Wherein he will help the school is a problem. He keeps his money in the office in Battle Creek. He has nothing he gives in point of money. His tithe is not brought in here, and he considers he would have helped the school with money if he had confidence in the managers.*12LtMs, Lt 167, 1897, par. 2*

You know, Willie, we have met these close, selfish men who make money their god, who have come to [the] Health Retreat and other places when we were trying to build up special interests, [such] as schools and sanitariums. They had money they were going to invest, but something was not according to their minds, and they never did anything.*12LtMs, Lt 167, 1897, par. 3*

The penurious spirit that Lawrence manifests is so unchristian, so sharp for himself, that it is painful, distressingly painful. For eighteen months he had bedstead, mattress, and bedding from the school. Brother Hare charged him the simple sum of five shillings. He told him he thought three shilling was plenty. In several things in business deal he has shown great tact to get things cheap and then try to sell them for nearly double what he gave. This, I learn, has been his education. But we cannot write all these things. *12LtMs, Lt 167, 1897, par. 4*

I have done what I could to show him what he was doing, but it makes no impression upon him, I think. He has cultivated this spirit until it is second nature to him. Brother Craig gave him one pound for girdling the trees that were on his allotment. He hired a grayheaded man, Brother McCann, and gave him ten shillings, and when I presented this to him he said he had to stake out the land and show him where to work; “my time is worth something.” I told him if I should count my time for every favor I did a brother or neighbor it would swell into a large sum. Here were several poor families we had felt it our duty to help. How much had he done to help them? Christ said, “The poor always ye have with you.” [*John 12:8.*] I said, I am writing on the case of Judas. It is stated he was a thief. [*Verse 6.*] He cared not for the poor, but took the money for his own benefit, to help himself. In doing the little essential things in connection with Christ and His brethren he exacted to the last penny for every act of his. None of us should do as Judas did. *12LtMs, Lt 167, 1897, par. 5*

I am very tired and very sick of such missionaries. We can do very well without them. I have not confidence in Lawrence locating in Gisborne. I would not dare to have him do this, for the spirit of avariciousness is so marked that he seems either to be completely blind or all shame or sense of propriety is gone. He will talk all you will listen to him of his tact and ability, and he told me once, in a certain period of his life, he did do considerable work in some line of missionary labor—what line I cannot remember—but he said when he engaged in farming he could not do religious visiting, for he could not carry on two lines of work. *12LtMs, Lt 167, 1897, par. 6*

Now, I cannot discover where he has one qualification to benefit

any church that was ever formed. His wonderful qualifications for farming may exist, but I have been unable to see anything superior in this line. But he principles and practice of Brother Lawrence in dealing, in buying cheap and selling again for double, is marvelous. This is of that kind of ability that would be dangerous for any church. All that he will admit is he is selfish. He said he offered for the land nigh us all that the land was worth. It was no good and it was only for my sake he proposed to purchase it that it would increase the value of my land. This is his manner of trading. I have perfect evidence of how much interest he has manifested for me or for anyone in Cooranbong.*12LtMs, Lt 167, 1897, par. 7*

But I wish to tell you that we miss Rousseau very much. It is no use to think of running a school with the young men, Lacey and Teasdale, unless you can have a principal of dignity, a man of firmness, who will stand firm as a rock to principle. You will not succeed here with surrounding elements, and I would not remain here. The men Shannon and Lawrence have proved unreliable to work in our school interest, because they cannot fleece money out of the enterprise in benefiting themselves.*12LtMs, Lt 167, 1897, par. 8*

And here I am, standing in this mixed-up condition, without one person who has influence enough to be respected. I entreat of you to secure to most reliable, conscientious man who has sufficient authority to command respect. If Brother Starr could connect with the school a portion of his time, what would you think of that? I do not know what is best, but one thing I do know, we must have preceptor of the school who is of sufficient age and experience to command respect.*12LtMs, Lt 167, 1897, par. 9*

I talked with Brother Semmens in regard to the sister we thought to have come to connect with the Health Home. He says he dare not encourage her coming, for we must have a less expensive matron and one who will work in any place where she is most needed. So this is the situation, and he has one in mind, a Sister Hungerford, who will, he thinks, suit all around much better than the sister I had in view. So we must not urge her any more, for it is Brother Semmens's privilege to understand and choose who shall be connected with him as helper. We will visit Sydney either this week

—tomorrow is Friday—or next week. We may be able to help them some about planning.*12LtMs, Lt 167, 1897, par. 10*

I have, just a few hours ago, talked with Brother Lamplough in regard to the building. I am sorry to say that I cannot get my lumber without sending to Sydney. Brother Hare has lumber to get out for school building, and cannot get what I want under four weeks. These four weeks the carpenters have nothing to do, and I will have the two rooms and my barn put up in that time. The building of house will cost me, all complete—two rooms thirteen and a half by fourteen and a half, all plastered and painted complete, piazza eight feet wide, full window put in where little window is now in the house which is May's bedroom, the window where my house joins cut down, the chimney to carry three stoves built outside of old building—three hundred fifty dollars. I do not know as I can ask to have it done for less. I thought it would be more enjoyable if there were two feet more width on piazza.*12LtMs, Lt 167, 1897, par. 11*

I am sorry that I must pay money out and out for much of this, but my two White boys must have room. They were rather poorly when they came here. They are teething good and strong. Had some restless nights, but they are looking so bright and sweet and wholesome. May the Lord spare them to us is my prayer. I go in every day, and sometimes twice, and the babes stretch themselves to get at me, laughing and crowing. Both are well now.*12LtMs, Lt 167, 1897, par. 12*

May feels much less lonesome than where she was. If I get peaches, I take in some every day till they are gone. Anything I get I shall let them have a share. May is quite comfortable as she is now, but we wish to provide for the winter. We thought we must put off building for at least two months, but the plasterers cannot come to do the school building for four weeks. In that time the house in prospect will be done. He puts all hands on the building and drives it as fast as he can. Then the barn must be planned and up while workmen are here and can do it. As soon as the school building is plastered then they can do my work on the house. It seems to fit in exactly. So we will get lumber at Healy's mill and in Sydney. The flooring will be Oregon pine. I believe that is all I can say in regard to the building. Is this too high a price—three hundred fifty dollars

for all complete?¹²*LtMs, Lt 167, 1897, par. 13*

Friday, January 15

Sara and I had a talk with Brother Hare since writing the foregoing. I have had the bill of the building complete, and find it is four hundred and _____. I said I must not build. I will defer building now. I will not invest so much. I will get your plan of house and will consider the advisability of putting the building on the spot where you designed it should be—put up the whole framework and finish off two comfortable rooms, or four as we can decide is best, with the lean-to as kitchen. I shall ascertain the plan of house all finished.¹²*LtMs, Lt 167, 1897, par. 14*

I thought I would see Brother Hare. He says if the carpenters go on my building it will delay the next building they intend to build, that there is enough to keep them employed to finish up odds and ends on the school building all ready for the plastering. I told him my conclusions. He says it is good, and he would advise the last decision to be carried out. It would be the saving of many pounds. May coincides with this. The house she occupies is made fifty per cent more handy, and cooler. It is cooler in these hot days than our cottage. There is circulation of air all through the house by cutting the door from the diningroom to that little room, which placed the stove in there nicely. And the door was already there, so it is a comfortable house.¹²*LtMs, Lt 167, 1897, par. 15*

In winter we will have another house for her. If we could move this little building across the road and then attach the rooms to it, the money invested would tell to some account and no loss at all would be sustained. I will wait for you to express your mind in this matter. She takes babies and Ella and Mabel down to washhouse and babies sit in carriage or on rug on the floor, and they wash everything. She says is so handy; it is only half the work.¹²*LtMs, Lt 167, 1897, par. 16*

You have got two of the least troublesome children I have ever seen, except Henry and Willie. Edson was not well much of the time of his babyhood. It is wonderful how little they worry and fret. Sara fastened the hammock in the added room, and they enjoy it very much.¹²*LtMs, Lt 167, 1897, par. 17*

I would say I have consulted Father Lacey, and he thinks it altogether the wisest plan. I am going to have the building examined and see if it can be moved. I shall never want a family [that is] not one with us so near me. But we will wait your decision. If we can get the barn we will do so; if not, we will wait until we can.*12LtMs, Lt 167, 1897, par. 18*

I instructed Brother James to attend first to the school orchard and see the special necessities there. When he has done this he will come to my orchard and see what is needing to be done there, and when these are done he will have a plan for [a] barn and see that a rough building is put up to accommodate horses, carriages, and feed for stock.*12LtMs, Lt 167, 1897, par. 19*

My eye is quite bad, and I cannot write much. I have written to Shannon and to Elder Daniells quite often, and I am burdened much over many things.*12LtMs, Lt 167, 1897, par. 20*

One thing, I am thinking, you are crowding families all together too near the school. I advise that a large space of land be reserved without settling families so near the school. We see the folly of this. Let them locate at some distance from the immediate school lands. When families come in that can render moral strength to the workers in the school, then you have accomplished a good job, but from the light given me there will be, as there is now, those who shall settle on the land who will be thorns in our sides. Close by is the water and the boats, and the carts and the wagons and the horses between the school and me. We shall have a severe time of it. The _____ they use will be broken and injured, and the school must stand the expense of getting them repaired; and then if they are not permitted to be favored they will do as Shannon has done—go away and talk and fill the minds of churches with suspicion and distrust.*12LtMs, Lt 167, 1897, par. 21*

The Gage family locating here, I fear, is a mistake. They are very free to expect favors and very exacting in regard to any favors they may do. I do not fancy we shall have any easier time with such families locating here, but it looks to me a big mistake to crowd in as close as possible to the school grounds persons whom we have not proved. I have seen such a grasping spirit, such a readiness to

ask for favors, and, under the missionary banner, to consider themselves are the ones to be considered. There will be a constant friction in this line, for they will never be pleased unless they receive all they desire and expect, but they do not consider obligations are mutual. Well, enough on this line. There is a positive demand for good families from America to come to locate in Cooranbong—not right on the ground nigh the school but at a distance; on the school land, but not in its shadow. Families will complain of the children, and the children may have sufficient cause to complain of families. Think of this thing and let me know your mind. *12LtMs, Lt 167, 1897, par. 22*

Nearly one week ago I had an interview with Brother Lawrence. I set before him his true situation—that his love of money constituted it an idol. “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou are also called, and hast professed a good profession before many witnesses.” [1 *Timothy 6:9-12.*] *12LtMs, Lt 167, 1897, par. 23*

I told Brother Lawrence that his love of getting money and his great desire of keeping money were proverbial. It was a physical and moral disease. I set before him the principle. I should have acted in regard to the cow. He had tried to sell the cow to O’Neal for four pounds and the calf for ten shillings. He said it was a new thing to pay for a cow and a large price for her calf, which was supposed to go with the cow. Then he offered the cow to Sister Coulston for four pounds ten shillings. She would not give so much. I told him if it was a good animal he knew the school should have it, and he should return the cow and calf at the same price he gave for it. But he said he thought it was a straight business deal. Then I sent four pounds for the cow but he said he must have four pounds ten shillings. I stated in a two-page letter that I would place that cow in the school and give it to the school, just where it should be. Our conversation was not satisfactory. *12LtMs, Lt 167, 1897, par. 24*

Then the money he had taken from Brother McCann for his own pocket came to me, and I called a meeting, and, as I have stated, I had to talk very plainly. I brought up the case of Judas. His appearance was that of an intelligent man of keen discrimination and possessing shrewd business capacities. Judas had all the opportunity of the other disciples of learning the practical lessons of instruction given of Christ every day, if he had appropriated these lessons. But his scheming propensities were carnal and were corrupting the whole man. I said, You are following in the very same track—selling your soul for your love of gain.^{12LtMs, Lt 167, 1897, par. 25}

I poured out words that the Lord gave me. The Lord spoke through me that he knew not what manner of man he was. He was following the leadings of Satan. He was hindering the work of the Lord. I said to him, Money is your god. You worship it, hoard it, and soon the word will be spoken of you “Ephraim is joined to his idols, let him alone.” [*Hosea 4:17.*] The meeting closed, and as I passed out he shook my hand.^{12LtMs, Lt 167, 1897, par. 26}

Well, the Holy Spirit of God was striving with him that night, the next day, and the next night. He felt convicted and began to see himself and his condition. He felt an awful burden, and he began to surrender to God. Then light came in and he began to see himself more and more. Early in the morning he went down to Brother McCann’s and paid him the ten shillings he had withheld, and the Lord blessed him. He talked as if he was gaining a rich experience, expressed a desire that the work should go deep and not stop there. I believe the Spirit of the Lord was working with him. He made a good confession. Said he had been like a man paralyzed and blind, perfectly blind. He was as a man awakening out of a long sleep. He would not rest until he should see all things clearly.^{12LtMs, Lt 167, 1897, par. 27}

The next day was Sabbath. We had the Spirit of the Lord in the meeting. I knew the Lord gave me a message for the people. Brother Lawrence confessed. He made a very long story of his coming from America, but he at last came to the point and confessed his influence had been all wrong. He seemed to be broken up, but he did not touch the particular things. I do not know

whether he met the mind of the Spirit of the Lord or not, but I was much burdened. *12LtMs, Lt 167, 1897, par. 28*

Sister Lawrence got up and had a long story to tell of how good she was and how good her father was. He had not embraced the truth, was very much opposed to the truth, but what a good Christian he was, and he had brought her up. Oh, it was so out of place and so tedious! I at last begged of her not to take precious time to tell the family history. She had stated that she wrote to her son if they had money to waste to send it over here. I suppose she meant to give the impression that this is the business they were engaged in. Some took it that she meant that they would find abundance of opportunity to use all they would waste. But as she and he both had talked so freely about wasting means, I think it was as I first understood it, that was to send money here to be wasted by being misappropriated. *12LtMs, Lt 167, 1897, par. 29*

It seemed as though a funeral pall had enclosed us, and I was mortified and distressed. The meeting soon closed and I was glad to go out while they were singing. I felt so burdened. *12LtMs, Lt 167, 1897, par. 30*

I am unable to write much today. My left eye troubles me very much. Tonight we have a meeting about the horse dicker, the strangest piece of business I ever heard of being done. Tonight we have this matter investigated—Brother Lacey, Brethren Wooden, Connell, Hare, and myself. What a pity I have to engage in such business, just because not one man is left here who will be respected. It is too bad. I will do my best, but ought not to do anything in the matter. I will write the results after the meeting. *12LtMs, Lt 167, 1897, par. 31*

I received the letters Brother Daniells sent to you. I am relieved of a great burden. Brethren Miller and Wood and the Miller younger brothers were needed. I am very thankful to the Lord for this reunion and in a proper, correct manner. I also received excellent letters from Brother Farnsworth and Brother Baker. I will send them if I can get them copied. These three letters were a bit of sunshine amid the clouds. I read them in meeting Sabbath—not the Farnsworth letter, for that was too long. May the Lord bless him for

writing so tenderly and so truly. You know I wrote him in regard to his preaching the Word and keeping his hands off the machinery. How it relieves me to hear such a response to a message of caution given.*12LtMs, Lt 167, 1897, par. 32*

Received a letter today that Sister Baker has a fine boy, weighing nine pounds. All doing well. They want Chrissie Martin to come. They need her much. But Chrissie Martin goes home. She learns her mother is not well. Her father is sick. Sister Lucas has just gone to visit her mother and is to remain away two weeks. Now Chrissie leaves and we have no help. I thought of going to Sydney but will not go this week.*12LtMs, Lt 167, 1897, par. 33*

This letter is in jots and tittles and I am afraid it will not interest you, but just pass it over to Edson. I wish you could see the few late peaches we allowed to remain on the tree. They are very large and very nice. We have tomatoes in abundance. There will be all May and our family will want. The vines hand full. Our grape arbor is now being put up. Harry is here while there is no work for him on school building.*12LtMs, Lt 167, 1897, par. 34*

Mother.

Willie, did I send you a copy of a dream I had in regard to you and Dr. Kellogg? I cannot find it; thought I might have sent it.*12LtMs, Lt 167, 1897, par. 35*

(Could not get this copied.)*12LtMs, Lt 167, 1897, par. 36*

Lt 168, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 17, 1897

Previously unpublished.

Dear Son Willie:

Last night we had a long meeting in which I set forth principles. The trade of the horse was taken up and discussed. There is the same kind of dealing in all the work of Brother Lawrence, but he is, I am thinking, beginning to see things more clearly. He says he means to get right. He has not had this matter I send you, but this is the only copy that I have sent away and it is right that you should have this. *12LtMs, Lt 168, 1897, par. 1*

Brother Lawrence is beginning to see things in a more distinct form—that his life practice and principles will not stand the test of the judgment. I think the Holy Spirit is working with him. He said last Friday he wanted the work to go deep and thorough, and he wanted now to understand his duty. If they wanted him to work, he would be willing to work at any price they may give him; but if he will only go away somewhere with his wife, who is a Pharisee in self-righteousness, we would feel much better. Now Brother James has come here and moved his family here. We can see no place for Brother Lawrence, but he does not feel like leaving. May the Lord help us all to understand our duty before Him. *12LtMs, Lt 168, 1897, par. 2*

I can write no more now. I hope Haskell will come back here. I feel it is unjust to leave me here just as I am, along, to carry this load. *12LtMs, Lt 168, 1897, par. 3*

Mother.

Lt 169, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 18, 1897

Portions of this letter are published in *4Bio 323-324*.

Dear Son Willie:

Your family is at last moved. All the things are away except the posts. The ground is so hard that it is considered it will hardly pay to remove them. The family are again in this house where your twin boys were born. The work was long. The heavy goods to be moved are now over and the family nicely settled. They look real cozy and have room enough for the present. *12LtMs, Lt 169, 1897, par. 1*

May would not consent to move the stove into the house. It was outside and rather discouraging work. But a thought came into my mind, put there by the Spirit of the Lord: Cut a door through where the stove stood before, put the stove in that little room. After a little thought I called Sara and began to plan for this. Here Connell did excellent service. Everyone was pleased. The window in that little compartment was in the exact place for the pipe to go through. Zinc was put up the sides and back so that there was no danger or risk to run of fires. May says the stove takes about half the wood that was used in the convent, and the oven bakes perfectly. The draft is excellent. Now she says she will not be in a hurry about the new buildings. *12LtMs, Lt 169, 1897, par. 2*

We had all the plans made and figured upon to build two rooms fifteen by fifteen and an eight-foot wide piazza. We thought to have it on the side you mentioned, but May preferred it to be on the end where the tank is. Have it unconnected with the house, a chimney arranged to the old house and to accommodate the old and the new so that when the new shall be removed the chimney will be of use in the house that now is. The house will face the road just as our cottage. We found it would cost for piazza and additional room fourteen pounds and then we should not have much. Our present

plan-two rooms, chimney, piazza, will cost us about one hundred and twenty-five dollars, all lathed and plastered, and then the family will have all the room they need, and be comfortable. They have no care of milking. They take a pan of milk night and morning all scalded. May says close by us she does not feel half as lonely as she supposed she would feel. *12LtMs, Lt 169, 1897, par. 3*

The babies are doing well. Herbert was sick for a day or two—could not take his food—but is all right now. They both know me and laugh and crow as soon as I come in sight. I take one, [and] the other will work his arms and make every maneuver to have me take him too. But one, you know, is an armful. It is a treat to me to see and tend the little ones whenever I can. *12LtMs, Lt 169, 1897, par. 4*

The building of the house will be started in two weeks, and then you will be comfortable for one year at least. They could do very well without a house, but I do not have any inclination that way. The girls, Ella and Mabel, are doing nicely. The mother was down at the convent with both babies, trying to clear up. Sister Anderson was employed two days to work in cleaning. The children here were setting the house in order. It looked neat as a pin. I came in on them about noon one day and found them both on their knees praying. I said, Good! It just brought tears to my eyes, so that at first I could not speak to them. *12LtMs, Lt 169, 1897, par. 5*

Lt 170, 1897

White, J. E.

Sunnyside, Cooranbong, New South Wales, Australia

January 1897

Previously unpublished.

Dear Son Edson:

I am sorry that I have not letters written to you with my own hand, but I send copies that will interest you. I want you to be of good courage and have strong faith in God. Keep your eye fixed upon Jesus. He is the Author and Finisher of your faith. Keep on the Christian armor, prepared for battle at all times and in all places. Sara is waiting for this. I received no letter from you this month. I am disappointed, but such things will happen and therefore I will not worry. Next mail I hope to be able to write more fully. You will see by copies that I have had an immense sight of writing to do for Melbourne, South Africa, and Battle Creek.¹²*LtMs, Lt 170, 1897, par. 1*

Be of good courage in the Lord. Your only safety is in keeping the eye single to the glory of God. He will be with us. In much love to you and Emma,¹²*LtMs, Lt 170, 1897, par. 2*

Mother.

Write me often as possible. If I could only see you and converse with you!¹²*LtMs, Lt 170, 1897, par. 3*

Lt 171, 1897

White, J. E.; White, Emma

Summer Hill, Sydney, New South Wales, Australia

February 15, 1897

Portions of this letter are published in *TMK 198, 330; CTr 45; 4Bio 291*.

Dear Children, Edson and Emma:

I am writing you at half past one o'clock a.m. We left Cooranbong last Monday eve. Brother Haskell had come from New Zealand and wished to see me upon important matters regarding the Health Home—rooms to be furnished, and economy to be exercised in everything connected with the work. *12LtMs, Lt 171, 1897, par. 1*

Sabbath I spoke in Newtown, where our people assemble on the Sabbath. We need so much a house of worship in this place. Meeting in the halls is costly business, and they are illy fitted for meetings. Elder Haskell spoke at Ashfield in forenoon and assisted me in the afternoon at Newtown. The social meeting was excellent. Sunday afternoon I spoke at Ashfield and Brother Haskell spoke in the evening. *12LtMs, Lt 171, 1897, par. 2*

Sister Hurd arrived in Melbourne from Africa one week ago last Sabbath. She went off the boat to Brother Daniells' place, but it was ascertained smallpox was on board, therefore she with others was brought back to the boat and all were quarantined. So we cannot see her, but communications have come from her by letter. Last Sabbath the boat *Nineveh* came to Sydney and three passengers are in quarantine on a beautiful island. Letters are passed back and forth, but that is all the communication that will be allowed. [Elder Haskell?] inquired of the proper one if he could not see Miss Hurd. He said, "Yes, but you would be popped into quarantine immediately." We return to Cooranbong next Thursday and shall be glad to get home. *12LtMs, Lt 171, 1897, par. 3*

I would be glad to be with Willie and you through the meetings held

in Battle Creek during the conference, but this cannot be. The work must be established in Australia. There is need of all the workers we now have, and we must have more also. I expect Sister Peck from Africa will unite with us in the school work, and she may help me in my work. Marian is, you well know, feeble. She does what she can, and I do not see how I could do without her, but I must have more who are qualified to do the work intelligently. Maggie Hare does well in preparing articles for the papers, and the many letters that I feel constrained to write. I shall not be able to get off all the matters I designed to send, because my left eye troubles me considerably, and I cannot get the matter copied on the typewriter. *12LtMs, Lt 171, 1897, par. 4*

May White and the children are all well and pleasantly situated close by us. The twin boys are two bright, pretty children, ten months old the sixth of February. They are very good-natured, easily amused, seldom ever cry, and in short are the best of children. They keep their mother pretty busy taking care of them. *12LtMs, Lt 171, 1897, par. 5*

Well, about our health home. There seem to be but very few patients at present, but we think that there will be. I have furnished me a room, that I can have a place to stay when I shall go to Sydney. For this I pay one dollar per week. Brother Haskell is furnishing a room at his own expense, and when patients shall come in then they can leave the room and Brother Semmens can pay him back again from the money paid for the room. I hope this health home will prove a success, but it is an experiment. We have not facilities in workers, neither money to use to do any such work as Dr. Kellogg is doing, but I know that could we have the money and workers we should see that such a kind of work would pay in more ways than one. *12LtMs, Lt 171, 1897, par. 6*

It would be reaching a class that we otherwise could not reach. Again it would be an entering wedge to introduce the truth. It would be just such a kind of work as must be done to fulfill the commission of the parable to go out into the highways and hedges and bring in the maimed and the halt. The specified ones are apparently the most unpromising class, but when just such ones are labored for, there will be discovered among them men who possess talents but

whom misfortunes have buried out of sight. There will be found drunkards and human beings who have sunk very low, into the very mire. But the gospel supper is a feast spread for even such as they. *12LtMs, Lt 171, 1897, par. 7*

They are not the worst of all beings. There will be found those who, if they will, may come to the supper. And this kind of labor God approves. The Holy Spirit will be the efficiency of all who work in this line. *12LtMs, Lt 171, 1897, par. 8*

I hope that something more can be done for the Southern States, but I am convinced that our people have a work to do in this line. If the churches in every locality who believe the truth would sense the importance of working now while they can work, there would be hundreds who are now at ease like Moab who would sense the situation and go to work, coming up to the help of the Lord against the mighty. It is a matter that should stir every soul that while it is now day is the golden opportunity. But there must be those who will come into the harvest field and who will be workers without expecting their wages in this world. In the next world they will be abundantly rewarded. *12LtMs, Lt 171, 1897, par. 9*

There are men and women who have been letting their talents rust with inaction, who are wasting their time doing nothing in communicating light, and who could do a most precious work and grow in grace and capability to work by doing their best in accepting the work just where they are. They can single out individuals—their neighbors—and give them personal labor. A work is neglected here that ought to be done to communicate in a wise manner the light given of God. The Holy Spirit will be the Instructor of all who engage in such labor, consecrating themselves to the Lord and seeking wisdom of God daily. *12LtMs, Lt 171, 1897, par. 10*

Some can do much in a quiet way. All can work, but it will be in varied ways to do service to God. There can be no set, prescribed plans and special routine of methods. Let the Holy Spirit lead and guide the workers. Every man and woman and youth has talents to use to do service to Jesus Christ, who has purchased him with the price of His own blood. Personal effort, connected with the ministry, should be entered into largely. Our churches need to awaken to a

sense of Christian duty to seek to save the souls perishing in their sins. There are heathen close to our own doors whom believers in the Word have not spoken with, showing regard for their souls. We must have a higher, deeper, more demonstrative faith than we now have. Souls are perishing in their sins, and God has given us light and evidence of what He would have us do.*12LtMs, Lt 171, 1897, par. 11*

God has given us a long time of probation. There will be a personal dealing by the Lord with each individual. The Lord will investigate the use we have made of the talents He has entrusted to us. He has paid the wages of His own blood, and His own self-denial and sacrifice and sufferings, to secure the willing service of every soul as a laborer together with God. If only all felt their accountability to God to wisely employ the gifts in talents entrusted, what a revenue would be brought to God through Jesus Christ! The one talent may and will increase by use. The supposed lowliest gift, the humblest service, may reach minds and influence hearts that those who possess larger talents could not touch.*12LtMs, Lt 171, 1897, par. 12*

Now, now, now is our most favorable time to work. Individual visitation is of great value. In love for Jesus Christ and love for human souls the truth is to be carried to every family, talked of by every fireside that it is possible for you to find access to.*12LtMs, Lt 171, 1897, par. 13*

Do not begin at once to talk of temporal things, but let the people understand you have come as a loving, sympathizing heart to save them from ruin. Women can oft do this delicate work better than men. Earnest, God-fearing women can do a precious work for the Master. This kind of work is the remedy for lukewarm, selfish, covetous souls. They will, if they work to save others, melt away the cold, icy atmosphere which has surrounded their souls.*12LtMs, Lt 171, 1897, par. 14*

The Lord is soon to come, and we have only a remnant of time in which to work. You may be often disappointed because you find your earnest, loving interest meets no response, but the experience of the greatest Teacher the world ever knew is before you. He was

refused, opposed, rejected, derided. Let us consider our Saviour's life and say, I will not fail nor be discouraged. The system of labor, personal labor, will do a work that but few anticipate. To carry it out in the spirit of Jesus because you are conscious you are doing Him service will oft prove a cross, but bear in mind that the Holy Spirit is the worker. The human agent working for God is not alone. "Not by might, nor by power, but by my spirit, saith the Lord" will do wonders. [*Zechariah 4:6.*]*12LtMs, Lt 171, 1897, par. 15*

Labor in perseverance, in tenderness, compassion, prayerfulness, and love, will do more than sermons. The Lord Jesus, in giving His life for the saving of the world from the curse of sin, intended greater things than our eyes have yet witnessed.*12LtMs, Lt 171, 1897, par. 16*

The Holy Spirit is waiting for channels through whom to work. If all would do the work to which they were appointed, thousands of people might be saved. Satan will not always triumph. The Spirit of God will be poured out upon the church just as soon as the vessels are prepared to receive it. How long shall the faith of the people of God remain so limited, so narrow? Why not exercise faith that the Holy Spirit shall [so] increase in large measure in divine blessings, and intensify human agencies that the glory of the Lord shall be revealed?*12LtMs, Lt 171, 1897, par. 17*

My son Edson, the more humble you keep, the closer you draw to God and show you trust Him as a little child trusts its parents, the more securely you will walk. Your strength is wholly in God—in your simple, entire trust in God. The churches of Seventh-day Adventists need to walk more by faith and be less dependent upon feeling.*12LtMs, Lt 171, 1897, par. 18*

Edson, if you come in close relationship to Jesus Christ you see wondrous things out of His law that are not now seen. The softening, subduing influence of the Spirit of God upon human hearts and minds will make the true children of God to sit together in heavenly places in Christ Jesus. Christian culture will be carried on in every heart worked by the Holy Spirit. There will be a soft, subdued spirit in all those who are looking unto Jesus. The love of Jesus always leads to Christian courtesy, refinement of language,

and purity of expression that testify [to] the company we are with—that like Enoch we are walking with God. There is no storming, no harshness, but a sweet fragrance in speech and in spirit. *12LtMs, Lt 171, 1897, par. 19*

The Word is to be our study. Here is a mine of precious ore. Much of it has been glimpsed at, but there is the digging to be done to secure much more precious treasures. There have been many who have just rummaged over the surface in a most careless, slovenly manner, when others are searching more carefully and prayerfully and perseveringly and hidden, inestimable treasures are found. *12LtMs, Lt 171, 1897, par. 20*

Edson, be sure to search the Scriptures prayerfully. Do not let anyone's speeches or thoughts revealed in actions, affect you. You want an abiding Christ. He loves you. He has drawn you by the cords of His love. Let it be seen that your life is hid with Christ in God. Let there be no hasty speech, no cheap words, no slang phrases. Let it be demonstrated that you are conscious of a companion whom you honor, and that you will not make Him ashamed of you. Only think, dear children, we are representatives of Jesus Christ! Then represent His character in words, in deportment, that others may see and understand your good works and glorify God. *12LtMs, Lt 171, 1897, par. 21*

The working of the Holy Spirit will reveal the human agent a laborer together with God. The converting power of God is needed every day to sanctify and fit vessels for the Master's use. Oh, there are precious lessons in the Holy Book that we are yet to find and practice! Our conscience must recognize and revere a higher standard of Christianity. *12LtMs, Lt 171, 1897, par. 22*

My son, time is short. Dear children, consecrate yourselves wholly to the service of God. Let your light shine forth in clear and steady rays, undimmed by the dark shadow of Satan. You may be all light in the Lord. You may be increasing in efficiency, in purity, in the knowledge of God, if you keep meek and lowly of heart. *12LtMs, Lt 171, 1897, par. 23*

I have written you a long letter. It is now fifteen minutes of five o'clock, and beside this I have written a letter to Dr. Gibbs. But you

cannot tell what a yearning of soul I have for you, children, that the Lord shall work in you and by you and through you.¹²*LtMs, Lt 171, 1897, par. 24*

Mother.

Lt 172, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

March 15, 1897

Previously unpublished.

Dear Son Edson and Daughter Emma:

I can write but a few lines at this time. I have arisen at two o'clock and have written Willie and Dr. Kellogg. He is particular to send me important matter, which I highly prize, by every mail. He does not neglect one mail. Sometimes he sends two and three letters in one mail. *12LtMs, Lt 172, 1897, par. 1*

I now send letters to Willie which he may wish to retain. I wish you to have a copy of these important letters so I send them to C. H. Jones with explicit directions for him to copy them if he chooses to retain copy, and send you a copy as soon as he can. This is the best I can do for you on this mail. Willie, I suppose, will be with you, and you can read his letters, as I send to no others in Battle Creek. Copies must go to Elders Daniells, Farnsworth, and Hickox. Every copy is taken up. *12LtMs, Lt 172, 1897, par. 2*

I am quite nervous, as this is thirteen pages I have written since two o'clock a.m. It is now my breakfast time and I must eat, for I take only two meals per day—at seven and one o'clock. I shall have no uneasiness in regard to you in your work if your reliance is wholly upon God. Holiness is a constant agreement with God, the shaping of the life in conformity to Christ. The soul windows are kept open towards the Sun of Righteousness. Live for God. You can live in simplicity of mind, cherishing the meekness of Christ. The Lord Jesus' command to you is "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:29.*] *12LtMs, Lt 172, 1897, par. 3*

I cannot go farther now. I am so weary. Love to you and Emma. *12LtMs, Lt 172, 1897, par. 4*

Mother.

Edson, I have written to you largely. I have sent you copies of important letters. Whatever you deem best to put into the hands of others you can do so. I have written to Brother Tait. You would send him a copy of some things I had sent to you, just as much as you can afford to send him. You can send the same I send you to him, and let him copy and return to you. It is much work to get off so much writing and I want to do all the good I can. Some things may come out in the papers in time, but not yet have we time to get it edited. I wish to send in two weeks manuscript on life of Christ for you to use as I have specified. If I can, I will get this off on this mail. Have been up since three o'clock, writing.¹²*LtMs, Lt 172, 1897, par. 5*

Mother.

Lt 173, 1897

White, J. E.; White, Emma

Refiled as *Lt 149a, 1897*.

Lt 174, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

July 5, 1897

Previously unpublished.

Dear Son Willie White:

I wish I could write with some hope you would receive these lines, but I am uncertain where to address you. We are all as well as usual. All your family seem to be in the best of health. The twin boys have rosy cheeks and are two sturdy, rollicking boys. May and the two girls are well. *12LtMs, Lt 174, 1897, par. 1*

Your house is nearly finished. The first coat of plastering is on, but it has dried slowly so that the man left for Parramatta last Sunday. They will come to finish next Sunday. Then the carpenters can go on with their work. Brother Worsnop is digging the cistern. This I considered essential, that you should have a water supply, for this is treasure at all times. We hope the second coat will dry fast so in three weeks your family may be in and settled and prepared for you. *12LtMs, Lt 174, 1897, par. 2*

All the trees are rooted out of the garden and out of the front yard. All the gum trees were rotten, decayed even in the branches. They evidenced to us that they absorbed the moisture of the ground. When the great monarchs fell and stove to pieces, the branches and the trunks were full of water. Pailfuls, Cornell said, ran from them in their fall. *12LtMs, Lt 174, 1897, par. 3*

I hardly know what to write you. The meetings here have been intensely interesting. The last three Sabbaths they were especially so. The ordinances were celebrated last Sabbath. The word is that Brother Haskell spoke with deepest interest, giving a powerful discourse. The two Sabbaths in succession before the last, I felt that I had a message for the people and the Lord gave me much freedom. I was pleased to see the interest manifested in the

testimony meeting. Many students took part and with feeling spoke their gratitude to God for the words that had been spoken.*12LtMs, Lt 174, 1897, par. 4*

I am very thankful the Lord has favored us with the presence of Brother and Sister Haskell. They seem both to be an exact fit. I shall indeed feel sorry if she will be removed for another to take her place, but we cannot expect always to hold them here. But we shall be very loath to part with either of them. I have never known Brother Haskell to be so full of the right words in the right place as now, and he interests the students. But he would do much good, his wife connected with him, in Melbourne and Adelaide, for just such labor as he gives will be a great blessing.*12LtMs, Lt 174, 1897, par. 5*

We are much pleased with Brother and Sister Hughes. They will be the right ones to work here. Brother Hughes does not say to the students, Go and do this or that, but he says, Come, let us do this job or that job, and the students take hold with a will. They seem to be cheerful in their work. They have no meat nor butter on the table but enjoy their meals. In some way the ball playing came in on Sunday, but as we talk the principles of the value of time, it being a precious talent, not to be employed in self-pleasing but in the very work Christ was engaged in in His human life, there is less enthusiasm in their exercise for mere amusement. The expression has been made that they felt happier when they were using time and strength in useful, needful work.*12LtMs, Lt 174, 1897, par. 6*

The Word of God practiced by our Saviour is our safeguard for spiritual health and physical health. Here is light for us from the throne of God. It should indeed be the man of our counsel. Here is a treasure house from which we may draw. We need not any of us send thousands of miles away for counsel.*12LtMs, Lt 174, 1897, par. 7*

Certain directions are given us to follow in regard to our duty to our fellow men, and if we do the expressed will of God, so simply and plainly stated, the precious promise is, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall

answer: thou shalt cry, and he shall say, Here I am." Here are the conditions: "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." *Isaiah 58:8-11. 12LtMs, Lt 174, 1897, par. 8*

With this promise we are rich. We need not send far off for help, for God is nigh unto all who call upon Him. *12LtMs, Lt 174, 1897, par. 9*

There now seems to be harmony in the school and prevailing generally. But we shall be so glad to have you home again. We need you here. And I am so glad you will have a home to come to. I cannot write you more now but shall hope to see you soon. *12LtMs, Lt 174, 1897, par. 10*

Mother.

P.S. Brother Daniells and Brother Palmer were to leave for Western Australia. I wrote to them I could not see why they should now leave when the religious liberty question was coming to the front and everything should be done that is possible for human effort to do, and then leave the result with God. But if it is essential that one go to Western Australia just at this time, let Brother Palmer go alone and Brother Daniells remain to exert all the influence possible to press back the power of darkness. We can do our best as far as human power is concerned, and then leave the result with God. I enclose the letter in return. Also a letter from Brother Farnsworth. *12LtMs, Lt 174, 1897, par. 11*

In much love, *12LtMs, Lt 174, 1897, par. 12*

Mother.

We shall pray every day for you that yourself and those who accompany you may have the special blessing of God in your journey over the great deep. *12LtMs, Lt 174, 1897, par. 13*

Lt 175, 1897

White, J. E.

Sunnyside, Cooranbong, New South Wales, Australia

July 9, 1897

Previously unpublished.

Dear Son Edson White:

I have but a little time to write you, for the burden of many things is upon me. If you had been with me since Willie left I could have laid upon your shoulders the planning of [a] house for Willie White. He left the plan, which we have had to study over and estimate cost of everything and then to see how much we could invest in it. The cost was itemized, and we went over the matter item by item and studied how to reduce the figures. We cut down here and there, and did not allow one needless thing. *12LtMs, Lt 175, 1897, par. 1*

The foundation was to be made of brick. That cost we lessened. We made the blocks of wood, all of which had to be covered with tin on the top so as to keep out white ants. This was a reduction of the price. Then we cut out several other items of expense. In the plastering they generally have three coats. The last is the white coat which is the most costly. We dropped out that and had the first and second coat. It looks dark, that is all, but answers the purpose just as well. *12LtMs, Lt 175, 1897, par. 2*

July 16, 1897

The Sabbath is drawing on. Our cistern for W. C. White's house is just finished digging. If we have fair weather the cistern will be bricked up. We shall put four hands on Sunday. They put in it two tiers of brick laid in cement. It is fourteen feet deep and forty-two feet around. We wanted all this work done, for it is very nasty work. The material coming from the cistern is like sticky clay, and must be drawn away so as not to be scattered on the ground. Today four men have been at work on this branch alone. Connell is drawing brick from the school grounds, one half a mile. Loading and

unloading is quite a business. He has one man to help him. Worsnop has been digging the cistern. Brother James, who is my farmer and all-round workman, also assists in this matter, and the work is going forward nicely. *12LtMs, Lt 175, 1897, par. 3*

May White will begin to get into her house next week. It will not be entirely dry, but we will not have them sleep there for a couple of weeks. We have feared rain, but we have a beautiful sunset and if the rain holds off a few days—three days longer—this great job will be done. It is a most essential piece of work for this country. The water in the iron tanks becomes very warm, but the water from the cistern is always cool. Willie has a comfortable, convenient, plain, well built house and it is now off my mind. *12LtMs, Lt 175, 1897, par. 4*

I think of nothing more that needs to trouble me, but this house has come mainly upon Sara and me to devise and plan in many things. If we had not done this it would have been far behind and many things would not have been brought in that add much to the convenience and at little expense. I never had this to do before, and is it not a little strange that at nearly seventy years old I have this, my first experience in such responsibilities? I hoped to get it done before the winter months came on, but everything had to be done that is possible for the school buildings, and we dropped all our building to help them out. *12LtMs, Lt 175, 1897, par. 5*

The sun has set; the Sabbath is here, and I leave this writing. The beautiful golden sunsets make me think of the golden city. Oh, I long to be there and see the King in His beauty and behold His matchless charms! We may never meet again upon the earth, but I do long to see you both so much! *12LtMs, Lt 175, 1897, par. 6*

Good night, dear children. *12LtMs, Lt 175, 1897, par. 7*

Lt 176, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 19, 1897

Previously unpublished.

Dear Children, Edson and Emma:

I am anxiously expecting the American mail this day and shall expect to hear from you, and perhaps something from your brother Willie. I know not whether he has left San Francisco. We have missed him very much and we desire his return, and we could wish yourself and Emma would return with him. We should be more pleased than I can express. Willie, I understand, is preparing to enter the ministry more fully and do less sedentary labor. This is better for him. He has used the brain but not the physical proportionately. May will move into her new house the last of this week or the first of next week. We think they are living so near their home that they will move gradually, fitting up one room at a time, cleaning, putting down carpets, and then arranging furniture. *12LtMs, Lt 176, 1897, par. 1*

July 22

This morning Brother Coulston came from Dora Creek, running, I think, nearly all the three miles. He is a fisherman and has quite an experience. He gives evidence of being as truly converted as any person we have seen. He was an inveterate tobacco user, but he said he prayed the Lord to take away his appetite for the tobacco and he had no tasted it since. He told Sara that there was a man taken very sick with inflammation of the lungs. This man's name was Wilds. He would not allow a person of the belief of Seventh-day Adventists to cross his premises; but when he thought he was going to die he sent for a Seventh-day Adventist, and he was, they said, taking on at a great rate. He sent also for another brother, a fisherman, so he has two men, both Seventh-day Adventists. Sara and May White have both gone to see the case. Inflammation of the

lungs in this country is not very common, but quite severe when it once gets hold firmly. Coulston is very anxious that everything can be done to relieve and save the man and remove his prejudice. May the Lord work this case to His own name's glory is my earnest prayer. Poor, ignorant people, they are inspired by their ministers to hatred of the truth, but we will let God work.^{12LtMs, Lt 176, 1897, par. 2}

May feels very sorry that Willie cannot come home at once, but she will not be unreasonable. I have stood in his place. If you had been here, Edson, I need not have had so many responsibilities to bear, but we have—Sara and I—planned and devised, and we are well pleased with the work and the whole building. We have had to turn and twist every way to keep May and her boys any way comfortable. I gave them the only room I had in the house, which was my parlor, for them to occupy. There is a good fireplace, and in this cold winter weather it was not safe for them to be at home.^{12LtMs, Lt 176, 1897, par. 3}

Wherever Sara and I go we take the twins; tuck them down on a cushion at the front of us and we go five and six miles and back. This gives May relief, for both Ella and Mabel attend school from nine o'clock until half past one o'clock. I have two children. One, Edith Ward, has been with me three years. Her brother was boarded by a widow woman in Sydney. The boy Ernest was left motherless when a few weeks old. The lady has taken good care of him; but she became overworked, had spasms, and had to live with her daughter. We took the brother, only thirteen years old, only about three months ago, and we find him a treasure. Both Edith and Ernest are good workers. Their father is a canvasser and works in New Zealand. He pays the tuition of the children and I board them and clothe them, and they appreciate what is done for them. The boy is like a little man, pleasant, obedient, and cheerful, discerning everything that needs to be done and doing it.^{12LtMs, Lt 176, 1897, par. 4}

The two White boys are trotting all over, outdoors and in, and yet up to the present time they do not talk. But they are as sharp and bright little fellows as we could wish to see. As soon as the horses are hitched up they run to me with arms stretched out saying, "Gee,

gee, gee, gee.” They must have hold of the lines. If they have hold of the end of them they are not satisfied until they reach and get their hands before Sara’s. Then they suppose they are driving. They will slap the lines up and down and cluck to the horses as nicely as any of us, but words they do not speak. May has her hands full, I assure you, and the girls away all the forenoon.¹²*LtMs, Lt 176, 1897, par. 5*

My editors Minnie Hawkins and Maggie Hare love to get hold of the children at the noon hour. May’s father married Minnie Hawkins’s mother. That brought two families together. There were four girls in the Hawkins family and two boys; in the Lacey family, one boy and three girls—May, Margaret, and Nora. Herbert Lacey has spent five years at the Battle Creek school. But I must not write more now. The dinner bell rings and I must go. Much love to you both.¹²*LtMs, Lt 176, 1897, par. 6*

Mother.

I have a little time yet. Brother Martin from Kellyville left us yesterday. He has been with us from last Sunday until Thursday setting trees—navel orange trees and mandarins and lemon trees. We had the land all prepared for him by my farmer. The great monarchs of gum trees, one hundred feet high with large bodies, came tumbling down with a crash, smashing their branches into many pieces. These trees have to be cut out by the roots and the roots are as large as trees themselves. They take all the moisture and richness from the ground. We had them all dug out and then had the land plowed three times, and rolled after the plowing. Then dressing was brought and the preparation made for the trees.¹²*LtMs, Lt 176, 1897, par. 7*

We shall have a beautiful orchard in our very dooryard. This year they will not bear, but the next year after we shall have some fruit. Navel oranges are the choicest kind of oranges in the world. Brother Martin returns the interest I am taking to send his children to school. In this way he can help me and I can help him. He has planted for me a fine orchard, which he wants should be a sample of what can be done. I am much better pleased with the oranges in front of my home than with native trees that take up all the moisture

of the ground and bring me no returns. We have now quite a large number of trees, and we wish you could see them. There are no such orchards in Cooranbong as the school orchard and this orchard at Sunnyside. *12LtMs, Lt 176, 1897, par. 8*

Our babies are having a great time just now with Maggie and Minnie, my editors. They are rolling oranges for them to catch. They are very interesting boys and everyone who sees them takes great notice of them. They are saying now "Papa" and "Mama." They are very smart and so good we all love them. *12LtMs, Lt 176, 1897, par.*

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Mother.

Lt 177, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

August 16, 1897

Portions of this letter are published in *8MR 257*.

Dear Children, Edson and Emma:

I shall address my letters to Battle Creek for you. I am very much pleased to find that we can go on with our main school building. Our second was only partitioned of and enclosed, and our funds gave out and we could not go farther. We have used a portion of upper story as a meetinghouse and the other half as sleeping rooms. *12LtMs, Lt 177, 1897, par. 1*

After we had struggled and toiled and economized and bond about the edges, and were put to our very wit's ends, we are informed from Echo office that our bookkeeper has discovered there was eleven hundred pounds that had not been appropriated. The Wessels had sent six hundred of this from Capetown for our school, but they supposed everything must come through Battle Creek. They sent it by the way of Battle Creek, and after some time it was sent to Echo office without one word as to what it was for; and there was also five hundred pounds more appropriated from General Conference fund to help in the school. None of it came to us. But the bookkeeper has investigated the matter and the above has been communicated to us. *12LtMs, Lt 177, 1897, par. 2*

I must believe the Lord permitted this blunder to test character, and it has done this effectually in some cases. If we had had this sum in hand, our work done here would have cost us double that which it has, for we could not pay high wages. But now the Lord has brought this to light at the right time, and our third building will now be erected at once. If these buildings had all been put up we should not have had the best ideas of what was wanted. The third building would have been connected with the second. Now we seem to understand better the plans we need to work to. Having the school

in operation has improved our methods and plans for the third building. *12LtMs, Lt 177, 1897, par. 3*

We feel that the third building must be a dormitory for the gentlemen students and must be in another location, a little distance from the building for the girls. This is, we learn, a positive necessity, and therefore we shall act in building very differently from that which we would have done if we had built at once. Now there are five thousand dollars to make the necessary buildings, and one hundred pounds [for a] school fund dedicated to the building of [a] meetinghouse. The students at the school make the meetinghouse essential. *12LtMs, Lt 177, 1897, par. 4*

We shall now begin the work of planning for meetinghouse at once. Last Sabbath the room where we hold our meetings was full to overflowing. We must “Arise and build.” [*Nehemiah 2:20.*] *12LtMs, Lt 177, 1897, par. 5*

We have been charged with wasting means, expending means lavishly on the grounds. But I would say, looking at our buildings, no one could truthfully accuse us in this line. But what has been done with the means? We have just found out eleven hundred pounds have not been used by us at all. And when we come to the necessity to build, when there is not room—after crowding and squeezing our students into the smallest capacity until there is not space for one student more—we find this reserve fund that we can now use to the very best advantage. Oh, how thankful I am to the Lord! I will praise His holy name! The school has been a success, and we are so thankful to our heavenly Father. *12LtMs, Lt 177, 1897, par. 6*

We have never had a doubt in regard to this being the right place for us to locate our school. I am trying to get our brethren to get out of the cities on a piece of land and be prepared to raise their own produce. This they will have to do. The Sunday laws have been passed, and just as stringent as a people ignorant of the laws of God can make them. We must be prepared for any emergency. The churches are making history fast. We must be more off at the footstool of mercy, pleading with God. Walk humbly with God, but do not manifest a craven spirit but a spirit of dependence upon God

as one who believes and trusts in God. The Lord is our trust and the crown of our rejoicing. Walk in the way of the Lord and you will walk securely. I must close, for my head will not work.¹²*LtMs, Lt 177, 1897, par. 7*

Mother.

Lt 177a, 1897

White, J. E.; White, Emma

Refiled as *Lt 151a, 1897*.

Lt 178, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

October 18, 1897

Portions of this letter are published in *3MR 275; 4Bio 321*.

Dear Children Edson and Emma White:

I arise at half past three to trace a few lines to you. Last evening I ventured to attend the evening meeting, the last closing exercises of the school, and the meeting continued until ten o'clock p.m. I commenced my sleeping [at] half past ten o'clock, but I cannot sleep past half past three o'clock. *12LtMs, Lt 178, 1897, par. 1*

These are the last hours to prepare American mail. The post office is one mile from our home. The mail must be in the office at nine o'clock a.m., so you see my time is limited to write you anything. *12LtMs, Lt 178, 1897, par. 2*

Yesterday, Sunday, October 17, our meetinghouse was dedicated. Every seat was occupied and some were standing at the door. Between two and three hundred were present. Quite a number came from Melbourne and also from Sydney and from the neighborhood, far and nigh. Elder Haskell gave the dedicatory discourse. Seated on the platform where the pulpit stands were Elders Daniells, Farnsworth, Haskell, Hughes, Wilson, Robinson, and your mother, whom they insisted should make the dedicatory prayer. Herbert Lacey conducted the singing, and everything passed off in the very best order. We felt indeed that the Lord Jesus was in our midst as we presented our chapel to God and supplicated that His blessing should constantly rest upon it. *12LtMs, Lt 178, 1897, par. 3*

We have not heard one word of criticism. All are surprised at such a house built in so short a time, and so nice and tasty and presentable. Brethren say it exceeds the meetinghouse built one year ago in Melbourne. The seating capacity is larger. The

auditorium is able to accommodate three hundred people, then there are two wings at the back like this:^{12LtMs, Lt 178, 1897, par. 4}

[small sketch drawn]^{12LtMs, Lt 178, 1897, par. 5}

Two folding doors open from each of these wings, folding in so that all can see the speaker. Everyone is happily surprised. I cannot give all particulars, for I have not time, but I tell you I am glad in the Lord. I now feel relieved of a great burden.^{12LtMs, Lt 178, 1897, par. 6}

The inside of the meetinghouse is ceiled and beautifully stained, walnut color and light corn color. It makes a most beautiful appearance. It is arched overhead. The speaking advantages are pronounced excellent. The floor ascends imperceptibly from the pulpit to the outside entrance. The congregation can all see above the heads of those before them. This is the most restful, beautiful picture the students will carry away with them. It is that which the Lord knew would be, if the people would co-operate with God.^{12LtMs, Lt 178, 1897, par. 7}

We were pleased to hear that this school has borne a most excellent testimony through the students, during this first term, and that many more will be in attendance the second term. Every one of our ministering brethren is delighted with the success of the school and with the tasty chapel built. This we know will give character to our work. Not one word of criticism has escaped the lips of anyone. All who have come in from a distance seemed surprised.^{12LtMs, Lt 178, 1897, par. 8}

The third building will now soon commence. It is the main building—a dormitory for the boys. There were, I think, eighty-six students on record—far ahead of any of our expectations. Praise the Lord! Praise His holy name!^{12LtMs, Lt 178, 1897, par. 9}

Lt 179, 1897

White, J. E.

Stanmore, Sydney, New South Wales

December 6, 1897

Previously unpublished.

Dear Son Edson:

I wish to write you a short letter, because I cannot get this copied. Sara had been working very hard and was ill and could not, I was afraid, copy anything for me. But she has had these pages copied. A sister, Brother Baker's secretary, copied while she read to her. *12LtMs, Lt 179, 1897, par. 1*

This is one of the most desirable locations in Sydney. There is a great interest going forward, resembling that which we saw in 1843 and 1844. Family after family invites the ministers to come and see them and explain the Scriptures to them. *12LtMs, Lt 179, 1897, par. 2*

I labored too hard during the camp meeting, and have been compassed with infirmities ever since. I came down by request two weeks ago last Sabbath and Sunday. We travel about seventy-five miles by cars, but, as in the European cities, there are two sets of stairs, elevated so that no one shall cross the track. These two sets of stairs have to be climbed and then down again, making much burdensome work for me. After the Sabbath meetings two weeks ago I returned home very sick, and although I expected to return the following week—appointments were out in handbills—I could not venture. I dared not. But I ventured to come from Cooranbong here last week, Friday. *12LtMs, Lt 179, 1897, par. 3*

We found the interest is increasing and widespread among the best class of people—not the wealthiest, but the most intelligent. Forty have accepted the Sabbath with all the important truths connected with it. We have the tent well filled on Sabbath, morning, forenoon, afternoon, and night. *12LtMs, Lt 179, 1897, par. 4*

Sunday I spoke again to a large congregation. The peace and blessing of the Lord came to me in the morning, and I was strengthened and revived healthwise. I am now rejoicing in the Lord that He hath strengthened me and sustained me. Yesterday I had a very important message to bear upon the observance of the Sabbath. I expect not less than seventy-five or one hundred will be converted to the truth. My trust is in God.*12LtMs, Lt 179, 1897, par. 5*

The morning meetings with the workers are attended by those who choose to come who are convicted of the truth, and those who have recently decided for the truth. I was present Sunday morning. The Lord gave me the spirit of earnest prayer, and several prayers were offered. The blessing of the Lord came into our midst, and we were much strengthened and encouraged in every way.*12LtMs, Lt 179, 1897, par. 6*

Our brethren urge me to come again next Friday and I expect to come. They wish me to speak Sabbath and Sunday afternoons. Brother Haskell is highly appreciated. So is Hetty Hurd Haskell. They are both a treasurehouse of the gospel of truth. Those not of our faith will sit and listen to his discourses with great interest. We appreciate him in such an effort as this. Brother Starr thinks he never had such a chance of learning as he has now in being connected with Brother Haskell.*12LtMs, Lt 179, 1897, par. 7*

We are now preparing to build a meetinghouse in Stanmore. In a few weeks it will be done. This is our faith. We are trying to get the landholders to give us the grounds. Mrs. Gorrick, who has just embraced the truth, is at work with all her energies. She visits the landholders and trustees and is working in our behalf. If we can get the land without paying a large sum, then we can move forward to build. Last evening, after I had spoken in the afternoon, I told them what we designed to do, to build a house of worship, and invited all who loved the Lord to help us, for we wished to proclaim the last message of mercy to our world.*12LtMs, Lt 179, 1897, par. 8*

I advised that a meeting be held after the close of the meeting in the afternoon for those who wished to ask questions and who could not understand clearly the truth as we presented it. Well, about fifty,

they say, remained, and a lady who had recently embraced the Sabbath came up and gave two pounds for the meetinghouse. A sister of the Sydney church pledged ten pounds. But I must close, I fear, for this must go into the office. *12LtMs, Lt 179, 1897, par. 9*

My son, you cannot think what sadness it brought to my heart because you did not heed the warnings the Lord had given you. Oh, my son, will you again fail to bear the test of God? Owing, as you do, debts to others places me in that position where I feel an unrest and uncertainty for the future in your case that I hoped never to feel again. Satan knows he can do through you more to hedge me about and make of none effect my testimonies to other souls than through anyone else in our world. A perplexity is upon me in your case that I cannot interpret. I would rather die than to go contrary to the advice or counsel of God. What does it all mean that in the face of warnings you go blank against them? You put excuses to fence my way to help the Southern people. My appeals will have no weight. They will point to you, that you cannot be trusted. You would involve means under any and every circumstance. *12LtMs, Lt 179, 1897, par. 10*

I feel greatly humbled, and great reluctance in sending testimonies to others when they can have an excuse to point to you and say, "He does not believe the testimonies. I am in the same boat with her own son." This came to me some months ago. If I could once have the assurance that you would forever heed the counsels given of God and attend to the work of opening the Scriptures to others, then the burden, the heartache, the hopeless feelings that will urge themselves upon me in regard to your being a triumphant victor would be lifted from me. I am in constant uncertainty what will come next. What will come to cut off my testimony and make it of none effect in Battle Creek? But I will say no more. My prayer to the Lord is in your behalf, but I do not, cannot, have as much faith as I have had. *12LtMs, Lt 179, 1897, par. 11*

In love, *12LtMs, Lt 179, 1897, par. 12*

Mother.

Willie has had but few minutes conversation with me, because I was too reduced to have any talk with him upon any subject that

would bring one shade of discouragement. I know next to nothing of his visit to America. He is now in Melbourne. Has been there nearly ever since the close of the camp meeting.¹²*LtMs, Lt 179, 1897, par. 13*

Mother.

Lt 180, 1897

Starr, Brother and Sister [G. B.]

“Sunnyside,” Cooranbong, New South Wales

January 20, 1897

Previously unpublished.

Dear Brother and Sister Starr:

Your favor, the bag of nuts, came a few days after your letter. I thought they might have been tampered with but I do not know for certain. The bag was not full by considerable, and it would be so easy for anyone to help himself. If placed in a strong bag sewed up it would not be so great a temptation. I thank you for the nuts. I would be pleased to have a box of them when they can be procured. *12LtMs, Lt 180, 1897, par. 1*

We are having very pleasant weather. The rains have come in the dry times, and our vegetables are not doing as well because of the need of dressing which we cannot obtain. The cattle run in the paddocks. The fruit trees are doing well. We would have had a large amount of fruit but some deemed it wise to pick it, and therefore we can have only a taste, samples of what we may expect next year. If the Lord favors us we will not need to buy peaches, nectarines, or apricots. The fruit seems to be of good selections. The first early peaches were very fine and there were enough on the trees to keep me supplied for some weeks. *12LtMs, Lt 180, 1897, par. 2*

We have tomatoes in abundance. We have all we need to eat and all we need to can. We raise our beans and peas, potatoes and squash. Sweet corn has done next to nothing. If we could only have such sweet corn as we had in Melbourne under the management of Stephen Belden we should appreciate it very much, but our land is new, and no dressing is the cause of failure. *12LtMs, Lt 180, 1897, par. 3*

We miss Willie very much. We need him here. I should not have

been left alone to stem the current here. It is hard work. Brother Lacey is in Melbourne to visit several places and try to obtain favor in regard to the school interests. I am left alone, and when I see and understand how few have a live, present experience in the things of God it makes me tremble. How long will the Lord bear with our ignorance? He says, "I am the light of the world. They that follow me shall not walk in darkness but shall have the light of life." [*John 8:12.*] Then if all follow Jesus they would be the light of the world.*12LtMs, Lt 180, 1897, par. 4*

I have had a hard conflict with men old enough to know better and to do better than they have done. Brethren Shannon and Lawrence have made great trouble and brought upon us great perplexity. There are none here who have an experience, that have the faculty, to help me in this emergency. You will ere long know about this matter and the trials through which we have been passing. The Lord knows all about it and He will work to let the true light shine forth.*12LtMs, Lt 180, 1897, par. 5*

Lt 181, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 15, 1897

This letter is published in entirety in *21MR 183-187*.

[W. C. White:]

I send you, my son, a copy of all that I send to Battle Creek, and I trust you make a right use of this matter. I want that the presidents of conferences shall have the matter I send. You will see that there is need now of the greatest care being exercised. Do not feel anything but sincere pity, and show at this time that you are level-headed because you move by faith and put your trust in God, and that He is your helper, your counsellor. *12LtMs, Lt 181, 1897, par. 1*

I feel so distressed over the matter of Elder Olsen going on and on in the face of so great light. How he can be excusable I cannot define. He has acted like a blind man, like a man dazed. There can be no spiritual union between a man who puts his entire trust in God and a man who is walking contrary to God. Their hearts, their sympathies and feelings cannot sympathize upon the most momentous of all topics, the Holy Spirit's manifestation. “Ask and ye shall receive.” “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?” [*John 16:24; Luke 11:13.*] The Lord was anxious to do more, much more, for His people than they could conceive of, in His benevolence toward man, His unexampled love as opposed to their limited conceptions of His goodness. *12LtMs, Lt 181, 1897, par. 2*

I have written very much for Africa. Night after night I have been unable to sleep past 11:00, 12:00, or 1:00 o'clock. Then I have not been able for several nights to get to rest before half past ten o'clock. This morning I am up at 2:00 o'clock a.m. Cannot write much directly to you; I will write a few words. *12LtMs, Lt 181, 1897, par. 3*

You will see all this matter I have written under the constraining influence of the Spirit of God. My health is greatly improved but I have not ventured to indulge myself to ride out, because I wanted this to go and it is not all that I must send. Next mail will carry more matter, all written. *12LtMs, Lt 181, 1897, par. 4*

I feel deep sorrow of soul that is almost too painful to bear at the state of things that exists in the church at Battle Creek. From the light given me from time to time, altogether too heavy responsibilities are laid upon one man. Whoever is chosen as president, there should be another man who should share all the responsibilities, and they should work unitedly. They should be consecrated men, such as there are in all our ranks, men who shall feel the necessity of communing with God and relying upon a "Thus saith the Lord" rather than putting their trust in men who are deficient and weak in spirituality, who can talk but who seldom pray. The burning desire to bring in something wonderful of men's devising that will make an appearance has dishonored God and put a complexion upon His work that is a dishonor to God. Oh, that the past record might be blotted out of the books of heaven! *12LtMs, Lt 181, 1897, par. 5*

I want you to see Brother Henry and make every effort possible to inspire him with hope, to surrender to God. I am sure he could have been helped if Brother Olsen had not led him to suppose he sustained him. Had Brother Olsen not acted the Aaron and the Eli, but stood leaning upon the arm of God in the place of the arm of man, God would have worked for him and been his strength, his front guard, his reward. But, oh, it has been so different than this! The eyes of men who have officiated in Battle Creek have been more or less blinded and their whole experience has become so confused they cannot discern light from darkness, truth from error. They do not know many things as they ought to know them, and yet the education of our people has been to look to Battle Creek for guidance, when those in school and in the publishing house have been so destitute of the true light that many consider themselves rich and increased in goods and having need of nothing, and know not that they are wretched and blind and miserable and naked. And all because they did not heed the counsel of the True Witness. *12LtMs, Lt 181, 1897, par. 6*

I am surprised and sore displeased as I see the course that many have taken. And then to put their hands into the treasury that God has appointed to sustain the ministers in laboring to hold forth the Word of life to others, the tithe money [which is] to sustain the missionary work, is another evidence of unfaithful guardianship of means. But oh, the death of means to carry forward the work of God in foreign countries, while the large churches in Oakland and San Francisco and Battle Creek are taking from the treasury the means God has appointed [for the ministry, and using it] to defray the expenses of keeping the church building in order and in paying the expenses of fuel and lights!*12LtMs, Lt 181, 1897, par. 7*

Where is the straight work being done? Where is the example in self-denial and self-sacrifice? Ministers are not all sufficiently paid. Elder Bourdeau says he has labored and received no wages from the treasury. Others complain of being unable to sustain their families. Where are the men of God's appointment? When the Lord's portion, which He has reserved as His own in tithes and offerings, is used for common purposes while the church is displaying a love of self-indulgence and selfish gratification, the Lord will not, cannot bless churches and will withdraw His Spirit from all who serve themselves and dishonor God.*12LtMs, Lt 181, 1897, par. 8*

There is a great need of setting things in order. Ministers are becoming discouraged, but their piety has not been of the right quality. A great work needs to be done that has been left undone in both the publishing centers. In the place of talking about hard times, dearth of means, and large expenses, let the watchmen on the walls of Zion, the editors of our periodicals, sound an alarm in all "My holy mountain." [*Joel 2:1.*] Let them deny themselves and take up the cross and follow Jesus. Let there be no more complaints of hard times when families and individuals indulge themselves in dress, in eating, in drinking, in obtaining all the enjoyable things that they desire. Let self-denial come in. If times are hard, bring the living expenses to the situation, and do not think they can make the times better by having fewer ministers to support, and using the means the Lord has consecrated for a special purpose to defray common expenses which do not mean souls. The tithe money is God's. A system of robbery has been going on for years, and men

are spiritually blind and do not discern that they are drying up the resources to keep ministers in the field. And what else can the young men do but to unite with the medical missionary workers?¹²*LtMs, Lt 181, 1897, par. 9*

There has been but little encouragement for ministers to be accepted and sent out as laborers, because there is no money in the treasury to give them encouragement. The result is that there is a great dearth of laborers. Men must either enter the canvassing field or unite with the medical missionary workers, and then those who have given them suitable encouragement will blame Dr. Kellogg for gathering up those whom they do not accept and set at work.¹²*LtMs, Lt 181, 1897, par. 10*

When there is a clear-cut testimony borne by men who officiate in Battle Creek, when the live coal from off the altar has touched their lips, the heavenly Watcher will say, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins purged." [*Isaiah 6:7.*] There needs to be a deep humiliation, for deeper than has yet been manifest. When men shall come into close relationship with God, when their spiritual vision can discern the things presented to Isaiah, there will be a living ministry that will show results in stirring the hearts of the people that they shall be converted, and then there will be an awakening as men awaken out of deep sleep. The tame, commonplace discourses that have been preached, and have lulled the people to a carnal security, will be broken up. Penitent men, praying men, will bear a living testimony of warning, of reproof, of rebuke of selfishness and pride and covetousness, and God will return to His people.¹²*LtMs, Lt 181, 1897, par. 11*

The warning over the dearth of means shows that sin is upon the people, that selfishness and self-indulgence are eating out the vitals of the people of God. Where is the faith of the people of God? What are they doing? "Sell that ye have and give alms" [*Luke 12:33*] will be proclaimed, and when the Lord sees that men and women are repentant and contrite of heart, that they are willing to be converted from their sins, God will work with them. Read *Isaiah 57:13-20*. "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." *verse 17*. When the people will humble their hearts by

repentance and confession to God and the forsaking of sins which have stirred the wrath of God against them, then the Lord will fulfill His word. “I have seen his ways, and will heal him: I will lead him also.” *verse 18*. This is the very thing that is needed in Battle Creek and in Oakland and in all our churches. *12LtMs, Lt 181, 1897, par. 12*

“I will lead him.” [*Verse 18.*] Men have been led by men and depended on men and turned their faces from God to listen to the counsel of men. When we all repent of doing this and greatly dishonoring God, [we shall] look higher than human wisdom. Let every one seek God for his individual self. Ministers and people are far from God. The living testimony must be revived, and the message of the Lord will go forth from unfeigned lips, the whole heart contrite and no more lifted up, but humble and meek and lowly. Thus saith the Lord to every person, “Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” *Isaiah 56:1, 2. 12LtMs, Lt 181, 1897, par. 13*

There has been great dishonor to God by church members engaging in the real estate agent’s business. It is not proper or consistent. In every case there is injustice and fraud, and this has been allowed to do great harm to the cause of God. There is a business that is more nearly like the broker’s business, and many have been deceived, deluded, and brought into want. Widows and orphans have had to suffer. There is fraud and dishonesty and corruption, and these things are carried on without decided measures to purify the church from these things that defile the soul and rob the widow and the fatherless and poor. *12LtMs, Lt 181, 1897, par. 14*

The Lord declares, “Neither will I be with you any more.” “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.” *Joshua 7:12, 11*. All this is defiling the churches throughout our borders—dissembling and theft and robbery. Oh, how things have been left to drift into

perverted channels forbidden of God! There must be an awakening to save the situation. *12LtMs, Lt 181, 1897, par. 15*

I will write no more now. It is just daylight. I must write a few words to Edson. Be sure and see Edson. Do not neglect this. Please read this to Edson, and please see that he has all the matter I send you to read. *12LtMs, Lt 181, 1897, par. 16*

Mother.

Herbert [Lacey] is at the health home. Lillian is with me. He is reduced to skin and bones. The case is critical, but I believe the Lord will raise him up. We are praying for him. He is having everything done for him possible. Sara returned evening after the Sabbath and bears the report I now give you. She could not do anything. Brother Semmens gives his whole time to the sick man, and they are having Dr. Deek, who is watching the case of the hygienic methods of treatment with great interest. He says he is doing just as well as he could possibly do under this attack. *12LtMs, Lt 181, 1897, par. 17*

Mother.

Lt 182, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

May 6, 1897

Portions of this letter are published in *4Bio 305*.

Dear Son Willie:

Today your boys Henry and Herbert White are fourteen months old. They are toddling on their feet nicely—not very firmly yet; they can only take a few steps. The children all attend school and are, I think, advancing. They are very ambitious. Ernest and Edith are doing well. Ella and Mabel White are in good health. The whole family are doing well. The boys are full of their fun and frolic. I do not worry about them now for the room they have is comfortable and if the Lord prospers us we will have a home all ready for you to go into. We on this side of the waters shall have done our level best. And as we have not your head, there are some things you might have proposed that would suit your ideas better, but it would be very strange if this was not the case. We hope that there will be everything to please your mind.¹²*LtMs, Lt 182, 1897, par. 1*

I have a great desire for the school, that it shall prosper; but I feel troubled because Brother Herbert Lacey has the impulsive temperament to move out after the education received in Battle Creek and would feel perfectly competent to manage everything, when he will have to obtain as a learner [the knowledge of] how things ought to be managed. He has not been to me—who has been through the experience given me of God—to ask advice or counsel as to any light given me of the Lord, that I could suggest safe methods of planning and executing, after carrying the load I have for so long that it has nearly crushed me. To keep everything in the very lines that have been presented before me is the way of the Lord. I cannot see things suggested that would lead to wrong actions.¹²*LtMs, Lt 182, 1897, par. 2*

If he had any confidence in my mission and work as of that

character that would be the best to follow, it would be better for him and better for the school. Last Sabbath, after I had spoken, Brother Herbert Lacey as chairman of the committee—which knows no more about the thinking and consideration of plans regarding the school than children—put on the paper two men to be elders of the church. One was Brother James. This I approve. The other was Gregg. Without one word said to me, or seeking my judgment, he read these names before the whole congregation. Now, this brother Gregg may learn considerable if he will place himself as a learner, but to be placed as an elder would be the most inconsistent thing which could be done. He shows he has everything to learn; to place him as elder will be his ruin. Shannon and Lawrence have done us great harm and have so leavened the mind of Brother Gregg that he has been criticizing, and I have worked with all my being to kill this satanic work in this locality. *12LtMs, Lt 182, 1897, par. 3*

I was just sick at heart yesterday. Brother Hare is the man for elder, but I suppose the reason that some have preferred Gregg to him is because he has been tried with some of the workers and has spoken sharply to them. Some would have had the matter decided then and there on the spot, and the two men elected. No other names were on for consideration for choice, only these two men. *12LtMs, Lt 182, 1897, par. 4*

If our school is to be left to the decision of such a board, who do not understand the work they have to do, then I will not remain in this locality or on this ground. If I am considered a cipher after carrying the load I have carried, if it is considered that everything can be run just as well as if I were elsewhere, then it is time for me to turn my face toward America. *12LtMs, Lt 182, 1897, par. 5*

I will lose my life, vexed in spirit, to see the little discernment of men who are called the committee. Far better have the committee abolished than to have inexperienced men who have not depth of thought and give no thought to the work in their hands. To be compelled to have to watch everything as a cat would watch a mouse is more than I at my age propose to do. Now their names have been read before the whole church; should Gregg's name be dropped and Brother Hare's name placed on paper for decision, Gregg will be under temptation. The meetings have been wearied

with his attempts several times to review the Sabbath school. He would act as a preacher to ventilate his own ideas and specialties. I am about worried out over ignorant, inexperienced men who have not shown ability in decisions, looking beneath the surface. *12LtMs, Lt 182, 1897, par. 6*

Herbert is impulsive, and he is not an all-around man. He becomes so officious, and fails to see he has counsellors close by whom he can consult. He would carry things after his own ideas, and here I anticipate trouble. There is a large family that have less experience, and far less ability than Herbert, who will snatch at any idea that he sets before them and any impression, right or wrong, he may make upon them; and as the tongue is a member that has free action, I see trouble ahead. If there is not something done, there will be curious actions here, I am sure. I hope that Brother Hughes will have moral backbone to use his advanced experience to level up things. As for Brother Haskell's judgment, Herbert Lacey would override it unless I had told him the position Elder Haskell was to occupy, and then it makes little difference. Not one word of advice or counsel has been asked of me by either Herbert or his wife since they have come on this ground. If anything occurs they go to May and tell her of the matter. *12LtMs, Lt 182, 1897, par. 7*

Well, I stop here. Will be glad when you come back, and hope it will be soon. But now I have to get the committee together and counterwork their work. I am hoping to have something better to write to you in next letter. I shall get the committee together, and the chairman, and talk with them today after the mail has gone. *12LtMs, Lt 182, 1897, par. 8*

Lt 183, 1897

Edwards, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

May 6, 1897

Previously unpublished.

Dear Sister Edwards:

Your letter in reference to your coming to Cooranbong is received. But the ten pounds you called for could not be sent because we had it not. We have to draw from Echo office. In regard to furnishing two rooms, we could not see how this could be done. There is a hotel where the school was first started in Cooranbong. It is quite a little distance from the ground, but good rooms can be had cheap in this building. They have no young children, only one girl who takes care of the family in doing their housework. They are Catholics but do not disturb anyone with their doctrines, and they do not care to be disturbed with our ideas and doctrines. *12LtMs, Lt 183, 1897, par. 1*

We have just learned of another building, the convent which Willie White occupied so long, which is for rent. There are rooms you could obtain in this building for the present. I just heard of this yesterday. Both of these openings are at some little distance from the school. It would be much better if you could be right on the ground. When the main school building is erected then there will be rooms for those who come. The convent may be rented very low, and two rooms would not cost you four shillings. Others could come in and share the building. I think Sister Colcord and her children may wish rooms in the convent, and then you would have company. *12LtMs, Lt 183, 1897, par. 2*

In regard to steady employment for yourself we dare not say, because we do not know. There is always need of work being done in a school, and yet at present we see not what you could rely upon, because we have to give the students work in different lines. If you can now come and this is your choice, we can send the means, for I will draw from Echo office and loan it to the school. *12LtMs, Lt 183,*

1897, par. 3

Lt 184, 1897

Robinson, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

December 23, 1897

Previously unpublished.

Dear Brother and Sister Robinson:

We received your kind letter but were unable to respond to your invitation. I have been very ill. I was affected suddenly last Thursday. Sara thought I was very bad. She says she thought I was dead; under treatment I revived, but was very weak. She sat and lectured me quite eloquently in regard to my idea of my going to Stanmore. She thought it was inconsistent and not required of me. *12LtMs, Lt 184, 1897, par. 1*

Next morning, last Friday morning, I left Cooranbong for Sydney and the Lord strengthened me to speak Sabbath and Sunday in [the] afternoon. I spoke very earnestly, but in a very simple manner, and the people seemed to be deeply interested. I find their minds catch the very simplest talks more readily than the argumentative. Those talks on the Sabbath and Sunday they enjoyed very much. I took a severe cold on Sabbath, and I have been unable to do much since. Today the breaking up has come, but I should be in no condition to travel. Sara has left me here to speak to the church upon Sabbath in regard to the offerings brought to Christ, Sunday to speak upon temperance—if my condition is such that I can speak. I have not attended family prayer once yet. *12LtMs, Lt 184, 1897, par. 2*

The Lord can give me strength to speak, but as yet it is a matter of faith. The interest is just at that point where I can help them here. There are souls deciding for the truth now, nigh and farther off. The interest is so large that many more workers could be employed to the best advantage. Those who are taking their position for the truth are men and women of intelligence that, soundly converted to the truth, will exert an influence that will draw others. They will be a

people that will help with their means and with their influence. The enthusiasm over the matter of building a chapel will lead many to commit themselves, for they will see this is not a mushroom matter but a work that will be enduring. The lot is selected, and the bargain is now being made this day. There are men and women who have not yet decided, who are full of zeal for the church building and are ready to help build a church. *12LtMs, Lt 184, 1897, par. 3*

It is only the work of the Lord that so many are interested and so anxious to learn the truth on the Sabbath question. I think twenty workers more than we now have could find enough to do to hurt up the lost sheep. Some persons have been visiting friends in Sydney, and they are about to return home. They entreat that this message shall come to the place where they live. They say, "We want a minister that can explain why they keep the Seventh-day Sabbath. We never heard such things before." *12LtMs, Lt 184, 1897, par. 4*

Oh that every dark place of the earth could be visited! My whole being is hungry to save perishing souls. If the church would only be aroused to be laborers together with God! If they could feel the burden for perishing souls! There are many hundreds who, if they only knew the value of the human souls whom Christ purchased with His own precious lifeblood, would place a proper estimate upon human souls and would do personal labor for those who are in the darkness of error. They would open the Scriptures to the hungry souls; they would feed them with the pure truth; they would increase their own souls' happiness by letting their light shine forth to others. Every true Christian will live in the light of God's presence and cultivate every power He has given them to do Him service. *12LtMs, Lt 184, 1897, par. 5*

I have written you eight pages that are being copied. This I send to you without copying. Tell me if you can read it without difficulty. I will send again. I will, if the Lord indicates my duty, try to come to Melbourne as soon as it is best to leave here. *12LtMs, Lt 184, 1897, par. 6*

Lt 185, 1897

Daniells, A. G.; Palmer, Brother

Sunnyside, Cooranbong, New South Wales, Australia

June 27, 1897

Portions of this letter are published in *4Bio 305-306*.

Brethren Daniells and Palmer:

Your letter received evening after the Sabbath needs careful reflection and most earnest seeking of the Lord for counsel. If you could understand all the features in the case of the school, you would then become intelligent to the situation, for there have been some things constantly arising that need just such help as Elder Haskell alone can give. The breaking off from here now, when he is giving the important Bible instruction, cannot be thought of. We are on the ground and know. In this we have had our experience. The board here know just about as much as children in reference to the consideration of important matters. *12LtMs, Lt 185, 1897, par. 1*

From the time Brother Lacey came, the board made their decision for him to be principal of the school. Not one of these board [members] thought to counsel with me—Brother Lacey included. On one movement made, Brother Herbert Lacey accepted the position at once. Brother Haskell, with his gray hairs and his long connection with the work, was not once referred to. Now, to take such steps is far more easy than to retrace them. He acted as principal when he knew not more by experience how to save than a schoolboy. All these things had been opened before me and it was a large pill for me to swallow, you may be assured, in my weak condition, scarcely able to get a breath without great pain in my heart. *12LtMs, Lt 185, 1897, par. 2*

Well, this kind of management has gone on. No more attention or reference was made to Brother Haskell or Sister Haskell as matron than if they were blocks of wood; not one reference made to me or my judgment or my opinion. And if any word was spoken to counterwork things that were going wrong here, the whole Lacey

family were to be handled. *12LtMs, Lt 185, 1897, par. 3*

I have not wanted you to know these things, but as sure as Elder Haskell leaves I shall leave also. I will not, dare not, lift the burden. I have been making as diligent work as possible to correct the wrongs, but there must be someone be present to help Brother Hughes carry them through. *12LtMs, Lt 185, 1897, par. 4*

There is certainly a grave mistake somewhere in setting the price of tuition so low. Nothing is coming in on anything that is done to peace out the deficient funds. I was much surprised that not one reference was made to me in the decision in regard to this business. Now the tuition has been set so low there will be, Brother Hughes says, a debt left on the school at the very beginning. They have room and board and tuition for too low a sum. How much wisdom is there in setting prices so low when you, and all who are intelligent in this matter, know that living here costs about one or two thirds more than in America? They gave them only two meals in America, and here three, and charge the same price. Here is want of wisdom unless we want to be buried up in debt. *12LtMs, Lt 185, 1897, par. 5*

I am responsible for more than eleven hundred pounds, on all of which I am paying interest. Where is the prospect of the school's ever being able to make even running expenses? They are certainly going behind not using meat or butter, and living economically as they know how. But here is a problem for someone to solve who has had the setting of these prices. I was not aware of this thing. But the principal burden has been that Brother Herbert Lacey has brought an education with him from America that is every little while developing in movements deleterious to the students. In one thing after another he rushes in without forethought as to the result. His taking the school from the first will make it hard for Brother Hughes. He is in many things a boy among boys, and you understand this is the free and easy-going habits of the family generally. *12LtMs, Lt 185, 1897, par. 6*

We have to counterwork things that are started. I was much astonished to hear read right out in meeting a recommendation by the committee for Brother Gregg and Brother James to be elders of

the church. Not one of the committee had counselled me in regard to this matter. Brother Gregg is young in the faith. He has been leavened with Shannon and Lawrence and has been a criticizer with them. Since they have been set forth as censurable themselves, he has not had so much to say, but he needs experience of a different order before he shall serve in place of elder. *12LtMs, Lt 185, 1897, par. 7*

Brother Herbert does not mean any harm, but he shows manifest lack of good judgment—that forethought that is essential in managing matters. Notwithstanding he has been corrected in these things again and again, yet it comes just as natural as his breath for him to move independently. To get an idea and rush it to the front is his way, and makes things hard when his way has to be discountenanced, for the influence on the students is not beneficial. I have told him the light given me of God was that he was not to manage, but keep his hands off the machinery. He proposed to leave the boarding farm and he and his wife take a room outside and board themselves. Well, it would be a relief to the school, to Brother Haskell and Brother Hughes, but if he is to have his lesson and learn, it is now that his methods and his managing powers will have to be converted before he can use them. And if he is apart from the school, the liberty to sympathize with the students in an objectionable course of action would not make things better, but worse, and could not so readily be handled. *12LtMs, Lt 185, 1897, par. 8*

This phase of things has been very trying to me. It has cut me to the heart. I called the board and the chairman of the board together, Brethren Richardson, Reekie, Lamplough, and Parcels, and Brother Herbert Lacey, and I showed them where they had made a mistake in not coming to me and consulting me in any of their movements when I had been carrying the whole responsibilities, with Brother Hare. I showed them their judgment was not good in nominating Brother Gregg without saying one word to me in regard to the matter. Brother Parcels could not be present. You can see these men were not sufficient to transact any such business. To have such men make work for us and their head ignorant of the men they nominate was a farce, nothing better than a farce. They judge by circumstances and impression that strike their

minds.*12LtMs, Lt 185, 1897, par. 9*

I know these men selected are men who mean to do right, but they do not one of them understand the matters they are handling and how much hangs upon the movements they make. We have no objection to Brother James, but we have objections to Brother Gregg, and you see that after such unadvised movements have been made it is liable, if changed, to bring temptation upon the mind of the one refused. So our Brother Herbert Lacey shows himself to be man who has not obtained a deep all-round judgment of matters. You can understand how hard it is for me to have to work and counterwork movements introduced. It just tries my soul. The family connections shall not weigh one straw with me as to the positions I must take, but nevertheless it is very trying to me. It hurts me.*12LtMs, Lt 185, 1897, par. 10*

Brother Daniells, when reading the daily Sydney papers this morning, we see store notices marked where important meetings are to be held the first of next month upon this question of putting God and religion into the constitution. Now is our time to work. I cannot see any light in you, my brethren, leaving the Echo office and at this important time going to Western Australia. You could, one of you, run up to Hobart.*12LtMs, Lt 185, 1897, par. 11*

Brother Wilson feels that it is his duty to return to Tasmania. He had another attack of spitting blood. A meeting of prayer was convened Friday morning and his case was made a special subject of prayer. All were greatly blessed and Brother Wilson says the congestion he was suffering under was removed instantly. He says he will not go to Hobart and work as best he can to counteract the tendencies to apostasy there. He may go round by Melbourne; he may go direct by steamer to Hobart. But do not leave the work in Melbourne or in Sydney at this time. All should work, and many can work if wisely directed how to work.*12LtMs, Lt 185, 1897, par. 12*

Lt 186, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 4, 1897

Portions of this letter are published in *4Bio 289-290*.

Dear Son Willie:

It seems a very long time since you left us and yet it is not so long that we can hear from you of your arrival at San Francisco. The boat from San Francisco has been four days beyond her time. There is anxiety expressed, and a boat has been sent from Auckland to see if she can be found and may need help, or the conviction and fears be confirmed that she may be lost. We feel afraid we shall not receive our mail. *12LtMs, Lt 186, 1897, par. 1*

This day Sara, Maggie, Minnie Hawkins, Edith, Ella May and Mabel went to Healy’s Mills to gather blackberries. Connell took Bindy and cart and ladders and prepared the way for the picking of blackberries. Our party brought back about twenty-five quarts, Ella May and Mabel about eight quarts. The sun was very hot and it was rather a task, but all were glad that they went. They are very rich berries but not very large. In two weeks they will go again, for in that time others will ripen. *12LtMs, Lt 186, 1897, par. 2*

Sara and I rode down to the station, Morisset, expecting to find fruit—peaches from Radley. But there was no fruit. We brought back bags of chaff for horses. We met there Mr. Pringle, who asked why we did not come out and get blackberries; said there were plenty of them about his place. It was cloudy and we thought it a good opportunity. It has been very hot for several days. All the womenfolk went but May and me. *12LtMs, Lt 186, 1897, par. 3*

Brother Connell is helping Brother James to prepare for a barn. We seem to need one. Brother James works. He had done all he could do on school land and our land at present. He said he could put up the barn with mostly round trees. It will be rural but strong and just

as good for all purposes as if made of sawed lumber. Brother Hare thought I had better let him have the job.*12LtMs, Lt 186, 1897, par. 4*

Well, our mail came, bringing the first intelligence from you since you left Auckland. We were very glad of this little. The enclosed, from Brother Owen, I will consider, and write him.*12LtMs, Lt 186, 1897, par. 5*

Five o'clock p.m. Our family have returned with very few berries. The report was exaggerated. The berries were inaccessible although they had ladders. We have been very much in need of rain. We have had a little—soft showers—today and our people had a little wetting. They looked like wet hens, but were very pleasant over the matter, but thought it was not a paying trip. But it gives them a change. I was glad Marian went, for she needs just such exercise. May brought her boys over to our house, and she prepared dinner for Brethren Connell and Tucker and me, and the little girl adopted by Brother Baker.*12LtMs, Lt 186, 1897, par. 6*

When you receive our letters you will see that we have changed our minds in regard to building on. The two rooms would be four hundred dollars and that settled the business with me. I said, "I will not build and invest money like that." This embraced the whole business of panty, plastering, and chimney. We could not build this now because the water has failed, unless rain comes. We have had slight showers today, but we fear this will not relieve the situation. If it shall rain tonight there will be water to run the sawmill.*12LtMs, Lt 186, 1897, par. 7*

Brother Hare came to see me this morning in regard to sand to use in building him a house. We then talked over matters, and he is very much pleased with Brother James. He works and accomplishes something. The barn was figured on to cost three hundred dollars. Brother James says it need not cost more than half that sum, and I have let him have the job of putting it up, paying him the wages he has agreed to work for. Not a board can be spared to us until the school buildings are prepared with lumber. Then he says the timbers and boards shall be sawed for the house we wish much to put up for you. We have let Semmens have thirty-five pounds and

we can do no more. I have not been able to go to Sydney yet. *12LtMs, Lt 186, 1897, par. 8*

The influence of Brethren Lawrence and Shannon has been bad, and we feel sad over this matter. I have done all in my power to change the order of things. I know the Holy Spirit began to work on the mind of Brother Lawrence as never before. He said he meant the work should go deep. He did not want it to stop there. He could see that the cow trade was not on right principles. But it was only a few days until I had another interview with him and he took it all back, and said he could not see that there was anything wrong in the cow trade. Well, he is just where he was before. And she, Sister Lawrence, is a Pharisee and, I think, the daughter of a Pharisee. She is full to the very brim with self-righteousness, and her tongue wags constantly. I think the woman is unbalanced in mind. The sooner they take themselves to regions beyond, the better. They may go to America. They may stop in New Zealand. If they can manage to trade or work so as to benefit themselves they will do so, and will, in their turn, trade with others to get all out of them possible for the very property they have bought at loss to the school. *12LtMs, Lt 186, 1897, par. 9*

They have not a sense of what Bible religion requires, and I am sure as far as religion is concerned, they will do harm everywhere they go. They misinterpret, they will misrepresent the character of God and of Jesus Christ. *12LtMs, Lt 186, 1897, par. 10*

We had no trouble in regard to the convent place. We have done exactly the work that should be done in moving. We left the posts and other poles enclosing the yard, left the gate, took the wire screening and brought away everything. The bullock team moved the ice chest to the mill. Lillian has your secretary. She has a room at Healy, in the hotel. The Catholic priest says, "His Eminence wants to sell the place." It is advertised, he says, for sale. May left the house sweet and clean, and the priest says it was in "beautiful order." Not one objection has been raised to our going in and out of the yard, taking anything we had not removed. Russell gives us all the liberty we want. *12LtMs, Lt 186, 1897, par. 11*

Brother Lawrence came to Connell, asking for my horse and cart to

move their goods. The horse, hands, and cart, were employed constantly in moving your things, and I told Connell they simply could not have it. Lawrence told Connell, "You know it is not my wish to go," as though it was his duty to move him. He said his horse, the one bought of the school, did not stand good, but they were out in good time, and the tent is their home while they remain in Cooranbong. They gave him work at five shillings per day, drawing sand from my premises for the school buildings. And now water has to be drawn for the sawmill boiler. We are hoping for rain. If it does not come in a few days the mill must stop. We are having clouds, but very little rain.*12LtMs, Lt 186, 1897, par. 12*

I have carried a heavy load and am much better healthwise than when you left, but I become exhausted quickly and suddenly and cannot rally readily. I want to do very much and can do so very little. I am quite free writing the last upon the history of Christ, but it draws upon me. I feel so intensely that I find my strength is spent in a short time. I am left here to carry as heavy a load I have ever carried in my life, to deal with men who think that they know everything when they know nothing as they ought to know it.*12LtMs, Lt 186, 1897, par. 13*

Elder Haskell is as far as Auckland, but I know not when he will come here. He may be on the next Monday's boat. If he does not come I shall do the best I can, but it may finish me up, for there is not a living soul here that can have one spark of influence to help me in my work. I do not exaggerate at all. I have spoken five Sabbaths in succession in Cooranbong, besides having four meetings to see if Lawrence's case cannot be helped, but I have given that matter up. His selfishness is deeper and his blindness in spiritual things the greatest and most incurable of any case I have had anything to do with.*12LtMs, Lt 186, 1897, par. 14*

I dare not leave the place. I feel singular about things, but the Lord is good and I can trust in Him fully. He will not deceive. He will not falsify. He will be truth and we can depend on Him. Oh, when I think how much light these have had who cause me so great sufferings of mind in their selfish, unrighteous practice, I think of our Saviour as a Man of sorrow 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. I feel that we should not complain if we are made partakers with Christ of His sufferings. If we are willing to stand bravely and unwaveringly, steadfast unto the end, we shall see the King in His beauty. We shall see Him face to face, and His name will be in our foreheads. We must have increasing faith. We must not fail nor be discouraged. *12LtMs, Lt 186, 1897, par. 15*

But I felt that it was not a wise thing to do, to leave not one soul in all New South Wales that could help me. If the Lord has thought best to make me to bear to His people the messages He has given me, He means I shall have someone who shall cooperate with me, that such tremendous burdens shall not rest upon me, as have done since coming to Cooranbong. I often can sleep only a few hours. The value of the truth, its exalted character, is ever before me; then the low standard of Christian principles in practice, by those who have been long in the truth, is so painful to my soul. The littleness, the narrow-mindedness, the selfishness, and the destitution of Christlikeness seem so prevalent that I am questioning indeed, When the Lord cometh, will He find faith on the earth? Will He find pure, uplifting, purifying faith that works by love and cleanseth the soul? *12LtMs, Lt 186, 1897, par. 16*

I would feel so rejoiced if I could see a growth in principle. But such principles of selfishness as have been practiced and are being practiced have a leavening influence upon the whole class of workers on these grounds. It must not live. It shall not survive. It must be expelled from our borders. Who will work with me to carry forward the work? There is no one here that has spiritual influence. I do the praying as I open the meetings. I do the speaking and carry the load. "God help me" is my prayer. *12LtMs, Lt 186, 1897, par. 17*

February 5

I could not sleep after three o'clock. I have been up writing. It is now daylight. I have been out to see whether we have had much rain. I think we may be encouraged. It has rained considerable. The mill will have water for the boiler and can keep at work. I feel that we have reason to praise God that the working hands will not be compelled to stop work. There must be greater efforts made to have

water facilities on the school grounds. If they can do no better, they can have large cisterns made, such as I have. I think there should be strenuous efforts made, but when I said this to Brother Hare, he said, "We must do it, but the present funds must go into buildings. We cannot spend a shilling if we can possibly avoid it." Sand is one shilling per load, but I have told them I would donate the sand they draw for the school buildings. They think it the most precious sand bed for the purposes they could have. This will save them quite a sum. If I had a shilling for every load, I might be able to apply it on interest money, as I have no one to help me in the religious line of labor. This I need. *12LtMs, Lt 186, 1897, par. 18*

I have been trying to visit Sydney, but exhaustion comes every night so that I fall asleep in my chair. While Marian was conversing with me last evening before dark, I lost myself every few moments and was dreaming of the plans to create a higher, holier activity in religious things. I think I fell asleep six times before dark, and then had to crawl into my bed before dark. *12LtMs, Lt 186, 1897, par. 19*

I wish, if it were the will of God, Edson could be with me. I wish Brother Starr could be here. It is not right to have no more religious help than we have here. It is not as God would have it. I shall do what I can, and if it takes my life, then I have done what I could. The strain is on me every moment. The work is not being done in this vicinity that ought to be done. I dare not visit, and I know of no one that is visiting, to do one bit of good in their conversation. Is this the will of God, that I should go loaded down as I am because there is no means to provide workers in these new fields? One year more, I shall be seventy years old, and yet I never have done more hard, taxing, trying labor in my life. *12LtMs, Lt 186, 1897, par. 20*

As a people we must keep the standard high. A practical exhibition of the purity of Christian character and Christian principle is worth more than all the sermons and creeds in our world. The world is watching us and will criticize us in all our temporal affairs, with keenness and severity. That which is spoken in the church is not of half as much value as the right words and the right actions in workshops, in the field, in the buying and in the selling. We must not forget we are making impressions, favorable or unfavorable, in regard to Bible religion, on the minds of others who are watching to

find some excuse for themselves, why they are not obeying the truth. Christianity will lead to industry, frugality, economy, while it will not give one inch of encouragement to selfishness. Bible religion extirpates avarice, overreaching, robbery in deal, and every species of dishonesty. In dealing with unbelievers there must be strict principles observed that will honor God's Word and do service to Christ. "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] *12LtMs, Lt 186, 1897, par. 21*

Lt 187, 1897

White, W. C.

Summer Hill, Sydney, New South Wales, Australia

February 10, 1897

Portions of this letter are published in *4Bio 326*.

Dear Son Willie:

Monday I received a letter from Elder Haskell stating that he arrived in Sydney last Sabbath and made a request for me to come to Sydney if it was convenient. So I came, accompanied by Sara. Sister Semmens has a healthy boy weighing eight and one quarter pounds. She worked altogether too hard before her confinement. The child is one week old last Monday. *12LtMs, Lt 187, 1897, par. 1*

Elder Haskell is advancing money to furnish that next to the largest room upstairs. He says if it is well furnished and a suitable price put upon it, the furniture will soon be paid for. This is sensible; Sara and I will help in the matter, and it need not be a costly business, we think. *12LtMs, Lt 187, 1897, par. 2*

Brother Semmens is hard worked. He needs a hand to help him. He is trying to get along economically, because he cannot go faster than he has the means. I cannot go any further with assisting him just now, because I want that your house shall be started as soon as we can get the workmen and the lumber. All the arrangements that you planned were put in operation before they had been in the house one week. But it will be a loss of money to commence to build with the idea of moving, so we shall begin to dig a cellar under the house, some portion of it, as soon as we can see the lumber is forthcoming from our own mill. *12LtMs, Lt 187, 1897, par. 3*

Brother Lawrence expects to take steamer for New Zealand in about two weeks. I want Brother Haskell to go to Cooranbong as soon as possible. Sister Hurd came on the steamer to Melbourne and was thinking her voyage over; [she] was with Sister Ingels and Sister Graham when the boat had passed inspection. But officers

and physicians came on board and inspected more closely and say there are cases of smallpox. So the passengers, twenty of them who had left, were searched up and had to go back to the boat. Brother Daniells did all in his power, trying every means to prevent Sister Hurd's return to the boat, but it was useless. Three weeks they will be held. Brother Haskell can get letters to her, but none from her. She has written she is in perfect health.*12LtMs, Lt 187, 1897, par. 4*

I am so thankful that Brother Haskell is here and I shall have someone to help me. There is great need of a manager in the working forces in the enterprises started. I know of no one here. This ought to have been insisted upon from the first, and that would have relieved you, who had twice what one man ought to do. I cannot consent for you to shoulder the responsibilities and every other one stand back and let you do it all and receive all the criticisms that persons may choose, under the inspiration of the devil, to conjure up. For this hurts you, so that the very influence the Lord designed you should hold in this country is weakened and crippled, in order to economize and save money, making as little expense as possible, buying at reduced rates some machinery for the mill. The very best even at double cost would have been economy, the best that could be practiced. But limited as we have been for means, the study has been to save every sixpence and shilling and pound.*12LtMs, Lt 187, 1897, par. 5*

Now the men, who have not put in anything and have shown their interest measured with just the benefits they would themselves realize, because they were disappointed have taken the criticizing aftersight position, and tell what should have been done, what they would have done. Lawrence sat on the devil's stool of idleness to criticize what others had done, and Satan is not slow to take possession of all such minds and so blind their already selfish ideas and perverted judgment that they can be his efficient helpers and do a work exactly in his line. Satan can use them.*12LtMs, Lt 187, 1897, par. 6*

I have had these things presented to me clearly. Brother Shannon and his wife have said all they can against Brother Hare, calling him a hypocrite, and everything that an unchristian tongue can devise.

You have been handled in much the same manner. Sister Shannon joins her husband in Africa, going on the next boat, second or third class fare. Hardy has sent for his wife to come, but she says no, she has no idea of going. *12LtMs, Lt 187, 1897, par. 7*

I have had my hands full of writing and my heart full of distress and pain, for these men who have proved traitors will, if they are in any way connected with the work, when they themselves were not favored, place themselves on the enemy's side to work against the ones who are carrying the heavy responsibilities. I have had straight testimonies to bear to Brother Lawrence. I question whether he will ever see. He has educated himself in dealing after worldly policy plans in buying and selling. His whole experience is a corrupted mass of self-serving. He has nothing correct in line of principle in deal. *12LtMs, Lt 187, 1897, par. 8*

The Lord has permitted these things to occur, to develop the men who have not put anything into the work of God in Cooranbong, but have taken out all they could get. We have a supply of poor families that must be kindly cared for and helped to help themselves. We have these poor as a legacy from God to us. Inasmuch as ye do this to one of the least of these, my brethren, ye do it unto Me. Then we will work on, doing our level best to alleviate the care of the poor, helping them when we can and strengthening them all we can in correct methods. *12LtMs, Lt 187, 1897, par. 9*

But Satan is a vigilant foe. He works in his specious, deceptive ways to ensnare the very men who have experience but who have worked that experience for their own benefit until it is the working of selfishness in our various lines. God help us and give us wisdom to know how to conduct matters here. We need heavenly direction and guidance. We need great prudence, for the unconsecrated elements are many, and as soon as one is taken in hand by the Lord and reproof comes, then come the sympathizers who do not know what they mean or what they would do themselves. But they can boast largely of their wisdom. *12LtMs, Lt 187, 1897, par. 10*

I told Brother Lawrence he had best cease that kind of talk, for it was not true. It was being proved how large was his wisdom and to what end that wisdom was used to figure for himself, to be very

liberal with himself, but very close and trying in his methods of deal with his brethren. He and his wife had worked so long in this line that they have completely perverted ideas of what is Christianity. *12LtMs, Lt 187, 1897, par. 11*

Well, I shall be glad to have Brother Lawrence and his wife leave the school grounds, for they will do no good but be a constant source of trial, and if they are not favored as to receive all benefits, then there is dissatisfaction. *12LtMs, Lt 187, 1897, par. 12*

Mother.

Lt 188, 1897

White, W. C.

Health Home, Summer Hill, Sydney, New South Wales, Australia

February 15, 1897

Portions of this letter are published in *4Bio 291*.

Dear Son Willie:

I feel very grateful to God that my health is much improved. Our own family and your family, when I left Cooranbong, were all as well as usual. May writes the family are all well. The babies are well, bringing through their teeth. We know they have suffered considerable in teething, but it does not make them cross and crying. We think they are sample babies. Ella and Mabel White are doing well healthwise. I am glad they are living near us. We share the corn and tomatoes, melons and vegetables with them. Then we can run in any time and enjoy a little visit. *12LtMs, Lt 188, 1897, par. 1*

In regard to [the] Health Home, I cannot see anything very flattering in patients as yet. But it is no use to look on the discouraging side. We must walk by faith. We must talk faith and act faith and live faith. *12LtMs, Lt 188, 1897, par. 2*

Sister Semmens has a boy nearly three weeks old. I am sorry to say he has a double harelip. She feels very bad about it. I am drawn out to her. I feel that she is indeed a precious child of God. He, I think, is doing all he can. *12LtMs, Lt 188, 1897, par. 3*

Brother Jannett's family were all out to meeting and seem to be all interested. I spoke on Sabbath afternoon at Newtown. We had a good number to speak to. Brother Haskell spoke in forenoon at Ashfield, and helped me also with the services in the afternoon in Ashfield, and he spoke Sunday evening. I have not heard any report of meeting this morning. The daylight is just coming. I have written nine pages and a half of letter paper by gaslight. I am not able to get this copied. *12LtMs, Lt 188, 1897, par. 4*

I have received a letter in last American mail from Dr. Gibbs, from 1818 Central Avenue, Los Angeles, California. He writes:*12LtMs, Lt 188, 1897, par. 5*

“The health of myself and family never was better. I never suffered so little physically, and keep myself very busy. I have three hygienic babies. Like Daniel, they show their living in their faces. Wherever we go it is inquired, What makes these babies look so fair and bright?*12LtMs, Lt 188, 1897, par. 6*

“The last two are twin boys named Stanley and Manly. They are one year old January 4, 1897. Minnie will be three years old in April. They are known all about here as the hygienic babies. They sleep all night and only eat their regular meals by day. They are a world of comfort to us, and wife’s health is much improved. Mother Shand [?] is usually well. Sarah Hunt is a power for truth, and we can secure her when needed.*12LtMs, Lt 188, 1897, par. 7*

“Elder McClure said changes must be made at the Retreat and talked with me about my returning there.*12LtMs, Lt 188, 1897, par. 8*

“I have been practicing in this city two years and for some time have been using second story as a sanitarium.*12LtMs, Lt 188, 1897, par. 9*

“Dr. Burke’s student has failed in Sanitarium work at San Francisco. He ran through in a few months. Dr. Burke failed at Lytten Springs, and his constituents failed with him to the tune of thirty thousand dollars in a period of a few years. So much for his proud boasts of making \$75,000 in Napa and one hundred thousand at Oakland. Burke now runs a little wash house in San Francisco. Dr. Maxson told me Burke would even fail at that, from present appearances.*12LtMs, Lt 188, 1897, par. 10*

“I am waiting to know what the Lord would have me do.”*12LtMs, Lt 188, 1897, par. 11*

I send these few items of a long letter. I wish that this case may be considered. When the question was up in reference to Dr. Maxson going into the Retreat to practice, he said, “You are making a hasty

decision. You should consider the case of Dr. Gibbs. The experience of Dr. Maxson is not what it should be. His own ways are perfect in his own mind and judgment, and cannot be corrected or controlled.”*12LtMs, Lt 188, 1897, par. 12*

I would have you consider this matter. There has been altogether too much dependence upon meat and drugs by Dr. Maxson. From the light given me it is not possible for the patients to be properly educated to discard meat and drug medication while he remains in the institution. The light has ever been given me that he should not be entrusted as superintendent of any institution, for he had not the all-round eyesight and level head to manage our institution. He knew all this, and others knowing it conceded to his idea and gave the lines of control into his hands and, farther on, his own brother-in-law as manager.*12LtMs, Lt 188, 1897, par. 13*

They are neither of them qualified for the position. Dr. Maxson has managed matters to keep meat-eating appetites petted and encouraged by making prescriptions for persons to eat meat. Thus, either he must cease to be a physician [or] else the sanitarium must become demoralized by the liberties given in indulgence of appetite in various lines. The tables are not by any means what they ought to be. I now leave this matter to be managed as is thought best.*12LtMs, Lt 188, 1897, par. 14*

I am more than surprised that our people should make Dr. Maxson superintendent and his brother-in-law manager. This tastes too strongly of the dish. The human agencies with their strong tendencies have had things their own way. I am sure this matter has been wrong. I have nothing to urge in regard to Dr. Gibbs further than a fair consideration of the matter. As for drug medications, there should be—and will be if the light which God has given is followed—an educating away from the use of drugs, and hygienic methods will come in most thoroughly. The fevers that have been treated after the drugging principles have lost some of the patients who would have been saved if they had not used drugs. The saving of means largely expended in drug medication means the saving of life in some cases. Strictly thorough hygienic treatment would break up any ordinary case of fever.*12LtMs, Lt 188, 1897, par. 15*

This is the fourteenth page of letter paper I have written since I left my bed this morning, [at] half past one o'clock. *12LtMs, Lt 188, 1897, par. 16*

I am hoping, Willie, to hear something in regard to my property in Healdsburg. Not a line has come to me in reference to the matter. Please write me. *12LtMs, Lt 188, 1897, par. 17*

Mother.

Lt 189, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

March 11, 1897

Portions of this letter are published in *4Bio 292-293, 324*.

Dear Son Willie:

We are thankful to our heavenly Father that we are all in good health. Wednesday February twenty-four, a telegram came that Sister Hurd was released from quarantine. Brother Haskell had been with us over the Sabbath up to that time. There were excellent meetings held in early morning. A goodly number attended the meetings and good was accomplished. *12LtMs, Lt 189, 1897, par. 1*

Last Sunday, March seven, Brother and Sister Haskell returned from Summer Hill. They were married in the Health Home without any parade at all. I am glad it is thus, for Brother Haskell needs a wife, and the woman he has married is a sensible, intelligent woman [who] can be a great blessing to him. I believe it is as the Lord would have it. He will be a help here, and if there was ever a place where help is needed, it is right here. *12LtMs, Lt 189, 1897, par. 2*

Lawrence and his wife left for New Zealand last Wednesday. There was, for a time, a change in him, but as he did not follow the light, he lost all the good impressions he had received and is the same man he was. *12LtMs, Lt 189, 1897, par. 3*

Last Sunday Brother Robert Lamplough was taken very sick with all the symptoms of typhoid fever. Sara visited him in company with your wife May, and they both worked over him faithfully, giving heroic treatment. The fever ran very high. We all thought the poor young man was in for a long siege, but they kept at it. They enlisted Brother Hanson. We provided the food he should eat, and he responded to the treatment and yesterday went out to ride. He is quite weak but feeling well. It was a violent attack, and he received

the most thorough treatment. I thank the Lord for his recovery, for it would have been a great tax upon us to have treated a case of typhoid through its period. *12LtMs, Lt 189, 1897, par. 4*

We were made very sad to hear of Herbert Lacey's coming down very sick in Tasmania. He walked one day nine miles to visit his old home and to see where his mother was buried, and then, all in a heated condition, he sat on the doorstep of the house where we visited Brother Lacey and became chilled. He came down to his bed. Christine, Sister Lacey's eldest daughter, took care of him. I directed a letter at once to Brother and Sister Wilson and told them to look after Herbert and see that everything was done for him that could be done and I would meet the expense. But a telegram came one week ago today on Friday, that he would be in Sydney that day. We hurried Lillian off to meet him. He got off at the same time his wife stepped from the train. He is, they say, in for typhoid fever. Brother Haskell was at the Health Home. Brother Semmens was not willing that he should see him. He said he was very weak, but he ought to have seen him. Brother Baker and Brothers Haskell and Semmens prayed for him. Lillian wrote he was very poor, nothing but skin and bones. He lost twenty pounds in one week in Tasmania. *12LtMs, Lt 189, 1897, par. 5*

I think it was a very venturesome move for him to come from Tasmania to Melbourne, then take the excursion train for Sydney. All alone in that crowded car was enough to exhaust a well man. Lillian wrote to Father Lacey that Brother Semmens was using ice on his bowels. But in several cases light had been given me that the ice remedy was not as efficacious as the hot water. I was afraid. His vitality, I learned, was very low and to put ice on head and chest I knew was a mistake. It would tax his vitality. I asked Sara if she would go on that morning train. She refused promptly. I then sent a telegram, "Use no ice, but hot applications," but I felt so sorry I could not help crying. I asked Sara if she would go. She at first refused, and then consented because I felt so bad in regard to the matter. *12LtMs, Lt 189, 1897, par. 6*

While in Sydney, Brother _____ from Dora Creek was his [Brother Semmens'] patient. One day he gave him treatment, strong electricity, which injured him and frightened him terribly. One side of

him was as if on fire, the other side was icy cold. He made a mistake here, I know, and there must be no risk run over Herbert's case. I was not going to be so delicate in regard to the physician as to permit Herbert Lacey's life to be put out. I will enclose that which I sent to Brother Semmens. Sara went down Wednesday afternoon. Today we shall have a report. I am very anxious. We are praying for the young man. God will hear us. He will answer our prayers. I do believe the Lord will restore him to health.*12LtMs, Lt 189, 1897, par. 7*

When Sara advocated the ice treatment I told her it was no use. There might be cases where the ice applications would work well. But books with prescriptions that are followed to the letter in regard to ice applications should have further explanations, that persons with low vitality should use hot in the place of cold, but to go just as the book of Dr. Kellogg shall direct without considering the subject is simply wild.*12LtMs, Lt 189, 1897, par. 8*

Hot fomentations in fever will kill the inflammation in nine cases out of ten where ice applications will, according to the light given me, tax the vitality unsafely. Here is where the danger comes in of not using judgment and reason in regard to the subject under treatment. But enough of this.*12LtMs, Lt 189, 1897, par. 9*

Your two boys are doing well. We have secured several hundred pounds of Isabella grapes from Whitehead, for two and half penny a pound. They make the richest kind of wine. We had just weighed out my one hundred pounds, and a large pan of them was put on the floor to prepare a place for them and lo, Henry spied them. Sara called me to see the picnic. He had crawled with the greatest speed, and there he was, on his knees, picking the grapes from the clusters and putting them in his mouth, but very particular to put his finger in his mouth and take out the skins and put them back in the tub. He worked at this until he was satisfied. They seem to know fruit as soon as they catch sight of it. I purchased a box of rich yellow peaches of Brother Parcells. These I have kept for the babies, for it is the last we shall have. They will each eat one and a half at a time. I went in yesterday morning and Herbert was eating a peach from his mother's hand. When I came in he made his arms fly up and down to express his great pleasure. The boys are doing

well. *12LtMs, Lt 189, 1897, par. 10*

Ella and Mabel are in much better health than when they came to Sunnyside. Both are doing well. May says she feels so much better since she has been here and it is such a relief to have no boarders. The children are good-natured and seldom cry and make trouble. In three weeks they will be one year old. Both are very spry at creeping, something you, their father, never did do. *12LtMs, Lt 189, 1897, par. 11*

I have last night obtained the figures for a house plan as you suggested and marked out, but Brother Haskell suggested some improvements. May will tell you about this better than I can. The complete work done on the house, including painting, a bricked-up cellar of ten by twelve, will come to two hundred fifty pounds. I can get the lumber at our mill but, closely inquiring, Brother Haskell says the lumber is figured too high. Brother Hare says he can get a bill of lumber for five shillings per hundred. Someone has offered him a bill of lumber at these figures. He asks seven shillings and then the bill of drawing swells the sum. Last evening Lamplough and Haskell and May and I took all into consideration that if the building we decided [on] could be brought within two hundred pounds we would complete the building. Brother Haskell is looking carefully over these things. Now [that] the bill of building is given in, we can know something of how to do. *12LtMs, Lt 189, 1897, par. 12*

We cannot call off the workers on the school building; we do not desire to do this. But the cellar can be dug and the foundation laid and everything like lumber brought on the ground, and then we can have everything preparatory to making a quick job and get your family into the building after it is plastered. Brother Hare advises so, also Elder Haskell, to give the job into Lamplough's hands for him to employ the workmen, the day laborers. This matter is one that must have attention. Your family cannot, with my consent, remain in the small compass where they are any longer than is positively necessary. In the figuring, we cut ten pounds on roofing. The roof will, if made as this on my house is, save ten pounds, and money is too scarce to be used up merely for fancy. May is with me in every move. We consult her in everything. We shall have a piazza eight feet wide on two sides of the house, and I think the house will suit

you. We shall have a complete plan by middle of the next week.*12LtMs, Lt 189, 1897, par. 13*

Now this is the judgment of the men whose judgment I value of any worth. So we shall go straight ahead, when we can have the workers. Worsnop is working on your land, clearing, cutting down the trees you specified to Connell you wished done.*12LtMs, Lt 189, 1897, par. 14*

We shall send your mail by this Vancouver boat next Monday. The boat by way of San Francisco will carry something more, but let Edson see the letters I send you, and then I will not be to the expense of paying postage. I have just seen May. She says the children slept all night, excellently well. I read her these two pages thus far. I will write you again soon, to go out next Monday. Marian is in good spirits in regard to the book on the life of Christ. I am now writing on the foot washing ordinance and on the Lord's Supper. Will send you the matter. I have decided from henceforth no letters go from me only of such a character as Bible subjects so that if I wish to use them in books I can do so.*12LtMs, Lt 189, 1897, par. 15*

We all miss you. We have pitched our large family tent and floored it and fitted it up for Brother and Sister Haskell. They live and sleep in the tent. It is carpeted, and they enjoy it. They have also that room you used as an office. Can sleep in it whenever they choose. They seem sensible and seem to enjoy their home.*12LtMs, Lt 189, 1897, par. 16*

In much love,*12LtMs, Lt 189, 1897, par. 17*

Mother.

Will send letter to Edson next mail.*12LtMs, Lt 189, 1897, par. 18*

Lt 190, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

April 9, 1897

Portions of this letter are published in *4Bio 293-294*.

Dear Son Willie:

Everything is going forward well on the school grounds. Every available helper is put into service. The cistern is bricked up; next the plastering takes place. Brother Herbert Lacey and his wife and Crissie Hawkins and baby came today. I sent my surrey to bring them up. He is feeling real well and means to engage in the school at its beginning. I am so pleased. Sara and Sister Haskell and Maggie have just come from preparing the room in [the] second building for meeting tomorrow, Sabbath. Next Sabbath it will be in the upper story which will be used as a chapel until we can do better by being able to build one of our own. Elder Haskell may not be able to be here under two weeks. Then he will come, I think. Brother Hare and Sister Haskell will help hold the fort. At present, Elder Daniells and Elder Haskell will keep in Adelaide to see how matters will turn with Hawkins and McCullagh. (But more after the Sabbath.)*12LtMs, Lt 190, 1897, par. 1*

April 11

We met in the last new building. What a change for the better! Sister Haskell, Sara, Maggie, and Minnie joined the force and worked to prepare things for the occasion.*12LtMs, Lt 190, 1897, par. 2*

May White drove a span of horses before the surrey to meet her dear brother whom the Lord has spared to us, Brother and Sister Herbert Lacey, and Crissie from Tasmania with her boy, a good-looking plump boy, who joined them at Sydney. All went directly to Father Lacey's. Brother Herbert walked from his father's to the meeting in the new building. He feels so well and we are so very

thankful that the Lord wrought in his behalf, making Brother Semmens His human agent. He carried through the case without drugs. W. C. White, the Lord has opened to me why so many cases are lost who have typhoid fever. They are drugged, and nature has not strength to overcome the drugs given them. Our physicians ought to spend the money invested in drugs to employ the very best class of nurses that will go through the treatment process upon pure, hygienic principles. *12LtMs, Lt 190, 1897, par. 3*

Herbert was very low because he was sick one week or more, yet he traveled home. I felt so sad that our people in Melbourne put him all alone in second-class compartment where they were smoking and crowded, and he so sick. But the Lord has been merciful. We prayed for him most earnestly, and he was treated wisely and well and has come up from his sickness, his whole system purified and without a long period of debility to recover from drug medication. He walked from Father Lacey's to the building, and we thanked the Lord. *12LtMs, Lt 190, 1897, par. 4*

The congregation was large, and the blessing of the Lord was upon us. All seemed of excellent courage. Herbert and his wife bore their testimony, and it was full of thankfulness and praise to God. We had the best testimony meeting we have had in Cooranbong. There was an old man present who sleeps out of doors, a tramp, we would call him, who said a few words with the rest. He has not attended a religious meeting for above sixty years, until one week ago last Sabbath he was in the meeting, and last Sabbath. He is eighty years old. Some other strangers were present. There was a wave of thanksgiving to God that He had prospered us to be able to meet in a better situation to worship God. His blessing was in our midst, and we all felt it was a privilege to be there, for we knew that Jesus was present and His blessing was given us, which we appreciate so much. *12LtMs, Lt 190, 1897, par. 5*

We have been pressing matters forward as fast as possible. The past week many women and men have given their time, for we had no money to pay them. This week the same work will go forward. The bedsteads were thoroughly cleaned yesterday. Connell has gone over them all with the kind of paint they use for furniture. His pledge is to keep him at the work one week longer. Brother James

has given one week, also Brother Worsnop. The girls will do something more after this mail is off. *12LtMs, Lt 190, 1897, par. 6*

School will open at the appointed time, the twenty-eighth day of April. Brother Herbert Lacey will be on hand, ready to begin. We hope Brother Haskell may be able to leave Adelaide. He is doing good work. Brother Hare felt so down because he had to leave, but his wife, Sara, and I have tried our best to supply the lack and Brother Hare feels of excellent courage. *12LtMs, Lt 190, 1897, par. 7*

I have had much writing to do for Melbourne and Adelaide. I am so sorry I cannot write you for this mail anything in regard to Adelaide since Sabbath and Sunday meetings. I hope Brother Haskell will write you. *12LtMs, Lt 190, 1897, par. 8*

Sister Haskell yesterday read the letter to me which she has written to the General Conference Committee and to you. She understands the matter and feels deeply for Brother Haskell's sake. Let the General Conference carry his case as they have done. He feels every change of this kind, and it hurts him; and when once he gets an unfavorable impression, it sticks in his mind and is hard to remove. Do not make any changes. Let the General Conference take his case for the future and settle his bills as they have done. His help is valuable. And he has the very best woman I know of in the world for him, and she will help him. *12LtMs, Lt 190, 1897, par. 9*

We must be very careful, courteous, and tender of the few men who are spared to us who have a long experience in the work of God from its earliest years. Tell them all to deal with Elder Haskell carefully and liberally, for his whole heart and whole being are in the cause of God and its advancement. He has not a selfish thought in his mind. His wife is just the help he needs and is an excellent worker. She is now president of the Sabbath School and a wonderful change has come. She will give Bible readings in the school or anywhere. If he is obliged to be off, as he has been called away, now she can come right in as an instructor. *12LtMs, Lt 190, 1897, par. 10*

We are glad that Brother and Sister Hughes are coming. We will welcome them heartily. Brother and Sister Lacey are much pleased

that they are coming. We shall begin school without delay at the time appointed. The Lord has means for us somewhere, and He will work with His own power. Satan will make his masterly efforts as he has done, but he will fail, for the Lord can do that which He will for our good and His own name's glory. I send you letters written for you to do with as you see best. *12LtMs, Lt 190, 1897, par. 11*

In reference to Edson White, be sure and meet him and spend enough time with him to find out how he stands. I am of the opinion that the Southern States are not favorable to the health of himself or his wife, but the Lord knows all about this. I merely mention it, that if the health is endangered, they should find places where they can unitedly labor and give all that there is of them without reserve to the Lord. These children lie very near my heart, and all I ask is that they may be just where the Lord would have them in His work. If I never see them in this world, we will meet where there is no separation. If it becomes necessary that they be with or near me, the Lord can bring that about. The will of the Lord be done. *12LtMs, Lt 190, 1897, par. 12*

Mother.

Lt 191, 1897

White, J. E.; White, Emma

Extract from *Lt 147a, 1897*.

Lt 192, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

July 20, 1897

Previously unpublished.

Dear Son Willie White:

The last mail I ordered to be sent to Honolulu to meet you. Supposed you would be on the next boat, but the last mail gives me no assurance that you will be a passenger on the boat you have expected to come on. So we will send our letters to California, and if you are on your way, no harm can be done.^{12LtMs, Lt 192, 1897, par. 1}

Your family remain well. My was not well pleased with your short letter, giving her no assurance when you will come. We have made all calculations to see you in August. But we will not make a bad matter worse by complaining. We must be just as happy as we can and lean more firmly upon the Source of our strength.^{12LtMs, Lt 192, 1897, par. 2}

I shall not be able to write much to anyone for this mail. My labor has been earnestly given to the school, but I feel keenly over some things. The money—what about it? Find out how much Herbert Lacey has drawn from my funds in receiving his education. I am not at all in favor of the students coming from the school as little prepared as he is to teach in regard to the fitting up as a Biblical student. He tells me that for two or three years he has taken no Bible studies. This is all neglect. The last lengthening out of his stay in Battle Creek, from the light given me of God, was a mistake. Had he remained a much shorter period, it would have been better for him and us all around. All who devote three or four or five years to their education make a mistake.^{12LtMs, Lt 192, 1897, par. 3}

The kind of education they obtain disqualifies them to do God's service. The time so many spend in classical studies had better be

spent in close, diligent study of the Word of God. The knowledge of the Word is of more value than Greek or Latin. He says he has not any use for the largest part of the education he has received in Battle Creek. It makes my heart ache to have one or two or a few receive and absorb money to obtain an education that is not giving them a knowledge of the very kind of work they will be called to do. The case of Herbert has cost me much perplexity, and I would not say a word to you about it, only I sincerely hope not one student shall be encouraged to remain years in the school in Battle Creek, for they come from the school supposed to be prepared to take hold of the work as teachers, according to the years spent in study, but who reveal that they have a one-sided education. I am pained at my heart to think that a few are positively injured with too overmuch of time given to book learning. They would be far better qualified for the work if they knew less, far less, of authors and had a much better knowledge of God and the truth which would make men wise unto salvation. *12LtMs, Lt 192, 1897, par. 4*

There are many whose education would be of far greater value if they had even one year in Battle Creek to get a start in school, and then studied out of school and let some others come in and get a start, and they go to work in Christ's lines and become educated in learning by practice. The warnings and instruction given by the Lord have not been heeded. Years devoted to the studies in school are a decided mistake, time lost, for their minds could not possibly retain one-hundredth part of what they have passed over in overmuch book studies. It is really a surface work. They could have done far better work in teaching in simplicity that which they did learn than to have so much crowded into the mind that they cannot use. *12LtMs, Lt 192, 1897, par. 5*

July 19

The cistern is now finished, with the exception of cementing in the inside and removing the timbers and putting in [the] pump. The cistern was dug by Brother Worsnop. The water came in through the night after he had worked at it two days, so that he had to bail it out. It would come in from every side and from the bottom. One large tank was filled, and one not as large, with the water that seeped in, and they had to bail it out with pails. We had a man from

Sydney to come up and do the job in laying the brick. We feared it would rain. Brother Richardson and Brother Woodern came in on Sunday and took right hold with the bricklayer from Sydney. Worsnop was in the cistern. Five in all were at work, three laying the brick, Worsnop packing in the earth back of the two layers of brick, Robert McCann mixing the mortar, Robert Lamplough handing it down in buckets. Willie McCann stood in the cellar, catching the brick Sara McEnterfer tossed into his hands, Edith passing the brick to Sara, so the work was nearly finished Tuesday morning. Brethren Richardson and Woodern, worked all day Monday. Tuesday morning the bricklayer left. *12LtMs, Lt 192, 1897, par. 6*

We have kept right up sharp to see that nothing was unthought of. One tank is in running order, and if the rain keeps off just a few days longer, then the cistern can receive its treasure of water. We knew this would be a very dirty job. The bricklayer had come up to build chimneys for Lamplough and Brother Hare, so you see it was our object to have all these matters done while the business of the building was in operation. We have boarded the hands, and in building the cistern we have, since the house building, only furnished dinners for the two Lamploughs, Robert and Fred, for nine pence a meal, and we have boarded the chimneybuilder. *12LtMs, Lt 192, 1897, par. 7*

Now our settling is going on. Brother Carswell is coming home next week. Brother James will occupy the house that May leaves until he gets a home of his own built. Then he will move into that house, his own, when he can pay for it. He has an idea of having the house placed just where you located it and doing it as he can by odd jobs. Meanwhile his family will be more comfortable in the wash house where your twins were born. There will be an addition to his family shortly. So we are all doing matters like the cistern, fast as we can possibly do it. Other matters move more slowly, but we hope if you come in August that you will see your family nicely settled. It is a nice, convenient place and pleases me very much. *12LtMs, Lt 192, 1897, par. 8*

The boys are trotting everywhere. They are well and hearty. *12LtMs, Lt 192, 1897, par. 9*

Lt 193, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

July 23, 1897

Portions of this letter are published in *4Bio 311-312*.

Dear Son Willie White:

I have been writing since half past three o'clock until breakfast bell rang, then prayed with the family and ate my breakfast. I commence my writing again.¹²*LtMs, Lt 193, 1897, par. 1*

You ask me if I have seen the last edition of the book *Mount of Blessing*. I have, and am of the opinion that the most objectionable features have been removed. If you ask if I am pleased and satisfied, I am compelled to answer, No, I am not; but I ask them not to be at any more expense. But I can but have settled convictions that their wisdom has departed from those who would put in such a book as *Mount of Blessing* such illustrations, to send out to the people. Certainly their perceptive faculties were perverted. At the present time, after waiting two years for the book to be prepared to be sent to the people, I would be much better pleased had the book gone forth without illustrations.¹²*LtMs, Lt 193, 1897, par. 2*

The King's business requires haste. The way this book has been handled, I do much prefer to go to outside publishing offices and engage them to do publishing work for me. My heart is sore and grieved more than I can express. I lift my voice in protest against our publishing houses putting such a mass of cheap deeds of representations of sacred, holy truths. Some illustrations are not objectionable, and some are degrading to the subjects of truth the papers are advocating.¹²*LtMs, Lt 193, 1897, par. 3*

But I am not to worry about things I cannot help. Our trust must be in God and not in man. We cannot make flesh our arm. We must look and live. This is our life, to look and live.¹²*LtMs, Lt 193, 1897,*

par. 4

I can see nothing in the manuscript sent but that is right. When yourself, and your brethren in connection with your own judgment, accept anything after this order, do not pay out postage to send the matter to me. Always use your own judgment.*12LtMs, Lt 193, 1897, par. 5*

In regard to Sister Ings, I would be pleased to have her in my home as matron if she will come because she chooses to come. I do not want her to come unwillingly. I should be very much pleased should she have a mind to come. You can tell her this is a beautiful country. Now, you understand the situation, and if you, after your visiting America, think the Lord would have me go to America and again stand in the field of conflict and battle, I will consider the matter and pray over it. I am willing to go or stay as God may direct. I have no light as yet to leave Australia.*12LtMs, Lt 193, 1897, par. 6*

Well, I have been broken off. Sara was just starting over to the school grounds to see about your pump to put in the cistern. They have not said one word to me, but put it in the school cistern; but when she had reached the gate, Brother Coulston came running, all out of breath, from Dora Creek. There is a man there by the name of Wild who has been one of the bitterest opponents of our faith. He would not allow one of our people to cross his premises. He is taken suddenly with inflammation of the lungs, and Sara is solicited to go immediately to see if she can do anything to save his life. May and she are now going, and left alone once more, I will finish my letter.*12LtMs, Lt 193, 1897, par. 7*

If this letter reaches you, I wish you would look and see the things that belong to me at the Rural Health Retreat. I sent for a footstool, which is a box with a lid and very handy. Then there is a lounge there. See if it is best to bring it as household goods.*12LtMs, Lt 193, 1897, par. 8*

In reference to the school, there are now seventy-five in the primary department and the higher grades. There are some excellent students. Brother Goodheart is one of the best students, nephew to Sister James. He told me with great gladness two mornings since, that the sister who was so bitterly opposed, and who burned her

mother's letters and papers, has fully taken her position for the truth. There are now to be about five more students, so there is no more room for an increase until we shall have means to put up building. *12LtMs, Lt 193, 1897, par. 9*

One thing we are seriously considering, that the building for the boys shall be entirely separate from that of the girls, a distinct building. There is going to be the difficulty. I have spoken and read five mornings in succession in the school, and after talking with the whole school, I then took the girls by themselves and talked with them seriously and charged them to keep themselves sacredly to themselves. We would not, could not, allow any courting or forming attachments at the school, girls with young men and young men with girls. This I said before the whole school, and then to the young ladies. *12LtMs, Lt 193, 1897, par. 10*

I entreated them to be reserved, to be delicate and refined and not be forward and bold and inviting the attention of young men; that they should consider it an honor to cooperate with their teachers and seek to please them in everything. The teachers have had experience and should be honored as educators. They could sustain their teachers and make their work as light as possible and not have their teachers constantly in perplexity and sadness because one and another of the students shall be unguarded and act as unbecoming to Christians. *12LtMs, Lt 193, 1897, par. 11*

I asked them if they would make every effort in their power to help sustain the teachers in their work of maintaining discipline and order. In the act of so doing, they would elevate and ennoble themselves. They would feel a happy satisfaction in doing their best to influence others by their words. Their line of conversation should not be in complaints and talking to one and another and expressing dissatisfaction. *12LtMs, Lt 193, 1897, par. 12*

"If you will only do your duty," I said to them, "and reveal that you have too much respect for yourselves to wish to maintain a low level and will seek to help other students, the moral tone of the school will be above par." *12LtMs, Lt 193, 1897, par. 13*

They could, by doing right themselves, make it in every way better for themselves and for their teachers, and they will have the

approval of God. It depended upon the pupils of the school whether the school will be of lasting advantage to them or not. The teachers could not possibly make them a new heart, but the Lord has said to all who seek Him diligently, "A new heart will I give you." [*Ezekiel 36:26.*] When the heart is under the Holy Spirit's molding influence, every one would know this because of the influence they exerted. The Lord God Omnipotent reigneth, and sees all the works of the children of men. I can write no more on this point.*12LtMs, Lt 193, 1897, par. 14*

But there is a very great mistake made in setting the price of tuitions so low. It cannot be thus. It is a wild movement. If I had known it before the matter had gone out, I would not have consented to have any such prices. I have had the matter presented to me that one cause of the debts accumulated in Battle Creek has been low tuition and rates for rooms and board, and then not proper management to bring the outgoes to harmonize with such prices. The Lord would have His people act sensibly. They cannot possibly keep from sinking under the outgoing expenditures. When they have tested this way of management long enough to see the outcome, why do they repeat the same thing term after term? You will have less students—that may be and may not be. But whichever way it shall turn, there must be wise managers in every school who understand the practical workings of the expenditures and the income, and the outgoes must harmonize with the income. Therefore, do not dishonor the educational interests with mismanagement.*12LtMs, Lt 193, 1897, par. 15*

Let there be careful tact and wisdom in all our school arrangements and place the tuition sufficiently high to make ends meet. The Lord is not glorified by any such unwise managing. If the correct management of the school in setting the tuition at a figure to clear expenses shall bring in less students, then let the risk be run on the safe side and there will be a better class of students. All this accumulation of debts should be avoided. I am more astonished than I can express that the tuition here was placed as low as, yes, they say lower than, the tuition at Battle Creek, where the expense of living is about half what it is here in Australia, and the expense in building is one-half what it is in Australia. Now, our brethren know this very well. Then why is it that such short calculations are made?

May the Lord inspire every mind who handles His goods to deal wisely. *12LtMs, Lt 193, 1897, par. 16*

When in Europe the Lord gave counsel in reference to this matter, and that the tuition of students in Battle Creek was placed at too low figures. Always they would be under the discouragements of debt unless they changed their methods in this respect. *12LtMs, Lt 193, 1897, par. 17*

I must close this. Brother Haskell just returned from Sydney. I am conversing with Elder Haskell. Elder Wilson is here, brought to the school building in bad throat difficulties. *12LtMs, Lt 193, 1897, par. 18*

Mother.

Lt 194, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August 1, 1897

Previously unpublished.

Dear Son Willie:

I have not much courage to write to you, for I know if you are on the steamer you will not get it, and where you are I cannot tell. If you are in America, this will reach you, probably, in Oakland, California. If you are there, I wish that you would bring me my volumes of Barnes' notes. I believe there are five volumes, large size; a book [by] Horace Mann, and any old Bibles you may find of mine.¹²*LtMs, Lt 194, 1897, par. 1*

In regard to any of my furniture, you may do as you please in bringing it, if you think it could be transported without much expense. My books you could put in the goods if I have any to be brought. If you think best, you could bring my sofa stored in Healdsburg. I have a bed lounge in St. Helena, but I will leave all this to your judgment. Do just as you please with those things.¹²*LtMs, Lt 194, 1897, par. 2*

We had two more students come to the school yesterday. Brother Schowe came with his son and his daughter and leaves them in the school. It would have surprised you to see the congregation out on Sabbath. The upper story of the dining room, our meeting room, was full, and I spoke to them with freedom. The Lord's blessing seemed to be in our midst. There are now seventy-five pupils including the primary school. I do hope you will arrive before this first term of school closes. We have had most earnest work to do in order to bring two young men, Judd and Jones, into order, but they may make something yet. Jones is from Sydney. His mother is a teacher and this, her only boy, has been left without discipline or restraint, but he has been a wild chap. Although he is a man grown, he is a boy in understanding. We feel deeply earnest that these

young men shall reform and come under discipline. They are certainly improving, because they have the matter laid plainly before them: it is quiet gentlemanly behavior or dismissal. We hope that there will be no dismissals.*12LtMs, Lt 194, 1897, par. 3*

Brother and Sister Haskell [and] Professor Hughes and his wife are all doing good work. This first term is the most trying, because all the wild, untamable elements have to understand that they cannot do just as they please, that they must come under control. I have had much of the burden of this upon me and I have presented before them that nothing can be tolerated like forming attachments, courting or being in the society girls with boys. This we could not have.*12LtMs, Lt 194, 1897, par. 4*

We have a much larger number at the school than we expected would be here. Brother and Sister Haskell are doing important work. She is matron and fills the bill nicely, besides teaching Bible lessons. All enjoy her lessons much. Brother Haskell's lessons are good and are much enjoyed. He shows he has ploughed deep in the Scriptures to find the hidden treasures of truth.*12LtMs, Lt 194, 1897, par. 5*

Brother Schowe is most desirous that his children shall be benefited with the Bible studies to be qualified to become workers in the cause of God. He detained me from my writing more than one hour to converse with me. He leaves this morning. He has expressed a strong desire that his children might be in my family, but I cannot consent to any such thing. I have plenty of cares upon me and wish I had less.*12LtMs, Lt 194, 1897, par. 6*

May is keeping house now in the new building. Everything is convenient. She has slept here for the past week and this week, to make sure the plastering is dry.*12LtMs, Lt 194, 1897, par. 7*

This must go this morning. I am writing while others are eating. I have had hope that Edson and Emma might come back with you. The light given me so many years back was that yourself, Edson and your mother could, in getting out books, do a good work; that Edson, if he would consecrate his heart to God, would use his talent in a conception of the Word of God that would do much good. Satan has worked to hinder this, but I have thought it might yet be brought

about.*12LtMs, Lt 194, 1897, par. 8*

May and the children are well. They will probably sleep in their own home tonight. But the school problem is the one the most difficult to settle. In regard to the vacation, I am sure the primary department should have but short vacation. In regard to whether it is wisdom to have the school continue for some students through vacation is yet to be considered.*12LtMs, Lt 194, 1897, par. 9*

I must close.*12LtMs, Lt 194, 1897, par. 10*

Mother.

Lt 195, 1897

White, W. C.

Summer Hill Health Home, Sydney, New South Wales, Australia

August 5, 1897

This letter is published in entirety in *20MR 35-36*.

Dear Son Willie.

I left my fountain pen at home, and it is a sad mistake for me. But then I have been overtaxed with writing and my head refuses to work, so it is not much writing I can do. All day yesterday was spent in Sydney. We were very tired when we returned home.¹²*LtMs, Lt 195, 1897, par. 1*

We met Brother Davis in Sydney. He has worked very interestedly to get petitions before the Council, but they carried out their determination. The most influential among them told those who presented their petitions that their arguments were unanswerable but, notwithstanding, the majority ruled and carried the people. Thus it will be to the end. God will not forsake His people. He will be their shield and buckler and their exceeding great reward.¹²*LtMs, Lt 195, 1897, par. 2*

There is not much progress in the sanitarium. I do not think there are the elements in Brother Semmens to manage the matter. The Lord has men that can make a success of this work. He cannot do it. I have ever been of this opinion, but hope we would be happily disappointed. We feel encouraged in regard to the school. Sister Haskell says they have room for only one more student and that a girl. But a woman and a young lad will be at the school this week from Sydney, and they will have to have room somewhere.¹²*LtMs, Lt 195, 1897, par. 3*

The burden is upon me, Arise and build. We must have a meetinghouse on the school grounds opposite Hanson's, somewhere there, and that will be more central for all. We have but very little outside attendance. Brother and Sister Haskell are doing

good work, and both are excellent workers. Brother Haskell takes right hold, not only directing but working with the workers. *12LtMs, Lt 195, 1897, par. 4*

The last rain washed away the bridge made between the Sunnyside home and the school, but it has been built again. The lawyers you and I visited did our business in Sydney; said they would send the documents direct to you. We gave them your address and our address here in Summer Hill. *12LtMs, Lt 195, 1897, par. 5*

We are now where we can spare Connell. I think he has no special religious influence, and I shall feel relieved when he is disconnected with the place. In many things he is, when he chooses, very useful in taking care of horses and cows, but there is not any aptitude in him as manager. He has been a continual worriment to me. I think our brethren, many of them, feel as I do in the matter. If he has ever been converted, he certainly has not stayed converted. *12LtMs, Lt 195, 1897, par. 6*

Sara and I have had the planning to do and we are very willing to lay it down. Your house is built. You have a good cistern full of water. We need you here very much, but do not want you to come until your work is done. Another boat has gone down between Gisborne and Auckland; only two persons lost. *12LtMs, Lt 195, 1897, par. 7*

In regard to the book on Christian temperance, that portion that was expressed in reference to drug medication as though it was recommended by me is not according to the light that I have been given to present to the people. I must, if I made this statement, have done so in expressing the idea of working away from the use of all drugs concocted at the apothecary. We have no use for them. We should not vindicate the use of drug medication. I did not wish to prejudice the medical fraternity that I could not in my writings approach them, therefore have kept quite silent in reference to the sharp points which I can express. If it is thought that the sentence will not mistake my position, let it stand. But if, knowing of my true position in reference to drug medication, any statements in the book that contradict it would be meaning me to say [Yea], and Nay. I do not know as that expression will do any particular harm, but would

rather it would have been left out. This is a reform which will be made by Seventh-day Adventist practitioners. I feel deeply over every matter on which warnings have been given us.*12LtMs, Lt 195, 1897, par. 8*

I have written to the doctor in reference to this matter. When the young, inexperienced doctors begin their work as practitioners, they feel generally it is no great harm if life is sacrificed in experimenting.*12LtMs, Lt 195, 1897, par. 9*

Lt 196, 1897

White, W. C.

Summer Hill, Sydney, New South Wales, Australia

August 6, 1897

Previously unpublished.

[W. C. White:]

I have just received a steel pen that Sara has brought me, and I will try to write a few words. I have just had a short conversation with Brother Semmens, and this is what he tells me: he cannot pay me the one hundred and thirty dollars loaned him or the one hundred and twenty-five dollars invested to furnish the larger front room next to my hired room, but he only can pay the rent of the house, gas bills and taxes. He has had a patient from Clark Howdens' establishment. He has now occupied that room we furnished for some two months. He was afflicted with paralysis. He had visited the physicians who said they could not help him, and finally he came here and is greatly improved by his treatment, and this will give him influence. Brother Semmens is not disconcerted. Says he cannot pay me now. Fifty dollars came in as a donation to the Health Home. I needed the money and shall credit it to the money invested in furniture. *12LtMs, Lt 196, 1897, par. 1*

Brother Baker moved last Wednesday. He needed more room. That leaves ten shillings more rent on Brother Semmens to pay. Brother Semmens does not feel overmuch pleased with the prospect possible for Brother Brandstater's coming to the Home to unite with him. The daughter of Edwin Hare he does not consider the best material for city work. He is very modest in that which he says about this subject, but he wants one who can give treatment. *12LtMs, Lt 196, 1897, par. 2*

A physician would please him—man and wife both with a medical education. He loses much because the patients need treatment in surgical operations that he does not give, and it is this kind of treatment that would bring in means to the sanitarium, but now they

have to send them to hospitals. Do not get any man or woman physician that is not of solid experience and well balanced judgment. A woman physician that can treat women, this is that which is needed. I beg of you to get someone from America. A man and his wife would be the best. We know that this would give character to our medical work. Do not bring in anyone of inferior experience.*12LtMs, Lt 196, 1897, par. 3*

Brother Martin has called on me in my room. He has been paying high interest, eight per cent, on three hundred pounds. He was full of gratitude to God and wished me to know that a friend has loaned him the money at five percent as long as he wants it. He knew I had an interest in his affairs and was pleased to tell me his success.*12LtMs, Lt 196, 1897, par. 4*

I speak tomorrow in Ashfield and Newtown. I spoke last Sabbath in Avondale where our people were assembled together. I had much freedom and we had a very interesting social meeting.*12LtMs, Lt 196, 1897, par. 5*

I am not able to write much. I have altogether too much weariness of the brain, which I did not realize until I came here and then found I had no power to write. I will now halt.*12LtMs, Lt 196, 1897, par. 6*

Mother.

Lt 197, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August 30, 1897

Previously unpublished.

W. C. White:

I have just put my name to the papers you have sent in regard to the shares in the sanitarium. I would say Edson White, twenty-five shares. Dr. Kellogg will carry shares sufficient of his own, so that I appoint you to choose the division of the remaining shares you propose Dr. Kellogg shall have. I can divide the remaining shares with Brethren Tenney, Rousseau, and E. A. Sutherland.¹²*LtMs, Lt 197, 1897, par. 1*

I cannot see that Dr. Kellogg should have any more shares than he already carries. The men specified, Tenney, Rousseau, and Sutherland, can carry shares that will consume the forty shares specified for Dr. Kellogg, unless you have some special reason that he should carry a portion; but I think Edson can carry twenty-five shares, and the remainder go to these brethren specified.¹²*LtMs, Lt 197, 1897, par. 2*

I do not see what is the inwardness of this, but I will subscribe my name to the papers as I have stated.¹²*LtMs, Lt 197, 1897, par. 3*

Willie, cannot you encourage a good dentist to come to this country? There was a brother in connection with Atherton, Harvey, I think was his name. He was a good practitioner, and I understand dentists can set up anywhere and do their work without any interference. We need a dentist very much.¹²*LtMs, Lt 197, 1897, par. 4*

Your family are all well. I do not address letters to you. I learn from Brother Brandstater that you are surely to be here on this next boat after the one now in, but we have nothing definite from you, so we

know not what to expect. We certainly hope that we shall not be disappointed in the matter, for we want you now at the close of the school, and at the Sydney camp meeting. I have so little expectation that you will receive this that I have little courage to send it, but I will send it nevertheless. *12LtMs, Lt 197, 1897, par. 5*

Mother.

Lt 198, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

September 21, 1897

Previously unpublished.

Dear Willie:

I have not been able to write for some days. I have had one of my spells of heart difficulty. I will write but a few lines, saying Elder Daniells is much distressed over your delay. He has deferred the camp meeting in Sydney one week, hoping you will certainly be here before the school closes and the dedication of the chapel. All would have been finished had it not been for the delay of boat to bring the siding. Boat left Sydney last Tuesday, one week ago. Workmen are waiting for the siding. *12LtMs, Lt 198, 1897, par. 1*

We have now only four weeks more of school. We decided best as Elder Daniells declared he would not commence Union Conference without you being present. Do not let things detain you in Wellington or Auckland one day. Come as soon as the boat can get you here. I want you to not be delayed. Many things of importance are to be considered. Elders Daniells and Palmer are to be here at Cooranbong, Brother Daniells to remain two weeks, hoping to see you as early before the camp meeting as possible. I understand that Brother Baker has secured grounds for the camp meeting. *12LtMs, Lt 198, 1897, par. 2*

Elder Haskell, Sara, and I went down to Sydney on evening train. I had overdone and was very weak. Nervous prostration was upon me. Friday I thought I could speak on Sabbath but knew it would not be safe for me. I did not recover strength. We came back Sunday morning. Mrs. Martin came into the compartment where we were en route for Cooranbong. Chrissie and her next eldest sister have attended the last part of the school. Mrs. Martin had her youngest girl with her, a very nice little girl. We entertained her while she was in Cooranbong. She spent some time in visiting the school and

seemed very much pleased with her visit. We had Chrissie and her sister that have been at the school come to our place with her mother and younger sister to dinner. She made a very short visit—came in to Sunnyside on Sunday forenoon and left the next day, evening. *12LtMs, Lt 198, 1897, par. 3*

Sister James has a nice little boy now nearly two weeks old, and she is up and around. Sara was her nurse, doctor, and all by herself. Sara and I went down to Morisset yesterday; took the babies. They do not delight much in the scenery, for they go fast asleep, and [they] slept both going and coming. Today we rode down again and they slept only one way. Coming back they wanted to enjoy themselves. They made no trouble. We are glad to relieve the mother and we like to have them go with us as they make no fuss. They were in such ecstasies today as they saw our horses and carriage that they just screamed with delight. They are now nearly eighteen months old. *12LtMs, Lt 198, 1897, par. 4*

I hope you will come without delay. As the Union Conference will be held in connection with the camp meeting, you need to hasten on the way at once. Do not delay. *12LtMs, Lt 198, 1897, par. 5*

Elder Daniells wrote me he was thinking of coming to Cooranbong, pitch a tent, and take care of himself and have a change. Said he was quite wearied and wished to get freshened up. *12LtMs, Lt 198, 1897, par. 6*

He was, when there some weeks since, quite anxious to have the school close two weeks earlier than their appointed time, to commence the camp meeting in Sydney so early that they could avoid the flies. They wished to take advantage also of Cooks' Excursion, which would save much expense for those who attended the Melbourne camp meeting. We all tried to meet his plans. This would necessitate, it was thought, arrangements to take the students to Sydney to be under the supervision of the teachers, but let it be a change to the Bible instruction and they be provided for in board as in the home. His letter tells us that his fears that you would not be here in time have led him to put off the camp meeting to begin in Sydney one week later. He says Cooks' Excursion will be one week later; thus it is published in the paper. *12LtMs, Lt 198,*

1897, par. 7

That brings things around so that the term is only one week short and Brethren Hughes and Haskell and wife have talked with me in regard to the advisability of closing the school here in Cooranbong only one week earlier than the appointed time. The whole matter was canvassed, and the decision we made [was] that it was our best judgment to give up the idea of supporting the school during the camp meeting, for it would bring grave extra responsibilities upon teachers that their time would be fully occupied in council meetings, beside the general religious exercises that must be held which cannot be avoided. There would also be a large expense in feeding the students, which cannot be done with that economy that it can be done here. The transportation of material to furnish beds and bedding for so large a number would be a breaking up of everything here to accommodate the students, and the close of the school would be in the middle of the camp meeting. *12LtMs, Lt 198, 1897, par. 8*

The plan now is to make everything right with the students, paying back to those who have paid for the full term the funds of one week, close the school here, and let all take their chances or return home. They have had, you may say, a continuous religious drill in Bible studies and in religious exercises. If these do not serve their purpose, they will not be so largely benefited by camp meeting. The previous plan would have secured probably the attendance of more students, but the exposure to temptation that Sydney will present will make its mark on some. There will be the baptism of several before the school closes. *12LtMs, Lt 198, 1897, par. 9*

The Lord has wrought on many hearts. The school has been excellent, and we are much gratified. I never have seen a school better conducted. Sister Haskell is a treasure for the situation, and I must tell you, everything in the education of Herbert Lacey is superficial. He will, I fear, never be a proper educator in the school. Therefore, there will be serious matters to consider as to what shall be done for them, for their religious experience is of the same character. This has been one of the greatest burdens I have had to carry. If he was entirely out of the school it would be easier work for all. My soul is sick and tired of these superficial characters. It is pain

and burden to me. *12LtMs, Lt 198, 1897, par. 10*

September 22

I send you this letter, and I hope you will not think of spending one day longer than you can possibly help in Wellington or Auckland. I shall certainly try to be excused from attending the camp meetings in Sydney and in Melbourne. I must have quietude and rest. I long for it, and these attacks of exhaustion must be avoided. I look over the congregation when I am at these meetings and see there persons whom I know will be lost unless they repent and are converted, and I am then to carry the load. I cannot rest day nor night. The two last camp meetings have been meetings that have worn me terribly. I want now to complete my book if possible. But, I tell you, not another book will I ever consent to work as this Desire of Nations has been worked. If there is no person of a healthful mind to take the charge of my books, if I must be left with the help I now have, I am done. I am now having this one burden; to get through with that book, and I pray daily for help, but this is my one burden now. *12LtMs, Lt 198, 1897, par. 11*

I have placed myself in the most miserable positions to get out books, and if the Lord has not help for me, He does not mean I shall carry this load myself. I am simply done. *12LtMs, Lt 198, 1897, par. 12*

We expect delegates to the camp meeting will visit Cooranbong before the meeting. We hope they will come to see what has been done. We knew a chapel we must have, and without delay, so the work has gone forward with a zeal and willingness that has made it pleasant all around, and the blessing of the Lord has been upon the workers. Everything would have now been completed if we had the material to work with. But we have done all we could do in walking out by faith, and the next wise thing to do was to quietly rest in the Lord, and not fret. We need not waste our energy in fretting in regard to results which we could not change. It is our part of the service to do our best and leave the results with Him who is infinite in wisdom. We need not so much a Week of Prayer as we need to daily empty ourselves of all uncleanness of spirit, of our self-sufficiency and importance. Although we belong to God by creation

and redemption, yet there is a most thorough surrender to be made to God every day of our life, to be employed by Him as He thinks best. Then we will work usefully and hopefully and happily, not to glorify ourselves, but to glorify God. *12LtMs, Lt 198, 1897, par. 13*

September 24

Connell tells us the boat is nearing the lake and will be at the landing place at four o'clock p.m. I am sorry it could not have been in Friday. Just what they will do now I know not, but the coming week the work will advance rapidly and the house be enclosed. The house has been ceiled within and is now being painted. The outhouses are both built. The house will go forward rapidly now to its completion. Oh, how glad I am that it will be done without delay. We ought to have a thanksgiving season to God every day for a place where we can worship Him. *12LtMs, Lt 198, 1897, par. 14*

You will be interested in the enclosed. Brother Baker has had a trying time to find a piece of ground that we could get at any terms. These parties that are united now in renting the land utterly refused to let us have it for any price, not for one hundred pounds, but there has been much prayer offered to God, and he tried again last week, every trustee. And all agreed to let us have the land. It is the Lord's doings. We rejoice that this success has been given us, for we could not well wait another week. The writings are all made, the land secured. *12LtMs, Lt 198, 1897, par. 15*

Now we are to place ourselves in position to understand the voice of God to us individually. I am disgusted and heartsore when I see young men, ministers, who are lifted up in self, and I know they have not an abiding Christ. They do not walk tremblingly before God. They have much more faith in what "I" can do than in what the Lord can and will do for us if we will humble our hearts before Him. When our faith shall lay hold on God and we shall trust Him entirely and believe Him, that He wants to work mightily in our behalf for good and His own name's glory, then His salvation will be seen. His righteousness will go forth as a lamp that burneth. *12LtMs, Lt 198, 1897, par. 16*

But oh, how I desire to see a growing faith! We are so ready to halt after we gain a partial victory. The kingdom of heaven is like unto

leaven that leaveneth the whole lump. God will do great things to all who believe. But I hope to see you soon now and will write no more.¹²*LtMs, Lt 198, 1897, par. 17*

May the Lord bless and sanctify you is my prayer. We hope and pray that this camp meeting will be, through the blessing of God, as a light shining in a dark place. He will work if we will prepare the way, that He can use us and that we can cooperate with God, but self must not swell into large proportions because one is favored with success in any line. It is not the human agent that gives the grace and the power. All, every jot and every tittle, is of God. We must humble ourselves, that the Lord may be exalted.¹²*LtMs, Lt 198, 1897, par. 18*

Your family are all well, May and all the children. I have been over to the house, and both children were having a play wholly with themselves, amusing themselves and then laughing at their own pranks. It is quite a circus when they get their play spell on.¹²*LtMs, Lt 198, 1897, par. 19*

School closes October 13. Hurry along as fast as possible.¹²*LtMs, Lt 198, 1897, par. 20*

Mother.

Lt 199, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

November 6, 1897

Previously unpublished.

Dear Son Willie:

This morning I commenced writing important matter at two o'clock, to be used as shall seem best. It is not finished. If it was, would send you a copy. I send you here an article. I wish you to see that it is put in a little tract at once and copies sent to me, and you have copies to distribute. I have been unable to write on any subject, but I shall now write again if the Lord will. *12LtMs, Lt 199, 1897, par. 1*

Such matter as I now send you on Christmas offerings will do good. Put it in the hands of someone who will see it put through at once and copies sent to me. I will pay the expense of publishing if that is best. If it is best for the Echo office to handle it, doing with it as they think best, they can do so. Follow your own judgment, but have no delay in getting it out. Can write no more. *12LtMs, Lt 199, 1897, par. 2*

All your family are well. *12LtMs, Lt 199, 1897, par. 3*

In love, *12LtMs, Lt 199, 1897, par. 4*

Mother.

May went with Jessie to post office for letters, and she was very much disappointed. Although it would please us to hear from you, yet I know there is so much going on, that you cannot always attend to writing. *12LtMs, Lt 199, 1897, par. 5*

Mother.

Lt 200, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

November 26, 1897

Portions of this letter are published in *4MR 44; 11MR 271*.

Dear Son Willie:

Brother Tucker has just brought the mail and I have read your little bit of a letter. I am glad you are well and having good meetings. I do not cease to pray that the Holy Spirit will work both speakers and hearers. Without that there will be great loss. We are of excellent courage. Brother Wilson has left for the point of interest. There are so many drawings for the ministers to visit and labor personally that we felt there was not a moment to be lost. The Holy Spirit is convicting the minds and moving the hearts.*12LtMs, Lt 200, 1897, par. 1*

Brother Wilson and wife can do excellent work in Sabbath School, in visiting, in giving Bible readings in the tent, holding meetings Sabbath and Sunday and every evening in the week except one, and heeding the calls of invitation to go out to homes where they collect in their neighbors. All this makes most constant labor. Brother Haskell and wife frequently go together. When only ladies are collected, Sister Haskell goes alone, and he visits some other parties. This seems to be a sound interest. Mrs. Gorrick I believe to be a converted woman. I would not feel at liberty to leave this work in Sydney. I hope to be stronger when the weather gets cooler. I feel sweet peace and joy in the Lord. Elder Haskell has all he can possibly do.*12LtMs, Lt 200, 1897, par. 2*

The meetings are well attended. At the evening meetings all cannot be accommodated under the enlarged tent. Extra seats have been made and crowded as close together as possible and then from ten to fifteen seats are placed outside the tent. All are filled and a wall of people standing. Brother Haskell keeps up well and is of excellent courage.*12LtMs, Lt 200, 1897, par. 3*

You have many laborers in Melbourne, and we cannot be drawn upon here. It is not ill health altogether, the reason I did not attend the Melbourne camp meeting. I felt the Lord would not require me to go to Melbourne. After that Friday morning meeting a revelation was made to me, while I was speaking, of the true feelings and sentiments of some, and that God did not require me to bear my testimony there now. When He saw my testimony would be received, He would clear my path before me. I have no more to say to those who think they understand the work of the Spirit of God and have no need of help. I know what I am doing. I am not to place myself in positions that are hard and trying as I have done, while our own brethren in the ministry walk in the light of the sparks of their own kindling. They must have a chance to develop.*12LtMs, Lt 200, 1897, par. 4*

Jesus, our world's Redeemer, could not do many mighty works in certain places because of their unbelief. I have interest for them all in Melbourne, but no further work for some whom I have given all the warnings that God has given me. I declare as did the apostle Paul, I have not shunned to declare to them the whole counsel of God, and I am free from the blood of souls. I shall know when the Lord would have me visit Melbourne. I am sure it is not at this camp meeting, for He seems to withhold me.*12LtMs, Lt 200, 1897, par. 5*

Today I am seventy years old. I thank and praise my heavenly Father for the clearness of mind and the peace and grace of Christ I enjoy. I am relieved, for the present, of battling, and of having to rein myself up to meet and speak plain things to my ministering brethren. They have had the light and some of them act as if they were spiritually blind. They misinterpret my words just as they have done at Battle Creek. They cannot understand my work, but counterwork the very things God has given me to do. I love them all, but for a time my pen and voice will not disturb them. They would not understand, in the right way, anything the Lord has given me to do. Until they have less confidence in themselves, I cannot help them. I have light and I shall follow it to the letter, and when my way is made hard, then I am to rest the whole matter with God. I hope you will not be perplexed over this communication, but my way was made plain that Friday morning, and the Lord helping me, I will work in any place where the Lord gives me work to do.*12LtMs,*

One thing I know: my wrestling in Australia has been as severe as any place I was ever in. Now my work is not to attend large meetings and wrestle as I have done. The publication of books is urged upon me. That, with the articles for the papers, is enough. I have so much precious matter. Light came to me, you remember, before you left for America, "Gather up the fragments. Let nothing be lost." [*John 6:12.*] Much matter should be before our people that they do not have, and I can use up my vitality in breasting difficulties that are not after all cured, but have to be met again and again. If I keep away from the large gatherings, I can preserve my vital energies to work where I can accomplish threefold more than meeting the peculiar attributes in the responsible ones who are leaders in our cause. May the Lord work them by His Holy Spirit. I have no more words to speak. *12LtMs, Lt 200, 1897, par. 7*

I write this to you. I am of excellent courage. The work in Sydney needs my testimony. I find that I can bear testimony to unbelievers with much greater freedom and joyous satisfaction than before those who have been so little benefited with the light God has been pleased to give me. I do not go to Sydney this Sabbath, but next Sabbath and Sunday, and may remain there as long as I think the Lord would have me. I know not any of us can do the work of God in self-sufficiency. There must be the emptying of the soul of self, and then there is room for the Holy Spirit to work. We make altogether too little of the working of the Holy Spirit. When we shall hear the dying groans and death struggle of dear, inflated self, then the Holy Spirit will come in and mold the mind, the thoughts, and transform the whole man. *12LtMs, Lt 200, 1897, par. 8*

I am, Willie, determined to find quietude in God and commit the keeping of my soul to Him as to a faithful Creator. If the Lord will strengthen me, I would be pleased to complete some works for the press and shall pray for the proper help to be sent to me in the providence of God. I now withdraw myself from the strife of tongues and opinions. I hide myself in Jesus Christ my Saviour. The battle will wax stronger and stronger. Satan will press everything possible upon us, and we need every hour a close communion with God. I know that every agency Satan can set in operation to discourage,

he will. *12LtMs, Lt 200, 1897, par. 9*

I am now determined to use my means, as it comes in, to seek and save them that are lost. I can talk to companies who have not a knowledge of the truth with freedom and clearness and joy. Here in Newcastle that must be worked. Maitland must be worked, and many places on the line of the railroad. I feel it is time they were worked. My message shall not be so fully confined to those who know the faith. They have had so much light they are glutted with it and do not relish anything that shall come in lines of reproof and warnings, and there are those who are hungry for the Word of life and who will appreciate the light. These I will work for if the Lord will open the way. Oh, Willie, how much time and labor, heart-sickening, discouraging, wearing labor has to be given to those who know the truth and do not practice the truth as it is in Jesus! Do not think I am in any way discouraged. *12LtMs, Lt 200, 1897, par. 10*

In much love, *12LtMs, Lt 200, 1897, par. 11*

Mother.

I wrote this in great haste to get in the mail, or office. Minnie takes it tonight. *12LtMs, Lt 200, 1897, par. 12*

Lt 201, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 1, 1897

Previously unpublished.

Dear Son Willie:

African mail. I send letters to Brother and Sister Lindsay and to Brother Olsen. I also send letter to Brother Haskell. I send you a copy of the letter sent to me yesterday. I am seeking to close up the book. I think I have about done this. It is a tax on me, but I have courage and faith in God. Marian is about done now, is on the last chapter, I think. *12LtMs, Lt 201, 1897, par. 1*

Your children are not as bad as they were. Sara gave Henry treatment night before last, then we took them yesterday morning for a ride and they acted very much that day as though they never had approached sickness. I was over to the house several times, my head refusing to work. Of all the antics that could be performed, they entered into with a surprising zeal. *12LtMs, Lt 201, 1897, par. 2*

We leave here Friday. *12LtMs, Lt 201, 1897, par. 3*

One window is made in the chamber, and it makes a surprising difference. This will indeed be a wonderful improvement. You will see by the letter sent to me by Elder Haskell that there is no release for them or for any one of us. I dare not leave at this time, and I feel as one forbidden to go to Melbourne. On that Friday morning, when I read those matters to those assembled, I have done, I sincerely hope, [with] the wrestling and the meeting of minds that pretend to receive light but do not in their movements show any such thing. God will not be trifled with. I am ready to do if I know what to do, but I cannot walk contrary to the light God has given me. *12LtMs, Lt 201, 1897, par. 4*

Yesterday Brother Goodheart came from Sydney. He has

commenced now, this morning, to take his meals with us. Sara says not another minute. *12LtMs, Lt 201, 1897, par. 5*

Do tell us when you are coming home. *12LtMs, Lt 201, 1897, par. 6*

Mother.

Lt 202, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 2, 1897

Previously unpublished.

Willie:

I wrote in a great hurry yesterday afternoon and yet I was treating on important matters. You know we are all very anxious to get the last message of mercy before the world as fast and far as possible. Now the work has begun in Sydney. Thirty-five are keeping the Sabbath. At the mission home there is a morning prayer at five o'clock in the roomy parlor. Elder Haskell then gives a Bible reading and asks questions to instruct the workers. Then Sister Haskell gives them lessons for one hour. Sister Robinson was very much down, but our going there when we did and talking courage and faith brought her up out of her despondency. She thinks she will never be unbelieving again. These tender souls need gentle dealing, and they have it. *12LtMs, Lt 202, 1897, par. 1*

After breakfast there is a going out into the work and no one is left in the house but Brother Haskell. Everyone is at his line of work. Elder Starr says he cannot be grateful enough for this privilege of being united now with the Lord's honored servant, Elder Haskell. He says he is a rich treasure house of truth. He says he has never had such a privilege before in his life, where he can learn so much. He appreciates this highly. *12LtMs, Lt 202, 1897, par. 2*

Elder Wilson has joined the workers in Sydney. He can, we believe, safely do this, but you can see how difficult it would be to follow out your suggestions. If he could have one year's release from all preaching, it would be much better for him. After careful consideration of the case, he decided that the work in Tasmania in summer would be safe, but we dared not venture it. Queensland is not a very encouraging field to a strong man, but take a man whose throat and vital organs have been hard used, and he has come very

near losing his life, and that man should not be placed alone to bear responsibilities in any part of the field. Especially would it be unwise to send him to a new field where he would feel himself embarrassed if he could not preach to them. They want a man who can do full work, and to send him to any field alone, at the present time, would be unwise. *12LtMs, Lt 202, 1897, par. 3*

We ventured to advise him to unite with them in Sydney and he could visit and give Bible instruction. He could be a great help in their Sabbath school, and this part of the work is essential. To have the Sabbath school conducted just as it ought to be is of highest importance. It is essential that every stroke now made be correct and educating. Elder Wilson and his wife will be just the kind of laborers essential to bind off the work, that it shall not ravel out. *12LtMs, Lt 202, 1897, par. 4*

I suppose I am responsible largely for his being in Sydney, and, if it is necessary, I will be responsible for all above the sum the New South Wales Conference has seen fit to appoint him. If he does the work, which I sincerely hope he can do without injury to himself, he should have the same sum for his labor he has had, or that other laborers have. *12LtMs, Lt 202, 1897, par. 5*

I look now upon the work being done in Sydney as just the kind of work that should be done in Melbourne, after the camp meeting closes. It is not wise when there are indications that the Lord is moving upon hearts to allow the interest to diminish in the least. The Lord is at work in Sydney, and just as long as the interest holds good, there should not be a breaking up of meetings, although the camp meeting is at an end. If the people will come to the tent, the meetings should not be cut off, for there are many souls who might hear, and the seed sown spring up and bear fruit. Sometimes it has been the case that they heard only one discourse and they carried the impression with them into other localities and countries. They may have an opportunity to hear in that country again, and the truth finds a lodgment in the heart, and they are converted. *12LtMs, Lt 202, 1897, par. 6*

There has been too much preaching the truth and not blending with it the work essential of teaching the truth by personal efforts. The

idea has to a large extent entered into the minds of our ministers that they can create that which only cometh down from heaven. A Paul may plant, Apollos water, but God giveth the increase. A variety of gifts are to be brought into exercise. This is the plan of God, and if these gifts are brought into the work, looking unto Jesus, exercising faith in His promises that are full of light and truth and hope, the Lord Jesus gives the increase.*12LtMs, Lt 202, 1897, par. 7*

The Holy Spirit will work with consecrated men, and they are not reproved in cherishing superior and largest hopes, because they are God's entrusted stewards, watching for souls as they that must give an account. The atonement of Jesus Christ has been made for these precious souls that are living in transgression and sin. Our work is to save the perishing. In these large gatherings, many will hear and close applications will be made, or should be made, of the truth.*12LtMs, Lt 202, 1897, par. 8*

I was sorry to hear that the camp meeting was to be held at Napier. Why is it not held in a new place? Why was it not held at Christchurch? Our camp meetings should go into new places. Let a new class have the privilege of hearing the truth. Nothing calls them out like a camp meeting. Our own churches are not the ones alone to be benefited. Every effort possible should be made to reach classes that have never heard. Those who do believe the truth are not united as they ought to be. When Christ is not abiding in the heart by faith, there are discord and strife and but little effort made to get near to each other where we can be one in Christ Jesus. As we approach the great center, Christ Jesus will be our Unity, which is as a wheel within a wheel. The nearer we come to Christ, the nearer we come to each other. Those who live in Christ realize the greatest harmony, heart with heart. Discord and strife are not found in that company who are sanctified through the truth. We need faith and love. Let us seek for it.*12LtMs, Lt 202, 1897, par. 9*

I am desirous that nothing shall divide the interest now existing in Sydney. The Lord help, the Lord bless you in Melbourne. I must close.*12LtMs, Lt 202, 1897, par. 10*

In love,*12LtMs, Lt 202, 1897, par. 11*

Mother.

You know how abruptly the camp meeting closed in Wellington and opportunity was lost, a work, at considerable expense, left incomplete, to ravel out. I wish that work had been followed up. Wrong ideas and plans were made. Two weeks' more labor would have been of more value than gold or silver. Having these things set before me frequently has led me to write as I have done. Oh, how my heart aches at these things failing. God help us is my prayer. *12LtMs, Lt 202, 1897, par. 12*

Lt 203, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 2, 1897

Previously unpublished.

Dear Son Willie:

I am sorry that you are so free to invite persons to Cooranbong to your house. May dreads this. Her children demand her attention. They have had serious difficulty with their bowels and this makes her considerable work. Then, you know, your boys are quite noisy and their busy hands and feet make those who have the care of them much work. It is not, it appears to me, doing justice to your family. If May has anyone in her home, it should be persons that can help her and not tax her. When the little ones are older they will, we hope, be less noisy, but this warm weather is a great tax. I advise you to consider that every additional member to your family is a tax. Your children need instruction, and if they improve as I am very desirous that they should, they must have every help possible in this line. But weak and nervous women could not improve in your family. Your children are lively boys and make a great deal of clatter and noise, which would set a nervous person out of their mind.¹²*LtMs, Lt 203, 1897, par. 1*

And you must not make it a necessity for me to take these persons to care for. I have only Edith now to do my work, Sara helping her to plan. It would not be wisdom to have feeble persons that must be cared for in my home. The only place for them to sleep is in the parlor, the only room that visitors can occupy. The typewriters constantly in motion are not agreeable for one who has not strong nerves.¹²*LtMs, Lt 203, 1897, par. 2*

Visitors do not receive a favorable impression to visit us when there is not anyone who can visit with them. I served my time quite fully when at Granville and now myself am not strong. I am trying to gain a little strength to take hold of the work I desire to do in book

making. *12LtMs, Lt 203, 1897, par. 3*

Well, I have said enough on this point, but I know May's mind. She speaks to me about these things. "Oh," she says, "I hope Willie will not bring visitors here now, because I cannot get along with my work." The discipline she has had in this line is not the right kind, that she can carry the things of the household with systematic plans, and the less your family is encumbered with visitors, the better it will be all around. Now her children require much greater care than when they were younger. She began with giving them things which would make the most clatter and noise, and being two of them, it is considered the one who makes the biggest noise is doing the best things. I know that there should be a different order of discipline, but when it has not been brought into the training process, how can it be cured? There is a great amount of undisciplined movements that might be avoided, but how to reform these things is the question. *12LtMs, Lt 203, 1897, par. 4*

Government must be in one, in order to work on right lines. Now is the time the training will have to be done. But May knows not how. You would be pleased to help all you see needs help, but please remember the cautions and warnings given you and work at the point. Your children are greatly in need of the help their father can give them, and you must take time for this, for your children will have a very poor start in obedience and being under control unless you shall bind them to your heart and then work with them to bring about a change of things. *12LtMs, Lt 203, 1897, par. 5*

Mother.

Lt 204, 1897

White, W. C.

Stanmore, Sydney, New South Wales, Australia

December 4, 1897

Previously unpublished.

Dear Willie:

We left Cooranbong Friday morning. We had a breakdown. The back gearing of the poll broke. I had anticipated a good ride with May and the babies in the surrey, but this brought us up very suddenly. We could see no way out of our difficulty, but Brother Hughes came along with his team. He had three passengers and he saw our situation and notwithstanding our load, put us on board his carriage, sending one of the passengers back. He drove up sharp and we would have been in plenty of time but the cars were twenty-five minutes late. We left Ernest and May and the boys to wait until Brother James, who had carried our luggage, came back and took them home. *12LtMs, Lt 204, 1897, par. 1*

We came very comfortably. All are working here very diligently. There are all of forty, they say, keeping the Sabbath and it is now the trial comes. Brother Sharp has been convicted of the truth a long time, and when he at last decided, he was discharged from the firm where he had done good work for fourteen years. He feels this keenly. His wife is not a Christian and she has no faith and she sees before them starvation. When he told her he was discharged she went into a fit and it was a very critical case for some time, but her life was spared. We think he is just the one who will do good work in the Health Home as bookkeeper and as general agent, as manager, for this is the work he has been doing. The wages will probably be less than he has hitherto received, but he has no money laid by and his case demands attention now. We think he might connect as manager of the Health Home. *12LtMs, Lt 204, 1897, par. 2*

I do not think Brother Crothers will be a proper representative of the

Health foods. After the Sabbath morning meeting, Brother Sharp called at the mission home and I had an interview with him. He seems really in earnest now, but very much disappointed in being discharged, because there was very little work he has done on Sabbath, but the separation has come between him and the firm after a month's notice. He is a musician; plays the organ, and is a superior performer. His case demands attention. *12LtMs, Lt 204, 1897, par. 3*

This morning, Sabbath, there was the largest number in attendance that there has been on the Sabbath since the camp meeting. In the afternoon there was a tent very well filled, more than any Sabbath afternoon. It was a large congregation. There was a social meeting after the discourse. Many good testimonies were borne and quite a number testified that had just commenced to keep the Sabbath. *12LtMs, Lt 204, 1897, par. 4*

This evening Elder Haskell and wife and Brother Starr and his wife are filling appointments for visiting. Brother Starr and his wife have an important invitation to visit a family this evening, also Sunday morning to visit and take breakfast with a family who are interested. They want the Scriptures explained, which our brethren are very glad to do. Invitations are coming in, and the interest seems to be extended. One dozen more workers can find plenty to do. The work is of that kind now that requires experienced workers. Brother Starr thought Sister Walker could help some here in the mission. He proposed this to me as soon as we came here. She will be a good one to give others the benefits of her experience. They thought she would be better pleased with this than to go to Cooranbong at present. *12LtMs, Lt 204, 1897, par. 5*

I wrote this hoping to get it copied but cannot. Read it if you can. *12LtMs, Lt 204, 1897, par. 6*

Lt 205, 1897

White, W. C.

Stanmore, Cooranbong, New South Wales, Australia

December 6, 1897

Portions of this letter are published in *4Bio 339*.

Dear Son Willie:

I have now spoken twice to a well-filled tent. The Lord has led me out to speak very decidedly upon the Sabbath. Yesterday afternoon, Sabbath, there were more than there have been on the Sabbath heretofore. I have spoken today to a large audience. The tent was well filled. A number more could have found seats. In the morning, as soon as I was dressed and seeking the Lord in prayer, I had a most precious evidence of the peace of God in my heart, and strength of body came to me. I felt revived; I had freedom in speaking this afternoon again upon the Sabbath question, and all listened with the deepest interest. I had the power and Spirit of God upon me while I was speaking. The invitation was given to those who were troubled on any point, who would be pleased to have a Bible reading, to tarry and ask questions. About thirty tarried and Brother Starr gave them a Bible reading. I have not yet heard the result. Elder Haskell just came in and he says about fifty remained. An Israelite struck in with his quoting many texts, rather confusing, but it came out all right. *12LtMs, Lt 205, 1897, par. 1*

There were two meetings, one for the Newtown church to see what they would do towards building a church. Brethren Haskell and Baker were carrying that meeting in the little tent, Brother Starr carrying meeting in [the] large tent. The subscription paper has not yet been presented, but one woman pledged two pounds, another ten pounds, and Mrs. Gorrick's papers, only one out a day or two, brought three pounds. *12LtMs, Lt 205, 1897, par. 2*

I am go glad, so very glad, to see so large a number have taken their stand. Forty new ones are now keeping the Sabbath, and every day there are appointments made to visit different families.

These are, most of them, men who are in good business. They are gathering up one truth after another and studying the doctrines point by point. One family of influence Brother and Sister Haskell visited this forenoon by invitation. They had an interesting time. Brother and Sister Starr visited still another family. They are among the first-class people. They wished to know in regard to hygienic coffee. They do not use tea, coffee, tobacco, wine or meat. The man is a Greek scholar, and they are receiving one point of truth after another. He is a man of influence. He is searching the Scriptures and as fast as he can understand from Scripture, he takes his stand firmly. He has not yet decided on the Sabbath. Many are watching him to see what he is going to do.*12LtMs, Lt 205, 1897, par. 3*

There are many that are being visited personally who are just in the crisis period. Brother and Sister Wilson visit and are having good success. They think they could find work for more than one dozen to labor from house to house. It seems that believers and unbelievers are deeply interested in the work of Brother Haskell. They enjoy his talks very much, and his wife seems to be in her very sphere. She gets right hold upon hearts. They visit, they then find out the points of truth that have been presented which it is hard to receive, then they cover point by point until they do see and acknowledge that they see. Then they wait till their next visit to advance. I have not seen anything like this interest after the camp meeting has ended, that has reached anything like the proportions of this. The Holy Spirit is working on hearts.*12LtMs, Lt 205, 1897, par. 4*

Mother.

My heart is filled with thankfulness and gratitude to God. The little children are deeply interested. I will send you a copy of cards Mrs. Gorrick has prepared for the children, and the same plan for older solicitors. Mrs. Gorrick's son of about eight years old is working with other lads. He has been sick today and could not go out to solicit. He said, "Father, you had better give me two shillings to fill out my card because I am sick." His father's heart was softened and he gave the two shillings.*12LtMs, Lt 205, 1897, par. 5*

With those who have decided, and with those who have not decided yet, to keep the Sabbath, the first words are, "What about your meetinghouse? Are you deciding to build?" I am sure now is the time to arise and build. Those newly come to the faith are very much interested and all will do what they can. There is constant earnest work being done, just as always should be done, even if there were some camp meetings dropped out one year. Then the next year take up these places and always have the afterworking. *12LtMs, Lt 205, 1897, par. 6*

The teaching of Christ was the inculcation of the nature and necessity of that moral excellence which the Lord requires, that they may inherit the mansions He has gone to prepare for those who are loyal and true to the God of heaven. The truth presented in our camp meetings makes an impression, but the birds come and, by some false teachings, pick away the seeds sown. Their minds easily become confused with old errors hoary with age, and the truth is buried again beneath the mass of rubbish that they have heard from their teachers. The important points of truth must be repeated line upon line, line upon line and precept upon precept, precept upon precept, here a little and there a little. *12LtMs, Lt 205, 1897, par. 7*

This can be done when the prejudice is removed by our camp meetings, and for this reason camp meetings should be held in new localities and not less than two or four weeks, personal labor being mingled with the camp meeting efforts. But there should be no scattering of the forces to little churches who know the truth. Every facility, every jot of influence, should be exercised right upon the grounds in preaching. Then after a discourse, inquiry meetings should be held, and the Bible lessons should be given to those souls who know not how to seek the Lord and what they must do to be saved. The simplicity of the truth is brought out in the plainest, simplest language. Set them on the track of searching for truth as for hidden treasures, for truth is like treasure hid in a field which, when a man hath found, he hideth it and for joy thereof goeth and selleth all that he hath and buyeth that field in order that he may ransack every portion of it and make himself master of all the valuable treasures it contains. In searching for the treasures, he comes upon the most precious veins of valuable ore. *12LtMs, Lt*

205, 1897, par. 8

The purpose has been here in Stanmore to make the visiting the principal matter. The ministers and their wives are solicited to sit at their tables, and they talk the truth one with the other. The darkness of error is seen to be error, and the truth shines forth in clearness and in power. This is the work that needs to be done, to reveal truth and the righteousness of Christ in true conversion.¹²*LtMs, Lt 205, 1897, par. 9*

No more now.¹²*LtMs, Lt 205, 1897, par. 10*

Mother.

Lt 206, 1897

White, W. C.

New South Wales, Australia

December 7, 1897

Portions of this letter are published in *4Bio 340-341*.

Dear Son Willie:

We are home again, and I am pleased that we came home last night. Brother Starr was kind and attentive, seeing to our baggage until we were safe upon the train leaving Strathfield for Cooranbong. We rested in the cars until we reached Dora Creek. There was Brother James with the surrey, waiting for us. The rain was pouring down. We were glad for the shelter. The wind blew hard. We found all well at home. *12LtMs, Lt 206, 1897, par. 1*

We have the American mail. There are some things of special interest; reports from medical missionary workers excellent. The matter of several chapters came from Battle Creek for me to read. Edson writes well. I have an idea not to accept Reaser as my artist. I do not accept his pictures you brought, and I do not and have not felt confidence in his taste. I send these pictures without looking at them, for they are brought to me too late. *12LtMs, Lt 206, 1897, par. 2*

I think you should be with me and not spend weeks just now in Melbourne. One thing, the Lord has not appointed you to be an agent in the manufacturing of home health foods. You have other work to do. I seem to be hedged about on every side. *12LtMs, Lt 206, 1897, par. 3*

In regard to the manuscript for *Life of Christ*, it is done, waiting for you to look it over. There are several chapters on temperance waiting for you to look over. The next mail goes one week from next Monday. I have no objection to your staying in Melbourne two months if you know if it is the Lord's will. But there are matters on this end of the line fully as urgent as the matters on that end of the

line. But I have no more to say. You do not intimate when you will be at home. From letters received by Brother Starr and Brother Haskell, you expect to remain in Melbourne three or four weeks. *12LtMs, Lt 206, 1897, par. 4*

Our team went to depot for the girls you said were coming, but they were not there. *12LtMs, Lt 206, 1897, par. 5*

Your family are quite well. *12LtMs, Lt 206, 1897, par. 6*

Mother.

Lt 207, 1897

White, W. C.

[Sunnyside, Cooranbong, New South Wales, Australia]

December 8, 1897

Previously unpublished.

[W. C. White:]

Brother James went for the sisters to Dora Creek and they were not there. We have not seen or heard anything of them. Where are they? I have written considerable today, twenty-five pages, and I cannot write much. Our workmen could do nothing this week until today; began their plastering the rooms above the woodshed. It is well we were here, for there would have been blunders made if we had not been here. *12LtMs, Lt 207, 1897, par. 1*

Edith does the cooking with Sara's directions; did very nicely, the family say, like a little woman, when we were gone from Friday morning until Monday evening. Sister Lucas went with us to unite with the Mission. If we keep our family small, we will not need to pay, every week, ten shillings for hired help besides room and board. Brother Goodheart boards with us; occupies the parlor of your house through the day. *12LtMs, Lt 207, 1897, par. 2*

December 9

I awoke, astonished to find it was daylight. I arose and dressed; looked at my watch. It was just a quarter to one o'clock. It was the moon made my room so light. I had slept nearly five hours. I am feeling much better healthwise and I hope to remain stronger. Sent letters yesterday to Sister Wesley Hare and Maggie's mother. *12LtMs, Lt 207, 1897, par. 3*

Have received letters in American mail to be answered; received a letter from Brother Pallant to be answered. I am praying for health and believe the Lord will answer my prayer. The letter enclosed I wrote Wednesday. Maggie copies it this morning. *12LtMs, Lt 207,*

1897, par. 4

I have received from Edson a large batch of matter on temperance for the book that still hangs unfinished. I shall do nothing with it until you come and look it over yourself. I think it would make me wild to wade through all this manuscript, and I do not dare venture. I have to go through all the manuscripts for papers, and with the writing I have to do, it is tiresome. I expect Sister Peck will come some time, but just as long as they can keep her they will not seek to get one to supply her place. She wrote Sister Haskell that Elder Olsen said she must not leave, so I suppose that ends that matter as far as she is concerned. *12LtMs, Lt 207, 1897, par. 5*

You speak of educating persons to do my work. I do not see that this is the best way. If I cannot obtain persons that are educated, I shall not feel any courage to take in persons on trial. There are not the suitable ones to educate. I will not think it my duty to experiment in this line. If you could not find any persons in America, I think you will have no better success in Australia. I shall not make one draw for Sister Peck again. All my efforts have been unavailing. I may decide that my work will close up in America. It is certain that the prospect here is not flattering in regard to the work before me. It looks just as hopeless, and impossibilities just as large, as it has done for years. I am resolved to do what I can, and leave what cannot be done. *12LtMs, Lt 207, 1897, par. 6*

I have not from the first counted on you. I do not now. I question about it being your duty. Other things will be constantly drawing you away and my dependence on you is like leaning on one I cannot depend on, even in the very largest crisis that can come to me and my work. It is not your forte. You will not act the part that one must act for me. Your whole nature needs a different line of work, and I do not count on you, notwithstanding all the resolutions of any conference and board. Resolutions—I have had enough of these. And if a large share of the time spent in board meetings and committee meetings were devoted to seeking counsel from God, His wisdom would be of more value than the best council and committee meetings. We want so much more of God and far less of the wisdom of men. *12LtMs, Lt 207, 1897, par. 7*

Well, I think I have said enough, but I want you to plan in the line of work you are best fitted for, for which you are best adapted and can accomplish the most in the general work. I will now commit my case to God and say with my whole heart, I have done my best. The farce of providing me so large help in coming to Australia amounted to just nothing, and now I shall do what I can and no more. God helping me, I stand alone as I have done.*12LtMs, Lt 207, 1897, par. 8*

I do not want you to suppose I feel tried with you, for I do not. You have been educated to a different line of work altogether. Take up your line of work. Do that work in which you can do the most for the interest of the cause, and I will be satisfied. But I feel little confidence that you can be the help I must have, for you will be called here and there, and the demand is imperative; and I could not say, Do not go, for I would not interpose, you well know, to restrain you in any way. I write now that you may consider these things in relation to the work and cause of God and adjust yourself to it where you can accomplish the most good in various lines, and I will not say anything to bias you in this matter.*12LtMs, Lt 207, 1897, par. 9*

May the Lord direct in all things is my prayer, but let us not make a mistake in this matter.*12LtMs, Lt 207, 1897, par. 10*

Mother.

Lt 208, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 10, 1897

Portions of this letter are published in *4Bio 341*.

Dear Son Willie:

I have been in great perplexity what to do. I cannot say anything more to you in reference to our work here. There is need enough of help, but the situation of things in Melbourne has been opened to me, and I have no more to say. If you have any words to write in regard to this large package that has come to me for temperance book, do speak. I have not strength to go through it and read it and pass judgment upon it. I have letters I must respond to which I would be pleased to bring before you. The last chapter of the book will be completed and will go to artist in next mail. If you would tell us when we may expect to see you, then we could know better how to act. I shall, I think, advise Marian to send at once all the matter in this next mail. *12LtMs, Lt 208, 1897, par. 1*

It has been raining since last Friday, soft, gentle rain. This forbids my going to Sydney, for it would not be advisable. I have no one to consult about various matters. If you do not come before the mail goes, will you think best for me to send you any of the communications from Battle Creek? I have not sent anything, supposing you would be at home. *12LtMs, Lt 208, 1897, par. 2*

There are some things in regard to medical missionary work that I purposed to take with me to Sydney. There is a large package of matter I do not consider would be of any use to send, giving a recital of what is being done in the office, through every department. It does not seem essential for you to have this. Let us know what you propose to do. *12LtMs, Lt 208, 1897, par. 3*

There is nothing new from Sydney, no land as yet selected for meetinghouse although the matter is a live subject. *12LtMs, Lt 208,*

1897, par. 4

What can you say encouraging in regard to Brother Sharp? The businessmen are watching to see this test case, how the man will live cut off from his source of income. I want you to consider, Is it best to advise he be connected with Health Home as a bookkeeper and as a business agent to deal in the health foods? He has been in this kind of business, and his employer has kept him fourteen years on a salary of three pounds ten per week. Now, if he should come into Health Home as bookkeeper, and take upon him the responsibilities as business agent at less wages, would it not be advisable to employ him? This man is a good musician. He could be, I believe, the right man in the right place. Brother Crothers will be so slow and his appearance would not recommend any health institution. Our interest here demands men who have business knowledge. Sharp could come in, for he understands all the business firms. Some time ago he was drawn into a flattering representation to invest means and he lost all. *12LtMs, Lt 208, 1897, par. 5*

I would be pleased to see him established in some situation very soon, for there are others who are deeply interested in the truth and about deciding, and if Sharp is left stranded without a situation, it will be used as an obstacle to those who are now deciding. Brother Sharp has taken his position firmly after hesitating two years. What shall we do with him? His employer says he has been the most faithful man, in all his work, that he has had in his firm. But he wants to show in this case what any others who embrace the seventh-day Sabbath may have reason to expect. Shall Satan triumph or shall we make a place for this man Sharp? *12LtMs, Lt 208, 1897, par. 6*

There is another family; the man is a superintendent of the Sunday school. He understands Greek and is an intelligent man. He has a business that does not interfere with the Sabbath, as he has that day to himself to keep his carriages in repair. He is receiving point after point of truth and is now, I believe, convinced upon all points of truth. He has been studying and mastering these things by himself. He finally invited Brother Starr and his wife to breakfast with them. They learned he is a strictly temperance man. He uses neither liquor nor tobacco. He uses neither tea, coffee, nor meat, and this is

in his favor. This man will have his wife with him, for she is just as diligent in searching the Scriptures as himself. We want everything done that can be done to prepare the way for these souls that are trembling in the balance. *12LtMs, Lt 208, 1897, par. 7*

This storm coming in, I know not whether it is favorable or unfavorable. I learn Sister Haskell goes her rounds giving Bible readings all the more zealously, rain or shine. *12LtMs, Lt 208, 1897, par. 8*

Your family are usually well. May says tell you she will do her best with Mrs. Walker, if she must come. *12LtMs, Lt 208, 1897, par. 9*

Mother.

Lt 209, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 12, 1897

Portions of this letter are published in *4Bio 391*.

Dear Son Willie:

Your letter received today and telegram this morning. I have not looked through the manuscript for the book on temperance. I supposed you would be here and we could read it together. We will follow your directions. You, in that case, remain as long as you feel the work requires you, for the stress of preparation for matters for mail will be ever. I shall, if the Lord will, be at Sydney over Sabbath and Sunday, for this they request. *12LtMs, Lt 209, 1897, par. 1*

I am very thankful the blessing of the Lord came upon me before speaking on Sunday, and I have had much more strength. Although it was rainy Sunday, I attended meeting, and I spoke for the first time since the dedication of the chapel. There were about fifty out. *12LtMs, Lt 209, 1897, par. 2*

There was a death at Dora Creek. Sara was sent for, to see if she could help the sister of Mr. Healy, but she was dying when she entered the house, a most revolting death from spasms. Sara laid her out. Oh, if ever there was a place where work needs to be done, it is here in Cooranbong and vicinity, but there are not men to do this work. Brother Goodheart told me he would like to go out with Mackintosh and get the run of things. I was willing, I told him, that he should go and see what kind of a state the people were in. I think the ignorance upon religious subjects is just fearful. The time is not far off when something must be done in Cooranbong and Newcastle and Maitland. May the Lord help us is my prayer. *12LtMs, Lt 209, 1897, par. 3*

We have much to praise the Lord for in the sweetest and gentlest showers or steady rain a portion of the time, for about ten days. We

learn we can get no peaches or any fruit at Radleys. They have no fruit this year. They had an abundant crop of oranges and lemons, which brought a high price. I wish to get fruit if we can. We have a few peaches, which we shall share with May when ripe. A few were ripe very early. These I took to the children, one apiece. You should have seen them lay into them. They screamed with delight. They enjoy bananas, and they have plenty of them.*12LtMs, Lt 209, 1897, par. 4*

If it was not for the interest in Sydney, I would now visit Melbourne. In my present state of health before this, I would not have dared to leave on the cars—heart exhaustion, kidney difficulties. I could go as far as Sydney but would have to return just as soon as I could get home; but my health, through the blessing of God, is improved.*12LtMs, Lt 209, 1897, par. 5*

Marian seems cheerful. The last chapters are done. “Oh,” she says, “I could never, never have completed the book had you not been right here where you could supply the live links necessary. Now the life of the book is fully kept up to the close.” And I feel very much relieved and do not feel as if I am stealing if I take up other subjects before the book is closed. But nearly everything I could write has been on the matter which concerned the book, that she could select some things for the book and Maggie make articles of the subjects for papers.*12LtMs, Lt 209, 1897, par. 6*

I shall now breathe more freely.*12LtMs, Lt 209, 1897, par. 7*

Mother.

Lt 210, 1897

White, W. C.

Stanmore, Sydney, New South Wales, Australia

December 16, 1897

Previously unpublished.

Dear Son Willie:

From a letter received from you to May Lacey White, you have not, I think, understood me in reference to your working with me, but we will talk in regard to this when we see you the first of the week. Yesterday I had another ill turn when I had a struggle for life. It lasted me, through the day, and Sara said, "You cannot go to Sydney tomorrow, Friday." I said, "I shall go, Sara, by faith," and every preparation was made in the morning for me to go. We rode to Morisset and we had a second-class compartment, just as comfortable as the first class, and I lay down and rested all the way. They were all glad to see us. Appointments were out and every preparation made for me to act my part, which I hope to do in the strength of the Lord. *12LtMs, Lt 210, 1897, par. 1*

Now, you write in reference to Brother Herbert Lacey coming into the school next term. He knows well what I have written to him. The school is not the place for him next year. Let him learn and obtain an experience. He has not a fitness to deal with young men and women. He made it very hard for the teachers to counterwork his influence. And Lillian declared she would not teach the children. They are neither of them in a situation to teach. They had better go in the field with Brother Robinson and his wife, and let them be tested. If they were my own children, I could not advise their connecting with the school. Their religious knowledge of the Word is superficial. Their managing with the students made it very hard to counterwork their influence. *12LtMs, Lt 210, 1897, par. 2*

We have been over the ground and it is not wise in you to give encouragement in this line until you understand the minds of those who are to associate with them. I know, from the light God has

given me, he is not fitted, as he should be in influence and spirituality, to teach such a school. He cannot see this; but you should not have unguardedly. I understand what I am talking about. Let them have an experience in the field with a man like Elder Robinson and he may become converted. I will read you that which I have written to him when I see you. My labor and burdens were made tenfold harder by the view he takes of matters, because they are misleading. *12LtMs, Lt 210, 1897, par. 3*

We hope to see you first of the week—will remain till you come. *12LtMs, Lt 210, 1897, par. 4*

Your family is well. *12LtMs, Lt 210, 1897, par. 5*

Mother.

Lt 211, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 31, 1897

Previously unpublished.

Dear Son Willie:

We leave for Sydney this morning. I should be pleased to meet you in Sydney, but do not expect it. The last chapters of the book will be finished, but you must see them, for the mail goes Monday and the regular mail in two weeks from Monday. I have had some most precious things for the book, the last chapter. My part is done now. Oh, thank the Lord! Praise His Holy name that He has spared my life to see the closing up of the book!¹²*LtMs, Lt 211, 1897, par. 1*

Tell Brother Farnsworth I thank him for his letter. It will do me good. Willie, will you please to write May more than you do? Were I in her place I should feel you were neglecting your duty. It is a great trial to be left alone as she has been for nearly one year, and I am not pleased that you write her so little. I want you to comfort and bless her, for if she had not married, she would now be in the Bible work. May White has said naught to me of this, but I have discernment to know she feels it. Will you please do this? She has an appreciative mind and loves you and her family. I love May and I want you to show her every attention. If she had only one little one she could manage better, but to start in with the management of two is a double portion. (Burn up the last letter written to you on this subject.)¹²*LtMs, Lt 211, 1897, par. 2*

In regard to bringing visitors to your home who need care in the place of helping, I object, too. I know how the matter has been presented to me, of the many extra burdens brought upon your dear Mary through your care and benevolence to others, even in Basel, Switzerland. The Lord is a just God and He requires all of us to consider before it is too late. This mistake has been plainly revealed to me. Now I want sunshine brought into the life of May. She is

young and needs tenderness and care. With these two children she has sufficient tax. Do not feel it is your duty to relieve others by putting burdens on your family that should have no extra burdens now. I know what I am talking about. Will you consider that it is not your work to gather in the invalids and the worn-out in your house? May dreads it. She has only half the experience in life that you have had, and this must be considered. Your two boys are precious treasures and must give vent to the life and joy of their hearts. Three days ago is the first time I have been in your home since you came home. Reason, I could not walk so far. Kidney difficulty has been very severe upon me since the camp meeting. *12LtMs, Lt 211, 1897, par. 3*

Now, dear Willie, I write because it is my duty to write. I must speak in behalf of May. She has not a Mother Kelsey to be with her, to converse with her and advise with her. She has four children to care for at once, and I am surprised that you cannot take in the situation. But it is my duty to speak to you. When you are at home she wants and should have your society. But when away, do write to her letters that are not mere copies of letters. I should not, in her place, feel satisfied. I write this not from impulse but from a pure sense of duty. I know that there were the same things [before]. In your desire to help others, you did harm to your own flesh, to your wife. I decided it would never be again if I could help it. *12LtMs, Lt 211, 1897, par. 4*

You have duties to your family that are not to be ignored. This is your property, and no others can act as a substitute for you. The Lord does not require this of you. You have duties to do in the work and cause of God. That is your duty, but it is not your duty to bring visitors to your home to spend days and weeks, especially those who are feeble and worn down, needing care. The greatest watchful care is now to be exercised for your two lively boys, and it takes the almost constant attention of the mother. *12LtMs, Lt 211, 1897, par. 5*

Now, Willie, do not think I am severe, for I am not, but I do protest in the name of the Lord against a thing that I know is not right and just, and now I will say no more. May the Lord bless you. But bear in mind you must impart blessings to your wife, bone of your bone and flesh of your flesh. *12LtMs, Lt 211, 1897, par. 6*

Mother.

Lt 212, 1897

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

April 30, 1897

Previously unpublished.

Dear Brother and Sister Starr:

Last evening Elder Haskell put in my hands the testimonials of members of the Adelaide church of the statements McCullagh and wife have made concerning Cooranbong and the workers here. I could not sleep and arose and wrote out some things to be presented to the church, but this cannot be copied this morning. I lay down upon my bed at two o'clock a.m. and slept about three hours.¹²*LtMs, Lt 212, 1897, par. 1*

Brother Starr, what is the sin against the Holy Spirit? These reports have not been made in ignorance. He has an opportunity to see the fruits of my labors. I have treated him tenderly, and also Sister McCullagh. I have not one action to reprove me, and every member in my household has every reason to know that I have given them no occasion for this tirade and the unreasonable, inconsistent falsehoods borne against me.¹²*LtMs, Lt 212, 1897, par. 2*

When he was laboring in Ashfield in the tent, also at Petersham, I have been sent for by him to come and help them. This I have not failed to do. I have, after working all day, ridden ten miles and spoken to the people and then ridden back the ten miles after nine or nearer ten o'clock, arriving at home and getting to rest at midnight. I will not enter into details. I will send my response and answer to these foul statements.¹²*LtMs, Lt 212, 1897, par. 3*

How the Adelaide church could listen to such wicked things is a mystery, a complete mystery to me. "By their fruits ye shall know them." [*Matthew 7:20.*] I am willing to be judged by the fruits of my labor. But every one of these statements, professing to be so wonderfully wise, in regard to my work—which is not mine, but the

work the Lord has given me—he must confront again. I ask, Who hath bewitched them, to make such terrible, lying statements? Did they have any grounds for doing this? Not any. Why did they do this? Because I have told them that which was the truth. And this is called the work of the inspiration of the Spirit of God. *Ezekiel 33:6-16 and 20.*^{12LtMs, Lt 212, 1897, par. 4}

The warning has been given and been despised, to make of none effect the truth given in love, in reproof, and warning. Under the pretense of angel garb has the work been carried, while he was under pay of the conference, until the flock of God was misled and imbued with the root of bitterness against the one who felt that their souls were in peril and gave them the Word of the Lord.^{12LtMs, Lt 212, 1897, par. 5}

I cannot regard the case of Brother and Sister Hawkins as I do that of Mr. and Mrs. McCullagh. His defection is in the sight of the Lord in accordance with the opportunity he has had of knowing me and my work. The other party have known that the Lord has cooperated with me in my work. They have full knowledge of those we labored for in every way possible to save them. We fed them that came to the camp meeting; we clothed them; we moved them to and from the meeting. We put money in their hands, and this is a work that they are not ignorant of. The work in Ormondville, and the help I rendered them there, he highly appreciated. He appreciated the money to free from debt the church in Prospect, New South Wales, and selected Mrs. White to give the dedicatory discourse. [Remainder missing.]^{12LtMs, Lt 212, 1897, par. 6}

Lt 213, 1897

Hall, Sister

New South Wales, Australia

May 5, 1897

Previously unpublished.

Dear Sister Hall:

I received a package—a nice pieced comfortable. In it was a bottle in [a] basket or wicker work, containing two quarts of more of witch hazel for me to use, which is valuable here as it is expensive. There was also a small box containing letters, old manuscripts. It was somewhat more valuable than the previous bundle, which was mostly old, dead copy.¹²*LtMs, Lt 213, 1897, par. 1*

Now I write to you to tell you that there is valuable matter in a box. Marian says it is in a box and was put in that little room where we enter the loft. It must be there, for no one could think of disturbing the things I placed there for safekeeping. But this manuscript is valuable to me. “Mother’s Influence” is the subject and I shall need it very much. Will you have a search there now and see if it can be found? I have written to Addie several times but nothing comes of my writing. Now I want you to see if you can find the said writing and send it to me in the first box of books that comes to Melbourne, unless someone is coming. If Willie has not left when this reaches you, please send it by him or anyone who shall come from America.¹²*LtMs, Lt 213, 1897, par. 2*

I want everything in my writings except dead copy. Please do me this favor. Addie’s time is so precious she can scarcely do me a favor. I would like to have everything of my writings. When Willie comes, if I have any hair mattresses, let him take them with him to make his berth comfortable on the steamer. I have asked several times what became of my goods, especially my easy folding chairs. I bought three from Sister Miller before she moved to California. Two folding chairs were sent but not the best ones. These are cheap, frail chairs. I thought now would be a good opportunity, with

so many coming this way, to send some articles. I would like that chair that belonged to my husband, newly covered, sent to me. I would like the melodeon, if Willie thinks it best, to come to me as household goods; and that bed covering if it will not be too expensive getting it to California. Please read this to Willie, if you see him. *12LtMs, Lt 213, 1897, par. 3*

I am in very good health at present. If I was not so blessed of the Lord, it would be difficult to bear the strain that comes upon me. I retire early but oftentimes I awake at eleven o'clock, twelve o'clock; night after night, rise at two o'clock and dress and seek the Lord in prayer and then attend to my writing. But for several mornings I have slept until half past two o'clock, and for two mornings [until] half past three, and this morning till four o'clock. *12LtMs, Lt 213, 1897, par. 4*

There has been a great burden upon me to write very much to Africa, America, New Zealand, Adelaide, Melbourne, Battle Creek, California, London. The Lord has wonderfully sustained me, and I am so thankful and praise His Holy name. *12LtMs, Lt 213, 1897, par. 5*

I wish I could see you; I wish you could come to me, but I understand the situation and I hope I shall ever feel reconciled to the will of the Lord, whatever it may be. I would be gratified to visit old places but above all to see old friends again, with whom I have been familiar and with whom I have taken sweet counsel. Something seems to bind us away from each other, but I am pained more than I can express at times to see the superficial faith of those who have embraced the faith in this country. There have been those who have appeared to believe the truth and to love it, turn from it when no occasion whatever can be assigned. *12LtMs, Lt 213, 1897, par. 6*

Was taken ill, heart exhaustion. Much love. Write Again. *12LtMs, Lt 213, 1897, par. 7*

Lt 214, 1897

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

June 16, 1897

Previously unpublished.

Dear Brother and Sister Farnsworth:

This morning the regular steamer goes to England and I have not written you. Yesterday I intended to write you, but I had visitors, making it impossible. First, Brother and Sister Wilson, then Brother Herbert Lacey came in, and the day was completely used up. But I must write a few lines this morning. *12LtMs, Lt 214, 1897, par. 1*

I have been quite ill for weeks with heart difficulty, which oppressed my breathing and brought on general weakness. After Brother and Sister Haskell came in to connect with the school, great relief came to me, but I had braced up too long, and as soon as I felt the load lifted I found myself so weak I knew not how to rally, but for five days I have been improving, and feel more natural. Three or four weeks I could not sit at the table or have any matters that would require thought brought before [me]. I could scarcely remember the names of my workers to speak them. The sound of the human voice seemed a great way off, and I was generally weak in physical strength. Now I am coming up, for which I am very thankful. *12LtMs, Lt 214, 1897, par. 2*

The school is, considering the discouragements we have had before it commenced, doing well. I know the Lord provided us special help in Brother [Haskell] and Sister Hurd Haskell. Brother Herbert Lacey was sick with fever in Sydney. Brother Hughes had not come, and Brother Haskell was called to Adelaide. The Lord saw fit to lay upon me, under the circumstances, a great burden from the commencement of the work here in this locality. Those brethren who should have stood by us faithful and true, Shannon and Lawrence, did us great harm. These men yoked up together and stood under the banner of the power of darkness to murmur

and speak evil and to report falsely as they see in their perverted judgment. Shannon went further than Lawrence, for himself and wife did us every possible harm their tongues could do, and Brother and Sister Lawrence were in harmony with them. The Lord wrought through me in behalf of Brother Lawrence, but nearly his whole life practice was working upon wrong principles. His wife's tongue is the great talent she possesses, and it is not sanctified but is a member that, actively used, is not calculated to benefit anyone.*12LtMs, Lt 214, 1897, par. 3*

I carried the load for the soul of Brother Lawrence. He did break, and his heart was touched by the Spirit of God, but notwithstanding he made his confession to me, under the home influence, when next I saw him, his own perverted ideas were as strong as ever. Money is his god, and if you have anything to do in the securing of means from him, I shall be disappointed. The practice of a lifetime is not easily overcome. I have little hope in this case.*12LtMs, Lt 214, 1897, par. 4*

As far as Sister Lawrence is concerned, her tongue needs to be treated with the hot coals of juniper before it will be exercised to do good, and only good. The same selfish principles that have controlled the father will be a power of control over mother unless she is daily converted to God. If you can in any way break up this terrible selfishness, there is some hope of them. Unless it is broken up, cut out by the roots, they will do harm wherever they may be. But be assured we are relieved of a great burden here on this ground. But I have much distress of mind in regard to their influence wherever they may locate. They need a transformation of character.*12LtMs, Lt 214, 1897, par. 5*

Brother Lawrence has had many words to say in regard [to] his helping with his money in Cooranbong, but he did not help with his money. I tried to hire money and pay interest on the same before I sent to South Africa for the loan of money. But I could not obtain it. If you can get him to invest means in Christ's church to build a sanitarium, do it, but we see that every point is well guarded.*12LtMs, Lt 214, 1897, par. 6*

In all my experience I have never met men or women that were

more self-centered. Self, self, self is the theme of their conversation. He has not an experience in spirituality. He can say our words of prayer, he can understand portions of Scripture, but he has no sense of what it means to practice the principles of genuine Christlike love for doing good. He was, I said, broken in spirit. "Oh," said he, "just as soon as I decided to surrender wholly to God, I felt light and His blessing. Now tell me, Sister White, step by step, what I must do. I now see how miserable, blind, and naked I have been. I have had my mind so trained in buying at low figures and selling for increased sums that this has become an all absorbing [occupation], and religious work I could not do. I had no light and tact and ability in that line." And yet he was chosen as an elder of the church, but was so only in name. *12LtMs, Lt 214, 1897, par. 7*

"I hope you will not let me alone. I hope you will show me what my duty is. Oh, I do not want to stop here. I have just begun to see my whole life has been a selfish, self-centered life, but it shall be so no more. I want to change my whole manner of life, and if God will accept me and give me something to do for Him, then I will thank Him." *12LtMs, Lt 214, 1897, par. 8*

But all her efforts were, at this time, to justify herself as doing and being just right in all things. She was a Christian, but if so, her tongue was never converted. She talked and talked and talked, and said nothing [that] would be the least help to any poor soul that needed help. *12LtMs, Lt 214, 1897, par. 9*

Willie thought we must keep him upon the ground here and perhaps we could help him, and he had so much to say of his experience in working lands and cultivating orchards we hired him for six shillings per day, but his experience was no more than men whom I paid three and four shillings per day. When that wicked tongue was working in Sister Lawrence, I decided the woman must be insane. She would repeat the same things over and over again and again with as much earnestness and vim as she could possibly put into her words. I let them have a house of two rooms close by me for two shillings per week, one room sealed up—that room where the twins were born. There was a pantry and wide piazza, two tanks for water. *12LtMs, Lt 214, 1897, par. 10*

Brother Lawrence desired to have the piazza enclosed. I should have let him do this at his own expense, but I foolishly thought he would understand the proper thing to do, and would have at least said, "I will do the work if you will find the lumber and windows," but I knew the power of her tongue and paid him his full wages and did not increase the rent on the house. The expense of that addition to me I could ill afford, but he did not pay me one penny more for all this outlay of means, and then she was telling everyone the rent was too high. *12LtMs, Lt 214, 1897, par. 11*

I [was] paying him six shillings per day for his work until I could not stand it any longer and told him I could not employ him. But she kept her tongue in lively action. She told me her husband said if Sister White would build cottages all over her place and rent them for two shillings per week, she would become a rich woman. But I tell you this that if she does report in regard to matters here, tell her she is being [a] false witness, and do not heed her stories. *12LtMs, Lt 214, 1897, par. 12*

If she had been away from the place and Brother Lawrence had been free from her everlasting clacking tongue, then the work that we labored to do for his soul would have been, I believe, a savor of life unto life, but her talk would counteract all we could do. She bore testimony in Sabbath meeting, after he made some confession, that she had written to Battle Creek that if they had any money they wanted wasted to send it here to Cooranbong; and after long labor with her in regard to such statements, she repeated, "I shall tell them at Battle Creek if they had any money they wanted wasted to send it here, for they could do this, and were doing it." Then I said, "If you must, expect me to write to them of the course you both have pursued and that God will judge you as one who bears false witness." *12LtMs, Lt 214, 1897, par. 13*

Every move we made that she knew anything about was criticized. Now she may, when she becomes acquainted, use that unruly member to present matters as she views them and [this] is why I write to you. I think all his talk about a sanitarium is [only] talk. If he could see how he could get two pounds for one invested, I think you would have a sanitarium. But it should not be under the jurisdiction of either of these: Brother or Sister Lawrence. This work we tried to

do for Brother Lawrence was counteracted by her tongue influence. And when they left this locality, we were relieved, and hope our experience with them is at an end. The selfishness we have seen is not possible [to] trace upon paper. But if anything can be done to save his soul, for Christ's sake do it. If he is in earnest and has money to invest in a sanitarium, by all means accept it, but be sure your papers are in definite black and white. *12LtMs, Lt 214, 1897, par. 14*

Did I send you the testimonies that I gave to Brother Lawrence? Please say so if I did not, and I will send them to you. After I had let them have the testimonies for three weeks, then they were returned to me with no response. Whether they were received or refused I shall, if I have a copy, put them in the hands of Brother Teasdale. If you have a copy, will you please to do this: let him read them and his wife. They may need them. I feel sorry for him. I am sorry for Sister Lawrence. They stand in each other's way and make no advance in spirituality. The interest of the church should not be entrusted to either of them, for they will do nothing to advance the work, but will leave their mold upon it which will be deleterious. I leave this matter now for your own special benefit, and, unless necessary, you need not let them know that I have written to you this letter. If it is essential, I have no objection. *12LtMs, Lt 214, 1897, par. 15*

Brother Farnsworth, Brother Haskell favored me with the privilege of reading your letter to him. I am very glad you have pushed through the meetinghouse. And I am sorry that there is a debt hanging upon it. If I had the means at my command, I would help you. But here is the main building of our school to go up, and a meetinghouse we must have so that we can have a suitable place to worship God. The students have come in far beyond our expectation, and the building is becoming crowded. More students are coming from Sydney. One came yesterday. Three more will come in about one week. Brothers Daniells, Baker, and Palmer were here to visit the premises. They were delighted with the improvements. *12LtMs, Lt 214, 1897, par. 16*

I mentioned to you how hard it had been for us to work and become established in this locality when we knew Brethren Rousseau and

Daniells had no faith in the success of locating a school here. Brother Rousseau was converted on this subject before he left for America two years ago last July. Brother Daniells has said nothing until recently. He wrote me a letter of confession that he now could see he had not come up like a man and helped us to carry the heavy load. He simply had no faith in the location or in the favorable prospects of a school. But he was now seeing he had done wrong, and had left us [to] push, when he did not stand by us (Willie and myself) and push with us. *12LtMs, Lt 214, 1897, par. 17*

But Farnsworth, now he would do his best and throw his whole interest in with us. When these brethren came here about two weeks ago they were fully satisfied, and Brother Daniells confessed to me that he had done wrong, that the Lord was not pleased [with] the position he had taken, and with tears in his eyes he expressed his grief. "And now," said he, "I take my position fully with you, and I will work with you and strain every nerve and muscle to make this school a success." I thank the Lord for this, for we do need all the encouragement that there is for us. The students are a good class, generally. There are some not as we would be glad to have them, but they will need help, and we sincerely hope that they will have it here. *12LtMs, Lt 214, 1897, par. 18*

You speak in regard to the teachings in organization. Yes, it was every word of it correct, but when organization [has] become, through the administrations, so mingled with the imperfections of human agents, we had best have our eyes anointed with the eyesalve that we may see. We have now to follow our Leader Jesus Christ individually, and withdraw our implicit confidence in the organizations that are handled by men who know not the voice of the true Shepherd. "My sheep hear my voice and they follow me, but a stranger will they not follow." [*John 10:27, 5.*] You, nor I, need not become confused, my brother. You or I need not to learn our duty from Battle Creek. We have our Bibles, the Word, and a living Saviour at hand. We can gain the most precious experience when we shall rely upon One who never makes a mistake—our hearts softened and subdued, humbled under a sense of His compassion and His great love wherewith He hath loved us. We will seek light from God, and it will come to us in individual experience. Be of good help and good courage in the Lord, for He will be your helper and

our God. Praise His holy name. *12LtMs, Lt 214, 1897, par. 19*

My brother, my sister, looking unto Jesus who is the Author and Finisher of our faith, we will catch the divine rays of light and advance, walking in the light as He is in the light. I am seeing many good things coming out of great disappointments and great trials. How glad we ought to be that this first great apostasy has, in this country, not done us much greater harm. How thankful we should be that the secret working of the enemy was revealed and the enemy's work exposed. These things may and will come here in this country as we have had in America, but we must rivet our souls to no sand mountains lest the wind will blow them upon us and bury us beneath their rubbish. Fasten our souls to the eternal Rock of ages. Help them in any and every country to be true to principle, but when the Word of the Lord to His people is only a jest and by-word, we will not expect such to be our safe counselors. *12LtMs, Lt 214, 1897, par. 20*

It is best for us [to] follow the Light of the world and obtain fresh and new experience every day. What saith the great apostle? "For the which cause I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." [2 *Timothy 1:12.*] That which we commit to Christ Jesus is beyond the reach of time's changes and the apostasies of poor, fallen humanity. Our interest for time and for eternity is safe with Him who hath loved us. The Lord will deliver us from every evil work, and will preserve us unto His heavenly kingdom, to whom be glory forever and ever. We will look unto Jesus, our only hope. *12LtMs, Lt 214, 1897, par. 21*

In love. *12LtMs, Lt 214, 1897, par. 22*

I have much to say but this must go. Please write us [as] often as you can. We will be pleased to hear from you. I feel so thankful to God that I have better health. My soul is often bowed down with inexpressible anguish as I realize how few know my Saviour. *12LtMs, Lt 214, 1897, par. 23*

Lt 215, 1897

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales

August 18, 1897

Previously unpublished.

Dear Brother and Sister Farnsworth:

We are doing well here in Cooranbong. Students have come in until there is not space for one more that can be lodged in the schoolrooms. But if there should more come, they would have to be lodged in the families somewhere. We have taken care of several that have come up here, and will have to do so still.*12LtMs, Lt 215, 1897, par. 1*

Brother Bond from Oakland was our guest last night. His wife and two children are in Sydney. Brother Bromatter and wife are at the Health Home. They came in the steamer that arrived on Monday from Auckland. Brother and Sister Nicholas, a missionary, and a young man that is traveling on his own account, came last evening, and it was a job to find a place for them. Brother Bond said he was anxious to see Cooranbong. He was wonderfully surprised to see the buildings already erected, and the location pleased them all much.*12LtMs, Lt 215, 1897, par. 2*

One week ago Sara and I spent in Sydney. I spoke to the people in Ashfield in [the] forenoon, and we felt the Spirit of the Lord was in our midst. I also spoke in Newtown in the afternoon. It rained in quite heavy showers all day, but we were favored to get to and from the meetings without getting wet. We found a large number in Newtown. The hall was full, and we had an excellent testimony meeting after the discourse. Brethren Daniells and Baker have been visiting us in Cooranbong to arrange for camp meetings and in reference to erecting the third school building, a dormitory for gentlemen students. Our council meetings were good and harmonious in all but the subject of immediately erecting a meetinghouse.*12LtMs, Lt 215, 1897, par. 3*

The room we have used in chamber of upper story of second building is full—about two hundred were convened in it last Sabbath. The school seats are used, and there is not a favorable chance to kneel down. It is impossible for them to kneel in occupying [i.e., since they are using] the school seats. But when we suggest the necessity of building a church at once, there is not much enthusiasm. We have not urged the matter because we know not where the money could be had, but more recently we have felt it must be done and means would come in to make it possible. Brother Daniells thought one hundred pounds could be appropriated to this purpose, and if the people in Cooranbong would help, a shell might be provided which would answer. I am assured we shall build and shall have more than a shell, a thoroughly good chapel and entirely finished and free from debt. This did not seem possible. Brother Hare is not in favor of building now. Brother Daniells has not given much encouragement, but the word comes to me in the night season, “Arise and build.” [*Nehemiah 2:20.*]*12LtMs, Lt 215, 1897, par. 4*

I send you a copy of a letter to Willie, so I will not write more on this subject. We find the churches throughout Sydney and suburbs are in a _____ condition than they have been in while under the administration of McCullagh. These recent apostasies do not shake their faith, but establish them in the faith. We invite you and your wife to make us a visit in Cooranbong en route to Melbourne.*12LtMs, Lt 215, 1897, par. 5*

In much love.*12LtMs, Lt 215, 1897, par. 6*

Lt 216, 1897

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

September 7, 1897

Previously unpublished.

Dear Brother and Sister Farnsworth:

I have some things I wish to write you. We have reason to be encouraged in our school. There has been success with teachers and students. There are fifty students in the home, one hundred students in the school, twenty in the primary department. Brother Budd has just moved his family up here to Cooranbong. He means to get him a piece of land and build him a home if he can get means to do this. Our advantages for room are now quite limited. *12LtMs, Lt 216, 1897, par. 1*

We felt the burden, Arise and build. We are doing this. Ten carpenters are now on the work, giving either time or money. The frame is going up, the foundation is laid, and everything is moving as fast as possible, that the house shall be prepared to be dedicated just before the school closes. Two weeks is to be cut off from the school term in Avondale and completed at the camp meeting in Sydney. In four weeks we expect the home will be done, if the Lord favors us. *12LtMs, Lt 216, 1897, par. 2*

I have now spoken to the people four Sabbaths in succession, and besides speaking to the students in the morning at nine o'clock several times, have attended one early morning meeting. I now feel I must stop this constant labor in speaking and in writing. I wish I could have the next two months on my book work. Both speaking and writing is becoming too large for me. I question whether it be my duty to attend the camp meetings. I cannot do this without being reined up to an intensity of feelings in behalf of souls ready to die. I have had a long, hard pull here, and have had in every sense of the word to watch for souls as they that must give an account. *12LtMs, Lt 216, 1897, par. 3*

They would have their committee meetings and make propositions for Gregg to be elder of the church with[out] intimating a word to me. This name was read in the meeting on Sabbath when we were in a fix. The vote would have placed him in office at once if carried through, but we thank the Lord that part of the business was delayed for consideration. I then had an interview with the brethren and plainly stated I would not consent for Gregg to be elder of the church, for he was not proved, and no man should be placed in such a position without the most careful investigation. He was, to my certain knowledge, unfitted for the office of responsibility, for he was one who would do after the example of Shannon and Lawrence. He is a profane man. The swearing comes from his lips as a man that had been habituated to such exhibitions, damning this and that, and especially the horse Lawrence sold to him. He becomes very passionate. He is not a converted man, and yet he places himself in as high a place as he can get. These things have been a trial to my soul, to see how little our brethren know of how to move discreetly. *12LtMs, Lt 216, 1897, par. 4*

Brother Hardy is here living in Cooranbong. Shannon filled his mind with bitterness by his false reports, but he attends our meetings, paid one hundred dollars tithe, and has given two weeks' work to the church as first carpenter. Twelve carpenters are now at work. All are full of zeal and earnestness to make every stroke count. We have had some pulling back, but the ones pulling forward are strong and do not mind them. *12LtMs, Lt 216, 1897, par. 5*

We cannot stop for palavering. Onward and upward; Arise, and build, is our watchword. The Lord is indeed good and merciful, and He knows what we need here; and I am so thankful that at this time we have a fine number of first class carpenters. The light has come to me, Arise, and build, and we expect in four weeks to have a meetinghouse completed for dedication. We could not but see the providence of God in this matter. All donate something in work, or in building, or in money. We are crowded in the room we now occupy for a place of worship. *12LtMs, Lt 216, 1897, par. 6*

There are about one hundred students in the school, and the power of God is at work upon hearts, and has been at work ever since the school started. We have felt as did Jacob—"The Lord is in this

place.” [Genesis 28:16.] We will give His name all the glory. *12LtMs, Lt 216, 1897, par. 7*

We sincerely hope that you and your wife will attend our camp meeting; it will be an important meeting. Come [with] time enough to attend the closing of the school and the dedication of our church. We want you to act a part in the services. We expect the delegates will be at the meeting in Cooranbong in our church. The Lord’s house will be built. You come to our house as our guests while you shall remain here. *12LtMs, Lt 216, 1897, par. 8*

I am so glad, so glad, that we would not listen to delay. Not one day had we [to] lose. The frame is all up. Everyone who is at work feels they must put in all the time possible and make every stroke tell. Had we waited until after the camp meeting, the workers would have been scattered, working away from this place. But they were, in the providence of God, right on the ground and ready for action. Some of the carpenters had personal interests, building houses for themselves, but they do not need any urging. They are working on the house for the Lord. *12LtMs, Lt 216, 1897, par. 9*

You will see some changes when you shall visit us. Our peach trees are again (some of them) in bloom, and the school ground has its two buildings up. Willie has his home built, and his family in it. Brother James, elder of the church, is my farmer now. Connell leaves me in one week to go canvassing. His arm is not sound for hard work. The twins are two healthy, sturdy boys, sixteen months old, trotting about everywhere. *12LtMs, Lt 216, 1897, par. 10*

Sara has her cases of medical missionary work to do. Women send for [her] to prescribe for sick babies. No sooner was one case off than before we reached our home we learned a messenger had been sent [for her] to come as soon as possible to their house to visit a boy eight years old. He was running to drive a calf out of the yard. He was barefoot, and one foot stepped into a hole where there was a broken bottle, and [it] cut his foot in a most terrible manner. Two weeks he had been suffering until, obtaining no relief, they sent for Sara. The poor little fellow they thought was going to die with blood poisoning. He could not eat, and this was the only favorable feature in the case. When Sara looked at the foot, the cut

wound was most horrible. She felt faint and sick, but she went [to] work, cleansed the wound and put on poultices after fomenting the foot with hot water. We saw no favorable chance for the lad to recover where he was, and the question was, will there be any chance for his life anyway? But we thought it worth trying.¹²*LtMs, Lt 216, 1897, par. 11*

We had the lad brought to our house in May White's parlor. His mother and aunt took turns in caring for him constantly. But no one could touch the foot but Sara. She got Maggie Hare to go with her, and as soon as she looked at the foot she fainted dead away. All who look at [the] foot care not to look a second time. They turn white and go out of the house. May has given up her parlor to the sick boy. We take him and his attendant food. Yesterday was the first real meal he has eaten. The foot, under hygienic treatment is doing excellently well.¹²*LtMs, Lt 216, 1897, par. 12*

The poor boy had suffered so much pain he could not sleep or eat. He has no pain now, but itching of the wound which means recovery. He is a little bunch of skin and bones, but he is doing well. His father and mother live 12 miles from here, but his mother is with him. The boy lives with his grandfather and grandmother. They all think much of the boy, and they are so astonished that we have taken hold of the matter and done so much and so interestedly. It is to them a marvel of wonders. This missionary medical work will do more to convert the people than all the sermons could do without this work being done. This case has, coming in just now, been rather of a drawback, for Sara has to give [it] her entire time. Then the aunt of the boy poured boiling water on her foot by accident, and Sara had that case, which was quite serious. Another aunt has, just now, a foot swollen terribly, and Sara has that to foment and bandage and work over. Well, I let her take these cases, for it is ministry—just what our Saviour would have done were He on the earth. His mission was to bless and restore suffering humanity to health.¹²*LtMs, Lt 216, 1897, par. 13*

What can be done for Brother Hickox? Do you hear from him? Is he doing anything to free himself from debt? Is he getting deeper into debt? I wish it was possible for them to come to our camp meeting. I fear one of his temperament might become tempted and separate

his soul from God. He is one who wishes to take the lead, and he often, when crossed in his ideas, is unreasonable. The Lord forbid that he shall give place to the devil. I fear he has not cultivated the grace of patience but too much the objectionable feature of stubbornness and accusing and retaliation. Unless he becomes as a little child, willing to be taught, he will, I fear, make crooked paths for his feet. *12LtMs, Lt 216, 1897, par. 14*

Can nothing be done to help him? Can you see anything that you can do in New Zealand to help him? Is he not one that is almost in the position of a lost sheep that must be hunted up and rescued? Will you consider this matter carefully? Every soul is precious in the sight of God and He wants us, His workers, to do our best to save any souls ready to die. [Please do] anything you can do to help him. If it is to pay his fare to the camp meeting, I will help do that, only you are nearer him than we are. Any arrangement that seems to be advisable to be done, I will do a part if it takes money to do it. I now can write no more. But I do want that Brother and Sister Hickox shall come into the work if they have learned the humble lesson of wearing the yoke of Christ and surrendering all to Him. *12LtMs, Lt 216, 1897, par. 15*

In much love. *12LtMs, Lt 216, 1897, par. 16*

Sara is called out again this morning to attend the confinement of Sister James. She seems to have enough cases. We could establish a hospital. *12LtMs, Lt 216, 1897, par. 17*

Lt 217, 1897

Brethren

Sunnyside, Cooranbong, New South Wales

December 10, 1897

This letter is published in entirety in *1888 1652*.

Worldly Plans in the Publishing Work

Dear Brethren:

Many things of a corrupting nature, which should not be sanctioned for a minute, have entered into the office at Battle Creek. These were of a character to eclipse the sacredness of the work. Men who had no experience in the earlier history of this work, men who knew so little of the building up of our institutions especially of the Publishing interests, seemed to have a superficial experience. *12LtMs, Lt 217, 1897, par. 1*

Notwithstanding all the instruction and warnings and appeals given, they went directly contrary to them, because they were not converted and were not prepared for the position they occupied in the office of publication. They were apparently interested in the work but did not disinterestedly labor for its advancement. Their selfish interests led them to bring in the worldly policy plan, and to work in cheap, human principles, from a worldly standpoint. After the enemy came in at Minneapolis was the time for more pronounced reforms to be made <by our tried men> in the publishing work. *12LtMs, Lt 217, 1897, par. 2*

Lt 218, 1897

Tait, A. O.

“Sunnyside,” Cooranbong, New South Wales

September 12, 1897

Previously unpublished.

Dear Brother Tait:

I have written to Brother Prescott, also Brother Tenney, in reference to *Christian Education*. I do not think the way in which that book is managed is in the order of God. We struggle here in this new field, trying to make advancements. By hiring money I have been able to advance the work, but how am I ever to pay this money I have invested? We could not put up a building for school purposes until I had borrowed of Sister Wessels one thousand pounds, with interest at four and one-half per cent. One building is finished, and the second building only enclosed, but it has served us well up to this time as meeting room, chamber, and sleeping rooms for the young men. But the room is too small and unbearably oppressive in summer, for the iron roof is very hot. Well, we have been stirred up by the Spirit of the Lord to arise and build. We mean that the meetinghouse shall be built and dedicated in the next three weeks without a debt against it. A donation of two hundred pounds came from Brother Lindsay and Sister Wessels, and with this we are working.¹²*LtMs, Lt 218, 1897, par. 1*

Our school, under its present supervision, has been a success. I commenced to say a complete success, but I want to see more depth of piety. But we have seen the deep moving of the Spirit of God. We are so thankful, and our hearts are full of His praise, for His Holy Spirit has worked upon the hearts of the students, and there is no rebellion in the school. There was some rebellion at first, but we moved steadily and firmly, holding the line, telling the students what they must do and what they must not do.¹²*LtMs, Lt 218, 1897, par. 2*

The Lord has been our strength, our helper, in every emergency.

We would maintain order and Christian discipline. We would not lower the standard to meet any deficiencies. We have carried heavy responsibilities, but have laid the burden upon our Redeemer, and the toughest, hardened cases, who were unconverted, are now penitently seeking the Lord. From their lips came precious testimonies last Sabbath. The past week has been the happiest week of our lives. There are young men grown who have always done just as they pleased, but they have come to the foot of the cross, and now we see great changes in them. They will return to their homes to be Christ's witnesses. *12LtMs, Lt 218, 1897, par. 3*

Oh, I am so thankful to God for what we do see of the manifestation of the Spirit and power of God! Oh, how earnestly have we sought the Lord, and pleaded with Him to work in behalf of these youth, who needed a deep and living experience in the things of God. We have said over and over again, O Lord, we hang our helpless souls on Thee; teach us, lead and guide us. The Bible lessons have been the rock upon which we have been guiding our youth to plant their feet. I know that the Lord has helped us. Before this reaches you, we shall have a commodious church that will convene four hundred people. Good is the Lord, and greatly to be praised! *12LtMs, Lt 218, 1897, par. 4*

In regard to *Christian Temperance*, I want a royalty on that book. I need it. I cannot see how my brethren can think we are to get along in this country. I have hired one thousand pounds of Sister Wessels, upon which I pay four and one-half per cent interest. I have hired two hundred pounds of another individual, on which I pay five per cent interest. Brother Haskell loaned me one thousand dollars soon after I came to this field. This I used in beginning the work on our first school building. Since that, he has put in my hands six hundred dollars. All his wages that he could spare he has loaned to me to invest. Now Brother Haskell needs this money, although he does not ask me for it. I feel it my duty to pay him back his money, which up to this time I have not been able to do. *12LtMs, Lt 218, 1897, par. 5*

I want a royalty on *Christian Education*. If Brother Prescott wanted to help the cause of God, I think he could have done so better by donating his work to this foreign mission field than by giving it to the

publishing association. But I must begin to do justice to others. I do not want any more of my writing handled in the manner *Christian Education* has been handled. I now ask my brethren to take the book, with the additions I shall send them, and allow me a royalty on the books they have sold. I want them to take the additions of valuable matter, and get out a new, enlarged edition, and give me my due. I have need of it. *12LtMs, Lt 218, 1897, par. 6*

I send this to you and ask you to present it to the proper ones. Let me know what they will propose to do. They need not publish any more books [like] *Christian Education*, unless they will do something about this. Right is right. I will now leave the matter, and hope something will be done in regard to it. *12LtMs, Lt 218, 1897, par. 7*

In haste. *12LtMs, Lt 218, 1897, par. 8*

P. S.—Please put the enclosed before the ones who should have it, for I have been warned that the Lord is displeased with those who have been in many respects as guilty in wrong doing as Brother Henry, and who carry out in regard to him the very same condemnatory spirit they have, with others, acted toward their brethren. There are things that God hates, and every one who practices them will have the same spirit, and God will bring them over the very same ground that Brother Henry is passing over. There would better be humiliation and fasting and prayer that the Lord may remove His displeasure from themselves for their own unfaithfulness and neglect of doing those things they ought to have done. *12LtMs, Lt 218, 1897, par. 9*

Lt 219, 1897

White, J. E.; White, Emma

NP

September 27, 1897

Previously unpublished.

Children:

I wish to inquire in regard to Fannie Bolton. What is she doing? I want you children to have no connection with her whatever. She has claimed to be converted very many times, but she does not retain that conversion. Her opinion of herself will wrestle until it obtains the mastery. I have known that she will make every effort to have us suppose she was thoroughly changed, but self would come in and seek for supremacy and Fannie Bolton was the most talented person that had life. While she was manufacturing the most positive deceptions and falsehoods, she would talk that she was inspired of God, and our sisters thought she was, but she was inspired of certain spirits that would lead her to lie and deceive and do all manner of evil things under a delusion of the devil. You just keep clear of her, give her a wide berth. You want nothing to do in connection with her in any line. When tempted in regard to her talents being of a superior order, she has no power to keep her from the snare. Poor creature, I am sorry for her, sincerely sorry. *12LtMs, Lt 219, 1897, par. 1*

Now, Edson, I have but little confidence in the work of reformation in the management of the office. There has been so much dishonesty and a false work carried on there that is not seen, not understood, because the grace of Jesus Christ is not cherished and a living abiding principle maintained. There is written with their dealings with men, "Robbery and deception." If it is not searched out now and clearly discerned and repented of and restitution made, those poor souls will never see the kingdom of heaven. A. R. Henry is not the only man that has not walked and worked in business lines for his own good or for the glory of God; but the very men who have been linked up with him are not in many respects

guiltless before God. And if they suppose the Lord will excuse and pardon their transgression and guilt unless they rend the heart and not the garment, they will go out from us, because they are not of us. These very men who have been pleased with many unjust things that Henry has done, and have strengthened him in wrongdoing, now occupy positions not just or praiseworthy. They do not themselves fall on the Rock, and be broken. They are of that class that are specified of our Lord, uncircumcised in heart and not true in character. While they are thus, they will do Henry no good. They will only stir up in him the worst passions of the human heart and confirm him in his wrong spirit. How little is Jude heeded in warnings given, *verses 16-25*. We are certainly doing up our work for eternity. *12LtMs, Lt 219, 1897, par. 2*

I would inquire in regard to Miss Holden. Ask May Walling where she is; she was with us in George's Terrace. I let her have money to pay her passage to America, and if she can replace the money, I would be very grateful to receive it. I do not want to trouble you, but Edson if you can get that money due me, you may keep it to use in your work. She has written me several times, but I have not answered her letters. She may have returned to Australia, but any portion you can obtain use it for your work. *12LtMs, Lt 219, 1897, par. 3*

I wish to hear that you are receiving the blessing of God and that your steps are ordered by the Lord. Elder Haskell came in last evening to see me. Our campground is secured. It is a good location. Brother Haskell says that Brother Farnsworth and wife will be here to the dedication of the chapel, also Brother A. T. Robinson and family. We are now in expectation of quite a number of people to view Cooranbong. It is a most beautiful place, and I am thankful for a home here. Brother and Sister Starr will be here soon. *12LtMs, Lt 219, 1897, par. 4*

Much love, *12LtMs, Lt 219, 1897, par. 5*

Mother.

Lt 220, 1897

White, J. E.

Cooranbong, Australia

September 27, 1897

Previously unpublished.

I decided, Edson, I could not send you anything at all this mail. This is the only letter I have written. For three nights I have unable to sleep past one o'clock and have tried to do something on *The Life of Christ*, but when writing on the subjects, I feel so intensely in reference to the points I am writing upon I have to stop and rest. It taxes nerve and brain and my heart. The mock trial of Christ, the crucifixion, the resurrection I have been writing upon, and I am now strengthless. I thought it impossible to write it all, but you see I have written quite a letter. It is disconnected, but you have to have this or nothing. O, how intensely I feel over this subject. Shall I see His face? Shall I dwell in His presence?¹²*LtMs, Lt 220, 1897, par. 1*

Edson I want to say, Be steadfast, true as steel to principle. Depend on this, that just in proportion as you love Him and go forth in His strength of love and principle, your course will be marked by unrelapsing, undeviating activity to advance the work and cause of God for His name's glory. The welfare of the church will be wholesome because healthful under your labors. The good of your fellow men will be your purpose.¹²*LtMs, Lt 220, 1897, par. 2*

In your labors day unto day, you will in words bring from the treasure house of the soul things new and old of the most precious things of God. You will communicate whatsoever things are good and lovely. Directed by the finger of God, defended by His providence, and upheld and sustained by His Holy Spirit, you will walk both unitedly and securely, for you will move in the straight line of duty and of safety. The mark of the high calling of Christ Jesus is before you. Keep the thoughts elevated, the eye upward. Tempests and storms will beat upon you, but keep the eye single and fixed upon Him who is the Author and Finisher of your salvation. Press onward, catching the bright beams of the Sun of Righteousness,

singing unto the Lord a new song even of praise and thanksgiving.¹²*LtMs, Lt 220, 1897, par. 3*

Mother.

Manuscripts

Ms 1, 1897

Forgetfulness

NP

January 11, 1897

This manuscript is published in entirety in *PH086 1-13*.

Why did ancient Israel so easily forget God's dealings? The people did not retain in their memory His works of greatness and power, or His words of warnings. Had they remembered His wondrous dealings with them, they would not have received the reproof. "And forgettest the Lord thy Maker, that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" [*Isaiah 51:13*.] But the children of Israel forgot God, whose they were by creation and by redemption. After seeing all His wonderful works, they tempted Him. *12LtMs, Ms 1, 1897, par. 1*

I would call the attention of all who claim to be children of God to the *one hundred and fifth, one hundred and sixth, and one hundred and seventh Psalms*. Please read these Psalms carefully. From them we may gather the necessity of appreciating the goodness, mercy, and love of our God. *12LtMs, Ms 1, 1897, par. 2*

The warning comes sounding down along the line to our time: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some when they had heard, did provoke, howbeit not all that came out of [Egypt] by Moses." [*Hebrews 3:12-16*.] To the ancient people of God were committed the sacred

oracles. But God's revealed Word was misinterpreted and misapplied. The people despised the Word of the Holy One of Israel. *12LtMs, Ms 1, 1897, par. 3*

"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. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." [*isaiah 5:20-24.*] Please read *Psalms 91, 92, 95, and 96.* *12LtMs, Ms 1, 1897, par. 4*

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." [*Psalm 103:13-17.*] This testifies of the influence a father and mother may have over their children. "To such as keep his covenant, and to them that remember his commandments to do them. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." [*Verses 18, 19.*] *12LtMs, Ms 1, 1897, par. 5*

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do not iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes. Then shall I not be ashamed, when I have respect unto all thy commandments I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes; O forsake me not utterly." [*Psalm 119:1-8.*] *12LtMs, Ms 1, 1897, par. 6*

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee.” [*Verses 9-11.*]
“Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Remove from me reproach and contempt; for I have kept thy testimonies. Princes also did sit and speak against me; but thy servant did meditate in thy statutes. Thy testimonies also are my delight and my counsellors. My soul cleaveth unto the dust, quicken thou me according to thy word. I have declared my ways and thou heardest me; teach me thy statutes.” [*Verses 17-26.*]*12LtMs, Ms 1, 1897, par. 7*

“Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts; quicken me in thy righteousness.” [*Verses 34-40.*]*12LtMs, Ms 1, 1897, par. 8*

“O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my mediation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments; for thou hast taught me. How sweet are thy words unto my taste; yea, sweeter than honey in my mouth. Through thy precepts I get understanding; therefore I hate every false way.” [*Verses 97-104.*] “I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me.” [*Verses 174, 175.*]*12LtMs, Ms*

1, 1897, par. 9

Christ prayed for His disciples, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 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 hast sent." [*John 17:1-3.*]12LtMs, Ms 1, 1897, par. 10

Can we not see the necessity of the apostle's words, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." [*Hebrews 3:12.*]12LtMs, Ms 1, 1897, par. 11

I have a message for our people in America. We are a people whom the Lord has made the repository of sacred truth. To us He has opened the living oracles, that we may arise and shine; because our light has come, and the glory of the Lord is risen upon us.12LtMs, Ms 1, 1897, par. 12

Christ came to our world, but the world could not endure His purity. He has gone to His Father, but He has sent His Holy Spirit to represent Him in the world till He shall come again. This is the message we are to bear, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." [*Revelation 1:7.*]12LtMs, Ms 1, 1897, par. 13

What are we doing? Are we voicing the message of the third angel? "The third angel followed them, (the first and second angel) saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." [*Revelation 14:9-12.*]12LtMs, Ms 1, 1897, par. 14

This is the message given by God to be sounded forth in the loud cry of the third angel. The sign or seal of God is the observance of the seventh day Sabbath, the Lord's memorial of His work of creation. "The Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [*Exodus 31:12, 13.*] Here the Sabbath is clearly defined as a sign between God and His people. *12LtMs, Ms 1, 1897, par. 15*

The mark of the beast is the opposite of this, the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the Papal authority, seen in the man of sin thinking to change times and laws, and those who acknowledge the authority of God. The worshipers of the beast are those that receive his mark in their foreheads and in their hands. *12LtMs, Ms 1, 1897, par. 16*

The faith of Jesus and the testimony of Jesus are blended. They are to be clearly presented to the world. But in God's Word we are shown the consequence of proclaiming this message. "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.*] A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God. "He causeth all both small and great, to receive a mark in their right hand, or in their foreheads." [*Revelation 13:16.*] Not only are men not to work with their hands on Sunday, but with their minds they are to acknowledge Sunday as the Sabbath. "And that no man might buy or sell, save he that had the mark or the number of his name." [*Verse 17.*] *12LtMs, Ms 1, 1897, par. 17*

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and

hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.” [Revelation 18:1-6.] *12LtMs, Ms 1, 1897, par. 18*

The Lord has been greatly dishonored by His people catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate, peculiar people; the name of God our Ruler is to be in their foreheads, showing to all that He is their Sovereign. *12LtMs, Ms 1, 1897, par. 19*

If those who know the truth will have a faith and zeal corresponding to their knowledge, if they desire to manifest their piety, and reveal what the truth has done for them, showing that the salt has not lost its savor, they will communicate the saving and sanctifying power of the truth to all with whom they associate. There will then be less controversy and a deeper interest in the things of God. *12LtMs, Ms 1, 1897, par. 20*

The man in whose heart the truth is cherished will bring from his treasure house things new and old. In his words and deportment he will reveal the likeness of Christ. Lift Him up, the Man of Calvary higher and still higher. Christ is uplifted by the right use of the faculty of speech. Thus the Holy Spirit makes an impression upon minds. The righteousness of Christ is the salvation of all who accept Him as their personal Saviour. Why did Christ die? To bring light and immortality to light. Through the merits of Christ men are invited to repent, believe, and obey the commandments of God. *12LtMs, Ms 1, 1897, par. 21*

Christ died on the cross that He might pardon all transgressing and sin, and bring man back to his loyalty to the commandments of God. By His death He showed the immutability of the law of God.

He illustrated this truth by laying the foundation in His own death, creating a cross as its center and glory. In His redemption plan He embraces man, placing him once more on vantage ground with God, that his moral capacity might be recognized as amenable to God, who is the supreme Ruler. *12LtMs, Ms 1, 1897, par. 22*

Men are to become the subjects of Christ's kingdom. Through the divine power imputed to them, they are to return to their allegiance. By laws and resources God has ordained a heavenly communication with man's spiritual life that in its action is as mysterious as the science and operation of the wind. Christ declared, "My kingdom is not of this world." [*John 18:36.*] While it imprints its influence upon earthly governments, it cannot take the slightest imprint from them without marring the divine similitude. So spiritual is the character of God's work upon the human heart that receives it, that it makes every one a new creature, without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is Spirit, and when man is born from above, a heavenly peace pervades the soul. *12LtMs, Ms 1, 1897, par. 23*

Christ's subjects are those who keep His commandments. These only are counted as His subjects. If after the light has come, the disobedient continue in transgression, they are subjects of the kingdom of the prince of this world. That which is born of the flesh is flesh; that which is born of the Spirit is Spirit. *12LtMs, Ms 1, 1897, par. 24*

But the heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed people of Christ are no longer a separate and peculiar people. The line of demarkation is indistinct. People are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world. Professing Christians are slaves of mammon. Their indulgence of appetite and extravagant expenditure of money for selfish gratification <greatly> dishonors God. *12LtMs,*

Ms 1, 1897, par. 25

Contrary to worldly kingdoms, Christ does not find His subjects; He makes them. Those who stand under the bloodstained banner of Prince Emmanuel are the subjects of a kingdom not recognized by worldly kingdoms, whose subjects have wandered from their allegiance to God, from their obedience to the law of His kingdom. These are accounted as dead in trespasses and sins. They are destitute of the Spirit of God, which worketh in the children of obedience. *12LtMs, Ms 1, 1897, par. 26*

I am come, Christ said, to set up a new kingdom. Except a man be born of the Spirit, he cannot be enrolled as a subject of My kingdom. "If ye love me, keep my commandments. And I will pray the Father and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth, 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. ... He that hath [the light on] my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." [*John 14:15-17, 21-23.*] *12LtMs, Ms 1, 1897, par. 27*

God's commandment-keeping people stand under the broad shield of Omnipotence, the commandment-breakers, under the ensign of the man of sin, who thought to change times and laws. But he could not do this; he only claimed to do it, opening his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. *12LtMs, Ms 1, 1897, par. 28*

On which side are we ranging ourselves? On the side of the dragon, who was wroth with the woman, and who went to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus Christ? "I saw three unclean spirits like frogs," John writes, "come out of the mouth of the dragon, and

out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.” [Revelation 16:13, 14.]12LtMs, Ms 1, 1897, par. 29

On which side are you standing? On the side of those that worship the beast and his image? Are you connected with those who have lost the spiritual principles that distinguished them as men and allied them to God, and who have become secondary subordinates, united with the great apostate? Christ died to make it possible for you to be allied with angels, heirs of God, and joint heirs with Christ. If you are obedient to all his commandments, you will reign as kings and priests unto God. Will you choose the degrading captivity of disobedience and transgression? Will you link yourselves with those who make void God’s law?12LtMs, Ms 1, 1897, par. 30

The law that controls God’s kingdom gives no encouragement to those who continue in transgression and sin. “Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning.” [1 John 3:4-8.]12LtMs, Ms 1, 1897, par. 31

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die. But if a man be just, and do that which is lawful and right, ... and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.” [Ezekiel 18:4, 5, 7-9.]12LtMs, Ms 1, 1897, par. 32

Old Testament history agrees perfectly with the New. After light has come to us through the Scripture, we are inexcusable if we do not walk in the light, for an unseen influence is drawing the soul to obedience, that it may bear witness to the truth. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin; because he is born of God. ... And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." [1 *John 3:8, 9, 22-24.*] *12LtMs, Ms 1, 1897, par. 33*

Ms 2, 1897

Cooranbong School

“Sunnyside,” Cooranbong, New South Wales, Australia

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Previously unpublished.

The Lord is speaking to men today through His Word, saying, “What doest thou here in idleness?” There are those here who claim to be the servants of God, and whom the Lord has needed to do His work, who have been grasping for high wages. Because their avaricious spirit could not be satisfied with less wages than five or six shillings per day, they would not work. All that the present condition of things would allow was four or five shillings, but because more was not offered, they said, “I will not work for that wage.” *12LtMs, Ms 2, 1897, par. 1*

The establishment of a school here is a missionary enterprise. All are working on borrowed capital. Every dollar received has demanded 4 1/2 and some 5 percent interest. There is a great work to be done. Buildings cost much more money here than they do in America, for wood is very hard, and difficult to handle. Every outgo must be carefully guarded. This is the place for those who claim to have the missionary spirit and desire to do missionary work. *12LtMs, Ms 2, 1897, par. 2*

God measures His people by His own unerring precepts. Will a man rob God of the time and the activity that He claims for His service? Time is very precious. Much can be accomplished in a day. But the Lord has never stipulated the eight-hour day system. He has said, “Work ... while it is day: the night cometh, when no man can work.” [*John 9:4.*] Again he says, “Why stand ye here all the day idle? Go work in my vineyard.” [*Matthew 20:6; 21:28.*] *12LtMs, Ms 2, 1897, par. 3*

There is a great work to be done on every hand. Every physical, mental, and moral power is needed to carry it forward. Great changes are about to take place. We are soon to enter upon a great

crisis, when no man can work. The aggressive power of the truth of God is dependent upon the cooperation of the human agent with God. His piety and zeal must be demonstrated, not by words of what he has done, or what he can accomplish, but in the manifestation of unselfish efforts to build up the work of God.*12LtMs, Ms 2, 1897, par. 4*

But some are now acting a part with Satan, to tear down and scatter abroad. Would Brother Lawrence come to his senses, he would see and understand that the enemy is writing on the pages of heart and brain the very sentiments he would have imprinted there. It is Satan's desire that he shall choose idleness rather than yield up and crucify his selfishness and covetousness, which is idolatry. While pitying and sympathizing with himself, he might have been sharing the burdens of others.*12LtMs, Ms 2, 1897, par. 5*

God declares, Every talent that I have created is mine; every human agent that I have purchased is my property. What doest thou here, sitting on Satan's idle stool, opening your mind to evil surmisings and criticisms. You are being conducted into the fields of Satan, where he holds the lines of control. You have studied how you could manage matters so much better than the men who are now doing that work. God holds you accountable for that wise calculation. You suppose that you have ability and wisdom. Then what are you accomplishing in your do-nothing position? You neither benefit yourself nor your fellow-man, but dishonor your Creator and your Redeemer. Desiring and resolving, and telling what you can do and have done, will accomplish nothing.*12LtMs, Ms 2, 1897, par. 6*

We have been passing through a severe crisis. Important issues are hanging in the balance. And for months you have lost a large amount of your time, because you have failed to discern your own deficiencies and the long list of your robberies of God in burying His talents where they could not be improved. In your moral darkness you have been criticizing and complaining. I marvel that you have not worn out the patience of God. You have retarded the work which you could have advanced with your capital of money and with the ability which is not your own, but God's. Thus you have sacrificed much of God's property and time. Then after leaving

others to bear double burdens, you commenced your criticisms. You felt yourself misused and badly treated, because others did not come to your terms and consider you capable of receiving large wages. But the very fact that you yielded yourself to be led by the enemy of all righteousness evidenced that you were not the man to build up the work in any place. Unless you could be benefited yourself, you refused to work. *12LtMs, Ms 2, 1897, par. 7*

You have done very little, my brother, during the last few months to carry forward the work. And the leaven that you have planted by your example in grasping for the wages you desired or doing nothing has been communicated to others. Your course of action has had a deleterious influence upon the workers on this ground. It would have been far better had you never set your foot upon this soil, for you have introduced principles, in your connection with the work we have been trying to do, which God abominates. The leaven introduced by your attitude, your close, selfish dealing, God despises. You would obtain labor from men for very little, but yourself, who could accomplish no more, but less than they, have taken large pay as you could get. Had the Spirit of God been your Guide, you would have discerned how out of place and contrary to the Word of God was this eager, grasping spirit. You have said that you loved the place, and desired to see the work prosper. But how have you evidenced this? You have gathered to yourself every advantage possible. The Lord has no use for such a spirit on this ground. It is a leaven of evil, and to be introduced anywhere will be productive of the very worst results. *12LtMs, Ms 2, 1897, par. 8*

What impression has Brethren Shannon and Lawrence left in this work? They have been acting as though they were the ones to be favored. Brother Lawrence has all his means in the Review and Herald Office. That institution is well established and supplied with facilities. They have building upon building, and are advantageously located, surrounded with churches. If in a strait place, they can call upon these churches for donations. Compare that situation with our own. Brother Lawrence says he has no confidence in the men who are doing the work. But if the men were questioned, and should express their honest opinions, they could show that they have much greater reasons for losing confidence in Brother Lawrence, because of his departure from Bible principles in business deals with his

brethren. *12LtMs, Ms 2, 1897, par. 9*

All who have made complaints in regard to Cooranbong and the school have given occasion for serious objection to their course of proceedings. They have no truthful reason for doing as they have done. Their real reason for disparaging Cooranbong as they have done was because they supposed that they were not treated as favorably as they ought to have been. But the Lord is in the establishment of a school here, and He will prosper the work notwithstanding the strife of tongues. What moral right had Brother Shannon to bear disparaging reports of Cooranbong and the management here? If things had been managed in accordance with Brethren Lawrence and Shannon's proposals for wages, all would have been right. They would have had nothing to disturb them. But by following their plans, the little amount of means would not last to accomplish the work of building. They had to secure workers at a reasonable figure, with a prayerful consideration of the circumstances. *12LtMs, Ms 2, 1897, par. 10*

The great surprise to me is that men who claim to be servants of Jesus Christ should place their influence in the way, and say those things which will create disaffection, and counterwork the work of God. Are they not afraid to do this? Are they not afraid to put their God-given powers to work to fight against God? I am sorry for these men who have given themselves to such a work, for when their eyes shall be anointed with eyesalve, and they see wherein they are wrong, they will regret it as long as time shall last. What have these brethren done to aid in the work that has been commenced here? Brother Lawrence has not brought any part of his means to loan to this destitute missionary field, either with or without interest, although he has been asked to do this. *12LtMs, Ms 2, 1897, par. 11*

The excuse that Brother Lawrence has made for taking no part in this missionary work is that the work is not done as he thinks it should be done, that he has no confidence in the management of the work. And yet he would take from the little store of means to benefit himself. If all should be as penurious and covetous as he has shown himself to be, and demand as much for their services, but little advancement could be made. In the closest times he has not given practical evidence of his interest in Cooranbong by a

willingness to help materially, but in the place of this he has drawn out all that he possibly could. These men have already done us much harm by their false representations which they have made. They have also done harm to themselves, and have revealed that they are not the men that we can rely upon in an emergency. *12LtMs, Ms 2, 1897, par. 12*

It is essential for each one to deny self, to lift the cross, and follow a self-denying, self-sacrificing Redeemer. But these men though they have seen the way clearly, have turned to the other side, and have done great injustice to those who are trying to do their duty, irrespective of self-serving. With shame and sorrow these men will see that covetousness is idolatry. And why should they try to cause other minds to see through their perverted vision? Why should they try to make the situation hard and trying for those who are persuaded, by the light which the Lord has been pleased to give, to come to this place against their own inclination? Why should they, because everything has not advanced in a way to advantage themselves, try to tear in pieces and discourage those who would stand at the post of duty? Of all such Christ says, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] *12LtMs, Ms 2, 1897, par. 13*

Knowing that the Lord had led us to select Cooranbong as our school location, I invested one thousand dollars in the work. I entertained in my home without cost all comers and goers. All this was expensive work, but my home was made a home for all. From our first arrival in Granville, even before my goods were placed in my home, the entertaining began, and continued up to the time I left Granville. *12LtMs, Ms 2, 1897, par. 14*

The Lord is greatly displeased with the principles that have been practiced here. All this blind, crooked devising, with nothing laid out straight and clear, tangible and explainable, is to cease in Cooranbong. The dickering in trade is contrary to all right methods and correct principles. The peculiar methods of the man is running through it all, and such things God does not approve. It is selfish, and woven with threads of unfairness and dishonesty. It is the spreading of the roots of selfishness that will not bear the approval of God. All these methods of deal must come to an end. A man

appointed as manager must take the place as such, and faithfully guard the little facilities that are here. He must see that no robbery is practiced toward God, see that the outgoes and incomes are fair and executed on correct principles. This is a positive necessity in these colonies, even among Seventh-day Adventists. *12LtMs, Ms 2, 1897, par. 15*

It is necessary for every man who names the name of Christ to be clean and pure in all his methods of dealing. Brother Lawrence has not done as he would be done by. He has worked with a spirit that God will not tolerate. And He will punish for these things unless there is sincere repentance and thorough conversion. These very men who have come to this place, and have been employed here, have done us a great wrong. They have added to the burdens already resting upon us, and made the way very hard. The Word of the Lord through the prophet Habakkuk is, "Woe to him that increaseth that which is not his! How long? and to him that ladeth himself with thick clay." [*Habakkuk 2:6.*] "And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." [*Zephaniah 1:17, 18.*] *12LtMs, Ms 2, 1897, par. 16*

Those who are really doing God's service will not be so close, so penurious and selfish, that they will not understand the situation and accommodate themselves to it. There is altogether too little money in the treasury for those who may come to these grounds to consider that they are to be especially favored, and expect to have all the accommodations on one side. They must not think that the facilities can be established without self-sacrificing effort, most persevering energy, and determined resolution. Those who come here are not to figure down to the very closest in deal or favors to be bestowed, while at the same time they put the highest price upon their own services, and act as though the whole school accommodations, which has cost money, was for their special benefit, for them to use without returning anything to help these facilities to continue in a condition to be usable. *12LtMs, Ms 2, 1897,*

par. 17

There has been wrong management by some in these lines. Some have striven to get every possible advantage from the school facilities, and have given nothing to pay for the use of that which has cost money. The school is not to bend to the convenience of any such. It is for another purpose altogether. The school interest must be the first consideration, and those who come in expecting work to be given them at their own stated wages, when not one pound of that which they receive is put to the advantage and growth of the interest of the school, will not receive what they expect. But all who will be unselfish and will stand loyal in their service to God will be blessed of God. If every family that settles on the ground would consider themselves favored in being placed there, instead of feeling that they are conferring a favor, it would be more appropriate. But if they come to detract from the little fund that is in the possession of the school, if the advantages it already possesses is to be absorbed by the families settling here, then the school will never be a success. Her facilities will be taken away by those who serve their own interests and are completely blind to that which they should confer upon the school. *12LtMs, Ms 2, 1897, par. 18*

Those who have stood ready to criticize and condemn and tear to pieces that which others have done, who feel under no obligation to bring in funds to help sustain this struggling institution to come in to existence, have not advantaged the school in any respect. And these should be the last ones, after they have been favored with a chance to work, to find fault. None of the money that these have drawn to themselves has been invested to help the enterprise in any way. But because the funds were limited, and money could not be drawn from the treasury for their own advantage, they have become disaffected, full of murmurings, full of complaints. The whole enterprise has been represented by them, by filling the minds of those who do not know the situation, with the leaven of their unholy influence. They have carried the bitterness of the root of selfishness, and planted it in any soil that might be prepared for it, to spring up and bear a harvest of poisonous fruit, that all who eat of it shall be defiled and may never recover. *12LtMs, Ms 2, 1897, par. 19*

This is the picture that is represented to me here. But I thank God that there are, even in these trying times, those who are not eaten up with self. Thank God that there are some who are faithful standard bearers, some who have a knowledge of the will of God through the light of His Word; those who will honor their humanity by doing God service. All men must be sharp and keen in tracing the providence of God. They must engage heart and soul, mind and strength, to do the work allotted to them. And every one who has the spirit of the message will stand out in these times of apostasy and disloyalty. They will be true to the Word of God; they will honor the humanity that Christ came to make one with Himself, and [be] laborers together with God. *12LtMs, Ms 2, 1897, par. 20*

Thus saith the Lord, Ye have done this to a people that have not perceived nor profited by the precepts and example which I have taught them to live and practice in their midst. They have served themselves, and have not served nor glorified and honored me. And my work and my devising they have snuffed at. And those who should have appreciated these things have given themselves up to dishonor me and work against my work, saith the Lord. And shall not I punish for these things? There has been brought upon the ground a spirit to act for self, to pursue a course of action I abhor. There must be no oppressing of the hireling in his wages; justice and mercy must be revealed. And there must be in the hireling no unfaithfulness, no transgression against Me. Those who reside upon the ground must not create burdens and perplexities by their unsanctified methods of deal. They are to consider and fear me, saith the Lord, for I will not work with their iniquitous practices. The methods of their business transactions have been the methods of the world, and not the way of the Lord. I have given them My Word, and if they walk contrary to My precepts, I will not serve with their iniquity. My word shall not return unto Me void. *12LtMs, Ms 2, 1897, par. 21*

“Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?”

[Amos 8:4-6.] *12LtMs, Ms 2, 1897, par. 22*

“Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The Lord’s voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.” [*Micah 6:6-9.*] *12LtMs, Ms 2, 1897, par. 23*

I would bear the message of the Lord to all who shall purpose to make a home in Cooranbong. We would have you come who are capable, through faith and works, through the grace given you of God, of keeping the way of the Lord. There is no desire in our hearts to invite those to come who have served themselves all their lives, and done after the imagination of their own hereditary and cultivated tendencies, showing that they are not transformed in character. I entreat of you not to come here supposing that your past experience is sufficient recommendation for you. The question is, What are the principles that you have practiced in your business dealing with the men of the world? If you have been a schemer, if you have not made the Word of God your rule of life, the sooner you make a change the better. If your practice has been to seek to advantage yourself to the disadvantage of another man, saint or sinner, you need to see that every transaction of the kind is molding and fashioning a character for you that will not stand the test of the judgment. *12LtMs, Ms 2, 1897, par. 24*

The less we have of such men with such an experience the better can we, as a people, represent the character of Christ. If there are men and women who desire to come here who have always been self-centered, who have lived to serve their own interests, who do not see the necessity of being converted, they will not be wanted on these grounds or in this place. *12LtMs, Ms 2, 1897, par. 25*

We want men and women who harmonize with Jesus Christ. Such will not taint and corrupt the principles of the youth we are preparing

to educate upon strictly Bible principles. Those who profess to be children of God among Seventh-day Adventists, who walk in the same paths that are common with the world, keeping Bible religion far away from the heart, will you please leave a large space between Cooranbong and your present location.¹²*LtMs, Ms 2, 1897, par. 26*

When the religion of the Bible is received into the heart, it overcomes the sordid love of gain. It makes a man refined and noble. He has a sense of his co-partnership with Jesus Christ, and his lessons are studied with the purpose of practicing them in every particular. Then the soul will have joy, Christ's joy, for what can give peace and joy if not the power of God? What can spread sunshine throughout the soul like a sense of the presence of Jesus Christ, a realization of acceptance with God?¹²*LtMs, Ms 2, 1897, par. 27*

Sins forgiven! O what a blessing! Sins pardoned! What can give peace to the soul like this? What can elevate and ennoble if not the restoration of the image of God in the soul? The Prince of peace can give peace, even in affliction. Who can wipe the tears from our eyes and soothe our sorrows if not He who came to earth as a Comforter, and who establishes His kingdom in the soul? When every part of man is consecrated to God, he will let the principles of that kingdom appear in his daily life.¹²*LtMs, Ms 2, 1897, par. 28*

When we consider all the love and mercy that God has manifested toward men, shall any who profess to be followers of Christ choose to follow the practices of Satan, and represent the opposite of the character of Christ? Shall they act as if the truth were a galling yoke of bondage? Shall any who have that faith that works by love and purifies the soul complain of bondage, of restrictions, or the narrowness of the gate through which they must enter? Such souls have never yet yielded their hearts and bowed to the Majesty of heaven. They have never known what it means to rejoice in the love of God. O, if such souls could only know the enjoyment there is in walking in the paths of peace and holiness, they would be barricaded against the old selfish ideas of what constitutes paths of enjoyment, and their testimony would be, "His ways are ways of pleasantness, and all his paths are peace." [See *Proverbs 3:17.*]¹²*LtMs, Ms 2, 1897, par. 29*

Can men and women who are cherishing the passions of an evil heart; who, when a word of reproof from God is spoken, they are exasperated almost to madness—can such suppose that they will see His face and have His name in their foreheads? The imprint of God must first be made in the heart; Christ’s likeness of character must be exemplified. The joys of earth are polluted and unsatisfying. We must have the pure, satisfying favor of God.*12LtMs, Ms 2, 1897, par. 30*

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” [*1 Timothy 1:12-15.*] Let all who are followers of Christ do as did the great apostle. Consider what sort of a character he possessed before he received Christ by faith as his personal Saviour. Before he was a persecutor, a blasphemer, and injurious. Are there not those right in our midst who know the truth, who have had great advantages, who have had the living principles of genuine godliness set before them continually, and yet are not receiving the Word? And as a result they do many things in direct opposition to the word of God.*12LtMs, Ms 2, 1897, par. 31*

Paul thought himself without fault until the commandment came home to his conscience. Then sin revived. It was seen in its true hideous character and Paul declares, “I died.” [*Romans 7:9.*] He says, “I did it ignorantly”—in the unbelief of what constitutes true godliness. [*1 Timothy 1:13.*] Those who are using their talents of speech to set forth things in Cooranbong in an objectionable light are none the less engaged in the same work of hurting Christ and persecuting Him by their wicked misrepresentations, because they themselves suppose that they have not been favored and advantaged. They were not given any just cause for their alienation; they were only revealing their own traits of character, [with] which, unless changed, transformed, subdued, they will not enter the kingdom of heaven. Age, experience, profession tells nothing with God if the heart’s principles are not heaven’s principles.*12LtMs, Ms*

2, 1897, par. 32

“Howbeit for this cause I obtained mercy, that in me Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.” [*Verse 16.*] This is the work to be diligently carried forward by all who are under the rule of Jesus Christ. They are to show forth their faith and love, which can have their ground only in the union of the soul with Christ. Every one who is under the control of Christ will frequently and strictly examine their principles in all their deal in temporal things. They will keep the commandments of God, for if they are lax here, those who shall receive the truth through their labors will be in danger of following the same example. Young men are sharp to detect the least unprincipled action. How much good or harm we do by our personal example will be known only in eternity. *12LtMs, Ms 2, 1897, par. 33*

Personal holiness must become a part of all who have any connection with the Word of God. This is often left out. Sins are committed in little and large matters, in deal and usages; the property of others is often injured and not repaired. But God requires faithfulness in that which is least as well as the greater matters. If these habits and practices, this neglect of the little items, are allowed to grow, they will involve principles just as much as the larger things. Indiscretion and carelessness of property, if not rectified and made good, is sin. It is in this neglect of small things that the conscience becomes unimpressible and hardened to dishonest dealing. *12LtMs, Ms 2, 1897, par. 34*

It is essential to practice the principles of restoration. A Christian spirit must be maintained in all this. The man, woman or child who is deviating from the path of strictest rectitude must have their duty placed before them. In this we may be called mean, narrow and cowardly. But is it cowardice to do right? And shall we seal our lips, and suffer sin to rest upon a brother because of this? *12LtMs, Ms 2, 1897, par. 35*

These careless, slipshod principles are leavening the entire church. There is faithful work to be done in this line—work that has been strangely neglected. Young men and young women, whether in

high or lowly positions, have an influence for good or evil upon those with whom they associate, and with whom they come into daily contact. Their words, their habits, their purity of conversation, all show on whose side they stand. *12LtMs, Ms 2, 1897, par. 36*

The promise of God is, "If a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, ... and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord." [*Ezekiel 18:5-9.*] *12LtMs, Ms 2, 1897, par. 37*

Ms 3, 1897

Health Reform

“Sunnyside,” Cooranbong, New South Wales, Australia

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I was awakened at 11:30 last night, and commenced writing. We were in a meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise and reformatory methods in regard to the foods we eat were under discussion. Some were advocating a flesh meat diet. Speaking in support of this diet they said that without it they were weak in physical strength. *12LtMs, Ms 3, 1897, par. 1*

But the words of our Teacher to us were, “As a man thinketh, so is he.” [*Proverbs 23:7.*] The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood the human race has been shortening its period of existence. Physical, mental and moral degeneracy is rapidly increasing in these latter days. *12LtMs, Ms 3, 1897, par. 2*

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a most decided reformation in eating, in drinking, and in dressing. *12LtMs, Ms 3, 1897, par. 3*

But there are those who have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or depreciatory remarks, and their supposed pleasantries and jokes. They themselves and a large number of others have

been sufferers, even unto death, but all have not yet learned wisdom. *12LtMs, Ms 3, 1897, par. 4*

What Might Have Been

The Lord would vindicate the Word He has given to His servants. Had all united to walk in the light, from the time the light was first given on this subject, there would have been an army of sensible arguments employed to vindicate the work of God. But it has been by most aggressive warfare that any advancement has been made. The souls and bodies of the people have been fast becoming corrupted, a mass of disease. This would not have been the case if those who claimed to believe the truth had lived out its sacred principles in their lives. But these were unwilling to deny self, unwilling to yield their mind and will to the will of God; they were determined to have their own way, and they have realized in their own sufferings the sure results of such a course. *12LtMs, Ms 3, 1897, par. 5*

God has claims upon all who are engaged in His service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to Him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in His service. All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time. *12LtMs, Ms 3, 1897, par. 6*

But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for His habitation. They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." [*Psalm 139:14.*] And when God has given us such a habitation, why should not every apartment be critically examined. The chambers of the mind, and the heart apartment, are the most important. Why should men and women continue in

ignorance, and live in the basement of the house, enjoying sensual and debasing pleasures?^{12LtMs, Ms 3, 1897, par. 7}

Care in Changing the Diet

Great care should be taken when the change is made from a flesh meat to a vegetarian diet to supply the table with wisely prepared, well-cooked articles of food. So much porridge eating is a mistake. The dry food, that requires mastication is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort will be healthful. Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided.^{12LtMs, Ms 3, 1897, par. 8}

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread two or three days old will be more healthful than with fresh bread. This, with slow and thorough mastication, will furnish all that the system requires.^{12LtMs, Ms 3, 1897, par. 9}

“As a man thinketh so is he.” [*Proverbs 23:7.*] If the appetite is allowed to rule, then the mind will be brought under its control. When the stomach is educated to discard that which will prove only an injury to it, the simplest kinds of food will satisfy its hunger.^{12LtMs, Ms 3, 1897, par. 10}

It is not well to take a great variety of foods at one meal. When fruit and bread, together with a variety of other foods that do not agree, are crowded into the stomach at one meal, what can we expect but that a disturbance will be created?^{12LtMs, Ms 3, 1897, par. 11}

The mixing largely of white or brown flour bread with milk in the place of water is not a healthful preparation. If the bread thus cooked is allowed to stand over, and is then broken open, there will frequently be seen long strings like cobwebs, and this, in warm weather, soon causes fermentation to take place in the stomach. Milk should not be used in place of water in breadmaking. All this is

extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way; but the more simply it is made, the better it will satisfy hunger, and the more natural will be the appetite to enjoy the plainest diet.*12LtMs, Ms 3, 1897, par. 12*

We had a large family to cook for, and the ten quarts of milk which our cow gave each day was not sufficient for our family use. At times three extra quarts had to be purchased to give us enough to mix the bread with milk. This was a most extravagant business, and wholly unnecessary. I had this order of things changed, and the testimony of nearly all was that the bread was more appetizing than when mixed with milk.*12LtMs, Ms 3, 1897, par. 13*

Every housekeeper should feel it her duty to educate herself to make good, sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour, for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour, and is not healthful for the stomach. In every line of cooking the question that should be considered is, "How shall the food be prepared in the most natural and inexpensive manner?" And there should be careful study that the fragments of food left over from the table be not wasted. Study how, that in some way these fragments of food shall not be lost. This skill, economy, and tact is a fortune. In the warmer part of the season, prepare less food. Use more dry substance. There are many poor families, who, although they have scarcely enough to eat, can often be enlightened as to why <they are poor—there are> so many jots and tittles wasted.*12LtMs, Ms 3, 1897, par. 14*

Let the Watchmen Arouse

The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that

very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds—cancers, tumors, scrofula, tuberculosis, and numbers of other like affections. If man will subsist on the food that God has so abundantly provided, without having it first pass into the animal organism and become sinew and muscle, and then take it second hand by eating of the corpse, his health would be much better insured. *12LtMs, Ms 3, 1897, par. 15*

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul. Then they will be able to speak correctly upon this subject. In their obedience to physical laws they are to hold forth the Word of life to the people, and lead up higher and still higher in the work of reform. *12LtMs, Ms 3, 1897, par. 16*

“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*] “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [*1 Peter 2:11, 12*] All who claim to be teachers should urge, both by precept and example, the necessity of abstaining from fleshly lusts, which war against the soul. *12LtMs, Ms 3, 1897, par. 17*

What shall arouse those who claim to be walking in the light that is shining upon the people of God in these last days? A lethargy of unconscious sensualism through indulgence of perverted appetite, a constant submitting of soul and body and spirit to moral defilement is upon the people. Under the marriage vow, which our Creator has instituted, appetite has been perverted and indulged. And these lustful appetites, with their destroying power, have been transmitted from parents to children, and so intensified that their names are recorded in the books of heaven as transgressors of God’s law. Upon their very countenances is imprinted the sin of

The Final Judgment

Continuance in these sins will bring the sure and terrible results. They will suddenly be destroyed, and that without remedy. They will receive the sentence, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city. For without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." [*Revelation 22:11-15.*]*12LtMs, Ms 3, 1897, par. 19*

This is the final judgment. Let the senses of all be aroused; for many whose names now appear on the church books are not the children of God. In the books of heaven it is recorded of them, "Thou art weighed in the balances, and found wanting." [*Daniel 5:27.*] Let every church in our land arouse to the importance of studying the Word of God, and with much earnest prayer, not stand afar off, but "draw nigh unto God." The promise is, "He will draw nigh unto you." [*James 4:8.*] Then you may keep life in your souls, and obtain a sound experience. Then you will not be of that class of whom it is written, "And because iniquity shall abound, the love of many shall wax cold." [*Matthew 24:12.*]*12LtMs, Ms 3, 1897, par. 20*

Let the Lord Jesus come into your houses and into your hearts. Every talent entrusted to us is to be used and improved in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our own individual salvation, and promoting the well-being of others by our unselfish life. Thus may we build up the kingdom of Christ, and make manifest the glory of God.*12LtMs, Ms 3, 1897, par. 21*

Human exertion, physical and intellectual ability, will be taxed to the

utmost to keep the feet of the youth in the path where we can trace the foot prints of Jesus. The young men have not had all the attention that they should have had in order to develop their talents. The arrangements made in the missionary line of work are far in the rear. Councils have been corrupted, and board meetings been conducted by inefficient members who felt not the necessity of having the constraining power of the Holy Spirit upon the youth, to help them to choose the illumination from above. The youth need sanctified example, an acknowledgment of Omnipotence, in the grand work of becoming home and foreign missionaries. They need to behold in the cross of Christ the only true power to sustain the human agent in his continuous struggle against temptations, amid disappointments and reverses. How many of the General Conference have said to the workers "Go," but have left many to make brick without straw, have given them no facilities or help.*12LtMs, Ms 3, 1897, par. 22*

Dead in Trespasses and Sins

The malarious, poisonous atmosphere, which surrounds the souls of those who are dead in trespasses and sins, is causing them to become like the inhabitants of the Noachic world, who, because they chose to follow the imaginations of their own corrupt minds, and dishonor God by their wicked inventions, became corrupt in body and soul, and hated the God who made them. God sent them a message that they should not live, but should be destroyed because of their wicked works. And whole families today are in need of being terribly alarmed. They have been, and still are, corrupting their way before God. They are so steeped in licentiousness that they do not discern the difference between the pure affections given them of God, the attributes of human nature, and the destructive lusts which by indulgence and wicked inventions make them as sinful as were those before the flood and the inhabitants of Sodom.*12LtMs, Ms 3, 1897, par. 23*

The Father and Mother

In assuming human nature that He might reach to the very depths of human woe and misery and lift man up, Christ has shown what estimate He places upon the human race. In this work everything

was at stake. Satan claimed to be the lawful owner of the fallen race; and with what persistent efforts did he seek to overthrow Christ through his subtlety! It was only by most desperate conflict with the powers of Satan that Christ could accomplish His purpose of restoring the almost obliterated image of God in man, and place His own signature upon his forehead. It was a desperate battle, for Satan had so long worked in league with human intelligences as to almost completely intercept every ray of light shining from the throne of God upon the human mind. The cross of Calvary alone could destroy the works of the devil. In that wondrous sacrifice all eyes were called to “behold the Lamb of God, that taketh away the sin of the world.” [John 1:29.] The love of Christ kindles in the heart of all who continue to behold Him. *12LtMs, Ms 3, 1897, par. 24*

Satan’s ear caught the words spoken by John the Baptist, “Behold the Lamb of God, that taketh away the sin of the world” [Verse 29], and he determined to unite all the power of his army, and of human beings, with himself to accomplish the ruin of the race. He would commence with the appetite. He could bring his temptations to bear upon this point, and by a perverted appetite destroy the mental and physical force, and make men appear a revolting, polluted being before his Maker. And Satan has carried out his purpose. *12LtMs, Ms 3, 1897, par. 25*

Working Counter to Nature

All nature makes manifest the work of God. Man is fearfully and wonderfully made, and if man had obeyed the laws of Jehovah in His natural law, the image of God would have been revealed in him. But by sinning against his own body, by indulging his unnatural appetite and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has disordered and crippled the Lord’s divine arrangements. Nature does her best to expel the poisonous drug tobacco, but frequently she is overborne. She gives up her struggles to expel the intruder, and the life is sacrificed in the conflict. Every pernicious drug placed in the human stomach, whether by prescription of physicians, or by man himself doing violence to the human organism, injures the whole machinery. Every intemperate indulgence of lustful appetite is at war with natural instinct and the

healthful condition of every nerve and muscle and organ of the wonderful human machinery which through the Creator's power possesses organic life.*12LtMs, Ms 3, 1897, par. 26*

Nature would do her work wisely and well if the human agent would, in his treatment of the body, co-operate with the divine purpose. But how Satan and his whole confederacy rejoice to see how easily his powers of deception and art can persuade man to form an appetite for most unpleasant stimulants and narcotics. And then when nature has been overborne, enfeebled in all her working force, there is the drug medication to come from the physicians, to kill the remaining vital force—and leave men miserable wrecks of suffering, of imbecility, of insanity, and of loathsome disease. God is hidden from the human observation by the hellish shadow of Satan.*12LtMs, Ms 3, 1897, par. 27*

In (*Luke 4:16-19*), Christ announces His mission and work for the world: “And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”*12LtMs, Ms 3, 1897, par. 28*

Jesus Himself became man's ransom, his liberator from the oppressive power of Satan. “Ye are not your own,” He says, “for ye are bought with a price.” [*1 Corinthians 6:19, 20.*] We are bought from a power whose slaves we were. And the price our ransom costs was the only begotten Son of God. His blood alone could ransom guilty man. “For 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.*]*12LtMs, Ms 3, 1897, par. 29*

Indifference Regarding Character Building

O, if every one could discern these matters as they have been presented to me, those who are now so careless, so indifferent in regard to their character building; those who plead for indulgence in a flesh meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in their veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves. *12LtMs, Ms 3, 1897, par. 30*

Christ gave His life a ransom for many. Christ was to come under the cruel power of Satan. Satan hoped if he could once gain the supremacy, he would overcome Christ. He had obtained mastery over the human family, and through disobedience to God's holy law, had brought them under his jurisdiction. He unjustly claimed them as his own subjects. But Christ takes the prey from the enemy. Satan was to be overcome by the Son of man. *12LtMs, Ms 3, 1897, par. 31*

Christ removed every obstruction, that man might return to his allegiance to God. Christ became subject to suffering in behalf of man. And yet man, by his selfish indulgence, his willing to place himself in slippery places, and through unnatural appetite obliterate the image of God. Man, who has been endowed with physical, mental, and moral power, has placed himself where he is a weakling. Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature in eating and drinking, which is transgression of the law of God. *12LtMs, Ms 3, 1897, par. 32*

Here is where the subject of intemperance grows into importance. Here is where Satan works to so confuse minds by a perverted appetite that man cannot discern sacred things from common. Cheap things are placed on a level with the sacred. Animalism is strengthened, the higher powers weakened. *12LtMs, Ms 3, 1897, par. 33*

The Law of Heredity

The physical and mental condition of the parents is perpetuated in their offspring. This is a matter that is not duly considered. Wherever the habits of the parents are contrary to physical law, the injury done to themselves will be repeated in the future generations. Satan knows this very well, and he is perpetuating his work through transmission. Let the husband and wife in their married life prove a help and a blessing to one another. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not increase love, nor ennoble and elevate. Those who will indulge the animal passions and gratify lust will surely stamp upon their offspring the debasing practices, the grossness of their own physical and moral defilement. By physical, mental, and moral culture all may become co-workers with Christ. Very much depends upon the parents. It lies with them whether they shall bring into the world children who will prove a blessing or a curse. *12LtMs, Ms 3, 1897, par. 34*

A Higher Standard to be Reached

There is a much higher standard to be reached in every family. All can rise. By drawing nigh to God, they may receive power to resist the devil, for the Spirit of God lifts up a standard for them against the enemy. The father and the mother who know no higher rule of life than selfish indulgence of lustful passions are not Christians. They are lowering the standard of intellectual and moral character, and are descending down toward the brute creation, rather than upward to work in harmony with Jesus Christ to restore the moral image of God in man. Appetites are cherished that are low and debasing, and entirely unnatural. *12LtMs, Ms 3, 1897, par. 35*

God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutify humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into a slavery that kills physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation. *12LtMs, Ms 3, 1897, par. 36*

Benumb not the faculties that God has given for wise improvement

by intemperate habits. Touch not, taste not, handle not, spirituous liquors in any form. But intemperance does not stop here. There are manufactured appetites which the Author of our being has never created, and every departure from the simple natural laws, which He has established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber and muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated his body as if its laws had no such thing as penalty, and in this sin against his body, he has dishonored his Maker. *12LtMs, Ms 3, 1897, par. 37*

Satan has carried out his plans in this respect. Man's appetite has become perverted, his organs and powers enfeebled, crippled, and diseased. And these results, which he has through his specious temptations brought about, he uses to taunt God with. He presents before God the appearance of the human being whom Christ has purchased as His property. And what an unsightly representation he is of his Maker. God is dishonored, because man has corrupted his ways before the Lord. *12LtMs, Ms 3, 1897, par. 38*

The Wisdom of the Creator

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged Himself to keep this human machinery in healthful action if the human agent will obey His laws and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the Word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding His specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. *12LtMs, Ms 3, 1897, par. 39*

From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of Himself, for man was made in the image of God. It is Satan's determined work to destroy the moral image of

God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent, to pollute with sin everything he touches. *12LtMs, Ms 3, 1897, par. 40*

Satan's Determined Purpose

Not only the human, but the brute creation are made to suffer through Satan's attributes wrought out through the human agent. One human being becomes Satan's co-partner to tempt, allure, and deceive his fellow men to vicious practices. And the sure result is diseased bodies, because of the violation of moral law. "Because iniquity shall abound the love of many shall wax cold." [*Matthew 24:12.*] It is Satan's determined purpose to deceive the human family to such an extent that he can bring them as a mass on his side to work with him in making man believe that the law of God is no longer obligatory upon the human race. Then he will find agencies which will multiply his efficiency in leading men to ignore the law of God. When they do this, then he rules them with a rod of iron. *12LtMs, Ms 3, 1897, par. 41*

The only definition of sin given in God's Word is transgression of the law. It is not excusable, and has no defence or justification. It will be the final and eternal condemnation of the originator of sin and all the angels who united with him in the heavenly courts, who joined the confederacy of evil, identifying themselves with the great apostate. When the question comes, "Why have ye done thus?" every tongue will be silent; the rebellious world will stand speechless before God. Of Satan God had said, "Thou wast perfect in all thy ways from the day that thou wast created, until iniquity was found in thee." [*Ezekiel 28:15.*]*12LtMs, Ms 3, 1897, par. 42*

Sin entered the world by the defection of one who stood at the head of the holy angels. What was it that wrought so great a change, transforming a royal, honored subject into an apostate? The answer is given, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." [*Verse 17.*] Had not the Lord made the covering cherub so beautiful, so closely resembling His own image; had not God awarded him special honor; had anything been left undone in the gifts of beauty and power and honor, then Satan might have had some excuse. But

God declares: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. ... Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in all thy ways from the day that thou was created until iniquity was found in thee." *12LtMs, Ms 3, 1897, par. 43*

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuary by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I 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 that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shall thou be any more." [*Verses 12-19.*] *12LtMs, Ms 3, 1897, par. 44*

Why, O why cannot the world see where they are drifting, and the sure result. The Lord has wrought in sending the living preacher with the Word of life. It is the Word of God to a people who, through Satan's devices, know him not. When the Lord's minister in sincerity holds forth the Word of life, there should be those connected with him to help him in the work. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, the Holy Spirit came upon the praying apostles, and the testimony of their enemies was, "Ye have filled all Jerusalem with your doctrine." [*Acts 5:28.*] *12LtMs, Ms 3, 1897, par. 45*

The teacher himself must be the living embodiment of truth. His self denial and charity is his witness that he bears the message of heaven. He has himself eaten of the flesh and drank of the blood of the Son of God, and this is eternal life. Taught by the Spirit, he will

not be satisfied with less than the salvation of souls.¹²*LtMs, Ms 3, 1897, par. 46*

Ms 4, 1897

“Be Ye Therefore Perfect.”

NP

January 12, 1897

Portion of this manuscript are published in *VSS 201-202; 258-260*.

The Lord designs that every minister shall reach perfection in his work, overcoming everything in voice, in attitude, in manner of address, which would lessen his influence. This it is his duty to do. “Be ye therefore perfect,” Christ says, “even as your Father which is in heaven is perfect.” [*Matthew 5:48*.] It is natural for us to expect more from the ministration of the man whose manner of address and tone of voice is attractive than from him whose ways do not please. Two men may handle the same Scriptures, and bear a full gospel testimony; one, because he has been careful to overcome his defective pronunciation, because he has learned to control his voice, not allowing it to swell to a high key, may be a most successful worker; the other may have a knowledge of the Word, yet he leaves an impression upon his audience that is not agreeable. He appears excited, and all who hear him wish that he would calm down, and talk earnestly, but calmly and unexcitedly. *12LtMs, Ms 4, 1897, par. 1*

By talking in a high key, the speaker detracts considerably from his usefulness. There are others who talk so low that their words can scarcely be heard. Another laborer will speak hurriedly, rushing his words one upon another. Half that he says is lost, for the hearer cannot take in the precious words coming from his lips. These are defects which should be overcome. The habit should be acquired of speaking slowly, yet earnestly and solemnly, with all the assurance which the Word of God can give. Then the hearer gets the benefit of every sentence. Every word is spoken distinctly, and makes its impression upon the mind. Rapid speaking and pitching the voice to a high key is an imperfection which every one should overcome if he would make the most favorable impression when bearing the message from God to the world. Let the Word of God come as a savor of life unto life. *12LtMs, Ms 4, 1897, par. 2*

If God's servants will consider this matter rationally, if they will place themselves under the control of sound reason and good judgment, they will see that these errors need not be perpetuated. They will see that such defects can be overcome, and their efforts in the pulpit be of far greater advantage to the hearers, and far less taxing to themselves. Every minister should bear in mind that he is giving to the people the message which God has given him, and that this Word involves eternal interests. *12LtMs, Ms 4, 1897, par. 3*

The human agent must take himself in hand. God has given him physical and spiritual powers, and these need to be constantly cultivated and improved. In a great measure, physical weariness may be avoided by speaking slowly, calmly, unexcitedly. In speaking, many have made a constant tax upon their vocal organs. The lungs have been injured, and premature death has ended their work. Nature will not always endure the abuse placed upon her laws. They are ignored by many, but eventually she will make her protest, and punish the transgressor. If the workers would but learn that God does not require this over-taxation, and that in overstraining the delicate vital organs and shortening the period of their usefulness, they are dishonoring Him, they would not cultivate habits which are injurious. *12LtMs, Ms 4, 1897, par. 4*

The excuse is made, "It is my habit; it is my way, and I cannot overcome it." Will my brethren take heed how they use the organs of speech in the ministration of the Word? They are to follow God's way, and not their own will. Christ has given them no such example in His manner of teaching. His followers are to make strenuous efforts to overcome their habits of long, loud speaking. This greatly injures the melody of the human voice. *12LtMs, Ms 4, 1897, par. 5*

God means that those who minister in Word and doctrine shall be educators in the correct manner of teaching. They must stand before the people as God's representatives, showing that they appreciate the precious gifts given them of God. They are to use, but not abuse, their organs. They are not to make the blind, foolish excuse, "This is my habit. I cannot overcome these defects." They will not continue to abuse the powers given them of God for the highest cultivation, and by their imperfect habits detract from the good they might do. The Lord will help all who will determine to

overcome these wrong traits when presenting his message to the world.*12LtMs, Ms 4, 1897, par. 6*

This matter has been treated too much like an idle tale. It is a most solemn consideration, and should deepen the sense of responsibility upon every man who is a mouthpiece for God, holding forth the Word of life to the people. The ministers of God should study to show themselves approved of God in the presentation of sacred truth, workmen that need not to be ashamed.*12LtMs, Ms 4, 1897, par. 7*

The truth spoken, whether spoken in a manner to please or displease, will judge the hearer in the great day of final reckoning. It is a savor of life unto life or of death unto death. Under any circumstances the speaker will be criticized by those who turn their ears away from the truth; but every effort should be made to reach the people. The minister is the teacher of sacred, solemn truth, and he should seek for perfection in character, in address, giving as little cause as possible for criticism. Man is honored in being a laborer together with God, and he must work in Christ's lines, receiving the truth in its purity from the Word of God, and presenting it in a manner that will commend it to the hearer.*12LtMs, Ms 4, 1897, par. 8*

The Holy Spirit will work with the human agent. The Word of God and the daily experience agree in testifying that the truth must be planted in the heart if it is to work outward and control the life. The Lord's delegated servants are responsible to Him for the way in which they treat His entrusted talents. They are to bear in mind that they are in partnership with God.*12LtMs, Ms 4, 1897, par. 9*

The sacred truth should be presented in the most attractive manner, and it is the duty of every teacher to free himself from every defect. Those who are teaching the truth should study how to present it with the greatest power and influence. The inspired appeal is, Walk worthy of God. God calls upon every son and daughter of Adam to live for the glory of God. Why should we not advance in the steps of our Leader? Is there not in the law of God high and holy requirements? Christ represented the law in His character. He came to the world to live the law of God. The truth is exalted in the

law of God, showing who is the only true and living God. Science and philosophy outside of the Word of God can bear no comparison with the living truth which abideth forever. *12LtMs, Ms 4, 1897, par. 10*

The world will try to make God responsible for sending to them defective men; but the Lord has done all that He can for the human agent in the endowments He has bestowed. *12LtMs, Ms 4, 1897, par. 11*

Man is to look unto Jesus, the perfect Pattern, and train every organ to do perfect work in the sacred calling of bearing this solemn, glorious message to a fallen world. Salvation through Jesus Christ is the only hope set before men in the gospel. They are not to trifle with any entrusted gift. They are not to weaken or cripple any of the Lord's talents. The Lord holds men guilty who by their injurious habits they deprive the world of good. *12LtMs, Ms 4, 1897, par. 12*

"Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] The highest kind of missionary work that can be done is to heed the injunction to press forward to reach the standard of perfection. The Lord demands this of every son and daughter of Adam. We shed around us the highest kind of indulgence in striving to reach perfection in all our work, in all our habits and practices. This is our solemn duty before believers and unbelievers. When the Christian virtues are perfected in us, our influence will be reproduced in others; and these will influence still others to meet the highest standard. *12LtMs, Ms 4, 1897, par. 13*

As professed followers of Christ, every human agent should bear in mind that he has talents entrusted to him, and should consider the sanctity and importance of every such entrusted capability. He should look upon his Heaven-lent talents with the highest appreciation. They came from God, and are to be used and improved. The heart must be cleansed from every moral defilement, for every defect is associated with Christ. The understanding, the heart, the soul, the strength, the mind are under obligation to God to maintain the pure, holy, unselfish principles which dwelt in Christ. He is the sacred source from which is derived light and inspiration. There is need of a deeper and more intense earnestness. We must

compare notes with our great Leader, who is the well-spring of righteousness and mercy, a pure fountain. With Him we are laborers together with God. By beholding we become changed into His likeness, for we are complete in Him.*12LtMs, Ms 4, 1897, par. 14*

Let every one entrusted with the precious grace of God go forth to the work, putting every spiritual and physical organ in training by doing every day and every hour the best possible service. The heavenly intelligences will co-operate with the human agent in seeking with determined faith that perfection of character which will reach out to perfection in action. So shall ye be vessels of honor, meet for the Master's use. To every one engaged in this work of perfecting the character Jesus says, I will be at your right hand in every effort you make. Every soul is to be a temple for God, kept refined and cleansed with heaven's sweet odors, polished after the similitude of a palace.*12LtMs, Ms 4, 1897, par. 15*

Let the ministers who are holding forth the Word of life remember that every day and every hour they must stand in the path of reform. Every talent must be used. Says the beloved disciple, "I have written unto you, young men, (and this includes young women also,) because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." [*1 John 2:14.*] These human agents, in the unfolding of their work reveal characters of the highest usefulness.*12LtMs, Ms 4, 1897, par. 16*

Canst thou by searching find out God? We may put to the stretch every spiritual muscle to have a knowledge of the Word; but if we would by searching have a more perfect knowledge of God, we must first ask the Lord to search our hearts as with a lighted candle. He knows every page in our history, and will never pass an untrue, inaccurate decision. Before Him with whom we have to do, all things are naked and open. As we earnestly draw nigh to God, the truth in regard to ourselves will appear.*12LtMs, Ms 4, 1897, par. 17*

"Search me, O God, and know my heart." [*Psalm 139:23.*] When this prayer ascends to God with contrition of soul, there will be no exaltation of self. Christ will be all and in all. We shall not rest until the Holy Spirit reveals Him unto us as Christ our Righteousness.

God then has found the man, and the man is greatly relieved in being found of God.*12LtMs, Ms 4, 1897, par. 18*

Young men, God appeals to you. “I write unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.” [*1 John 2:14.*] We can know God only as Moses knew Him—by beholding the glory of His character. The Lord would have His church recognize the talents of young men, and do good missionary work by having the experienced servants of God uniting with the young men, teaching them kindly how to make a right use of their entrusted talent of time. Let there be a serious review of the past year, and see how your time has been marked off. Call your thoughts home to the true Center, and see what account you will give of your time before a heart-searching God.*12LtMs, Ms 4, 1897, par. 19*

Ms 5, 1897

Remarks Made by Sister White at a Council Meeting Held January 17, 1897

NP

January 17, 1897

Previously unpublished.

The meeting I had with Brother Lawrence on Friday was very encouraging to me. I felt that the Lord had been working with Brother Lawrence. He said that he did not want the work to stop; he wanted it to go deep; he wished everything that was hindering him to be taken out of the way. That is the position every one of us should take. We should desire that everything that is hindering our spiritual advancement be removed. *12LtMs, Ms 5, 1897, par. 1*

I have heard something in regard to the sale of a horse by the Board to Brother Lawrence. The facts in reference to it were laid before me. I thought that we had better have this matter understood, so that it could be put in right order, for Brother Hare must give an account of this horse, and of his disposition of it, and I must say, I was very much astonished at the way this matter has been managed. I do not think Brother Hare can render a very good account, and I want it brought out so that we shall understand it. *12LtMs, Ms 5, 1897, par. 2*

A statement made by Brother Hare in regard to the sale of the horse was then read, after which Sister White said: *12LtMs, Ms 5, 1897, par. 3*

These things should be straightened out. We want Brother Lawrence to go free. He want him to feel that he is free. In his blindness Brother Lawrence has looked only to himself, studied himself, figured for himself. There ought to be a different showing. There ought to be a change in this respect. I am glad that Brother Lawrence has paid Brother McCann. It was right and just to do this. I am glad that he has turned the cow over to the school, because, under the circumstances, it seemed the right thing to do. *12LtMs, Ms*

5, 1897, par. 4

Now we want to understand about the horse trade, because from the light that I have received, it has been next to an impossibility for Brother Lawrence to purchase anything unless it was put down to the lowest figure. But if he wished to dispose of anything, he wanted the highest that he could get. In these lines he has educated himself, but they are not the right lines to work on. We must follow the principles laid down by our Saviour when He was enclosed in the pillar of cloud. He spoke to Moses and told him what principles should guide the people. We should study those principles a great deal more than we do. *12LtMs, Ms 5, 1897, par. 5*

We are called the Israel of God, and we should follow closely the principles given by Christ in regard to our conduct one toward another, for we shall one day meet Him who gave these principles face to face. They apply to us just as surely as they did to the children of Israel, and they will be alive in the judgment. *12LtMs, Ms 5, 1897, par. 6*

I desire that Brother Lawrence shall free his soul. But it is going to be as hard as death for him to change his practice of accepting things at the lowest price, and when disposing of them, selling them at the highest figure. This practice is killing his soul; unless it is given up, it will draw from it every particle of sap and nourishment. *12LtMs, Ms 5, 1897, par. 7*

The principles he has followed are wrong from the very beginning, wrong from the very start. If he ever recovers from the way he has treated those with whom he has had dealings, it will be by the help of God. By giving His life for the world Christ has placed a high value upon human beings; and when we deal with our fellow men, we are dealing with God's property. *12LtMs, Ms 5, 1897, par. 8*

No matter what the transaction was, it was for Brother Lawrence, when he saw that it was taking too much from the school, to refuse to accept the terms. No matter whether Brother White or Brother Hare made the arrangements, if Brother Lawrence's vision had been clear, he would have seen that they were cheating themselves. *12LtMs, Ms 5, 1897, par. 9*

We should work in this way: Supposing I enter into a business transaction with Brother Hare. I do not clearly understand the matter, but after he has explained it to me, I accept his terms. Afterwards, in looking over the matter, Brother Hare sees that I am being wronged. It is his place to say, "This is not right. I am giving Sister White a poor chance." Then he should come and explain matters to me, that I shall not cheat myself. This is the right way to look at it. *12LtMs, Ms 5, 1897, par. 10*

I know that everything has been done to keep Brother Lawrence here, and keep him satisfied. I said to Willie, "You have gone just as far in trying to keep Brother Lawrence satisfied as you ought to. I know that God does not approve of it. You are encouraging his selfishness, selfishness that God despises." I told him that this thing had been a great trouble to me, because I saw matters differently from him. *12LtMs, Ms 5, 1897, par. 11*

Willie seemed to think that we ought to do all we could to keep Brother Lawrence here, because if he went away dissatisfied, his influence would not be good. But this matter was opened before me. I saw the past, present, and future, and how matters would go, just as plainly as if it had been written in a book. Therefore, I feel that this is a matter of life and death, that everything that is wrong should be cut up by the roots. If Brother Lawrence would crucify his avaricious spirit, if he would refuse to accept it, if he would drop it as he would drop a serpent that was stinging him to death, he would be the man for the place. It is stinging him to death; it is driving all right principles out of his heart. This is why I felt encouraged by my talk with him on Friday. I saw that an opening had been made. If we would kill his avaricious spirit, if he would commence to work as God would have him, God could work with him, and use him. *12LtMs, Ms 5, 1897, par. 12*

But it has been opened plainly before me that Brother Lawrence thinks that his labors are worth more than they are. He cannot accomplish the work that he thinks he can. He places a higher value on his labors than they can bear. A younger man could come in and do as much harder work than Brother Lawrence, and for less wages. But because Brother Lawrence could not have what he thought he ought to have, it has been represented to me that for

weeks and weeks he sat on the enemy's idle stool, tempting the devil to tempt him, tempting him to fill his mind with conjectures and doubts, and count this thing an offense and that thing an offense when they were not offenses at all. Brother Shannon never would have taken the position he has unless others had set the example of doing nothing. *12LtMs, Ms 5, 1897, par. 13*

When a man is in the prime of life, he can do much work. But when he gets beyond the prime of life, he cannot possibly do the work he could do when he was younger. It is not right for a man who has grown old to demand such and such wages. *12LtMs, Ms 5, 1897, par. 14*

Brother Lawrence knows very little of the true missionary spirit, although he came out here, that his religious influence might help to upbuild the cause and work of God. This has been a terrible disappointment. If he had been a faithful sentinel, when matters were being arranged for the sale of the horse he would have gone to his brethren and said, You are cheating yourselves; I do not want you to do this. Had he done this, he would have raised himself in the estimation of God, who has said, "I will make a man more precious than fine gold; yea, a man than the golden wedge of Ophir." [*Isaiah 13:12.*] *12LtMs, Ms 5, 1897, par. 15*

Brother Lawrence says that he wants this work to go deep. I do, and as one of God's children, I felt that this matter must be taken hold of. He must see it as it is. Not for the value of the horse; no, no; for the value of his own soul, for the value of correct principles, for the value of the right that should be seen and understood. Every one should understand it. *12LtMs, Ms 5, 1897, par. 16*

I have tried to present before our people how we should deal one with another, and if ever God helped me, He helped me when I spoke to the students in the hotel, trying to present Christian principles. "Ye are laborers together with God." [*1 Corinthians 3:9.*] If we profess to be laborers together with God, and yet do not deal with strict rectitude one toward another, the Lord does not acknowledge us. I must tell you this, Brother Lawrence, because I want my soul to be clear in the judgment. It is not because of the value of the horse sold that I tell you these things, but because of

the value of your own soul. *12LtMs, Ms 5, 1897, par. 17*

I love your soul, and I want you to be saved. I desire to see the qualities that have been buried beneath the rubbish, brought to the surface. I hope this may be done. Your soul is too precious to be trifled with. You cannot afford to sell it for a mess of pottage. I speak not because of this particular transaction, but because of the principle that is involved. Heaven is worth something to us, and if it is worth anything, it is worth everything. Christ died for your soul, Brother Lawrence. He appreciates your soul, and He would have you saved. But I know it is a case of life or death with you. As for the money involved in the sale of the horse, it is not a straw in comparison with the eternal result. We shall reap what we sow. The reaping time is coming; we want to be prepared for it. *12LtMs, Ms 5, 1897, par. 18*

“And Jesus entered, and passed through Jericho. And, behold, there was a man named Zacchaeus, who was chief among the publicans and he was rich. 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 abide at thy house. ... And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.” [*Luke 19:1-5, 8.*]*12LtMs, Ms 5, 1897, par. 19*

I desire that Brother Lawrence shall know what the blessing of the Lord is. I hope that when he sees anything that is hindering his Christian advancement, he will take it out of the way. Let us be Christians in every sense of the word, and the blessing of God will rest upon us. I would give more for the blessing of God than for this house full of gold. Your soul has been purchased at an infinite cost—the blood of the Son of God—and God would have you center your life in Jesus. *12LtMs, Ms 5, 1897, par. 20*

We should each ask ourselves the question, “Am I doing as I would be done by. Would I feel that my actions were right if I were in my

neighbor's place." The enemy strives to lead us to indulge our natural temperaments, but we are to conquer in the name of Christ. Our souls must be clean in the sight of God. It is only on the Lord's side that we can do the Lord's work. If we are not on His side, we must be aiding the enemy. It is only as we have the mind of Christ that we can reveal Christ. *12LtMs, Ms 5, 1897, par. 21*

The great point we should keep always before our minds is that those who are in connection with this work must manifest a spirit of sacrifice. If we come here desiring to receive all we can for ourselves, we might better stay away. It is not the right spirit to manifest; it will eat away all missionary spirit. It is God's design that the school shall be established here, and He desired us to co-operate with Him by working unselfishly for His cause. *12LtMs, Ms 5, 1897, par. 22*

Those that are here to grasp everything they can get, even though the interests of the school suffer, should go away. God cannot use them. He calls for workers who are willing to deny themselves, who will take up their cross daily and follow Him. "We are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] God longs to see us manifest the spirit of sacrifice. He longs to see us wearing Christ's yoke, and working as He worked. *12LtMs, Ms 5, 1897, par. 23*

I want to tell you, Brother Hare, that you are making a mistake in selling the land right round the school buildings, letting anyone that pleases come in. Do not do it. You do not know who you will get on it. Keep the coast clear. There is land enough without selling that so near the school. *12LtMs, Ms 5, 1897, par. 24*

When the Health Retreat was being established, they said to me, Come up here, and we will give you land. I went up, and asked Brother Pratt the price of his land. He told me, and I decided to buy seven acres. Why did I buy it? Because I knew that if I did not, others would come in and commence to build right around the institution. These would settle there, and criticize everything that was done. Some did settle near, and there are families there now that the managers would give ten times the price paid for their land

if they could get them away. *12LtMs, Ms 5, 1897, par. 25*

It is a great mistake to allow families to settle close to the buildings. The land near the buildings must not be occupied. A ray of light has come to me on this point since I came here. If families settle near the school, the students will visit them, and tell them of their wrongs. There will be those who will work against the school if things do not move according to their mind. The devil will put his glass right before their eyes, and they will see everything in a perverted light. *12LtMs, Ms 5, 1897, par. 26*

This criticizing spirit has found its way here. It has gone to Melbourne and Africa. It is seen all over. What the result will be, we cannot tell. *12LtMs, Ms 5, 1897, par. 27*

I hope you will not encourage people to settle close round the school buildings. If you do, you will have trouble, what trouble you cannot tell. You have all you can handle. Do not bring any more families in to settle right round the school site. Just as fast as I can get means, you shall have it. I want to do all I can to help the school. *12LtMs, Ms 5, 1897, par. 28*

Ms 6, 1897

Our Work at This Time

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1897

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Then the power of the Lord came upon me and I spoke most earnestly upon the parable of the invitation to the royal supper, the refusal of those who were invited, [and] the commission given to call another class of guests; for not one who had been called should taste of his supper. Then the messengers went into the highways and byways, and then still another class was to be called—the poor, the maimed, the halt, and the blind. This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world. This feast is not the period of an hour, but a lifetime; [the invitation] is to go forth from human lips co-operating with God. *12LtMs, Ms 6, 1897, par. 1*

The invitation is to be given to classes that have not heard the constant efforts made to urge ministers and people, so constantly and at great expense, to hear the Word of God and do it. These efforts have not accomplished the work [they] were supposed to do; because the Lord could not sanction this constant effort and expenditure of time and means for weeks, with the idea of helping the ministers to do more perfect work. They were enjoying a rich feast to repletion, and were cloyed, while other souls who had never heard the truth were in a most deplorable need, and that time and that money [should have been] expended to feed the hungry souls starving for the bread of life. *12LtMs, Ms 6, 1897, par. 2*

The invitation is to go to all, without limitation or restriction. Bad, yes, evil men and women, old and young, rich and poor, white and black—all are to be called, but only those will be chosen who truly receive Christ. “To as many as received him, to them gave he power to become the sons of God, even to as many as believe on his name.” [*John 1:12.*] Those who truly accept, and in so doing yield themselves up to God, to be and to do as He wills, obeying the

commandments of God, to live as He has given them an example in His life, will wear the wedding garment. *12LtMs, Ms 6, 1897, par. 3*

This royal banquet is not a thing of an hour, but lasts through a lifetime, and stretches into eternity. None can endure to be with God if they are not constantly conforming their minds and hearts [to His will] and developing characters after the divine similitude. No one can have forgiveness without having the purity of character exemplified in Christ. No man need to expect happiness without the holiness of God. They cannot partake of this feast without the garment of Christ's righteousness, woven in the loom of heaven. Privileges [and] opportunities improved will give every soul a fitness to obey the law of His kingdom. *12LtMs, Ms 6, 1897, par. 4*

Imagine, if possible, the nature and the degree of Christ's suffering. This suffering in humanity was to prevent the outpouring of the wrath of God upon the whole of those for whom Christ died. Yea, for the church this great sacrifice will be efficacious throughout eternity. Can we compute the amount of her transgressions in figures? Impossible! Then who can approach to a conception of what Christ endured when standing in the place of surety for His church, in the solemn hour of atonement, when Christ yielded up His life as a sacrificial offering? Never, never can it be that God again shall [so] manifest His holiness, His spotless purity; the sin that sprung up in heaven and its inconceivably heinous character; His utter hatred of sin, His solemn purpose to punish it, and that in the only One who could bear the strokes in behalf of the sinner, and because of His innocence would not be consumed. *12LtMs, Ms 6, 1897, par. 5*

How did the glory of God magnify itself in glorious perfection on that day when Christ's life was yielded up as a sacrifice for the world! When he cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed His head, and died. [*John 19:30; Matthew 27:51, 52.*] In the sacrifice of God's only begotten Son is demonstrated the awful glory of divine justice and holiness. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." [*Romans 3:25.*] In consideration of the great work which God has done to redeem, to uplift, to bring back the moral image of God

in man, what is the human agent doing on his part as a worker together with God?^{12LtMs, Ms 6, 1897, par. 6}

The Lord has been speaking through testimonies to Seventh-day Adventists. Who have heeded the light given, that the Lord requires every soul to communicate to others the light God has given them? It has not been done. Those who have had great light have been largely the subjects of labor, and [are] the very ones who could only receive life and vitality through a spiritual connection with God, as co-workers with God in the work of saving the souls ready to die, perishing in ignorance and sin and transgression.^{12LtMs, Ms 6, 1897, par. 7}

What an account thousands will have to answer for in their selfish living to please themselves! Their lives ought to be a living sacrifice to God. Those who have received so much labor were not glorifying God; they had a work to do in giving the invitation to the gospel feast, "Come; for all things are now ready." [Luke 14:17.]^{12LtMs, Ms 6, 1897, par. 8}

Time and money have been consumed unnecessarily when every voice that could speak should not be silent in giving the last message of mercy to the world. O how much the people of God have yet to learn, that it is not those who know the truth who are to be forever favored with the work of the ministers, but let ministers work with their God-given ability in erecting the standard of truth among those who have not heard that there was such a people in the world as Seventh-day Adventists. Thousands are groping in darkness who ought to have had light long ago.^{12LtMs, Ms 6, 1897, par. 9}

The religion of Jesus Christ will reveal an earnest working Christian. In working and exercising his talents, he gains other talents also. Every soul that he instructs will have the opportunities that the Lord designed he should have from his brother. The Holy Spirit is given to every earnest worker as a helper, if the human agent will be worked.^{12LtMs, Ms 6, 1897, par. 10}

There are human beings of low tendencies, but they have some most excellent traits of character, and they long for help, for strength; and the voice of God through His servants who are willing

to minister, imparts encouragement and strength [so] that they will venture to lay hold upon the help presented to them. Through the human instrumentality they receive immediate co-operation with divine power. Those who flatter themselves that they are the children of God are yet indifferent to the situation of the perishing souls around them—ignorant, you may say they are; yes, and so you would have been if you had been in their place. But if they are ignorant, they need enlightenment; they need the very information their brethren can impart to them of the way of life. But men who profess to know God are asleep, doing nothing. *12LtMs, Ms 6, 1897, par. 11*

The church ought to have taken up this work in every conference. And [if] the powers of thought which have been so fully occupied in devising plans which cannot succeed, [and] which have not the endorsement of Heaven, had put the talent of thought into the devising of plans to carry out the very work the Lord has been calling them to do in reaching the people where they are, the work would have been borne by the many instead of by the few. This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the cities, in byways and hedges. Then there would be angels of God co-operating with human instrumentalities, and a religious system would be inaugurated to relieve the necessities of the suffering human beings who are in physical, mental, and moral need. *12LtMs, Ms 6, 1897, par. 12*

The moral apathy that is prevailing in our churches today would be largely corrected if they would consider that they are under service to God to do the very work Christ did when He was upon the earth [and] went about doing good. The very work that Dr. Kellogg has been managing is the very kind of work the whole of our churches are bound to do under covenant relation to God. They are to love God supremely and their neighbor as themselves. They are to realize that “all ye are brethren,” that there are no favorites with God. [*Matthew 23:8.*] *12LtMs, Ms 6, 1897, par. 13*

[There are] those who withhold themselves from their fellow men, and enclose themselves within themselves. The gospel of Jesus Christ is by them made void by their practice. Their words go as far

as expressions of warmth, but the poor are not clothed, nor fed, nor warmed, nor taught and given personal labor. These indolent, slothful servants are abundant, but they say, and do not. [They] themselves are destitute of hope and faith and love, and are not helped by the gospel because they are not doing the Word. Something of moral expressions are made, and some frozen exhibitions are shown, but the bright beams of the Sun of Righteousness do not penetrate the heart and brighten their experience and give life and vitality to their religious maxims of life. Service, unselfish service to God—they do not know what it means. Many consider that it will sometime be [their duty]; but it cannot be now. They contemplate it afar off, as something we are [not] ready for, when it should have been brought into their life [at] the very beginning of their religious service. *12LtMs, Ms 6, 1897, par. 14*

The moral attitude of these believers is at variance with correct reason and [with] the Bible instruction which points out the whole duty of man, which is to love God supremely and our neighbor as ourselves. Just in proportion as this is done, there is a doing of the Word, and the convictions from the Holy Spirit of God are in proportion to their unselfish service to God. A work—a great work—in the Lord's moral vineyard has been waiting to be done. What has hindered this work? The [want of] co-operation of the human agent to become a channel through which the Lord can communicate to those who are in moral darkness. It seems that Satan has lulled them to sleep. *12LtMs, Ms 6, 1897, par. 15*

The Word of God is to be acted, it is to be lived, it is to be practiced. How long shall the Lord wait for the churches to take up the work appointed them? If they had done the part appointed them of God, Dr. Kellogg would have borne only his proportionate part; but those who ought to have acted largely in this line are content to watch and criticize and conjecture and speechify. Far better would it have been for their spiritual and eternal good had they learned what true, unselfish service to God means. Have those who have professed to be servants of Jesus Christ forgotten [the words of Inspiration], "Ye are laborers together with God" [*1 Corinthians 3:9*], to break up, by every means in your power, [the] infatuation that is holding the world away from faith in God? *12LtMs, Ms 6, 1897, par. 16*

Man is a being with strong passions which need to be brought under [the] control [of] God. Who will become partners with Jesus Christ in this great work? Satan is working vigilantly; he is determined to battle till the last for supremacy. The Christian must exert an influence that will, united with Jesus Christ, be a positive power to counter-work the deceiving power of Satan over human souls. The Lord calls for faithful workers who shall give direct personal labor to reach men and women where they are, and educate and train the trembling sinner to look to Jesus and live. Bear in mind that no one becomes virtuous or pure or holy without seeking most earnestly and continually to be thus.*12LtMs, Ms 6, 1897, par. 17*

Help is needed. There are many minds that, with proper labor bestowed upon them in faith, would develop fine specimens of redeemed humanity for God's glory, and [would become] true workers to win other souls to Christ. They would know the better the needs of those in moral darkness, without God, without hope in the world.*12LtMs, Ms 6, 1897, par. 18*

The courage of the soldier rises as he puts on his uniform. We all need to put on Christ in order to reveal Christ. It is a working church that is a living church.*12LtMs, Ms 6, 1897, par. 19*

My brethren in America, in the place of questioning and criticizing Dr. Kellogg because he is doing the class of work he is, when you do your God-given service, you will be heart and soul engaged in doing the same kind of work, which will be of far more account in the sight of God than so many clustering in Battle Creek where they become religious dwarfs because they do not do the work God has appointed them. Had the testimonies God has given been heeded, we would have had today churches full of zeal, earnest to save souls who have not had any personal efforts made in their behalf.*12LtMs, Ms 6, 1897, par. 20*

[In] this work [of] reaching after the most hopeless, you reach after many who have once held high positions—physicians, ministers, mechanics, merchants, men of [every] degree, high and low. The Lord has appointed that these should have a chance, and one soul that has been forgiven much because he received Jesus Christ, will

be prepared to give the same kind of labor to other perishing souls. This will give character to the work far more than your imposing buildings. God will put His signature upon such work. Churches in America should have seen [that] this kind of work needed to be done, and it needs to be done here if we had any means that we could use to set in operation such a work. *12LtMs, Ms 6, 1897, par. 21*

The blessed Jesus, our Redeemer, received His appointed work, His priestly office, by the Lord's setting Him apart. He did not live to glorify himself, but to serve His fellow men. If those in Battle Creek would take up this appointed work to do for suffering humanity what must be done, there would be less indifference, less coldness, less thinking evil, speaking evil, and criticizing, and Dr. Kellogg would not be pressed out of measure by our inconsistencies and ... [Remainder missing.] *12LtMs, Ms 6, 1897, par. 22*

Ms 6a, 1897

Daniells, A.G./Salisbury, W.D.

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Ms 7, 1897

Concerning the Publishing Work

“Sunnyside,” Cooranbong, New South Wales, Australia

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Again and again the Lord has sent testimonies of warning, of reproof, and instruction to His people; but so long as the men who stand in responsible positions continue to resist the Spirit of God, and determinedly follow their own unsanctified way and will, as revealed in Minneapolis and since; so long as they persist in holding power over those with whom they are connected, thus placing a mold upon the work that is detrimental to its healthful growth, and weaving into all the working of the cause of God methods and principles which the Lord has testified should not exist, He will overthrow, overthrow, overthrow, until the holy places are cleansed from their moral defilement. The Lord has declared that He will not serve with their sins. Although professing to have a knowledge of divine things, they reveal that they have no vital connection with the sap vessels of the parent stock. The result is that human wisdom takes the place of the Divine.*12LtMs, Ms 7, 1897, par. 1*

The destiny of such men will be an ultimate separation from Christ, as complete as that of the dead branch that has been severed from the vine. In heart they separated from Jesus years ago, and have become like the unfruitful tree of which the Owner of the vineyard said, “Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.” [*Luke 13:7-9.*]*12LtMs, Ms 7, 1897, par. 2*

“Then after that.” [Verse 9.] What meaning is there in these words? In them there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit. And in like manner God bears long with His people. But to those who have had great advantages, and who are standing in positions of high and sacred trust, and yet bear no fruit, Christ says, “Cut it down: why cumbereth it the ground?” [Verse 7.] There must be work corresponding with the sacredness of the truth they have had placed before them. Old things must pass away; all things must become new. *12LtMs, Ms 7, 1897, par. 3*

Some of the Jews had brought to Jesus the story of the Galileans whom Pilate had slain at the foot of the altar, thinking that it was because of their wickedness that this had happened unto them, and that they were deservedly suffering for their sins. But the great Teacher had a lesson for His hearers. He said unto them, “Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem? I tell ye, Nay; but except ye repent, ye shall all likewise perish.” [Verses 2-5.] *12LtMs, Ms 7, 1897, par. 4*

The Lord is gracious, long-suffering, and of tender compassion. But His promised blessings are upon condition of obedience. God had done everything that He could for Sodom; but her inhabitants would not keep the commandments of God. *12LtMs, Ms 7, 1897, par. 5*

Three angels disguised as men appeared to Abraham as he sat in the door of his tent. They were strangers to Abraham, but he treated them courteously, and supplied all their necessities as human beings, knowing not that one of those whom he entertained was no less than the Son of God. *12LtMs, Ms 7, 1897, par. 6*

“And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he

will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that thing which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." [*Genesis 18:16-21.*]*12LtMs, Ms 7, 1897, par. 7*

Through God's Word the light has been shining upon His people. Will those thus privileged appreciate their blessings? Will that which is wrong, in action, in spirit, and in thought, be renounced? Those who bear some good fruit must be pruned and purified from all common, sensual things, from selfishness, ungodliness, and deception in any line of business, and from greed expressed in any transaction in trade with their fellow men. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is now law." [*Galatians 5:22, 23.*] "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:13-18.*]*12LtMs, Ms 7, 1897, par. 8*

But this has not been the fruit borne by those in sacred positions of trust. There are those who have professed godliness, who have been severe and harsh and unmerciful to those who have had less responsibilities to bear. How harsh their judgment has been. How hard the hearts, how insensible to sympathy, of those who have expiated on the mistakes of their fellow men.*12LtMs, Ms 7, 1897, par. 9*

Christ has declared, "All ye are brethren." [*Matthew 23:8.*] But how little of brotherly love has been manifested. The masterful, selfish,

overbearing spirit will prove a curse in any line of business, but the injury it does to the work and cause of God is beyond the estimate that finite man can place upon it. At the very heart of the work they have lied against the truth. Deception, fraud, selfishness, and covetousness, which is idolatry have been brought in and mingled with the sacred offerings. Are there any so far deceived, so blinded, that they cannot distinguish the sacred from the common?*12LtMs, Ms 7, 1897, par. 10*

Every church, although imperfect, is dear to the heart of Christ. He knows every member by name. Those who are meek and lowly in heart are precious in His sight. He will be sanctified in those that draw near unto Him. The man who loves and fears God will cease to think highly of his outward advantages. He will not aspire to be the greatest.*12LtMs, Ms 7, 1897, par. 11*

The overbearing spirit manifested in the Review and Herald Office in lording it over God's heritage has been looked upon by the God of heaven with indignation. They have brought into the sacred work of God principles that He hates—principles which if carried out, would bring the sharp axe to the root of the tree. Had they loved God supremely, they would have loved the children of God, they would have loved all mankind with the love that is expressed in the life of Christ. It is the absence of the love of Christ that causes the Lord to pronounce the sentence, "Cut it down: why cumbereth it the ground?" [*Luke 13:7.*]*12LtMs, Ms 7, 1897, par. 12*

God calls for decided changes in His work proportionate to the elevated character of the truth of these last days. Unless those repent who have been handling sacred things in the spirit manifested by the great apostate, their candlestick will be removed out of his place. The message of God is, "Remember then from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:5.*]*12LtMs, Ms 7, 1897, par. 13*

These things have been opened before me in clear lines. I have seen that a cloud hangs over Battle Creek. The councillors in the offices have done strange things, and have offered strange fire. I

tell you in the name of the Lord, Advance no farther in your work of loading down by bearing such institutions as the Health Retreat. Take your hands off from the Pacific Press. You who are so deeply at fault in your principles and practices, and under the reproof of God, cannot manage the interests with which you are connected. In the books of heaven it is written against you, "Thou art weighed in the balances, and art found wanting." [*Daniel 5:27.*]*12LtMs, Ms 7, 1897, par. 14*

Stop where you are. You cannot retrieve your past record by seeking to reconstruct, reorganize, and consolidate other institutions with the institutions so defective in Battle Creek. I cry to you in the name of the Lord, No, No. Leave the Pacific Press under God's theocracy, and humble your hearts before God before it is everlastingly too late. The great day of God is coming when every man shall be known as God knows him. *12LtMs, Ms 7, 1897, par. 15*

The managers of the Pacific Press need to humble their hearts before God. They need to walk in all humility. The Lord will overturn until there is a reformation in our institutions. The men who ought to be filled with faith in this most sacred truth ever presented to mortals, the men who handle sacred trusts, are not all true watchmen. The Holy Spirit has often been in your midst, but these men, whose hearts should have been open to receive the heavenly messengers, were closed to its entreaties. They have ridiculed, mocked, and derided God's servants who have borne to them the message of mercy from heaven. Some have trifled with the precious things of God which are light and truth and grace. Had these men no fear that the sin of blasphemy might be committed by them? They would certainly fear were they not blinded by the enemy. Poor foolish, deluded souls. They know not the things that make for their peace. God has said, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [*Jeremiah 17:9, 10.*]*12LtMs, Ms 7, 1897, par. 16*

Ms 8, 1897

The Two Great Commandments

NP

February 2, 1897

Portions of this manuscript are published in *Ev 275, 278*.

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28*.] Thus the voice of God is heard in His first four and last six commandments, telling us precisely what He requires us to do; “Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.” *12LtMs, Ms 8, 1897, par. 1*

The same principles which Christ gave to Moses when enshrouded in the pillar of cloud were to be repeated to the children of Israel. He declared, “Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thine soul, and with all thine might. And these words which I command thee this day, shall be in thine 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 riseth 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 thine house, and on thy gates.” [*Deuteronomy 6:4-9*.] *12LtMs, Ms 8, 1897, par. 2*

Thus we see that the words quoted by the lawyer are the words that proceeded from the visible Leader of the wilderness wanderings of the children of Israel. He required the same of His people when He came among them as when He said, “And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all

his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" [*Deuteronomy 10:12, 13.*] "Therefore thou shalt love the Lord thy God, and keep his charge and his statutes, and his judgments, and his commandments always." [*Deuteronomy 11:1.*] And I ask, Is there today a cleaving unto the Lord, a living connection with Him? *12LtMs, Ms 8, 1897, par. 3*

"And it shall come to pass if ye will hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and worship them: and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and the lest ye perish quickly from off the good land which the Lord giveth you. *12LtMs, Ms 8, 1897, par. 4*

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give to them, as the days of heaven upon the earth." [*Verses 13-21.*] What grave responsibilities rest upon these who know the truth, and yet how little importance is attached to the words that come from the mind and lips of Him with whom is no variableness neither shadow of turning. But this is the work that God requires of all Israel through each successive age. *12LtMs, Ms 8, 1897, par. 5*

The lawyer's knowledge of the Old Testament Scriptures led him to answer correctly the most solemn and important question that man can ask: "What shall I do to inherit eternal life?" [*Luke*

10:25.]*12LtMs, Ms 8, 1897, par. 6*

I have seen how lightly the Lord's people regard the work to be done for their neighbors. But God's Word declares: "Thou shalt not avenge, nor bear a grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." [*Leviticus 19:18.*]*12LtMs, Ms 8, 1897, par. 7*

The Son of God clothed His divinity with humanity, and came to our world to minister. He engaged in just the kind of work He expects us to do. The very last example He gave us was the ordinance of feet washing. He to whom every knee should bow, whom legions of angels would feel honored in being permitted to serve, girded himself with a towel, and bowed down to wash His disciples feet—yes, even the feet of His betrayer. Have we taken this lesson to heart?*12LtMs, Ms 8, 1897, par. 8*

As the Lord engaged in this humiliating service, He said to that company who so recently had been contending for the highest place, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." [*John 13:13-17.*]*12LtMs, Ms 8, 1897, par. 9*

This ordinance of feet washing was made a religious service. It was not to be understood to mean the common practice of hospitality in washing the feet of guests or strangers because they were soiled with the dust of travel. It was given as something to test and prove the loyalty of the children of God. When modern Israel observed the sacramental ordinance, this ceremony should precede the partaking of the emblems of the Lord's death.*12LtMs, Ms 8, 1897, par. 10*

This ordinance was given for the benefit of Christ's disciples. And Christ meant all that He said when His lips uttered the words, "I have given you an example that you should so as I have done to you." "If ye know these things, happy are ye if ye do them." [*Verses 15, 17.*] He designed by this to test the true state of the heart and mind of those who participated therein.*12LtMs, Ms 8, 1897, par. 11*

The Holy spirit is present on these occasions to convince of sin, of righteousness, and of judgment. This ceremony is not to be performed listlessly, but earnestly, keeping in view its purpose and object. If there are anxious feelings, if there have been wrong actions in dealing with brethren, if advantage in deal has been taken with one another, if there is bitterness and strife in the heart, [all] that must be put away from the heart and life. It is necessary for those who are in the service of Christ to make a close examination of their feelings toward their brethren, that they may not strive for the highest place, but cultivate the spirit of ministry, of serving one another. *12LtMs, Ms 8, 1897, par. 12*

“If ye know these things,” said Christ, “happy are ye if ye do them.” [Verse 17.] Christ would have us understand that the object of His humiliation to this ordinance was that we might submit ourselves to close searching of heart to see if we love our brethren and are willing to serve those whom Christ came to our world to save. *12LtMs, Ms 8, 1897, par. 13*

No one is to be singled out and specially favored, to have special service and honor. All are Christ’s purchased possession. He died just as verily for the poor and uneducated as He did for the most learned and those who think themselves greatest. Christ knew that Judas had sold his Lord for thirty pieces of silver, yet notwithstanding this, He washed his feet. What a lesson is this for us, and how essential that we take it in in all its bearings, that we may get an insight into the workings of God. His ways are not our ways, neither are His thoughts our thoughts. *12LtMs, Ms 8, 1897, par. 14*

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] God sent His Son “not to be ministered unto, but to minister.” [Matthew 20:28.] But many of His followers, by their selfish course of action, reveal that they know not the science of ministry, they do not understand that Christ came to minister, not to be ministered unto, and that they must follow His example. *12LtMs, Ms 8, 1897, par. 15*

Christ was given to stand at the head of humanity, that by His

example He might teach all whom His humanity represents what it means to minister. It is a hard lesson for many of those to learn who profess to love God, that He gave His only begotten Son to demonstrate that ministry is a special work given by the Lord, and that this is the only true service that the human family, so prone to selfishness can render. *12LtMs, Ms 8, 1897, par. 16*

Christ declared, “Verily, verily I say unto you, The servant is not greater than his lord, neither he that is sent greater than him that sent him.” [*John 13:16.*] If you will know that this ceremony is to educate and mold the character, that you may have the same love for one another that Christ has evidenced for you, “If you know these things happy are ye if ye do them.” [*Verse 17.*] If pride or selfishness or wrong has been entertained, this is the place to have it washed away by repentance, by confession and humiliation of soul before God. This is one of the most heart-searching of tests. *12LtMs, Ms 8, 1897, par. 17*

“A new commandment I give unto you,” said Christ, “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.” [*Verses 34, 35.*] Bear in mind that every time as you engage in the ordinances of feet washing you should ask yourself the heart-searching question, “Is there anything that interposes between me and my brother, that I cannot love him as Christ has loved him and me?” If there is a feeling of supremacy that because he is poor, you feel better than he and would put him in the lowly place, while your self-complacent feelings would raise yourself above him, remember that Christ has given you an example. And He declares that if you know the intent and purpose of His lessons, “happy are ye if ye do them.” [*Verse 17.*] *12LtMs, Ms 8, 1897, par. 18*

Ms 9, 1897

“Be Ye Therefore Perfect”

Refiled as *Ms 4, 1897*.

Ms 10, 1897

Representing Christ

Duplicate of *Lt 74, 1897*.

Ms 11, 1897

Hardy, Br.

Refiled as *Lt 69, 1897*.

Ms 12, 1897

Selfishness in Business Deals

“Sunnyside,” Cooranbong, New South Wales, Australia

February 11, 1897

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.

I feel greatly burdened over the case of Brother Lawrence. I was in an assembly this night, and the Spirit of the Lord wrought upon me. There seemed to be a strange atmosphere in the room, not fragrant and uplifting, but very depressing. I was conversing with Brother and Sister Lawrence, and said to them, “Have you not something to say? Cannot you relieve the situation?” But no move was made. Then One came into the meeting, who turned to Brother Lawrence, and said, “You are not clear before God. Through your entire life you have not been as a man who has tried to do Him service.” *12LtMs, Ms 12, 1897, par. 1*

“You are impregnated with selfishness, and have not a practical knowledge of what it means to accept the truth in all its bearings. What has been your sowing? What has been your influence upon those in connection with you? What have you done as a laborer together with God to advance His kingdom? Your main endeavor has been to figure for yourself, to buy, and sell, and get gain. You have been having an opportunity for test and trial; but your experience has been of a character that falls far short of the measure of God. Your selfish traits of character are brought into all your daily life practice. Your life and talents are a trust from God; but you have lived for self and worked for self.” *12LtMs, Ms 12, 1897, par. 2*

You should make it your business, Brother Lawrence, to understand what you are sowing, for every day your influence is bearing its record to God. In just such actions as the purchasing of your cow, you reveal on whose side you stand. You bought the cow from the

school, and paid three pounds for it. You found it a good cow, and one that would be of real value to the school. Had you wanted to help the school, when you were ready to sell the cow, would you not have given them the benefit of the good bargain you made in buying the cow from them? Would you not have been willing to return it to them for what you paid for it? But instead of doing this, you asked them £4.10 for the cow from outside parties, and would not sell it to the school for £4. *12LtMs, Ms 12, 1897, par. 3*

What would another have done who considered that if there was any advantage to be gained, a even so much as one dollar or one penny, it justly belonged to the school? You should have felt that all these transactions in a very real sense touch the very foundation of a consecrated Christian life. If it were possible that your influence extended no farther than yourself, such acts result in evil, for they confirm your already strong habits of selfishness. But you cannot do wrong without influencing others. Your influence with those connected with the school will not be of the right character. *12LtMs, Ms 12, 1897, par. 4*

If you gain an influence, you will be tempted to take credit to your self as possessing superior traits of character. But your sharp practice is written in heaven as dishonesty. You have not employed your talents of influence and money in such a way as to reap a reward in the kingdom of heaven as the result of trading to the best advantage. You have shown selfishness here as in your practice all through your life. *12LtMs, Ms 12, 1897, par. 5*

In regard to the cow, the right course would have been for you to say to your brethren, "I find this a choice cow. I have an interest in the prosperity of the school, as I see it struggling hard for an existence to carry forward the work that God would have done. I would not take one penny of advantage of the school. I return the cow to you for what I offered for it, as a valuable article that you will need when the school is started. It is worth more than I paid for it, but you can have it for the same price. And if you cannot pay the money, I will donate that much for the benefit of the school, for I recognize it as the work of God." This would be no more than others are doing. *12LtMs, Ms 12, 1897, par. 6*

This is a test point. But you are so wrapped up in your own self that, unless changed by a thorough transformation of character, you will not in the future pursue any different course from what you have pursued in the past. The Lord looks deep into the secret motives. Unless there is a change in you, wherever you may be you will work to advantage yourself. You take much pride in the idea of the talents you possess. But what are they? You have wrapped them in a napkin; very little ever gets into circulation.*12LtMs, Ms 12, 1897, par. 7*

What if all who came in connection with this missionary enterprise conducted themselves as you have done in this matter? How much would the work of God be advanced? You have talent, which you expend in business lines and in a variety of ways, if it suits your tastes and inclinations and you are paid for it all that you ask. But what consecration have you made to God in using your entrusted energies to exert an influence in behalf of the school and for the cause of God?*12LtMs, Ms 12, 1897, par. 8*

You did take the lead in the work at first in mingling amusement with labor, which suited your taste well, but spoiled some of the youth for out and out labor. There was much talking done; you related your adventures to amuse, but did you take a deep and earnest interest to lead the youth to Jesus as you had opportunity? Did you consider, “Ye are laborers together with God” to build up the work of Christ? [*1 Corinthians 3:9.*] While engaged in business matters, where was your interest and energy in spiritual things? Did you influence others by word and example to be “not slothful in business, fervent in spirit, serving the Lord?” [*Romans 12:11.*]*12LtMs, Ms 12, 1897, par. 9*

The truth is, You do not bring religion into your business life, and that is why you do not sense the reality of spiritual things. You lose your God-given opportunities of making your influence felt in spiritual lines. You have an influence, and how important that it shall in a decided manner reveal principles that will help others. You say you supposed you had little influence, but truly you can consider that your character is of great value. Have you in that cow trade had a holy determination to overcome your avaricious spirit, and in this instance set an example of disinterested benevolence, that in you

practice you might have an influence for Christ?*12LtMs, Ms 12, 1897, par. 10*

Again, when the school funds were so low, you wanted six shillings per day for your wages. Had you adjusted yourself to circumstances, you would have accepted one dollar a day, and been glad to get it. What use were you making of your talents, of the golden opportunities of using you time as a donation to the Lord? During this time of idleness you were sitting on the stool of temptation when you might have been exerting an influence for good in visiting those who were in need of just the help you ought to have been prepared to give them.*12LtMs, Ms 12, 1897, par. 11*

You should have taken your Bible, and visited and opened the Scriptures to others. You could have prepared a comfortable place for your wife to live in. But instead of doing this, you were pitying and sympathizing with yourself because you were not employed to work at your own price, because there was no money to pay you the wages you supposed you ought to have. Had you said, "I have only myself and wife to keep; I can live on one dollar a day, and I will take that. There is work that needs to be done, and I will do it even if I get nothing for my time," you would have been introducing the right kind of leaven.*12LtMs, Ms 12, 1897, par. 12*

It is the persons who will manifest just such a spirit as this, and will do just such actions, who are needed upon the school ground to abide here as laborers together with God. These will be reliable men, who will help when help is needed.*12LtMs, Ms 12, 1897, par. 13*

But such acts as these, you are not in the habit of doing. God now calls you to act a different part from what you have been acting in the past if you would advance in spiritual life. In the past your plans and study have been for self: they have not been of the right character; they have not had a fragrant odor. Your distressing economy is not commended in heaven. By the outgrowth of the root of selfishness you have made the life of your wife oppressive. You have been hiding your Lord's money rather than using it to bless yourself, your family, and those around you. You have yet to learn that the talent that has been entrusted you is to be put out to the

exchangers that it may grow by circulation, and open before the user new fields of usefulness. You are spiritually dead. You have been shutting yourself up to yourself, priding yourself upon your possession of talents of ability and of money, while doing nothing whatever with that money and that influence. You are as deceived a man as any man can be as to your true position before God. *12LtMs, Ms 12, 1897, par. 14*

Weeks ago I was awakened with a message from God for you. I was shown that your parsimonious practice is withering up your life from the roots. You are self-complacent. You can talk, but do not practice. God does not accept your service. In the establishment of a school here in Cooranbong, you have had an opportunity to reveal the love you have for the missionary work. Do you realize that all you have is of God, that your natural endowments of character may be a blessing or a curse? *12LtMs, Ms 12, 1897, par. 15*

The Lord allows the circumstances by which we are surrounded to exist in order to determine what our influence shall be. They are deciding our character for eternity. God reads the motives that prompt every action. He knows the heart, and that the extent of the usefulness of each in the upbuilding of His cause will be as they shall reveal unselfish interest in His service. He wants each one of His children to fill out the great plan that He has given them in this life, and He supplies the strength of character that their surrounding circumstances may require. He brings every soul in close contact with Himself. *12LtMs, Ms 12, 1897, par. 16*

Christ has placed you in circumstances of life where from hour to hour you may develop the character of Christ. You have a talent of influence which is to be used not in a general way alone. Day by day every business transaction is passing beyond your reach, beyond recall. God presents to all large and small opportunities of exerting an influence for good in the various changing circumstances in which we are placed. He works to bring about these opportunities, which are constantly coming and going, to show who are whole hearted and devoted to His service. But you have brought great blindness upon yourself by your habits of life. Your senses have become perverted. You do not discern that the

Word of God condemns your life practices. Christ asks you, "Who hath bewitched you, that you should not obey the truth?" [*Galatians 3:1.*] A bewitching power has allured you: you are deluded as to correct principles to be carried out in the Christian life. And there is nothing that can break this spell save the power of God.*12LtMs, Ms 12, 1897, par. 17*

Just as the body needs vitalizing air at all times, so the soul needs a vital connection with God. Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me." "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." [*John 6:53-57, 63.*] The truth, which the Spirit teaches in the Word of God, should be mingled with all we do; it should control all our actions. The Holy Spirit is a witness of all our transactions; it should be our guide in all business relations.*12LtMs, Ms 12, 1897, par. 18*

Whatever your profession may be, Brother Lawrence, you are not a Christian. You have lost the oil of grace out of your heart. The principles that you have manifested in trade with your brethren are all before us, and they decide the question. You have dismissed the Word of God from your counsel; you have consented to forgo the use of reason in the highest of all interests that can affect humanity. You have laid your soul a sacrifice upon the altar of mammon. Instead of seeking first the kingdom of God and his righteousness, you have forwarded your own selfish interests. You have deliberately set aside one of the simplest, plainest, and most positive injunctions contained in the Word of God. You have practiced fraud. Jesus asks you the question, "What is a man profited if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" [*Matthew 16:26.*]*12LtMs, Ms 12, 1897, par. 19*

You do not keep the commandments of God; your love of gain

makes you [so] that you cannot trade fairly on Christian principles. Cupidity has been one of your chief characteristics. You have sought to obtain all the advantages you possibly could in buying, and you have repeated the same in selling. You would take double what you give for an article if you could get it. The bewitching power of Satan has held you fast, that you shall be anything but a Christian in your life practice. *12LtMs, Ms 12, 1897, par. 20*

You are a speculator. No man who will deal as you have done will be the one to advance the work and sustain right principles. The Lord is dishonored by such. Self is made a center. We are here for the purpose of educating on strict Bible principles. And we want men who will tell the truth [even] when it will work against their own interest. Whatever deal men may have with you, they must be on their guard, else you will advantage yourself at their loss. Apparently you have no scruples of conscience in the matter, because you have educated yourself in this line of business deal. But God reads it all, and he will not favor you in this kind of work. *12LtMs, Ms 12, 1897, par. 21*

Let any man bring before his conscience the details of any bargain of which he has been proud at the time, and for which he has called himself a sharp detector of goods or stock. Let him consider his action as if in view of the whole universe of heaven, whether there has not been deceit or falsehood in it. Has he not shown a frankness in regard to some defects, thus creating confidence in himself as an unusually honest man who would scorn to take advantage of any one? Has he not dwelt upon the advantage of the thing he has bought, and is now selling again for a larger sum? Has he not pretended that it was a matter of indifference to him; and by his "I do not care" attitude has he not obtained an article on better terms? Has he not kept back from the man with whom he was dealing facts which, if he knew, would make him alter his terms? All these things are generally practiced in worldly policy, and if reproof were given for these things, the reprover would be looked upon as an intruder. But this deception in buying, this over-reaching in trade, is written in the books of heaven as untruthfulness. *12LtMs, Ms 12, 1897, par. 22*

I feel only deep sorrow for Brother Lawrence. He knows not what

peace and rest in Jesus means. His eager, selfish spirit is depriving him of an experience which would ensure Christian growth.*12LtMs, Ms 12, 1897, par. 23*

Our children and youth need by word, by pen, by voice and practice, to have a strict Bible example kept before them. By acts of deception, much harm may be done. The man who follows such a course of action may feel a sense of satisfaction at the advantage he has gained; he may think that it reflects credit on himself. But he has overreached in trade; he has allowed his neighbor to cheat himself. When his sharp discrimination might have been used to the advantage of his neighbor, he has used it to advantage himself. The man who thus watches for his chance to make large profits for himself is frequently a selfish, avaricious man.*12LtMs, Ms 12, 1897, par. 24*

There are many ways in which to profit one's self at the expense of another: but "it is written" should be our motto. Keep close to the Word of God. In bartering and buying and selling there wanteth not sin. The truth received into the heart and carried out in the life is our only safety. God's abiding presence is of more value than all the scheming devices in trade. God is a God of truth. His work, from beginning to end, is a setting forth of the eternal principles of truth. Truth and holiness have been almost blotted from the world. His truth has been changed into a lie. But God would have us study His character, live His law.*12LtMs, Ms 12, 1897, par. 25*

I have been compelled to speak very decidedly, and you may feel that I urge your peril upon you in strong colors. But this is not the case. You need, O so much you need, to be convicted and converted. You need to cut away from your life your supreme selfishness, else the Lord's Spirit will be grieved away entirely, and you will charge upon others the cause of your disaffection. Your only hope is to fall upon the Rock, Christ Jesus, and be broken. Self is to die, and you are to be born again. All through your life you have not obeyed the requirements of God. Selfish habits have been interwoven in all your practices. You have not seen in a clear light that Jesus Christ hath "evidently been set forth crucified among you." [*Galatians 3:1.*] Belief in the crucifixion of Christ, set forth by the messengers who bear the truth, has not become an object of

faith. If it had, you would have pursued an altogether different course of action.*12LtMs, Ms 12, 1897, par. 26*

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth crucified among you?” [Verse 1.] Every part of this text is applicable to us who have had light and still greater light. The apostle speaks as though it were singular that we should disobey the truth, and ascribes it to sorcery or a fascination that holds the human agent in deception, that he is not really willing to see.*12LtMs, Ms 12, 1897, par. 27*

The sacred principles of truth have been so clearly kept before you that it could be truthfully said that Christ has been crucified among us. The apostle asks then, “Who hath bewitched you, that ye should not obey the truth?” [Verse 1.] As the Lord’s servant, I beseech you to cease studying self. Look earnestly at the life and practice of the Lamb of God. If His unselfish life is studied and obeyed, there will be an entire transformation of the whole man.*12LtMs, Ms 12, 1897, par. 28*

I write to you hoping and praying that this light given to you of God will make an entire change in your spirit and life. The God who watches over the sparrows, that not one falleth to the ground without His notice, also say that the hairs of your head are all numbered. You may suppose that the little things of life, which neighbor practices with neighbor, may be done without the guidance of the Word. But Christ Himself could not resist temptation but by that Word. “It is written” was His weapon for every attack. You will have to study that Word before you can know what is written. You have yet to prove that you have put on the armor of light, and that you are a soldier of Jesus Christ.*12LtMs, Ms 12, 1897, par. 29*

“And you hath he quickened who were dead in trespasses and sins: wherein in time past ye walked according to the course of his world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the

children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” [*Ephesians 2:1-7.*] Can this Scripture be applied to you? Here the same formation of character is presented to us as was presented to Nicodemus in the words, “Ye must be born again.” [*John 3:7.*]*12LtMs, Ms 12, 1897, par. 30*

You are utterly destitute of spiritual life. You have followed the maxims of men. You have gone in the footsteps of the transgressors of God’s laws. You have not loved your God supremely, or your neighbor as yourself. But when you are indeed infused with the Holy Spirit, you who are now dead will be quickened and renewed. He will deliver you from your bondage to self. He will save and ennoble you. Your thoughts will widen, and will be of an altogether different character than what they have been for years. Thus the great transformation of the divine image will be wrought in you.*12LtMs, Ms 12, 1897, par. 31*

But do not imagine that you are now walking in the footsteps of your self-denying Redeemer, that all you have to do is to keep on just as you are, and your salvation is secure. Because you commenced some time in your life to run the Christian course, it is not safe for you to suppose that you are following on to know the Lord. Are you sure that you will persevere unto the end, and obtain a crown of life? Only by enshrining the truth in your heart and doing the will of Christ will you secure the rich reward of the “Well done, good and faithful servant, enter thou into the joy of thy Lord.” [*Matthew 25:23.*]*12LtMs, Ms 12, 1897, par. 32*

Ms 13, 1897

Counsel to a Person Living in Ellen White's Household

"Sunnyside," Cooranbong, New South Wales, Australia

February 20, 1897

Portions of this manuscript are published in *HP 142, 161; 1MCP 124-125; 2MCP 663.*

My heart is troubled. I cannot rest. The Lord is opening before me the dangers of your case, and I am afraid for you. The powers of hell have conspired together for your destruction. Unless you shall be heart and soul with Jesus Christ, I feel that it is not wisdom for you to remain in my employ. We shall be made accountable for your course of action. You not only dishonor God, but you dishonor us, and bring a reproach upon me and my family. Therefore, I feel it my duty to say to you, If you can find some place where you desire to go, please go there. I am much troubled in mind. My heart aches. You could be a help, but you are disappointing us. You have no heart and show but little interest in the work here. You are doing injury to yourself, and bringing trouble to my soul. You go hither and thither evenings, and are not home until a late hour. The question is, Where do you spend your time? The temptations of Satan are strong. *12LtMs, Ms 13, 1897, par. 1*

We have felt sad when we hear the frivolous remarks made, or have read letters full of representations of a cheap character. If you cannot write plain common sense, then wait until you can. If it is not for your spiritual advancement to be here, if it is doing you no good, then we wish you to find some other place. We want to understand just what we can depend on. *12LtMs, Ms 13, 1897, par. 2*

I ask you to cultivate a greater relish for the study of the Word of God. You have a revelation from God in which your way is plainly marked out, your duty relation, and privileges as a child of God. This Word demands your attentive perusal. How eager you are for the newspaper! How eagerly you peruse it. But this kind of food to which you give your mind and soul is not the bread of life. What about your Bible? This Word contains the most important

information in regard to your soul's eternal welfare, and tells you what you must do to be saved. You are answerable for your own soul. What others have done or may do will not save or lose your soul.*12LtMs, Ms 13, 1897, par. 3*

What earnest efforts are you making to do service for God? You have the light of truth, but if you have not appropriated the light of truth, you are in darkness. You are in danger of losing your soul. Your only happiness can be found in making an unpreserved surrender to God of soul, body, and spirit. I do not expect to receive faithful, persevering effort in my service unless your heart is wrought upon by the Holy Spirit of God.*12LtMs, Ms 13, 1897, par. 4*

The Word of God is yours, and reveals to you what is comprehended in being a whole-hearted Christian. You are making your choice between Christ and Barabbas. Your course of action will reveal your choice. If you choose Christ, live Christ. Live this roving disposition no longer. The only course for you to pursue is to fill your mind with pleasant thoughts, with the thrilling appeals and interesting narratives of the Holy Scriptures. Let your soul be absorbed in meditating upon the glorious truths contained in the Word of God, and you will have no constant craving for something which you have not. You will despise cheap, vain thoughts. You will be ever trying to meet the elevated standard of virtue and holiness which is kept before you in the gospel. You will seek for higher attainments in the divine life. Converse with God through the medium of His Word. This will ennoble your whole nature. Contemplate the Saviour's love portrayed in the Scriptures. The Word of God is our counsellor, our Guidebook.*12LtMs, Ms 13, 1897, par. 5*

Man whom God has created has no permission to bring hay and wood and stumble into the foundation that God has laid at infinite cost to Himself and to all heaven. God has given man a second probation in which to bring the very best material into the foundation He has laid. This He represents as gold and silver and precious stones. These are not consumable, but are works which improve the worker, and all who have any connection with him. Every element that will add to future happiness is to be brought into the character building.*12LtMs, Ms 13, 1897, par. 6*

The Lord Jesus told Nicodemus, “Ye must be born again.” [*John 3:7.*] You need to experience this new birth. And God has declared, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” [*John 1:12-14.*]*12LtMs, Ms 13, 1897, par. 7*

This is the experience that you must gain. Without this, you will never see the kingdom of God. If you desire to be a Christian, you must change square about. You now reveal that you are not in service to God but in the gall of bitterness. When you shall cultivate altogether different habits, you will not have excited within you any wish that needs to be repressed. Having Christ within the hope of glory, there will be wrought in you a radical change of thought and capacity for enjoyment, an altogether different character to what you now possess. When Christ shall dwell in your heart by faith, your frivolity and cheapness of mind will be seen by you in all its objectionable character. God will be all and in all, the very perfection of happiness.*12LtMs, Ms 13, 1897, par. 8*

At the present time you are wrapping about you the garments of uncleanness and unholiness, and you will just as surely perish in your sins as did Judas unless you cast off Satan and accept Jesus Christ. The Holy Spirit must work you and purify your entire nature from all moral defilement. God stands ready to endow you with His Spirit. He designed that your capabilities should be employed to do Him service; but while you act out your own impulses, you are acting as a child, refusing any repression or restraint. You want to control yourself, and do as you please, and this is more than you can manage. Your only hope of reform and improvement is to be converted, to give yourself up entirely, without reserve, into the Lord's hands, and let His will be done in you. There is no place on earth that you can go where it will be an easy matter for you to overcome your hereditary and cultivated tendencies. It lies wholly with yourself whether you will be a child of God or a child of Satan.*12LtMs, Ms 13, 1897, par. 9*

There is need for you to consider this matter seriously. If you decide to go on just as you have been doing, and make no decided change, then it will be better for you to separate from my family, for it cannot be any advantage to you to remain. You have an opportunity to choose the good and refuse the evil. No one can do this for you. If you choose to maintain a low level, you can do this. But you have an individual case pending in the courts of heaven, and it will not be long before the final decision will be made by you.*12LtMs, Ms 13, 1897, par. 10*

Man has revolted from God, and has ever since endeavored to make his scheme of doing as he pleased a success in securing happiness. But whenever he has sought to fill his mind with any other object than God, he has been disappointed. There must be an altogether higher grade of thought, an altogether higher class of studies, and higher objects for you to seek to obtain than you have had in the past. The disorders and imperfections of human words and human characters can only be restored by the Lord Jesus Christ. He, then, should be the object of your contemplation, the theme of your conversation. You must have an altogether high exercise of thought and action if you would understand the great plan of redemption.*12LtMs, Ms 13, 1897, par. 11*

Wisdom, intelligence, and power proceed from God. But at present you are making no approach to knowing God, and Jesus Christ whom He has sent. You must give an account to God of your thoughts, of words, your time, and your actions. You cannot be in service to me and do as your please. You cannot be in service to God and yet have your own way and will. You must realize that you are not your own to do with as you please. You are to consider seriously whether you will become a servant of Jesus Christ or the servant of the devil: you are, and will, continue to be one or the other. You will either gather with Christ by representing Him in character, or you will scatter from Him.*12LtMs, Ms 13, 1897, par. 12*

When you come to receive Christ as your personal Saviour, there will be a marked change in you; you will be converted, and the Lord Jesus by His Holy Spirit will stand by you. There will no longer be the restless uneasiness and dissatisfaction which you possess. You love to talk. If your words were such as would glorify God, there

would be no sin in them. But you do not realize peace and rest and enjoyment in the service of God. You certainly are not a converted man to do God's will; therefore, you cannot feel the cheering, enlivening influence of His Holy Spirit. *12LtMs, Ms 13, 1897, par. 13*

When you decide that you cannot be a Christian and still do as you please, when you realize that you must surrender your will to God's will, then you can comply with the invitation of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]*12LtMs, Ms 13, 1897, par. 14*

Do you believe this? You have not placed yourself in the channel of light. Light and truth has been flashing all around you; but you have not cherished the light or walked in it. When you decide that you must love God supremely, and your neighbor as yourself, and that this is your only hope of eternal life, you will have much clearer higher, and holier conceptions of God, of eternity, and of what obedience means than you have ever yet had. God will then be, in a literal sense, your strength and portion forever. *12LtMs, Ms 13, 1897, par. 15*

You can never enter heaven unless you enjoy the communion of God here below, for this is our fitting place for heaven. God should be the object of the soul's highest reverence, love, and fear. This world is the only school in which you can receive a preparation for the higher grade. Those who do not love to retain God in their thoughts in this world, those who consider it irksome to be in subjection to God in this life, will never have enjoyment with Christ in the future life. The very things they choose and love here in self-pleasing are educating their tastes so that heavenly discipline will be a restraint. Let your soul be brought under discipline to God. *12LtMs, Ms 13, 1897, par. 16*

Your heart needs to be cleansed, refined, disciplined and ennobled. If you feed on the Word of God, you will secure a healthful spiritual development. You will obtain strength and wisdom, which will settle you in healthful experience, and the Lord Jesus will not be ashamed

to call you His child. The sooner you meet with the sword of the Spirit, under the shield of God which is able to quench all the fiery darts of the enemy, the sooner you will understand what it means to enlist in the army of the Lord, and as a faithful soldier of the Lord Jesus Christ hold the standard high. *12LtMs, Ms 13, 1897, par. 17*

“To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.” [*Romans 6:16.*] The kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ. Sin seems to be pervading the whole earth, and only a portion of the human family will try to obtain a knowledge of God, and will consent to come under rule to Jesus Christ. The Lord has given evidence of the value He places on man in that He gave His life for the salvation of the human race. And He who created man, who paid such a price for his redemption, is greatly dishonored when man chooses a low, earthly level, a life of frivolity and cheapness. God has done everything that a God could do, according to His name’s glory, to purify and cleanse from earthly defilement, and to restore His moral image in man, in order that man shall reveal to the world the power of Bible religion upon human character, and that the world may know that God hath sent His Son into the world. *12LtMs, Ms 13, 1897, par. 18*

We are individually now testifying to the world of the power of the grace of Christ in the transformation of the human character from glory to glory, from character to character. In beholding Christ our Pattern, who is pure and holy and undefiled, we are being prepared for the society of the heavenly angels. If Christ is to be our Head and Prince in the heavenly courts, it becomes us to inquire, What is Christ to us now? Can we say as we contemplate our Redeemer, “Whom have I in heaven but thee: there is none on earth that I desire beside thee”? [*Psalm 73:25.*] *12LtMs, Ms 13, 1897, par. 19*

We have retained you in the family, hoping, praying that the Lord would create in you an appetite for spiritual things. Conversion means much more than profession. There is no relief to be found in seeking to serve God when the heart is not enlisted in the work. But when we submit our hearts to Him, the yoke of Christ is easy, and His burden is light. There must be no reserve in serving God. He requires all the mind, the heart, and the strength. He will not accept

a polluted offering. The blood of Jesus Christ cleanseth from all sin. I counsel you to receive with meekness the engrafted Word which is able to save your soul, to understand thoroughly every passage you read. There are truths in the Bible which you need to dig for as for hidden treasure. The truths that lie concealed beneath the surface are like veins of precious metal, and will only be discovered by those who dig for them prayerfully. Those who, in order to know what is truth, will dig perseveringly for the hidden treasure will find celestial gold. *12LtMs, Ms 13, 1897, par. 20*

Those who do not eat the Word of God will never have spiritual efficiency. The Holy Spirit is close by the side of every searcher after truth. There are few who know us as we really are, and therefore their words, in comfort or reproof, may often go far from the mark. The devil deals in flattery, as well as in accusation and condemnation. But the Word is made applicable and appropriate to all. "He shall teach you all things, and bring all things to your remembrance." [*John 14:26.*]*12LtMs, Ms 13, 1897, par. 21*

The more we learn of Christ through His Word, the more we feel our need of Him in our experience. We should not rest until we can rest in wearing the yoke of Christ, and lifting His burdens. The more faithful we are in service to Him, the more we shall love Him, the more we shall magnify Him. Every duty, large or small, that we perform will be done with faithfulness, and as we follow on to know the Lord, the greater will be our desire to glorify Him. All who are content to turn away from that knowledge which will make them wise unto salvation in this life and the future, who accept of earthly, frivolous things, are feeding their souls upon the brackish water, when Christ invites them, "If any man thirst, let him come unto me and drink." [*John 7:37.*]*12LtMs, Ms 13, 1897, par. 22*

"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 heat 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.*] This is the Lord's representation of the man who turns his face away from God, and chooses to please himself. He has his own way, and is filled with his own doings, but what a valueless heap of chaff and rubbish he

will gather to himself. But such are of no profit to God, and therefore are decidedly of no profit to the world. *12LtMs, Ms 13, 1897, par. 23*

“Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be like 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.” *[Verses 7-10.]12LtMs, Ms 13, 1897, par. 24*

“Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as this Potter? saith the Lord. Behold as the clay is in the potters hands, are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it: if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. *12LtMs, Ms 13, 1897, par. 25*

“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 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 cometh from another place be forsaken? Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.” *[Jeremiah 18:5-15.]12LtMs, Ms 13, 1897, par. 26*

Will you read and profit by the words of this chapter? I want you to be saved. I want you to make a business of serving God. You are not to look to any one member of the human family as perfect, and expect that they will surround you with an influence that will be for the saving of your soul. We wish, O so much, that every member of the family were keeping their mind refined and purified and ennobled by eating the flesh and drinking the blood of the Son of God. We wish that the principles of the Word were circulating through every vein of their religious experience.*12LtMs, Ms 13, 1897, par. 27*

We wish that all, yourself included, were living in the bright beams of the Sun of Righteousness as it is their privilege to do. But will there be any excuse for you, in the great day of final reckoning, in that fact that this one or that did not meet your expectations as Christians? If you know what the Lord will accept as a perfect sacrifice of the human agent, then for Christ's sake, do your duty, and no longer confer with flesh and blood. If you would learn in the school of Christ His meekness and lowliness, it will be in wearing His yoke and lifting His burdens. There is only one way that leads to eternal life, and that is through Christ and Him alone.*12LtMs, Ms 13, 1897, par. 28*

May the Lord help you to come to a rational understanding, and serve Him. If you have decided that it is your choice to have your own way and do as you please, you will find plenty of room for this kind of work under another general; but never, never can you be a child of God, unless your whole soul and mind are brought into captivity to Jesus Christ. You can be a whole-hearted Christian, but it will only be in forsaking all your sin, and serving the Lord with your undivided affections. There are thousands who profess to be children of God who do not know Jesus Christ nor the Father.*12LtMs, Ms 13, 1897, par. 29*

Jesus lived a social life in our world. But not one foolish word was expressed, no foolish action marred his life. His life was held in abeyance to His great mission to the world. When His parents lost Him for three days, and found [Him] among the doctors in the temple, asking them questions, he started in their minds trains of thought which would never be forgotten. His parents were

astonished at His questions and His answers. They inquired of Him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." His answer struck the note of His whole life and ministry: "How is it that ye sought me? wist ye not that I must be about my Father's business." [*Luke 2:48, 49.*] Divinity flashing through humanity expressed in his countenance that which made Joseph and Mary wonder, but Mary remembered the lesson afterward. Everything was made subordinate to His work, His great work of redemption, which He came into the world to accomplish. *12LtMs, Ms 13, 1897, par. 30*

And the same devotion, the same self-denial and self-sacrificing spirit, the same subjection to the claims of the Word of God, Christ requires of His disciples. We all have a mission to fulfil in the world. This is not to serve or please ourselves, it is to glorify God, to cooperate with Him in saving sinners. But this cannot be done by those who are continuing in sin, for in this they dishonor Christ, and are in need of conversion. *12LtMs, Ms 13, 1897, par. 31*

I now leave this matter with you. I ask you to seek the Lord, and never rest until you know that you are a child of God. Then you will find special help in every time of need. *12LtMs, Ms 13, 1897, par. 32*

Ms 14, 1897

Christ's Mission to the World

NP

February 21, 1897

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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.*]*12LtMs, Ms 14, 1897, par. 1*

“When the fulness of the time was come, God sent forth His Son.” [*Galatians 4:4.*] Hear, O heavens, and be astonished, O earth. The heaven-appointed Teacher appears, and He is no less a personage than the Son of the Infinite God. Unroll the scroll, and read of Him. Moses declared to the children of Israel, “The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.” [*Deuteronomy 18:17-19.*] Here is the prediction announcing the distinguished arrival. His words were not to be disregarded, for His authority was supreme, and his power invincible.*12LtMs, Ms 14, 1897, par. 2*

Unroll the scroll still further, and read what Isaiah says of his work. “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 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 garment 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.*]*12LtMs, Ms 14, 1897, par. 3*

“Behold my servant, whom I uphold; mine elect, in whom my soul

delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law.” [Isaiah 42:1-4.] *12LtMs, Ms 14, 1897, par. 4*

Again we read of Christ as the messenger of the covenant yet to come, and as the Sun of Righteousness yet to arise. [Malachi 3:1; 4:2.] The prophets made him their earliest and their latest theme. *12LtMs, Ms 14, 1897, par. 5*

When will the human mind awake to the importance of Christ’s mission to our world? He spoke of His work as above every other consideration. But the Jews, claiming to understand the Scriptures, and to be the only true interpreters of God’s Word, did not see Jesus as the Messiah in the light of their interpretation. At His coming they did not receive Him, because they had gathered a false idea as to the manner of His coming. This Jesus, a peasant and a carpenter of obscure origin, the Son of God, the Messiah? It could not be. *12LtMs, Ms 14, 1897, par. 6*

But the peculiarity separating the Jews from other nations disappeared in Christ. He placed himself where He could give instruction to all classes of people. Often He told them that He was related to the whole human family, Jew and Gentile. “I am not come to call the (self) righteous, but sinners to repentance.” [Matthew 9:13.] He came to seek and to save that which was lost. For this He left the ninety and nine, for this He laid off His royal robes, and veiled His divinity with humanity. The whole world is Christ’s field of labor. A sphere narrower than this does not enter His thoughts. *12LtMs, Ms 14, 1897, par. 7*

Christ maintained an all-sided, firm self-possession in His remarkable sympathy for others. He did good with a tranquility and patient continuance never equaled by any human being. The Pharisees and Sadducees were always on His track; and many of them, as they listened to His words, and noted His calmness even when assailed by passionate, uncourteous men, believed on Him.

Constantly Christ had to meet the underhanded, deceptive opposition of the very men who should gladly have received and acknowledged Him. But He was ever calm, while His adversaries, because they could not prevail against Him, were in a fever of indignant excitement. Their indignation and malignity showed what spirit they were of. *12LtMs, Ms 14, 1897, par. 8*

All the contempt and bitterness that Christ met day by day could not rob Him of His self-possession. When He was reviled, He reviled not again. He was not roused by passion to revile those who made use of every opportunity to revile Him. He never overstepped the bounds of decorum. Who was He? The Majesty of heaven, the King of glory. The storm raised by His opponents beat about Him, but He heeded it not. He could afford to be calm, for He was the living embodiment of truth. *12LtMs, Ms 14, 1897, par. 9*

And those today who bear the message of truth to the world should study the life of Christ and practice His lessons. Never forget that you are children of the heavenly king, sons and daughters of the Lord of Hosts. Maintain a calm repose in God, even when meeting with those who are moved by a power from beneath to uphold falsehood. Be sure that the best weapons they possess are not able to destroy the truth, however they may strive to blacken it by misrepresentation. "If God be for us, who can be against us?" [*Romans 8:31.*] *12LtMs, Ms 14, 1897, par. 10*

Christ spoke no words revealing His importance, or showing His superiority; He did not ignore His fellow beings. He made no assumptions of authority because of His relation to God, but His words and actions showed Him to be possessed of a knowledge of His mission and character. He spoke of heavenly things as one to whom everything heavenly was familiar. He spoke of His intimacy and oneness with the Father as a child would speak of its connection with its parents. He spoke as one who had come to enlighten the world with His glory. He never patronized the schools of the rabbis, for He was the Teacher sent by God to instruct mankind. As one in whom all restorative power is found, Christ spoke of drawing all men unto Him, and of giving them life everlasting. In Him there is power to heal every physical and spiritual disease. *12LtMs, Ms 14, 1897, par. 11*

Christ came to our world with a consciousness of more than human greatness, to accomplish a work that was to be infinite in its results. Where do you find Him when doing this work? In the house of Peter the fisherman; resting by Jacob's well, telling the Samaritan woman of the living water. He generally taught in the open air; but sometimes in the temple, for He attended the gatherings of the Jewish people. But oftenest He taught when sitting on a mountainside, or in a fisherman's boat. He entered into the lives of these humble fishermen. His sympathy was enlisted in behalf of the needy, the suffering, the despised; and many were attracted to Him. *12LtMs, Ms 14, 1897, par. 12*

When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His divine character, for then He could not associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no; He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed, that to the weary, sin-sick soul He might reveal Himself as the Restorer, the desire of all nations the Rest-giver. And to those who are longing for rest and peace today, just as truly as those who listened to His words in Judea, He is saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] *12LtMs, Ms 14, 1897, par. 13*

Ms 14a, 1897

Work for the Fallen

Summer Hill, Sydney, Australia

February 14, 1897

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The Lord has made known the duty of the people in Battle Creek, which was to move out to locate in districts where the truth had not been proclaimed. They could as families settle in towns and cities, then watch their opportunities and cry unto God for wisdom to know how to work. When they shall take up the work with humble, sanctified hearts, working in Christ's lines, by personal effort, they can communicate light to others. This may require self-sacrificing efforts, but it will be a blessing to them to be where they can do service to the Master. *12LtMs, Ms 14a, 1897, par. 1*

The people in towns and cities have not received the light as God has repeatedly shown me they should have it. A firm, steady, earnest influence in living the truth would be the very work the Lord has given them to do. They could take up the same lines of work that you have been doing, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will or ever can give character to the work in the presentation of truth as that of helping the people just where they are, as this Samaritan work. A work properly conducted to save poor sinners that have been passed by the churches will be the entering wedge where the truth will find standing room. *12LtMs, Ms 14a, 1897, par. 2*

A different order of things needs to be established among us as a people, and in doing this class of work there would be created an entirely different atmosphere surrounding the souls of the workers, for the Holy Spirit communicates to all those who are doing God's service, and those who are worked by the Holy Spirit will be a power for good in lifting up, strengthening, and saving the souls that are ready to perish. *12LtMs, Ms 14a, 1897, par. 3*

The Lord has not looked upon Battle Creek favorably, because they have neglected to do the very work which the Lord has told them was their duty to do. Through neglect of working in Christ's lines, a condition of things has been brought into the work that has eclipsed high and holy interests. There have been heavenly intelligences waiting for human agencies with whom to co-operate. Had they worked the works of God, they would have discovered human minds that have been once cultivated, but who have been buried up in self-serving, in dissipated habits, in intemperance, who with suitable encouragement will spring into their places. There are many of this class that will respond to the right kind of labor; but they need to be recognized and to have firm, patient, earnest labor given them in order to uplift. *12LtMs, Ms 14a, 1897, par. 4*

There are schools that may be established, not in the elaborate way of Union College or of Battle Creek College, but after a more simple style, with humble buildings, and then there should be teachers who will conduct them after God's plan, as nearly as they can understand after the School of the Prophets. Their teachers should be men and women who not only have a knowledge of the truth, but who are doers of the Word of God. "It is written" will be voiced by them. *12LtMs, Ms 14a, 1897, par. 5*

Connected with the school, the missionary line of work should always be engaged in to help the class that are fallen, degraded, left wounded and bruised, and ready to perish. There will be found those who have once preached the Word and have been considered able ministers, who have failed because they did not see the necessity of strict temperance in all things. Objectionable, hereditary and cultivated tendencies have brought them under temptations and in the place of overcoming through the grace of God, they yielded and fell. There are men who have had high qualifications entrusted them of God which they could have used to do service for the Master, but Satan spread his net for them and they were taken in the snare. There are men of all kinds of vocations who have been overcome. *12LtMs, Ms 14a, 1897, par. 6*

I have been shown that the medical missionary work will discover in the very depths of degradation men who once possessed fine minds, [the] richest qualifications, who will be rescued by proper

labor from their fallen condition. It is the truth as it is in Jesus, brought before the human minds after they have been sympathetically cared for and their physical necessities met. The Holy Spirit is working and co-operating with the human agencies that are laboring for such souls, and some will appreciate the foundation upon a Rock for their religious faith. Much painstaking effort will be required. *12LtMs, Ms 14a, 1897, par. 7*

There is to be no startling communication made of strange doctrine to these subjects whom God loves and pities, but as they are helped physically by the medical missionary workers, the Holy Spirit co-operates with the ministry of human agencies to arouse the moral powers. The mental powers are awakened into activity, and these poor souls will, many of them, be saved in the kingdom of God. *12LtMs, Ms 14a, 1897, par. 8*

The enemy has worked his best to prevent this missionary work being done. There has been [a] going over the same ground, with the idea to help ministers to obtain a better knowledge of the Word, when these very men should have been working for souls that are in the darkness of error to impart the knowledge they have received from the Word. As they try to teach others, depending upon the grace of Christ to help them, searching the Scriptures as diligent students, they will gain by practice a knowledge of the Word and their understanding will be greatly enlarged, as is expressed in the *58th chapter of Isaiah. 12LtMs, Ms 14a, 1897, par. 9*

Practice makes perfect. As diligent students, read the Word, be doers of the Word, and the Holy Spirit will be close by every worker. The love of God will be kindled in the soul of the one who is ministering, in doing the very work the Lord has appointed to be done in missionary lines. *12LtMs, Ms 14a, 1897, par. 10*

The servants of the Lord should have a high sense of the work to be done for a fallen world in giving the messages of warning, and the invitations to the great supper prepared for all to come to the gospel feast. The work of many will be first to show the tender sympathies of the Samaritans, in supplying the physical necessities, feeding the hungry, bringing the poor that are cast out to their houses, gathering strength from God every day, that through His

grace they may reach to the very depths of human woe and misery, and help those who cannot possibly help themselves. This is being fishers of men, and in doing this work they have a favorable opportunity to set forth Christ as crucified among us. Such labor entered into will form a heritage of light. *12LtMs, Ms 14a, 1897, par. 11*

We thank the Lord for the medical missionary work that has already been done, but there is a large army of workers that is to engage in the same class of labor in different locations in cities and the byways and hedges. There is more enlightenment to be given to those who are perishing in their sins. There will be very singular cases brought to notice, who need not only the necessities of physical wants supplied, which is essential as the first work, but to be brought in connection with sanitariums and homes that can present pure, correct principles for medical restoration. There are many who will catch hold of the hand stretched out to save them. *12LtMs, Ms 14a, 1897, par. 12*

Not only young men and women, but those of all ages will be found who have been dead to all aspirations, who will respond as hope and light flashes upon them, for the Holy Spirit is close beside the one who is ministering upon the human mind and the heart of those dead in trespasses and sins. And as a retrospective view is brought to mind that makes them burn with shame at [the] thought of the influence which they have been exerting, calculated to enfeeble weak souls by their practice and example—those who have been brought within the sphere of their influence. They see them enfeebled, dilapidated, without moral force, moral wrecks to communicate their evil practices to others. Parents' hearts are broken. *12LtMs, Ms 14a, 1897, par. 13*

Brothers and sisters and relatives speak of these poor souls as hopeless, but God looks upon them with pitying sorrow and tenderness. He understands all the circumstances which have led them into temptation, which have separated them from God. How can the youth of this generation escape the terrible dishonor of wasting their inheritance given them of God, selling their birthright as did Esau for a mess of pottage, betraying sacred interests entrusted to them for the blessing of humanity? They indulge in

intemperate appetites and through greed to obtain money fall into dishonest practices. *12LtMs, Ms 14a, 1897, par. 14*

These poor souls need to be brought into connection with high, pure, Bible principles. But first the restoration work must commence in giving them healthful food, and furnishing them facilities for clean bodies and clean clothing, and some sparks of gratitude will begin to flash forth. Then they are prepared to listen to you as you shall open to them the Word of God. You can bring them to Jesus, the great Healer, the One who has given His life to redeem them. The Holy Spirit is co-operating with you in this working upon the heart, and the Spirit reproves of sin, of righteousness, and of judgment to come. *12LtMs, Ms 14a, 1897, par. 15*

But if they are brought into connection with a people who will not leave the work incomplete, but will give them every advantage of personal labor, the image of God will [be] restored in many [of] these poor forsaken ones, and God and the heavenly angels will rejoice over them with singing. *12LtMs, Ms 14a, 1897, par. 16*

Those who have never become enfeebled through the demoralizing habits can know only how to pity and love these poor souls through the love they have for Jesus their Redeemer, who gave His life for these degraded specimens of humanity. They who have been redeemed by the sacrifice of the life of Christ, the only begotten Son of God, if they will be laborers together with God, will find a wide field open before them on every side in which to do service for God. Not one need to be idle, and not one should be indolent and selfish now. If they have enriched and improved the beautiful inheritance given them of God, let them seek after the lost sheep, to help the very ones that need help, seeking to raise up the fallen, and bring them to a sense of the value of the talent which God has given them, which they have neglected to improve, but have turned to sinful account. *12LtMs, Ms 14a, 1897, par. 17*

Use the Word of God as the lever to pry them out of their degraded condition. Some you may find may, through faith in Jesus Christ, rise to the high places of service, and be entrusted with responsibilities in the work to save souls. They have the advantage of many because they have had an experience, and they know their

necessities and how to help them, and what means will be best to use to recover the perishing ones. A new career is opened before them. The light of a rich, new, and varied experience is gained through the knowledge that has been communicated to them, that Jesus Christ is their Saviour, that He is touched with the feelings of their infirmities, and He understands all the strength of the temptations wherewith they are beset. For He was tempted in all points like as we are, and He will save to the utmost all who will come to Him for refuge. *12LtMs, Ms 14a, 1897, par. 18*

Every one of these souls, added to the force of workers, provided with facilities and instructions daily given in regard to the matter of how to save souls to Jesus Christ, the Bible being their guide, the Holy Spirit being their Helper and Comforter, can enter in as co-laborers with those servants of God who have helped them to rich measures of new light. They are filled with gratitude to God; they are quickened and their energies strengthened to lift up the unfortunate and fallen who can never rise without help. *12LtMs, Ms 14a, 1897, par. 19*

The piety and advanced spiritual knowledge and growth of a church is proportionate to the zeal, piety, and missionary intelligence that has been brought into it, and carried out of it to be a blessing to the very ones who need our assistance the most. Again I urge you to consider (*Isaiah 58*), which opens a wide and extensive vineyard to be worked upon the lines which the Lord has pointed out. When this is done, there will be an increase of moral sources and the church will no more remain almost stationary. There will be blessing and power attending their labor. The selfishness that has bound up their souls they have overcome, and now their light is being given to the world in clear, bright rays of a living faith and godly example. *12LtMs, Ms 14a, 1897, par. 20*

The Lord has His promises for all who will do His requirements. "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 a bed of languishing. Thou wilt make all his bed in his sickness." [*Psalms 41:1-3.*] "Trust in the Lord and do good, so shalt thou dwell

in the land, and verily thou shalt be fed.” [*Psalm 37:3.*] “Honor the Lord with thy substance and with the firstfruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” [*Proverbs 3:9, 10.*]*12LtMs, Ms 14a, 1897, par. 21*

“There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered himself.” [*Proverbs 11:24, 25.*] “He that hath pity upon the poor lendeth unto the Lord, and that which he hath given him will he pay him again.” [*Proverbs 19:17.*] “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 58:10, 11.*]*12LtMs, Ms 14a, 1897, par. 22*

The Word of God is full of precious promises as the above. If we will enter upon the work and will do according to the Word of the Lord, this would reveal, if acted upon, in every city, in the byways and hedges, a similar showing as has attended the work that Dr. Kellogg has been engaged in. It is the very work the Lord has specified should be done from the light the Lord has been pleased to give me.*12LtMs, Ms 14a, 1897, par. 23*

The means which have been diverted from missionary lines to selfish indulgences has dishonored God. The bicycle idols have been a curse to the Battle Creek church, and have had an influence unfavorable to the advancement of spiritual life and energy in the church. It has counteracted the work the Holy Spirit has graciously done for the people, more even than ball playing and their other games. The missionary work has been neglected.*12LtMs, Ms 14a, 1897, par. 24*

The very lines of work which should have been done have been left undone, and selfishness and strife for the victory in swift riding has hurt the souls of many and has placed them in a most objectionable light. The money expended in these idols, if carefully and economically used, being invested in the interests of towns and

cities to carry forward the work of God, would have been in accordance with God's will. Many places in Michigan have never heard the third angel's message. Right at the heart of the work, where our great institutions are established, there has been an influence extended in doing those things which God has cautioned them not to do, that has greatly lowered the estimation of the character of the work in the city of Battle Creek.*12LtMs, Ms 14a, 1897, par. 25*

There has been a fascination upon human minds; there has been a godless enthusiasm which should make them blush with shame, [for there is] missionary work, plenty to be done for the Master, but left untouched. The Lord has done great things for His people, but they have not appreciated His mercy, neither heeded His warnings. *Ezekiel 20:38-44.12LtMs, Ms 14a, 1897, par. 26*

The Lord will not be trifled with, for He is God, the great and terrible God. He will punish for these things. Oh, what shall I say more? What words shall I trace upon paper; what words that will arouse the dormant energies?*12LtMs, Ms 14a, 1897, par. 27*

Ms 15, 1897

Individual Experience Necessary

NP

March 14, 1897

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Side by side, wearing the yoke of Christ, the laborers of God must do their appointed work. The question as to who is our neighbor is answered in the mission fields, at home and abroad, that await our labor. These call for no pharisaical principles, no narrow views. The worker is not to follow his own ideas and plans for work. The Lord's individuality is to be sunk in no living being. Christ's followers are to love God supremely, and their neighbor as themselves. *12LtMs, Ms 15, 1897, par. 1*

It is as much the privilege of every individual member of the church to know from the Word God's will in regard to his course of action as it is for the president of the conference or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with His people. He declares, "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." *12LtMs, Ms 15, 1897, par. 2*

"For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." [*isaiah 57:15-21.*]*12LtMs, Ms 15, 1897, par. 3*

Every individual must seek by earnest prayer to know the Word of God for himself, and then to do it. Only in day by day putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] This is the lesson given to every soul who has commenced the new year. In all your temporal concerns, in all your cares and anxieties, wait upon the Lord. Put not your trust in princes, nor in the sons of man because they may be in positions of trust. The Lord has united your heart with Him. If you love Him, and are accepted in His service, bring all your burdens, both public and private, to the Lord, and wait upon Him. You will then have an individual experience, a conviction of His presence and His readiness to hear your prayer for wisdom and for instruction that will give you assurance and confidence in the Lord's willingness to succor you in your perplexities. *12LtMs, Ms 15, 1897, par. 4*

Live as in the presence of God. "Come unto me," is the invitation of Christ. By this He does not mean that you shall go to a far country to inquire of the president of the conference what your duty is. He would have you rejoice and praise Him every day for the privilege granted to you in the words of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Spread out your case before the Lord, and whatever your anxieties and trials, your spirit will be braced for endurance. The way will be opened before you to disentangle yourself from embarrassment and difficulty. *12LtMs, Ms 15, 1897, par. 5*

You need not go to the next town or to the ends of the earth to learn what course you shall pursue. Trust in God as your Helper, who will overrule all things as One who knows best. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." [*James 1:5, 6.*]*12LtMs, Ms 15, 1897, par. 6*

“Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.” [1 *Peter* 4:1.] This is the truest wisdom, certain and not disappointing. This is the very essence of all true service, of pure and undefiled religion before God. *12LtMs, Ms 15, 1897, par. 7*

Christ declares, “All ye are brethren.” [*Matthew* 23:8.] We are all exposed to the same temptations, the same danger of making mistakes. There is no security, no support, in the midst of trial, but the conviction that God is present, watching over His people, and ready to answer their cries. “Then thou shalt 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, whose waters fail not.” [*Isaiah* 58:9-11.] *12LtMs, Ms 15, 1897, par. 8*

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of God shall be thy rearward.” “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* 8, 14.] *12LtMs, Ms 15, 1897, par. 9*

The apostle Paul says, “Make full proof of thy ministry.” [*2 Timothy* 4:5.] In this reference, ministry is not confined to preachers, but those who are doing God’s service. A King and loving Friend and Father is overruling all things. And if this is so of individuals and nations, how much more His church, His chosen ones. His church is built on the Rock Christ Jesus; and when men miscalculate their position of trust, and suppose that this give them power to rule the minds and work of their fellow men, they have made a great blunder which the Lord will not sustain. They are drawing men away, and educating them to look to men and depend upon men and receive their instruction almost entirely from finite beings. *12LtMs, Ms 15,*

But the presence of God is guaranteed to the Christian. This Rock of faith is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest, unless they depend on Christ as their efficiency, their worthiness. This is the Rock upon which the church may build successfully. God is near in Christ's atoning sacrifice, in His intercession, His loving, tender ruling power over the church. Seated by the eternal throne, He watches them with intense interest. As long as the members of the church shall through faith draw sap and nourishment from Jesus Christ, and not from man's opinions and devisings and methods; if having a conviction of the nearness of God in Christ, they put their entire trust in Him, they will have a vital connection with Christ as the branch has connection with the parent stock. The church is established not on theories of men, on long drawn out plans and forms; it depends upon Christ their righteousness. It is built on faith in Christ, "and the gates of hell shall not prevail against it." [*Matthew 16:18.*]¹²*LtMs, Ms 15, 1897, par. 11*

"In quietness and in confidence shall be your strength." [*Isaiah 30:15.*] Take this with you throughout the year. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. Christ has not a casual interest in us but an interest stronger than a mother for her child. Says the prophet, "Can a woman forget her sucking child? ... yea, they may forget, yet will I not forget thee." [*Isaiah 49:15.*] Our Saviour has purchased us by human suffering and sorrow, by insult, reproach, abuse, mockery, rejection, and death. He is watching over you, trembling child of God. He will make you secure under His protection. Through His servant He says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." [*Isaiah 26:3.*] "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." "They that wait on the Lord shall be as Mount Zion, which cannot be moved, but abideth forever." [*Psalms 27:14; 125:1.*]¹²*LtMs, Ms 15, 1897, par. 12*

To the Jewish nation God revealed Himself as a watchful, kind,

forbearing father, a God of mercy and truth. He manifested Himself to them through His Son. And this Saviour is our Advocate. Our weakness in human nature will not bar our success to the Heavenly Father, for He died to make intercession for us.*12LtMs, Ms 15, 1897, par. 13*

“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will the Lord appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust in the Lord forever; for in the Lord Jehovah is everlasting strength.” [*Isaiah 26:1-4.*] I entreat of all families and churches to read and study this Scripture, and act in accordance with the Word of God.*12LtMs, Ms 15, 1897, par. 14*

“Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us. O Lord our God, other Lords beside thee have had dominion over us; but by thee only will we make mention of thy name.” [*Verses 12, 13.*] Christ is our Ruler, and to man is not given power to lord it over the flock of God. The minister is to be one with the believers, not closing himself with himself as a superior of whom his fellow men must be afraid.*12LtMs, Ms 15, 1897, par. 15*

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as his Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and where lies the strength of their temptation, for He was tempted in all points like as we are, “yet without sin.” [*Hebrews 4:15.*] Thank the Lord He is ordained to be our Ruler and the Judge of all men.*12LtMs, Ms 15, 1897, par. 16*

The Lord would have everyone come to Him as their Refuge and for counsel and for comfort, and for hope, in all their anxieties. To Him you may tell your griefs. You will never be told, “I cannot help you. Such an one in authority has placed your case before me in such a light that I can do nothing for you.” To Him all your griefs are worthy of consideration.*12LtMs, Ms 15, 1897, par. 17*

You may have His help under every difficulty. You may, I say, the weakest one in all the ranks of believers may trust in a loving, pitiful,

faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power, even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the Author and Finisher of His faith. All who will do this, will work calmly and quietly as if in view of the whole universe of heaven. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God.*12LtMs, Ms 15, 1897, par. 18*

“And another angel came and stood at the altar, having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.” [*Revelation 8:3, 4.*]*12LtMs, Ms 15, 1897, par. 19*

Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in His church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value for us that we may draw nigh unto God, His blood alone that taketh “away the sin of the world.” [*John 1:29.*] Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God.*12LtMs, Ms 15, 1897, par. 20*

When every soul is dependent on Jesus Christ, our Elder Brother, for mercy and forgiveness of sins, why should one member of the family exalt himself above another? Why should he feel at liberty to take upon himself prerogatives that his position does not give him? Why should he order about and seek to control his fellow man and tell what this one should do, and that one should do. These very ones have been required of God to come directly to Him and ask for the wisdom they need, and the promise is, “What things soever ye

desire, when ye pray, believe that ye receive them, and ye shall have them.” [Mark 11:24.]12LtMs, Ms 15, 1897, par. 21

“Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.12LtMs, Ms 15, 1897, par. 22

“Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it: he that giveth breath to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name, and my glory will I not give to another; neither my praise to graven images.” [Isaiah 42:1-8.]12LtMs, Ms 15, 1897, par. 23

Ms 16, 1897

Principles of Education

NP

March 25, 1897

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“The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.” [*Psalm 19:1-6.*] *12LtMs, Ms 16, 1897, par. 1*

God encourages us to contemplate His works in the natural world. He desires that we shall turn our mind from the study of the artificial to the natural. We shall understand this better as we lift up our eyes to the hills of God, and contemplate the works which His own hands have created. They are God’s work. His hand has molded the mountains and balances them in their position, that they shall not be moved except at His command. The wind, the sun, the rain, the snow, and the ice, are all His ministers to do His will. *12LtMs, Ms 16, 1897, par. 2*

Can we be surprised, then that Christ, who made all things, should choose the open air as His sanctuary, that He should desire to be surrounded by the works of His creation? True, He taught in the synagogues, but the largest part of His work was done, the greatest number of His lessons were given, in the open air. He placed Himself in the highways of travel, for He could better reach the

people where they were coming and going from cities and towns. And thus the common people had an opportunity to hear the great lessons He had for them. These heard Him gladly, for His lessons were connected with, and illustrated by, the most common things in the natural world. The things which His own hand had made He took as His lesson book. He saw in them much more than finite eyes and senses could comprehend. *12LtMs, Ms 16, 1897, par. 3*

John obtained his education in the solitude of the desert and among the trees of the wood by the sea shore. In them he heard the voice of God. The glory of God is reflected in His works, and with open face we may behold God in His creation. God looked upon the things which He had made, and pronounced them good. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:1-12.*] *12LtMs, Ms 16, 1897, par.*

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Jesus drew His lessons of spiritual instruction from the natural things with which His hearers were familiar. These He used to represent the truth. He would pluck the lilies, the flower of the valley, and place them in the hands of the little children, and by these simple instructors proclaim the truth of His Word. The Word of God and the things of nature around us are our lesson book. God has spread out before our senses the beauties of nature, and He watches with pleasure and a Father's joy the delight of His children in the beautiful things around them. *12LtMs, Ms 16, 1897, par. 5*

The root of the tree has a double office to fill. It is to hold fast by its

tendrils to the earth, while it takes to itself the nourishment desired. Thus it is with the Christian. When his union with Christ, the parent stalk, is complete, when he feeds upon Him, currents of spiritual strength are given to the branches. Can the leaves of such a branch wither? Never. As long as the soul reaches toward Christ, there is little danger that the leaves will wilt and droop and decay. And the temptations which may come in like a tempest will not uproot him. The true Christian draws his motives of action from his deep love for his Redeemer. His affection for his Master is true and holy. And it is the cheerful, lovable Christian of whom Christ says, "Ye are my witnesses." [*Isaiah 43:10.*] Such a man is Christ's representative, for he reflects Christ in his daily life. It is when he recedes from the light that he cannot diffuse its bright beams to others.¹²*LtMs, Ms 16, 1897, par. 6*

"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. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." [*Psalms 19:7-14.*]¹²*LtMs, Ms 16, 1897, par. 7*

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who transgress His holy Sabbath, who cavil over the plainest statements of the Word, who misinterpret and wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practice as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher

that the world has ever known to the traditions and maxims and sayings of men? Shall we not rather make a change in this matter? This is what the Jews should have done, but did not do.¹²*LtMs, Ms 16, 1897, par. 8*

The apostle Paul just prior to his death assured Timothy that he was acquainted with his life and practice, and that all who will live godly in Christ Jesus shall suffer persecution. "Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." [2 *Timothy 3:13-15.*] "These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of presbytery. Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." [1 *Timothy 4:11-16.*]¹²*LtMs, Ms 16, 1897, par. 9*

This is the instruction and education which young men who attend school should seek to obtain. These words come to every young man who purposes to enter the ministry, to every youth who shall engage in the work as a canvasser or in any other line. They need to listen to the Word of God to the apostle Paul, to make known His will. Paul was receiving the Word of God, and voicing that Word to Timothy.¹²*LtMs, Ms 16, 1897, par. 10*

And Paul could speak the truth concerning himself. When he had called the elders of the church at Jerusalem together, he said to them, "Ye know that from the first day I came into Asia, after what manner I had been with you in all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have showed you, and have taught

you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” [Acts 20:18-21.]¹²*LtMs, Ms 16, 1897, par. 11*

Here is the manner of his teaching. He calls their attention to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God.¹²*LtMs, Ms 16, 1897, par. 12*

The lesson must go farther. As the sinner looks into the great moral looking glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. It is his schoolmaster to show him the remedy. He must go farther than repentance. He must look to his sin-bearing Saviour. As Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the relation of God to all who repent of their transgression. “For 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.]¹²*LtMs, Ms 16, 1897, par. 13*

“What shall we say then? Is the law sin?” (the sin is in the man, not in the law) “Is the law sin?” The answer comes, “God forbid. Nay, I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.” [Romans 7:7-11.] Sin did not kill the law, but it did kill the carnal mind in Paul. “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter.” [Verse 6.]¹²*LtMs, Ms 16, 1897, par. 14*

“Wherefore the law is holy, and the commandment holy, and just and good. Was then that which is good made death unto me? God

forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful.” [Verses 12, 13.] Thus the law is our schoolmaster to bring us to Christ. The words of David are an enlightenment to the understanding: “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. ... Moreover by them is thy servant warned, and in keeping of them there is great reward.” [*Psalm 19:7, 8, 11.*]*12LtMs, Ms 16, 1897, par. 15*

“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.” [*Acts 20:26, 27.*]*12LtMs, Ms 16, 1897, par. 16*

This is the work of every minister of the Gospel. No excuse can be made by any laborer in the work and cause of God, for choosing a course of selfish indulgence, of levity, love of pleasure, sporting, jesting, and cheap, common talk. This is well represented as strange fire. The holy fire, the incense of prayer, must daily be offered before God. The Holy fire represents the Holy Spirit mingling with their prayers that gives them their efficiency. Jesus’ merits alone can make any of our prayers acceptable to God. Therefore we need to walk humbly with him, in all meekness and lowliness of mind, knowing our weakness, and that of ourselves our prayers would go no higher than our heads. We are to come to God with a reverent spirit, and humble ourselves before Him. And the Holy Spirit will mingle with our prayers, as the holy fire placed upon the censer sent up a cloud of sweet perfume to God.*12LtMs, Ms 16, 1897, par. 17*

The charge given to Timothy should be heeded in every household: “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ.” [*2 Timothy 2:1-3.*] These charges to Timothy are to become an educating power in every family and in every school. He was enjoined, “Consider what I say, and the Lord

give thee understanding in all things. ... Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Verses 7, 15.]*12LtMs, Ms 16, 1897, par. 18*

In order to do this work there must be schools, similar to the schools of the prophets, to educate in the Word of God, to "shun profane and vain babblings; for they will increase unto the more ungodliness." [Verse 16.] This Scripture is directly to the point. Those books which may contain some truth, but are intermingled with vain babblings, should not be placed in the student's hands, for they are seed sown in the human heart, which in time of temptation will spring into life and lead the minds of students into paths that will lead away from God, away from truth into ungodliness. Attention should be given to the matter of keeping a pure line of study before teachers as well as scholars; for "their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."*12LtMs, Ms 16, 1897, par. 19*

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Verses 17-26.]*12LtMs, Ms 16, 1897, par. 20*

"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.*] If we would open safe paths for the students in regard to their religious faith, we must keep from them infidel authors, that they may not read their vain babblings. The work of every teacher in the day school and in the Sabbath school should be to fasten the mind of the student upon the grand truths of the Word of inspiration. That Word is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. *12LtMs, Ms 16, 1897, par. 21*

What does this furnishing comprehend? A knowledge of the Scriptures—a Book that our own experience teaches us, which, if studied and brought into the practical life, should be the Book of all books for our schools. “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” [2 *Peter 1:20, 21.*] *12LtMs, Ms 16, 1897, par. 22*

There are many beliefs that the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. “And the Lord commanded man saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” [*Genesis 2:16, 17.*] When Satan tempted Eve, he said, “Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it,” (this God did not say) “lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” [*Genesis 3:1-5.*] *12LtMs, Ms 16, 1897, par. 23*

This was the beginning of disobedience and transgression in our world—in accepting the assertions of Satan which were false. The knowledge which God did not want our first parents to have was that of guilt. This disobedience to God’s express command, this

belief of Satan's lie, opened the floodgates of woe upon our world. Satan has continued the work commenced in the garden of Eden. He has worked vigilantly that man may accept his assertions as proof against God. He has worked against Christ in His efforts to restore the image of God in man, and imprint in his soul the similitude of God. *12LtMs, Ms 16, 1897, par. 24*

The belief of a falsehood did not make Paul a kind, tender, compassionate man. He was a religious zealot, exceedingly mad against the truth as concerning Jesus. He went through the country, haling men and women, and committing them to prison. Speaking of this he says, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. *12LtMs, Ms 16, 1897, par. 25*

"And I persecuted this way unto the death, binding and delivering into prisons both men and women. ... And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and I saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said, Depart; for I will send thee far hence unto the Gentiles." [Acts 22:3, 4, 18-21.] *12LtMs, Ms 16, 1897, par. 26*

These bigoted Jews entertained the idea that the Gentiles were not to have the light of truth. "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live." And they "cried out, and cast off their clothes, and threw dust into the air." [Verses 22, 23.] Was this the inspiration of God or of Satan? *12LtMs, Ms 16, 1897, par. 27*

I would say to all who claim to believe the truth, Believe the Word sincerely, making not merely a pretense, but having a sincere faith

in the Word of God. [For] those who do not cast aside their unbelief, but cling to their doubts and uncertainties in the place of encouraging faith and practicing faith, sin lieth at the door. The only begotten Son of God has died that we might not die eternally, but only sleep in Jesus for a short period. The Lord has accepted His sacrifice in your behalf, as your Substitute and Surety, on the condition that you receive Christ and believe on Him. The gift of God is eternal life. The message of reconciliation from God has come; yet with the Word of God open to the understanding of minds that have reasoning powers, with the message from God in your hands, you remain dead in trespasses and sins, because you will not believe the Word. *12LtMs, Ms 16, 1897, par. 28*

Those who have fled to God for refuge; those who have believed the heaven-sent message, who believe the assurance that if they confess their sins, He is faithful and just to forgive them their sins, God will cleanse from all unrighteousness. Our God has pledged His Word by His own greatness and infinity that He will bestow pardon and peace upon all who will come to Him in the name of Jesus. The blood of Jesus Christ is efficacious, and will cleanse from all sin if you will choose to be cleansed. But if you allow unbelief to stand in the way of the reception of the current of His love, His gracious forgiveness, you will remain in your sins. Of such Christ declares, "Ye will not come unto me that ye might have life." *[John 5:40.]12LtMs, Ms 16, 1897, par. 29*

The doctrine taught by Paul, both publicly and from house to house, was repentance toward God and faith in Christ. The human family are in trouble because of their transgression of the Father's law. But He does not leave the sinner until He shows the remedy for sin. The sinner must come in faith to Christ, take hold of His merits, lay his sins upon the Sin-bearer, and receive His pardon. John declared, "Behold the Lamb of God that taketh away the sin of the world." *[John 1:29.]* It was for this cause that He came into the world. The righteousness of Christ is imputed to the repenting, believing sinner. He becomes a member of the royal family, a child of the heavenly King, heir of God, and joint heir with Christ. *12LtMs, Ms 16, 1897, par. 30*

Ms 17, 1897

Use of the Tithe

“Sunnyside,” Cooranbong, New South Wales, Australia

March 14, 1897

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Letters have come to me from Oakland and Battle Creek making inquiries as to the disposition made of the tithe. The writers supposed that they were authorized to use the tithe money in meeting the expenses of the church, as these expenses were quite heavy. From that which has been shown me, the tithe is not to be withdrawn from the treasury. Every penny of this money is the Lord's own sacred treasure, to be appropriated for a special use.*12LtMs, Ms 17, 1897, par. 1*

There was a time when there was very little missionary work done, and the tithe was accumulated. In some instances the tithe was used for similar purposes as is now proposed. When the Lord's people felt aroused to do missionary work in home and foreign missions, and [to] send missionaries to all parts of the world, those handling sacred interests should have had clear, sanctified discernment to understand how the means should be appropriated. When they see ministers laboring without money to support them, and the treasury is empty, then that treasury is to be strictly guarded. Not one penny is to be removed from it.*12LtMs, Ms 17, 1897, par. 2*

Ministers have just as much right to their wages as have the workers employed in the Review & Herald Office, and the laborers in the Pacific Publishing House. A great robbery has been practiced in the meager wages paid to some of the workers. If they give their time and thought and labor to the service of the Master, they should have wages enough to supply their family with food and clothing.*12LtMs, Ms 17, 1897, par. 3*

The tithe is required of the minister. He does his share according to his ability, and should receive his due. The ministers are often

placed where they have to lead out in donations in the places where they labor, and in defraying the expenses of tents, besides providing food for themselves. Many have families at home to support. If they were not travelling from place to place, less expensive clothing could be worn; the extra money paid for tents at camp meetings and in donations, so frequently leave them no surplus that they feel restrained from acting a part in various enterprises which they would be pleased to participate in. This is expected of them, and in order to do this, they pledge. This pledge they are often a long time in paying; it hangs upon them as a debt which they are frequently unable to lift. It is a great self-denial on the part of these men to thus separate from their families. They are forced to take up with all kinds of fare, and to eat all kinds of food, especially in countries where the standard of truth is first lifted. *12LtMs, Ms 17, 1897, par. 4*

The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage. The auditing committee have often been composed of men who were farmers. These could dress in coarse clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes into a new field to labor for perishing souls. The outlook is often hard and discouraging. Some fields, when the work is first opened up, are encouraging; but there are other fields that are not so. Both must receive the truth. *12LtMs, Ms 17, 1897, par. 5*

The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as Auditing Committee who by a dash of the pen will disappoint a distressed minister who is in need of every cent that he has been led to expect. There would be just as much fairness in having a committee decide whether the men employed in our institutions should have their stipulated wages, or should have them curtailed as the human

agent, who will himself be in no wise affected by the strait places they may pass through, shall decide. *12LtMs, Ms 17, 1897, par. 6*

The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses—to keep up the meeting house necessities or some charity. God is not glorified in any such work. We have to raise our voice against this kind of management. Let those who have comfortable homes, and are not called upon to leave their families consider this matter. Gifts and offerings should be brought in by the people as they are privileged in having houses of worship, as in Battle Creek and Oakland, two of our largest churches. Let house to house labor be done in setting before the families in Battle Creek and Oakland their duty in acting a part in meeting these expenses, which may be called common or secular, and let not the treasury be robbed. There has not been money in the treasury to supply ministers for the service of God. *12LtMs, Ms 17, 1897, par. 7*

Let those who take such delight in devoting so largely of their means to clothing their bodies, consider that they are using God's money, that might be invested in bearing the truth to those that are perishing in their sins. They need the gospel presented to them, they need to be taught that they must be clothed with the garments of the righteousness of Christ, else they cannot have a place with the saints in light. Those who have had great light, and yet continue to follow the fashions of the world in dress, are using the Lord's money to gratify their pride. They are robbing the cause of God of the means which might far better, for their present and eternal good, be invested in missionary work. *12LtMs, Ms 17, 1897, par. 8*

When those whose names are on the church books shall be converted, they will no longer delight in their display of dress in the house of God. This is looked upon by the Lord's holy Watcher from heaven, who traces the whole history from cause to effect. He sees what might have been done with the means had it been used to glorify God, rather than to minister to their pride, and separate their souls from God. The Lord will not serve with the selfish indulgence of these men and women. Had they clothed themselves with modest apparel, as the Holy Spirit has specified they should do,

they would have had the blessing of God. The atmosphere surrounding their souls would not be as a spiritual malaria to others who come into the faith. Such examples of show and of the love of dress, is following the fashions of this degenerate age; this leaven of pride and extravagance is gathering to itself, until the whole lump will be leavened. *12LtMs, Ms 17, 1897, par. 9*

The church without living godliness is like the fig tree, to which Christ, hungering for food, came and searched for fruit, and found nothing but leaves. This is as it is with many who profess religion; and our position, having as we have, great light, great opportunities, great privileges, will bring the curse that came upon the fig tree, upon all who have a name to live, and are fruitless. When Christ uttered the words, "Let no fruit grow on thee henceforth forever," presently "the fig tree withered away." [*Matthew 21:19.*] *12LtMs, Ms 17, 1897, par. 10*

The Lord is coming speedily, yet notwithstanding His professed people read the signs of the times—of famines, of thousands being swept away by earthquakes and floods, by fire, by calamities by sea and land, by plagues, by war and bloodshed—the love of self so deadens spiritual senses, that the day of the Lord will come upon them as a thief in the night, and He declares, "They shall not escape." [*1 Thessalonians 5:3.*] The Lord is to judge both quick and dead at His appearing in His kingdom. Will these stand in their pride and self-glorification before that tribunal, when the judgment will sit, and the books will be opened, and every man shall be judged according as his works have been? *12LtMs, Ms 17, 1897, par. 11*

Christ declares, "I know thy works." [*Revelation 2:2.*] Does the Lord seem to be too far away, too indistinct, to produce any appreciable effect on the conduct of the human agent? Shall the hellish shadow of [Satan] ever be penetrated by living faith? Christ is a personal, present Saviour, one who is ordering all things for His own glory. He is accessible at all times if we will come to Him in contrition of soul. I would urge upon all in Battle Creek to wake from your spiritual death-like slumber. Unless you do, it will pass into the slumber of eternal death. *12LtMs, Ms 17, 1897, par. 12*

Those who have used the tithe money to supply the common

necessities of the house of God, have taken the money that should go to sustain ministers in doing His work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in His treasure house, that it may be full, to be used in His service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is consecrated to a sacred purpose. From those who do this, the blessing of the Lord will be removed. *12LtMs, Ms 17, 1897, par. 13*

The tithe money must be kept sacred. There are ministers who receive nothing for their labor, for there was no money to pay them. This I saw would be, for the management is wrong. Let every member of the church deny himself in dress, at the table, in house furniture, in carpets, in many things that are enjoyable, but not a necessity. There are souls to be saved. Can you be called workers together with Christ, can you be wearing His yoke, and yet your indulgence be cutting off the supplies of God's house? I was permitted to hear your faithless bemoaning of the hard times. You should deny yourselves in many ways, and be thankful for that which you have. Talk no more your unbelief. *12LtMs, Ms 17, 1897, par. 14*

If the brethren in responsible positions would talk faith and courage to all the workers in the office, if you would talk self-denial in the church, if you would practice it in your own families, if you would bear a clean cut testimony, which you have not yet borne, if you would all be mouthpieces for God, and present to the church the necessity for self-denial, the humiliation of the soul, praying for the Lord to forgive your pride, your foolish, senseless vanity, the Lord may pass by, and leave you a blessing. *12LtMs, Ms 17, 1897, par. 15*

I call upon editors, I call upon every responsible man in the office of the Pacific Press to believe in Jesus Christ and the truth for this time. Let your works show that you believe your words of murmuring in the past to be wrong, that it is time now for you to cast your net on the right side of the ship, the side of faith. For the rest of your days, while probation lasts, show what can be done by [a] self-

denying, self-sacrificing, consecrated living church.*12LtMs, Ms 17, 1897, par. 16*

There is a work to be done in the office and in the Sanitarium. There is a work to be done in the churches of California. A different testimony must go forth from lips touched with the live coal from off the altar. When you are in Christ, you can bear a living testimony. But throughout the churches there is selfishness and sin, dishonesty, unbelief, criticism, and faultfinding. It is high time now for you to awake out of sleep. Believe with all your heart that Christ died for the world, that He died for you, that you must have an abiding Christ, and carry a message inspired by the Holy Ghost.*12LtMs, Ms 17, 1897, par. 17*

We read that in olden times holy men spake as they were moved by the Holy Ghost. [*2 Peter 1:21.*] This is what we need. This is what we must have. It is not a divided heart, a monotonous message, that we have to bear; it is a living message to dying men. Then talk not of appropriating the tithe that is to send forth ministers to preach the Word. Go to work, and see if you cannot speak words that will melt and subdue hearts. I am terribly alarmed. I say again, Put away your unbelief. You make the people selfish and unbelieving, because you talk selfishness and unbelief. You are to work now in an opposite direction, after seeking the Lord with all your heart.*12LtMs, Ms 17, 1897, par. 18*

We need money here to carry forward the work. But we have no such resources to draw upon as you have in Oakland and Battle Creek. We cannot sustain ministers in the field, for there is no money in the treasury. I know from the light given me of God that there should be many workers in California. There should be workers in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord has specified. In California, in all our cities in America, in the highways and byways, men and women should go forth as consecrated workers, who will proclaim the message of warning.*12LtMs, Ms 17, 1897, par. 19*

In Michigan, and Battle Creek especially, it has been thought that Dr. Kellogg was working disproportionately for the poor and

wretched ones in medical missionary lines. Then why does not the General Conference go to work? Why does it allow the treasury, which should be kept for the purpose of sustaining the ministry, to be drawn upon and diverted to common things? Why should it permit its ministers to be half paid, and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost.¹²*LtMs, Ms 17, 1897, par. 20*

Burdens have been borne, projects have been entered into, and time has been given to matters that God never intended any of you to study upon, or to undertake. Now, for Christ's sake, change the order of things. In the place of having ministers drawn from their fields of labor to learn more, encourage them to communicate what they do know. You have robbed a world that is perishing in its sins of labor it should have had. If these men will work, if they will study, and consecrate themselves to God, if they will do the work with earnestness, with zeal, with faith and prayer, we shall see something done. Satan has stolen a march on us.¹²*LtMs, Ms 17, 1897, par. 21*

God desires that we shall put on the whole armor of righteousness. He says, "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Ephesians 6:10, 11.*] Read carefully the injunction here given by the inspired apostle, and "be ye doers of the word." [*James 1:22.*]¹²*LtMs, Ms 17, 1897, par. 22*

(This is only a portion of the matter on this subject. I cannot get the remainder finished for this mail.) [For remainder, see *Ms 24, 1897.*]¹²*LtMs, Ms 17, 1897, par. 23*

Ms 18, 1897

The Work for Today

NP

March 12, 1897

This manuscript is published in entirety in *RH 05/25/1897*. +^{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.

Why has it not been understood from the Word of God that the work being done in medical missionary lines is a fulfillment of the Scripture, "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." "The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be full." [*Luke 14:21-23.*]^{12LtMs, Ms 18, 1897, par. 1}

This is a work that the churches in every locality, north and south, and east and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Someone must fulfil the commission.^{12LtMs, Ms 18, 1897, par. 2}

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the Word, are meeting with great loss. The work may apparently seem uninviting, but it must be done. The churches are doing so very less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large.^{12LtMs, Ms 18, 1897, par. 3}

O, how much, how very much, remains to be done; and yet how many that might use their God-given talents aright are doing almost nothing besides caring for and pleasing themselves. But the hand of

the Lord is stretched out still, and if they will work today in His vineyard, He will accept their service. *12LtMs, Ms 18, 1897, par. 4*

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God came straight from God to all who seek Him with a whole heart, the circumcised and the uncircumcised, Barbarian, Scythian, bond, and free. Paul held to his inspired truth, and taught it to others, opposed as he was by the apostles, who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church, and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship, when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work, because he had persecuted the church. *12LtMs, Ms 18, 1897, par. 5*

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of His saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians. *12LtMs, Ms 18, 1897, par. 6*

Paul's brethren withstood him. Those whom the Lord had used as his witnesses protested against him, and declared that he was advocating theories that were contrary to the fundamental principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents and his ability, to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation. *12LtMs, Ms 18, 1897, par. 7*

Today those human, living agencies who have a vital connection with God are not to be reprov'd and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. *12LtMs, Ms 18, 1897, par. 8*

Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from Him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practice painful rites. *12LtMs, Ms 18, 1897, par. 9*

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust. *12LtMs, Ms 18, 1897, par. 10*

A great mistake has been made by man trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength, and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of man. *12LtMs, Ms 18, 1897, par. 11*

The Lord will raise up men, and place His Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They will be witnesses for God. They will not spring up from their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will sustain them. He sees what is needed, and year by year He arranges for His plan of operation. [He] will not allow men to drift as they choose. If men will be men, God will work in and through them. *12LtMs, Ms 18, 1897, par. 12*

The standard-bearers are falling, and young men must be fitted up as workers, that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance. *12LtMs, Ms 18, 1897, par. 13*

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "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." [*John 6:35, 36.*] O, why do we not

show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says, "I am the bread of life." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." [*Verse 37.*] *12LtMs, Ms 18, 1897, par. 14*

Ms 19, 1897

The Ordinance of Feet Washing.

NP

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“And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for me. Verily, verily, I say unto you I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives.” [*Mark 14:22-26.*] *12LtMs, Ms 19, 1897, par. 1*

Here was established the great memorial, the Lord’s supper. Can we take in the strains of Christian melody rising to heaven from the lips of the disciples? Christ the captain of our salvation made of Himself a sacrificial offering, the Prince of life became the Prince of martyrs. *12LtMs, Ms 19, 1897, par. 2*

“Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon’s son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God; he riseth from supper and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet and to wipe them with the towel wherewith he was girded. *12LtMs, Ms 19, 1897, par. 3*

“Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I

do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean very white ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." [John 13:1-11.]*12LtMs, Ms 19, 1897, par. 4*

The act of Christ in washing the feet of His disciples is a sacred one. His motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother.*12LtMs, Ms 19, 1897, par. 5*

The last act of Christ in behalf of His betrayer was to wash his feet. He, their Lord and Master, showed that He would do anything to save the most guilty sinner. He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." [Verse 10.] If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, even Judas might become the child of God.*12LtMs, Ms 19, 1897, par. 6*

Jesus came not to save man in his sins, but from his sins. John's testimony of Him was, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] And, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Verse 12.]*12LtMs, Ms 19, 1897, par. 7*

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, "Ye are clean; but not all. For he knew who should betray him; therefore said he, Ye are not all clean." [John 13:10, 11.] These words were spoken that Judas might understand that Christ had read his secret purposes, that He was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterwards, and they had something to consider in the patience, the mercy, and the

forbearance of God toward the most grievously erring.*12LtMs, Ms 19, 1897, par. 8*

Christ gave His disciples to understand that in washing their feet He did not cleanse away their sins, but that the cleansing of their hearts was tested in this humble service. If the heart were cleansed this act was all that was essential to reveal the fact. He had washed the feet of Judas; but He said, "Ye are not all clean." [*Verse 10.*] Judas had brought a traitor's heart to this scene, and Christ revealed to all that He knew him to be the betrayer of his Lord. He declared that the washing of his feet did not cleanse his soul from its moral defilement.*12LtMs, Ms 19, 1897, par. 9*

"So after he had washed their feet, and taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have give you an example, that ye should do as I have done to you." [*Verses 12-15.*] Here is the lesson. "Ye ought also to wash one another's feet." "Verily, verily I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye servant is greater than his Lord; neither he that is sent greater than he that sent him. If ye now these things, happy are ye if ye do them." [*Verses 16, 17.*] This ordinance is not to be treated in a mechanical way. It is not merely a form. Its real object is to teach humility.*12LtMs, Ms 19, 1897, par. 10*

"I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it shall come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me. When Jesus hath thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, That one of you shall betray me." [*Verses 18-21.*]*12LtMs, Ms 19, 1897, par. 11*

Jesus would give convincing proof that He understood perfectly the character of Judas, and that He had not withheld His ministry even

from him whom He knew was working to betray Him into the hands of His enemies. And in His example we have the lesson that feet washing is not to be deferred because there are present some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet He washed his feet. Infinite love could do no more to bring him to repentance and save him from taking that fatal step. If this service of his Master, in humbling Himself to wash the feet of the worst sinner, did not break his heart, what more could He do? It was the last act of love that Jesus could evidence in Judas' behalf. Infinite love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan. *12LtMs, Ms 19, 1897, par. 12*

Let all behold in the boundless love of Christ a long suffering Saviour, who holds out every inducement for the sinner to receive Him, to repent, and be cleansed from the defilement of sin. We are to understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in so doing. Many a soul may be saved by further effort on the part of his brother. But a careless separation from him, leaving him exposed to the temptations of Satan, and driving him on to the devil's battleground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of His disciples was the Majesty of heaven. He was in their midst as One who serveth. In His heart was the hoarded love of eternity. And in washing their feet, He gives them evidence that He will do any service, however humble, in order to make them heirs together with Him of all the eternal wealth of heaven's treasure. *12LtMs, Ms 19, 1897, par. 13*

When taking part in this simple ordinance, Christ's disciples should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart searcher. The Holy Spirit will be present on every occasion, to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by disregarding the object of this ordinance and the gracious opportunity it presents to confess every

wrong, every act of in justice done to a brother.*12LtMs, Ms 19, 1897, par. 14*

Had Judas accepted this last chance given him by Christ, he would never have betrayed his Lord, and the words of Christ would never have been spoken: “Ye are not all clean.” [*Verse 11.*]*12LtMs, Ms 19, 1897, par. 15*

The Lord is present on every occasion when this humble ceremony is performed. He is the unseen Witness. He reads every heart, with its concealed purposes, its wrong doing, its sin. You can neglect, you can leave these seasons of divine appointment, and of you Christ’s words will be appropriately spoken, “Ye are not all clean.” [*Verse 11.*]*12LtMs, Ms 19, 1897, par. 16*

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act of contrition and repentance that you direct toward Christ does not escape His notice. The first step you take toward Him will bring Him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting brokenhearted soul, with His divine strength, your emptiness and spiritual poverty with His inexhaustible fulness.*12LtMs, Ms 19, 1897, par. 17*

In this ordinance Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue, for type was meeting antitype in Himself, the authority and foundation of all the Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. He gives this simple ordinance that this may be a special season when He Himself will always be present, to lead every one participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential offerings. He would teach them that brother is not to exalt himself above brother. The dangers of disunion and strife must be seen and appreciated, for the health and holy activity of the soul are involved.*12LtMs, Ms 19, 1897, par. 18*

This does not speak so largely to man’s intellectual capacity as to

his heart. His moral and spiritual nature need it. If Christ's disciples had not needed this, it would not have been left to them as His last established ordinance in connection with the last supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed, that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, but which the reception of the Gospel made no longer of any force. To continue these rites would be an insult to Jehovah. In eating of the body and drinking of the blood of Christ not merely at the sacramental service but by daily partaking of the bread of life that alone will satisfy the soul-hunger, they must receive His Word and do His will. *12LtMs, Ms 19, 1897, par. 19*

Jesus came to seek and to save that which was lost. His instruction was confined to the wants of their own condition in practical life. The curiosity which led them to seek for something they had not, when they came to Him with prying questions, He turned into occasions of solemn, most earnest, and vital appeals. When they were so eager to pluck from the tree of knowledge He presented them with the fruit of the tree of life. They found every avenue closed to them which would not advance them in spiritual understanding of the narrow way that leads to eternal life. They found every fountain sealed save the fountain of eternal life. *12LtMs, Ms 19, 1897, par. 20*

While the Holy Spirit was given to them to understand everything that was essential for their salvation in the living oracles, the Word of God, their unnecessary, uneasy, speculating inquiries, were not opened before them. The devoted, humble seeker after the way, the truth, and the life, would be directed in safe paths to the mansions He had gone to prepare for them. All the light of revelation He permitted to shine upon this path alone, to make it so distinct that not one human soul need to wander from the highway of holiness. *12LtMs, Ms 19, 1897, par. 21*

The Great Teacher's wisdom in limiting the measure of their researches in earthly directions called the attention of all to His legislation, from the very foundation of the world, to a code of morals pure, simple, and practical, unencumbered by the long years of types and sacrifices, which passed away when the only true

sacrifice, Jesus the only begotten Son of God, was offered for the sins of the world. His lessons to His disciples are received by all who would become His disciples to the end of time. They discharged them from the bondage of ceremonies and left them the ordinance of baptism, to be received by faith in Jesus Christ, as the only One who can take away sin. *12LtMs, Ms 19, 1897, par. 22*

The ceremony of feet washing in connection with the Lord's supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward form. All the vigor of mind, the healthfulness of body, is to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. In this He presents a necessity of economizing all the thoughts, all the energies, all the affections and faculties, to enable us to wear Christ's yoke, to come into partnership with Him in seeking to save the souls who are perishing without God and without hope in the world. *12LtMs, Ms 19, 1897, par. 23*

This work the whole angelic host are engaged in as their highest service, and the human agent is to become a channel to meet humanity and communicate to the world that which God has communicated to Him, putting mind, heart, and soul into the work. He has made every provision that His requirements should meet a response in every soul, that all should be eager, interested workers, putting forth all their entrusted capital, of money, of vigor, of capabilities, that they may be worked upon by the Holy Spirit, adorning the doctrine of Christ their Saviour. *12LtMs, Ms 19, 1897, par. 24*

None should glory in their capabilities, or pride themselves on their intellectual greatness. All that can stir the soul and give impulse to the human agent, all that can awaken the godly to intense activity, comes from God. To those who are in connection with the work of the heavenly angels, who embody in human nature the perfection of heavenly graces, to those who are one with Christ and one with God, He will give impulse to their every spiritual power. He calls upon all to surmount their difficulties in the place of looking at and deploring them. God will give sanctified energy to all who profess

Christ. He arranges all rites, He collects all influences, and works them to His own name's glory. *12LtMs, Ms 19, 1897, par. 25*

God treats the human agencies connected with Himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, He prescribes that only which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection. *12LtMs, Ms 19, 1897, par. 26*

In order to do this, in order that man might be in partnership with the great firm of heaven, His lessons from the beginning to the close of His life taught humility before God. This would lead man to a love for his brother, a spirit of love and forbearance toward all for whom Christ has died. Genuine humility is expressed in the words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [*1 Peter 3:3, 4.*] Humility is the lesson that Jesus has given in all His teaching all through His ministry, both by precept and example. He raised this precious attribute out of the dust in which it had been trodden, and clothed it with the garment of His own righteousness, "Blessed are the poor in spirit," He says, "for theirs is the kingdom of heaven." [*Matthew 5:3.*] *12LtMs, Ms 19, 1897, par. 27*

Satan erected his standard of revolt against God in heaven. He aspired to be like God, and determined to assert a power of independence of God. His after history has revealed a persevering determination to establish his empire governed by laws and replenished by resources independent of God. Every species of idolatry and sensuality, crime, rebellion, and irreligion are the fruits born from the proud and exalted claims of Satan. The Lord Jesus came to tear away the deceptive claims of Satan, and to reveal to the world that pride, self-sufficiency, and wrestling for the supremacy have no favor with heaven, for they are attributes of Satan. Look at the humiliation of our Saviour in humbling Himself to

our humanity. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even to the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow." [*Philippians 2:8-10.*]12LtMs, Ms 19, 1897, par. 28

In the East a common courtesy granted to travelers, as they were welcomed to the house, was that a servant should remove their sandals and wash their feet. This hospitable action was neglected on one occasion, and the Lord reminded the Pharisee, whose guest He was, that he had shown discourtesy in this manifest neglect.12LtMs, Ms 19, 1897, par. 29

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye have entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished, there make ready.12LtMs, Ms 19, 1897, par. 30

"And they went and found as he had said unto them, and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." [*Luke 22:7-18.*]12LtMs, Ms 19, 1897, par. 31

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is broken for you, This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the

table. And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed. And they began to inquire among themselves which of them it was that should do this thing. And there was also strife among them which of them should be accounted greatest.” [*Verses 19-24.*]12LtMs, Ms 19, 1897, par. 32

When they assembled to partake of the Lord’s supper, the ordinance of feet washing was to be established as a religious ceremony. There was the pitcher of water, the basin, and the towel; but there had been a contention as to which should be the greatest in the Masters kingdom. The request of the sons of Zebedee, that they should be awarded the most honored position created a jealousy, and caused a heated discussion as to who would be thus favored. They began to refer to their capabilities and qualification, and who would best serve for the advancement of the kingdom.12LtMs, Ms 19, 1897, par. 33

They had heard the words of Christ when in response to the request of James and John, “Grant unto us that we may sit, one on thy right hand, and the other on thy left hand on thy glory,” Christ said, “Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? And they said unto him, we can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with. But to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared.” [*Mark 10:37-40.*]12LtMs, Ms 19, 1897, par. 34

But the disciples did not consider these words, and keep silent. They should have learned the lesson of the Master, that it is not reputation, natural talent, acquired skill, professional standing, or any honor given of men that weighs in the decisions of heaven. “But it shall be given them of whom it is prepared of my Father.” [*Matthew 20:23.*] Had they thought of the lesson given them in reference to humility, they would have had altogether different opinions of the ones who should be honored in the kingdom of God.12LtMs, Ms 19, 1897, par. 35

The disciples had often contended as to which of them should occupy the highest place of honor in the kingdom of God. Christ

had given them special lessons, the most striking and positive of which is recorded in (*Matthew 18*): “At the same time came the disciples unto him, saying, Who is 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. *12LtMs, Ms 19, 1897, par. 36*

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso receiveth one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and he were drowned in the depths of the sea.” [*Verses 1-6.*] Yet again and again these lessons had to be repeated. The Lord had assured them that His kingdom was not of this world, but it was difficult for His disciples to be set right on this point. *12LtMs, Ms 19, 1897, par. 37*

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard and whatsoever is right I will give you. And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. *12LtMs, Ms 19, 1897, par. 38*

“So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And they came that were hired about the eleventh hour, and they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house,

saying, These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day. But he answered one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last." [Matthew 20:1-16.]*12LtMs, Ms 19, 1897, par. 39*

The laborers for the Master are His official servants, upon whom He has laid the weightiest responsibility in His work. And He has agreed to give them their wages. From time to time He added others to the laborers, saying, Go ye also into the vineyard, and whatsoever is right, I will give thee. Some will be found waiting for work at the eleventh hour, only one hour before the close of the working day. When the reckoning time between the Master and the workers came, the last hired were the first paid. When the first came, they supposed that they would receive more than those who had worked for so short a period; but they received every man a penny. Yet those men who received all that had been promised them were displeased.*12LtMs, Ms 19, 1897, par. 40*

This parable was designed to forever quench the eager, grasping, mercenary spirit, which is so offensive to God. Those who possessed this spirit were revealing their own unworthiness of having their wages increased, or of having the highest place. The complaint was, "These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day." The answer came, "Friend, I do thee no wrong: didst thou not agree with me for one penny? ... Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last." [Verses 12, 13, 15, 16.]*12LtMs, Ms 19, 1897, par. 41*

The spirit with which each one labors is that which will determine his usefulness and faithfulness in the work. In all who indulge the spirit of criticizing and murmuring, these attributes are confirmed, and the root of dissension and bitterness grows up imperceptibly. When circumstances arise that demand the most attentive, whole-souled interest, to do the right kind of work, to co-operate with God,

they are found on the wrong side. Satan's temptations find a place in mind and heart, and they work to counteract rather than to cooperate with God. *12LtMs, Ms 19, 1897, par. 42*

The Lord understand all the defects in human character. He desires to save man. It is for this purpose that He came to the world. In Him is all sufficiency. In Him dwells all the "fulness of the Godhead bodily." [*Colossians 2:9.*] The defective characters that remain thus when One is among them who came to the world for the express purpose of taking away the sin of the world, make manifest that they do not appreciate the attributes of Christ sufficiently to hunger and thirst after righteousness. *12LtMs, Ms 19, 1897, par. 43*

"Blessed are the meek," were the words that fell from His divine lips; "for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God." [*Matthew 5:5-9.*] *12LtMs, Ms 19, 1897, par. 44*

These are the characters that are fitting for heaven. Christ is every possible thing to all who will appropriate his words by faith. He is indeed the bread of life. No man, woman, youth, or child can say, "I have cravings which He cannot satisfy." All cravings which He does not fill are supplied by a sufficiency which is not for the perfection of Christian character. *12LtMs, Ms 19, 1897, par. 45*

We all need to understand that the craving for supremacy is placing men where they will never gain supremacy in the future life. The ordinance of feet washing was a revealer of character, and always will be. The Holy Spirit is present on that occasion, to convict of sin, and the heart is touched, and made contrite. The penitential confession clears the moral atmosphere of the soul, and awakens holy principles. The subduing grace of Christ comes into the heart, and the love of Christ draws hearts together in blessed unity. Sins are seen in the light in which God views them. They are confessed; they are forgiven. *12LtMs, Ms 19, 1897, par. 46*

The Lord is present on every occasion. He reads every purpose of the heart, and His righteous principles are vindicated in the heart-

searching, the heart-humbling, the penitence, of the participants. The atonement freely provided by infinite love is acceptable to God, and Christ's righteousness is imputed to the sinner. *12LtMs, Ms 19, 1897, par. 47*

The ordinance of humiliation is made the occasion of appeal to the imagination; and there is a vital connection with Jesus Christ. If a man is to be convinced, the truth as it is in Jesus must be presented to his mind, and appealed to his heart. Christ refuses every other method—everything like compulsion, or restriction, or force. The only weapons are truth and love. "If I be lifted up," he says "I will draw all men unto me." [*John 12:32.*] Fallen humanity is drawn, not forced into any position. *12LtMs, Ms 19, 1897, par. 48*

To all who receive Him, Christ is an inexhaustible treasure house of supply for all spiritual necessities. Then let us take in all the blessedness of the provision made, that when we shall engage in the ordinance of feet washing, we take in all its significance. The Holy Watcher is present from heaven to make this season one of soul searching, one of conviction of sin, and of the blessed assurance of sins forgiven. "Wherefore 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.*] They have the blessed assurance, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] And now, with humble, subdued, and grateful hearts, they come to the sacramental service. *12LtMs, Ms 19, 1897, par. 49*

We need to have an understanding that we are living under the dispensation of the Spirit. Our senses must be cultivated through the improvement of our God-given opportunities, to lay hold with intellect and soul upon the mystery of godliness, by obtaining a more thorough knowledge of the work of redemption. This is not to be merely the work that ministers must do. Every soul who names the name of Christ must participate in it. The members of the church who listen to the Word that is preached among them are to put to a practical use that Word as a God-sent message to them individually. They are to comprehend, which it is the privilege of all to do, far more intelligently and deeply, the expiatory sufferings of

Christ. *12LtMs, Ms 19, 1897, par. 50*

The administration of the sacrament of the Lord's supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ hath evidently been set forth crucified among them. *12LtMs, Ms 19, 1897, par. 51*

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." [*1 Corinthians 11:23-27.*] *12LtMs, Ms 19, 1897, par. 52*

This is a special service, and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord has given for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, His betrayal and sufferings as an offered sacrifice. In symbol Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblem of the Lord's sacrifice in behalf of the world with his spiritual sensibility in full and free exercise, without remembering the whole painful history connected with the scene of Christ's communion with His disciples. Before the mind passes the whole scene of His great agony in the garden of Gethsemane. All the abuse and suffering that man can heap upon his fellow men was endured by our Lord and Master. *12LtMs, Ms 19, 1897, par. 53*

Christ was performing an act of service for His disciples. He took a towel and girded Himself. He had many things to say unto them, but how can they bear it? He sees that commotions of a forbidding order are taking hold upon them. Contention has come in among

them. For one of their number to wash the feet of the rest was, they thought, an act to be looked down upon, an act that servants were always supposed to do, and no one made a move. O, how wretchedly miserable they felt. They seemed to think only of themselves. What terrible selfishness in thus choosing to have their own way!*12LtMs, Ms 19, 1897, par. 54*

The Saviour lets the matter linger a little while, to see if their hearts will change, and then He, the One they loved, rises, lays aside His garments, and taking a towel, girds Himself. It was then that the disciples were astonished and ashamed. Christ could not have put upon them a greater rebuke. In His heart He pitied His disciples. He knew that after His death this scene would scourge them, and be sufficient punishment. His soul was already pressed under a severe load that none of them could enter into. But His love did not change. He knew that His hour was just before Him when He should depart out of this world unto the Father, yet having loved His own, which were in the world, He loved them unto the end. His love was enduring; it was divine. The childish jealousies and passions of His disciples were hurting their own souls.*12LtMs, Ms 19, 1897, par. 55*

Christ gave no word of rebuke to Judas, the poor sinful man who had allowed himself to become the channel of darkness. O if he would be ashamed, convicted, and be willing to cast out Satan. But Judas turned the wrong way. The greater the goodness, the humility, the love of Christ expressed toward him, the more powerful were the enemy's presentations that this was not the Son of God, but a pretence. Judas knew better, but he was bracing his soul against light. He had given up all hope of temporal preferment, and now sought to obliterate all that he had heard from his mind. He had often been deeply impressed under the Holy Spirit's working, but he now fought away from Jesus, and became a traitor, a betrayer.*12LtMs, Ms 19, 1897, par. 56*

The disciples knew nothing of the purposes of Judas. Jesus alone could read his [secret]. Yet the Master did not expose him. When Jesus' precious hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with an impulse to there and then confess. He was the first one whose feet were washed. Christ's treatment of His disciples at this

time, and especially of poor, deluded Judas, was a sample of His treatment of them all through His association with them. Judas was not in appearance or deportment the villainous man that might be supposed. He was looked upon by his associate disciples as a man of great capabilities. He had considerable breadth of knowledge and his qualifications were valuable, if they had been sanctified to the service of God. But while the disciples were ashamed, mortified, and conscience stricken, they were subdued and broken. They felt their hearts go out to Jesus with that deep earnest faith which works by love, and purifies the soul.*12LtMs, Ms 19, 1897, par. 57*

When Peter's turn came, he utterly refused to have Christ touch his feet. How gladly would he have taken the place of the Master, and become even a slave for His sake. He exclaimed, "Thou shalt never wash my feet." [*John 13:8.*] But Christ told him, as he had told John when he had refused to baptize Him, "Suffer it to be so now." [*Matthew 3:15.*] That which he did not understand then, he would better comprehend at another time. He assured Peter, "If I wash thee not, thou hast no part with me." Except in the case of one, this washing signified the cleansing from sin. He said, "Now ye are clean, but not all." [*John 13:8, 10.*]*12LtMs, Ms 19, 1897, par. 58*

Judas would not be cleansed by repentance, remorse, and confession. His last chance was being offered him. In his heart Jesus felt the keenest hunger for that soul. His soul had a similar burden as when on the crest of Olivet He wept over the doomed city. In His agony of tears His heart said, "How can I give thee up." [*Hosea 11:8.*] "O if thou hadst known, even now in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes." [*Luke 19:42.*] Judas' last chance was gone.*12LtMs, Ms 19, 1897, par. 59*

When Christ told Peter that unless he submitted to this service, he would have no part with Him, Peter surrendered his pride and self-will. This could never, never be. Peter was all broken up at the thought, and exclaimed, "Not my feet only, but also my hands and my head. But Jesus has a lesson deep, full, and significant. He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." [*John 13:8-10.*] The Revised Version reads, "He that is bathed needeth not save to wash his

feet.” That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. When Jesus girded Himself with a towel to wash the feet of His disciples, He could in that very act subdue and cleanse them from their alienation and dissension and jealousy and pride.*12LtMs, Ms 19, 1897, par. 60*

Not one of them was in an acceptable state before God while cherishing such a spirit of unhappy dissension. Jesus taught them that the clean heart, cleansed from every defilement was of far more consequence than the outward application of water to their dusty feet. He could not give them the lessons He so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing their feet. A change of feeling did come. The union of heart and love for one another did exist. They became meek, peaceable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the last supper with fragrant feelings of love for their Master, deep and full, and with love for one another.*12LtMs, Ms 19, 1897, par. 61*

Shall we learn the lesson here given in the marvelous wisdom and love of God? Shall we, at the ordinance of feet washing, be softened and subdued, as were the first disciples? Peter shrank from bringing his soiled feet in touch with the hands of his Lord and Master, and yet how often we bring our sinful, polluted souls in contact with the heart of Christ, who hates nothing but sin. O how we grieve the pure, holy Spirit of Christ with our defiling sins. We are not prepared [for] the appreciation of holy communion with Christ, and with one another, unless cleansed by His efficacy.*12LtMs, Ms 19, 1897, par. 62*

We need to investigate closely our own life and character. We need to have true contrition of soul, fellowship with Jesus Christ, and fellowship with our brethren. Then we shall show that we can appreciate the work of the Holy Spirit upon our hearts. The barriers of pride and self-sufficiency have first to be broken down, and then the love of Jesus will abound in our hearts. Then we can partake of the communion with a consciousness of sins forgiven, for whoever sits down at the communion service should sit down humble and

clean in heart, purified from all defilement. Then the sunshine of Christ's righteousness will fill the chambers of the mind and the soul temple. We shall "behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*]*12LtMs, Ms 19, 1897, par. 63*

This humble service is to recover man from sin. We are to bear in mind that in washing one another's feet we are in Christ's place and while we do this service, Christ is our witness; angels are watching; and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves into close relationship with our Lord, who is present on this occasion. One is in our midst who has said, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] He is present to impress hearts. The life of Him who is the light from above and the way below will guide into all truth every soul who will come to Him. His whole life was an unfolding of His love, a revelation of the character of God. His Father is our Father.*12LtMs, Ms 19, 1897, par. 64*

We can better take part in this ordinance when we call to mind His words, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all. I know whom I have chosen, but that the Scripture might be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it came to pass ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." [*John 13:12-20.*]*12LtMs, Ms 19, 1897, par. 65*

Ms 19a, 1897

Wessels, Philip

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Ms 20, 1897

Wearing the Yoke of Christ

“Sunnyside,” Cooranbong, New South Wales, Australia

March 5, 1897

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I have not been able to sleep past twelve o'clock, so have arisen, and after seeking the Lord in prayer, and committing myself to the keeping of Him who careth for me, I commence my work.*12LtMs, Ms 20, 1897, par. 1*

“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.*]*12LtMs, Ms 20, 1897, par. 2*

There is a condition to the rest and peace here offered us by Christ. It is that of yoking up with Him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with Him to the care of duty, the burdens of life may all be lightly carried. And just in proportion as man acts in willing obedience to the requirements of God will come rest of mind. He will give evidence of clear judgment and a steadfastness of character to redeem himself through faith in Christ.*12LtMs, Ms 20, 1897, par. 3*

Meekness and humility will characterize all are obedient to the law of God, all who will wear the yoke of Christ with submission. These graces will bring the desirable result of peace in the service of God. In learning Christ's meekness and lowliness of heart, we shall submit the entire being to His control. Then the transforming grace of Christ will work upon heart and character, making human beings, fallen in sin, complete in Him.*12LtMs, Ms 20, 1897, par. 4*

Christ would teach this lesson to all who will follow Him. As our Substitute and Surety, standing at the head of humanity, He is our example. He was obedient to all of God's requirements. He, the Majesty of heaven, the King of glory, laid aside His royalty, His position as Commander in the heavenly courts, and came to our world as a man, and became subject to the law. And all this, that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven, then man might engage in the service that God requires of each of His obedient children. *12LtMs, Ms 20, 1897, par. 5*

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as He enjoined it upon Adam and Eve in the garden of Eden. Our first parents fell, because, when tempted by Satan, they disobeyed God. The human family with few exceptions have since been under service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found this yoke uncomfortable and galling, these burdens disagreeable and heavy to be borne. *12LtMs, Ms 20, 1897, par. 6*

But Christ pledged His own life in order that the transgressor might be spared, that man might have another trial. He would Himself stand in man's place; He would clothe Himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that He might show man how he should live, how he should employ his hours of probation. *12LtMs, Ms 20, 1897, par. 7*

Christ acknowledged Himself subject to the law. If this were not so, He could not be our Saviour, and take away our sin. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world, His followers shall not be of the world, and that their experience shall find expression in the words, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me." [*Galatians 2:20.*] *12LtMs, Ms 20, 1897, par. 8*

The man who is niggardly, who possesses a narrow, self-serving

mind, is himself responsible for these objectionable traits of character, for Christ has made it possible for him to be freed from these defects. He has placed within the reach of man the possibility of receiving Him. And He bears testimony, "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.*]*12LtMs, Ms 20, 1897, par. 9*

This power is not in the human agent. It is the power of God. When a soul really receives Christ, he receives His righteousness. He lives the life of Christ. Then as he trains himself to behold Christ, to study His life, and practice His virtues, he eats the flesh and drinks the blood of the Son of God.*12LtMs, Ms 20, 1897, par. 10*

Those whose characters are marred by a passionate disposition should be in haste to seek the Lord. From their hearts the prayer should arise, "Create in me, a clean heart, O God; and renew a right spirit within me." Give me a correct estimate of Jesus Christ, and his merits. Lead me by His Spirit. “Then shall I teach transgressors thy way, and sinners shall be converted unto Thee." [*Psalms 51:10, 13.*]*12LtMs, Ms 20, 1897, par. 11*

In His Son, God has placed before the human agent the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will against the power of the will of God. Yet many are expending their God-given powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their example, who for their sakes pledged himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected. Christ was often weary and hungry, and filled with sorrow in the consciousness of unrequited love. The nation whom He came to save and bless did not realize His mission. They had departed from God, and were constantly misunderstanding and misinterpreting Him.*12LtMs, Ms 20, 1897, par. 12*

"He came unto his own, and his own received him not." [*John 1:11.*]
"He was 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. ... 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. ... He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." [Isaiah 53:3, 5, 7.] *12LtMs, Ms 20, 1897, par. 13*

In view of the abundant evidence God has given of His love, His sympathy, and His benevolence, He requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the Author and Finisher of our faith, in studying his life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. "He that will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.] To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He considers it not an arbitrary exaction, but a clear specification of his only safety from the advances of the will foe who is ever seeking to entangle our feet, and make our path difficult. *12LtMs, Ms 20, 1897, par. 14*

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we will fall into Satan's lines and become possessors of his attributes. Therefore the law of God confines us to the will of one who is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. It is for our present and eternal good to work the works of God. If His will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed. *12LtMs, Ms 20, 1897, par. 15*

A sullen submission to the will of the Father will develop the character of a rebel. Service is looked upon by such a one in the light of drudgery. It is not rendered cheerfully and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude the soul. *12LtMs, Ms 20, 1897, par. 16*

Christ assumed humanity with all its humiliation and service, that

He might cut man loose from Satan's chariot car as a bond slave. He knew that the service of Satan can bring only wretchedness and misery and distress in its train. The sinner is a stranger to repose and rest. The sinner says, I want my freedom. By this he would get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is today—corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah. *12LtMs, Ms 20, 1897, par. 17*

God presents before us two classes. For the one, the wicked, He says, "There is no peace." [*Isaiah 48:22.*] Of the other, "Great peace have they that love thy law, and nothing can offend them." [*Psalms 119:165.*] Of that law he says, "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.*] We should deem our service for God a pleasure, and should make it the expression of our love for Him. *12LtMs, Ms 20, 1897, par. 18*

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service, and because a man has money he is allowed to spend his time in idleness. But the devil engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives for himself, and the less for the good of others, the less nobles and pure will he be in his own life. His moral power degenerates while living for himself. Compare that idle life with the one who looks his responsibilities in the face, and takes up his life work for God and for his fellow men. *12LtMs, Ms 20, 1897, par. 19*

All who sense their duty to their fellow men will accept the offer to work in co-partnership with Jesus Christ, a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy

the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it is a tree of life to all who will accept it. *12LtMs, Ms 20, 1897, par. 20*

In the *58th chapter of Isaiah* God has placed before us the service He would have us do for our fellow men and for Him. He 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?" *12LtMs, Ms 20, 1897, par. 21*

"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 reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and the speaking of vanities 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 6-11.*] *12LtMs, Ms 20, 1897, par. 22*

Then why not try this kind of service? The Lord calls His yoke easy, and His burden light. [*Matthew 11:30.*] Yet that will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-denial and self-sacrifice at every step. And His true follower, with consistent, Christlike tenderness and love, will follow in the footsteps of his Master. And as he advances in this life, he will become inspired with the spirit and life of Christ. *12LtMs, Ms 20, 1897, par. 23*

Ms 21, 1897

“What Shall We Have for Sabbath Dinner?”

“Sunnyside,” Cooranbong, New South Wales, Australia

March 17, 1897

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“What shall we have for Sabbath dinner?” is the heading of an article from the pen of Mrs. Ada Wellman. I am not a little surprised to see such an article as this pass as current in our church paper. The question is asked, “What shall we have for Sabbath dinner? Good house wives, can’t you tell us?” *12LtMs, Ms 21, 1897, par. 1*

We refer our readers and all who read this article to the law of God, spoken in awful grandeur from Mt. Sinai. “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 the 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 20:8-11.*] This is the precept of Jehovah. *12LtMs, Ms 21, 1897, par. 2*

The Sabbath bears the sanctity of Jehovah. Through Isaiah the Lord has spoken, “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 58:13, 14.*] *12LtMs, Ms 21, 1897, par. 3*

“Verily, verily, I say unto you, Ye seek me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled. Labor

not for the meat that perisheth, but for the meat which endureth unto everlasting life; which the Son of God shall give unto you; for him hath the Father sealed.” “They said therefore unto him, What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my father giveth you that true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, ever more give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [*John 6:26, 27, 30-35.*]*12LtMs, Ms 21, 1897, par. 4*

It is far more essential for all who claim to believe on Jesus Christ to understand by experience what this Scripture means, than to be in such perplexity as to what shall be cooked on the Sabbath, to be placed on our tables. It is of far greater consequence for us to know what is our spiritual nourishment. “Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.” [*Verses 53-58.*]*12LtMs, Ms 21, 1897, par. 5*

“My flesh,” says Christ, “will I give for the life of the world.” [*Verse 51.*] He tells us that we have no life unless we eat His flesh and drink His blood. He could not possibly mean temporal eating and drinking. Christ made this statement over and over again, because their spiritual life depended on their understanding His words and doing them. He took no apparent notice because those that heard Him were offended, but repeated His lesson over and over again.*12LtMs, Ms 21, 1897, par. 6*

Will my Sister Wellman consult her Bible, and she will know “What saith the Lord?” “And it came to pass on the sixth day, that they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath of the Lord; bake that which ye will bake today, and seethe that ye will seethe: and that which remaineth over lay up for you to keep until tomorrow.” [*Exodus 16:22, 23.*] “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Consider the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.” [*Leviticus 23:1-3.*]*12LtMs, Ms 21, 1897, par. 7*

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”*12LtMs, Ms 21, 1897, par. 8*

“Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work in therein, that soul shall be cut off from among the people. Six days shall work be done; but the seventh is a Sabbath of rest; holy unto the Lord; Whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generation for a perpetual covenant. It is a sign between me and the children of Israel forever: six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed.” [*Exodus 31:12-17.*]*12LtMs, Ms 21, 1897, par. 9*

There is a way of quoting Scripture, the words of Christ that He considered of so much consequence, that death was the penalty of transgression, as to pervert it. Should not our sister handle the Word of Christ with more sacredness? “There are numerous victims, too, of such a regiment who can say, as did certain murmurers of old, and with far more reason, Our soul loatheth this.”

Thus is mixing up a plain “thus saith my Redeemer,” with the murmuring of the children of Israel, in loathing the light bread, which was angels’ food. *12LtMs, Ms 21, 1897, par. 10*

“Persons inclined to doubt the application of those ancient laws still scruple to cook food on the Sabbath, but merely rewarm what has been previously cooked, though one might question why there is more offense in baking or boiling what has been prepared before hand, than in rebaking or reboiling, or restewing, what has been already cooked.” Did our sister take the Word of God just as it reads? The Lord has said, “Tomorrow is the rest of the Holy Sabbath unto the Lord. Bake that ye will bake today, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept for you until tomorrow.” [*Exodus 16:23.*]*12LtMs, Ms 21, 1897, par. 11*

That manna was given by a miracle of God. Please read this entire chapter. Who was the leader of the children of Israel? Jesus Christ enshrouded in the pillar of cloud. *Chapters 13, 14, 15, and 16 of the book of Exodus* gives the history of the children of Israel. *Chapter thirteen [fourteen]* tells of the wonderful works of God in causing the Red sea to stand up as a wall on one side, so that the waters should not overflow, and a passage was made through the waters. Thus the whole of the vast army of more than a million people went safely over. The cloud that went before them rose high above them, and was as a wall of fire between them and the Egyptians; and not one soul of them perished. *12LtMs, Ms 21, 1897, par. 12*

“And the angel of the Lord, which went before the camp of Israel removed and went behind them; and he pillar of cloud went up from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light at night to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and that waters were divided. And the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them on their right hand and on their left.” [*Exodus 14:19-22.*]*12LtMs, Ms 21, 1897, par. 13*

Their leader was a mighty General of armies. His angels that do His bidding walked on either side of the vast armies of Israel, and no harm could come to them. "And the Egyptians pursued, and went in after them into the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians." [Verses 23-25.] *12LtMs, Ms 21, 1897, par. 14*

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots and the horsemen, and all the hosts of Pharaoh that came into the sea after them; and there remained not one of them. But the children of Israel walked upon dry land in the midst of the sea and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work that the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." [Verses 26-31.] *12LtMs, Ms 21, 1897, par. 15*

The angelic host was upon the field of battle, and Israel was safe. Who would have supposed that Israel could ever murmur again. Then came the sacred song of triumph, led by Miriam. Moses' lips did not hesitate to join in that sacred song with timbrels. But when the armies of Israel came to Marah, they found that they could not drink of the water for they were bitter. Now the people have an opportunity to express their belief in the Lord, their invisible leader, and in Moses, His servant, their visible leader. Will they wait patiently, and see what the Lord will do with and for them as they call upon Him for relief? "And the people murmured against Moses, saying, What shall we drink?" [*Exodus 15:24.*] Why did they not

consider the wondrous work of God, and say, “The Lord has shown Himself mighty to deliver, and He will not let us die of thirst”? But they murmured against God.^{12LtMs, Ms 21, 1897, par. 16}

Moses cried unto the Lord, and again the Lord heard him. He showed Moses a tree, which, when he had cast into the waters, the waters were made sweet. “There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and do that which is right, and wilt give ear to his commandments, and wilt keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord thy God which healeth thee. And they came to Elim, where were twelve wells of water, and three score and twelve palm trees and they encamped there by the waters.” [*Verses 25-27.*]^{12LtMs, Ms 21, 1897, par. 17}

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. “And they took their journey through Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” [*Exodus 16:1-3.*]^{12LtMs, Ms 21, 1897, par. 18}

O, why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die. He had called His armies from heaven to fight in their behalf, and gained for them a glorious victory, and yet how little faith and confidence they had under the proving of God. He gave them His ordinance, a statute which he would never fail to keep, yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted. And there was no apparent prospect of procuring more. The Lord knew what He would do, but He would try their faith, to see if they would take the words of assurance that He had given them of His merciful protection and care. He was

educating His people to have faith in Him. Their complaints against the servants of God, who were hearing responsibilities and heavy burdens in the work, were against God in the work.*12LtMs, Ms 21, 1897, par. 19*

After all their experiences and the pledges of God to His people we marvel at their hardness and their unbelief. But the expression of the feelings of one is contagious, and Satan stands by to inspire other hearts with the very same spirit. They present inconvenience, their thoughts of what might be, their hopeless, discouraging picture of the desolate wilderness, they were inspired by Satan to charge upon Moses and Aaron. They accused their leaders of bringing them from the slavery of Egypt to kill them and their children with hunger. All their lives they had been accustomed to walk by sight. Here they had every evidence that they had an unseen Leader. He had given them a statute, assuring them of how much he would do for them if they would keep his commandments. "Now all these things happened unto them for ensamples, and they were for our admonition, upon them the ends of the world are come." [*1 Corinthians 10:11.*] Please read this whole chapter.*12LtMs, Ms 21, 1897, par. 20*

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest day of the holy Sabbath unto the Lord. Bake that ye will bake today and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning." [*Exodus 16:23.*] The Lord had graciously promised to reverse all their grievances. He desired to give them a religious training under the eye of God, "that I may prove them, whither they will walk in my law or no." [*Verse 4.*] The first lesson taught them that their constant dependence for daily nourishment was upon God, and that by Him their wants would be abundantly supplied.*12LtMs, Ms 21, 1897, par. 21*

My sister, the American mail must close this evening, and it is now past five p.m. Speak not lightly of the restrictions paced upon Israel in Sinai, regarding the cooking of manna. The Lord has placed barriers around His Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, "Tomorrow is the rest day of the holy Sabbath; bake that ye will bake today,

and seethe that ye will seethe,” he means that Friday shall be our preparation day on which we are to do all our cooking. [*Verse 23.*] The Sabbath is not to be a day went tidbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it were a very light thing whether we regard the special requirements of God in regard to the Sabbath or not. It is not left to any man or woman to venture to disregard any commandment of God.*12LtMs, Ms 21, 1897, par. 22*

I see no question in this matter as to what we shall have on the Sabbath day. The food which we have provided on the preparation day can be placed on the table warm, especially on cold weather. In travelling, persons eat cold lunches for days together and realize no inconvenience or harm. We want palatable, healthful food every day of the week. But upon the Sabbath let your cook have her day of rest, in place of cooking for a family. Let every provision be made on Friday, but do not let the Sabbath be regarded as a day in which to get something especially gratifying to eat. Educate your children and every member of the family to enjoy plain, simple food, and to be far more anxious to be in a waiting, quiet state of mind, to receive the blessing which the Lord of the Sabbath is waiting to bestow upon all who are in an attitude to receive it. He has this for every one who shows his love for God in keeping holy the Sabbath day, God’s great memorial of creation. Speak softly, walk softly. Let not a word of lightness or trifling come from your lips. This is God’s day. He has blessed the seventh day as His Sabbath, to be sacredly observed.*12LtMs, Ms 21, 1897, par. 23*

The Sabbath is not to be a gloomy day, a day of unrest or uneasiness. Parents may take their children out of doors, in the groves, in the flower garden, and teach them that the Lord has given them these beautiful things as an expression of His love. Christ has said, “Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God clothed 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? Wherefore take no thought, saying 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. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. 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." [Matthew 6:28-34.] *12LtMs, Ms 21, 1897, par. 24*

Let the mind be directed to the lessons of the book of nature, and to nature's God, who made the world in six days, and rested on the seventh. "Wherefore he blessed the Sabbath day, and hallowed it." [Exodus 20:11.] Make not light of the Sabbath requirement. And when it comes to eating on the Sabbath, those who would feed on Christ, who would have the rich blessing of Christ, will partake of a very simple diet on that day. *12LtMs, Ms 21, 1897, par. 25*

The thoughts are not to be educated to be full of what we shall eat, and what we shall drink, and wherewithal we shall be clothed. We want to prepare for the Sabbath. The clothing that we shall wear on that day is to be put in order. The boots should not be left unblackened or unpolished until the Sabbath. You dishonor God by doing this work on that day. How easy it is to allow reckless neglect in the preparations of the Sabbath. Teach the children that God means just what He said. *12LtMs, Ms 21, 1897, par. 26*

The very same Jesus who has given us the Sabbath, and has directed us how to keep it, is the Alpha of Genesis, and carries us step by step through the ages, through His incarnation, through His offering of Himself as a living sacrifice for the redemption of a fallen world. He was tried but was not condemned: because there was nothing to condemn. After the trial Pilate said, "I find no fault in him." [John 19:4, 6.] Yet He gave Himself up to be murdered because His own nation were jealous of Him, and hated Him. Christ died as a malefactor on the cross of Calvary. He was laid in the grave. The third day He rose from the dead, and proclaimed over the rent sepulchre of Joseph, "I am the resurrection and the life." [John 11:25.] He ascended to His Father, and today He is our Advocate in the courts of heaven. *12LtMs, Ms 21, 1897, par. 27*

We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 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. 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 22:12-17.*] *12LtMs, Ms 21, 1897, par. 28*

Here we have the Alpha of *Genesis* and the Omega of *Revelation*. The blessing is promised to all those who keep the commandments of God, and who co-operate with Him in the proclamation of the third angel's message. "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.*] That which Christ has spoken in the Old Testament is for all the world. What He has said in reference to His commandments is not Yea and Nay, but Yea and Amen. *12LtMs, Ms 21, 1897, par. 29*

Now, when we see universal contempt placed upon the law of God, shall we in this perilous period, when the world is choosing between the holy Sabbath of the fourth commandment and the spurious sabbath, say one word that will detract from the words of the Lord of the Sabbath. The Lord of heaven knew what a deadening influence the abounding iniquity would have upon the chosen believers, what a paralyzing power it would be against piety and true loyalty to God. *12LtMs, Ms 21, 1897, par. 30*

In giving us the statement of the occurrences which would mark the approach of the second advent of our Lord and Saviour Jesus Christ, Christ says, "Because iniquity shall abound, the love of many shall wax cold." [*Matthew 24:12.*] We see this fulfilled to the letter. The experience of many is becoming dwarfed and sickly, and wonderfully deformed. Everything that surrounds us creates an

atmosphere that is saturated with unrighteousness. Even under the most favorable surroundings, it is difficult to hold fast unto the end the Christian profession of faith, to stand decidedly and earnestly for the faith once delivered to the saints. *12LtMs, Ms 21, 1897, par. 31*

But it is the most difficult to keep true and loyal to God's holy commandments when there are few to help and encourage each other, and many of these are sickly and ready to die because they do not honor God by keeping His commandments, truly and loyally, among the opposing elements of neighborhoods and cities. *12LtMs, Ms 21, 1897, par. 32*

Much of so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes that the law of God is made void, and the church is sifted by the fiery trials that are to try all that dwell upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors. They will betray sacred trusts. They will prove our very worst persecutors. "Of your own selves shall men arise speaking perverse things, to draw away disciples after them; and many will give heed to seducing spirits." [*Acts 20:30; 1 Timothy 4:1.*]*12LtMs, Ms 21, 1897, par. 33*

Those who have lived on the flesh and blood of the Son of God, which is His Word, will be strengthened, rooted, and grounded in the faith. They see increased evidence why they should prize and obey the Word of God. With David, they say, "They have made void thy law; therefore love I thy commandments above gold; yea, above fine gold." [*Psalms 119:126, 127.*] While others account them dross, they will arise to depend the faith. All who study their convenience, their pleasure, their enjoyment, will not stand in their trial. "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." [*John 6:54-56.*] Precious words! It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. [*Verse 63.*]*12LtMs, Ms 21, 1897, par. 34*

The *fifty-eighth chapter of Isaiah* is to be read, studied, and practiced. “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 glory of the Lord shall be thy rereward.” *12LtMs, Ms 21, 1897, par. 35*

“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 noontide, 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. And they that be of thee shall build the old waste places; and 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.” *12LtMs, Ms 21, 1897, par. 36*

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and shall call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own way, 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 6-14.*] *12LtMs, Ms 21, 1897, par. 37*

Let no one yield to temptation, and become less fervent in his attachment to God’s law, because of the contempt placed upon it; for that is the very thing that should make us pray with heart, and soul, and voice, “It is time for thee, Lord to work; for they have made void thy law.” [*Psalm 119:126.*] Therefore because of the universal contempt, I will not turn traitor when God will be most glorified, and I most honored, by my loyalty. *12LtMs, Ms 21, 1897,*

par. 38

What, shall any Seventh-day Adventist relax his devotedness when all his capabilities and powers should be placed on the Lord's side, when an unflinching testimony, noble, and uplifting, should come from his lips, "Therefore, I love thy commandments above gold; yea, above fine gold"? [*Verse 127.*] When the law of God is most derided, and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey Him, to stand unflinchingly for the faith once delivered to the saints. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [*Malachi 3:18.*] It is time to fight when champions are most needed. *12LtMs, Ms 21, 1897, par. 39*

Those who make light of the third angel's message do it because they know little of *Daniel* or *Revelation*. They have not read with a determination to find out the meaning by prayer, by study, and by fasting. If they had had the experience of Daniel or of John, they would know that the third angel's message will go forth unto perfect victory. Those who proclaim that message because they see and believe it will understand that very much is comprehended in it. The third angel is represented as flying through the heavens with a banner on which is inscribed "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] All who will gather warmth from the coldness of others, courage from their defection, and loyalty from their treason, will triumph with the third angel's message. *12LtMs, Ms 21, 1897, par. 40*

Ms 22, 1897

“Go Ye Into all the World, and Preach the Gospel to Every Creature.”

NP

March 5, 1897

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All who name the name of Christ should work for Him with heart and mind and soul and strength; and they will work if they believe the great gospel of truth. The heartiness of their zeal for Christ's sake will testify to the measure of their faith. Self will be swallowed in Christ if they are truly united with Him. “I live,” said the great apostle, “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.*]*12LtMs, Ms 22, 1897, par. 1*

The light given over and over again by the Spirit of God is, Do not colonize. Enter the large cities, and create an interest among the high and the low. Make it your work to preach the gospel to the poor, but do not stop there. Seek to reach the higher classes also. Study your location with a view to letting your light shine forth to others. This work should have been done long since. Do not make the Sabbath question your first specialty. You must reach the people with practical subjects, upon which all can agree.*12LtMs, Ms 22, 1897, par. 2*

But the work that should have been done, in accordance with the light given by the great Teacher, has not been done. Your councils and board meetings have been composed of men who have not reached the highest standard, who do not wholly love and fear God. For a long time self has been interwoven with every line of the work; and God is dishonored.*12LtMs, Ms 22, 1897, par. 3*

God's people have a work to do which is not being done. The last message of mercy must be given to a world perishing in their sins.

Those who are connected with our institutions have every facility and opportunity to work for the poor sinners that are out of Christ; but they are dumb. If our churches would only practice the truth, and show that they believe that Christ came to our world to save sinners, the power of God would attend their labors. But they must keep in touch with the Source of all light and efficiency, and in touch with the world, not to imbibe the spirit of the world, but that they may do the work God has appointed them to do.*12LtMs, Ms 22, 1897, par. 4*

Camp Meetings

Light has been given that camp meetings are to be held in large cities. These meetings are not to be held in the same locality again and again. The place of meetings should be changed, that others may have opportunity to know the truth. But narrow ideas have been favored by some. In some cases men have reasoned that the lumber was on the ground, and that to save expense, the meeting ought to be held in the same place. This has often been of sufficient force to lead our brethren to decide to hold their camp meetings over and over again in the same location. But this has been a mistake. All such reasoning brings weakness and loss. In our camp meetings much may be done to bring the light of truth before the people. But "O ye of little faith" is applicable to many that should have much faith. [*Matthew 8:26.*]*12LtMs, Ms 22, 1897, par. 5*

A company of laborers should be selected to labor in every place where a camp meeting is to be held. These should work among the lonely, the poor, the oppressed, creating an interest in our work. Medical missionaries are the best qualified for this work, but others should be connected with them, who, although they have not been educated in this line, may learn from their fellow workers the best manner of labor.*12LtMs, Ms 22, 1897, par. 6*

Interest all that you can, high or low, rich or poor, in the meetings. In these meetings, sermons are needed, but the discourses should be short, clear, conclusive, and right to the point.*12LtMs, Ms 22, 1897, par. 7*

God's workers must manifest love. Love shown for God, and for

those for whom Christ died, will do a work we can hardly comprehend. But those who do not cherish and cultivate this love cannot be successful missionaries. *12LtMs, Ms 22, 1897, par. 8*

Those who are divested of selfishness will love God supremely and their neighbors as themselves. "He that loveth not, knoweth not God." [1 *John 4:8.*] It was love for God that made Christ say, "I delight to do thy will, O my God." [*Psalm 40:8.*] "My meat is to do the will of him that sent me." [*John 4:34.*] Talk, Pharisaism, and self-praise is abundant; but this will never win souls to Christ. Pure, sanctified love, expressed by Christ's lifework, is as sacred perfume. Like an opened bottle of perfume, it fills the whole house with fragrance. Eloquence, an extended knowledge of the truth, outward devotion, rare talents, if mingled with sacred, humble love, will become as fragrant as the opened box of ointment. But gifts alone, ability alone, the choicest endowments alone, cannot take the place of love. *12LtMs, Ms 22, 1897, par. 9*

"Though I speak with the tongues of men and of angels," writes Paul, "and have not charity (love), I am nothing. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." [1 *Corinthians 13:1, 2.*] The gift of utterance may make the one who has it vain-glorious. Love seeks not glory, but is kind; "seeketh not her own, is not easily provoked, thinketh no evil." [*Verse 5.*] *12LtMs, Ms 22, 1897, par. 10*

Ministerial Institutes

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to His workers. [*Mark 16:15.*] But this plain declaration has been disregarded. Even though the light has been given again and again, men are called from the fields ..., where they should have continued working in the love and fear of God, seeking to save the lost, to spend weeks in attending a ministerial institute. There was a time when this work was made necessary because our own people opposed the work of God by refusing the light of truth on the righteousness of Christ by faith. This they should have received and re-echoed with heart and voice and pen, for it is their only efficiency. They should have labored under the Holy Spirit's

dictation to give the light to others. *12LtMs, Ms 22, 1897, par. 11*

By devoting year after year to ministerial institutes, fields have been neglected that are white already to harvest. Even the workers have been weakened instead of being strengthened. This has been a mistake. God calls upon His servants to communicate, not to be ever learning, and never able to come to a knowledge of the truth. *12LtMs, Ms 22, 1897, par. 12*

The Work of the Holy Spirit

The great object of the advent of the Holy Spirit is distinctly specified by Christ. "When he is come," He said, "he will reprove the world of sin, and of righteousness, and of judgment." [*John 16:8.*] This light has been kept before our people for years. The power of the Holy Spirit has been largely manifested at Battle Creek, the great heart of the work, to be communicated to those in the highways and hedges, that the mass of human beings under Satan's sway of sin and death might be reformed and renovated by the Spirit's power. But when light has come to those at the center of the work, they have not known how to treat it. The testimonies God has given His people are in harmony with His Word. *12LtMs, Ms 22, 1897, par. 13*

When Christ spoke these words, He was standing in the shadow of the shameful cross, the symbol of the guilt which made the sacrifice of Christ necessary, in order to save the world from complete ruin. Christ looked forward to the time when the Holy Spirit, as His representative, should come to do a wonderful work in and through His merits; and He felt privileged to communicate His relief to His disciples. *12LtMs, Ms 22, 1897, par. 14*

The Son of God Himself descended from heaven in the garb of humanity that He might give power to man, enabling him to be a partaker of the divine nature, and to escape the corruption which is in the world through lust. His long human arm encircled the race, while with His divine arm He grasped the throne of the Infinite. By living, not to please Himself, but to please His heavenly Father, by spending His life in work for others, by doing good, and seeking to save suffering humanity, Christ gave practical lessons of self-denial

and self-sacrifice. *12LtMs, Ms 22, 1897, par. 15*

But Satan, working through disobedient elements, was counterworking the work of God. By one desperate act he determined to cut off every ray of light that was shining amid the moral darkness of the world, and thus cut off the communication coming from the throne of God. He determined to defy God the Father, who sent His Son into the world. This is the heir, said the wicked husbandman; come, let us kill him, and the inheritance shall be ours. And they crucified the Lord of life and glory. *12LtMs, Ms 22, 1897, par. 16*

Before He offered Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon the world, which would act in His place, and bring the boundless resources of grace within the reach of His followers. "I will pray the Father," He said, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." [*John 14:16, 17.*] *12LtMs, Ms 22, 1897, par. 17*

The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world by very simple means. It is God's plan that every part of His government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. He moves upon human forces, causing His Spirit to touch invisible cords, and the vibration rings to the extremity of the universe. *12LtMs, Ms 22, 1897, par. 18*

The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit. *12LtMs, Ms 22, 1897, par. 19*

The Need of a Connection with God

God has been pointing out a work which is to be done. The world must be warned. He has given men and women the privilege of being co-partners with Him in this great work. If they would use only the facilities provided by God, placing the sacred fire upon their

censers, with the fragrant incense, a firm connection would be made between the might of divine power, and the human agent. But if men think that they are sufficient of themselves, they become vain-glorious, and the spirit of corruption spreads through the entire being. God cannot use them. Christ says, "Without me ye can do nothing." [*John 15:5.*]*12LtMs, Ms 22, 1897, par. 20*

Those who have not a living connection with God have not an appreciation of the Holy Spirit's manifestation, and do not distinguish between the sacred and the common. They do not obey God's voice, because, as the Jewish nation, they know not the time of their visitation. There is no help for man, woman, or child, who will not hear and obey the voice of duty, for the voice of duty is the voice of God. The eyes, the ears, and the heart will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves.*12LtMs, Ms 22, 1897, par. 21*

O how much better it would be if all who do this were connected with some other work than the sacred institutions appointed by God as His great centers. They are supposed to be under the guidance of the Holy Spirit; but this is a mistake. They do not do the work of God faithfully; they do not give evidence that they realize its sacred character. Their influence misleads others, causing them to regard lightly God's instrumentalities ordained for the saving of souls, and leading them to think that they may bring in their own ideas and common thoughts and plans. Thus a low, cheap level is reached, and God is greatly dishonored.*12LtMs, Ms 22, 1897, par. 22*

God would have all who have such an experience engrained in their religious life choose occupation elsewhere, in laborious, narrow spheres, where eternal interests will not be cheapened by their unconsecrated lives, where there is less room to encounter temptation. Strenuous flesh-wearing toil may counteract and subdue their evil propensities, and others will not be leavened by their harmful tendencies and traits of character.*12LtMs, Ms 22, 1897, par. 23*

Those who have any connection with God's work in any of our institutions must have a connection with God, and must be

committed to do right under all circumstances, that they may know where they will be found in the day of trial. No one connected with the sacred work of God can remain on neutral ground. If a man is divided, undecided, unsettled, until he is sure that he will lose nothing, he shows that he is a man God cannot use. But many are working in this line. They have not been appointed by God, or else they have decidedly failed to be worked by the mighty agency of the Holy Spirit. *12LtMs, Ms 22, 1897, par. 24*

The Lord will use educated men if their supposed knowledge does not lead them to desire to work the Holy Spirit, and to seek to teach the Lord that human policy is better than divine plans, because it accords better with popular opinion. Every one in God's service is under bonds to stand forth boldly and meet prejudice, opposition, and human passion. They must ever remember that they are God's servants, and in His service. *12LtMs, Ms 22, 1897, par. 25*

Personal Labor

Is it not time for us to prepare for the great day of the Lord? God has sent testimonies to Battle Creek, calling upon those who have received light and knowledge to move away from Battle Creek, and let their light shine where the people are in darkness. But earnest, well-organized efforts have not been made in this line. *12LtMs, Ms 22, 1897, par. 26*

The Lord will not accept those who labor selfishly among those who have had light and knowledge, and who will not work for the Master by making unselfish efforts to communicate the light they have received. His people should settle in other neighborhoods, nigh or afar off, and seek to win souls to Christ. Do not think that if you devote a little of your time to God's service, that you must be paid for it. Work for the Master while you are laboring with your hands at your daily toil. Show your true colors. *12LtMs, Ms 22, 1897, par. 27*

Do not engage in controversy. Live the truth. Show your hospitality by opening your doors to any who may come, and then open your Bible, and show them the beauty of the heavenly treasure. But make your seasons of prayer and your Scripture exercises short. Long drawn-out expositions of the Word will only weary the

listeners. Some may think they are interesting, but they are tiresome to most. Devote a short time to this exercise, and have life in yourself, showing that you understand the value of the truth. And when you pray, ask the Lord for the very things you need. Do not tell Him a long story, as if informing Him of something; do not preach Him a sermon; but ask earnestly for the Bread of life, and for wisdom. Such an experience will be of the greatest value to the one who does this work. But be sure that your own spirit is vivified by the Holy Spirit. Show that you are in earnest. Let the light of heaven flash forth in distinct rays. *12LtMs, Ms 22, 1897, par. 28*

Thousands might be working in this line. They will do better work if educated, but take heed lest too much stress is placed on an education in our schools as a necessity. If the human agent will place himself under the guidance of Christ, using all the opportunities he has to gain knowledge, he will be taught of God. If he has a burning desire to seek, and to save the souls that are ready to perish, the Holy Spirit will be his efficiency. He will catch the meaning of the words of Christ, "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." [*John 13:34, 35.*] *12LtMs, Ms 22, 1897, par. 29*

Great activity has been shown in holding meetings, and all have seemed to be busy enough; but if there were less sermonizing, if one-half the time were devoted to earnest prayer, much more work would be done. The Holy Spirit has been sent to be the efficiency and power of all who ask for its guidance; and never was there more need of the Holy Spirit's guidance than at the present time. Let earnest prayer ascend to God that the light of His Spirit may shine upon the Word, and enable us to understand what we read. *12LtMs, Ms 22, 1897, par. 30*

Our Saviour's words, "Search the Scriptures," mean more than many suppose. [*John 5:39.*] The Scriptures must be searched with humble hearts. Gather the divine rays of light from the sacred pages. Study one verse at a time, that you may take in its full significance and true meaning. As you do this, light will shine upon other portions of the Word; the truth long obscured and hidden will be plainly revealed. The golden rays of light will be found all through

the field of revelation, and gathered together will form the precious gospel which is to be communicated to others.*12LtMs, Ms 22, 1897, par. 31*

Impressions have been entertained that Dr. Kellogg is carrying the medical missionary work too far. Why did not those who thus tremble strive to act a noble, earnest, zealous part by being doers of the Word? Had the churches in Michigan received and appropriated the light that the Lord has graciously given them, letting it shine forth in good works, they would have received much blessing. Why did you not labor for those who are not converted? Why have your efforts been so largely devoted to those who know the truth, and who ought to be making earnest, whole-souled efforts to rescue those that are out of the fold? There are those that might do this if they would work.*12LtMs, Ms 22, 1897, par. 32*

For many years the Lord has specified what should be done. God has given to every man his work, according to his several ability. The carpenter, the merchant, the lawyer, the farmer, all have their different lines of work; but is this all? Are temporal matters to absorb the whole man? While he is working, he can pray, he can draw nigh to God, he can refresh his spirit in the Lord, he can look for object lessons in all his hands handle. Thus he will be prepared to work for the Master. "Not slothful in business, fervent in spirit, serving the Lord," is a command given to every Christian. [*Romans 12:11.*]*12LtMs, Ms 22, 1897, par. 33*

While engaged in laboring with your hands, remember that you are doing service for God. When opening your doors for social meetings, inviting your neighbors, feeling an intense desire to make these meetings pleasant and agreeable to those who are not of our faith, you are working in Christ's lines. God will give spiritual growth to the one who does this work, and will touch the hearts of those for whom he labors. God demands the whole heart, the whole soul, the whole mind, and the whole strength. No one is to hold back from doing God's service until he is paid a stipulated price for his work.*12LtMs, Ms 22, 1897, par. 34*

Ms 23, 1897

The Human Versus the Divine

NP

March 13, 1897

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+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 Word of God must be our authority in all things. The testimony of David in this respect was, "Thou art my portion, O Lord: I have said that I would keep thy words. I entreated thy favor with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will arise to give thanks unto thee because of thy righteous judgments." [*Psalm 119:57-62.*]*12LtMs, Ms 23, 1897, par. 1*

How is the Lord the portion of His people? He can only be such to them when they choose Him above everything earthly and temporal. But there are very many who prefer every other portion rather than the heavenly treasure. This is not appreciated. They prize more highly the selfish pleasures that minister only to the gratification of self. They consider the possession of lands, of houses and money, the most desirable prize they can gain, for they know that when once these are in their hands, they will receive the esteem and favor of the world. The standard of the world estimates a man according to his money value. This certainly can raise him to position and honor as far as the world is concerned, but it can never give him true value of character.*12LtMs, Ms 23, 1897, par. 2*

Those who exercise true faith in Jesus Christ will be blessed with sharp discernment. Everything connected with truth and righteousness will be precious in their sight. The knowledge of God,

and of Jesus Christ whom He has sent, will lead man to place a high value on every faculty given him of God. He will have a keen sense of his obligation to keep these entrusted treasures in the most wholesome condition, that he may ever discern the value of God, and choose Him as his portion forever.*12LtMs, Ms 23, 1897, par. 3*

The privilege bestowed upon us in doing service for Christ is the highest exaltation that can be given to the human agent. And God desires that man shall choose Him as the portion of his soul. Without this decided acceptance of the heavenly gift, in preference to any other that the world can give, Christ's followers can never be one with Him as He is one with the Father.*12LtMs, Ms 23, 1897, par. 4*

God is not a man that He will be trifled with. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding? Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."*12LtMs, Ms 23, 1897, par. 5*

"And Lebanon is not sufficient to burn, not the beasts thereof sufficient for a burnt offering; all nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare him? ... Have ye not known? Have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity." [*Isaiah 40:12-18, 21-23.*]*12LtMs, Ms 23, 1897, par. 6*

Consider the wondrous power of our God, and then call to mind His

love for fallen man. He “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.*] How can man, for whom God has done so much, for whom Christ has given His life, continue in his perversity? Can we wonder that at the close of the one thousand years all who have refused to accept Him shall be destroyed with fire from heaven outside the city of God? God declares that this shall be so. [*Revelation 20:9.*] He says, “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. ... And I will punish the world for their evil; and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.” [*Isaiah 13:9-11.*]*12LtMs, Ms 23, 1897, par. 7*

I love Jesus. I tremble at the Word of God. I am seeking to hide myself in the cleft of the Rock, that I may behold His holiness of character. God has a people, and I want to be among them. I want, too, that you shall be among them. And if you will, without any reservation, give up our own way and will to God, you may. The Spirit calls today. There is hope still.*12LtMs, Ms 23, 1897, par. 8*

The church of God, enfeebled and defective though it is through yielding to temptation, is the only object upon earth on which He bestows His supreme regard. His interest, with all the interest of the heavenly host, is all with His people, who, in the midst of a crooked and perverse nation, are to shine as lights in the world. His Holy Spirit is given rich and constant supplies of grace for every emergency. Not one need stumble, for Christ has said, “He that followeth me shall not walk in darkness, but shall have the light of life.” [*John 8:12.*]*12LtMs, Ms 23, 1897, par. 9*

Satan has a church upon the earth which outnumbers the church of Christ. Christ calls it the “synagogue of Satan,” because its members are the children of sin and transgression. [*Revelation 3:9.*] They have ceased to honor God; they have cast His divine law aside; they have confounded the distinction between good and evil. But the world’s Redeemer will have a church in which these essential differences will be made apparent, where the character of God will be represented. In marked contrast to the character of

Satan, the beauty of holiness will be exemplified, the loveliness of truth shine forth in life and practice. Its members will love, honor, and glorify God whom the world has despised. These are the fruits by which they are known to the world; these will have the superscription of heaven by which all men may know that they are Christ's disciples. *12LtMs, Ms 23, 1897, par. 10*

Through Jesus Christ, God has made every provision that His people may connect with divine agencies, and that these agencies may co-operate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins the power and sufficiency of Christ. They will present before the world another world of higher, holier laws than worldly wise men can invent or earth obey, a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions. *12LtMs, Ms 23, 1897, par. 11*

Christ's church on earth is to resemble heaven, a temple built after the pattern of things shown in the holy mount. Man must give up his ideas, his plans and devices, and let God work out His original intentions. The great Designer must not be impeded in His work by human wisdom. His work and purpose have been misunderstood. Through the miscalculations of man, the church today is so misshapen that it cannot be accepted by the Great Builder. Human counsel has been so abundant that man has felt sufficient to control man, and individual experience is rare. Men are placed where God should be. God's plans are turned aside and men's measures brought into fashion and mold. But the great and perfect Designer pronounces the work imperfect. The temple that He is building after the pattern of things in the heavens must have the exact proportions assigned it by the Architect, whose pattern is without a flaw. He has brought the golden measuring rod from heaven, and every worker is only employed as he works under His superintendence and according to His plans. *12LtMs, Ms 23, 1897, par. 12*

There must be no human calculations. God will have only those as workers who will be laborers together with Him, who will yoke up with Christ, and learn of Him His meekness and lowliness of heart. His directions are, "Make everything according to the pattern shown

thee in the mount.” [*Hebrews 8:5*.] Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which is affixed God’s seal.¹²*LtMs, Ms 23, 1897, par. 13*

“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.” [*1 Peter 2:7, 8*.]¹²*LtMs, Ms 23, 1897, par. 14*

O, how manifest is this stumbling at the Word in the churches of today. God has appointed men to build the temple after the pattern of heavenly things, but they have molded it after a worldly design. The golden measuring rod of heaven has not been brought to the building. The rod of human inventions has been proportioning the temple that is called the temple of the Lord. Through transgression and disobedience, whereunto they were appointed, they have miscalculated, and the temple is not heavenly, but earthly. ¹²*LtMs, Ms 23, 1897, par. 15*

But God has a temple, a church, that is distinguished from the false temples of the world. Of this temple He says, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.” [*Verses 9, 10*.]¹²*LtMs, Ms 23, 1897, par. 16*

“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 to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.” [*Isaiah 8:11-14*.]¹²*LtMs, Ms 23, 1897, par. 17*

Both ancient and modern Israel alike have stumbled over that Rock. Christ, in the lessons given in His life of self-denial and self-sacrifice, His purity, His exalted standard, His perfect obedience to the law of God, has been an offence to them. The great sacrifice made to redeem man from Satan's power and the curse of the law is interpreted by man to mean that Christ abolished the law of God. Thus God's great standard of righteousness, the representation of His character, is, through Satan's devices, made to become a rock of offence. In the Old Testament Christ is made to oppose and contradict the Christ in the New. Christ is arrayed against Christ.*12LtMs, Ms 23, 1897, par. 18*

What has Jesus, the precious Saviour of the world, done that human, finite beings should put Him to open shame, and thus crucify Him afresh? Satan has remarkable power over all who open their hearts to temptation. But the mind, the character, the reason, belong to God. Christ is saying, "Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you." [*Matthew 6:33.*] But you are saying, "I will not do as Christ has said. I will seek my own interest first; I want none of God's ways."*12LtMs, Ms 23, 1897, par. 19*

While you thus co-operate with Satan, he walks by your side. He says, "Whatever may be true in regard to life eternal, in order to make a success of business, you must serve me. I hold your welfare in my hands. Riches, pleasures, honor, and happiness I can give you. If you will hearken only to my counsel you will succeed. You cannot be successful if you allow yourself to be carried away with any whimsical notions. I will prepare the way before you." There are Satan's temptations. But will any turn away for this from God and heaven, thrusting eternity out of your reckoning, working like a slave in the service of Satan? Will it pay to do this?*12LtMs, Ms 23, 1897, par. 20*

Like Christ, every man has had offered to him the kingdoms of this world if he will acknowledge the supremacy of Satan. And how many are doing this before the universe of heavenly intelligences, before God their Creator, and Jesus Christ their Redeemer? But suppose all of Satan's alluring temptations were just as he presents them, will you, even if you know, that by assenting to them you

would gain the whole world, be so infatuated, so bewitched, as to sacrifice your hope of heaven, your spiritual and immortal interests for mere worldly advantages? *12LtMs, Ms 23, 1897, par. 21*

You have another life than that which you live in this world. You are to consider this, and live by every word that proceedeth out of the mouth of God. Happiness and success are the prospects presented before you if you will work in Christ's lines. But how many are saying, "I will not accept the conditions. I will have my own way and will in this matter." I warn you that if you keep on in this course, you will have all your own way, with all that it implies. This is nothing less than the loss of your soul. But for all who for their Saviour's sake will make any and every sacrifice, even to want and hunger and death, there awaits the crown of eternal life that Paul was seeking for, and an eternal weight of glory. *12LtMs, Ms 23, 1897, par. 22*

Then no longer neglect this great salvation as many are most assuredly doing. Your salvation has been purchased by the Lord Jesus, in giving His life for you. It will be found that there are some things worse than temporal death. It is better for a soul to die than to sin; better to be in poverty and suffer hunger than to do a dishonest action. Should your success be purchased at so fearful a price as surrender to the control of Satan, you will find perplexities and embarrassments you never dreamed of. His presentations of worldly attractions are as a deceitful mirage, terrible as his own character, fearful as hell. *12LtMs, Ms 23, 1897, par. 23*

The end of time is close upon us. The world's inhabitants are being bound in bundles to be burned. Shall you be bound up with the tares? Will you not be saved in God's appointed way? Will you not, like the prodigal son, say, "I will arise, and go to my father and say unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants"? [*Luke 15:18, 19.*] *12LtMs, Ms 23, 1897, par. 24*

God declares, "Blessed is every one that feareth the Lord, and that walketh in his ways." "Happy shalt thou be, and it shall be well with thee." [*Psalm 128:1, 2.*] Here is the condition. God has made the promise. He calls to all. Will you hear His voice? Sin not against the

Holy Spirit. *12LtMs, Ms 23, 1897, par. 25*

I want you to be saved; your soul is precious. Jesus loves you. He has created you. You are His possession, not only by creation but by redemption. If those who loved you best would give their own life for you, it would not save your soul. Jesus has died that life and immortality might be brought to light and be comprehended by every son and daughter of Adam. *12LtMs, Ms 23, 1897, par. 26*

Ms 24, 1897

Tithing

NP

March 15, 1897

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There are exceptional cases where poverty is so deep that, in order to secure the humblest place of worship, it may be necessary to appropriate the tithes. But that place is not Battle Creek or Oakland. Let those who assemble to worship God consider the self-denial and self-sacrifice of Jesus Christ. Let those brethren who profess to be children of God study how they can deny themselves, how they can part with some of their idols, and carefully economize in every line. In each house there should be a box for the church fund, to be used for the needs of the church. When such churches as those in Battle Creek and Oakland shall practice greater self-denial than they have hitherto done, there will be an overflow of money in the treasury to deal with equity with the men who labor in word and doctrine. *12LtMs, Ms 24, 1897, par. 1*

I have been shown case after case where men working in the ministry, who are just as deserving of their wages as those who are employed in the publishing houses, are left without sufficient means to support their families. If they work at all for the Master, they have to depend on charity. The censure and frown of God is upon the church that will permit these things to exist. Let not those, to whom are entrusted responsibilities, allow the treasury, that God has appointed to sustain the ministers in the field, to be robbed to supply the expenses incurred in keeping in order and making comfortable the house of God. Thousands upon thousands of dollars have been taken from the tithes and used for these purposes. *12LtMs, Ms 24, 1897, par. 2*

This is not as it should be. The gifts and offerings that have cost some self-denial are to be brought in. A separate fund for the purpose of defraying the expenses, which every church member should share according to his ability, should be instituted in every

place where there is a church. Let the pennies, the sixpences, and the shillings be saved that may be looked upon as altogether too meager for charitable purposes. But these, if brought into its treasure house, will be received and blessed of God and that which God blesses is blessed indeed. Self can be denied of many needless things.*12LtMs, Ms 24, 1897, par. 3*

In the Battle Creek church the sisters will have an account to render to God for the Lord's money which they have worse than wasted in order to make an appearance, which appearance hangs out the sign that they are one in spirit with the worldling. Their chief desire is to gratify vanity and pride.*12LtMs, Ms 24, 1897, par. 4*

Every talent is to be used as the Lord's entrusted gift. No outlay of means is a sin that is employed to defray the church expenses, or for any religious work. But that expense is not to come out of the tithe. The treasury of God must not be robbed; that means must be used to supply the wages and fully to sustain those who give themselves to the work of the ministry.*12LtMs, Ms 24, 1897, par. 5*

There may be cases where human judgment may decide that a certain one does not accomplish much in advancing the work, and that the cause of God would be just as well without him. But who will dare to venture on the work of weeding out the ones supposed to be of little value? The Lord must judge in this matter. This measurement is not left to finite, human agencies. The one whom they question may produce results more directly in spiritual lines and interests for eternity than the persons who would set them aside. I know this has been the case in many instances. Judas was officious in this direction. And Christ said of him that he had a devil, because his mind was open to the devil's work.*12LtMs, Ms 24, 1897, par. 6*

If all could see themselves as they file into the house of God in Battle Creek, the great heart of the work, and know the record which the Lord's Watcher bears to heaven of the means squandered on themselves, if they could see the array of figures standing against their names, they would not feel very much satisfaction or real enjoyment in the exhibition of themselves before the heavenly universe. It is written off against their names, "Thou art

weighed in the balances, and found wanting.” [Daniel 5:27.] These cannot but be the ones included in the number who had the gay apparel, or those who occupied the highest seats. The very principle that leads them to dress as they do, that makes heaven ashamed of them, will reveal in them a love of dress, a love of outside appearance, at the expense of the soul. *12LtMs, Ms 24, 1897, par. 7*

These persons may have constant opportunities for serving God, but they are not in vital connection with Him. If they only would do the words and works of Christ, they would realize a blessing which they could never enjoy in the service of self. There is a reward offered for the right use of our talents in devising methods for doing highest service for God, irrespective of, and forgetful of, poor, vain, self. Dress and love of the world may take the first place in their thoughts, but Jesus appoints them the lowest place. They gather to themselves, they drink in vanity. They live to please self. Self is the center of their thoughts, and they are never fully useful. Although they may have a connection with the work of God, they grow earthward, not heavenward. The human agent must use his God-given talents of mind, of strength, of thought, in the service of the Master. But they are often misapplied, and occupied with poor, weak, unworthy self. *12LtMs, Ms 24, 1897, par. 8*

Unsanctified self will never see the kingdom of God. It must die. Christ must live in the thoughts and be enshrined in the hearts. His glory is to be kept ever in view, else they will occupy the lowest seat—not in His service, for they will have no part in God’s work. God will not accept the selfish, divided soul. “He that will come after me,” He says, “let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] The love of display, the love of adornment, is an effectual barrier to the obtaining of the inward adorning. God exhorts His people, “Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” [1 Peter 3:3, 4.] Then shall we not seek to secure to ourselves that which the Lord pronounces of great price? *12LtMs, Ms 24, 1897, par. 9*

When the church is converted, there will be a very great reformation in dress. Church members, under the Holy Spirit's striving, will feel a solemn responsibility resting upon them in the use of the means that comes into their hands. Will you, my sisters, forget the account you must give to God for every talent, whether it is spent to please and gratify your vain desires for appearance, or whether the cause of Christ and the salvation of souls is ever a constraining power upon you, as it will be upon every one who makes Christ his personal Saviour. Many of you who profess the name of Christ, both old and young, have walked away from Jesus into much appearance and display. And the result of this is great spiritual feebleness. There is no soundness, no healthfulness, in your spiritual pulse, no fervor or zeal for the perishing souls around you. The love of Christ is a sentiment strange to your hearts. You have long since forgotten that you are not your own, that ye are bought with a price. *12LtMs, Ms 24, 1897, par. 10*

Your mind, your soul, your strength are all the Lord's. None of these talents will be left out by the Master in the reckoning that is soon to be made. We may leave them out of our reckoning, but the Lord measures with exactitude every possibility for service. He has a right to expect us to acquire other talents. The unused capabilities are just as much brought into account as those which we improve. Our talents can only increase by faithful improvement of them. And those who faithfully employ their capabilities in trading upon the Lord's goods will, through their influence, bring many souls to Jesus Christ. *12LtMs, Ms 24, 1897, par. 11*

A strict account must be rendered at that great day when Christ shall come. Day by day, and hour by hour, we are making our own record. The amount we received, and the amount we return will all be closely scrutinized by the Lord. Our whole life is bound up with the great reckoning of that solemn scene when the second advent shall take place. *12LtMs, Ms 24, 1897, par. 12*

We are trading with our Lord's goods. Pharisaism will appear in abundance. But a formal church will have far less to account for in the sight of God than those who have had so great light, so many opportunities, and yet are found among transgressors. Vice and dishonesty in trade have prevailed in Battle Creek and have been

carried to other cities. Their speculation in lands, their attempts to secure money by making glowing representations, have in nearly every case proved a fraud. Their brokers' business is an acted lie. The church bears the sin and disgrace of all such business done by its members. *12LtMs, Ms 24, 1897, par. 13*

Those who are foolish enough to invest their money in these speculative schemes, supposing the ones engaged in this business to be honest, are under a delusion which will work disaster to themselves. Many will keep up their dishonest speculation, although their names are on the church books, until they are bankrupt in this world and for eternity. These things are a disgrace to the truth. And church members have permitted these things to exist in their midst, because they have not had their eyes anointed with the heavenly eyesalve that they may discern the wily workings of satanic agencies to rob the widows and the fatherless in their speculation. *12LtMs, Ms 24, 1897, par. 14*

The men who engage in the real estate agency business are on perilous ground. They are engaged in a work that will bring dire results to their own souls. Satan is inventing every scheme possible to divert the means which should be invested in the cause of God into his own channels. *12LtMs, Ms 24, 1897, par. 15*

I have no heart to write out many things that might be given for the example and practice of those who have been often reprov'd. Those at the center of the work have manifested an avaricious spirit; they have, as it were, clothed fraud and double dealing [and] conniving—principles which God condemns in His work—with a garment of righteousness. They have so perverted their imagination that they have supposed gain to be godliness. If the sin of Achan, theft and dissembling and covetousness, were considered by God to be of such a grievous character that God said, "Neither will I be with you any more, except ye destroy the accursed from among you" [*Joshua 7:12*], how will He regard the sins that are practiced among His professed people? *12LtMs, Ms 24, 1897, par. 16*

During the week of prayer God would have wrought in a manner you have not yet realized were it not for the corrupting principles existing in the church at the very heart of the work, where it was

supposed and where it has been taught that the counsel coming there from was of God. But the neglect of the measures that should have been taken to cleanse from our institutions and from our church their moral defilement has brought the wrath of God upon His people. There should not be any who act as brokers among the members of the church. This influence in many ways has caused misapprehension and confusion of principles that has left a terrible curse upon the practical workings of the cause in the various conferences. *12LtMs, Ms 24, 1897, par. 17*

God in His own good time will give the message to men whom you least expect to come [i.e., change] from men's policy to the policy of God. These will find there is something more they should have contended for in purity and honesty and straightforward working, which is of an hundredfold more value than their criticisms of words lest the great fundamental doctrines be departed from. The doctrine of justification by faith and righteousness by faith was opposed, and masterly efforts made, through opposition and denunciation, by a formal church whose attitude was of a character to discourage integrity and faithfulness and good works. *12LtMs, Ms 24, 1897, par. 18*

And the result is just as it was in Christ's day. Those who were blinded by the enemy would, from their standpoint, pronounce judgment against the living principles of truth as heresy, and, if they dared, would make the press voice their sentiments with warnings and anathemas, because their own preconceived opinions were not considered supreme and without a flaw. *12LtMs, Ms 24, 1897, par. 19*

God has given His Word power, but at what a cost! What labor and pain and anguish of soul has been endured! What time and money has been bestowed! And how much of God's talents have been wasted, under misconception, in counterworking the work of God at the very time the message was to go with a loud voice and ripen off the harvest of the earth. Men in high places of trust have gone from place to place, as agents working on the enemy's side. While the workers of God, sent forth with a special message, have prosecuted their work as men that must give an account, they have not been appreciated. Their way has been hedged up, and their labors

counterworked as far as possible. *12LtMs, Ms 24, 1897, par. 20*

The work offered to the church at Battle Creek was not accepted. But the Lord increased the faith of some, and stirred Dr. Kellogg up to work for the souls and bodies of men through the medical missionary work, in ministering to the apparently lower orders, in striving to work a reformation through correct principles. And blessed results have been seen. Among those who have been rescued, there are some, not all, who shall embrace the truth. It is the loudest proclamation of the gospel that reaches men where they are, and accomplishes a grand work for time and for eternity. *12LtMs, Ms 24, 1897, par. 21*

If the schools in Battle Creek, if the publishing office, if the Sanitarium workers, in the place of looking on to criticize and denounce, had humbled their souls before God and had allowed the Holy Spirit to work them, to soften their hard, icy hearts; had they worked on Bible principles in the place of studying up new methods and wonderful inventions and schemes, they would have discerned the work to be done and brought all their powers into the work. There would have been less ministerial institutes, and every minister would have devoted his time and talents and worked to save souls by communicating to them the light from heaven. This would have had a purifying effect upon the church, and the duties God has plainly revealed in His Word would have been performed. But many are too blind spiritually to discern these duties, and they are left undone, in order to take up a work which the Lord has not so much as intimated to them to do. *12LtMs, Ms 24, 1897, par. 22*

There are lines of work that have become almost entirely extinct. The power of heaven has been wanting to give new perceptions in reading the truth out of the Word. But blind minds and hardened hearts have condemned the truth of God as presented because they rebel against the fundamental doctrines received. They are not half enlightened as to what the fundamental doctrines really are. If they had known for themselves, they would not have possessed the spirit and attributes they have revealed. They would have known that spirit of truth that is comprised of the principles of truth and righteousness. It is only by doing God's will that we can know of the doctrine. *12LtMs, Ms 24, 1897, par. 23*

What is wanted is experimental, individual piety and integrity on thoroughly Bible principles. The attainment of a living faith in Christ is essential. The pardon of sins, the contrite heart, the reception of the blessed atonement through sanctification of the spirit, and belief of the truth must be wrought through personal, individual agencies. This cannot be obtained or wrought out by a substitute. Each individual must arm himself with the high purpose of doing the will of God. When he does this to the full, his decision of fundamental doctrines and principles will be considered worthy of attention. *12LtMs, Ms 24, 1897, par. 24*

Ms 25, 1897

Every Church Member a Worker

NP

March 2, 1897

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The Lord has aggressive work to be done. To every human being He has committed [his] work, and He would have His servants stand at their post of duty. But many are unwilling to do anything for the Master that will incur self-denial and self-sacrifice. They will hover over the ninety and nine who are safely sheltered from danger, but refuse to go out into the highways and hedges with the gospel message, "Come, for all things are now ready." [*Luke 14:17.*] There must be an awakening amongst the people of God. The entire church is to be tested. There will be those who go out into the highways and hedges who will labor with patient earnestness, simplicity, and zeal united with earnest effort to restore health to the body. On the part of such there will be most decided efforts made to awaken to life the souls that are dead in trespasses and sins. *12LtMs, Ms 25, 1897, par. 1*

The Lord calls upon the churches who know the truth to be converted, soul, body, and spirit, to be sanctified and dedicated to His service. They are not to stand, saying, "Who is my neighbor?" [*Luke 10:29.*] They are to bear in mind that their neighbor is the one who most needs their help and sympathy. Those who will stand where the Lord can work through them to communicate light to the world will be chosen as vessels unto honor. *12LtMs, Ms 25, 1897, par. 2*

Many have no heart, no love, for the service of Christ. They do not choose to stand on His side. Christ declared, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." [*Matthew 12:30.*] The mission of Christ was a constant work of humility. He came from the throne of God in heaven to be cradled in a manger, to follow the bloodstained path to the cross of Calvary. In His life were made manifest the principles that should

govern the life of every Christian missionary worker. He is to make the truth of God known in the world. The love of Christ is to be his study. *12LtMs, Ms 25, 1897, par. 3*

Christ humbled Himself to the nature of man, and in His humiliation He made it the duty of man to proclaim salvation to earth's remotest bounds. As new fields are constantly opening before him, more means are required to accomplish the work, to lift the standard of truth and righteousness. The truth is to sanctify the life of the teacher, and through Him to be a sanctifying power upon others. The church is to be trained to obtain a knowledge of missionary work. Every member may, by interested study, gain a practical knowledge of how to treat disease. *12LtMs, Ms 25, 1897, par. 4*

In order to enlarge our ideas of Christian benevolence, it must be worked out. Practical work will accomplish far more than sermons. While on earth Christ sought to sweep away the distinction that had been made by the Jews as to who was their neighbor, and who their enemy. He teaches us to regard every man as our neighbor who is in need of our sympathy, our assistance, and our love. He takes His disciples to the mount of vision and opens before them the fact that there are no territorial lines, no artificial distinctions, no caste, no aristocracy. The only elevation He recognizes is that of pure and undefiled religion, which will constitute them true workers, to make known the Word of God, and find the in way to the hearts of their fellow men by relieving as far as possible their temporal necessities. This opens the way to present the love of Christ. *12LtMs, Ms 25, 1897, par. 5*

God's workers are to despair of nothing and hope for everything. We do not go forth in mere human strength. Christ has promised, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] *12LtMs, Ms 25, 1897, par. 6*

The field of labor is vast. Agencies of every kind will be set in action to oppose the work of God, and by indifference and unfaithfulness now, we shall range ourselves on the enemy's side. *12LtMs, Ms 25, 1897, par. 7*

No wall of selfishness is to be erected to prescribe certain limits to any person's work in seeking to get light in any way before the

people. One single act in this line is a link in a chain which will extend to others. Let there be no selfish practice in God's work. Let there be no narrow ideas, for they may shut out opportunities and privileges whereby souls may be reached. Limits may be prescribed which will dishonor God, and encourage selfishness. And the spirit of selfishness is strange fire which should not be mingled with God's sacred service. *12LtMs, Ms 25, 1897, par. 8*

The work is one in every place the world over, and any selfish ideas and plans that may be allowed to creep in even in arrangements for the management of the work of God is a far greater evil than in common worldly matters. There are to [be] no selfish confines in dealing with God's work. If prosperity attends the work, it will be because there is not a thread of selfishness interwoven with it. If in any case the natural traits of character would lead to narrow and close dealing in business matters, there is danger. This spirit indulged, in any manner of deal, opens the door for Satan to come in and strengthen the detestable root of selfishness. God gives to every man his work, and he is to do his best in every place, working for the recovery of the world. He is to sow the seed beside all waters. Not a hand should be raised, not a barrier be placed, to prescribe or limit the work. There is to be no cheap figuring, for this will bring the displeasure of God upon the one who indulges in this business. *12LtMs, Ms 25, 1897, par. 9*

In sending forth the seventy to proclaim the kingdom of God throughout Judea, Christ taught that the piety of His people is to be diffusive. He was educating His church to enlarge the borders of their labor and eventually to belt the world. "The field is the world." [*Matthew 13:38.*] Christ annihilates the ancient distinctions made between Jew and Gentile. There is to be no boundary to our labor. It must take us from the small circle and plans, which would narrow the work, to the limits which selfishness would prescribe. He presents to our view the inhabitants of the world, who may become enlightened and lay hold upon immortality through faith in Jesus Christ. They are all exposed to the temptations of Satan, who hopes to see them taken in his snare; but the Lord calls those who would be laborers together with Him to bring every power into exercise to work for the deliverance of these souls from satanic agencies. *12LtMs, Ms 25, 1897, par. 10*

Every encouragement is given God's people for unlimited progress and improvement. We are to work as if we knew we were in sight of the whole universe of heaven, and through Christ say, "I will not fail nor be discouraged, but hope for everything in moral advancement and the restoration of the image of God in man." At every step our prayers should ascend to the throne of God while working as if every thing depended upon our diligence and faithfulness. Yet we must make God our only dependence, doing unto others as we would wish them to do to us. This principle is broad and deep. Not one thread of selfishness must tarnish the work of God. Kill the monster as soon as it shows itself. Teach by precept and example that earth can be assimilated to heaven. *12LtMs, Ms 25, 1897, par. 11*

Our means of doing good is never to be limited to any man's ideas or devising. We are empowered of God at every step to work in Christ's lines. Lay hold of the work in any place, and this will set in motion the heavenly agencies to prepare the way for the sowers and the reapers. Study the Word. Read it with all your mind, your heart, and your soul, for eternal interests are here involved. Then His lessons will have a voice. They will call to you; they will breathe divine counsel; they will make all who learn of Him meek and lowly in heart and wise unto salvation. *12LtMs, Ms 25, 1897, par. 12*

When Christ declared, "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," He explained the meaning of His 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 6:54-57, 63.*] It is in eating the words of Christ that we eat the flesh and drink the blood of the Son of God. In obedience to His Word, we become partakers of His divine nature in the same way in which we are composed of the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ. No human being can be nourished by the food which another eats. He must eat for himself. *12LtMs, Ms 25, 1897, par. 13*

God has sent His Son to communicate His own life to humanity. Christ declares, "I live by the Father," My life and His being one. [Verse 57.] "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." [John 1:18.] "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." [John 5:26, 27.] The head of every man is Christ, as the head of Christ is God. "And ye are Christ's, and Christ is God's." [1 Corinthians 3:23.] *12LtMs, Ms 25, 1897, par. 14*

Those words greatly offended His disciples, but He did not soften down His symbolical representation. All who desired could trace out the truths concerning His person and His office. He told them that His words would be understood after His crucifixion, His resurrection, and ascension. "The Holy Spirit will bring all things to your remembrance that I have spoken unto you." [See John 14:26.] All who had heard and believed in Him would not turn away from Him, but would prepare their hearts to receive Him. *12LtMs, Ms 25, 1897, par. 15*

Although the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believers celebrate the ordinance that keeps before their minds the crucifixion of their Lord, they are eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in the figures. *12LtMs, Ms 25, 1897, par. 16*

"And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee." [Exodus 23:25.] Here we see that the Lord in His promises ever binds up bodily health and happiness with the spiritual good He would bestow upon Israel, upon condition of obedience to His law. "And the Lord passed 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; visiting the iniquity of the fathers upon the children, and upon

the children's children, unto the third and fourth generation." [Exodus 34:6, 7.] *12LtMs, Ms 25, 1897, par. 17*

Christ was sent of God to represent God in humanity. When He came to our world, His divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's Word is understood by us, we shall better understand the work and mission of Christ. We are to trace out His working in behalf of humanity. *12LtMs, Ms 25, 1897, par. 18*

We read that many of His disciples were offended at His words. This was because of the earthliness of their minds which made His words insufferable to them, and they misconstrued His words. "This," they said, "is an hard saying, who can hear it?" [John 6:60.] It is only those who do Him service from pure, loving hearts, that can receive His Word. He continues, "What and if ye 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 62, 63.] In giving His flesh and His blood for the life of the world, Christ gives eternal life to all who will receive it in faith. "But from that time many of his disciples went back, and walked no more with him." [Verse 66.] *12LtMs, Ms 25, 1897, par. 19*

Christ will receive all who will come unto Him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. It is the loving and obedient heart that will come unto Him, and His promise is, "Him that cometh to me, I will in nowise cast out." [Verse 37.] Many in their blindness will become offended because they are meeting a false standard. *12LtMs, Ms 25, 1897, par. 20*

"From that time many of his disciples went back, and walked no more with him." [Verse 66.] These men had joined themselves to Christ as learners. But their carnal mind interpreted the figure Christ presented as though He meant it literally. They were gross in their understanding. This we shall see fulfilled in every age of the world. Jesus knew all about the disaffection. He said, "But there are some of you that believe not." [Verse 64.] *12LtMs, Ms 25, 1897, par. 21*

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to be benefitted by some temporal advantage, but the gospel requirements offend them. Having no spiritual life they do not unite in heart and true faith with Christ to do the will of God. Had they received His Word, they would have had understanding. Said Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." [*John 7:17, 18.*] *12LtMs, Ms 25, 1897, par. 22*

Turning to His disciples, Jesus said, "Will ye also go away? Simon Peter answered, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." [*John 6:67-71.*] *12LtMs, Ms 25, 1897, par. 23*

The lesson that we are to learn is that every counsel neglected that God chooses to send will certainly place the human agent in a position of distrust and suspicion. If he does not thoroughly reform the defects in his character, if he does not die to self, he will separate farther and farther from righteousness and truth. As often as His disciples fell into error and were in peril, Christ's word of counsel or reproof recovered them. *12LtMs, Ms 25, 1897, par. 24*

As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. By their fruit they will be known. The desire of the disciples was to be with Christ, "To whom," said they, "shall we go?" [*Verse 68.*] Shall we go back to seek counsel of the formalist? We cannot understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disciples, they thought, might have been held if he had not spoken so decidedly in regard to partaking of His flesh and blood. "But," said they, "Shall we leave the great teacher? The scribes and Pharisees have dealt most

unfairly with Christ. Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men? Shall we teach the tradition of the elders?" *12LtMs, Ms 25, 1897, par. 25*

Christ yearned over His disciples. He longed to have them come into sacred relationship with Himself, and understand Him. To believe in Jesus Christ is something more than a mere sentiment. It is a living faith in a personal Saviour who can and will ransom from sin. *12LtMs, Ms 25, 1897, par. 26*

Christ foresaw that in the hour of temptation every one of His beloved disciples would be severely tested. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. ... And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." [*John 14:1-3.*] *12LtMs, Ms 25, 1897, par. 27*

This assurance of our Saviour should be sufficient to teach us the importance of our living the life of Christ here in this life, that we may lay hold of the future, immortal life. There should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort proportionate to the reward presented of everlasting life. Our service for God is to decide our eternal destiny. "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.*] And is it not wholly appropriate that the same question should come to us, How shall we not, when so great love has been expressed for us in the gift of Christ as our ransom—how shall we not freely give Him all things? What love has been expressed in our behalf! And shall our love and gratitude be only as a ripple on the surface? *12LtMs, Ms 25, 1897, par. 28*

The Lord requires of every Christian growth in efficiency and in capability in every sense. He has paid us our wages, even His own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, that we shall feel our own servitude? Do we feel that all that we have is a loan from Jesus? It is not our own. We are stewards of His grace, placed in charge of His goods. The

talent lent must be used, not for self-serving, but in devoted, whole-hearted service. For our sakes Christ became poor, that we through His poverty might be made rich. He descended in humiliation from depth to depth in our behalf until He reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? May the Lord have pity upon us in our hardness of heart, and may He give us a new heart to honor and glorify His name. *12LtMs, Ms 25, 1897, par. 29*

Ms 26, 1897

“On Wednesday night I had a dream...”

Refiled as *Ms 42, 1896*.

Ms 27, 1897

The Church a Repository of Truth.

NP

March 30, 1897

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The Lord has made His people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done. But should we be in trust of sacred, advanced truth, and yet be satisfied to work in narrow selfish lines? The Lord will hold us accountable for the influence we might have exerted and did not, because we have not earnestly tried to understand our accountability in this world. We shall either glorify or dishonor God.*12LtMs, Ms 27, 1897, par. 1*

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.” [*1 Peter 2:1-6.*]*12LtMs, Ms 27, 1897, par. 2*

God has set His people on an elevated position, above the world. He declares of them, “Ye are the light of the world; a city that is set on an hill cannot be hid.” [*Matthew 5:14.*] And again, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [*1 Peter 2:9.*]*12LtMs, Ms 27, 1897, par. 3*

“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." [*Ephesians 4:30-32; 5:1, 2.*]12LtMs, Ms 27, 1897, par. 4

We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its consistency in shining amid the moral darkness of the world, in shining not to please and glorify ourselves, but to honor God with all there is of us. If we are doing service for God, and our work is corresponding with the ability God has given us, that is all He expects of us.12LtMs, Ms 27, 1897, par. 5

"And the angel that talked with me came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all gold, with a bowl upon the top of it, and his seven lamps thereon, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. ... Then answered I, and said unto him, What are these two olive trees on the right side of the candlestick and on the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [*Zechariah 4:1-6, 11-14.*]12LtMs, Ms 27, 1897, par. 6

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot reflect light until there is a vital connection with

heaven. This alone can make them burn steadily with holy, unselfish love for Jesus, and for all who are the purchase of His blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out. *12LtMs, Ms 27, 1897, par. 7*

“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:15, 16.*] The tiniest lamp, kept replenished with the golden oil, which sends forth its bright beams and discovers the darkness, if of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness, to stumble their way along as best they can. *12LtMs, Ms 27, 1897, par. 8*

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind, and courteous; but wait until something unavoidable comes that does not please them, and their ideas are crossed, and see how passion is expressed in the voice, and their attitude, of such a character that Satan can control and make most disagreeable impressions. All you can judge of a tree is by the fruit. Where is the affection, the love, the true Christian politeness? The countenance expresses hatred. Satan delights in these exhibitions. He delights to extinguish love and kindness. *12LtMs, Ms 27, 1897, par. 9*

But how does God look upon these things? Only with grief and sadness, even in inexperienced children. But when all of these objectionable attributes are expressed in grown up children, when those who have come to years of maturity, who have had great light and knowledge and experience, shall act like children in their fits of malice, it is a sad thing. These are piercing Christ afresh, and putting Him to shame before His adversary. Satan and his confederate angels point to those who profess to be children of God, but who by their disposition and actions show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God is ashamed to call us His sons and daughters.

Is it not time that we put away childish things? Shall we be of the number who are ever learning, yet never able to come to a knowledge of the truth?*12LtMs, Ms 27, 1897, par. 10*

It is the golden oil that the heavenly messengers empty into the golden tubes, to be conducted into the golden bowl, that creates a continuous, bright and shining light. It is the love of God continually transferred to the human agent that keeps him a bright and shining light for God. Then he can communicate light and truth to all who are in darkness and error and sin. The golden oil is not manufactured by any human skill. It is the unseen power of the Holy messengers who wait before the throne of God to communicate to every one who is in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, His golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God in being a blessing to their fellow men. Thus he is enabled to shine.*12LtMs, Ms 27, 1897, par. 11*

The sin of much talking is not small in its result. Words bitter as gall may be spoken in the heat of satanic passion; but when these poor, deluded souls come to their senses, and are ashamed as they ought to be of their words, why do they not acknowledge their sin, and thus disappoint the enemy? It may be that they have cultivated a spirit of evil surmising and communicate their suppositions to others. But those whose hearts are right with God will say, "I cannot hear these evil reports." If you know evil of your brother or your sister, go to them in the spirit of God, and talk it over with them. Get it out of the way. Kill the dragon, and hurry him out of sight, where he will never have a resurrection. Let no flaw in your speech, no defection in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. Then the golden oil will be emptied into the tubes and conducted into the bowl, that the lamp may burn brightly.*12LtMs, Ms 27, 1897, par. 12*

"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.*] In the wonderful prayer of Christ recorded in the *seventeenth chapter of John*, He said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 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 hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.¹²*LtMs, Ms 27, 1897, par. 13*

“And now, O Father, glorify thou me with thine own self with the glory that thou gavest me before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are of thee. For I have given them the words which thou gavest unto me; and they have received them, and have known surely that I came out from thee: I pray for them; I pray not for the world, but for them which thou hast given me: for they are thine.” [*Verses 1-9.*]¹²*LtMs, Ms 27, 1897, par. 14*

“For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not have life; but the wrath of God abideth on him.” [*John 3:34-36.*] Here is the whole question settled. All who are eating the flesh and drinking the blood of the Son of God, are abiding in Christ, and Christ in them. “The flesh profiteth nothing,” Christ said, “the words that I speak unto you they are spirit and they are life.” [*John 6:63.*] If there is an appreciation of the Word, then the Word will be obeyed.¹²*LtMs, Ms 27, 1897, par. 15*

“Beware ye of the leaven of the Pharisees, which is hypocrisy,” were the words spoken by Christ to His disciples. [*Luke 12:1.*] He besought them to take heed, and not receive the doctrines which were not from God. And of the Pharisees He said “Ye do teach for doctrine the commandments of men.” [*Matthew 15:9.*] In His lessons Christ used the figure of leaven in two entirely different senses. He likened the gospel, the kingdom of heaven, to leaven. And again He speaks of the leaven of evil surmising and evil thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil surmising and malice pervert the entire being—thoughts, actions, and character—where it is

received. With the good leaven, the Word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God.*12LtMs, Ms 27, 1897, par. 16*

Our Lord taught the same truth by the grain of mustard seed. He presents the truth in parables, using varied illustrations and different figures which will meet different minds. Each parable carries its own peculiarity. “Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” [*Matthew 13:31, 32.*] In this parable Christ would teach us that we are individually to be sowers of the seed. No one is to be idle or indifferent. Each has his or her work to do according to his entrusted capabilities; and these capabilities are to grow.*12LtMs, Ms 27, 1897, par. 17*

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” [*Verse 33.*] This is another representation of the seeds of truth which work from the inward to the outward. As leaven, or yeast, though hidden in the flour, and deposited only in one place, brings all surrounding it under its leavening process, so the working of truth continues secretly, silently, steadily, pervading all the faculties of the soul and all the kingdoms of the world.*12LtMs, Ms 27, 1897, par. 18*

The Word of truth should ever be in mind and heart, that those who believe the truth shall be prepared to speak a word in season. The seed of truth, sown in a few well chosen words, may appear to have but a small beginning, but that word spoken from the heart may take root and spring up and bear abundant harvest of fruit. In ourselves we can do nothing. We are all weak, but if we make the most of the Lord’s entrusted talent, His divine power will give us efficiency.*12LtMs, Ms 27, 1897, par. 19*

The great apostle exclaims, “Who is sufficient for these things?” [*2 Corinthians 2:16.*] But many whose sphere of influence seems

narrow and weak, their abilities limited, their opportunities few, their knowledge not extended, their influence small, may, if they will let the peace of God rule in their hearts, do as much good, and more, than those who have efficiency, especially if they trust to their efficiency. "It is not by might, nor by power, but by my spirit, saith the Lord of Hosts." [*Zechariah 4:6.*] The strength and talents belong to God, and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal. *12LtMs, Ms 27, 1897, par. 20*

Again, the leaven of truth, wherever it goes, makes a change in mind and heart. The entire character is transformed. While there is self-denial and the cross lying directly in the pathway of the gospel missionary, there are results to be seen for their labor. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. "If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." [*2 Corinthians 5:17.*] When the kingdom of heaven is established in the heart, the whole character is transformed to the character of Christ, for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. The true believer becomes a new man, a new woman, in Christ Jesus. *12LtMs, Ms 27, 1897, par. 21*

And there is sure to follow a holy influence. A consistency will run through the whole life like golden threads, showing it to be a work of the heart. There is in the leaven placed in the meal, a sure process of taking hold upon the substance, and subduing it. The gospel is not like the leaven in some things. It meets, in the human heart, temptations and hindrances and the natural and cultivated tendencies of the human agent. Therefore Jesus has said, "Watch and pray." [*Matthew 26:41.*] We must guard against all selfishness, every species of idolatry. The consistent, pure principles of the Christian will, in pleasant or unpleasant circumstances or surroundings, do much good, for the leaven of good is in him. *12LtMs, Ms 27, 1897, par. 22*

A word fitly spoken is like apples of gold in pictures of silver. What changes are wrought all unknowingly to the one who tremblingly

brings from the storehouse the precious Word upon which he has been feeding. The strength is not his own; it is God's. One heart may be turned to God under the co-operation of the Holy Spirit with the human agent, and that one converted to God, brought under the power of truth, the Holy Spirit makes a working agency, a fresh instrument, to communicate the golden oil which has been communicated to him through divine and human agencies. That one lamp, kept steadily burning with the golden oil, will light many candles. *12LtMs, Ms 27, 1897, par. 23*

Ms 28, 1897

Judas

NP

April 22, 1897

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The history of Judas presents before us the sad ending to the life of a man who might have been honored of God. By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. He was trusted by his fellow disciples, and by his Master he was entrusted with a special work for the church. Apparently Judas was an honor to the cause, and as such he always represented himself. *12LtMs, Ms 28, 1897, par. 1*

Christ's last journey to Jerusalem, whither he went with his disciples to attend the passover feast, was a fatal one for Judas. Not that it needed to be thus, but he himself made it so by his own course of action. The dissensions which frequently arose among the disciples as to which of them should be greatest were generally created by Judas. On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom. That request would never have been made if, in placing the different disciples on their position, James and John had been assigned the lowest place. Those who held that they were nearest to their Lord in position, Christ declared, were not of special consequence. *12LtMs, Ms 28, 1897, par. 2*

Those who would bring Christ into the heart as an abiding presence would not selfishly seek the highest position in personal relation to Him. Those who, in the spirit and love of Jesus, will become one with Him, will be in close fellowship one with another, bound up by the silken cords of love. Then the ties of human brotherhood would

not be always in the strain, ready at any provocation to snap asunder.*12LtMs, Ms 28, 1897, par. 3*

“All ye are brethren” will be the sentiment of every child of faith. [*Matthew 23:8.*] When the followers of Christ are one with Him, there will be no first and last, no less respected or less important ones. A blessed, brotherly fellowship one with another will bind all <who truly receive the Lord> Jesus Christ in a firm loyalty that cannot be broken. All will be equally one with Christ.*12LtMs, Ms 28, 1897, par. 4*

When Judas betrayed his Master, he did not expect that Christ would allow Himself to be taken. How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented. When questions were given for their decision, they had pronounced judgment against themselves, condemning the course they themselves were pursuing. How often when Christ had made the application of the Word to their own hearts, and showed they were the ones He was illustrating before the people, the plain truth, sent home, enraged <them> and in their mortification and madness they had taken up stones to cast at the world’s Redeemer! Again and again He would have been killed had it not been for the heavenly angels who attended Him and guarded His life until the time when the case of the Jews as a nation should be decided. This human life must be kept by the power of God until His day of work was ended.*12LtMs, Ms 28, 1897, par. 5*

But Judas did not reason in accordance with the purpose of God. If Christ could escape so many snares set to destroy Him, he thought, He certainly would not allow Himself to be taken by the Pharisees and Sadducees. He, Judas, would act his part in selling his Lord and obtain his reward, while the people would be cheated out of their money. Even to the end of his companionship with the disciples Judas was not suspected <by them> of the evil purpose in his heart. <The Lord Jesus know the character of Judas.>*12LtMs, Ms 28, 1897, par. 6*

When Judas united with the twelve, he had a desire to be with the man whose teaching he knew to be superior to anything he had

ever heard, although it was condemnatory of all dishonest pretense, hypocrisy, and avarice. There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Jesus Christ. Yes; in the companionship of Jesus. Judas would have found continual strength and aid; he might have co-operated with Christ in overcoming temptation rather than yielding to the suggestions of Satan. Judas had listened to the parables illustrating the gospel of the kingdom of God, and in its every phase he had assented to it. But he did not practice that which was contrary to his own inclinations; therefore his strong, avaricious spirit was not corrected. *12LtMs, Ms 28, 1897, par. 7*

Judas looked upon several of the disciples as very deficient. They would not see their opportunities, and take advantage of circumstances. The church would never prosper with such short sighted men. Peter was so impetuous; he would move without consideration. John, who was gathering the power of the truths that fell from the lips of Christ, and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church <free> from <financial> embarrassment. Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. Judas <thought himself> the capable one, who would not allow himself to be cheated in a bargain. *12LtMs, Ms 28, 1897, par. 8*

The love of money in the heart of Judas was growing with the exercise of his shrewd abilities. His practical financiering ability, if exercised and enlightened and molded by the Holy Spirit, would have been of great service to the little church, and by the sanctification of his spirit he would have had a clear insight, a correct discernment, to appreciate heavenly things. But worldly policy plans were constantly cherished by Judas. There was no outbreking sin on his part, but his sharp scheming, the selfish, parsimonious spirit that took possession of him, finally led him to

sell his Lord for a small sum of money. *12LtMs, Ms 28, 1897, par. 9*

He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. So he was willing to put the matter to the test, and bring the crisis. If He really were the Son of God, the Messiah, the people for whom He had done so much in relieving them from the oppressive power of Satan would rally and come to His assistance. Then he, Judas, would have the credit of having caused Him to be crowned king on David's throne. This would forever settle many minds that were now in such uncertainty. And this act would place him as first, next to Christ, in the new kingdom. *12LtMs, Ms 28, 1897, par. 10*

Judas had not been satisfied with the turn affairs had taken on the occasion of the feeding of the five thousand. It was he who had set on foot the project to take Christ by force and make Him king. But Christ, with greater authority than He was in the custom of exercising, had rebuked this step. This had provoked Judas, and he became more and more separated in his feeling and love for Jesus. *12LtMs, Ms 28, 1897, par. 11*

At his first connection with Christ, Judas had manifested a spirit subordinate to his Master. He loved the great Teacher. He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the Word of God. He could present the words of the Old Testament Scriptures in an acceptable manner. He had listened to the words of Christ; he had keen perceptive powers, a retentive memory, and was able to communicate that Word to others. If Judas had been a doer of the Word, he would have had the grace and powers of Christ to apply that Word to his own soul. Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. But Judas stopped short of this. He held the first place in the church without any question as to its propriety, and after a time began gradually to bring in his own natural traits of character. *12LtMs, Ms 28, 1897, par. 12*

There are two kinds of experience—the outside showing and the

inward working. The divine and human were at work in the character of Judas. Satan was working the human, Christ the divine. <The Lord> Jesus longed to see Judas rise to his appointed privileges. But the human side of Judas' character was confused with his religious sentiments, and treated by him as essential attributes. By taking this view of things, he left an open door for Satan to enter and take possession of the entire man. If Judas had practiced the lessons of Christ, he would have surrendered to Christ; he would have consecrated his heart fully to God; but his confused experience was misleading him.*12LtMs, Ms 28, 1897, par. 13*

When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the Scribes and Pharisees urged when questioning the claims of Christ, <as though they were difficult to answer.> He began this work at first in order to develop his reasoning powers, but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in.*12LtMs, Ms 28, 1897, par. 14*

God gives grace, and He expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive that power. He never asks us to do anything without supplying the grace and power to do that very thing. All the Lord's blessings are enablings to perform.*12LtMs, Ms 28, 1897, par. 15*

All the little <and large> trouble and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being an evidence against its truthfulness. He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of the disciples. And these texts, separated from their connection and placed where they had no appropriate bearing or force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees. The sayings of the Pharisees also were so used by him to encourage unbelief and lessen the force of truth upon the minds of the disciples, that Christ declared of him that he had a devil. [*John 6:70.*] Yet all this was done in such a way <as to leave the

impression he was conscientiously righteous,> that while the disciples were searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track.*12LtMs, Ms 28, 1897, par. 16*

Jesus saw that the mind of Judas was open to the questions and doubts and unbelief which had more or less influence on the other disciples, and that in this work Satan was communicating his attributes to Judas, and opening up a direct channel through which to work. The disciples did not understand the working of the enemy. In a very religious and apparently wise way, he was presenting matters in a different light to what Jesus had given them, and attaching to his words a meaning which He never intended to convey.*12LtMs, Ms 28, 1897, par. 17*

If all could understand the deep trials and discouragements that came to the human nature of Christ in His mission and work, very verily human hearts would draw nigh to the human heart of Jesus. In the disciples their old nature would often appear, but Jesus was ever presenting before them that the <natural> powers of the human heart, which were striving for the mastery, must be given up, emptied from the soul, that He might implant a new nature, <a new principle,> therein. It is essential to live by every Word of God else the old nature will reassert itself. It is the Holy Spirit applied to His followers, the redeeming grace of truth in the soul, that makes his disciples one with each other, and one with God. He alone can expel enmity, envy, and unbelief from the heart, He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God.*12LtMs, Ms 28, 1897, par. 18*

This is the power of grace. It is a divine power. Under its influence a change from the old formed habits, customs, and practices is wrought in the human agent, <which cherished, separate the heart from God,> and the work of sanctification <cannot> go on in the soul, constantly progressing and enlarging. When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting, faith.*12LtMs, Ms 28, 1897, par. 19*

The eye of faith must see and increase by exercise. All who live near to God will have a realization of what Jesus is to them and

they to Jesus. As communion with God is making its impress upon the inward soul temple, shining out in his countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity. Judas had the privilege of being conformed to the image of Christ's character. This regeneration, this new birth, would have come to him through a vital connection with Christ. His abiding presence would have been to him a daily renewal of consecration and progressive sanctification of the entire man. Satan is our destroyer, but Christ is our <restorer.> Streams of grace from the treasure house of God's love is our source of supply for spiritual life. *12LtMs, Ms 28, 1897, par. 20*

The great hereditary and cultivated tendency to evil with Judas was covetousness. And by practice this became a habit which he carried into all his trading. Christlike principles of uprightness and justice had no room in selling and buying. His economical habits developed into a parsimonious spirit, and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. While he continued a disciple in outward form, while in the very personal presence of Christ, he appropriated to himself means that belonged to the Lord's treasury. *12LtMs, Ms 28, 1897, par. 21*

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman have an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it he said unto them, Why trouble ye the woman? for she hath wrought a good work upon men. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." *[Matthew 26:6-13.]12LtMs, Ms 28, 1897, par. 22*

"But when the disciples saw it, they had indignation, saying, To what purpose is this waste?" *[Verse 8.]* Judas was the one who first made this suggestion, and others were ready to voice his words.

But was it waste? Mary had been long reserving this box of ointment. Lazarus, her brother, had been called forth from the grave and restored to his family by the words and power of the Saviour, and Mary's heart was filled with gratitude.*12LtMs, Ms 28, 1897, par. 23*

Taking in her hands the box of precious ointment, she quietly opened it. Her action would probably have passed unnoticed had not the ointment made its presence known by its rich, sweet fragrance. Then Mary poured its contents upon the head and feet of the Master. In this act she expressed her deep gratitude to Jesus for all that He had done for them as a family.*12LtMs, Ms 28, 1897, par. 24*

This incident is full of instruction. Jesus, the world's Redeemer, is drawing close to the time when He will give His life for a sinful world. Yet how little did even His disciples realize what they were about to lose. Mary could not reason upon this subject. Her heart was filled with pure, holy love. The sentiment of her heart was, "What shall I render unto the Lord for all His benefits toward me?" [*Psalms 116:12.*] This ointment, costly as it was estimated by the disciples, was but a poor expression of her love for her Master. But Christ could appreciate the gift as an expression of her love, and Mary's heart was filled with perfect peace and happiness.*12LtMs, Ms 28, 1897, par. 25*

Christ delights in the earnest desire of Mary to do the will of her Lord. He accepts the wealth of pure affection which his disciples did not, could not, understand. He knew that if His disciples were under the influence of the heavenly angels that accompanied Him, they too would be inspired with <a zeal in> true devotion and entire consecration to the mind and will of God. They would consider no offering of sufficient value to declare the heart's spiritual affection. He had been everything to them, and they did not realize that soon they would be deprived of His presence, and could offer Him no token of their great love. Mary's ointment was the gift of love, and this gave it its value in the eyes of Christ.*12LtMs, Ms 28, 1897, par. 26*

Led by Judas, the disciples continued, "This ointment might have

been sold for much, and given to the poor.” [*Matthew 26:9.*] Here is a saying expressive of narrow minds. By their words the disciples showed that they begrudged Christ the gift; they would have given <its value> to the poor.*12LtMs, Ms 28, 1897, par. 27*

Jesus saw Mary shrink away abashed, expecting to hear reproof from the One she loved and worshiped. But instead of this she hears words of commendation. “Why trouble ye the woman?” He said, “For she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” [*Verses 10-13.*] No other anointing would Jesus receive, for the Sabbath was nigh at hand, and they kept the Sabbath according to the commandment. When the three Marys came early on the morning of the first day of the week <with sweet spices> to anoint the body of Jesus, they found the tomb empty.*12LtMs, Ms 28, 1897, par. 28*

It was not at all pleasant to Judas to be reprov'd, and he was greatly angered. He went out to consider how he could gain money by selling himself to do a most terrible deed. For a far less sum than that box of ointment cost, Judas betrayed his Lord.*12LtMs, Ms 28, 1897, par. 29*

O, if we could only realize that in every congregation there may be souls who are being called upon for the last time <by counsel and reproof> to repent; who, like the Jewish nation, have advanced step by step almost imperceptibly in resistance of the Spirit of God, until spiritual blindness has taken the place of the light they once enjoyed. Under a spirit of unbelief, envy, and criticism, the evidences they have had are no longer evidence, but a matter of questioning and doubt. Trust is misunderstood, and perverted to mean error. Evidence might be piled upon evidence, but Satan is close at their side that the word spoken shall be misapplied and perverted, and become a matter of suspicion and distrust. How careful then should every person be that they shall not do despite to the spirit of grace. <“Take heed how ye hear.” [*Luke 8:18.*] Take heed how ye read.>*12LtMs, Ms 28, 1897, par. 30*

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”
[Romans 1:28-32.] *12LtMs, Ms 28, 1897, par. 31*

Those who resist the Holy Spirit of God, and provoke Him to depart, know not to what lengths Satan will lead them. “O, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace.” Shall the words of Christ be irrevocably spoken, “But now they are hid from thine eyes”? [Luke 19:42.] When the Holy Spirit departs from the human agents, they will <unperceptively> do those things which they once viewed in a correct light <to be decidedly sin.> They will follow step by step in the footsteps of Satan. Who then can strive with them to any purpose? Will the minister plead for them and with them? All their words are as idle tales. These souls have Satan <as their chosen companion> close beside them to misconstrue the word spoken, and bring it to their understanding in a perverted light. *12LtMs, Ms 28, 1897, par. 32*

They are misinterpreted by them, for when the Spirit of God is grieved away, every appeal made through the Lord’s servants is meaningless to them. They will misconstrue every word. They will laugh and turn into ridicule the most solemn words of Scripture, <warnings> which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to those who are in need of help is in vain. They will not hear a word of reproof or counsel. They despise all the entreaties of the Spirit, and disobey the commandments of God which they have once vindicated and exalted. Well may the words of the apostle come home to such souls, “Who hath bewitched you that ye should not obey the truth?” [Galatians 3:1.] They have followed the counsel of their own hearts until truth is no more truth to them. <Barabbas is chosen, Christ rejected.> *12LtMs, Ms 28, 1897, par. 33*

“As it was in the days of Noe, so shall it also be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.” [*Luke 17:26-30.*]*12LtMs, Ms 28, 1897, par. 34*

Those who have caught the inspiration of that love, which will exist in every heart in the family of the redeemed host, will enter into the joys of their Lord. The spirit of peace and heavenly joy fills the hearts of those who can appreciate the heavenly gift. Christ, the world’s Redeemer, although unseen, fills some human hearts with love. They, by faith, are one with Christ, and their hearts are drawn out to Him as was the heart of Mary. They eat His flesh; they drink His blood. They live in Christ, and Christ lives in them. Nothing is too costly to give Him; no self-denial or self-sacrifice too severe to be endured for His sake. Jesus is loved supremely.*12LtMs, Ms 28, 1897, par. 35*

The desire that Mary had to do this service for her Lord was of more value to Christ than all the spikenard and precious ointment in the world, because it expressed her appreciation of the world’s Redeemer. It was the love of Christ that constrained her. The matchless excellency of the beauty of the character of Christ filled her mind and heart.*12LtMs, Ms 28, 1897, par. 36*

The commendation of Christ after the condemnation of the disciples was inexpressibly valuable to Mary. She adored Him as her Redeemer. Judas and the disciples wanted to withhold this expensive favor from Christ, calculating the money value of the gift under pretense of helping the poor.*12LtMs, Ms 28, 1897, par. 37*

Mary, by the Holy Spirit’s power, saw in Jesus One who had come to seek and to save the souls that were ready to perish. Every one of the disciples should have been inspired with a similar devotion. Their after knowledge gave them a true sense of the many things they might have done for Jesus expressive of the love and gratitude

of their hearts, while they were near Him, and enjoyed His counsel; while they beheld His love for poor and suffering humanity. They felt the reproof keenly as they took from the cross the bruised body of their Lord. *12LtMs, Ms 28, 1897, par. 38*

When Jesus was no longer with them they felt indeed as sheep without a shepherd. And there were many things that they began to see and understand. They might have shown Him favor on many occasions. They could see now where they could have offered attentions that would have been expressive of their love. They no longer reflected upon Mary's act but upon themselves. O, if they could have taken it all back, this censuring, this presenting the poor as more worthy of the gift than Christ! *12LtMs, Ms 28, 1897, par. 39*

Those who should have been first in these offices of love were last. And Mary, who was considered the least, was first. The all pervading love of Jesus Christ in the hearts of His disciples should have been expressed by His followers in visible actions, showing that they recognized His supremacy, and that all might witness that they knew him to be worthy of the highest homage. The world can only judge of our knowledge and love of Jesus by the outward expression, the external testimony. *12LtMs, Ms 28, 1897, par. 40*

The disciples did not take in the many lessons given in the Scriptures in regard to the faith that works by love and purifies the soul. And the work of Mary was just the lesson that they needed to show them that if they were more demonstrative in their appreciation of their Lord, it would have been wholly acceptable. Christ's human nature was often grieved because of that which He should have received from His disciples, but which they did not give Him. This was a sorrow to Christ. He knew they needed a stronger faith in Him as the world's Redeemer to enable them to withstand the temptations of satanic agencies. Actions of love mean much. The loneliness of Christ, separated from the heavenly courts and living a life of humanity, was never understood by the disciples as it should have been. *12LtMs, Ms 28, 1897, par. 41*

And the very same want is evident in our world today. But few appreciate all that Christ is to them. If they did, the great and beautiful love of Mary would be expressed <to His representatives,

chosen of God,> the anointing would be freely bestowed. The expensive ointment would not be called a waste. Jesus approved of this waste as a testimonial of Mary's love for her Master, who was constantly working in the behalf of others, doing good to the poor, and speaking words of comfort to the oppressed.*12LtMs, Ms 28, 1897, par. 42*

Christ announced His mission in Galilee. This mission He had presented to the prophet Isaiah, the substance of which is repeated in *Luke 4:16-19*. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, the preach the acceptable year of the Lord." [*Verses 18, 19.*]*12LtMs, Ms 28, 1897, par. 43*

The entire life of Christ had been one of self-denial and self-sacrifice. The words, spoken in indignation, "To what purpose is this waste" [*Matthew 26:8*], brought vividly to His mind the greatest sacrifice ever made, the one that could not be surpassed, in giving Himself to be the propitiation for a lost world. Christ took it all in. If left to be judged from a human standpoint, such a sacrifice was a most extravagant one, a wanton waste.*12LtMs, Ms 28, 1897, par. 44*

There are gifts that we rightly proportion to the character and necessities of the ones upon whom we bestow them. Not many of the poor would appreciate Mary's offering, <or our Lord's sacrifice of Himself,> which gift was the highest that could be given. That ointment was a symbol of the overflowing heart of the giver. It was an outward demonstration of a love fed by heavenly streams until it overflowed. And that ointment of Mary, which the disciples called waste, is repeating itself a thousand times in the susceptible hearts of others.*12LtMs, Ms 28, 1897, par. 45*

The Lord God is profuse in His gifts to our world. The question may be asked, Why does the Lord show such waste, such extravagance in the multitude of His gifts that cannot be enumerated? The Lord would be so bountiful toward His human family that it cannot be said of Him that He could do more. When he gave Jesus to our

world, He gave all heaven. His love is without a parallel. It did not stop short of anything. And having given us His only begotten Son, shall He not with Him also freely give us all things?¹²*LtMs, Ms 28, 1897, par. 46*

Well may the heavenly host be filled with amazement as they look upon the human family who <cling to their old rags of self-righteousness and> refuse to be uplifted and enriched with the boundless love expressed in Christ, <as He presents to them the white linen which is the righteousness of His character, and> as they behold how few accept the great gift of life, eternal life. Men cling to the earth with all their powers as if fearful that they shall become inhabitants of heaven. They do everything that will <show they choose Barabbas and> discourage Christ and the Father. Their wicked spirit leads them to do everything contrary to that which the Lord desires them to do. He has given them every facility, every advantage, that they may do the works of God, but it is at an immense sacrifice. The heavenly universe exclaims, "Why cast ye your pearls before swine? Why is this great waste, <my Lord>?" [See *Matthew 7:6*.] The Lord sees the human agents who belong to Him by creation and by redemption, and if they will fulfil the conditions which they Lord has covenanted with them, they shall have life and immortality in the kingdom of God.¹²*LtMs, Ms 28, 1897, par. 47*

Self-denial and whole-hearted sacrifice meets us every where. To human reasoning the whole plan of salvation is a waste of mercies and resources. They are provided to accomplish the restoration of the moral image of God in man. The atonement is abundantly able to secure to all who will receive it, mansions in heaven. The supposed prodigality of Mary is an illustration of the methods of God in the plan of salvation; for nature and grace, related to each other, manifest the ennobling fullness of the Source from which they flow.¹²*LtMs, Ms 28, 1897, par. 48*

Ms 29, 1897

Counsel and Warning

NP

April 6, 1897

Portions of this manuscript are published in *CD 493; 3MR 337; 5MR 143; FBS 73*. +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 feel deeply over the sudden apostasy of Brother McCullagh. I cannot say the apostasy of Brother Hawkins, for he has been greatly deceived by one who is himself deceived by Satan.¹²*LtMs, Ms 29, 1897, par. 1*

Our association with our brother has been most pleasant. When a party visited Cooranbong, for the purpose of viewing the land preparatory to its purchase, Brother McCullagh was of the number. He was very much indisposed, for he was suffering from inflammation of the throat, stomach, and lungs. The morning after the decision to purchase the land was made, we had a praying season for Brother McCullagh. The Spirit of the Lord laid the weight of his case upon me, and indited prayer in his behalf. As we pressed our petitions for his recovery to the throne of God, the room seemed full of the presence of God, and there and then our brother was healed. He had come with his spring cot, designing to remain a couple of weeks at the least; but the next day he felt that his stomach and throat were healed, and he went back Sydney to continue his work.¹²*LtMs, Ms 29, 1897, par. 2*

Apparently an excellent work was done for our brother. He continued in earnest labor for a long time, until his last sickness. We regarded this blessing, which was given us, and especially to Brother McCullagh, as an evidence that our decision to purchase the land was according to the will of God.¹²*LtMs, Ms 29, 1897, par.*

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Not one unpleasant word has passed between me and Brother

McCullagh. In his last illness I visited him, and spoke to him in reference to his health, showing that there was great necessity of his having the proper kind of food. I told him that if we were neglectful in this, the Lord would not work a miracle to counteract the effects of wrong habits of eating and drinking. These are the first words I had spoken to him of a serious character, in regard to his diet. *12LtMs, Ms 29, 1897, par. 4*

I urged Brother McCullagh to come to the meetings which were held last April in Cooranbong for Bible instruction. I told him that we could take care of him and his wife, but that circumstances were such that we could not accommodate Christabel. Willie's children and Edith Ward, whom I had taken as a member of my family, were enough children to be together. I told Brother McCullagh that if they could find a place for Christabel among Sabbath keeping friends, we would do everything in our power to care for him and his wife. But they came late and secured a place with Brother Sherwin's family. This was quite a distance away, and they were often absent from the meetings. *12LtMs, Ms 29, 1897, par. 5*

I had spoken to Brother McCullagh in regard to his being careful of his diet, because I knew that his stomach was irritated. I have treated Brother and Sister McCullagh with great tenderness. A very few times I have sat at their table, but I never made a raid against them because I could not approve of the diet prepared for Brother McCullagh or his child. I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others. I present these matters before the people, dwelling upon general principles, and sometimes if questions were asked me at the table to which I have been invited, I answer according to the truth. But I have never made a raid upon any one in regard to the table or its contents. I would not consider such a course at all courteous or proper. *12LtMs, Ms 29, 1897, par. 6*

I have ever shown the most tender sympathy for both Brother and Sister McCullagh, for I knew that Christ was touched with the feelings of their infirmities. When their harness was stolen from the stable, I gave them three pounds to buy another harness. When I have had a decided testimony for Brother and Sister McCullagh, I

have not then presented it, but have tried to follow the example of Christ by presenting general principles. At Ormondville, New Zealand, we had a very profitable meeting. In a most solemn manner I presented the great responsibilities resting upon parents in their work of educating and training their children according to the Word of God. The parents are to work together in perfect harmony, with a single eye to the glory of God and the good of their child. Both Brother and Sister McCullagh knew that the Lord was in this message, and they acknowledged that improvement must be made in their manner of educating and disciplining their child. *12LtMs, Ms 29, 1897, par. 7*

While at Hastings, New Zealand, I wrote many pages to them, but I did not give it to them, hoping that the plain testimony I had borne to all would obviate the necessity of speaking to them personally. When I saw that other children were in danger because of their child, I spoke a word of warning to the parents of these children, telling them to keep their children under their own eyes. When Sister Hamilton came to me in deep distress, because her daughter was becoming changed and injured by association with Christabel, I opened my doors to the widow and the fatherless, although I had a large family, and it was quite inconvenient for me to do this. I did as I would be done by were I in her situation. *12LtMs, Ms 29, 1897, par. 8*

But the time came when all restriction was removed from me. I had written Brother and Sister McCullagh quite a lengthy testimony, a message from the Lord that Sister McCullagh's influence was not helpful to the members of the churches in and about Sydney, that by visiting families, she was plainly sowing seed which would imperil the church. Her influence was not strengthening and upbuilding, but was of a character to create suspicion, and to suggest ideas that created disaffection and disunion. We knew that this work had been done. I thought that if we would correct the evil without making trouble, we would do so; but the church must not be injured by such conversations, such complaining, such jealous surmisings. Something must be done. I sent them the light given me by the Lord, but in the place of reforming, they have tried to destroy my influence. O, what a work has been done! *12LtMs, Ms 29, 1897, par. 9*

I have always been a true friend to this family. I spoke to them in regard to the education and training of Christabel; for I knew that they did not manage the child in a way that was in accordance with the Word of God. The words I spoke were not harsh, but were the truth that they needed. This was before they came to Cooranbong. On one occasion during this meeting, Brother McCullagh was especially blessed by God. He said that he had been blessed, and that he saw things in a different light than ever before, and his countenance reflected the light shining upon him. *12LtMs, Ms 29, 1897, par. 10*

I was very desirous that Brother McCullagh should have all the benefit possible from these meetings, for matters had been presented before me so clearly that I knew that he was in danger. I knew that his mind was under strong temptation. He talked these things to his wife, and together they were causing, in the churches in the suburbs of Sydney, a state of things which would produce a harvest that would not be pleasant to garner. Sister McCullagh's missionary visits and Brother McCullagh's influence tended to counteract the work for the accomplishment of which so much money and labor has been expended. And Fannie Bolton's statements, which were cruelly untrue, were as seed sown in their minds, to produce fruit. *12LtMs, Ms 29, 1897, par. 11*

It was in mercy to them, and to Brother McCullagh in particular, that we wished him to attend the meetings in Cooranbong and receive all the blessing possible, for at that time he was really anchored nowhere, but was on the point of cutting himself loose from us as a people. Not one word was spoken to me by either Brother or Sister ---- in regard to Brother McCullagh's feeling of disaffection, which existed before he left Sydney. We all hoped that during the meetings in Cooranbong he had received a blessing, and was strengthened to resist temptation. *12LtMs, Ms 29, 1897, par. 12*

Brother McCullagh has often said that Sister White was his best friend, and a great help to him. I have ever befriended him. He has often been entertained by me at my house, and eaten bread with me at my table. Our association together has been most pleasant. And now, without any change in my attitude toward him, without uttering one word to me of what he considered me to be guilty, he

handles my name in a public meeting, pouring out upon me all the venom he can well present in words. Without any warning, without writing, without speaking one word to me, he pours out the venom that has been accumulating in his mind. He had no provocation to do this. What spirit could have taken possession of him but the spirit that inspired Lucifer and Judas? *12LtMs, Ms 29, 1897, par. 13*

The fury of the spirit that led to this unchristian step, to break up the friendship that has existed, the Christian unity that Christ prayed might be seen among His followers, speaks for itself in language that cannot be misinterpreted. I was not present to answer the charges brought against me. Had I been, I should have demanded a hearing just as soon as it could be arranged. It would have been my due. *12LtMs, Ms 29, 1897, par. 14*

Shall we call this step the moving of the Spirit of God? We see not one sign of Christlikeness in this way of treating matters. There is a moral as well as a mental mania; when this is the case, humanity seems to be displaced, to drop out of the <being.> Another power takes possession and control. In the case of Brother McCullagh, mental self-delusion was strongly combined with an infatuated moral perversion. He has been as deluded as those of whom Christ said, "They shall put you out of the synagogue: yea, the time cometh that whosoever killeth you will think he doeth God service." [*John 16:2.*] How many will hereafter walk in the footsteps of Judas, I am not able to say, but to the end I shall meet and contend with this dragon spirit. *12LtMs, Ms 29, 1897, par. 15*

Christ warned Peter that he would deny him, but in his self-confidence Peter said, "No Lord; I never will." [*Mark 14:30, 31.*] He thought himself perfectly secure, and protested against being misjudged, denying the necessity of any warning. He declared that though all should be offended in Christ, yet he never would. *12LtMs, Ms 29, 1897, par. 16*

Christ had before 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.*] And when Peter denied Christ, declaring that he knew not the man, Jesus turned and looked upon him. Had he

spoken, he would have said, "I pardon your transgression." Satan has not power even to sift without permission from God, and Christ was watching the terrible sifting of him for whom He had prayed. The fall of Peter was the development of the natural elements of character. Under testing trial, these revealed themselves. When Peter saw this, his repentance was sincere, and light came out of the defection. *12LtMs, Ms 29, 1897, par. 17*

I am a vegetarian. I cannot eat the flesh of dead animals when I know that it is filled with disease of every kind. I have made no secret of testifying in reference to the health reform essential for Christians. I have never made this question a test; but I have given to all the instruction the Lord has given me, and I shall continue to do this. I shall continue to warn others of the dangers of meat-eating, giving facts which have come under my observation, and showing the dangers of meat-eaters. I have had my book, *Christian Temperance*, circulated everywhere, and it will soon be again before the public in an enlarged and revised edition. *12LtMs, Ms 29, 1897, par. 18*

In our camp meetings I have made it my practice to speak on Sunday afternoons on the question of temperance. In Groveland, Massachusetts, I spoke at one time to twenty thousand people on this subject. I have been solicited to speak in large cities. No sooner had our meeting in Groveland closed than twelve men came to the stand. One touched me on the shoulder, and said, "Will you speak in Haverhill, Massachusetts, Monday night? I will send a hack to convey you from the cars to the hall." I was much worn with labor, having spoken twice to an immense crowd that Sunday, but I dared not refuse. I went to Haverhill, and stood on the platform with my husband, and with twenty men, leaders in the temperance work. The president's hair was white, and his countenance expressive. Eleven hundred people were before me, and the Lord Jesus was at my side. I was lifted above and out of myself. The Lord spoke to that crowd through human lips, and thus it has been again and again. *12LtMs, Ms 29, 1897, par. 19*

The greatest tirade may be made against me, but it will not change in the least my mission or my work. We have had this to meet again and again. The Lord gave me the message when I was only

seventeen years old, and I have been engaged in public labor ever since. Next November I shall be seventy years old. The message the Lord has given me to bear has been in a straight line from light to light, upward and onward from truth to advanced truth. *12LtMs, Ms 29, 1897, par. 20*

As for the claims that these brethren make, that their conscience and the Holy Ghost has led them to take the position they have against me and the truth, the Lord has given them no such commission. They cannot do anything against the truth, but for the truth. The Lord God is a God of truth. He never leads a man to walk in crooked paths, directly contrary to the principles of truth and righteousness. *12LtMs, Ms 29, 1897, par. 21*

Why is all this tirade against me? Because I was faithful in the discharge of my duty; because I bore a decided testimony against existing wrongs, and the influence that would be exerted by Brother and Sister McCullagh unless there was a change in their religious experience. God is pleased with holiness of heart, and displeased with sin. Holiness may be much talked of and exalted, but if it is not taught and practiced in the home life, it is of no value to those who may think they have wonderful light on sanctification and holiness. *12LtMs, Ms 29, 1897, par. 22*

Those who think that the change in the sentiments of one or two will cause the whole body of Sabbathkeepers to turn aside and follow a new torch light, that has never been kindled from the divine altar, will find themselves disappointed. They will lie down in sorrow. "Pride, arrogancy, and a proud mouth do I hate, saith the Lord." [*Proverbs 8:13.*] The action of these two brethren appears to God in a peculiarly sinful light. If the Sabbath keeping Adventists are all wrong, what evidence shall we expect to receive in the correction of supposed existing errors? Will the revealing of the dragon spirit have a convincing power? Will the betrayal of sacred trust give evidence of the teaching of the Holy Spirit? *12LtMs, Ms 29, 1897, par. 23*

To witness the gradual corruption of a child is most painful to my heart, because that child is a member of God's human family. Can parents see their children becoming vicious and unclean in thought

and practice without feeling deep sorrow? How is it, then, when the Lord's children turn from light and the leading of His Spirit, and with their own hands tear down the pure and holy things in which they have delighted and revered, and which they have been building up for years? Does not God feel the rebellion of His children? And when, as a moral governor, He is called to pass sentence against them, as unruly and dangerous subjects, does it not grieve His heart of love? "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live." [*Ezekiel 33:11.*] *12LtMs, Ms 29, 1897, par. 24*

O, better, far better, would it have been for Brother McCullagh to have died in peace while he was anchored in Jesus. What confidence can he have in his future line of faith any more than in the past. God has seen fit to send him and his wife warnings in regard to his family. It does not please the Lord that the family should remain as it is, for mother and daughter are both in a state where their influence is not pleasing to Him. "Report, and we will report," they say by their actions. [*Jeremiah 20:10.*] This mischievous gossiping sows seeds of evil. It is like the sinful leaven. Knowing all this, I gave them the warning. I did not parade their defects before a church or people; but I wrote to them, and they have the testimony now if they have not destroyed it, as some have done. *12LtMs, Ms 29, 1897, par. 25*

Ms 30, 1897

“The object of conversion is twofold...”

Refiled as *Ms 38, 1897*.

Ms 31, 1897

Managers of Sanitariums

“Sunnyside,” Cooranbong, New South Wales, Australia

February 20, 1897

Portions of this manuscript are published in *AH 381*; *1MR 69-71*.

The position which Dr. Burke insisted upon holding was that of superintendent or manager. Here the mistake was made. This office should never have been given him. His time and labor, devoted to his patients, is all that one physician is capable of carrying. He has thought that he should stand as Dr. Kellogg has had to stand in the Sanitarium. But if he does his work faithfully in instructing and educating the workers, in treating the sick, and in answering the calls which will certainly be made upon him from outside patients, and which it is the duty of every physician to attend to, if he ministers to the suffering ones, this is all that he can manage. The business and financial management should not come upon him, for things will be neglected that ought to be done, and others devised and entered into which should be left alone.*12LtMs, Ms 31, 1897, par. 1*

The superintendency is a work that should stand by itself. A judicious superintendent should be secured, who will have the supervision over everything in business lines. He should have power, after consulting with the board of directors, to scrutinize the business management in the bills made out for the guests. There has been a mistake made in this line. Strange movements have been made in these matters. There has not been altogether wise dealing in this respect, and the institution has had to suffer in consequence. There should be a complete understanding of the outgoes and incomes. A bookkeeper, one who is not a physician, should be engaged to keep the books.*12LtMs, Ms 31, 1897, par. 2*

The wages offered should be such as will secure the best kind of help. Nothing will be saved in narrowing in this line. Loss will be sustained if inexperienced men become superintendents or managers in the business lines of the institution. It would have been

wisdom if there had been an all-round man in business matters to work in the Health Retreat, one who would be prepared to do outside work and answer the calls made. Then Drs. Maxson and Sanderson could have filled their proper positions as physicians, and left the work of managing to those better calculated to do that class of work. Thus thousands of dollars that have been expended might have been saved. This devising and planning of men, and running the institution after their own ideas, has increased the enormous debts upon the institution. *12LtMs, Ms 31, 1897, par. 3*

The inventive powers of Dr. Maxson have been exercised to keep everything under his supervision. This must come to an end. Dr. Maxson has been too anxious to expend money in the erecting of imposing buildings. The propositions in this line should not have been allowed for a moment. It is a sin to add building to building and thus accumulate debts which they have no prospects of discharging. The Lord would have His people educate them in lines of strictest economy, in the place of consuming every dollar in improvements, especially when they have before them as institution already crippled with debt, and sick in consequence of former mismanagement. *12LtMs, Ms 31, 1897, par. 4*

Let one take hold of that institution who has had an experience in business lines, one who conscientiously loves God, and who can give time to consider the various propositions made by physicians to eat up the means which should go to lessen the great debt under which the institution is a reproach. *12LtMs, Ms 31, 1897, par. 5*

Let all who have a burning desire to ape the institutions at Battle Creek, to build, build, make the most of what they have already. Let them help to relieve themselves by going out among the people and presenting the case of the institution before them as it is in its great need, and create a sympathy for it. Let them raise funds to relieve the embarrassment already upon the institution. If there are two physicians, send one out to awaken an interest, and attend the sick cases that call. There is much that can be done in this line. Let their restless zeal extend to relieving the sick outside the institution, and not in doing a work they have no right to do, and by which they have not brought means into the institution. Let their zeal in managing lines take this turn, and then they will not entertain so

earnestly the ambitious projects of incurring more debts in the place of lessening the debts already made. *12LtMs, Ms 31, 1897, par. 6*

The work and experience of Dr. Kellogg has been of a different character. He could serve in several lines. But he has been warned that he should not carry the responsibilities that he has carried in the past, not because he has not capabilities to do this, but because the work is so large, because it is increasing in importance, and the delicate and responsible business of dealing with suffering humanity is overwhelmingly large. For him to thus occupy his mind and his time so largely in common business lines is heavy work for a man who is already burdened too heavily. Yet he has not seen how he could withhold from making plans that would advance the work, and his counsel is sought making plans that would advance the work, and his counsel is sought largely in lines that another should have wisdom to carry forward. *12LtMs, Ms 31, 1897, par. 7*

But Dr. Maxson has been repeatedly told that he is not fitted to be a superintendent of the health institution. His mind is not molded to take that responsibility. He has not sufficient breadth or depth of mind to take in and discern all its liabilities, and prepare wisely for them. If the institution were crowded with patients, that would not help it to success, unless every outgo was carefully guarded, the bills made out after careful consideration, and economy practiced in every line. *12LtMs, Ms 31, 1897, par. 8*

The Lord is displeased with those in responsible positions. As members of the board they should feel the burden devolving upon them to closely investigate and see what is being done to lessen expenses. The work should not be left to be done in a bungling manner. The best and most capable business manager should be found, and employed to take the responsibilities as superintendent and manager. Then he should call to his assistance men who will be true as steel, who will do the work which is positively essential to be done. *12LtMs, Ms 31, 1897, par. 9*

Use economy in the table provisions. This has consumed much means which wise judgment might have saved. The sanitarium [at] Crystal Springs has been managed very much as if it were a large hotel, while hotel prices have not been demanded to meet the

outgoes. There is need of religion in eating, religion in dressing, religion in every jot and tittle of the principles of physicians and managers. There is need of economy, and those who have connected themselves with the institution, and yet cannot discern its crippled condition, those who will plan after their own impulse, are not to be trusted as superintendents or directors.*12LtMs, Ms 31, 1897, par. 10*

This was the counsel given in a most impressive manner, by One whose authority is to be respected in all your councils. After a patient examination of the situation had been made, the way was opened to obtain an insight into the special work to be done in our colleges and printing establishments. But that I will not include here. The counsellor said, "The Lord has been dishonored. The religious interest must be of a deeper type. It must lead to an inward work of the heart before the outward work will be correct. The lessons of Jesus Christ are to be carried into every phase of practical life. Economy is to be practiced in all things. Gather up the fragments, that nothing be lost. There is a religion that does not touch the heart, and therefore becomes a form of words. It is not brought into practical life. Religious duty and the highest human prudence in business lines must be commingled."*12LtMs, Ms 31, 1897, par. 11*

The Word carefully studied, and eaten as the Bread of life, will be digested properly. That Word contains the lessons that every soul will need to learn if they would walk and work with discretion. Cultivated fancies and tastes cannot be indulged and yet the human agent be a co-laborer with Christ. The revelation of the attributes of Christ will be unmistakably revealed in those who are His followers. The invitation must be heeded, "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.*]*12LtMs, Ms 31, 1897, par. 12*

It is in humbly working by the side of Jesus that we find rest. Men who feel themselves sufficient to take upon themselves responsibilities that they cannot manage, do injury to themselves and to the cause of God. Yet they are so blind that they cannot discern but what they are fully competent to undertake any thing.

Although the Lord has warned them, they do not “take heed,” but retain their own ideas that they are just the men to manage and superintend. And the men in responsible positions who have thus allowed incompetent men to do this work are responsible for these things. They have not been faithful at their post of duty, firm as a rock to principle. In thus giving away the work and cause of God, in order to keep peaceable feelings, fearing the consequences if they should do according to what [they] know to be right, dishonor the Lord, and leave the work of God to become embarrassed by unwise management. When will men be wise?*12LtMs, Ms 31, 1897, par. 13*

It is very difficult for a man to discern his own weak points of character. He supposes himself to be capable to do things that he has not been qualified by the Lord to do. If he will keep humble before God, and work in the lines where he can work, God will work with him, and in thus co-operating with God, and not trusting to his own imperfect notions and theories, he will be counted a wise man, because God is his wisdom. I have spoken these things to Dr. Maxson and his wife several times before; and if he had only believed that God had given him counsel, he would have been relieved of difficulties and perplexities that the Lord does not want him to bear.*12LtMs, Ms 31, 1897, par. 14*

“Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.” [*Colossians 3:17.*] And still the apostle’s charge comes closer, “Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [*1 Corinthians 10:31.*] This is the fruit that is always borne upon the tree that has its roots in Jesus.*12LtMs, Ms 31, 1897, par. 15*

The truths of the Bible may be repeated; but are these truths eaten, do they become a part of our spiritual sinews and muscle, our desires, our appetites and passions? The great truths are brought into immediate contact with the smallest things in our habits and practices.*12LtMs, Ms 31, 1897, par. 16*

There must be the implanting of a new nature and the influence of grace through eating the Word of the Lord. Thus we shall be daily

strengthened, and renewed more and more after the divine image of the life of Christ in humanity. That humanity was perfect. It was a life of completeness. When we individually eat the flesh and drink the blood of the Son of God, there will be much greater meekness and lowliness of heart revealed in the character. This exhibition of character is a representation [of] all who are seeking for glory and honor and immortality—eternal life. *12LtMs, Ms 31, 1897, par. 17*

But the high ideas and ambitions, the plans and great desire to make a show, are an evidence that the soul is not eating the flesh and drinking the blood of the Son of God. Their words, their demeanor, their conduct in little things reveal that the Word of God is not their counsellor, their food, the current circulating through their religious life. There is need of the power of conversion in a higher sense in those who claim to be disciples of Jesus Christ, before they will reveal in character the rich cluster of fruits which will satisfy the Lord God of heaven. All who exalt themselves shall be humbled, and those that humble themselves shall be exalted. *12LtMs, Ms 31, 1897, par. 18*

Ms 32, 1897

Guidance of God in Work

“Sunnyside,” Cooranbong, New South Wales, Australia

April 13, 1897

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.

This is God’s own world, and if His means and His territory is in the hands of authorities and powers over whom Satan has had control to work out his attributes, and He works upon the human agent, and through His providence brings about circumstances that will send the message to regions beyond, shall finite men set up their human conjectures and notions to block the way? This is a species of conscientiousness that is not dictated by the Holy Spirit.*12LtMs, Ms 32, 1897, par. 1*

Let all be careful how they interpose themselves between God and the working of His providences. Let every messenger of God attend to his own specified work, and not be rushing into a work of his own wisdom and devising. If the Lord’s messengers would seek the mercy seat most earnestly, that they may ever be well-balanced and not move impulsively with shortsighted views; if they would wait patiently, they would have a more deep and even current of experience to leave behind them—one that would be of great help to others. The glory of the Lord is to be their reward. They must constantly seek God for wisdom, carefully weighing each point with fear and trembling, lest human wisdom shall be brought into the work in the place of the light from heaven which is promised to all those who seek the Lord with the whole heart.*12LtMs, Ms 32, 1897, par. 2*

God will open many doors of labor and hope to those who will not bring in their own impetuous plans, but patiently and prayerfully wait for Him to guide their decisions. The great General of the armies of heaven and of every battle in His cause, will lead His people in

these perilous times if the under leaders, the under shepherds, will do their appointed work. If they will listen to the voice that says, "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] They will walk in the light as God is in the light. *12LtMs, Ms 32, 1897, par. 3*

Let the men to whom have been entrusted great responsibilities be assured that they are following their Leader Jesus Christ, and not the impulse of their own natural temperament. Then if they walk with their eye upon the Lord Jesus, working out His plans, all will be well. *12LtMs, Ms 32, 1897, par. 4*

There are many kinds of light by which men direct their steps. Many follow their own counsel, ambition, and fancies, and reasoning, supposing these to be the true light. But they find that they are following not Heaven's guiding star, but an uncertain meteor. O, how Satan is putting forth his masterly efforts to bring to pass those things that are not in accordance with God's will, things which he can use to oppose and misrepresent the truth of God. For the sake of Jesus Christ, do not make these the truth at any time or in any place by movements which God does not require you to make. *12LtMs, Ms 32, 1897, par. 5*

There has been not a little of this kind of work among God's people. They have been ordering, getting up a variety of plans, and setting influences in operation that are helping the enemy. Satan is making use of every means to close up our way, that the standard of truth shall not be unfurled in many regions where God's heavenly instrumentalities are preparing the way. *12LtMs, Ms 32, 1897, par. 6*

Not a human hand touched Jericho. And the armies of the Lord's host, under their heavenly General, will do many things for us if men will move in accordance with God's will, obeying their great Captain. Give God a chance to work in His own way. I am grieved as I see men desirous to mark out the course that others should pursue in far distant lands, when we believe that this work of proclaiming the truth is of God. God must work His own appointed agencies. We must give matters more into His hands. We must not want to be masters of our own individual selves, as though everything were under the jurisdiction of a few men in a certain

locality who are finite like the rest of humanity. *12LtMs, Ms 32, 1897, par. 7*

God does not design that everything shall center in one place. He would have men stand aside, and not feel that they are the ones to whom all questions must be referred. This may seem Greek to you, but I know what I am talking about, although it is hard for me to express. In the name of the Lord I lift the danger signal. Men need to fear and tremble for themselves. They should not feel capable of running ahead of Jesus. He has said, "Follow me." *12LtMs, Ms 32, 1897, par. 8*

God is not pleased to have men in far distant lands wait for word from any great center before they make a move. God has the ordering of His work. Let us believe in His power to guide. He will give wisdom and understanding to His representative men in their portion of the great moral vineyard. "Ye have not chosen me," He says, "but I have chosen you; and ordained you, that ye should go and bring forth fruit." [*John 15:16.*] *12LtMs, Ms 32, 1897, par. 9*

I would say to my brethren: The Lord gives His messages to His representatives in all parts of the worlds. His orders to His servants in "regions beyond" do not have to pass through a certain place. [*2 Corinthians 10:16.*] The Lord does not lay every responsibility upon those who assume them. He does not give to any the privilege of saying, You shall do this, or you must not do that. God is dishonored when we are educated to look so largely to any one Center. *12LtMs, Ms 32, 1897, par. 10*

It was Christ who breathed on His disciples, and said, "Receive ye the Holy Ghost." [*John 20:22.*] And Christ is represented by His Holy Spirit today in all parts of the world. He will give the inspiration of His Holy Spirit to those who are of a contrite heart. Let there be more dependence upon the Holy Spirit's efficiency, and far less upon human agencies. Some, at least, have no evidence that they have an abiding Christ, and that He has inspired them with wisdom in counsel through the transfusion of His own self in the heart. There are among our leaders those who are living a life separate from Christ. While they are looked to, trusted in, and relied upon as the great council of God, they have not the mind of Christ. Jesus

Christ, living in the faculties of the consecrated human agents, will act through every organ. They will depend upon and choose the will of God, and conform to His character. All pride, all superiority, all arbitrary exactment will be put away; they will feel that they are “all brethren.” [See *Matthew 23:8.*]¹²*LtMs, Ms 32, 1897, par. 11*

Ms 33, 1897

We Would See Jesus

NP

April 6, 1897

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I am awakened at half past twelve o'clock p.m. My soul is burdened. I am troubled for these my brethren who have departed from the faith, giving heed to seducing spirits, to the peril of their souls. We sincerely hope that the experiment made by these brethren may be sufficient. *12LtMs, Ms 33, 1897, par. 1*

During the past night I seemed to be in an assembly, bearing a testimony to these brethren, whom I was trying to help. I was telling them that just such a work as they have begun had been begun by others, but it was at great loss to their souls, and to the souls of others, for they had been entrusted by the Lord and by their brethren, with the work of winning souls to Christ. *12LtMs, Ms 33, 1897, par. 2*

Christ has given us the truth in *Daniel* and *Revelation*. In this age we can see the necessity of drawing men to Christ. This draws them to one another in that confidence, that love, that unity, for which Christ prayed in His last prayer with and for His disciples. This unity was essential for their spiritual growth. This world is a battle field, upon which the powers of good and evil are in ceaseless warfare. *12LtMs, Ms 33, 1897, par. 3*

At the time when Christ's work bore only the appearance of cruel defeat, when to the disciples the case seemed hopeless, certain Greeks came to the disciples, saying, "We would see Jesus." [*John 12:21.*] This inquiry showed Christ, who was then standing in the shadow of the cross, that the sacrificial offering of Himself would bring all who believe into perfect harmony with God. By making this

propitiation of man's sins, Christ's kingdom would be perfected, and extended throughout the world. He would work as the Restorer. His Spirit would prevail everywhere. *12LtMs, Ms 33, 1897, par. 4*

None of the people, not even the disciples, understood the nature of Christ's kingdom. They seemed to be unable to believe that Jesus would not sit on David's throne, that He would not take the scepter and reign as a temporal prince in Jerusalem, before His ancients gloriously. *12LtMs, Ms 33, 1897, par. 5*

Christ gave them lessons which they could in no wise comprehend. But after His crucifixion, Jew and Greek, barbarian and Scythian, bond and free, would be able to have a clear comprehension of His work and of the words which upon this occasion He addressed to them. "The hour is come," He said, "that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." [*Verses 23, 24.*] *12LtMs, Ms 33, 1897, par. 6*

Christ heard the eager, hungering cry, "We would see Jesus." [*Verse 21.*] These Greeks represented the nations and tribes and peoples who would awake to their great need of a power out of and above finite power. For a moment Christ looked into futurity, and heard the voices proclaiming in all places of the earth, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] This anticipation, the consummation of His hopes, is expressed in His words, "The hour is come, that the Son of man should be glorified." [*John 12:23.*] But the way and manner that this glorifying was to take place was never absent from Christ's mind. Only by His death could the world be saved. As the grain of wheat, the Son of man must be cast into the earth, and die, and be buried out of sight; but He was to live again. *12LtMs, Ms 33, 1897, par. 7*

Every harvest this lesson of the grain of wheat is repeated. Those who till the soil have the illustration of Christ's words ever before them. The seed buried in the ground produces much fruit, and in their turn the seeds of this fruit are planted. Thus the harvest is multiplied. The harvest of the cross of Calvary will bear fruit unto eternal life. And the contemplation of this will be the glory of those who will live through eternal ages. *12LtMs, Ms 33, 1897, par. 8*

With this lesson Christ connects the self-sacrifice we must practice. “He that loveth his life, shall lose it,” He declared, “and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.” [*Verses 25, 26.*] *12LtMs, Ms 33, 1897, par. 9*

This is the only honor we must seek. And we must seek it with a determination and earnestness proportionate to the value of the treasure we have in view—eternal life in the kingdom of God. He who loves his temporal life so well that he will scheme for himself, devise for himself, and work upon worldly plans and human methods, will find at last that he is bankrupt, without the eternal riches. But he that hates his life, he that will choose death rather than life without Christ, will win life eternal. *12LtMs, Ms 33, 1897, par. 10*

“Now is my soul troubled,” said Christ—stirred to its very depths. “And what shall I say? Father, save me from this hour.” [*Verse 27.*] This is the cry of the humanity of Christ, as He contemplated the future. He was about to enter upon the hour of His humiliation. But glory was to come out of His humiliation. Life was to be given to man through His death. Life and immortality were to be brought to light through His soul-anguish. *12LtMs, Ms 33, 1897, par. 11*

The severity of the coming conflict and trial was veiled to the disciples. Christ saw the view they took of His work, and He knew that telling them now of the trial before Him, of His suffering and death, would not give them satisfactory light. It would not correct their views in regard to His mission. He could not open before them all that must come upon Him. *12LtMs, Ms 33, 1897, par. 12*

While in the presence of His disciples, Christ seemed to them as one who saw things afar, things which were unseen to them. A faint glimpse of his anguish of soul is given in the words spoken by Him after the inquiry made by the Greeks: “Now is my soul troubled: and what shall I say? Father, save me from this hour.” [*Verse 27.*] These words were spoken in anticipation of the future. In anticipation He was already drinking the cup of bitterness. His humanity shrunk from this hour of abandonment, to all appearances, even by God,

when all would see Him stricken, smitten of God, and afflicted. *12LtMs, Ms 33, 1897, par. 13*

Here we behold a foretaste of the anguish in Gethsemane. We see the humanity of Christ shrinking from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death. In order to reveal the hearts of humanity this great sacrifice was made. *12LtMs, Ms 33, 1897, par. 14*

Then comes divine submission to God's will. "For this cause," He added, "came I into this world. Father, glorify thy name." [*Verses 27, 28.*] A cloud seemed to enwrap the Son of God, and there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." Christ's life, from the manger to the time when He spoke these words, had glorified God, and His future human and divine sufferings would glorify His Father's name. *12LtMs, Ms 33, 1897, par. 15*

Some present, beholding the revelation of God, said that thundered. Others, the Greek inquirers and the disciples, catching the words of the voice said, "An angel spake to him." Jesus answered and said, "The voice came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto me. This he said, signifying what death he should die." [*Verses 29-33.*] This is the crisis of the world. If I become the propitiation for the world, it will be lighted up. The defaced image of God will be reproduced and restored, and a family of believing saints will finally inhabit the heavenly home. *12LtMs, Ms 33, 1897, par. 16*

This is the result of the crucifixion of Christ and the restoration of the world. "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] *12LtMs, Ms 33, 1897, par. 17*

"And I, if I be lifted up, will draw all men unto me." [*John 12:32.*] The question is asked, Why then, are not all drawn to Christ? It is because they do not choose to die to self, because they wish, as did Judas, to retain their own individuality, their own natural and cultivated traits of character. Although they are given every opportunity and privilege, they do not desire to give up those traits of character which, if not cut away from the character, will separate

them from Christ. If, continuing to cherish these traits of character, they were admitted to heaven, they would create a second apostasy. God has graciously given man a probation, to see if they will, through Christ, obtain that power that will constitute them sons of God. *12LtMs, Ms 33, 1897, par. 18*

Many people were round about Christ as He spoke these words, and one said, "We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." [*Verses 34, 35.*] This is verily true in the case of the two brethren in Adelaide. God gave them light, but by confederating together, they were walking away from the light. These words of Christ come to us sounding down the line to our time. *12LtMs, Ms 33, 1897, par. 19*

"While ye have the light, believe in the light, that ye may be the children of the light. These things spake Jesus and departed, and did hide himself from them." [*Verse 36.*] A conspiracy for the purpose of putting Him to death has already been formed. The Jews wished to provoke a controversy with Him there and then. *12LtMs, Ms 33, 1897, par. 20*

Notice the power of unbelief. "Though he had done so many miracles before them, yet they believed not on him." Christ had worked many miracles before the Jews. As an evidence of His true mission as the Son of God, He had just performed a most wonderful miracle; Lazarus had been raised from the dead. But the men who witnessed this miracle had set their hearts against believing in Him. Nothing would affect the darkness that encompassed them. "Though he had done so many miracles before them, yet they believed not on him. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory

(in prophetic vision), and spake of him.” [Verses 37-41.] *12LtMs, Ms 33, 1897, par. 21*

“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.” [Verses 42, 43.] They had not moral power to separate from those who did not receive Christ, who were denying and crucifying Him. They loved the praise of men more than the praise of God. *12LtMs, Ms 33, 1897, par. 22*

Today Jesus reads hearts and knows the sentiments of every soul. At the very close of this earth’s history His voice is speaking to us. “He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, and whosoever believeth on me should not abide in darkness.” [Verses 44-46.] *12LtMs, Ms 33, 1897, par. 23*

These words present our individual need of coming to the light and keeping in the channel of light. The present truth, the special message given to our world, even the third angel’s message, comprehends a vast field, containing heavenly treasures. No one can be excusable who says, I will no longer have anything to do with these special messages; I will preach Christ. No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time, when such important developments are taking place. *12LtMs, Ms 33, 1897, par. 24*

It is essential that we are careful, attentive students of the prophecies of the Old and New Testaments. John was banished to the Isle of Patmos. He writes, “I John, who also am your brother and companion in tribulation, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. And I was in the Spirit on the Lord’s day, and heard behind me a great voice, as a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” [Revelation 1:9-11.] *12LtMs, Ms*

Read and become faithful students of the prophecies of *Daniel* and *Revelation*. The Revelation is “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” “He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.” Again this is repeated, “He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he which receiveth it.” [*Revelation 1:1-3; 2:11, 17.*]12LtMs, Ms 33, 1897, par. 26

There is a special experience to be obtained, which men cannot understand, though it be oft repeated to them. Christ has warned us “Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. ... If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” [*Matthew 24:4, 5, 23, 24.*]12LtMs, Ms 33, 1897, par. 27

After foretelling what will be the last days, Christ puts us on our guard. “Watch therefore;” He says, “for ye know not what hour your Lord doth come. ... 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, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he

looked not for him, and in an hour that he is not aware of, and shall out him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [*Verses 42, 44-51.*]12LtMs, Ms 33, 1897, par. 28

It becomes every one to understand the Word of God. Men may present the theories of the truth, but unless they apply themselves to understand the truth, digging for it as for hid treasure, unless, by earnest research, under the discipline of the Holy Spirit, they understand the truth for themselves, it can never save them.12LtMs, Ms 33, 1897, par. 29

When the students of prophecy shall set their hearts to know the truths of Revelation, they will realize what an importance is attached to this search. Christ Jesus is the Alpha and the Omega, the *Genesis* of the Old Testament, and the *Revelation* of the New. Both meet together in Christ. Adam and God are reconciled by the obedience of the second Adam, who accomplished the work of overcoming the temptations of Satan and redeeming Adam’s disgraceful failure and fall. The two Adams will meet in Paradise and embrace each other, while the dragon, the beast, and the false prophet, and all who have refused the opportunities and privileges given to them at such an infinite cost, and have not returned to their loyalty, will be shut out of Paradise.12LtMs, Ms 33, 1897, par. 30

“And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; upon such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.” [*Revelation 20:4-6.*]12LtMs, Ms 33, 1897, par. 31

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be

their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.” [*Revelation 21:3-6.*]12LtMs, Ms 33, 1897, par. 32

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and many enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 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. And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely.” [*Revelation 22:12-17.*]12LtMs, Ms 33, 1897, par. 33

Ms 34, 1897

Two Opposing Armies

NP

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We are nearing the close of this earth's history, when two parties alone can exist, and every man, woman, and child will be in one of these armies. Jesus will be the General of one army; of the opposing army, Satan will be the leader. All who are breaking, and teaching others to break, the law of God, the foundation of His government in heaven and in earth are marshalled under one superior chief, who directs them in opposition to the government of God. And "the angels which kept not their first estate, but left their own habitation" [*Jude 6*], are rebels against the law of God, and enemies to all who love and obey His commandments. These subjects, with Satan their leader, will gather others into their ranks through every possible means, to strengthen his forces and urge his claims. *12LtMs, Ms 34, 1897, par. 1*

Through his deception and delusion, Satan would, if possible, deceive the very elect. His is no minor deception. It is a masterly education he has been gaining for years. He will seek to annoy, to harass, to falsify, to accuse, and misrepresent all whom he cannot compel to give him honor and help him in his work. His great success lies in keeping men's minds confused and ignorant of his devices, for then he can lead the unwary, as it were, blindfold. *12LtMs, Ms 34, 1897, par. 2*

Satan claims to be the god of this world. Hear this pretender, this deceiver, as he talks with the Son of God, the world's Redeemer. Exhibiting all the kingdoms of the world in a most attractive light, he says, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. (False usurper!) If thou therefore wilt worship me, all shall be thine." [*Luke 4:6, 7*.] What a presumptuous, fearful boast to make to the Son of

God who made the world! Satan remembered how easily he had overcome Adam and Eve in the garden of Eden, through his deceptive temptations, how readily they had thrown off their allegiance to God, had cast aside His Word, and accepted that of the fallen foe. On this Satan founded his claims as prince of the world. But Christ had to win back the race to their allegiance to God, while Satan's work has been to overthrow the Son of God.*12LtMs, Ms 34, 1897, par. 3*

And as Satan tempted Christ in the wilderness, so he will tempt every son and daughter of Adam. Our faith will be tested, our motives will be proved, our principles will be tried, and if we have not a daily, living experience in a knowledge of the truth and of Jesus Christ who is the Sent of God, we shall be led away from our steadfastness into the error of the wicked.*12LtMs, Ms 34, 1897, par. 4*

Satan's plans and devices are soliciting us on every hand. We should ever remember that he comes to us in disguise, covering his motives and the character of his temptations. He comes in garments of light, clad apparently in pure, angel robes, that we may not discern that it is he. We need to use great caution, to closely investigate his devices, lest we be deceived. And we have a defense which we may use and be safe. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Ephesians 6:11.*]*12LtMs, Ms 34, 1897, par. 5*

Notwithstanding the Bible is so full of warning, caution, and injunctions; notwithstanding that the experience of many has been left on record, where they have been overthrown by the subtlety of Satan, yet how difficult it is to awaken minds to realize the earnest and continual activity of the devil. Yet the testimony loses its force. The warnings pass out of mind. Those warned cease to watch, they cease to pray; they do not enlist the skill and care of angels, that in their ministration they may lift up a standard for them against the deceiver. By very many Satan is received as an honored guest; his suggestions are cherished as precious light. The plain truth, so clear and pointed in the Word of God, marking out the very course man should pursue, is regarded by many as idle tales until they are ensnared and taken, and are wholly on the enemy's side, doing him

service, while professing to serve Jesus Christ.*12LtMs, Ms 34, 1897, par. 6*

The apostle has said, "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." [Verse 12.] We should individually study the nature, the character and extent of this spiritual wickedness in high places, lest we become the dupes of Satan. "The god of this world hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." [2 Corinthians 4:4.]*12LtMs, Ms 34, 1897, par. 7*

There are none who make a profession of Bible truth, but that Satan is close upon their track. When any one is in a position where he can have a controlling influence upon other minds in connection with powers of darkness, then Satan works in a masterly manner to confuse the mind that has a degree of influence, that wrong shall appear right, and right shall appear wrong. This is his deceptive power working upon the mind.*12LtMs, Ms 34, 1897, par. 8*

The suggestions and counsel of Satan always tend to lessen the importance of God's requirements and lead men to walk contrary to God's law, while they flatter themselves that they are walking in union with God. A man thinks that he has faith, while his heart is filled with unbelief, for he will not accept God's holy standard. His own human reasoning leads him in his business arrangements to make plans for his own advantage, till he comes to think that it is God's plan. But this is the sly, deceptive working of the enemy of souls.*12LtMs, Ms 34, 1897, par. 9*

In whatever ability a man professing to obey God's law may excel, Satan has a snare for his feet. And when once he is entangled therein, he has no lack of agencies and opportunities to lead him still further away. Thus souls are deluded. The deception becomes stronger and still stronger, until they are lost to the cause of God, deceiving and being deceived.*12LtMs, Ms 34, 1897, par. 10*

A deep stupor is upon man. He does not consider the works of Satan as they are, and he thus helps the archdeceiver in his work of leading men to cast off their allegiance to God, and transgress His

holy law. Satan is come down in great power, knowing that his time is short. He works with all deceivableness of unrighteousness in them that perish. As he led Adam and Eve to disregard God's law, so he is leading men today to transgress the divine precept, presenting before them the loss they will sustain if they obey it. If it were possible, he would deceive the very elect. We need to be very cautious, that we do not accept the sophistry of Satan as Bible truth, or the will and mind of Satan for the will and mind of God. Satan does not tell men that if they keep the commandments of God they will be saved. He tells them an altogether different story.*12LtMs, Ms 34, 1897, par. 11*

"If you keep the law of God," he says, "you will have fallen from grace." The ministers repeat the same words.*12LtMs, Ms 34, 1897, par. 12*

I have been pained as I have seen those who profess to believe the binding claims of God's law, the claims of the seventh day Sabbath brought to view in the fourth commandment, careless in regard to its sacred character. They do the very things the Lord has told them they should not do on that day.*12LtMs, Ms 34, 1897, par. 13*

There should be a different mold given to the work in nearly every field of labor, especially in Europe. The Sabbath is not held by many in the light that it is presented in the fourth commandment. Some men engaged in business, having workmen under them, disregard the injunctions of God. They not only break the Sabbath themselves, but by precept and example they teach others to do the same. This is one of Satan's devices, and it will lead away from allegiance to God.*12LtMs, Ms 34, 1897, par. 14*

The Sabbath is God's time. He sanctified and hallowed the seventh day. He set it apart for man to keep as a day of worship. But nothing that I can say will be stronger than the words of the command: "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.] This is God’s day, and we show our allegiance to Him when we not only believe, but do His commandments. Those who rob God of His time will be called to account as surely as the throne of God exists. *12LtMs, Ms 34, 1897, par. 15*

The law of God is His great standard of righteousness. Men may, with their finite ideas, erect a standard of their own, and claim that they are righteous; but it is God’s standard that will judge every man in that great day. The Sabbath claims must not be regarded in a way to show only half respect, to make a pretence of keeping it by making it altogether a matter of convenience. *12LtMs, Ms 34, 1897, par. 16*

If worldly interests are in danger of suffering, some will infringe on the Sabbath, and actually steal God’s time, and appropriate it to their own use. This detracts from the sacredness of the Sabbath not only in their own minds, but by their example they remove the hallowed, sacred dignity which the Lord has placed upon it in other minds. That which God has made holy is brought down upon a level with other common working days as soon as any unnecessary work is done on that day. Be it loss or gain from a worldly point of view, it will not alter one jot or one tittle of God’s claims in the fourth commandment. The name of every transgressor, with the character of the offense is written against the offender in the books of heaven. *12LtMs, Ms 34, 1897, par. 17*

But the Sabbath has been treated with great disrespect. It has been used in a way to detract from its dignity, and to remove the hallowed sanctity that God has placed upon it. God would have His Sabbath stand before the people in its moral power, answering the design of Jehovah in keeping in remembrance the living God, the Creator of the heavens and the earth. “It is a sign between me and thee,” said God. [Exodus 31:13.] *12LtMs, Ms 34, 1897, par. 18*

The Sabbath is not to be molded to meet man’s temporal business arrangements. Men’s business is to be arranged to meet God’s great standard of righteousness. Business matters must come under the divine restriction. *12LtMs, Ms 34, 1897, par. 19*

The god of this world has blinded the minds of many on this subject. They need to come closer in counsel with God, and cast off the suggestions of Satan. They need to listen to the great I AM. There is no respect of persons with God. Those who fear God and work righteousness are precious in His sight. God has opened before us precious Bible truth. It is testing trust, and through obedience to it, we shall be sanctified. But we must show our allegiance to the God of heaven in strictly observing the Sabbath of the fourth commandment, both by precept and example. *12LtMs, Ms 34, 1897, par. 20*

Let no one upon whom the light of the third angel's message has shone become tempters to their fellow men, agents of Satan in leading minds into confusion, and removing the sanctity that God has placed upon his Sabbath by exalting the traditions and customs of men. Jesus reproved the Pharisees for this, saying, "Ye teach for doctrines the commandments of men." [*Matthew 15:9.*] *12LtMs, Ms 34, 1897, par. 21*

When men's authority and human enactments become mixed up with God's holy requirements, and the dignity and holiness of God is not recognized, men need to be alarmed; for God is jealous of his honor. These men are standing directly in the way of God's commandments, that they shall not be implicitly obeyed according to God's directions. God has set the lines of His Sabbath, and he has made explicit and definite His requirements concerning that day. Then let men beware how they remove the least jot and tittle of that law that God has pronounced "holy, and just, and good." [*Romans 7:12.*] *12LtMs, Ms 34, 1897, par. 22*

In Europe and foreign countries our brethren will find some difficulty in schooling their children, and keeping the Sabbath according to the commandment. What shall they do in that case? Shall they break the Sabbath? or at considerable inconvenience and expense, educate their children to know that the commandment is holy, and just, and good, and that it must be obeyed, whatever inconvenience and loss may be sustained? *12LtMs, Ms 34, 1897, par. 23*

One sister in Basel has been imprisoned three times because she would not let her child go to school upon the Sabbath day. She

looked upon this subject in the right light. The laws of men came into collision with the law of God, and the question came, Shall I obey God or man?¹²*LtMs, Ms 34, 1897, par. 24*

In Norway the children are taught to do some kind of work in the schools they attend. Young ladies are taught to sew and knit, etc. Some of our brethren, while having a knowledge of this, have made arrangements, and sent their children to school on the Sabbath, to learn to study and to work. In doing this, did they, as Abraham, command their household and their children after them? How does this course of action correspond with the words of holy Writ: "And these words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shall 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 thine house, and on thy gates." [*Deuteronomy 6:6-9.*]¹²*LtMs, Ms 34, 1897, par. 25*

How could the fathers work in harmony with the directions here given, while accompanying their children to the school room or the academy on the Sabbath, the day that God has sanctified and blessed? How can they repeat the words of Moses, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye shall do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people."¹²*LtMs, Ms 34, 1897, par. 26*

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons." [*Deuteronomy 4:5-9.*]¹²*LtMs, Ms 34, 1897, par. 27*

With such special directions as these, how can fathers consent to their children attending school on the Sabbath, or any part of the Sabbath, the same as on any common week day? Here is a cross to lift. Here the line of separation is drawn between the loyal and the disloyal. This is the sign that there is a people who will not make void the law of God although it is at a sacrifice to themselves. Here we may bear our testimony to the world of our allegiance to the Creator and governor of the world. Here the testimony is borne to the world of the truthfulness of the Sabbath. *12LtMs, Ms 34, 1897, par. 28*

One teacher stated before the church that he thought it right to send the children on the Sabbath, quoting the words of Christ, "It is lawful to do well on the Sabbath day." [*Matthew 12:12.*] The question is, Shall we transgress the plain letter of the commandment in order that our children may be educated in the schools? In the very act of giving them lessons in which there is no sacredness, the Sabbath, that is to be a test to the world, a sign between God and his people, is brought down on a level with the common working days. When we see the law of God made void in our world, then it is the work of every loyal child of God to elevate the standard and show that they are hearkening diligently to the voice of God and teaching His statutes to His children. *12LtMs, Ms 34, 1897, par. 29*

Has God made a distinction between the Sabbath and the six working days? If he has done this, man must abide by his decision. The question is not left for each one to decide as his human wisdom shall dictate. God has not left his law for men to sanctify or profane. They are not left to cut and carve for the Almighty. They are to obey the laws of God instituted in Eden, and proclaimed from Mount Sinai in such awful grandeur that the people "did exceedingly fear and quake." [*Hebrews 12:21.*] The Lord's chosen ones must take His law just as He has given it to them, and obey it right loyalty, without seeking to change or alter one jot or tittle. *12LtMs, Ms 34, 1897, par. 30*

God has declared that He will not alter the thing which has gone out of His lips. His law is not to be left open for men to weave in their amendments and place their own version upon the claims of the holy Sabbath. Those who quote the words of the divine Teacher to

justify their removal of sanctity upon that day, are surely blinded by the sophistry of the archdeceiver. The sayings of Christ do not convert the sin of transgression into obedience of His commandments. *12LtMs, Ms 34, 1897, par. 31*

The bread winner of the family may quote the words of Christ to serve his purpose, saying, It surely is a good work to earn means to supply the wants of my family. Therefore he feels it right to do work on the Sabbath day. He says, I acknowledge the claims of the Sabbath; but I must work. Of what effect to him is the Word of God: "Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates"? [*Exodus 20:9, 10.*] *12LtMs, Ms 34, 1897, par. 32*

If the truth is of any value, then let men obey it, and be sanctified through it. Then they can exercise faith in God's promises. And they can prove the promises of God. When truth is obeyed, the faithful ones will be tried, and will suffer for the truth's sake. We must stand before the Judge of all the earth, to be rewarded according to our works, whether they be good, or whether they be evil. No excuse will stand in that great day as a reason why men should break the Sabbath of the fourth commandment. None, indeed, will attempt to offer an excuse, for there will be a wonderful change in the sentiments then. How different will appear the matter when we face the great lawgiver, the Judge, in that day? *12LtMs, Ms 34, 1897, par. 33*

We have a message of solemn import to bear to the world. It bears a test, a close test, on its front. The Sabbath is the great test question. It is the line of demarkation between the loyal and true, and the disloyal and transgressor. This Sabbath, God has enjoined; and those who claim to be commandmentkeepers, who believe that they are now under the proclamation of the third angel's message, will see the important part the Sabbath of the fourth commandment holds in that message. It is the seal of the living God. They will not lessen the claims of the Sabbath to suit their business or convenience. *12LtMs, Ms 34, 1897, par. 34*

What man who claims to believe in the law of God will dare to take upon himself to prescribe what business may be done on the Sabbath and be guiltless? Where is the boundary line that he may give his neighbor as to what constitutes the keeping of the fourth commandment?*12LtMs, Ms 34, 1897, par. 35*

A powerful influence controls the minds of men which they do not care to acknowledge, and which draws them away from God. They are absorbed in business. They feel that great responsibilities are resting upon them from which they do not care to be released. Their hearts give a welcome to these responsibilities, for they are mingled with flattering promises to their ambition and desire for supremacy and gain. Business occupies nearly the whole of their time. It is even carried into their sleeping hours, monopolizing both time and vital power and crowding out other duties of high importance. The business man feels himself dependent upon other business men who are not of the faith for their prosperity. These men cannot endure the thought, even for Christ's sake, of being looked upon with contempt, as singular, and of being reproached for their faith. The unbelievers with whom they are connected in business bring their thoughts and work to break in upon the Sabbath hours. And if one becomes lax, and brings his own work into the sacred time, another will go still farther to suit his convenience, which he makes a necessity.*12LtMs, Ms 34, 1897, par. 36*

There are constant temptations opening before the Sabbathkeeper. Yet in place of heeding the injunction, "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" [2 *Corinthians 6:17, 18*], he has joined himself in close business relation with men who have no respect for God's Sabbath or for the men who keep it. [Those] who acknowledges the truth for this time and the binding claims of the law of God, are under constant temptation. They become familiar with profane men, with godless men. They are constantly surrounded by an atmosphere of worldliness that beclouds their discernment. They cannot see that their eternal interests suffer, that there is a worldly, freezing atmosphere about them that will make them unfit for Christ's kingdom.*12LtMs, Ms 34, 1897, par. 37*

Through the position which these men have thus accepted, they are brought to the place where they must break the Sabbath. Accounts are to be settled, bills paid, and the Sabbath is made a day of business transaction. They regret that it must be so, but keep right on in the same course. In the place of submitting to circumstances which lead them to break the Sabbath, they should change their position so that circumstances shall not become their master, but be in the place where they can control and master their circumstances. But the enemy blinds their eyes. They try to make themselves believe that they would be less responsible out of the church, and thus they sever their connection with the church that they may have more freedom to break the Sabbath. They place themselves beyond the labors and reach of the church. But this does not help the matter. Although they are not identified with Sabbathkeepers, or connected with the great and good cause, yet they are betraying that cause every day. They are trying to serve God and mammon.*12LtMs, Ms 34, 1897, par. 38*

The entire influence of every man is needed to vindicate the honor of God's law both by precept and example. But while all their assistance in maintaining and advancing the cause of truth is called for, those who know the Master's will, refuse to do it because it involves a cross and a loss of worldly interest. They feel themselves walled about with obstacles that hold them back from an entire surrender to God, while they grow more and more in love with the life they have chosen, and less inclined to tear away the obstacles and come into full harmony and co-operation with the people of God.*12LtMs, Ms 34, 1897, par. 39*

God calls upon these men who see the light to walk in the light. If you do not do this, the light that you now have will become darkness to you, and that which you now regard as darkness will be light. You will grow more and more estranged from the people who obey God in keeping His commandments. You will measure yourself by others, and create a standard for yourself. Habits do not become weak from long continuance in them. Are the cares of business having less and less hold upon the mind and will? If so, thank God. But is it not exactly the opposite?*12LtMs, Ms 34, 1897, par. 40*

We are surrounded by men and women who do not regard life as a serious matter. We see that the multitudes are selfishly engrossed in pleasure seeking. Men die, they go into their graves without a thought of preparation for eternity. Men eat and sleep and dress and pursue their course of life in every form of vanity, pride, and selfish indulgence. But what are you doing who have had the light? You must meet these souls in the judgment. Have you lived the truth? Has your example been a living testimony to them?*12LtMs, Ms 34, 1897, par. 41*

It takes self-denial, self-sacrifice, to be on Christ's side. There is noble heroism in standing for the faith once delivered to the saints. It is not easy for men who have a high estimate of themselves to receive counsel even from God. But it will pay in the end to be wholly and interestedly on the right side, although to do so involves a cross.*12LtMs, Ms 34, 1897, par. 42*

The Sabbath is God's day, not yours. He has given us six days wherein we may work for a livelihood, and He has reserved only one day to Himself. Shall we seek to rob the Creator of the heavens and the earth by stealing His reserved time, the God who had not withheld from us His only begotten Son, but gave Him up to die for man, that through His merits imputed to men, it might be made possible for him to keep the law of God? Will man insult and dishonor God by disregarding His holy day?*12LtMs, Ms 34, 1897, par. 43*

And this sacrifice was to evidence to man the sacred claims of the law of God. Yet men will venture to plead custom and tradition, and teach by precept and example that men may break the Sabbath be engaging in their own business, covering their transgression by, "It is lawful to do well on the Sabbath day." [*Matthew 12:12.*] Thus while professing to believe the Sabbath, both by precept and example, you teach men to break it. My brethren, you have a work to do for yourselves. Your hearts are not converted. You are not in harmony with Christ. You have erected a standard of your own, and have felt it strange that you could not be left alone to follow your own mind.*12LtMs, Ms 34, 1897, par. 44*

God will never come to your standard; you must come to God's

standard. Will you heed God's great moral standard? Will you bow to it? The only way in which you can make a success of the Christian warfare, is to throw your whole life, your thinking, acting, and planning into God's cause, and use the ability that God has given you as a power to uplift and mould and bless. The life which God has given you must be hid by faith in the Son of God. Your souls needs the divine touch, to be attuned with all your powers to engage in this great work of God to act a part in fitting up a people to stand in the day of God. You must be imbued with the spirit of Christ, my brethren, if you would meet the wants of your fellow men.*12LtMs, Ms 34, 1897, par. 45*

In God's sight a man is not measured by his position [or] his wealth, but by his genuine goodness, by his power so employed as to minister to the lives of those around him. It is practical men the church needs now, men of experience and common sense. Remember Him who came to our world, who became a man of sorrows and acquainted with grief. He wore the seamless robe, the crown of thorns. He was crucified between two thieves. Do you bear His likeness? Do you follow His example? He came to save, to uplift man. And men may be honored in being co-workers with Jesus Christ.*12LtMs, Ms 34, 1897, par. 46*

The God of heaven so loved the world that He gave to the world His only begotten Son. In sending Christ God has filled the world with evidences of His benevolence, with expressions of His greatness and majesty. But the world saw not God in Jesus Christ. They received Him not. They would not see His divine character. Then why did not the Majesty of heaven despise the world? Why did He not leave the race to perish who were continually disgracing themselves and dishonoring God? But no; the God of heaven, the supreme Ruler of the universe shows that He still prized the work of His hands. He sent His Son down to earth to bear the nature of man, to taste of life's humblest fare, to descend to the office of a servant, to die an ignominious death, that the world through Him might have eternal life.*12LtMs, Ms 34, 1897, par. 47*

And Christ declares, "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 of Christ is

before us. We are to follow His example of complete obedience, of self-denial, or self-sacrifice, of devotion to the uplifting and saving of fallen man. Shall we not take hold of this work now, and who that we will work the works of Jesus Christ, giving all there is of us to this sacred work? Christ has declared, "Blessed are they that do his commandments, that they may have right to the tree of life, and my enter in through the gates into the city." [*Revelation 22:14.*]12LtMs, Ms 34, 1897, par. 48

Ms 35, 1897

The Lord's Supper and the Ordinance of Feet-Washing

NP

April 6, 1897

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“Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, the Master saith unto thee. Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” [*Luke 22:7-18*].*12LtMs, Ms 35, 1897, par. 1*

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for His church a memorial of His great sacrifice for man. “This do,” He said “in remembrance of me.” [*Verse 19*]. This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which He has just established, is to take place, and to control through all time as the memorial of His death.*12LtMs, Ms 35, 1897, par. 2*

“And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto him by whom he is betrayed!” [*Verses 19-22.*] “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.” [*John 13:18.*]*12LtMs, Ms 35, 1897, par. 3*

With the rest of the disciples Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve. But that the Scripture might be fulfilled, he left the sacramental table, Christ’s last gift to His disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God’s mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.*12LtMs, Ms 35, 1897, par. 4*

In this last act of Christ in partaking with His disciples of the bread and wine He pledged Himself to them as their Redeemer by a new covenant in which it was written and sealed, that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life, and in the future immortal life.*12LtMs, Ms 35, 1897, par. 5*

This covenant deed was to be ratified with Christ’s own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul who said, “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood

of bulls and of goats should take away sins.¹²*LtMs, Ms 35, 1897, par. 6*

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come, to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” [*Hebrews 10:1-12.*]¹²*LtMs, Ms 35, 1897, par. 7*

Christ designed that this supper should be often commemorated in order to bring to our remembrance His sacrifice in giving His life for the remission of the sins of all who will believe and receive Him. And this ordinance is not to be exclusive as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave His life for me that I might be rescued from death.¹²*LtMs, Ms 35, 1897, par. 8*

“And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him: Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed, needeth not save to wash his feet,

but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.” [John 13:2-11.]*12LtMs, Ms 35, 1897, par. 9*

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance they should bring to their remembrance the words of the Lord of life and glory, “Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you. The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” [Verses 12-17.]*12LtMs, Ms 35, 1897, par. 10*

The object of this service is to call to mind the humility of our Lord, and the lessons He has given in washing the feet of His disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place, and often evil surmisings and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord’s supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self exaltation, to the humility of spirit that will lead him to wash his brother’s feet. It is not in God’s plan that this should be deferred because some are considered unworthy to engage in it.*12LtMs, Ms 35, 1897, par. 11*

The Lord washed the feet of Judas. He did not refuse him a place at the table although He knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy and who is not. They cannot read the secrets of the soul. It is not for them to say, “I will not attend the ordinance if such an one is present to act a part.” Nor has God left it to man to say who shall present themselves on these occasions.*12LtMs, Ms 35, 1897, par. 12*

The ordinance of feet washing has been especially enjoined by Christ. And on these occasions the Holy Spirit is present to witness

and put a seal to His ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God. *12LtMs, Ms 35, 1897, par. 13*

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated His power to His ministers who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is on these, His own appointments, that He meets with and energizes His people by His personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, yet Jesus is in the midst of His people to work on human hearts. *12LtMs, Ms 35, 1897, par. 14*

All who keep before them in the act of feet washing the humiliation of Christ, all who will keep their hearts humble, keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. They are established for a purpose. Christ's followers are to bear in mind the example of Christ in His humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to [make] tender our hearts toward each other. *12LtMs, Ms 35, 1897, par. 15*

Those who come to the sacramental service with their hearts open to the influence of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby. Christ is there to make the heart susceptible to His Holy Spirit, and to discern the entire dependence of His people upon Him for their salvation. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his

covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart.” [*Isaiah 57:15-17.*]*12LtMs, Ms 35, 1897, par. 16*

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged Himself to be present in the fulness of His grace to change the current of the minds that are running in selfish channels. This service cannot be repeated without one thought linking itself with another. Thus a chain of thought calls up remembrance of blessings, of kindnesses, and of favors received from friends and brethren that have passed out of mind.*12LtMs, Ms 35, 1897, par. 17*

The Holy Spirit, with its quickening, vivifying power presents the ingratitude and lack of love that has been chilled and frozen by the hateful root of bitterness. Link after link of memory’s chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ.*12LtMs, Ms 35, 1897, par. 18*

How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect to do the things that God has enjoined upon us. The heart is in need of being broken, that selfishness may be cut away from the soul and put away from the practice. If we have learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the feelings implanted in the heart for a higher spiritual life.*12LtMs, Ms 35, 1897, par. 19*

“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father; and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*John 14:19-21.*] Christ does indeed manifest Himself unto the believers who thus reveal their faith by

coming together at the communion table with the simplicity of children to remember Jesus, His words, and His requirements, determined to exclude from the heart all selfishness and love of supremacy. *12LtMs, Ms 35, 1897, par. 20*

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table. The unleavened bread is the only correct representation of the Lord's supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used. *12LtMs, Ms 35, 1897, par. 21*

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business as we gather around the table of our Lord to ponder over and depreciate our short comings. The ordinance of feet washing embraced all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*] We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill treatment we have received at the hands of our brethren. *12LtMs, Ms 35, 1897, par. 22*

The ordinance of humility was to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with Him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great Center, on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by His most precious blood, and in full consciousness of His presence, although unseen, we may listen to His voice that thrills the soul with the words, "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." [*Verse 27.*] On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another. *12LtMs, Ms 35, 1897, par. 23*

There can be no union between our soul and God only through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine that symbolize His broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with Him. *12LtMs, Ms 35, 1897, par. 24*

Christ knows that if we allowed our minds to become engrossed with earthly things, we would forget Him in whom our hopes of eternal life are centered, that we would lose the life-giving power, the peace and joy, which the Lord wishes us to receive and retain. And He said, "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 15:10-12.*]*12LtMs, Ms 35, 1897, par. 25*

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget Him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for Him to give, He gave His life for the life of the world. *12LtMs, Ms 35, 1897, par. 26*

And His appeal to our love is strikingly made in the words of the apostle Paul, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." *12LtMs, Ms 35, 1897, par. 27*

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." [1 *Corinthians 11:23-34.*]¹²*LtMs, Ms 35, 1897, par. 28*

The second appearing of Christ in the clouds of heaven is ever to be kept before us. Almost His last words of consolation to His disciples were, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [*John 14:1-3.*]¹²*LtMs, Ms 35, 1897, par. 29*

And the communion is to be a constant reminder of this. Says Christ, Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel's, remember My love was so great that I gave My life for you. Will you evidence your love for me, if required to die for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer, I have overcome the world." [*John 16:33.*]¹²*LtMs, Ms 35, 1897, par. 30*

Christ declared, "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." [*John 6:53.*] We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying His Word, and doing those things He has commanded in that Word. This will constitute a close union with Christ. The branch

that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God.*12LtMs, Ms 35, 1897, par. 31*

Christ has declared, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [*John 15:1-5.*]*12LtMs, Ms 35, 1897, par. 32*

Ms 36, 1897

In Gethsemane

NP

April 1, 1897

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“But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” [*Luke 12:50*.] “O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm hath gotten him the victory.” [*Psalms 98:1*.] *12LtMs, Ms 36, 1897, par. 1*

The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son. “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*.] The Majesty of heaven, the King of Glory, would become a servant. The only begotten Son in whom the Father delighted was given for the ransom of a fallen race. *12LtMs, Ms 36, 1897, par. 2*

Those who represent God the Father as unloving, ready to break forth on His sinful creatures in vindictive wrath, do not speak the truth. In His prayer to His Father, Christ said, “O righteous Father, the world hath not known thee; but I have known thee.” [*John 17:25*.] The world has measured God by their own finite measurement. They have misjudged and misinterpreted His truth and righteousness. But Christ could say, “I have known thee, for I have been in the secret chambers of the Most High.” If the world had been admitted into the counsels of God, they would have one, and only one, testimony to bear, and that is, “God is love.” [*1 John*

4:8.]*12LtMs, Ms 36, 1897, par. 3*

The Father gave Himself to the world in the gift of His Son. It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of His dear Son upon the cross of Calvary, He gives to all the sons and daughters of Adam an expression of His justice and His love. This offering made manifest the immutability of the holiness of His law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other.*12LtMs, Ms 36, 1897, par. 4*

The Lord God omnipotent is the God of His people. He is also a tender, loving Father, ready to hear their prayers, for God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. God sent forth His Son to be the propitiation for them through faith in His atoning blood.*12LtMs, Ms 36, 1897, par. 5*

What was the cause of the suffering of God's dear Son in the garden of Gethsemane—suffering so intense that it forced from His lips words that revealed the greatest mental distress: "My soul is exceeding sorrowful, even unto death"? [*Matthew 26:38.*] Christ had often sought the Father in His trouble and anguish of Spirit, as He beheld with keen distress the situation of the inhabitants of Jerusalem. Often in the lonely mountains He had prayed most earnestly, with strong crying and tears, because, that of all the people on the face of the earth, none were so filled with bitterness and hatred against Him as were those who had been favored with every temporal and spiritual advantage. This was the people for whom the Son of God had done so much, in order that they might become a treasure house of rich truth, to impart the same to the world. And this people, who claimed to know God, were opening their hearts to the attributes of Satan.*12LtMs, Ms 36, 1897, par. 6*

To Christ these things were a terrible trial. He had suffered insult from the hands of the men whom He came to bless and save. He had been charged with being linked with Beelzebub, that His

miracles of healing were wrought through satanic agencies; but these things did not cause Him the intense agony of soul that He was now suffering. He was bearing the penalty of transgression for a guilty world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones." [*Zechariah 13:7.*]^{12LtMs, Ms 36, 1897, par. 7}

The spirit that the Pharisees manifested toward Christ has been manifested through all ages by those who claim to believe present truth. They have watched for some word or action which they could use to the disadvantage of the messengers whom God has sent to reprove, rebuke, and reform them from their evil works. And when sin has been reproved, their hatred has become as deeply rooted as it was in the hearts of the Pharisees.^{12LtMs, Ms 36, 1897, par. 8}

"And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples, And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." [*Luke 19:37-40.*]^{12LtMs, Ms 36, 1897, par. 9}

This demonstration on this occasion was answering to the prophetic past, "O Zion, that bringest good tidings, get ye up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." [*Isaiah 40:9.*] The priests and rulers would fain have robbed Jesus of this adoration, but prophecy must be fulfilled. If the voice of his people were silent, Christ declared, God would put a voice in the stones, and the proclamation would be made in his behalf, "Behold your God."^{12LtMs, Ms 36, 1897, par. 10}

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the

things which belong unto thy peace! But now they are hid from thine eyes.” [Luke 19:41, 42.] At the time when the enthusiastic multitude were gazing upon Jerusalem, the metropolis of the world, the temple with its towers rising toward heaven, gilded with the rays of the fast westering sun, a strange note was brought in amid the general rejoicing, a cry of human agony, followed by the irrevocable sentence upon Jerusalem. Jerusalem’s day will soon be ended. *12LtMs, Ms 36, 1897, par. 11*

Who now will hold their peace when the very work which God has foretold should be done is being accomplished. “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. 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 22:16, 17.] *12LtMs, Ms 36, 1897, par. 12*

The truth of the third angel’s message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the first and the last, the I AM, the bright and morning star. The message must be given, “Behold the Lamb of God, that taketh away the sin of the world.” [John 1:29.] The second coming of Christ is near, even at the door. Who are prepared to look upon the bright and morning star? who are ready to glorify God? Who will bring the bright and morning star of hope, of mercy, of forgiveness, and of peace into their hearts, and proclaim the last message of mercy to be given to the world? “O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.” [isaiah 40:9.] *12LtMs, Ms 36, 1897, par. 13*

God’s people must give to the world a representation of the character of God in Jesus Christ. The Christian churches are fast losing their knowledge of God. His character has been misunderstood and misinterpreted. But a message has come from God which must be proclaimed. The trumpet must give a certain sound. “I Jesus have sent mine angel to proclaim these things to the churches.” [Revelation 22:16.] The truth, the revelation, which Jesus gave to John must be sounded forth everywhere. “Lift up thy

voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward his with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." [*Isaiah 40:9-11.*]12LtMs, Ms 36, 1897, par. 14

I Jesus have sent mine angel to testify unto you that these things shall come unto this generation. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not! Behold, your house is left unto you desolate." [*Matthew 23:37, 38.*]12LtMs, Ms 36, 1897, par. 15

Our work now is to rouse the people. Satan with all his angels has come down with great power, to work with every conceivable deception to counterwork the work of God. The Lord has a message for His people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth words or fair speeches, crying peace, peace, when there is no peace, to those who are turning away from God. "There is no peace, saith my God, to the wicked." [*Isaiah 57:21.*] "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin. 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.*]12LtMs, Ms 36, 1897, par. 16

This whole chapter is applicable to those who are living in this period of the earth's history. Consider this chapter attentively, for it will be fulfilled. At this time the message is to come to the people to warn them against being one of the number represented by Jesus Christ as fulfilling the prophecy: "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.*]*12LtMs, Ms 36, 1897, par. 17*

“Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour a 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 their meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [*Verses 42-51.*]*12LtMs, Ms 36, 1897, par. 18*

The life of Christ in its self-denial and self-sacrifice is to be made manifest at this time. This is the time when there should be decided testimonies borne by all of God’s commandment-keeping people. “Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.” [*Verse 44.*] This is our message to every family who claims to know the truth. “Be ye also ready.” Self must die. The appetites and passions must be brought into strict conformity to the Word of God. Selfish indulgence is weakening physical, mental, and moral power, so that there is no distinction between the sacred and the common.*12LtMs, Ms 36, 1897, par. 19*

“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 they return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.” [*Malachi 3:16-*

18.]12LtMs, Ms 36, 1897, par. 20

Ms 37, 1897

The Crucifixion

Refiled as *Ms 91, 1897*.

Ms 38, 1897

Conversion

NP

April 1, 1897

Portions of this manuscript are published in *1BC 1087*; *ST 05/05/1898*, *05/12/1898*.

The object of conversion is twofold, personal and relative. It is to bless us, and make us a blessing. This is an individual work; but those who profess to believe the Word of God have so long accustomed their minds to be content with little things, that they have disqualified themselves to discern and appreciate the great things prepared for them. In the place of receiving in good and honest hearts the word the Lord sends in messages to help them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclination and appetite. In the place of seeing their need of conversion, they regard the means, which the Lord has provided the change their characters, as idle tales. Their habits to them are stronger than truth. Unless they will heed the warnings, they will wrap themselves in a deception that, as in the case of Judas, will cause them to become traitors and blind. *12LtMs, Ms 38, 1897, par. 1*

Individual conversion means a change of character. The human agent must place himself in personal relation to Christ, that in the place of following his own hereditary and cultivated tendencies, he may have the mind of Christ, placing himself under the molding influence of the Holy Spirit. *12LtMs, Ms 38, 1897, par. 2*

“Then said Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men should be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee.

Likewise also said all the disciples.” [*Matthew 26:31-35.*] *12LtMs, Ms 38, 1897, par. 3*

Jesus entered into controversy with no man. He had a work to do in the world. After His baptism John pointed to Him as “the Lamb of God, that taketh away the sin of the world.” [*John 1:29.*] Even when in the wilderness of temptation He was met by Satan, He held no controversy with His foe. He took His stand upon the written Word. The weapon with which He met and repulsed the enemy were, “It is written.” And Christ obtained the victory on the point of appetite in behalf of the whole world, that every soul might have His example before them. *12LtMs, Ms 38, 1897, par. 4*

And now the steps of Christ are tending to the last place of His humiliation and suffering in humanity. Turning to His disciples, He said in tones of deepest pathos, “All ye shall be offended because of me this night; for it is written, ‘Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.’” [*Matthew 26:31; Zechariah 13:7.*] These words were spoken as from a breaking heart. *12LtMs, Ms 38, 1897, par. 5*

Throughout His whole discourse, Christ had made no mournful allusion to His own sufferings and death. The shepherd knows He will be smitten, that the rod lifted in His Father’s hand, will fall heavily upon Him because of the law transgressed. But Christ thinks only of His disciples. His heart of tenderest love is ever seeking to cheer them. He must prepare them for the absence of His bodily presence. “Let not your heart be troubled,” he said, “ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” [*John 14:1-3.*] He alludes to their scattering and forsaking Him at the very time when He most needs their sympathy and prayers. But He does not allow this thought of sadness to leave a depressing gloom upon them. He adds, “But after I am risen again, I will go before you into Galilee.” [*Matthew 26:32.*] *12LtMs, Ms 38, 1897, par. 6*

The period that is to answer to the prophetic past has come. Christ takes His disciples over the terrible scenes to be enacted, and revives them with hope. He assures them that He will break the fetters of the tomb in the morning of the resurrection, when He would meet them in Galilee. He wanted their hearts to know no fear, but to trust in Him. *12LtMs, Ms 38, 1897, par. 7*

But now Peter feels that he must speak, and assures his Master that he will never be guilty of denying his Lord. He did not realize that in that very assertion he was refusing caution and reproof from Christ. When men feel themselves so strong, then it is that they need the words of Inspiration brought to their minds, "Let him that thinketh he standeth, take heed lest he fall." [1 *Corinthians 10:12.*] Had Peter done this, he would not have disgraced himself, and put Christ to open shame. The time had come when silence was eloquence, when to think in quietness was far better than any speech he could have made. But Peter knew so little of his own heart that he denied the truthfulness of Christ's statement. *12LtMs, Ms 38, 1897, par. 8*

Christ had told Peter that he was mistaken in his ideas of himself, and that in not receiving and believing the words of Christ he was doing the very evil that Christ had declared he would be guilty of. We see this same spirit manifested today. We need ever abiding in the soul the treasure of the Word of God, that when the host of hell shall seek to destroy with temptations, we may be ready with sharp perception to discern his wiles, and meet him as Christ met him in the wilderness with "It is written." When we feel our personal weakness, when we depend on Christ and not on self, we have done what we can. Then the heavenly intelligences are ready to lift up the standard for us against the enemy, saying to the satanic agencies, "Thus far shalt thou go, and no farther." [*Job 38:11.*] The tempted one often does not realize that he had unseen, heavenly agencies working in his behalf, but this is so. *12LtMs, Ms 38, 1897, par. 9*

The Word must be studied; it must rule in the heart, that we may be prepared to bring from the treasure house good things. Let the Word of Christ dwell in you richly; then when you are assailed, you will have the armor of God to wear. Having done all, you may stand.

We need an abiding Christ with us, as Enoch had when he walked with God three hundred years. We can have what Enoch had. We can have Christ as our constant companion. Enoch walked with God, and when assailed by the tempter, he could talk with God about it. He had no “It is written” as we have, but he had a knowledge of his heavenly Companion. He made God his Counsellor, and was closely bound up with Jesus. And Enoch was honored in this course. He was translated to heaven without seeing death. And those who will be translated at the close of time will be those who commune with God on earth. Those who make manifest that their life is hid with Christ in God will ever be representing Him in all their life-practices. Selfishness will be cut out by the roots. *12LtMs, Ms 38, 1897, par. 10*

“Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.” [*Matthew 26:33, 34.*] O how poorly will many who feel so self-sufficient, stand the test! Jesus could see the future. He could read even the thoughts of the heart. He knew that Peter’s first denial would not stop there. Having done so once, occasion was given to deny again, and the second denial brought circumstances in its train to deny the third time, and that with cursing and swearing. Peter should have taken it for granted that Jesus knew him better than he knew himself. He should have humbled his heart, and asked for special grace, that this thing might not be. But he lost this opportunity in not heeding or believing the warning given. *12LtMs, Ms 38, 1897, par. 11*

In a most decided manner he declared, “Though I should die with thee, yet will I not deny thee.” [*Verse 35.*] Peter was thoroughly honest in his assertion, but he was not half as wise as he thought himself to be. He was ignorant of himself. He did not realize his own weakness. It is the privilege of the believer to know that Christ knows all things, and that he would never have made that statement if Peter had known his own heart. *12LtMs, Ms 38, 1897, par. 12*

Jesus did not try further to make Peter believe that He knew what course he would pursue. But He knew that “the heart is deceitful

above all things, and desperately wicked.” [Jeremiah 17:9.] At this time Peter should have been examining himself. How distrustful of self should he have been! But he refused to admit that the picture presented before him correct, and in the place of inviting research, although the Holy Spirit of God had revealed to him the character he would manifest, under test and trial, he refused to accept it. If he had humbled his soul before God, in the place of denying the searching and reading of his inmost soul, he would have said with the prophet, “Woe is me! for I am undone; because I am a man of unclean lips.” [Isaiah 6:5.] *12LtMs, Ms 38, 1897, par. 13*

Peter needed a deeper, broader knowledge of Jesus Christ. He had listened to His words, and enjoyed His lessons. He had acknowledged Christ as the Son of God, and believed Him to be this; but he had only touched the margin of faith in Christ. There were depths in the knowledge of His character which demanded his homage, his faith, his tribute of perfect trust and unshaken confidence. “Thou shalt see greater things than these,” is the promise that invites increased faith and expectation. [John 1:50.] Jesus stood ready to reveal Himself to Peter. In His great love He told Peter of his denial. He sought to reveal the defects of his character, and his necessity for the help which Christ alone could give. Peter needed a distrust of himself, and deeper views of God. *12LtMs, Ms 38, 1897, par. 14*

When many of the disciples left Christ and walked no more with Him because He had claimed to be that bread which came down from heaven He had declared, “Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” [John 6:53-57.] And what did His own disciples say to His words? “This is an hard saying, who can hear it.” [Verse 60.] The spiritual perception of His hearers could not grasp Christ’s words, and “from that time many of his disciples went back, and walked no more with him.” [Verse 66.] *12LtMs, Ms 38, 1897, par. 15*

Turning to the twelve, Jesus said, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [*Verses 67-69.*] *12LtMs, Ms 38, 1897, par. 16*

The soul of Paul was constantly thirsting for greater knowledge. He exclaimed, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." [*Philippians 3:8-10.*] And how earnest and anxious should every soul be to have a faithful presentation of themselves, of their dangers, and of the trials that await them, that they may lay hold of a power outside of themselves. How earnest should have been Peter's prayer that the Lord Jesus should instruct him and teach him how to resist the wiles of the devil, how to be watchful against the temptations. *12LtMs, Ms 38, 1897, par. 17*

When Peter had done the very things Christ told him he would do, he was filled with shame and sorrow. He was a repentant man, and became thoroughly converted. Then how tender and charitable, how meek and forgiving Peter revealed himself to be. While under the test, he was but a very dim reflector of the character of his Lord. How much of infirmity, of unmortified sin, of carelessness of spirit, of unsanctified temper, of heedlessness in entering into temptation he revealed, rather than giving up his own way and will. *12LtMs, Ms 38, 1897, par. 18*

Peter would not let his mind take any close view of the cross. The highest testimony he could have borne for Christ under trial was to reveal his steadfast principles, and in revealing the pure holy beauty of the character of Christ, show that Christ was abiding in him. The Lord would have His followers reveal in their life practice His life of self-denial, lifting the cross at every step. We are to show our consecration in every act. And this will be the highest testimony we

can bear to the Redeemer's glory. *12LtMs, Ms 38, 1897, par. 19*

What honor Peter might have done his Lord had he received His words. But he proved himself to be unfaithful, unworthy to be the depositary of the rich treasure of God's grace. His boastful assertions, while refusing to see himself as Christ saw him, were causing Peter's light to grow dim. Yet at this time it was his privilege to solicit Christ's help as earnestly as when, ready to sink beneath the tempestuous waves, he cried, "Lord, save, or I perish." [*Matthew 14:30.*] Then his cry for help brought him a hand that grasped his own. *12LtMs, Ms 38, 1897, par. 20*

If, when Christ told him he would do, he had said, "Lord, I receive thy word: although I cannot see that it is possible, I love thee, but I do not know myself, and I ask thee to save me from denying thee whom I so love," Christ would have saved him from himself. He would have asked for him help of His heavenly Father. He would have prayed that Peter might have been made watchful over his temper, vigilant when most strongly assailed by the enemy, wide awake to Satan's wily assaults. Then how watchful Peter would have been to maintain his loyalty to Christ. While others might deny their Lord, he would remain steadfast. He would listen silently and learn of Jesus how to conduct himself under charges and provocation, and in the darkest hour. Then he would strive to do honor to Christ and come close to his Saviour. *12LtMs, Ms 38, 1897, par. 21*

O that Peter had learned more of the lesson given in the fifteenth chapter of John, of the necessity of abiding in Christ! "As the branch cannot bear fruit of itself," said Christ, "except it abide in the vine; no more can ye, except ye abide in me." [*John 15:4.*] Christ longed to have His disciples understand the privileges and advantages coming to them through Him. Peter heard these lessons as Christ pointed to the vine on which was a withered branch, and said, "Every branch in me that beareth no fruit, he taketh away; and every branch that beareth fruit, he purgeth (pruneth) it, that it may bring forth more fruit. ... As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. ... 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 2, 4, 6.] *12LtMs, Ms 38, 1897, par. 22*

This lesson we will all learn if we believe on Jesus Christ. O that it might have been received by Judas, who was plotting his Master’s death! If all could have heard this last lesson Christ gave to His disciples, what instruction they would have received. If they had known more of Jesus, more of the deceptions of the human heart; if they could have known the sorrow of Christ’s heart that the shepherd was to be smitten and His sheep scattered; had they known that He was to gather them again, to speak to them with comforting assurances, they would have known more what His great sacrifice meant. *12LtMs, Ms 38, 1897, par. 23*

One who loved them was seeking to give them special instruction. He was thinking of them, praying for them. His eye read every phase of their future experience during the terrible ordeal through which He was about to pass. Then how eager would they have been if they could do nothing more than look with sympathy and love upon their Lord, and with faith undimmed show that they realized that His eye was upon them, and that at this trying moment He was guiding, upholding, and caring for them. O, if they could have looked into that heart of infinite love, if they could only have seen how sorry He was for them. If words could have passed from Him to them, they would have been spoken gently and sympathizingly, “Abide in my love.” [Verse 10.] Be of good cheer, thou art in Christ’s heart. Thou art not alone. *12LtMs, Ms 38, 1897, par. 24*

Ms 39, 1897

“I feel deeply over the sudden apostasy...”

Refiled as *Ms 29, 1897*.

Ms 40, 1897

Christ or Barabbas?

NP

1897

Portions of this manuscript are published in *6BC 1107*; *3SM 415-418*; *10MR 338*; see *RH 01/23/1900* and *01/30/1900*.

God sent His Son into the world to save men, although they did not deserve such a revelation of the Father's love, because of their sins. How did the world treat the One who was "altogether lovely, and the chiefest among ten thousand"? [*Song of Solomon 5:16, 10.*] We read of Him at His trial, "The men that held Jesus mocked him, and smote him, and when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him." [*Luke 22:63-65.*] Prophecy, inspired by Christ Himself, had declared the treatment which Christ would receive at the hands of men. On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said to the cruel actor, "Sitteth thou to judge me after the law, and commandest me to be smitten contrary to the law?" [*Acts 23:3.*] Paul had not become as meek and lowly as his Master. *12LtMs, Ms 40, 1897, par. 1*

But in spite of the cruel treatment Christ received, He declared, "I came not to condemn the world, but to save the world; not to crush, but to heal; not to judge and condemn, but to save and uplift, to ennoble and bless." *12LtMs, Ms 40, 1897, par. 2*

"Now at the feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." [*Matthew 27:15-18.*] The Prince of life, bearing the signature of heaven, was placed before the people, with Barabbas by His side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be

seen by all. But the people refused to receive the Lord of glory, choosing Barabbas, a robber and murderer in the place of the only begotten Son of God. By this they showed that they preferred the society of a murderer to One who was sinless, full of goodness, mercy, and truth. *12LtMs, Ms 40, 1897, par. 3*

Pilate was not left to grope his way in darkness. He had stated before that he found no fault in Christ. Not only was he convinced by the testimony and evidence of the witness that the charges brought against Christ were false, but an angel of God communicated light to his wife, and before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." [*Verse 19.*]*12LtMs, Ms 40, 1897, par. 4*

Pilate asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" And with satanic madness the people said, "Not this man, but Barabbas." [*Verse 17; John 18:40.*] Satan was working through the religious element, and religious bigotry and prejudice prevailed. *12LtMs, Ms 40, 1897, par. 5*

"Pilate saith unto them, What shall I do then with Jesus, which is called Christ?" And as if inspired by satanic frenzy the people cried out, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more saying, Let him be crucified." [*Matthew 27:22, 23.*]*12LtMs, Ms 40, 1897, par. 6*

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." [*Verse 24.*] Did this farce make him guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your future history would not have been laid in such dark colors. Will you refuse to listen to the warning from the Lord? when you know that it was for envy, and not for any evil deed, that Jesus was delivered? Do you think that the act of washing your hands will

cleanse you from the sin of condemning a man, when your own reason told you that He was delivered into your power because of jealousy and envy? You declared Him innocent, saying, "I am innocent of the blood of this just person."*12LtMs, Ms 40, 1897, par. 7*

"When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" [*John 19:8-10.*]*12LtMs, Ms 40, 1897, par. 8*

"I have power." By this saying Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insult offered Him before any wrong was proved against Him. What would be more humiliating to a human being than for men to spit in His face! Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exerted the power he claimed and which his position gave him, had he protected Christ, he would not have been guilty of Christ's crucifixion. Christ would have been crucified, but Pilate would not have been held guilty.*12LtMs, Ms 40, 1897, par. 9*

Listen to the response made when Pilate said to the people, "See ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them; and when he had scourged Jesus he delivered him to be crucified." [*Matthew 27:24-26.*] He had pronounced Him innocent, but still he delivered Him up to the most ignominious and cruel death a man can suffer.*12LtMs, Ms 40, 1897, par. 10*

Here we have a picture portrayed before us. Here the Light of the world, the Way, the Truth, and the Life, without one charge proved against Him, without being convicted of a single crime, is given by the ruler to a shameful death. But who is responsible? In the day of God, before the assembled universe, who will suffer punishment for this act? Those who claimed to be the most pious people on the earth. Who crucified the Lord? "Then assembled together the chief priests and the scribes, and the elders of the people, unto the

palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety and kill him. But they said, Not on the feast day, lest there be an uproar among the people.” [Matthew 26:3-5.] The people would not have permitted harm to come to Jesus; therefore the priests must do their work in secrecy. *12LtMs, Ms 40, 1897, par. 11*

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and the elders of the people.” [Verse 47.] “When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.” [Matthew 27:1-5.] *12LtMs, Ms 40, 1897, par. 12*

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying as did John, “Behold the Lamb of God, which taketh away the sin of the world” [John 1:29], followed in the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures testifying of Christ, to reject the Son of God and let them to choose in His stead a murderer and a robber. “The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus.” [Matthew 27:20.] *12LtMs, Ms 40, 1897, par. 13*

Why did the rulers of the people do this? Because of envy and jealousy. Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening draught people are insane. “Wrath is cruel, and anger is outrageous, but who is able to stand before envy?” [Proverbs 27:4.] *12LtMs, Ms 40, 1897, par. 14*

The four apostles *Matthew, Mark, Luke* and *John*, all bear record that Jew and Gentile, rulers, kings, and governors, priests and people, all classes and tongues, were represented in rejecting and

crucifying Christ, the Son of God, a man who was innocent, and against whom they could find no proof. The synagogue of Satan, the prince of darkness and his evil agents, united in a desperate companionship with disloyal, evil men. They resolved to put the whole power of their corrupt energies to work to put out of the world the light of truth. *12LtMs, Ms 40, 1897, par. 15*

He who had been sent into the world by the Father an ambassador of mercy, bringing a message of love, was not accepted. He came to live the law in human nature. He came to testify to the worlds unfallen, to seraphim and cherubim, to angels and archangels, that Satan's rebellion and falsehood against God and His law were without foundation or excuse, that God had given in His own law His own character. This character Christ represented by living that law in human nature, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven to do, and in attempting which had lost heaven. *12LtMs, Ms 40, 1897, par. 16*

The worlds unfallen and the heavenly universe looked with amazement [at] the hatred felt and acted toward the only begotten Son of God. "God so loved the world that he gave his only begotten Son, that whoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] But notwithstanding the priceless gift, He was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals, although by Pilate He was pronounced innocent. This is what human nature will do when under the control of satanic agencies. *12LtMs, Ms 40, 1897, par. 17*

The scene transacted in Jerusalem at the betrayal and rejection of Christ represents the scene which will take place in the future history of the world, when Christ is finally rejected. The religious world will take sides with the first great rebel, and will reject the message of mercy in regard to the commandments of God, and the faith of Jesus. *12LtMs, Ms 40, 1897, par. 18*

"And as he sat upon the mount of Olives, the disciples came unto him, privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And

Jesus answered, and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers of places, all these are the beginning of sorrows. *12LtMs, Ms 40, 1897, par. 19*

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name sake. And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. 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 24:3-14.]12LtMs, Ms 40, 1897, par. 20*

“If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christ’s and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth, behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. *12LtMs, Ms 40, 1897, par. 21*

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” *[Verses 23-31.]12LtMs, Ms 40, 1897, par. 22*

The world is asleep. The people know not the time of their visitation. "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." [*Luke 19:42.*] All need to be aroused. They cannot afford to be rocked to sleep in the cradle of indifference or carnal security. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured who choose to stand under the banner of Jesus Christ, or under the black banner of the prince of darkness. *12LtMs, Ms 40, 1897, par. 23*

There are only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses Christ or Satan as his general. All who place themselves on the side of the disloyal are under Satan's black banner, and stand charged with rejecting and despitefully using Jesus Christ. They are charged with deliberately crucifying the Lord of life and glory. *12LtMs, Ms 40, 1897, par. 24*

God has a controversy with the world and with the professed Christians who accept the fallacies of the great Apostate, which are prepared to suit every class in the Christian world, and who discard the law of God pronounced by the inspiration of God's Spirit to be "holy and just and good." [*Romans 7:12.*] *12LtMs, Ms 40, 1897, par. 25*

Each one has a very important question to answer: Are you on the side of Satan, and a transgressor of God's law, or are you loyal to that God who declared Himself to Moses to be, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generation." [*Exodus 34:6, 7.*] Justice is as much an expression of love as mercy. God's character was here displayed as His glory. God has delivered all judgment into the hands of His Son, and as a righteous judge He must pass sentence on every work, whether it be good or bad. *12LtMs, Ms 40, 1897, par. 26*

The scene in the judgment hall in Jerusalem is a symbol of what will

take place in the closing scenes of this earth's history. The whole world will accept Christ, the truth, or they will accept Satan, the first great Rebel, an apostate, robber, and murderer. If they accept Satan, they identify their interests with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God. *12LtMs, Ms 40, 1897, par. 27*

When the world is at last brought up for trial before the great white throne to account for their rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will be made for nailing to the cross One who came to our world as a living epistle of the law. He lived the law of God's government; He was an expression of God's character. And men who now reject God's law crucify the Son of God afresh. They identify themselves with those who crucified Him on the cross of Calvary between two thieves. *12LtMs, Ms 40, 1897, par. 28*

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. The world will not improve till God goes out of His place to punish the world for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. By the death of Christ is shown the changeless character of the great moral standard of righteousness. *12LtMs, Ms 40, 1897, par. 29*

When Christ was upon this earth the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, rejection, and crucifixion of Christ have been reenacted, and will again be reenacted on an immense scale. People will be filled with the attributes of Satan. The delusions of the arch enemy of God and man will have great power. Those who have given their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, "Release unto us Barabbas, but crucify Christ." [*Luke 23:18, 21.*] *12LtMs, Ms 40, 1897, par. 30*

Even now this decision is being made. The scenes enacted at the

cross are being reenacted. In the churches which have departed from truth and righteousness, it is being revealed what human nature will be and do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunctions of conscience they will do the deeds of their father the devil. They will ask the question that came from the traitorous lips of Judas, "What will ye give me if I betray unto you Jesus the Christ?" [*Matthew 26:15.*] Even now Christ is being betrayed in the person of His saints. *12LtMs, Ms 40, 1897, par. 31*

The world is growing no better. Those who choose Satan as their ruler will reveal the spirit of their chosen master, who caused the fall of our first parents. By rejecting the divine Son of God—the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe—and accepting a murderer in His place, the people showed what human nature can and will do when the restraining spirit of God is removed, and men are under [the control of] the great apostate. Just to that degree that light is refused and rejected will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas will work under a ruinous deception. Misrepresentation, the bearing of false witness, will grow under open rebellion. The eye being evil, the whole body will be full of darkness. *12LtMs, Ms 40, 1897, par. 32*

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ, who alone can save from sin. *12LtMs, Ms 40, 1897, par. 33*

"And as some (the disciples) spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come that there shall not be left one stone upon another that shall not be thrown down." [*Luke 21:5, 6.*] Jesus made this the occasion of giving the disciples lessons of great consequence to them. When speaking of the great calamity which was to come upon Jerusalem, the world's Redeemer made

the things which their eyes rested upon a lesson book. As they looked upon the rich adornments of the temple, He spoke to them of the calamity which was to come upon it. And carrying their minds on, He spoke of the close of this earth's history, when not merely nations would be destroyed, but the whole world. In the words spoken to the disciples at this time, Christ has left lessons which are especially applicable to our time. "These things are written for our admonition, upon whom the ends of the world are come." [1 *Corinthians 10:11.*]*12LtMs, Ms 40, 1897, par. 34*

"And they asked him, saying, Master, when shall these things be? and what sign will these be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ: and the time draweth near: go ye not therefore after them." [*Luke 21:7, 8.*] The prophetic eye of Christ took in not merely the destruction of Jerusalem, but the destruction of a world.*12LtMs, Ms 40, 1897, par. 35*

"But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and earthquakes shall be in divers places, and famines and pestilences: and fearful sights and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." [*Verses 9-15.*]*12LtMs, Ms 40, 1897, par. 36*

From those who thus boldly witness for Christ, men will hear sacred truth that never before heard it. In some hearts the seed will take root. The converting power of God will win souls from darkness to light. [Some] of the very men on the judgment seat, lawyers and jurors, will embrace the truth, and in their turn will confess Christ before kings and rulers by their loyalty to all the commandments of God, especially the Sabbath command, which will be made the test question, as it has ever been.*12LtMs, Ms 40, 1897, par. 37*

In speaking of the close of the world's history, Christ shows that there will be a repetition of the deeds done to our divine Lord. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the words 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 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 15:18-20, 26, 27.] *12LtMs, Ms 40, 1897, par. 38*

Christ shows that without the controlling power of the Spirit of God humanity is a terrible power for evil. Unbelief, hatred of reproof, will stir up satanic influences. Principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places will unite in a desperate companionship. They will be leagued against God in the person of His saints. By misrepresentation and falsehood they will demoralize both men and women who to all appearances believe the truth. False witnesses will not be wanting in this terrible work. *12LtMs, Ms 40, 1897, par. 39*

"And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your heads perish. In your patience possess ye your souls." [Luke 21:16-19.] Christ will store the life taken, for He is the lifegiver, and He will beautify the righteous with salvation and immortal life. *12LtMs, Ms 40, 1897, par. 40*

After speaking of the end of the world, Jesus comes back to Jerusalem, the city then sitting in pride and arrogance, and saying, "I sit a queen, ... and shall see no sorrow." [Revelation 18:7.] As His prophetic eye rests upon Jerusalem, He sees that as she was given up to destruction, so the world will be given up to its doom. The scenes that transpired at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner. *12LtMs, Ms 40, 1897, par. 41*

How terrible was it to Christ, whose heart overflowed with love for those whom He had purchased with human agony, to see Jerusalem fast filling up the figures of the reckoning that Christ keeps with nations and individuals. With tears in His eyes and voice He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye (could not? no; ye) would not." [*Matthew 23:37; Luke 13:34.*] You would not yield up your determination to turn from the light, and to resist every measure which heaven has ordained for your peace and salvation. *12LtMs, Ms 40, 1897, par. 42*

You have refused and rejected until mercy has exhausted her last resource. What more could I have done to my vineyard than I have done? I left no means untried to see if I could not lead you to repentance and to God, that you might live. But the arm strong to support, to shield, and to save will [be] found strong to execute the commands of a long suffering God, who keeps mercy for thousands, "forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children to the third and to the fourth generation." [*Exodus 34:7.*] *12LtMs, Ms 40, 1897, par. 43*

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [*Ecclesiastes 8:11.*] The Lord wills not that any man shall perish, but that all shall come to Him and be saved. But in place of the Lord's loving-kindness softening and subduing the soul, many of the objects of His love and mercy are encouraged to more obstinately resist. O that man would consider that there is a limit to the long forbearance of God. As men throw off all restraint, and make void His law themselves, as they establish their own perverted law, and try to force the consciences of those who honor God and keep His commandments to trample the law under their feet, they will find that the tenderness which they have mocked will be exhausted. *12LtMs, Ms 40, 1897, par. 44*

Angels are co-operating with human intelligences. They are watching and working to draw the world to Christ, as Christ worked

to draw the Jewish nation to God. Christ's eye takes in the retribution that will be visited upon all the adversaries of God. The temporal retribution upon Jerusalem could be delayed but a short period of time. A world is represented in the destruction of Jerusalem, and the warning given then by Christ, comes sounding down the line to our time: "And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring." [Luke 21:25.] Yes; they shall pass their borders, and destruction will be in their track. They will engulf the ships that sail upon their broad waters, and with the burden of their living freight, they will be hurried into eternity, without time to repent. *12LtMs, Ms 40, 1897, par. 45*

There will be calamities by land and by sea, "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man coming in the clouds with power and great glory." In just the same manner as He ascended will He come the second time to our world. "And when these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh." [Verses 26-28.] *12LtMs, Ms 40, 1897, par. 46*

In this perilous time who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world at the expense of the principles of righteousness and truth. Of such it will be said, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes." [Luke 19:42.] O if men would only hear the last call of mercy God has sent to our world, telling of temperance, righteousness, and judgment to come, truth and light and grace would be given to them, to be given to the world. But ministers and teachers have resisted the light, refused the grace of heaven that God has richly provided for them, and abused the opportunities He has graciously presented to them. He looks from His home and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. *12LtMs, Ms 40, 1897, par. 47*

A "Thus saith the Lord" is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Warnings are unheeded,

invitations to repentance are slighted, and the convictions of the Spirit of God. Confirmed impenitence is the result of refusing light and walking in the sparks of our own kindling. Those who follow this course follow unsafe paths, which lead to perdition. They are called upon to come out from the world and be separate. But the straight and narrow path does not look attractive; it is hard to enter in at the strait gate, and their eyes turn with longing desire to the wide gate and the broad road. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." [*Matthew 7:13.*]12LtMs, Ms 40, 1897, par. 48

Fatal hardness of heart! The peace, the mercy, the grace, the exceeding great reward of obedience are now hidden from their eyes. The irrevocable sentence of condemnation must come from the divine lips. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." [*Verses 22, 23.*]12LtMs, Ms 40, 1897, par. 49

The warning of Christ, given in plain words, comes sounding down the line to our time: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [*Luke 21:34-36.*]12LtMs, Ms 40, 1897, par. 50

When the cases of all come up before the God of heaven for decision, He will ask each one the question, "What have you done to my only begotten Son?" What will those who have refused to accept the truth answer? They will be obliged to say, "We hated Jesus, and cast Him out. We cried, Crucify Him, crucify Him. We chose Barabbas instead of Christ." If those to whom the light of heaven is presented, reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put Him to an open shame. To them it will be said, "Depart from me; I never knew

you.” God will assuredly avenge the death of His Son.¹²*LtMs, Ms 40, 1897, par. 51*

Ms 41, 1897

Words of Comfort

NP

April 29, 1897

Portions of this manuscript are published in *HM 07/1897*. +^{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.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house there 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 14:1-3.*]^{12LtMs, Ms 41, 1897, par. 1}

These words were spoken during the last moments that Christ spent with His disciples before the power of darkness came to rend His soul with superhuman anguish. Words of heavenly sympathy flowed from His sacred lips. He did not call upon His disciples for sympathy. His heart was drawn out in love for them, for He knew that they would be grievously disappointed by His crucifixion. He knew that they would be assailed by the enemy. Satan’s craft is most successful when carried on against those who he sees will become depressed by difficulties.^{12LtMs, Ms 41, 1897, par. 2}

Christ’s intercourse with His disciples when sitting around the communion table was of intense interest to Him, and was the opening of a most earnest conversation. He was soon to pass through scenes which would be the severest test to His disciples. He would not leave them in darkness regarding His work and mission. Not only did He see distinctly His own humiliation and suffering; He saw also the effect that it would have upon His disciples.^{12LtMs, Ms 41, 1897, par. 3}

While sitting around the table Christ gave His disciples an evidence that although Judas had been among them as one of the twelve, although he had been treated as courteously as the other disciples,

yet he would betray his Saviour. All the work of Judas was known to Christ; none of his secret, underhand work was concealed from Christ's eyes. By telling Judas that he would betray Him, Christ gave another evidence of His divinity. He had already told Peter that before the cock crew, he would deny Him thrice. *12LtMs, Ms 41, 1897, par. 4*

"Little children, yet a little while I am with you," Christ said. "Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." [*John 13:33.*] *12LtMs, Ms 41, 1897, par. 5*

Christ, who can read the hearts of all, knew that this was a great shock to His disciples, and in answer to Peter's inquiry, "Lord, whither goest thou?" He said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." [*Verse 36.*] These words were remembered when Peter himself was crucified. *12LtMs, Ms 41, 1897, par. 6*

Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." [*Verse 37.*] These words were indeed fulfilled. After Peter had denied his Lord [and] had been converted, he remembered them. When He was called up before His persecutors he remembered his shameful denial of Christ, and urged that he be crucified with his head downward. He did die for the Master he loved; and even in the manner of his death, he followed his Lord. *12LtMs, Ms 41, 1897, par. 7*

During these last sorrowful hours, Christ told His disciples that on the night of His trial they would all be offended because of Him. He would not be left alone. He told them that for a little while after His death they would be sorrowful, but their sorrow would be turned into joy. [*Mark 14:27; John 16:32, 20.*] *12LtMs, Ms 41, 1897, par. 8*

He told them that the time was coming that they would be put out of the synagogue, and that those who killed them would think that they were doing God a service. [*Verse 2.*] He stated plainly why He told them these things while He was with them—that when they should transpire, they would remember that He told them of them before they came to pass and believe on Him as their Redeemer. [*John 13:19.*] Thus is expressed the great love and tender compassion of

the Son of God. In prefiguring His future He was plain and definite that in their coming trials and difficulties, the disciples might know that the Most High would not forget or forsake them, but would send them the Holy Spirit, to remain with them always.¹²*LtMs, Ms 41, 1897, par. 9*

The statements made by Christ were saddening to the disciples. They were amazed. But they were followed by the comforting assurance, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go, ye know, and the way ye know." [*John 14:1-4.*] "For your sakes I came into the world. I am working in your behalf. If I go away, I shall still work earnestly for you. I came into the world to reveal myself unto you, that you might believe. I go to my Father and yours, to co-operate with Him."¹²*LtMs, Ms 41, 1897, par. 10*

How plain are these words! How simple the language! A child could understand it. But the disciples were perplexed. Thomas, always troubled with doubts, said to Him, "Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." [*Verses 5-7.*]¹²*LtMs, Ms 41, 1897, par. 11*

The object of Christ's departure was the opposite to that which they feared. It did not mean a final separation from Him; He went to prepare a place for them. Then He would come again and receive them unto Himself.¹²*LtMs, Ms 41, 1897, par. 12*

"I am the way, the truth, and the life." [*Verse 6.*] When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. [*1 Corinthians 15:8.*] "For me to live is Christ," he declared. [*Philippians 1:21.*] This is the most perfect interpretation in a few words in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood that which

many seem unable to comprehend. How intensely in earnest he was. His words show that his mind was centered on Christ, that his whole life was bound up with his Christ. Christ was the author, the source, and the support of his life. *12LtMs, Ms 41, 1897, par. 13*

In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from the earth's conflict. Where is it? "That where I am, there ye may be also." [*John 14:3.*] Heaven is where Christ is. Heaven would not be heaven to those who love Christ if He were not there. *12LtMs, Ms 41, 1897, par. 14*

Are we individually fitting up characters which well be meet for the society of Christ and the heavenly angels? Philip said to Christ, "Lord, show us the Father, and it sufficeth us. Jesus saith to him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; how sayest thou then, Show us the Father? Believe thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." [*Verses 8-10.*] *12LtMs, Ms 41, 1897, par. 15*

Philip's doubt was answered with words of reproof. He wished Christ to reveal the Father in bodily form; but in Christ God had already revealed Himself. Is it possible, Christ said, that after walking with me, hearing my words, seeing the miracle of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern the Father in the works that He does by me. Do you not believe that I am to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am the brightness of His glory, the express image of His person. "How sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I

am in the Father and the Father in me; or else believe me for the very works' sake." [*Verses 9-11.*]*12LtMs, Ms 41, 1897, par. 16*

Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years.*12LtMs, Ms 41, 1897, par. 17*

As Christ was speaking these words, the glory of God was shining in His countenance, and all present felt a sacred awe as they listened with rapt attention to His words. They felt their hearts more decidedly drawn to Him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from the heavenly Father.*12LtMs, Ms 41, 1897, par. 18*

The wonderful works which Christ had done, which were so full of convincing power, ought to have removed prejudice, unbelief, and malice from the hearts of the Jews. Christ had given a convincing proof of His divinity in raising Lazarus from the dead. Through Christ, the Father had been revealed to believers and unbelievers. If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they beheld Christ's sufferings and death to save a perishing world. He desired them to see that their faith must lead up to God, and be anchored there.*12LtMs, Ms 41, 1897, par. 19*

"Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake." [*Verse 11.*] Their faith might safely rest upon the evidence given by Christ's works, works that no man had ever done or ever could do. They could reason that humanity alone could not do these wonderful works. Christ was seeking to lead them up from their low state of faith to the experience that they might have received by seeing what He had done in giving a higher education, and in imparting a knowledge of what He was, God in human flesh. How earnestly and perseveringly our compassionate Saviour sought to prepare His followers for the storm of temptation that was soon to beat about them. He would

have had them hid with Him in God.*12LtMs, Ms 41, 1897, par. 20*

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father.” [Verse 12.] Christ’s work was largely confined to Judea. But though His personal ministry did not extend to other lands, people from all nations listened to His preaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracle He performed.*12LtMs, Ms 41, 1897, par. 21*

When Christ said that His disciples should do greater works than He had done, He did not mean that they would make any more exalted exertion of their powers; He meant that their work should have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The scenes of His suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. The apostles, used as His representatives, would make a decided impression on all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven, who though unseen, was still working, and performing miracles upon the suffering and diseased.*12LtMs, Ms 41, 1897, par. 22*

The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when He was with them. Humbling themselves, the apostles would declare that the man the Jews had crucified was the Prince of Life, the Son of the living God, and that in His name they did the works He had done.*12LtMs, Ms 41, 1897, par. 23*

“Greater works than these shall ye do, because I go to my Father.” [Verse 12.] He would then intercede for them, and would send them His own Representative, the Holy Spirit, who would attend them in their work. This Representative would not appear in human form, but by faith would be seen and recognized by all who believe in

Christ. *12LtMs, Ms 41, 1897, par. 24*

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it. If ye love me, keep my commandments.” [*Verses 13-15.*] “This is the confidence that we have in him,” writes John, that, “if we ask anything according to his will, he heareth us.” [*1 John 5:14.*]*12LtMs, Ms 41, 1897, par. 25*

These promises are all given on conditions. The Ten Commandments, Thou shalt and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe “if ye love me, keep my commandments.” [*John 14:15.*] Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined.*12LtMs, Ms 41, 1897, par. 26*

“And behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto Him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*] Here it is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.*12LtMs, Ms 41, 1897, par. 27*

The whole universe is under the control of the Prince of Life. Fallen man is subject to Him. He calls upon them to obey, believe, receive, and live. He has paid the ransom money for the whole world. All may be saved through Him. He will present all those who believe on Him to God as loyal subjects of His kingdom.*12LtMs, Ms 41, 1897, par. 28*

He will be their Mediator as well as their Redeemer. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and apostasy, and place themselves under His banner. He will defend His chosen followers against Satan’s powers, and will subdue all their enemies. Through Him they will be conquerors and more than conquerors.*12LtMs, Ms 41, 1897, par. 29*

Paul writes to the Ephesians, “The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.” [*Ephesians 1:18-20.*]*12LtMs, Ms 41, 1897, par. 30*

“Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.” [*Daniel 12:10.*] “I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as the Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall receive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.” [*Hosea 14:5-9.*]*12LtMs, Ms 41, 1897, par. 31*

Those who dishonor God by transgressing His law may talk sanctification, but it is of that value, and just as acceptable, as was the offering of Cain. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy.*12LtMs, Ms 41, 1897, par. 32*

“And I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.” [*John 14:16.*] Christ was about to depart to His home in the heavenly courts. But He assured His disciples that He would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the spirit of truth, but this truth the world can neither discern nor receive.*12LtMs, Ms 41, 1897, par. 33*

Before He left them, Christ gave His followers a positive promise that after His ascension He would send them the Holy Spirit. “Go, ye therefore,” He said, “and teach all nations, baptizing them in the name of the Father (a personal God) and of the Son (a personal Prince and Saviour), and of the Holy Ghost (sent from heaven to represent Christ); teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [*Matthew 28:19, 20.*] *12LtMs, Ms 41, 1897, par. 34*

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you these things, and bring all things to your remembrance, whatsoever I have said unto you, Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for the Father is greater than I.” [*John 14:26-28.*] This positive assurance was given to the disciples, to be given to all who should believe on Him to the close of this earth’s history. *12LtMs, Ms 41, 1897, par. 35*

Christ desired His disciples to understand that He would not leave them orphans. “I will not leave you comfortless,” He declared; “I will come unto you. Yet a little while and the world seeth me no more; but ye see me; because I live, ye shall live also.” [*Verses 18, 19.*] Precious, glorious assurance of eternal life. Even though He was to be absent, their relation to Him was to be that of a child to its parent. *12LtMs, Ms 41, 1897, par. 36*

The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ. Those who know the indwelling of the spirit reveal the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith. *12LtMs, Ms 41, 1897, par. 37*

“Ye have an unction from the Holy One,” writes John, “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. ... If that which ye have heard from the beginning shall remain in you, ye also

shall continue in the Son, and in the Father.” [1 *John* 2:20, 21, 24.]*12LtMs, Ms 41, 1897, par. 38*

“At that day,” said Christ, “ye shall know that I am in my Father, and ye in me, and I in you.” [*John* 14:20.] Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but He would impress on their minds the fact that He would live again. And although after His ascension He would be absent from them, yet by faith they might know Him and see Him. And He would have the same loving interest in them that He had while with them.*12LtMs, Ms 41, 1897, par. 39*

Christ assured His disciples that after His resurrection, He would show Himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not understood—that there is a complete union between Christ and His Father, a union which will always exist.*12LtMs, Ms 41, 1897, par. 40*

“He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*Verse 21.*] Again Christ repeated the conditions of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God as the great center of their adoration, and will also love one another.*12LtMs, Ms 41, 1897, par. 41*

Ms 42, 1897

In Gethsemane

NP

May 16, 1897

Portions of this manuscript are published in *11MR 345; CTr 266-268*.

“And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.” “And they came to a place which was named Gethsemane; and he saith to his disciples, sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and he saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the cup might pass from him.” [*Luke 22:39; Mark 14:32-35.*]*12LtMs, Ms 42, 1897, par. 1*

As Christ left the disciples, bidding them pray for themselves and for Him, He selected three—Peter, James, and John—and went still farther into the seclusion of the garden. These three disciples had seen His transfiguration; they had seen the heavenly visitors, Moses and Elias, talking with Jesus, and Christ desired their presence with Him on this occasion also. And He “began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” [*Matthew 26:37, 38.*]*12LtMs, Ms 42, 1897, par. 2*

Christ expressed His desire for human sympathy, and then withdrawing Himself from them about a stone’s cast, He fell on His face and prayed, saying, “Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done.” [*Luke 22:41, 42.*] Then rising from the cold ground, He staggers to the place where He left His three disciples. “And he cometh, and findeth them sleeping and said unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.” [*Mark*

14:37, 38.] Even in His great agony He is willing to excuse the weakness of His disciples. “The spirit truly is ready,” He said, “but the flesh is weak.” *12LtMs, Ms 42, 1897, par. 3*

The superhuman agony with which He had been wrestling had brought Him to His disciples, longing for human companionship. But He was disappointed; they did not bring to Him the help His human nature craved. He expected more from them. Again superhuman agony comes upon His divine soul, and again He leaves His disciples, and prayed, saying, “O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy.” *12LtMs, Ms 42, 1897, par. 4*

“And he left them, and went away again, and prayed the third time, saying the same words: “Father all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt.” [*Matthew 26:42-44; Mark 14:36.*] “And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.” [*Luke 22:44.*]*12LtMs, Ms 42, 1897, par. 5*

Hear that agonizing prayer of Christ in the garden of Gethsemane! While the disciples were sleeping beneath the spreading branches of the olive trees, the Son of man—a man of sorrows and acquainted with grief—was prostrate upon the cold earth. As the agony of soul came upon Him, large blood drops of perspiration were forced from His pores, and with the falling dew moistened the sod of Gethsemane; and from the pale and quivering lips came the words, “O my Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done.” [*Matthew 26:39; Luke 22:42.*]*12LtMs, Ms 42, 1897, par. 6*

Here the mysterious cup trembled in His hand. Here the destiny of a lost world was hanging in the balance. Should He wipe the blood drops from His brow, and root from His soul the guilt of a perishing world, which was placing Him, all innocent, all undeserving, under the penalty of a just law? Should He refuse to become man’s substitute and surety? refuse to give him another trial, another probation?*12LtMs, Ms 42, 1897, par. 7*

Separation from His Father, the punishment for transgression and sin, was to fall upon Him in order to magnify God's law and testify to its immutability. And this was to forever settle the controversy between the Prince of God and Satan in regard to the changeless character of that law. *12LtMs, Ms 42, 1897, par. 8*

The Majesty of heaven was as one bewildered with agony. No human being could endure such suffering; but Christ had contemplated this struggle. He had said to His disciples, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "Now is the hour, and the power of darkness." [*Luke 12:50; 22:53.*] *12LtMs, Ms 42, 1897, par. 9*

Christ had not been forced to do this. He had volunteered to lay down His life to save the world. The claims of God's government had been misapprehended through the deceptive words and works of Satan, and the necessity of a mediator was seen and felt by the Father and the Son. And now the great antitype of all the sacrificial offerings had come. In Christ type had met antitype. In Christ's sacrifice of Himself was the substance which all the sacrifices had symbolized. *12LtMs, Ms 42, 1897, par. 10*

In surrendering His spotless soul a living sacrifice, Jesus was bearing the sin of the world; He was enduring the curse of the law; He was sustaining the justice of God. He was now suffering under divine justice. He saw what justice meant. He felt that as man's substitute and surety, He must be bound to the altar. "For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them." "And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him, and his righteousness, it sustained him." [*Isaiah 59:12, 16.*] *12LtMs, Ms 42, 1897, par. 11*

The universe of heaven had watched with intense interest the entire life of Christ—every step from the manger to the present awful scene of momentous interest. The unfallen worlds were watching the result of this controversy. They beheld the Son of God, their loved Commander, in His superhuman agony, apparently dying on the field of battle to save a lost and perishing world. His soul agony,

which three times forced from His pale and quivering lips the cry, "O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt," seemed to convulse all heaven. [*Matthew 26:39.*]*12LtMs, Ms 42, 1897, par. 12*

Satan was urging upon Him all the force of his temptations. He presented before Him that the sin of the world so offensive to God, was chastisement too great. He would never again be looked upon as pure and holy and undefiled, as God's only begotten Son. He had himself become a sinner, and would suffer the penalty of sin.*12LtMs, Ms 42, 1897, par. 13*

Christ was now standing in a different attitude than He had ever done before. Hitherto He had stood as an intercessor for others; now He longs for an intercessor for Himself. Could His human nature bear the strain? Shall the sins of an apostate world, since Adam's transgression to the close of time, be laid upon Him? Would He drink the cup? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of His Father for sin and transgression. He might have said, "Let the willful transgressor receive the penalty for His sin, and I will go back to My Father." But no; He did not make this choice. Although sin was the awful thing that had opened the flood gates of woe upon the world, He would become the propitiation for the sins of a race who had willed to sin.*12LtMs, Ms 42, 1897, par. 14*

In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen Him. And while the angel supports His fainting form, Christ takes the bitter cup and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the bloodstained lips, "Nevertheless, if man must perish unless I drink this bitter cup, Thy will, not mine be done."*12LtMs, Ms 42, 1897, par. 15*

What a scene is this for ten thousand times ten thousands of angels, of seraphim, and cherubim to look upon. The whole universe of heaven listened to that prayer of Christ, and God was suffering in and with His Son. There was silence in heaven; no harp was touched. They see their Lord enclosed by legions of satanic

forces, His human nature weighed down with a shuddering, mysterious dread. Everywhere He may look is a horror of great darkness, beyond the measurement of finite minds. *12LtMs, Ms 42, 1897, par. 16*

And was all this suffering undergone to give men liberty to transgress the law of God? No; no. All this scene of suffering was because of the law transgressed, and to give all honor and respect to that law, not only to honor but to magnify the law, and yet save the sinner by enduring his penalty. Satan's falsehood, that has placed the Christian world as transgressors of God's law, would not have been found in such company, if his temptations had not taken with them as with Adam, and who, by their tradition had made void the law of God in the place of leading men to obedience of all its commands. *12LtMs, Ms 42, 1897, par. 17*

Strengthened by the angel sent from heaven, Jesus arises in sweat and blood and agony and for the third time returns to His disciples. Jesus longed to see them. His human nature yearned for human sympathy. He longed to hear from them words that would bring Him some relief in His suffering. But He was disappointed. He found them sleeping in the hour of His bitterest agony. And the sight made angels grow sad. "What," said the Saviour as He awakened them, "could ye not watch with me one hour?" [*Verse 40.*] *12LtMs, Ms 42, 1897, par. 18*

Prophecy had declared that the "Mighty One," the holy One from Mount Paran, was to tread the wine press alone; "of the people there was none" with Him. [*Habakkuk 3:3; Isaiah 63:1-3.*] His own arm brought salvation; He was ready for the sacrifice. The fearful crisis was past. That agony which none but God could endure, Christ had borne. To His disciples He said, "Sleep on now, and take your rest." [*Matthew 26:45.*] Only a short time before they had made Christ the strongest assurances, that they would never forsake their Lord. They would go with Him to prison; and if need be, they would suffer and die with Him. Just before He bent His footsteps to the garden of Gethsemane, Jesus had said, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee." And poor, self-sufficient Peter had said,

“Although all shall be offended, yet will not I.” [*Mark 14:27-29.*]*12LtMs, Ms 42, 1897, par. 19*

But now they are asleep. Had the disciples heeded the words of their suffering Master, “Pray ye that ye enter not into temptation” [*Luke 22:40*], they would never have allowed sleep to stupefy and confuse their senses. They would have been partakers with Him in His suffering.*12LtMs, Ms 42, 1897, par. 20*

The disciples looked with terror and amazement upon His face, which was marked with blood; His visage was marred more than the sons of men. Only a short distance had separated them from their Lord, and they had heard the exclamations of distress and agony from His divine lips. And they had prayed as they heard the strong cries and tears of their sufferer. But they seemed paralyzed by a stupor which they might have shaken off had they continued pleading with God themselves. They did not intend to forsake their Lord in the hour of His supreme agony and in thus sleeping they sustained a great loss. They might have stood on vantage ground through the terrible scenes that were to transpire. They might have stood secure, defended by the heavenly angels. In God they might have overcome the wicked one. But a short time before they had much conscious power in their own strength, but they had not looked to the mighty Helper, as the suffering Son of God had told them to do.*12LtMs, Ms 42, 1897, par. 21*

Only a short time before Christ had poured out His soul in songs of praise in unfaltering accents, as one who was conscious of His Sonship with God. He had spoken to them in tenderness and love. But what can this change mean? So lately He had been serene in His majesty, He had been like a mighty cedar; now He was as a broken reed. His voice came to them in the still evening air, not now in tones of triumph, but full of human anguish. His disciples’ first impulse was to go to Him—(O why did they not go?); but He had bidden them tarry there, watching unto prayer lest they should enter into temptation in the hour of His deepest humiliation.*12LtMs, Ms 42, 1897, par. 22*

And now they hear the heavy tramp of soldiers in the garden, “Behold,” said Christ, “the Son of man is betrayed into the hands of

sinners. Rise up; let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.” He believed that Christ would escape and not permit Himself to be taken. “And as soon as he was come, he goeth straightway to him, and saith, Master; Master; and kissed him.” *[Mark 14:41-45.]* “But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?” *[Luke 22:48.]* *12LtMs, Ms 42, 1897, par. 23*

“And behold one of them which was with Jesus, stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” *[Matthew 26:51-53.]* *12LtMs, Ms 42, 1897, par. 24*

To the multitude Jesus said, “Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scripture must be fulfilled.” *[Mark 14:48, 49.]* *12LtMs, Ms 42, 1897, par. 25*

John’s record of this event is, “Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come to him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed them stood with them. As soon as he had said unto them, I Am he,” Divinity flashed through humanity, and “they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. Then said Jesus unto Peter, Put up

thy sword into thy sheath: the cup which my Father hath given me, shall I not drink it?" [*John 18:3-11.*]12LtMs, Ms 42, 1897, par. 26

At this saying terror seized upon the disciples. They were now all together again, surrounding their Lord; but at the proposition of Peter, "they all forsook him and fled." [*Mark 14:50.*]12LtMs, Ms 42, 1897, par. 27

The human nature of Christ was like unto ours. And suffering was really more keenly felt by Him, for His spiritual nature was free from every taint of sin. The aversion to suffering was in proportion to its severity. His desire for the removal of suffering was just as strong as human beings experience.12LtMs, Ms 42, 1897, par. 28

"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 verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be made 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 2:10, 16-18.*]12LtMs, Ms 42, 1897, par. 29

How intense was the desire of the humanity of Christ to escape the displeasure of an offended God; how His soul longed for relief is shown in the words of the Sufferer, "Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." [*Matthew 26:39.*] Yet the Son of God endured the wrath of the Lord Jehovah against His sinful subjects. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent of all sin, the One who alone could be the propitiation for sin, because He Himself was obedient.12LtMs, Ms 42, 1897, par. 30

His life was one with God. Not a taint of corruption was upon Him. Yet "being in the form of God," He "thought it not robbery to be equal with God: but made himself of no reputation, and took upon him 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.

Wherefore God hath highly exalted him, and given him a name which is above every name. That at the name of Christ every knee should bow ... and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." [*Philippians 2:6-11.*] *12LtMs, Ms 42, 1897, par. 31*

Ms 43, 1897

Ministry

NP

May 21, 1897

Portions of this manuscript are published in *5BC 1138-1139; 2MR 59-60; 6MR 23-24; 17MR 24*.

The ordinance of feet washing is an ordinance of service. This is the lesson the Lord would have all learn and practice. When this ordinance is rightly celebrated, the children of God are brought into holy relationship with each other, to help and bless each other. *12LtMs, Ms 43, 1897, par. 1*

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it that He Himself, One equal with God, washed the feet of His disciples. *12LtMs, Ms 43, 1897, par. 2*

"Ye call me Master and Lord," He said, "and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. I have given you an example that ye should do as I have done unto you. Verily, verily, I say unto you, The servant is not greater than his lord, neither is he that is sent greater than him that sent him. If ye know these things, happy are ye if ye do them." [*John 13:13-17.*] *12LtMs, Ms 43, 1897, par. 3*

This ceremony means much to us. God would have us take in the whole scene, not only the single act of outward cleansing. This lesson does not merely refer to the one act. It is to reveal the great truth that Christ is an example of what we through His grace are to be in our intercourse with each other. It shows that the entire life should be one of humble, faithful ministry. *12LtMs, Ms 43, 1897, par.*

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In His life and lessons Christ has given a perfect exemplification of

the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. But Satan misrepresented God to the world, as he did to Adam and Eve. Selfishness has its origin in Satan, and just as far as it is indulged, so far are Satan's attributes cherished. But Satan charged God with his own attributes, and belief in his principles was becoming more and more widespread. *12LtMs, Ms 43, 1897, par. 5*

By the Son of God these principles must be demonstrated as false and God's character shown to be one of love. By Him the Father must be represented. God committed His ideal to His Son. He sent Christ into the world, invested with divinity, yet bearing humanity. *12LtMs, Ms 43, 1897, par. 6*

And with clearness and power did Christ set forth the attributes of God. He is "the brightness of his glory, and the express image of his person," even "the image of the invisible God." [*Hebrews 1:3; Colossians 1:15.*] Yet He humbled Himself, taking the form of a servant. Our Redeemer is a perfect revelation of the Godhead; and it is of importance that as His disciples, we understand through Him God's relation to us. He is the world's great Teacher. And what we know of God through Him is the measure of our acquaintance with a practical knowledge of the truth as it is in Jesus. *12LtMs, Ms 43, 1897, par. 7*

Christ stooped to take man's nature that He might reveal God's sentiments toward the fallen race. Divinity and humanity combined were brought within the reach of all, that fallen man might reveal the image of God. Christ assumed our nature to counterwork Satan's false principles. He came to give by His ministry an expression of the mind of God. *12LtMs, Ms 43, 1897, par. 8*

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; as my Father hath taught me, I speak these things. And he that hath sent me is with me: the Father hath not left me alone; for I do always those things that please him." "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." "As he spake these words, many of

the Jews believed on him.” [*John 8:28-32.*]12*LtMs, Ms 43, 1897, par. 9*

The ordinance of feet washing was to be observed by the disciples that they might ever keep in mind the lessons of humility and ministry that Christ had given them. Not long before this, John and James had come to Christ with the request, “Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would you that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.” [*Mark 10:35-37.*] The other disciples were very much displeased by this request. Jesus called them all to him, and explained to them, “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so it shall not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” [*Verses 42-45.*]12*LtMs, Ms 43, 1897, par. 10*

These words should be studied, appreciated, and obeyed. The spirit of selfishness that led the disciples to ask for the first place would, if cherished, have resulted in a course of self-serving, and they would have been eternally lost. The sentiments of many who claim to be sons and daughters of God need to be greatly changed. The Son of God was rich, yet for our sake He became poor, that through His poverty we might be made rich. His example should be followed by all who name His name. “We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*]12*LtMs, Ms 43, 1897, par. 11*

Those who for Christ’s sake minister to the hungry, and thirsty, the sick and imprisoned, because they see in every being a soul for whom the Saviour died, those who do not exalt themselves over their fellow beings, but minister to their necessities, are doing the work Christ came into the world to do. For them a reward is prepared by the Father.12*LtMs, Ms 43, 1897, par. 12*

Christ’s ministry was performed under the law of service, and He

says to us, "Without me ye can do nothing." [*John 15:5.*] After His ascension, He appeared to His disciples, who had returned to their fishing, standing on the shore. So wearied and discouraged were they that at first they did not recognize His voice. He asked them if they had taken anything, and the mournful reply came back, "We have toiled all night, and have taken nothing." [*John 21:5, 6; Luke 5:5.*]*12LtMs, Ms 43, 1897, par. 13*

In clear, calm tones, Christ's words sounded over the water, "Cast the net on the right side of the ship, and ye shall find." [*John 21:6.*] They hastened to do His bidding, yet saying at the same time "We have toiled all night without success; it is not likely that we shall be successful now." But the success that follows obedience crowned their efforts. They were not able to draw in the net, so full was it with fish. Immediately they forgot the fruitless labor of the night. They saw Jesus as a risen Saviour, and believed in Him. From this miracle they learned the lesson all need to learn—that without the co-operation of Christ all work will be hard and profitless.*12LtMs, Ms 43, 1897, par. 14*

If we would work as Christ worked, we must have the mind of Christ. He cannot co-operate with those whose lives reveal variance, strife, and bitterness. Those who cherish these attributes are not susceptible to the influence of the Holy Spirit. The divine Comforter strives with them, but they close the door of their hearts to its gracious pleadings, desiring to be left alone in their foolish, selfish perversity. They find a satisfaction, a kind of rest without pardon, without wearing Christ's yoke and learning His meekness and lowliness. But let adversity come, and they find that they are leaning on a broken reed. These mistakes and delusions are to be corrected. A most solemn work, full of responsibility and accountability, is to be done. There is no peace to the wicked.*12LtMs, Ms 43, 1897, par. 15*

Difference and dissension will be seen among those who are not chosen by the Lord, but let it not spring up and bear fruit among those who profess to be representing Christ. There is no work more sacred for Christians than to maintain peace among themselves. Then they present to the world the unity that Christ prayed might exist, and bear witness that God sent Christ into the world to

redeem the world. *12LtMs, Ms 43, 1897, par. 16*

There is an object before all Christians. They are to do the work Christ did while here on earth. “Wist ye not,” He said, “that I must be about my Father’s business?” [*Luke 2:49.*] I came to show what the Lord requires of all who would win eternal life. *12LtMs, Ms 43, 1897, par. 17*

Wherever we go, whatever we do, we are to have an abiding sense that we are in the service of the Lord. The world is full of those who need to be ministered unto—the weak, the helpless, the ignorant. Christ’s followers should cherish no selfish motives, no feeling of self-exaltation. He who shows that he desires the highest place, irrespective of those around him, who thinks that he must be specially favored, is far from grasping the meaning of Christ’s words, “The Son of man came not to be ministered unto, but to minister.” [*Matthew 20:28.*] *12LtMs, Ms 43, 1897, par. 18*

On special occasions, some indulge sentimental feelings, which lead to impulsive movements. They may think that they are working for Christ, but they are not. Their zeal soon goes, and then Christ’s service is neglected. Such neither comprehend nor act out the words, “We are laborers together with God.” [*1 Corinthians 3:9.*] *12LtMs, Ms 43, 1897, par. 19*

The principles of God’s law are to be imprinted on our hearts, and carried into every phase of life. Our children should be taught obedience to God’s commandments. When this law is graven on our hearts, we shall indeed minister to others for Christ’s sake. But there are many who do not live out Christ’s merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all business transactions this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But in the place of doing this, they grasp everything for themselves. The important personage “I” is so large, that they cannot see anything else. They are not in touch with

humanity. *12LtMs, Ms 43, 1897, par. 20*

Those who thus live for self are like the fig tree, which made every pretension, but was fruitless. When Christ came to it, seeking fruit because He was hungry, no fruit rewarded His search. A withering curse was pronounced on this tree. "Let no fruit grow on thee henceforward forever," Christ said, and presently the fig tree withered away. [*Matthew 21:19.*] *12LtMs, Ms 43, 1897, par. 21*

This fruitless tree symbolizes the condition of the Jewish nation at that time. Every opportunity and privilege was granted them. Christ came to show them the way to life. But they were determined to walk in their own selfish way, and the Lord gave them up as joined to their idols. He left them to perish in the destruction of Jerusalem. Had they kept the law of God, they would have done the same unselfish work Christ did, and would have fulfilled God's purpose for them. *12LtMs, Ms 43, 1897, par. 22*

The fruitless fig tree is a warning to every nation, every family, every individual. The Jewish people brought ruin on themselves by refusing to minister to others. Love for God and for their fellow men was eclipsed by pride and self-sufficiency. Christ came to counteract this influence. He lived the law of God by ministering to those around Him. By the illustration drawn from the fig tree He sought to give His disciples a lesson they would never forget. No one can live the law of God without ministering to others. *12LtMs, Ms 43, 1897, par. 23*

The ordinance of feet washing most forcibly illustrates the necessity of true humility. While the disciples were contending for the highest place in the promised kingdom, Christ girded Himself, and performed the office of a servant by washing the feet of those who called Him Lord. He, the pure, spotless Lamb of God, was presenting Himself as a sin-offering; and as He now ate the Passover with His disciples, He put an end to the sacrifices which for four thousand years had been offered. In the place of the national festival which the Jewish people had observed, He instituted a memorial service, in the ceremony of feet washing, and the sacramental supper, to be observed by His followers through all time and in every country. These should ever repeat Christ's act,

that all may see that true service called for unselfish ministry.¹²*LtMs, Ms 43, 1897, par. 24*

Ms 44, 1897

Christ's Representatives

NP

May 13, 1897

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Christ attaches a weight of importance to the obedience of His people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. Man cannot keep the commandments of God only as he is in Christ, and Christ in him. And it is not possible for him to be in Christ, having light on His commandments, while disregarding the least of them. By steadfast, willing obedience to His Word they evidence their love for the Sent of God. *12LtMs, Ms 44, 1897, par. 1*

Not to keep the commandments of God is not to love Him. None will keep the law of God unless they love Him who is the only begotten of the Father. And none the less surely, if they love Him, they will express that love by obedience to Him. All who love Christ will be loved of the Father, and He will manifest Himself to them. In all their emergencies and perplexities they will have a helper in Jesus Christ. *12LtMs, Ms 44, 1897, par. 2*

That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation. *12LtMs, Ms 44, 1897, par. 3*

The great Teacher longed to give to the disciples all the encouragement and comfort possible, for they were to be sorely tried. But it was difficult for them to comprehend His words. They had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they

needed. *12LtMs, Ms 44, 1897, par. 4*

The promise of the Comforter presented a rich truth to them. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to teach them all things, and bring all things to their remembrance. The Holy Spirit was to be the representative of Christ, the Advocate who is constantly pleading for the fallen race. He pleads that spiritual power may be given to them, that by the power of One mightier than all the enemies of God and man, they may be able to overcome their spiritual foes. *12LtMs, Ms 44, 1897, par. 5*

He who knows the end from the beginning has provided for the attack of satanic agencies. And He will fulfil His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. If men will keep under the protection of God, His banner will be over them as an impregnable fortress. He will give evidence that His Word can never fail. He will prove a light which shineth in a dark place until the day dawn. He, the Sun of Righteousness, will arise with healing in His beams. *12LtMs, Ms 44, 1897, par. 6*

The very image of God is to be impressed upon, and reflected in, humanity. The cold heart is to be quickened and glow with divine love—a love that beats in union with the love the Redeemer has evidenced for you. No longer shall you complain that you cannot understand, for your Teacher has ascended to heaven, and His first interest is to advocate the cause of all who believe in Him. He has assured you that the Holy Spirit was given to abide with you forever, to be your pleader and your guide. He asks you to trust in Him, and commit yourself into His keeping. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine Comforter, and convincing of sin as an appointed Judge and Guide. *12LtMs, Ms 44, 1897, par. 7*

Christ was the Spirit of truth. The world would not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence. They shall have an

experimental knowledge of the only true God and of Jesus Christ whom He has sent. To them He says, You will no more say, I cannot comprehend. No longer shall you see through a glass darkly; you shall comprehend with all saints what is the length and depth and breadth and height of the love of Christ, which passeth knowledge. He who has begun a good work in you will perform it unto the day of Christ Jesus. *12LtMs, Ms 44, 1897, par. 8*

The honor of God, the honor of Jesus Christ, is involved in the perfection of your character. Your work is to co-operate with Christ, that you may be complete in Him. In being united to Him by faith, believing and receiving Him, you become part of Himself. Your character is His glory revealed in you. And when you shall appear in His presence, you will find the benediction awaiting you, "Well done, 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 25:23.*] *12LtMs, Ms 44, 1897, par. 9*

Christ seeks to make the lessons which they [His disciples] do not understand, as clear as possible to their befogged minds. But the time is not far distant when every word will be made plain. Then that which Jesus has spoken to them, and which they could not grasp, is clearly comprehended as living truth. *12LtMs, Ms 44, 1897, par. 10*

The thought that their Teacher was going to leave them filled the disciples with sorrow; but He comforted them with the assurance that He was coming again to take them to the place He would prepare for them. He assured them that if He went not away, He could not provide them with an Advocate: that if they only knew of the future blessings that were to come because of His departure, they would not mourn; they would rejoice in the presence of the Holy Spirit who was to be with them always. He told them that if He went not away, they could not do a greater work. But that deprived of His personal presence, by faith they would see and know Him, and by continuance in His love, by showing their appreciation of the truth by revealing to others what the truth is; in obeying His commandments and bearing a living, vital testimony; in doing His work that He had left in their hands, carrying it forward to completion, they would become representatives of Christ. *12LtMs, Ms 44, 1897, par. 11*

“Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you.” [*John 14:27.*] The world in its busy activity will try to give us peace. Its cry is, “Peace and safety,” but no dependence is to be placed in its alluring representations. [*1 Thessalonians 5:3.*] The spirit of truth the world cannot receive, because it seeth Him not neither knoweth Him. “There is no peace, saith my God, for the wicked.” [*Isaiah 57:21.*] Jesus Christ is the Prince of peace. And from Him alone comes that true peace which the world can neither give nor take away. *12LtMs, Ms 44, 1897, par. 12*

In the East the customary greeting when visiting the house of a friend was, “Peace be to this house,” and in leaving it the same words were used. [*Luke 10:5.*] But Christ’s farewell is of an altogether different character. “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.*] Much is embodied in these words. They are of richest import, and will be re-echoed to earth’s remotest bounds. *12LtMs, Ms 44, 1897, par. 13*

“For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace.” [*Isaiah 9:6.*] Christ brought that peace with Him to the world. He came to impart that peace, that all who will believe on Him, might have a peace that passeth understanding. He, the world’s Redeemer, had carried that peace with Him throughout His earthly life, and now He had come to the time when He must give His life that the treasure of peace might ever abide in the heart by faith. He left that peace with His disciples, and He is implanting and maintaining it in the hearts of all who will welcome its presence. Many of the gifts that are made by friends do not work out for their good; but the peace that Christ leaves as His legacy, He gives not as the world giveth. His gift is of higher value than can be computed; it is eternal. *12LtMs, Ms 44, 1897, par. 14*

“If ye loved me,” said Christ, “ye would rejoice because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this

world cometh and hath nothing in me. But that the world may know that I love the Father, as the Father hath given me commandment, even so I do.” [*John 14:28-31.*] *12LtMs, Ms 44, 1897, par. 15*

The time had come for Satan’s last attempt to overcome Christ. But Christ declared, He hath nothing in me, no sin that brings me in his power. He can find nothing in me that responds to his satanic suggestions. No other being could say this but the One who was offering up His life as a sinless sacrifice for a sinful race. This makes Christ the Bright and Morning star, the light and the life of the world. *12LtMs, Ms 44, 1897, par. 16*

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” [*Hebrews 9:13-15.*] “And ye know that he was manifested to take away our sins; and in him is no sin.” [*1 John 3:5.*] “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” [*2 Corinthians 5:21.*] *12LtMs, Ms 44, 1897, par. 17*

“But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise let us go hence.” [*John 14:31.*] Why this severe conflict with the prince of the world, when Jesus, through His childhood, youth, and manhood, had lived the law of God? The same temptations had overtaken Christ that always afflict humanity. *12LtMs, Ms 44, 1897, par. 18*

By a word Christ could have mastered the powers of Satan; but He came into the world that He might endure every test, every provocation, that it is possible for man to bear, and yet not be provoked or impassioned, or retaliate in word, in spirit, or in action. For the honor and glory of God He was to offer Himself a living, spotless sacrifice to the Father. This was symbolized by the red heifer upon which was to be no mar. Christ was a spectacle to the

world, to angels, and to men. The worlds unfallen, the heavenly angels, and the fallen race, were watching every movement made by the representative of the Father, and the representative of perfect humanity. And His character was without a flaw. In His mouth was found no guile. All the humiliation which He endured was in behalf of the fallen race, that man might have the mind of Christ. *12LtMs, Ms 44, 1897, par. 19*

The honor of Christ must stand complete, and that honor is concerned in the perfection of the character of God's chosen people. He desires that they shall represent His character to the world. In the work of redemption, in the sufferings He was called upon to endure, Christ was exhibiting to the world the love of God for fallen man and the perfect love which He bore His Father. He must bear under fierce temptations the test that Adam failed to endure. He suffered, being tempted; but there was no yielding to the temptations of Satan. He did as the Father had given Him commandment. *12LtMs, Ms 44, 1897, par. 20*

The last assault would soon come. The great victory to be achieved was union with His chosen people, that, although Christ was to be removed from earth to heaven, His church might have communion with Him. And this communion, if perfected, would lead to love for one another. *12LtMs, Ms 44, 1897, par. 21*

The church militant is not the church triumphant. At times our trials do not come singly, followed by a period of peace and rest; temptations come in as an overwhelming wave to destroy all before it. The afflictions do not create Christians, but simply develop in them the mind and will of Christ, the living principles of virtue and holiness. Even then will come temptations. And then the sons of Belial will make manifest under whose banner they are serving. While no trials arise to disturb the people of God, the faith of that people will never be known, nor the strength of the anchor that holds the human barque in safety. *12LtMs, Ms 44, 1897, par. 22*

Ms 45, 1897

The Crucifixion

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May 14, 1897

Portions of this manuscript are published in *5BC 1137, 1149*.
+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.

“Now the chief priests and elders and all the council, sought false witnesses against Jesus, to put him to death; but found none; yea, though many false witnesses came, yet found they none. At last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and build it again in three days.”
[*Matthew 26:59-61*.] *12LtMs, Ms 45, 1897, par. 1*

This was the only charge that could be brought against Christ. His words were <misstated and> misapplied, for He had said, “I came not to destroy, but to fulfil.” [*Matthew 5:17*.] But the priests and rulers, with many others, taunted Him with this false statement. While Christ hung upon the cross, it was repeated in mockery by the scribes and Pharisees, and voiced by the multitude. “They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself.” [*Matthew 27:39, 40*.] The statement made by Christ was <misstated. He had said, “Destroy this temple and I will build it again in three days” [*John 2:19*], which> was being fulfilled, publicity was being given to it, and it was made more impressive by the <misstatement in the> proclamation of His enemies. *12LtMs, Ms 45, 1897, par. 2*

“Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe on him.” [*Matthew 27:41, 42*.] Would they have believed on Him had He come down? No. In the resurrection of Lazarus, a

convincing proof had been given of Christ's divinity. It was not evidence that the priests and rulers wanted. This they had had, <evidence upon evidence,> but in spite of it, they had sought for false witnesses, that they might mislead the minds of the people, and prejudice them against the truth. *12LtMs, Ms 45, 1897, par. 3*

The parable of the rich man and Lazarus is a representation of those that refuse light. While this rich man was suffering the punishment of his sins, he asked that Lazarus might be sent to warn his brethren, lest they also share his fate. Abraham <is represented as saying> unto him, "They have Moses and the prophets; let them hear them." "And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." [*Luke 16:27-31.*] Yet to the Jews one had come who had been raised from the dead. Among them was one who for four days had lain in the grave, but who was now a living witness of the power of Christ. But in spite of this the priests not only purposed to put Christ to death, but Lazarus also, for he was likely to be an obstacle in the way of killing Christ. *12LtMs, Ms 45, 1897, par. 4*

Many heard the words of mockery and derision addressed to Christ as He hung on the cross; for they were spoken in no whispered tones. Thus a testimony to Christ's claims was borne in the hearing of thousands. Many minds entered on a track of thought that increased in intensity and earnestness as they searched the Scriptures for themselves. The conviction forced itself upon their minds that Christ was the Messiah. *12LtMs, Ms 45, 1897, par. 5*

Those that in derision uttered the words, "He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God," little thought that their testimony would sound down the ages. [*Matthew 27:43.*] Although spoken in mockery, never were words more true. Those who placed Christ before the world, hanging on the cross between two thieves, bruised and wounded, bore a testimony to His work. Their words, heard by thousands, led men to search the Scriptures for themselves. Wise men heard, searched, pondered, and prayed. *12LtMs, Ms 45, 1897, par. 6*

Truth is truth, and will remain truth, and in the end will triumph gloriously. The lamp of life is trimmed by the hand that lit it. The Jewish leaders sought to drive the light from the earth, but it shone on, and irradiated the world. <Men in this age will repeat the history of the past and suppose they can quench the light of truth by their falsehoods, but the light shines more brightly with every attempt they may make.> Christ rose from the grave, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life." [*John 11:25.*]*12LtMs, Ms 45, 1897, par. 7*

Never before was there such a general knowledge of Jesus as when He hung upon the cross. He was lifted up from the earth to draw all to Him. Into the hearts of many who beheld that crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would proclaim, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] There were those who never rested until, <searching the Scriptures and> comparing passage with passage, they saw the meaning of Christ's mission. They saw that free forgiveness was provided by Him whose tender mercy embraced the whole world. They read the prophecies regarding Christ, and the promises so free and full, pointing to a fountain opened for Judah and Jerusalem. [*Zechariah 13:1.*]*12LtMs, Ms 45, 1897, par. 8*

Hope sprang up in their hearts as they read the words, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."*12LtMs, Ms 45, 1897, par. 9*

"Thou shalt no more be termed Forsaken; neither shall thy land be any more termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. ... 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 62:1-4, 10-12.*]12LtMs, Ms 45, 1897, par. 10

"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." [*Isaiah 61:9-11.*]12LtMs, Ms 45, 1897, par. 11

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene." [*John 19:25.*] As Christ's mother stood by the cross upon which He hung, she realized the truth of the words spoken by Simeon, when he took the infant Saviour in his arms and blessed Him. "Mine eyes have seen thy salvation," he said, "which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at the things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; (yea, a sword shall pierce through thine own soul also), that the thoughts of many hearts may be revealed." [*Luke 2:30-35.*]12LtMs, Ms 45, 1897, par. 12

That time had come. The hearts of the persecutors, the revilers, the murderers, were indeed revealed. Attributes which form character were developed. Unbelieving Israel took sides with the first great apostate.12LtMs, Ms 45, 1897, par. 13

Christ, bearing the sin of the world, seemed to be deserted; but He was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house away

from the harrowing scene. But he saw that the end was near, and he brought her again to the cross. And even in His dying agony Christ remembered His mother. He saw her distress, and He said to her, "Woman, behold thy son. Then said he to the disciple, Behold thy mother. And from that hour the disciple took her unto his own home." [*John 19:26, 27.*] This thoughtful care lifted a weight from Mary's mind; she would no longer be obliged to choose her home, and run the risk of offending her relatives, for Christ's wish was law. Christ knew what she most needed, the tender sympathy of one who loved her <because he loved Jesus.>*12LtMs, Ms 45, 1897, par. 14*

"Now from the sixth hour there was darkness over all the land until the ninth hour." [*Matthew 27:45.*] The human passions were raging at the foot of the cross when the earth was bereft of the light of the sun. A great darkness clothed the earth as with sackcloth of hair, and enshrouded the cross. The Sun of Righteousness was withdrawing His light from the world, and nature sympathized with her dying author. It was as if the sun, in its noonday splendor had been blotted out. Thus was represented the night of woe [that] had settled down on the Jewish nation.*12LtMs, Ms 45, 1897, par. 15*

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" [*Verse 46.*] These words could not be misunderstood, but the priests and rulers framed them to suit their own understanding. With bitter contempt and scorn, they said, "He calls for Elias." [*Verse 47.*] Jesus said, "I thirst." [*John 19:28.*] These words, which should have awakened pity in every heart, were held up to ridicule by the priests, in whose hearts humanity was eclipsed by satanic malignity. One of the hardened Roman soldiers, touched with pity as he looked at the parched lips, took a stalk of hyssop, and dipping it in a vessel of vinegar, lifted it to the Saviour's lips. But from the mockers came the words, "Let be; let us see whether Elias will come and save him." [*Matthew 27:49.*]*12LtMs, Ms 45, 1897, par. 16*

This scene was transacted before heaven and earth. Angels beheld the pitiless scorn and contempt shown to Jesus by those who should have acknowledged Him as the Messiah. To this length they

were led, when unrestrained by the Lord of heaven. So it is with all religious zealots who separate from light and peace and heavenly influences. *12LtMs, Ms 45, 1897, par. 17*

Again came the cry as of one in mortal agony. "It is finished." "Father, into thy hands I commend my spirit." "And having said this, he gave up the ghost." [*John 19:30; Luke 23:46.*] Christ, the Majesty of heaven, the King of glory, was dead. The Jewish leaders had crucified the Son of God, the long-expected Messiah, He who the people had hoped was to bring about so many reforms. They refused the only One who could save them from national ruin. *12LtMs, Ms 45, 1897, par. 18*

"And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent." [*Matthew 27:51.*] Those who had induced the people to release Barabbas, and crucify Christ, now trembled with terror. They were conscious of the wicked deed they had done. They realized that they had shed the blood of the Son of God. This they had invoked upon themselves, saying, "His blood be on us, and on our children." [*Verse 25.*] Christ had prayed, "Father, forgive them; for they know not what they do." [*Luke 23:34.*] But they made this prayer an impossibility, for they would not be convicted, they would not repent and be converted. *12LtMs, Ms 45, 1897, par. 19*

In His bitter loneliness on the cross, Christ had a gleam of comfort, the petition of the dying thief. Christ saw that forgiveness was with him, that as those who looked on the brazen serpent uplifted in the wilderness, lived, so those who now looked in faith to the Saviour, would be pardoned. Without shedding of blood no man could be saved. *12LtMs, Ms 45, 1897, par. 20*

Christ gave peace and assurance to the thief. He confessed Christ, believed in Him, and received from Him the promise that he would be with Him in Paradise. He was suffering for his crimes, but those who passed sentence upon him, and executed him as a malefactor, were guilty of crimes far more heinous than those for which he was condemned. *12LtMs, Ms 45, 1897, par. 21*

What lessons may we learn from this instance! The loving compassion manifested toward this sinful soul should show us the

tender consideration that the Lord has for all who look in faith to Him, trusting in His power to save them, and give them the victory. *12LtMs, Ms 45, 1897, par. 22*

With Satan at their head to imbue them with his spirit, men may afflict God's people; they may cause pain to the body; they may take away the temporal life, but they cannot touch the life that is hid with Christ. We are not our own. Soul and body, we have been bought with the price paid upon the cross of Calvary; and we are to remember that we are in the hands of Him who created us. Whatever Satan may inspire evil men to do, we are to rest in the assurance that we are under God's charge, and that by His Spirit He will strengthen us to endure. *12LtMs, Ms 45, 1897, par. 23*

There is no greater evidence that Satan is working than that men who profess to be sanctified to God's service, persecute their fellow beings because they do not believe the same doctrines that they themselves believe. These will rush with fury against God's people, <falsifying [and] stating things they know are untrue,> thus showing that they are inspired by him who is an accuser of the brethren and a murderer of the saints of God. But if God permits tyrants to do with us as the priests and rulers did to His Son, shall we give up our faith, and go back to perdition? It is not because God does not care for us that He permits these things to be; for He declares, "Precious in the sight of the Lord is the death of his saints." [*Psalm 116:15.*] "He shall deliver the needy when he crieth, and poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight." [*Psalm 72:12-14.*]*12LtMs, Ms 45, 1897, par. 24*

The time is soon to come when the Lord will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place 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 26:20, 21.*] Let the many who claim to be Christians be full of satanic hatred because they cannot force the consciences of God's people. Not long hence they will stand <not before earthly judges,

but> before the Judge of all the earth, to render an account for the pain they have caused the bodies and souls of God's heritage.¹²*LtMs, Ms 45, 1897, par. 25*

They may indulge now in false accusations, they may deride those whom God has appointed to do His work, they may consign His believing ones to prison, to the chain gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. For every drop of blood drawn forth by torture, for all they have burned by fire, they will receive punishment. God will reward them double for their sins. They have drunk the blood of the saints, and have become intoxicated with exultation. God says to His ministers of judgment, "Reward her even as she rewarded you, and double unto her double according to her works: In the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [*Revelation 18:6-8.*]¹²*LtMs, Ms 45, 1897, par. 26*

Ms 46, 1897

“The Entrance of Thy Word Giveth Light”

NP

May 2, 1897

Portions of this manuscript are published in *TDG 131*.

“One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.” [*Psalm 145:4-7.*] *12LtMs, Ms 46, 1897, par. 1*

The knowledge of the way of the Lord is increasing, and will continue to increase. Hereby and superstition are clothing the world in the sackcloth garments of rebellion and transgression. Literature and cheap fiction of every order is circulated like the leaves of autumn, and the minds of thousands are so taken up with irreligious, cheap trash that there is no place in the mind for solid reading. The Word of God and all that would elevate man from his degradation is passed by with indifference. *12LtMs, Ms 46, 1897, par. 2*

But the Word of God contains the truth, and all those who support the truth of God for this time are doing their work for time and for eternity. Those who bring the Word of God into mind and heart are distinctly taking their stand on the side of God and the universe of heaven. They will stand heart to heart and hand to hand in defence of the holy and the pure, that which will stand the test of ages. Those who support error by word and pen and voice, and by the oppression of those who are linked with the truth, are ranged upon the other side, with the first great apostate and the evil men who are his agents. The Word declares of these that they shall “wax worse and worse, deceiving and being deceived.” [*2 Timothy 3:13.*] And on one of these two sides, men will labor to the end. *12LtMs, Ms 46, 1897, par. 3*

All our powers belong to God. They are His by creation, and by redemption. God has given to every one His measure of power, and He expects each to put it forth on the side of truth. Thus it is to shine forth. The Christian is to stand with undivided interest on the Lord's side. "Now abideth faith, hope, love." [1 *Corinthians 13:13.*] Faith looks through discouraging difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith, hope, and love are sisters, and their works blend perfectly to shine amid the moral darkness of the world. The children and the youth are to be instructed; the ignorant are to be taught by patient effort to know what is truth. It is to be given them line upon line. *12LtMs, Ms 46, 1897, par. 4*

Every agent may find something to do in saving souls and advancing the truth of God. By the Spirit's power, this truth is to be carried into the inner sanctuary of the soul and work upon the conscience, and its presence there is revealed by the works done to restore the moral image of God in man. There is too much vague instruction. Is it not best to know individually what we believe ourselves, and in what our faith consists? Then we shall be able to say, "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 has 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 1:2-4.*]*12LtMs, Ms 46, 1897, par. 5*

"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. For he received from God the Father honour and glory, when there came such a voice from Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. 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: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not

in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." [*Verses 16-21.*]12*LtMs, Ms 46, 1897, par. 6*

Ms 47, 1897

Judas

NP

May 20, 1897

This manuscript is published in entirety in *20MR 146-149*.

“Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served, but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.” [*John 12:1-3*.] *12LtMs, Ms 47, 1897, par. 1*

Mary’s act displeased Judas. “Why was not this ointment sold for three hundred pence, and given to the poor?” he asked angrily. “This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.” [*Verses 4-6*.] He put a price upon all his actions, and paid himself according to his own selfish estimate. *12LtMs, Ms 47, 1897, par. 2*

At that time the disciples did not know that Judas was a thief, but they knew it afterwards. Although he had been with Christ during His ministry, his covetousness was not cured. He held it fast as a precious treasure, and it had become more and more confirmed. Christ’s lessons on unselfishness were unheeded. His love of money led him to idolize the little treasure entrusted to his care to be employed for the benefit of the church and to relieve the necessities of the poor. *12LtMs, Ms 47, 1897, par. 3*

Why, when Christ knew the plague spot in his heart, was Judas permitted to remain among the disciples? When Christ knew him to be dishonest and avaricious, why was the bag still entrusted to him? The Lord permits men to remain in positions of trust that their hearts may be tested and their true character shown. The propensity to do wrong will be tried, and the defects revealed. If an

avaricious spirit is cherished, circumstances will reveal the inward corruption. *12LtMs, Ms 47, 1897, par. 4*

“Then said Jesus, Let her alone; against the day of my burying hath she kept this. For the poor always have ye with you, but me ye have not always.” [*Verses 7, 8.*] Her act is a prophetic anticipation of My death and burial; and the record of it will be repeated to the ends of the earth. This was a more direct reproof than Judas had before received. He was provoked by it, and thus a door was opened through which Satan entered to control his thoughts. Avarice poisoned the life-current of his spirituality. *12LtMs, Ms 47, 1897, par. 5*

Today this spirit exists. It is not a new thing for the members of the institutions ordained by God to work in an underhand manner, in order that they may be advantaged. Their native selfishness leads them to plan for their individual interests, to the neglect of sister institutions, which, if they were partakers with Christ, they would place first. Whatever pressure God has permitted to come upon His institutions to test those connected with them, these established centers are God’s merchant houses, in which the goods of heaven are deposited, to be handled as sacred trusts and traded upon, that light and knowledge may be imparted nigh and afar off. *12LtMs, Ms 47, 1897, par. 6*

In spirit and practice many resemble Judas. As long as you are silent regarding the plague spot in the character, no open enmity is seen, but when they are reproved, bitterness fills their hearts. When Judas was reproved, instead of repenting he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, he rose from the table and went to the palace of the high priest, where he found the council assembled. There he sold his Lord. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised him for the betrayal of his Master was thirty pieces of silver. *12LtMs, Ms 47, 1897, par. 7*

What a terrible action was this, both on the part of Judas and of the priests. The rulers of Israel had been given the privilege of receiving Christ as their Saviour without money and without price. But they

refused the precious gift offered them in the most tender spirit of constraining love; they refused to accept that salvation of more value than gold and silver, and bought their Lord for thirty pieces of silver. Judas was to find an opportunity of betraying Him in the absence of the multitude, for the priests knew that the people were Christ's friends. Had it not been for this, they would, they thought, have accomplished their purpose long before. *12LtMs, Ms 47, 1897, par. 8*

The feast at Simon's house brought many of the Jews together, for they knew Christ was there. And they came not only to see Jesus, but Lazarus, whom He had raised from the dead. The raising of Lazarus was the crowning miracle of Christ's life. The last test had been given to the Jewish nation. Lazarus had been raised from the dead to bear a testimony for Christ. Many thought that Lazarus would have some wonderful experience to relate. They were surprised that he told them nothing. But Lazarus had nothing to tell. The pen of Inspiration has given light upon this subject. "The dead know not anything; their love, and their hatred alike have perished." [*Ecclesiastes 9:5, 6.*] *12LtMs, Ms 47, 1897, par. 9*

But Lazarus had a wonderful testimony to bear in regard to the work of Christ. He was a living testimonial of divine power. With assurance and power he declared that Christ was the Son of God, and asked the people what they would gain by putting Christ to death. *12LtMs, Ms 47, 1897, par. 10*

Overwhelming evidence was given to the priests in regard to the divinity of Christ. But they had set their hearts to resist all light, and they closed the chambers of their mind, that no light might be admitted. *12LtMs, Ms 47, 1897, par. 11*

The honor showed to Jesus exasperated the scribes and Pharisees. They consulted that they might also put Lazarus to death; "because that by reason of him, many of the Jews went away and believed on Jesus." [*John 12:10, 11.*] The testimony of Lazarus was so clear and convincing that the priests could not resist its argument. It was a painful ordeal for them to be unable to say anything. They could not deny it, for he who had been dead four days was before them, in the vigor of manhood, showing forth

the praise of the great Restorer. They could not prevent the effect of this miracle upon the people, therefore they laid their plans to put Lazarus to death. They thought that if he continued to bear his testimony the number of Christ's followers would be largely increased. They purposed to remove Lazarus secretly, and thus less publicity would be given to Christ's death. The end, they argued, would justify the means, but they must not summon Nicodemus and Joseph of Arimathaea to their councils; for then their murderous designs would be opposed. *12LtMs, Ms 47, 1897, par. 12*

They could bring no charge against Lazarus, yet rather than admit evidence that could not be denied, they plotted to kill him. So will men do when they separate themselves from God. When unbelief once takes possession of the mind, the heart is hardened, and no power can soften it. *12LtMs, Ms 47, 1897, par. 13*

Judas was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. In many respects he acted as Christ's disciple. He manifested an interest in His work, and in a certain sense believed on Him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. John says, "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] Judas had never received Christ; he was not a true son of God. He had not lost something once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion. *12LtMs, Ms 47, 1897, par. 14*

"Ye are clean," Christ said, "but not all. ... I speak not of you all. I know whom I have chosen." [*John 13:10, 18.*] Who are Christ's chosen ones? Those who are rendering obedience to His lessons. Judas was not chosen, because he was not obedient. He did not believe in Christ as his personal Saviour. He did not think that his character needed Christ's transforming grace. *12LtMs, Ms 47, 1897, par. 15*

Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved.

He must be born again, not of corruptible seed, but of incorruptible. Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles outlining the character which all must possess who would enter Christ's kingdom. But Judas would not yield his will and his way to Christ. *12LtMs, Ms 47, 1897, par. 16*

Because Judas would not believe in Christ, he fulfilled the Scripture, "He that eateth bread with me (referring to the sacramental supper), hath lifted up his heel against me. Now I tell you before it come to pass, that when it come to pass, ye may believe that I am he." [Verses 18, 19.] *12LtMs, Ms 47, 1897, par. 17*

But though Jesus knew Judas from the beginning, He washed his feet. He who was to betray his Lord was privileged to unite with Him in partaking of the sacrament. And today none who claim to be Christians should be excluded from this service, for who can read hearts? Who can distinguish the tares from the wheat? *12LtMs, Ms 47, 1897, par. 18*

I would that we could all remember as we assemble to celebrate the ordinances, that there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are present, for they attend all who refuse to be worked by the Holy Spirit. Heavenly angels are present also. They listened with regret to the contention between the disciples, which marred Christ's last evening with them. But the disciples knew not that angels were present. *12LtMs, Ms 47, 1897, par. 19*

Those unseen visitants are present on every such occasion. There may come in among you those who are not in heart united with truth and holiness, but who may wish to take part in these services. Forbid them not. There are witnesses present who were present when Jesus washed the feet of His disciples and of Judas. More than human eyes beheld the scene. *12LtMs, Ms 47, 1897, par. 20*

Ms 48, 1897

Test. to Dr. Burke

Duplicate of *Ms 12, 1888*.

Ms 49, 1897

Obedience to Physical Laws

Sunnyside, Cooranbong, New South Wales, Australia

May 19, 1897

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“When thou saidst, Seek ye my face: my heart said unto thee, Thy face, Lord will I seek.” [*Psalm 27:8*.] “He that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him.” [*Hebrews 11:6*.] *12LtMs, Ms 49, 1897, par. 1*

A Christian! What does the term comprehend? Our Saviour 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 the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” “But ye know him, for he dwelleth with you, and shall be in you.” [*John 14:15-17; 1 Corinthians 2:14*.] *12LtMs, Ms 49, 1897, par. 2*

Thus the contrast between the two classes is presented. The world are those who receive not the drawing and invitation of Christ. Truth is that which they do not desire. They cannot desire Christ because they follow their own way and their own will. They do not see anything in Christ that they should desire Him. “Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: for he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. 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 53:1-5.*] *12LtMs, Ms 49, 1897, par. 3*

The natural growth cannot develop a symmetrical character. There must be a new birth. “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, but of God.” [*John 1:12, 13.*] “That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I say unto thee, ye must be born again.” [*John 3:6, 7.*] The believing soul is here represented in the words of Christ. “Ye know him, for he dwelleth with you, and shall be in you.” And His promise to His follower is, “I will not leave you comfortless.” [*John 14:17, 18.*] *12LtMs, Ms 49, 1897, par. 4*

I would say to every student in our school, Know thyself. The obligations we owe to God, in presenting to Him clean, pure, healthful bodies, are not comprehended. We have special duties resting upon us. We should become acquainted with our physical structure and the laws controlling natural life. While Greek and Latin, which is seldom of any advantage, is made a study, physiology and hygiene are barely touched upon. The study to which we should give thought is that which concerns the natural life, a knowledge of one’s self. *12LtMs, Ms 49, 1897, par. 5*

There is not one in a thousand, married or unmarried, who realizes the importance of purity of habits, in preserving cleanness of body and purity of thought. Sickness and disease is the sure consequence of disobedience to nature’s laws, and neglect of the laws of life and health. It is the house in which we live that we need to preserve, that it may do honor to God who has redeemed us. We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to His service. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up this study of physiology, they have not taken hold of the matter with that decided energy which they should. They have not practiced intelligently that which they have received in knowledge. And they do not realize that unless it is practiced, the body will decay. *12LtMs, Ms 49, 1897, par.*

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Notwithstanding all the light shining forth from the Scriptures on this subject; notwithstanding the lessons given in the history of Daniel, Shadrach, Meshach and Abednego; notwithstanding the result of plain healthful diet, there is little regard for the lessons penned by men inspired by God. The dietetic habits of the people generally are neglected; there is an increase of tobacco using, liquor drinking, and subsisting on flesh meats. I see young boys here in this locality, bright-looking, intelligent youth, from ten to twelve years of age, following the example of their fathers. His habits and practices are educating his children to do as he does. When going to Cooranbong a few days since, two lads were sitting in a trap before me. They were about ten and eleven years of age. One was smoking a cigarette. He would use the vile, poisonous little roll of paper, then the other would take the same in his mouth and enjoy the luxury. Physical and moral ruin is seen everywhere. *12LtMs, Ms 49, 1897, par. 7*

The question is asked, Have I not a right to do as I please with my own body? No; you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord's property—His by creation and His by redemption. "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] The law of self-respect for the property of the Lord is here brought to view. And this will lead to respect for the obligations which every human being is under to preserve the living machinery that is so fearfully and wonderfully made. This living machinery is to be understood. Every part of its wonderful mechanism is to be carefully studied. Self-preservation is to be practiced. *12LtMs, Ms 49, 1897, par. 8*

The human agent has been granted a second probation. "For 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.*] As you look upon your body, you should remember that you are every moment sustained by the Creator of all things, the Preserver of life, the Giver of happiness and peace and grace in obeying His requirements. Any action in eating, drinking, or dressing that is unhealthful, injured the fine works of the human machinery, and interferes with God's order. There are obstructions created in bone, brain, and muscle, which are destroying this wonderful machinery that God has organized to be

kept in good order. Any misuse of the delicate workmanship results in suffering. *12LtMs, Ms 49, 1897, par. 9*

The transgression of physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the Author of our being. He has created the human structure. He is the Author of physical laws as he is the Author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health sins against God. *12LtMs, Ms 49, 1897, par. 10*

Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered or respected or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being. Whoever in any way disregards the law of their being, will suffer the sure consequence of their own course of action. And in their pain and suffering, they will, under the suggestions of Satan, find fault with God for causing them to be afflicted. Should the Lord work a miracle to restore the wonderful, fine machinery which human beings through their own carelessness and inattention, and their indulgence of appetite and passions, have destroyed in doing the very things that the Lord has told them that they should not do? Should He do so, the Lord would be administering unto sin, which is the transgression of His own law. The moral sense of the human agents in our world is exceedingly low upon the subject of their own bodies and their own lives. But the Lord has placed before the human family the right way in His Word. Will they keep the way of the Lord? *12LtMs, Ms 49, 1897, par. 11*

But with the world there is a sacrifice made that is amazing to the heavenly intelligences. Satan is Master of their appetites and inclinations, and he leads them to gratify and indulge perverted, unnatural appetite. He leads them to suppose that this is the very sum and substance of their happiness. A created appetite is the only law that controls the tobacco devotee, and it will continue to be thus to the close of this earth's history. Men and women and children are corrupting their ways before the Lord. They are fast reaching the boundary line when the Lord will speak, and His words, going forth from His exalted throne, will not return unto Him

void.12LtMs, Ms 49, 1897, par. 12

To His servant that had long ministered to a rebellious generation, the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." [Genesis 6:7.] "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Verses 5, 11-13.]12LtMs, Ms 49, 1897, par. 13

And Christ has declared of these last days, "As the days of Noah were, so also 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 the coming of the Son of man be." [Matthew 24:37-39.]12LtMs, Ms 49, 1897, par. 14

And He exhorts His people, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would 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 whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and he shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." [Verses 42-

51.]12LtMs, Ms 49, 1897, par. 15

Daniel kept a strict watch over his appetite and passions, that he might present his body a living sacrifice, holy and acceptable unto God. And Paul, the great apostle to the Gentiles, says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*] "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 10:4, 5.*]12LtMs, Ms 49, 1897, par. 16

"Simon Peter a servant and 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 to life and godliness, through the knowledge of him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge, temperance; and to temperance patience; and to patience, godliness." [*2 Peter 1:1-6.*]12LtMs, Ms 49, 1897, par. 17

The Lord has inspired men to write the very things that are essential for this time in regard to the special attention we must give to the care of the body. We are the Lord's property. Christ has paid a sum for the ransom of man that in no way can be computed. He gave Himself a living offering to God. He bore the sins of the transgressor that God might be just, and yet be the justifier of the repenting, believing sinner. In the wilderness of temptation He overcame every temptation on the point of appetite. He fasted forty days and forty nights, and in His weak condition Satan assailed Him. But He

answered not with His own words, for Satan was ready to enter into controversy had He done this. And yet His answer was His own words, traced by human pen under the inspiration of the Spirit of God. He met Satan with "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] The insinuating temptation was presented, "If thou be the Son of God, command that this stone (in appearance exactly like bread) be made bread." [*Verse 3.*] But the "if" of unbelief was not accepted, and there was no ground left for controversy. *12LtMs, Ms 49, 1897, par. 18*

When the temptation was presented to Christ that the whole world should be given to Him if He would fall down and worship Satan, divinity flashed through humanity, and with a voice that Satan understood perfectly, He said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Verse 10.*] Thus Christ resisted every temptation. *12LtMs, Ms 49, 1897, par. 19*

Then the whole universe of heaven rejoiced. Christ had passed over the ground of test and trial that Adam had failed to endure. In His human nature He had redeemed Adam's disgraceful failure and fall. This meant everything to the human family. By overcoming in man's behalf, He was placing fallen man on vantage ground with God. In His human nature Jesus gave evidence that in every temptation wherewith Satan shall assail fallen man there is help for him in God, if he will take hold of His strength, and through obedience made peace with Him. *12LtMs, Ms 49, 1897, par. 20*

Jesus stood forth in human nature a conqueror in behalf of the fallen race. He was an overcomer in behalf of every human being, and as a pledge that all who shall receive His name may resist the temptations of Satan, and overcome in their own behalf as Christ has overcome in theirs. There is not one of the feeblest of humanity but can be a conqueror by being a partaker of the divine nature. As the branch is united to the vine and becomes partaker of the nourishment of the wine, so he who is one with Christ absorbs the elements of the life of Christ, and is [a] branch of the living Vine. Every member of the human family is honored by the achievement of this wonderful victory, making it possible for every soul to

become a partaker of the divine nature if he will connect with Christ.*12LtMs, Ms 49, 1897, par. 21*

All heaven was watching the working of the enemy against Christ when tempted in behalf of man. And all heaven is watching the strivings of every individual soul under every temptation by which men shall be beset. If he will resist the temptation, if he will not yield on any point, Satan cannot have the victory. And in the books of heaven will stand registered against your name that on such a day Satan sought to overthrow and ensnare one of My redeemed ones, but the tempted one looked to me, the conqueror, and I gave him angels to press back the powerful foe.*12LtMs, Ms 49, 1897, par. 22*

“Then the devil leaveth him, and, behold, angels came and ministered unto him.” [*Verse 11.*] Thus will angels minister to every soul who under temptation will resist Satan. Angels are appointed, “sent forth to minister to them that shall be heirs of salvation,” [to] minister unto them as they ministered unto Christ who was the Substitute and Surety of all who will receive Him. [*Hebrews 1:14.*] “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.*] They occupy no middle ground. They are the subjects of faith and repentance, and are embraced in the promise, entitled through grace to come into relation with God as those whom he has addressed. “And let him take hold of my strength and make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*]*12LtMs, Ms 49, 1897, par. 23*

In that day when all cases are decided, when sentence are passed upon those who are rejecters of His mercy and His great love, provided for them by the sacrifice of the Son of the Infinite God who bore the sins of every son and daughter of Adam, each will be called to account for the talents in intellect, in earthly treasures to bestow upon the needy. And what will those answer who have turned away from light and from knowledge, and lived a careless, self-indulgent life? The amount of evidence a man has had presented before him, the number of talents which he has received, the returns made to the Master, these will determine his destiny for eternity.*12LtMs, Ms 49, 1897, par. 24*

Those who have had privileges and opportunities and light upon light will find themselves brought into comparison with those whose religious advantages have been limited, but who have made diligent, persevering effort to lay hold on eternal life. Over such the Lord rejoices with singing. The whole heathen world will rise up in judgment against those whom heaven has favored the most, but who have placed themselves on Satan's side, and worked in his lines to bring their soul-destroying narcotics to foreign lands, to pollute and destroy the heathen nations with their defiling and health-destroying drugs. For the sake of a revenue, a professedly Christian nation have forced their traffic upon the heathen nations at the point of the sword, and thus compelled them to accept their merchandise, which would, in using, degrade the people below the level of the brute creation. "Shall I not judge for these things," saith God. [*Jeremiah 5:9.*]*12LtMs, Ms 49, 1897, par. 25*

Christ came to our world to restore the moral image of God in man; but the men who have had great light have given themselves over to Satan. They have worked out his plans in introducing tobacco, liquor, and opium into foreign heathen lands. And these things have been recognized by the intelligent heathen as a deadly evil that leads to all kinds of violence and crime, and stirs up the savage elements to delight in war. Thus ungovernable propensities are perpetuated, making it almost a hopeless task to send missionaries among them. And the heathen hate the white men for this kind of work.*12LtMs, Ms 49, 1897, par. 26*

Although the so-called Christian has heard the message of warning, the message of mercy, he has misappropriated his talents and used them to advance the work of the first great apostate. His heart has become hardened to all the mercies received of God. He has abused His goodness, and done despite to the Holy Spirit by his persistent refusal to follow Christ.*12LtMs, Ms 49, 1897, par. 27*

The Lord has made it part of His plan that man's reaping shall be according to his sowing. And this is the explanation of the misery and suffering in our world, which is charged back upon God. The man who served himself, and makes a god of his stomach, will reap that which is the sure result of the violation of nature's laws. Those who abuse any organ of the body to gratify lustful appetite and

debased passions, in the married or unmarried life, will bear testimony of the same in his countenance. He has sown to fleshly lusts, and he will just as surely realize the sure consequence. *12LtMs, Ms 49, 1897, par. 28*

The licentiate and profligate is attended by a never wearied fiend. He is like a hunted being. He is the slave to passion, the chains of which he is unwilling to break. And at last he is left of God, without conviction, without mercy, without hope, to destroy himself. He is left to the natural process of corrupting practices which degrade him beneath the brute creation. His sinfulness has ruined the mechanism of the living machinery, and nature's laws transgressed become his tormentors. *12LtMs, Ms 49, 1897, par. 29*

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then they shall call upon me, and I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” [*Proverbs 1:24-33.*] *12LtMs, Ms 49, 1897, par. 30*

“I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go; keep her; for she is thy life.” [*Proverbs 4:11-13.*] Who will heed the warning? Who will turn unto the Lord with full purpose of heart? Who will take fast hold of instruction? “Let her not go,” is the injunction; “keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it, turn from it; and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause

some to fall. For they eat the bread of wickedness, and drink the wine of violence." "The way of the wicked is as darkness; they know not at what they stumble." [*Verses 13-17, 19.*] This is the condition of our world today. "But the path of the just is as a shining light, that shineth more and more unto the perfect day." [*Verse 18.*]*12LtMs, Ms 49, 1897, par. 31*

The Lord sees every human being; He notes every phase of character. In the great day of judgment He will execute the sentence against the sinner. It will then be seen that the sinner's conduct has never stopped with himself. Every departure from righteousness has a vital relation to His divine laws. Had we eyes as the eyes of God we would be able to see in the tiny seed the flower or shrub or tree there in enclosed. God made it thus. He searches the heart. He will look into our motives as He looks into the seed and He will reveal what we are and what we should have been.*12LtMs, Ms 49, 1897, par. 32*

The last great day will be a triumph of law. The Lord is preparing for His last great work, and He will rise out of His place to punish the world for their iniquity. Then the earth will disclose her blood, and shall no more cover her slain. Who will prepare to hold up a light amid the moral darkness that exists in our world. The wretchedness that has been accumulating for ages and that is degrading humanity is not sensed as it should be. "Thou shalt have no other gods before me" is the command of God. [*Exodus 20:3.*] Idolatry exists in the churchgoers today as verily as in the days of Noah. But when this command is obeyed, the human family will be elevated, ennobled, and exalted.*12LtMs, Ms 49, 1897, par. 33*

Ms 50, 1897

The Work of Christ

Adelaide, South Australia

May 31, 1897

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It may be surprising to some that Christ's work was not extended to the heathen nations, that it was confined in so small a circumference. But the heathen nations were not prepared for His work. And had He devoted His time to the conversion of the Gentile world, He would have closed the door whereby He could bear His message to the Jewish nation. As it was, Jewish prejudice against Him was strong. One discourse given by Him in Nazareth so enraged the people that they would have killed Him if divine agencies had not saved Him from their wicked purposes. The mob turned Him out of the synagogue, and pushed Him hither and thither, quarreling among themselves as to how they should stop His voice entirely. But presently they lost sight of Christ. He was gone, they knew not where. *12LtMs, Ms 50, 1897, par. 1*

Frequently the people of other nations came to Christ to be healed, or to make some request for their relatives or friends. These people represented the great human family, who knew not God or the truth, but who felt a soul-longing for something they had not. All who came to Christ listened to His instruction, and as they heard the word of truth, they were deeply impressed. In speaking words of hope to these weary, unsatisfied souls, in healing the infirmities of those that came to Him, Christ was setting an example to be practiced from one end of the world to another. He was speaking and acting for humanity at large. *12LtMs, Ms 50, 1897, par. 2*

While Christ's field of labor lay among the Jews, He instructed His disciples to go forth to those outside the camp, and to bear to them the message of a Saviour's love. In the few years of His work He must set forth the object of His mission and lay the foundation of the work that was to be taken up by His disciples. He must show that His work was to set souls free from the slavery of sin. And although

generation after generation would pass away, His lessons of practical service would be given by His witnesses. He was to ascend to heaven, but His work was to be carried forward with greater power than before, because He and His Father would cooperate in doing greater things for His people than they had seen while He was among them. *12LtMs, Ms 50, 1897, par. 3*

We are to work while it is day, for the night cometh in which no man can work. Our life is represented as a day, and when our work is ended, when the worker ceases his busy activity, the work does not cease. Others take it up. Though the human agents pass away, the work of Christ does not cease, but goes on, each worker doing God service by working as Christ worked. *12LtMs, Ms 50, 1897, par. 4*

We often feel that in the work of God there are great interests to be handled that we are unable to touch. We seem bound about. Let us remember that Christ's work while on earth was confined to a narrow compass. Yet multitudes from all parts of the world heard His lessons. He was giving His message to those who would afterwards become His disciples. *12LtMs, Ms 50, 1897, par. 5*

Christ worked out before His disciples and the world a perfect example of true religion. And when men realize the importance of showing patience, sympathy, and regard for the souls of men, nigh and afar off, Christ will be revealed in His followers. "Ye are laborers together with God," writes Paul; "ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] By His Holy Spirit God is framing the building, using human agents to compose His temple. No one can do a good work, at home or in the regions beyond, unless they receive power from above. If we would work as Christ worked, we must look to Christ, our risen and ascended Saviour, to give the work efficiency and perfection. We must depend upon Christ, our substitute, our surety, our power, and our sufficiency. *12LtMs, Ms 50, 1897, par. 6*

Christ was surrounded by religious enemies. "He came unto his own, and his own received him not." [*John 1:11.*] But although He was rejected by His own nation, He did not fail, nor become discouraged. Why did not the Jewish people receive their Lord? Because truth did not languish on His tongue. They were

displeased with Him, because He did not receive His knowledge from the religious teachers of the nation. Yet He gave evidence that He had a perfect knowledge of the Jewish system of economy, as represented in the Scriptures. He gave the true interpretation of the law and the prophets, and the true signification of every type and symbol. The scribes and Pharisees taught the law, but they taught also the commandments of men, mingling human tradition with the divine precepts, covering the genuine requirements of God with man-made forms and ceremonies. Thus their true religious service was corrupted. *12LtMs, Ms 50, 1897, par. 7*

While the professed teachers of the law made the law a rigorous burden by their traditions and endless round of unimportant exactions, Christ stood alone, living the law of God. He was in the world, but not of the world. His discrimination between true and false religion was so clear and sharp that the Pharisees were reproached by His works. He did not spare their pretentious godliness, which was mingled with selfishness, hypocrisy, covetousness, and unfair dealing. He did not try to obliterate the distinction which should exist between the righteous principles that should ever characterize the lives of those who claim to be the children of God, and the principles of the world. *12LtMs, Ms 50, 1897, par. 8*

Christ taught that the idea of remodelling the religion of the scribes and Pharisees was out of the question. A new piece of cloth cannot be sewed on an old garment, for the new will tear away from the old, and the rent will thereby be made worse. So the religion of Christ could not be joined with false religion, for the new principles to be introduced would not harmonize with the old, and the rent would be made worse. *12LtMs, Ms 50, 1897, par. 9*

The temple service, formed after the divine pattern, and once so pure, so sacred, and so holy, had been tainted with evil. It could not be remodelled. It was mingled with the defective plans and theories of men, and could not be rebuilt. The true Architect from heaven, who created men, “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.*] One sent from heaven came to restore the ruined temple to its sacred and beautiful proportions.

In His person and mission He was to reveal the holiness of God; and priests and rulers should have set before Him an open door.*12LtMs, Ms 50, 1897, par. 10*

While the Pharisees loaded the people with grievous, man-made exactions, Christ revealed the love of God. The untainted purity of His life, His humility and meekness, His sympathy with all classes, high and low, rich and poor, showed the Pharisees to be whited sepulchers, deceiving the people by their professions of sanctity. The contrast between Christ's life and the precepts and example of the religious teachers shed rich light on the pathway of those who claimed to worship God. But they chose darkness rather than light.*12LtMs, Ms 50, 1897, par. 11*

Ms 51, 1897

In the Judgment Hall

NP

May 20, 1897

Portions of this manuscript are published in *5BC 1148*.

It was past midnight when Jesus was hurried from the garden of Gethsemane, through the hushed streets of the sleeping city, to the palace of the high priest. This palace was occupied by the principal actors in the plan [to] obtain possession of Christ—Annas, and his son-in-law, Caiaphas. *12LtMs, Ms 51, 1897, par. 1*

Because Jesus had rebuked the hypocrisy and avarice of the chief priests and rulers, they evidenced a most bitter hatred against Him. The Sadducees were still more bitter, although Jesus had not directed against them so plain and decided a reproof as against the Pharisees. But it was at His second act of cleansing the temple, that their most bitter enmity was aroused. In His act in interfering with the merchandise in the temple court, He set aside and condemned all the arrangement which to them was great gain. He told them that they had made the temple courts a den of thieves. [*Matthew 21:13.*] By their extortion and dishonesty, they had made the service of God contemptible. Avarice was the besetting sin of the Jews. It was on this point that Judas was overcome. The erection of stalls for sales brought in great profits, and any interference with these plans for extortion and commercial income was an act that would not be tolerated. *12LtMs, Ms 51, 1897, par. 2*

And now that Jesus was within their power, all feelings of sympathy and humanity went out of their hearts. They were fiends. The bitter contempt and hatred which the ex-high priest had for Jesus was illy concealed when he accosted Him. But he was forced to keep his intense malice under cover as much as possible. They had no legal right to take this matter in hand at this time. They knew they had no charge against Christ by which they could hold Him a prisoner or condemn Him as a malefactor; but they designed, in secret consultation, to charge Him with guilt, and thus draw something

from His own lips which they could, with their own additions, their wresting and perversion, so construe as to make stand against Him. *12LtMs, Ms 51, 1897, par. 3*

The high priest questioned Him in regard to His doctrines. But the answer was calmly given, "I spake openly to the world; I ever taught in the synagogue; and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me," pointing to those around Him, "what I have said unto them: behold, they know what I said." [*John 18:20, 21.*]*12LtMs, Ms 51, 1897, par. 4*

Jesus would contrast His manner of work with that of His accusers. This midnight seizure by a mob, this cruel mockery and abuse before He was even accused or condemned, was their manner, not His. His work was open to all. He had nothing in His doctrines that He concealed. Thus He rebuked their position, and unveiled the hypocrisy of the Sadducees. *12LtMs, Ms 51, 1897, par. 5*

His accusers sought to turn the conversation by falling back upon the dignity of their position. "Answerest thou the high priest so?" said one, while he smote the sacred face with his hand. How did angels of God look upon this scene, and see their loved Commander smitten by sacrilegious hands? They longed to take Jesus away from these wicked men. But Jesus did not retaliate. This insult was a part of the humiliation He was to bear. There was no resentment in His voice as He reproved the illegal act: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" [*Verses 22, 23.*]*12LtMs, Ms 51, 1897, par. 6*

At last Jesus entrenched Himself in silence. He saw that nothing would avail in such company, and before such a tribunal, where neither conscience or fear of God had any control, but whose worse passions were fired with intense hatred. Then He was bound, signifying that He was condemned, though unheard and unsentenced. Annas had Him taken to Caiaphas, his son-in-law, a Sadducee, fully as severe, heartless, and unscrupulous as himself, but wanting in force of character. In his house Jesus was again illegally criticized. Some of the most desperate enemies of Jesus were among the Sadducees, and who, with the priests and rulers,

composed the Sanhedrin. And as the very existence of the priestly rule, was, they thought, endangered by the teachings of Christ, they would resort to any means to get Him out of the way. They tried many ways of waylaying and entangling Him: and accused Him of secret apostasy. *12LtMs, Ms 51, 1897, par. 7*

They were themselves in bitter animosity and controversy with one another, jealous, and daring not to approach certain points for fear of getting into a brawl with the Pharisees. With a few words Jesus could have awakened the prejudices which existed between them, and thus have averted their wrath from Himself. But there was one thing on which they were united—their hatred for Christ and their desire to put Him to death. To gain this end, they sought false witness against Him. *12LtMs, Ms 51, 1897, par. 8*

We may see the same spirit manifested today. There will be a corrupt union formed between corrupt men, who will seek and employ false witnesses which will be obtained of those whose wrong course of action has been reproved. The devil is not at a loss to supply the necessity. *12LtMs, Ms 51, 1897, par. 9*

Under the influence of the chief priests and rulers, the agents of Satan were willing, for the money offered them, to testify to any lie. Yet their testimony was so false and contradictory, it reveals itself so plainly as a tissue of lies manufactured by the priests and rulers, that the judges, unjust, and without conscience as they were, could not make their stories of any weight, or cause them to bear against Christ. The words they claimed to hear Him say, “Destroy this temple, and in three days I will raise it up again,” were misstated. [*John 2:19.*] It was perjury, having no semblance to the truth. They hoped to construe this into a charge of blasphemy, but they failed even here. And because they could find nothing whereby they might fasten condemnation upon Him, they became furious, fearing that after all Jesus might not be delivered into their hands. *12LtMs, Ms 51, 1897, par. 10*

Patently, and without one expression of revenge, Jesus listened to their conflicting testimony. He was perfectly silent, answering not a word to their accusations. At last His accusers were entangled, confused, and maddened; they had nothing that they could make

stand as a charge against Jesus. That silence was terrible for them to endure. They saw that their plottings were liable to fail. Caiaphas was desperate. He was determined to act. Starting from the judgment seat, his face contorted with satanic passion, and voice and demeanor plainly indicating that were it in his power, he would strike down the Son of God, he exclaimed, "Answerest thou nothing? What is it that these witness against thee?" [*Matthew 26:62.*]*12LtMs, Ms 51, 1897, par. 11*

Jesus knew the nature of the men surrounding Him, and the impotent madness of His accusers because they could not find occasion against Him. But He remained in silence. The high priest was afraid that all their purposes were to be defeated unless they could make Jesus utter His own condemnation. Standing over the prisoner as though he would annihilate Him, he said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witness? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." [*Verses 63-66.*]*12LtMs, Ms 51, 1897, par. 12*

In legal condemnation nothing could be done until the light of day and before a full session of the Sanhedrin. And yet the priests had declared that He was worthy of death. He was not considered fit to receive abuse from the lowest and vilest of human kind. He was taken from the outer court to the guard room, on every side meeting with taunts and jeers, and cruel mockery in regard to His claims to be the Son of God; "sitting on the throne of his glory," and "coming in the clouds of heaven," was tauntingly and mockingly repeated. [*Matthew 25:31; 26:64.*]*12LtMs, Ms 51, 1897, par. 13*

How little did these Pharisees and Sadducees, these priests and rulers, understand the prophecies which they were in the very act of fulfilling to the letter. What intense blindness comes to the human mind that has turned from light, rejected Bible evidence, and closed itself in with the impenetrable wall of prejudice. For two thousand years the Jews had looked and waited for the Messiah, and this is

the reception He receives at their hands. That nation which should have received Him as the greatest blessing that heaven can bestow upon a fallen race, refused Him, and gave Him over to the mob for them under the inspiration of Satan to insult and mock and curse.*12LtMs, Ms 51, 1897, par. 14*

But that which caused Christ's soul the keenest anguish was that which He had foretold Peter would come. He heard the denial of Peter; He heard the wicked oaths, and this made more intensely bitter His cup of anguish. Christ is now in His deepest humiliation; He is greeted with jeers; smitten by cruel hands, yet He utters no word of retaliation. They spit in the face of the Lord Jesus. And while thus insulted and mocked, Peter, his boldest disciple, is denying that he knows the man who has been his beloved Teacher—the one he had owned to be the Son of the living God, and having the words of eternal life, when many of his fellow disciples were offended at Christ's words, and walked no more with Him.*12LtMs, Ms 51, 1897, par. 15*

“Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. And a certain maid beheld him as he sat by the fire, and said, This man was also with him. And he denied him, saying, Woman, I know him not. ... And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out, and wept bitterly.” [*Luke 22:54-57, 59-62.*]*12LtMs, Ms 51, 1897, par. 16*

That look was enough; it pierced the heart of Peter like an arrow. The eloquent anguish of the Master he had loved and served was a picture so vivid that he could not efface it from his memory. And he rushed from the company, his heart broken, repentant, remorseful, agonized.*12LtMs, Ms 51, 1897, par. 17*

While waiting for His legal trial in the guard room, Christ was not protected. The malice of the ignorant, the brutal cruelty with which He had been treated was assumed by them as a liberty. They made manifest the satanic in their character. His very nobility and God-like bearing goaded them to madness. His meekness, His innocence, His majestic bearing filled them with a madness born of Satan. Defenseless and alone, as a sheep before her shearers is dumb, so He opened not His mouth. Justice and mercy were trampled upon. Never was criminal treated in so merciless and inhuman a manner as was Jesus, the world's Redeemer.*12LtMs, Ms 51, 1897, par. 18*

Christ had reproved their avarice and their hypocrisy, He had laid open the ignorance of the scribes; He had rebuked the Pharisees and the Sadducees, and they had not been able to controvert His arguments, because they were truth. Like Cain, this made them furious. His noble, spotless character was so much higher than theirs that they were intent on having Him, the representative of all righteousness and goodness, out of the way. He had told them that while teaching the law, they had not kept it; but in its place had taught their own doctrines, the commandments of men. And this the teachers in our age are doing.*12LtMs, Ms 51, 1897, par. 19*

But now they have Him in their power. If their words and arguments were weak and failed to silence His voice, they have other weapons, such as the church of Rome has used to silence the voice of the heretic—suffering, and violence, and death. They had suborned witnesses, but these had been so contradictory that they could not, dared not, use them. The charge of the Jews that He had broken the Sabbath of the fourth commandment had been made against Him; but the work had been done to relieve suffering humanity and in working miracles, and they dared not come upon this ground for evidence. This would have revealed more than they desired to have revealed.*12LtMs, Ms 51, 1897, par. 20*

He had also disregarded their traditions; but on this the Pharisees and Sadducees were at sword's point. They dare not bring this charge, for it would lead them into a quarrel with each other, and, warring against each other, they would fail to accomplish their object. His cleansing of the temple, at the commencement of His

ministry, and then again at its close, was one of the chief things that they had against Him. His authoritative manner in overturning the tables of the money changers, and driving out priests rulers, and cattle was insulting to their dignity and position. But this they could not mention, for the people had seen and felt the injustice and iniquity practiced in their dishonest deal and avarice. *12LtMs, Ms 51, 1897, par. 21*

But Christ had declared Himself to be the Son of God, and they construed His own words into a charge against Him. Still, they could not condemn Him on this, for half of them had not heard these words; and they knew that the Roman tribunal would find nothing in them to accuse Him of guilt and secure His condemnation. But if, from His own lips they could all hear the same words, they might construe them into a political, seditious claim. They tried their utmost to have Him repeat His words, but He was silent. He knew what they wanted to do with His words. They had violated every principle of the law. Their own rule of action declared that every criminal should be treated as innocent until his guilt was apparent. *12LtMs, Ms 51, 1897, par. 22*

But although they were so full of zeal, and in such haste, to secure His condemnation, the trial made no headway. At last He opens His lips and His voice of mournful pathos is heard, "If I tell you, ye will not believe; and if I ask you a question, ye will not answer me." But that they may have every evidence, and be left without excuse, He addressed them in solemn warning, "Hereafter shall the Son of man sit on the right hand of the power of God." "Art thou then the Son of God?" they asked in one voice. "And he said unto them, Ye say that I am." Then they cried out as had the malignant Caiaphas, "What need we any further witness? for we ourselves have heard of his own mouth." [*Verses 67-71.*] *12LtMs, Ms 51, 1897, par. 23*

And so by the third condemnation of the Jewish authority, Jesus was to die. They thought that all that was now necessary was for Pilate to ratify this condemnation, and deliver Him into their hands. And then came the third scene of shameful abuse and mockery, worse, tenfold worse, than that received from the ignorant and unenlightened. *12LtMs, Ms 51, 1897, par. 24*

“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.” [*Matthew 27:1, 2.*] With the bound hands of a sentenced criminal, He was led as a sheep to the slaughter. He was a spectacle unto the world, to angels, and to men. *12LtMs, Ms 51, 1897, par. 25*

The chief priests show satanic hatred and intensity of desire for the condemnation of Christ. This they could not conceal. The frowning priests, with tightly compressed lips in the attitude of a suppliant, entreat this favor, as though the sentence of death pronounced upon the noble sufferer were a matter of life or death to them. The malignity seen and felt in words, attitude, and spirit in all His accusers, bear testimony that the Spirit of God is not there, that humanity even had dropped out of their hearts. Christ is the central figure. His face is sad, but a heavenly light illuminates His countenance, as though He were in communion with the Father. At His side, seated by the seat of judgment, is the Roman governor, and crowding about Him are the chief priests and rulers. The expression of their countenances is fierce and determined as they clamor for the condemnation of Christ. *12LtMs, Ms 51, 1897, par. 26*

Outside the judgment hall is a mob who have had their worst passions aroused by the chief priests and rulers, who wish to have no time lost, fearing that the people will have Christ and take Him out of their hands. No sooner does a rumor reach the immense crowd outside that Christ is found guilty, than their voices are raised like the yell of demons, “Crucify him; crucify him.” [*Luke 23:21.*] But Pilate stretches forth his hands to silence the deafening roar of voices, for Christ is not yet condemned. Guilt has not yet been found upon Him. But that roar of voices, those words, “Crucify him; crucify him,” are as music in the ears of the priests. *12LtMs, Ms 51, 1897, par. 27*

“Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to

put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.” [John 18:29-32.]*12LtMs, Ms 51, 1897, par. 28*

Pilate is in perplexity. He knows that Christ is innocent; he knows that the Jews have delivered Him up from hatred and prejudice. He knows what his duty is. But the priests had intimated to him that should he not give Christ into their hands, a tumult would be raised and he feared the people. “Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answerest him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*12LtMs, Ms 51, 1897, par. 29*

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one that is of the truth heareth my voice. Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. But ye have a custom, that I should release one unto you at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.*12LtMs, Ms 51, 1897, par. 30*

“Then Pilate therefore took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews! and they smote him with their hands. Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate said unto them, Behold the man!*12LtMs, Ms 51, 1897, par. 31*

“When the chief priests therefore and officers saw him, they cried

out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered and said, We have a law, and by our law he ought to die, because he made himself the Son of God. *12LtMs, Ms 51, 1897, par. 32*

“When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and I have power to release thee?” [*John 18:33-19:10.*] Thus Pilate acknowledged his responsibility in the condemnation of Christ. “Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Caesar’s friend, whosoever maketh himself a king, speaketh against Caesar. *12LtMs, Ms 51, 1897, par. 33*

“When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King by Caesar. Then delivered he him therefore unto them. And they took Jesus, and led him away.” [*John 19:11-16.*] *12LtMs, Ms 51, 1897, par. 34*

Ms 52, 1897

The Crucifixion of Christ

NP

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Christ had commenced His work. He had laid the foundation, and He would not leave it incomplete, as an unfinished economy. By the side of His Father He would put His hand to the work, and carry it forward to completion. And the Holy Spirit, Christ's representative, would put into the hearts and on the lips of those who would believe on Him, a testimony of a crucified and risen Saviour which men would not be able to gainsay or resist. The divine Teacher will exercise His power in a larger measure now. *12LtMs, Ms 52, 1897, par. 1*

After His crucifixion and resurrection, thousands would be led to open the Scriptures with an intense desire to study the prophecies, from *Genesis to Revelation*. And they would see with anointed eyes the predictions in the prophetic Roll of the advent of a divine Teacher. In Christ crucified they would see the very work done which the prophecies declared He would do to proclaim the gospel, the Word of life to a world that was shadowed and corrupted by transgression and sin. And the words of Christ would be gathered up; the New Testament would declare to them a work which would thrill the world. *12LtMs, Ms 52, 1897, par. 2*

They read that he shall "set judgment in the earth;" that "the isles shall wait for his law;" that the Gentiles should come to His light, and kings to the brightness of His rising. [*Isaiah 42:4; 60:3.*] They read in the wonderful prophecies that the Messenger of the covenant was to come and the Sun of Righteousness to arise. Christ foresaw that men of all nations would trace out the prophetic utterances of the Old Testament, comparing the prophecies with what had been enacted at Jerusalem. He saw that people would come together from all parts of the globe, and the name of Christ,

the mention of His ministry, and the course pursued toward Him by the Jewish nation in rejecting Him and crying for Barabbas in the Judgment hall, would be the first upon their lips.¹²*LtMs, Ms 52, 1897, par. 3*

The crucifixion of Christ took place at the time of the feast of the Passover, when thousands upon thousands of people were congregated at Jerusalem from all parts of the world. Thus witnesses from every place should carry back with them the events of His death. By this means thousands of interested men and women, both Jews and Gentiles, were led to a diligent searching of the Scriptures. In the Psalms they read, "All they that see me, laugh me to scorn; they shoot out the lip, they shake the head saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him. ...¹²*LtMs, Ms 52, 1897, par. 4*

"For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. ... They part my garments among them, and cast lots upon my vesture. ... My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever. And the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations." [*Psalms 22:7, 8, 16, 18, 25-28.*]¹²*LtMs, Ms 52, 1897, par. 5*

They turn to the record that has been made of that which many eyes saw, of which many lips testified, and which many pens recorded upon parchment. These were copied one from another, for the New Testament was not yet written. Their manuscripts declared the marked events that had transpired. Eye witnesses behold the humiliation and crucifixion of Christ. They saw seated beneath the cross, coarse, wicked men, who were quarreling for His garments, casting lots for the seamless coat that could not be ripped in pieces, "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there." [*Matthew 27:35, 36.*]¹²*LtMs, Ms 52, 1897, par. 6*

These eye witnesses beheld Him crucified between two thieves. Over His head was placed the inscription, "This is Jesus the King of the Jews." [Verse 37.] There they saw the idle, wicked spectators, as they passed by the cross upon which hung the royal, suffering king, look up to Jesus, and wagging their heads say with loud coarse voice, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. They heard the words that Satan spoke, for the arch enemy with his attending angels was in human form, and the words spoken in derision were of his inspiration, voiced by wicked, desperate, religious zealots. *12LtMs, Ms 52, 1897, par. 7*

The taunt of the multitude, "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross," was used as the strongest evidence against Him. [Verse 40.] The Jews had come to Him with the question, "What sign shewest thou unto us, seeing that thou doest these things?" And Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews replied, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" [John 2:18-20.] His words were perverted. Jesus had not said, "I will destroy this temple," but, referring to His body, "Destroy this temple, and I will raise it up in three days." It was Satan and those connected with him, and imbued with his spirit, who were doing the destroying. *12LtMs, Ms 52, 1897, par. 8*

"Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth." [Matthew 27:41-44.] The angels would have answered that coarse, satanic taunt thrown at the Son of God, but they were not permitted to do this. *12LtMs, Ms 52, 1897, par. 9*

Satan and his angels were co-operating with the priests and rulers, and they manifested fiendish exaltation. What confidence can be placed in human nature when it is so liable to be under the control of demons? On this occasion, priests, rulers, Pharisees, and the

basest rabbis confederate together in a satanic frenzy. Religious rulers were bound up with Satan and his angels. They were doing his bidding. And Jesus, suffering and dying, heard every word. He could have come down from the cross. He could have summoned legions of angels, and with their presence and angelic brightness, they would have caused the revilers and blasphemers to become as dead men. *12LtMs, Ms 52, 1897, par. 10*

Angels of God beheld all this insult, all this revealing of what Satan had become since his fall. They beheld the one who had first sinned in departing from the law of God. They could see, as they had never done before, what rebellion against the law of Jehovah meant. It meant lawless liberty. It meant transgression and sin. It meant the bringing in of every objectionable feature into the character of man. It meant that man would have no tender compassion for his fellow man if he differed from himself in religious faith. It meant that false theories and false religion would make men do the very works that Satan and his angels were inspiring the rejecters of Jesus to do to the Son of God, the Commander of all heaven. *12LtMs, Ms 52, 1897, par. 11*

Satan with his angels was at work. In human form he uttered words which met the sentiments of the high priests, the rulers, and the Pharisees. These religious dignitaries had stimulated the poor, ignorant mob to pronounce judgment against One upon whom they had never looked until urged to bear testimony against Him. Here is an exhibition of what humanity will do when under a religious deception. They will accuse falsely, they will be violent, fierce, cruel, implacable. What was suffering, what was human agony to them? What was murder in their eyes, and to their senses? So utterly were they transformed in character, that they were fully imbued with the attributes of Satan. *12LtMs, Ms 52, 1897, par. 12*

The family of heaven knew the value of the law of God. They understood its changeless character, and they rejoiced that not one principle of that law could be changed or altered to meet men in his fallen condition. Had that law been obeyed it would have kept the Jewish priests and all connected with them from the possession of the attribute of Satan. Had its principles been in their minds they would not have been led to such dreadful deeds. But these actions

did very much to remove the impressions that had been made upon human minds of the sanctity and elevated character of the priesthood. *12LtMs, Ms 52, 1897, par. 13*

In the actions of the priests and rulers against the good and righteous teacher, it had become depraved and distorted and criminal. "Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that made the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out on the face of the earth: the Lord is his name. That strengtheneth the spoiled against the strong so that the spoiled shall come against the fortress. They hate him the most that rebuketh in the gate, and they abhor him that speaketh uprightly." [*Amos 5:7-10.*] *12LtMs, Ms 52, 1897, par. 14*

The taunting words of mockery rose up to heaven from the religious teachers of the people. They were the ones who instigated the mixed multitude to ask for the release of Barabbas, and to cry out against Christ, "Crucify him; crucify him." [*Luke 23:21.*] "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." [*Matthew 27:39, 40.*] Who was it that spake these words? Who was it said, "If thou be the Son of God, make these stones bread;" "If thou be the Son of God, cast thyself down from the pinnacle of the temple;" "If thou wilt worship me, all shall be thine?" [*Matthew 4:3, 6; Luke 4:7.*] It was the covering cherub, once the exalted angel in the heavenly Courts. *12LtMs, Ms 52, 1897, par. 15*

Lucifer had been beautiful beyond any description that human lips can give; but because he was thus favored of God, he thought he should be as God; yes, higher than Him who had created him. He apostatized from God. And now he is foremost in the leading of religious bigotry, which is always to create cruelty and suffering in perverted humanity united with principalities and power, and all spiritual wickedness. *12LtMs, Ms 52, 1897, par. 16*

The fact that the companions of Christ in His crucifixion were placed the one on His right hand and the other on his left is a significant

one; His cross is placed in the very center of the world. The spotless Lamb of God was placed in the center of two thieves, both of which railed upon Him. In the place of their suffering begetting sympathy, there is scorn. Instead of pity; reproach. But, while on the cross, one of the thieves beheld Christ in a new light. He has wonderful, tender and strange thoughts of Jesus. He sees the many great religionists who shoot out the lip with scorn, and ridicule the Lord Jesus. He sees those wagging heads; he hears their upbraiding speaking taken up by his companion in guilt on the other side of Christ: "If he be the Christ, let him save himself and us." [Luke 23:39.] It was as additional drops of gall to the Holy, Spotless Son of God that the vilest of sinners should pour contempt upon Him who was bearing the sin of the world.¹²*LtMs, Ms 52, 1897, par. 17*

When others are reviling, it is popular to catch the same spirit; and if there is anything in the heart to respond to such sentiments it is developed at such a time as this. But one of the thieves does not rail upon Jesus, voicing the words of the priests, the rulers, and the scribes. He is convicted by the appearance of Christ, by His unresisting suffering, while not one word of reproach escapes His lips. He hears the conversation of those who are passing by. He hears many defending Christ, repeating His sayings, and telling of His works. And these things fell not only on his ears; the seed dropped into his heart, and the question came to him, "What man is this?"¹²*LtMs, Ms 52, 1897, par. 18*

The thief had been strongly in favor of Christ, but circumstances had occurred to awaken in his heart his own natural desires. When convicted of his crime he became hopeless and despairing. But now the conviction comes back to him that this is the Christ. Turning to his fellow criminal he says, "Dost thou not fear God, seeing thou art in the same condemnation?" [Verse 40.] Neither of them have the fear of man any more; for they can suffer no more at their hands. But conviction pours in upon the soul of the repentant thief that there is God to fear, a future to cause him to tremble, and that they must both stand before the judgment seat of Christ. He heard this from those who were passing by. He heard that for every action that had been done to Christ for every insult, every mockery, they must answer to God in that great day when every one shall

receive his reward according to his works. O, if he had only known this before as he now viewed it! He might have lived. But now he was about to close his life history, all sin-polluted as it was. *12LtMs, Ms 52, 1897, par. 19*

“And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.” [*Verse 41.*] There is no question now, no doubts, no reproaches. As the malefactor became convicted of his past transgressions and guilt, he is also convinced that the central cross which bears the inscription, “This is Jesus the King of the Jews,” held the Son of God. [*Matthew 27:37.*] All was plain to his mind. Jesus had done no sin; yet He was suffering as a criminal, persecuted even unto death. Then he called to mind reports that he had heard of Jesus of Nazareth, how He had healed the sick and those suffering under grievous maladies. He had heard that He had pardoned transgression and sin. And turning his dying eyes upon the Sin-bearer as He is hanging upon the cross, the malefactor said, “Lord, remember me when thou comest into thy kingdom.” [*Luke 23:42.*]*12LtMs, Ms 52, 1897, par. 20*

The spectators caught the words as the man called Jesus, in His suffering and humiliation, “Lord.” How did this man know anything about His kingdom? He had heard reports; he had heard the words of those who believed in Jesus, and followed Him weeping. He had heard them relate His wondrous works, His large compassion for the sufferings of humanity of whatever kind. He had heard too the rejecters of Christ express their gratification that He would no longer be the center of attraction and call the multitudes after Him; that they would no longer hear of His miracles. He had heard their reviling, “He saved others; let him save himself, if he be Christ, the chosen of God.” [*Verse 35.*]*12LtMs, Ms 52, 1897, par. 21*

He had seen and read the title above the head of Jesus. He had heard the passers by repeat it, some with grieved and quivering lips, others with jesting and joking and mockery. And he believed all that that inscription confirmed. Thus the saving faith of this awakened soul realized that in His very act of dying for the sins of the world Christ would bring pardon and promise of eternal life to him. By faith he grasps the evidence given, and the light of truth shone into his mind. In that suffering Being upon the cross he

recognizes the Lamb of God that taketh away the sin of the world.*12LtMs, Ms 52, 1897, par. 22*

Many of the mixed multitude look and listen spellbound, as they behold that dying thief praying to a dying Saviour, "Lord, remember me when thou comest into thy kingdom." [*Verse 42.*] The feelings of the multitude were varied. Some said, "This is the last of that man's Messiahship; this forever settles the question regarding His mission. Soon His life will end His history. All these rumors in regard to His being the Son of the Majesty of heaven is an idle tale, a vain presumption."*12LtMs, Ms 52, 1897, par. 23*

Christ heard all these sentiments expressed in regard to Him. And He listened for any word that might be spoken by His disciples; but they were too much astonished and broken-hearted and discouraged to speak words of faith. The mournful words fell with distinctness on the ears of Christ, "We hoped that it had been he that should have redeemed Israel." [*Luke 24:21.*] Yes, there hangs the body of our Lord in His dying agony, the subject of all kinds of remarks. [In spite of] the triumph of Satan and his angels, in union with the chief priests, the scribes and rulers, the failure of the faith of His own beloved disciples in Him as the Messiah, as One, who in all other eyes appeared to be conquered, [He] was a Conqueror, [and] He is seen and acknowledged as the sin-pardoning Saviour.*12LtMs, Ms 52, 1897, par. 24*

This is just as God would have it. To the last of His work Christ is a sin-pardoner. At deepest midnight, as the Star of Bethlehem was about to sink into oblivion, lo, there shines amid the moral darkness with distinct brightness the faith of a dying sinner as he lays hold upon a dying Saviour.*12LtMs, Ms 52, 1897, par. 25*

Such faith may be represented by the eleventh hour laborers who receive as much reward as do those who have labored for many hours. The thief asked in faith, in patience, in contrition. He asked in earnestness, as if he fully realized that Jesus could save him if He would. And the hope in his voice was mingled with anguish as he realized that if he did not, he would be lost, eternally lost. He cast his helpless, dying soul and body on Jesus Christ.*12LtMs, Ms 52, 1897, par. 26*

The words and tones of the malefactor, expressing a depth of earnestness, a consciousness of his own sinfulness, and the entire dependence upon the mercy of a dying Saviour, made an impression upon the spectators as nothing else could have done. The angry voices of those who were quarreling over the few garments of Christ, and of those who were casting lots for His vesture, were hushed. For hours this loud and angry cavilling had been ringing in the ears of the Saviour, as they expressed their personal enmity against Him, their blasphemy; their inhumanity. How grateful then to His ears was this appeal, expressing hope, and trust, and love. It was as a reviving cordial, a soothing balm, to His suffering spirit. *12LtMs, Ms 52, 1897, par. 27*

Here Jesus can exercise His power as a sin pardoning Saviour. Here and now He can bear His last convincing testimony as to His own dignity and the glory of the Father, that the Son of man hath power on earth to forgive sin. Even while the world was crucifying Him as a sinner, even in all His suffering, He would declare that His ear is not heavy that it cannot hear, neither His arm shortened that it cannot save. *12LtMs, Ms 52, 1897, par. 28*

The prayer addressed to Jesus is no sooner offered than the response is made, "Verily, I say unto thee today, Shalt thou be with me in Paradise." [*Luke 23:43.*] From lips that are pale and quivering with anguish, the words are soft and melodious and full of love, compassion, and power. There was only one Being in all the world who could speak such words. His testimony was not heard by the many when in trial in the judgment hall; but here it is heard and acknowledged by two witnesses. *12LtMs, Ms 52, 1897, par. 29*

All look with wonder, for the dark cloud which seemed to enshroud the cross is pierced by a bright and living light, and Jesus is revealed as the sin-pardoning Saviour. What a sense of conviction forced itself on the minds of the people who had waited with bated breath for the response from those dying lips. Man may exercise power over his human body, they may pierce the holy temples with the crown of thorns, they may strip from Him His raiment, and quarrel over its division; but they could not rob Him of His power to forgive transgression and sin, to donate to sinful, suffering humanity the gift of pardon. *12LtMs, Ms 52, 1897, par. 30*

It was His royal right to save even unto the uttermost all that come unto God by Him. No man, even in his humiliation and suffering, could intercept the heavenly current flowing through Him from the Father. It was to flow forth again to the humble penitent. He will not come down from the cross as He has been derisively and mockingly asked to do. He will not in this way give proof of His Sonship with the Father. That death upon the cross must be completed. His body must lie in the grave like the corn of wheat. He was to die, to remain alone, and then to spring forth, bringing life and immortality to light. In dying He will give evidence of His divinity by taking upon His own soul the guilt of the sinner. *12LtMs, Ms 52, 1897, par. 31*

And He pledged that dying soul His word, saying, “Verily I say unto you today, (while I am giving My life for the world) thou shalt be with Me in Paradise.” [*Verse 43.*] Christ was not in paradise that day. After His resurrection on the third day, He said to Mary, “I have not yet ascended to the Father.” [*John 20:17.*] The Lord designed in this scene of repentance and conversion to kindle a light that would be carried from thence, one that would never lose its bright beams in behalf of the sinner and to the glory of the Redeemer. As long as time shall last, this wonderful exercise of the power of Christ would be repeated throughout the world. *12LtMs, Ms 52, 1897, par. 32*

Ms 53, 1897

Lacey, Herbert/Lacey, Lillian

Refiled as *Lt 89, 1897*.

Ms 54, 1897

The Ordinance of Humility

NP

May 20, 1897

Previously unpublished. See *DA Chapter 71*. Similar to *Ms 35, 1897*.

“Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, the Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room, furnished; there make ready.^{12LtMs, Ms 54, 1897, par. 1}

“And they went, and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament of my blood, which is shed for you.” [*Luke 22:7-20*.]^{12LtMs, Ms 54, 1897, par. 2}

Christ knew that His hour had come. He Himself was the true Paschal Lamb, and on the day the passover was eaten, He was to be sacrificed.^{12LtMs, Ms 54, 1897, par. 3}

“And supper being ended, ... he riseth from supper, and laid aside

his garments, and took a towel and girded himself.” [John 13:2, 4.] It was customary for a servant to pour water on the feet of the guests, after removing the sandals. This was the attention due every guest, and those who omitted it committed a breach of courtesy. On this occasion all preparations had been made for this service. The pitcher and the basin were there, but no servant was present, and it was the disciples’ part to perform it. But they acted with stoical unconcern, as though they had no consciousness that there was something for them to do. *12LtMs, Ms 54, 1897, par. 4*

“There was also a strife among them, which of them should be accounted greatest.” [Luke 22:24.] This contention, carried on in the presence of Christ, grieved and wounded Him. They still clung to their favorite idea that Christ would assert His power, and take His position on the throne of David. And in their hearts they each longed for the highest place in the kingdom they hoped He would set up. They had placed their own estimate upon themselves, and upon each other, and in the place of regarding their brethren as more worthy than themselves, they had placed themselves first. *12LtMs, Ms 54, 1897, par. 5*

On one occasion, the mother of James and John had gone to Christ with the request that the places on the right and left of His throne be given to her two sons. The other disciples were filled with indignation against James and John. The thought that they would be so presumptuous as to ask for the highest position so stirred the ten that alienation threatened. They felt that they were misjudged, that their fidelity and talents were not appreciated. Judas was the most severe upon James and John. *12LtMs, Ms 54, 1897, par. 6*

When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor. The pitcher, the bowl, and the towel were there, in preparation for the feetwashing. But each of the disciples, yielding to his wounded pride, determined that he would not be the one to act the part of a servant. By their silence, they refused to humble themselves. They resolved that they would not act as the servant of all. *12LtMs, Ms 54, 1897, par. 7*

What an unseemly exhibition of human nature! What will selfish ambition not lead men to do when it takes possession of mind and heart? This was Christ's last evening with them, and He had much to tell them, but He was obliged to say, "Ye cannot bear it now." [*John 16:12.*] Their condition of mind was such that Christ knew they could not bear what He wished to say to them. If they could have heard with sanctified ears and softened hearts what He longed to tell them, they would have been saved from heart-breaking anguish, disappointment, and unbelief. *12LtMs, Ms 54, 1897, par. 8*

How is Christ to bring these poor souls to that place where Satan will not gain a decided victory over them? In their present state of mind, how is He to show them that loving service constitutes true humility? A profession of discipleship would not constitute them disciples. But true, humble, loving service would kindle love in their hearts, and enable them to comprehend what He longed to say to them. *12LtMs, Ms 54, 1897, par. 9*

Christ knew that the time was come for Him to depart out of the world and go to His Father. And having loved His own, He loved them unto the end. He was already in the shadow of the cross; and the pain was torturing His heart. He knew that by the most humiliating process to which criminals are subjected, He would be put to death. He knew that He would be deserted in the hour of His betrayal. Knowing the terrible future before Him, knowing every indignity that would be heaped upon Him, He might naturally have been overwhelmed with the thought of His own humiliation. But He looked upon the twelve, who had been with Him as His own, and who after His sorrow and pain and shameful usage were over, would be left to struggle in this world under the temptations of a wily foe. His thoughts of what He Himself must suffer were ever connected with His disciples. He did not think of Himself. His care for them was first in His mind. Sorrow filled His heart on account of the spirit they exhibited; He could not open to them the many things He wished to. *12LtMs, Ms 54, 1897, par. 10*

The disciples made no movement to act their part in washing the feet of their brethren, and Christ, the divine Teacher, whom they loved and honored, rose from the table, and laying aside His

garments, took a towel, and girded Himself. The disciples looked on with surprised interest, and in perfect silence waited to see what next He would do. "After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." [*John 13:5.*] This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. *12LtMs, Ms 54, 1897, par. 11*

So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead, He gave them an example they would never forget. His love for them, which He did not attempt to beat back, was not easily disturbed or quenched. He knew that the Father had given all things into His hands, and that He came from God and was soon to go to God. He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. His last act on this evening was to gird Himself as a servant, and perform a servant's part. *12LtMs, Ms 54, 1897, par. 12*

Judas, the betrayer, was among the disciples on this occasion. It was he who had first started the contention because the mother of James and John came to Christ with a request for her sons. Christ's action in washing the feet of the disciples led Judas to decide not to repent and confess his sins. If Christ could so humble Himself, he thought, He could not be Israel's King. Judas' hopes of worldly honor in a temporal kingdom were crushed. He decided that there was nothing to be gained by following Christ. After seeing Christ degrade Himself, as he thought, he determined to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to betray his Lord. Already he had negotiated to do this, but the business had not been fully accomplished. *12LtMs, Ms 54, 1897, par. 13*

Not a few will follow the example set by Judas. They are not placed in the positions of honor they expected. They do not receive the benefits they hoped they would when they accepted unpopular truth. The Lord sends them reproof, and they are provoked, and resolve to be revenged. But, oh, how they hurt their own souls!

They say and do all they can to sow the seeds of bitterness. They act the part of Judas, and verily they will receive reward with Judas. *12LtMs, Ms 54, 1897, par. 14*

As Judas had placed himself first, Christ was as a servant served him first. John, toward whom Judas had felt so much bitterness, was left till the last. But John did not take this as a rebuke or slight. As the disciples watched Christ's action they were greatly moved. And when Peter's turn came, he exclaimed with astonishment, "Lord, dost thou wash my feet?" Christ's condescension broke his heart, and he was filled with shame to think that one of them was not performing the service. "What I do," Christ said, "thou knowest not now; but thou shalt know hereafter." But with great emphasis Peter exclaimed, "Thou shalt never wash my feet." [*Verses 6-8.*] *12LtMs, Ms 54, 1897, par. 15*

Peter could not bear to see his Lord, whom he believed to be the Son of God, acting the part of a servant. His whole soul rose up against His humiliation. But for this Christ came into the world. His life had been one of continual service. "The Son of man came not to be ministered unto, but to minister." [*Matthew 20:28.*] *12LtMs, Ms 54, 1897, par. 16*

Peter did not see that the service which he refused was the type of a higher cleansing. Christ came to wash all who received Him from every stain of sin. To refuse to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower; he was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for the Master. *12LtMs, Ms 54, 1897, par. 17*

Calmly and solemnly Christ said to Peter, "If I wash thee not, thou hast no part with me." Peter could not endure the thought of separation from Christ. That would have been death to him. "Not my feet only," he said, "but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." This meant more than bodily cleanliness. It meant the cleansing away of the sins of the carnal heart. "Ye are clean (washed from moral pollution)," Christ said, "but not all." [*John 13:8-*

10.] The feet of Judas had been washed, but his inward parts were full of corruption. *12LtMs, Ms 54, 1897, par. 18*

“All the paths of the Lord are mercy and truth, unto such as keep his covenant.” “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” [*Psalm 25:10; 32:1, 2.*] O how sorry Christ felt for Judas! He knew he would betray Him. Although his feet had been cleansed by outward washing, his heart was unclean and polluted. *12LtMs, Ms 54, 1897, par. 19*

After Christ had washed their feet, and had taken His garments, and was set down again, He said to them, “Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet; for I have given you an example, that ye should do as I have done. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” [*John 13:12-17.*] *12LtMs, Ms 54, 1897, par. 20*

Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. “Ye call me Master and Lord, and ye say well; for so I AM.” [*Verse 13.*] And being so infinitely superior, He gave grace and significance to the service performed. No one was so exalted as Christ. And yet He stooped to the humblest service. He was the light of the world, and could impart His attributes to His followers. He could dispense His gifts to all. And that He might do this, He made Himself one with every human being, high or low, rich or poor. *12LtMs, Ms 54, 1897, par. 21*

Christ referred His disciples to instruction He had given them on a previous occasion. “They were in the way going up to Jerusalem, and Jesus went before them; and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles: and

they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him. And the third day he shall rise again.” [Mark 10:32-34.] Here is it first stated that the Gentiles would combine with the Jews to put Christ to death. But the disciples did not understand Christ’s words; for they were in direct contradiction to their preconceived opinions. They clung tenaciously to the hope that Christ would reign as a temporal prince in Jerusalem. *12LtMs, Ms 54, 1897, par. 22*

“And James and John, the sons of Zebedee came to him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, the one on thy right hand and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.” [Verses 35-40.] *12LtMs, Ms 54, 1897, par. 23*

Jesus made this the occasion of an important lesson. Calling His disciples round Him, He said, “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so it shall not be among you; but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” [Verses 42-45.] *12LtMs, Ms 54, 1897, par. 24*

Those who cherish a spirit of self-seeking, He said, can find no place in My kingdom. All My servants shall be equal. The only difference will be that those who here show the greatest humility will be the most honored. Those who devote themselves most unselfishly to the service of others, those who seek to do the greatest good, those who reveal most clearly a spirit of self-sacrifice and self-denial, will rise the highest and hold the chiefest place in

my kingdom. Even as their Master and Redeemer, whose humiliation and self-abasement led them to lose consciousness of self, they have as their right the place above all others.¹²*LtMs, Ms 54, 1897, par. 25*

Jesus descended step by step to the lowest depths of human woe and misery. The Served of all came to be the Servant of all. He gave His life a ransom for many. And because He ministered to all, He will again be served of all and honored of all. And those who would partake of His divine attributes, and share with Him the joy of seeing souls redeemed, must follow His example of unselfish ministry.¹²*LtMs, Ms 54, 1897, par. 26*

Ms 55, 1897

Development of Workers

NP

June 3, 1897

Portions of this manuscript are published in *9MR 151-152*. +^{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.

God calls upon helpers, physicians, and students to be consecrated, God-fearing men and women, to put away all foppery, and self-made dignity, and to be active and earnest in His service. They should know what they are expected to do, and then put their mind and heart into the work. The Word of God does not discourage activity, but it guides it in the right direction, and represses it, that it shall not be so far-reaching that no fruit is seen. As the roots must be confined to a certain space, in order for the plant to perfect its blossoms, so it is with workers. If they spread too far in their effort, if they are allowed to run where they will, nothing is accomplished. But if their roots strike down deep, the workers will grow upward. Their characters will be beautified, and their tendrils will entwine round God. *12LtMs, Ms 55, 1897, par. 1*

O, for good, old-fashioned piety. Man may advance, he may rise. The Bible flashes light on his pathway, that he may walk safely, that he may become God's own true worker. This Word tells him that he may be an heir of God, and a joint heir with Jesus Christ. It presents before him the unsearchable riches of heaven, an eternal weight of glory. The peace of heaven is his if he follows the Word of God. *12LtMs, Ms 55, 1897, par. 2*

All our powers are to be employed as God shall direct. They are to be sanctified, ennobled, elevated. What a reward will be given to the faithful worker. His work, its value abated not one jot, will tell for itself in the kingdom of glory. *12LtMs, Ms 55, 1897, par. 3*

Those who are placed in responsible positions should feel it their

duty to recognize talent. They should learn how to use men, and how to advise them. If mistakes are made, they should not withdraw themselves, thinking it easier to do the work themselves than to educate others. Those who are learning should be patiently instructed, precept upon precept, line upon line, here a little and there a little. Every effort should be made, by precept and example, to teach them right methods. *12LtMs, Ms 55, 1897, par. 4*

Many of those who have responsibilities laid upon them, who are chosen to be presidents of conferences, are not selected because of their perfection of character, or because of their superior knowledge, but because the Lord signified that if they would be humble enough to learn and not think they were all ready to graduate, He would teach them His way. There is much for men in responsible positions to learn. When men feel that their ideas are without a flaw, it is time for them to change their position from president to that of a learner. When they think that their ideas, their judgment, should be accepted without question, they show that they are unfit for their position. God sees not as man sees. Whatever position a man may be called to fill, his judgment is not to be regarded as unerring. His entrusted responsibility makes it far more needful than it otherwise would be for him to be free from all egotism, and willing to receive counsel. *12LtMs, Ms 55, 1897, par. 5*

The idea that one man's mind and judgment can mold and direct important interests, and that he can be regarded as a voice for the people, is a great evil, and has [endangered], and still continues to endanger, the one who is placed in a position of responsibility, and those also who co-operate with him. God has not given to any one man all the wisdom, and wisdom will not die with him. Those placed in positions of trust should modestly regard the opinions of others as worthy of respect and as likely to be correct as their own. They should remember that God has made other men just as valuable as they are, and that God is willing to teach and guide these men. *12LtMs, Ms 55, 1897, par. 6*

Those placed in positions of trust should have connected with them as helpers men whose minds do not run in exactly the same lines as their own. To every man has been given talents, according to his several ability. One mind may have a larger scope than another.

When men are linked together, each supplies the other's deficiency, and thus they are a complete whole. But one man cannot bear the responsibilities which necessarily fall upon him if he is placed in sacred office. God would have His people linked together, doing His work in perfect harmony. *12LtMs, Ms 55, 1897, par. 7*

Ms 56, 1897

“I am of good courage in the Lord.”

NP

June 24, 1897

Previously unpublished.

I am of good courage in the Lord. *12LtMs, Ms 56, 1897, par. 1*

When the school was about to open, Elder Haskell was summoned to Adelaide, and he stood there amid the difficulty arising from the apostasy of Elder McCullagh and Brother Hawkins, to meet the workings of Satan through human agencies. These men claimed to be sanctified, but the misrepresentations of McCullagh and his wife from house to house, against me especially, have shown their enmity, although never a word has passed between us but that of kindness and tenderness. Not one single rule of God’s Word has been regarded in this apostasy, and cruel opposition has been manifested against me. Most false representations have been made of me to others, but not one word has been spoken or one line traced with pen and ink to present before me the things of which they accused me. They have gone from house to house making statements that have not the slightest foundation in truth. In apparent honesty, falsehoods have been manufactured and reported as truth. Other things they have so perverted and misstated that false witness has been written against them in the books of heaven. *12LtMs, Ms 56, 1897, par. 2*

O, how full of distress my soul has been. To think that after living in the light, having a knowledge of the truth, they should turn away from it, depart from their loyalty to their brethren, and turn traitors to the truth and to God, was too distressing a matter for me to contemplate. They have turned away from Jesus, as did many of the disciples when Christ declared, “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my

flesh, and drinketh my blood, dwelleth in me, and I in him.*12LtMs, Ms 56, 1897, par. 3*

“As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*12LtMs, Ms 56, 1897, par. 4*

“From that time many of his disciples went back, and walked no more with him.” *John 6:53-66.12LtMs, Ms 56, 1897, par. 5*

Because of their evil heart of unbelief, Satan had adopted them as his agents, and while inspired by Satan, they have claimed to be full of the Holy Spirit, having light, great light.*12LtMs, Ms 56, 1897, par. 6*

Disguising himself as a serpent, Satan came to Eve and said, “Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.” *Genesis 3:1-3.12LtMs, Ms 56, 1897, par. 7*

The first contradiction of the Word of God is given in verses four and five: “And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” *Genesis 3:4, 5.12LtMs, Ms 56, 1897, par. 8*

Here was the test for Adam and Eve. Eve was deceived by the serpent into believing that God had withheld something most desirable from them which would make them as gods, “knowing good and evil”—just that which God did not want them to know. *12LtMs, Ms 56, 1897, par. 9*

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” *Genesis 3:6*. Here was Adam’s sin. He was not deceived. He was tempted by his wife, and did there transgress the commandments of God. *12LtMs, Ms 56, 1897, par. 10*

This transgression has opened the flood gates to our world. All the deceptions, all the prevarications, all the misrepresentations, are comprised in these temptations of Satan. And any member of the human family who shall yield to Satan’s alluring temptations, even in little things, will be taken as birds and entrapped in the snare of the fowler. *12LtMs, Ms 56, 1897, par. 11*

Nearly the entire church was captivated by the presentations of McCullagh and Hawkins. But they are now undeceived and are able to say, The Lord hath delivered us from the snare of the fowler, and we are escaped. The overflowing fullness of happiness these men claimed to experience was the enchantment of the serpent: it was not the Spirit of God at all. They possessed the attributes of Satan. *12LtMs, Ms 56, 1897, par. 12*

While these apostasies were taking place, I was carrying heavy burdens in this place. The thought of Brother McCullagh turning away from the truth, betraying Christ, and becoming a traitor, his refusal of every effort made to reclaim him, filled me with sorrow. I knew that it meant the loss of his soul. I prayed for the disaffected ones day and night, and yet not one concession has been made. Must we give up those souls who have had clear light and evidence, so that increased light will not more shine upon their pathway? O, what a position for those men to be in! *12LtMs, Ms 56, 1897, par. 13*

The Lord gives to each the measure of grace and truth, and in

accordance with the light given them in His Word, appoints them a place where their faith must work and where they must contend for the faith once delivered to the saints, according to their entrusted abilities. They are to labor to make the very most of the capital that the Lord has entrusted to them. Their individual responsibility to keep body, soul, and spirit in harmony with God is great. They should look upon the value of the soul as very precious, because purchased with an infinite price. *12LtMs, Ms 56, 1897, par. 14*

The temple of God, the human body, is to be garrisoned, that there may not enter into it anything that shall weaken or cripple the human machinery, or defile the temple of God. The body is the habitation of God through the spirit, to be preserved holy unto the Lord. *12LtMs, Ms 56, 1897, par. 15*

If the human habitation is not converted to God, Satan will come in to destroy the human organism. It is thorough conversion of the whole being that God accepts. The willingness of men to live apart from Him makes them full of imperfection in habits and customs and practices. They disorder the whole machinery of the human body by gratification of appetites and passions. These habits and customs and practices in eating and drinking, and in laboring in any line, are determining the future destiny of man. God declares, "If any man defile the temple of God, him shall God destroy." *1 Corinthians 3:17*. Soul, body, and spirit, as the habitation of God through the Spirit, are to be holy unto the Lord. *12LtMs, Ms 56, 1897, par. 16*

Ms 57, 1897

“Remember the Sabbath Day to Keep it Holy.”

NP

June 9, 1897

This manuscript is published in entirety in *LUH 03/31/1909, 04/07/1909, 04/14/1909*. +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.

Letters have come to me from several persons with the request that I should write in regard to the manner in which we should observe the Sabbath. We have the Bible plain and clear upon this subject. We should not leave the work of the six working days to be done on the Sabbath. Through Moses the Lord said to the children of Israel: “Tomorrow is the rest of the Holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which is left over lay up for be kept until the morning.” [*Exodus 16:23.*] *12LtMs, Ms 57, 1897, par. 1*

The manna was as coriander seed and the color of bdellium. And the people went about and gathered it, and ground it in mills or beat it in a mortar, and baked it in pans, and made cakes of it. Thus there was something to be done in preparing even the heaven-sent bread for the children of Israel. This was a test for them. God desired to see whether or not they would keep the Sabbath holy. The Lord told the children of Israel that this work must be done on the preparation day, Friday. On that day they were to bake that which they would bake, and seethe that which they would seethe. *12LtMs, Ms 57, 1897, par. 2*

The Word of God comes down through the ages to this time. The direction from the lips of Jehovah is for our spiritual interest, or it would not have been spoken. God would have the Sabbath kept as a day of rest and spiritual devotion; and any careless inattention in reference to this is displeasing to Him. *12LtMs, Ms 57, 1897, par. 3*

The Bible is a perfect guide, and if its pages are prayerfully studied,

with hearts willing to understand, no one need err upon this question. This Book alone presents to man the perfect standard of character. He is to meet all of God's requirements. Here is presented with great clearness the duties and obligations of man, to his God and to his fellow man. The Word of God obeyed will not degrade him. It will elevate the mind, soften the heart, and give peace and gladness to the soul. That Word obeyed never leads to the forgetfulness of God, but to the remembrance of Him. In its pages are distinctly marked out the relations we sustain to each other and to God. *12LtMs, Ms 57, 1897, par. 4*

Immorality and ignorance prevail in our world; but it is because the carnal heart chooses darkness rather than light. The light shines from the written word in bright, clear rays; and if ignorance now exists, it is because men do not <search the Scriptures> for themselves <as diligent> students of the pages of knowledge, that they may become intelligent. The intelligent mind is one of heaven's most precious gifts. It is beyond estimate. And God demands of us the full improvement of this entrusted talent. *12LtMs, Ms 57, 1897, par. 5*

The Bible is a guide in the management of children. Here, if parents desire, they may find a course marked out for the education and training of their children, that they may make no blunders. If the rules laid down for parental authority were obeyed, the workers would not so often be called upon to settle church trials, and be made to weep and mourn over the perversity of those members of the church who seem uncontrollable, because when they were children they followed their own way, and have brought into their religious experience their unbending will. But when this Guidebook is followed, parents, instead of giving unlimited indulgence to their children, will use more often the chastening rod; instead of being blind to their faults, their perverse tempers, and alive only to their virtues, they will have clear discernment, and will look upon these things in the light of the Bible. They will know that they must commend their children in the right way. *12LtMs, Ms 57, 1897, par. 6*

If parents, instead of abusing their children and provoking them to wrath by their own uncontrollable tempers, would see in the Word of

God that they must learn as children in the school of Christ the lessons of self control, of meekness and lowliness of heart, there would not be so great inconsistencies as is revealed in the government of the children in professedly Christian families. Threatenings, scoldings, and blows are dealt out under the control of blind passion. Then when they are not out of patience or in a passion, they go to the other extreme, caressing and kissing and indulging them in the very things they have once forbidden. *12LtMs, Ms 57, 1897, par. 7*

Many parents who are called the best of men and women are thus educating their children to become transgressors of the law of God, to become inmates of prisons or almshouses. They bring them up with passions untrained, tempers ungoverned, and with but little painstaking effort on their part to educate them in moral principle. Could such parents look into the future, and see the path into which they are placing the feet of their children, they would come to their senses before it is too late, before the evil that has been left uncorrected has molded and fashioned the character. But they allow them to be controlled by the enemy of man. Satan is their chosen leader. It is while men sleep that the enemy sows his tares in the heart. *12LtMs, Ms 57, 1897, par. 8*

The Lord bade Moses enjoin upon the Israelites to teach their children the commandments of God, when they should rise up, when they should sit down, when they should go out, and when they should come in, and when they should walk with them by the way. The many who are now bemoaning the waywardness of their children have only themselves to blame. Let these look to their Bibles, and see what God enjoins upon them as parents and guardians. Let them take up their long neglected duties. They need to humble themselves and to repent before God for their neglect to follow His directions in the training of their children. They need to change their own course of action, and to follow the Bible strictly and carefully as their guide and counsellor. *12LtMs, Ms 57, 1897, par. 9*

It is a great work to educate, discipline, and train minds for the service of God here, and to dwell in the courts above forever. In the world to come your children will be just what you make them in this

world. <Parents, you are forming characters for the world to come. Your children will take with them all the spiritual education you have given them in this world.> “Remember” is placed at the very first of the fourth commandment. [*Exodus 20:8.*] Parents, remember the Sabbath day yourselves to keep it holy. And if you do this, you are giving the proper instruction to your children. They will reverence God’s holy day. *12LtMs, Ms 57, 1897, par. 10*

Let it be your study to select and make your homes as far from Sodom and Gomorrah as you can. Keep out of the large cities. If possible make your homes in the quiet retirement of the country, even if you can never become wealthy by so doing. <Locate> where there is the best influence. Give your children employment. Let them learn some trade. Teach them to be useful on the piece of ground. Keep them busy with useful labor in cultivating the ground. If you do not keep them busy, the devil will. Children have active minds, and they need to be employed in lifting the burdens of practical life <as part of the family firm.> They should never be left to pick up their own employment. Parents should control this matter themselves. *12LtMs, Ms 57, 1897, par. 11*

Ministers’ children are in many cases the most neglected children in the world, for the reason that the father can be with them but little, and they are left to choose their own amusements and employment. But the first work of the father should be to so situate his children that they shall have work to do, and an education in physical work as well as in the study of books. It may be a gratification to have your children with you; but if you are so situated that you cannot give them employment, place them where they can work and employ their God-given powers in useful labor. They will come to you in the end far stronger in moral power, and in a knowledge that will be of advantage to them and to you. *12LtMs, Ms 57, 1897, par. 12*

Children are a heritage from the Lord, and the Lord requires of parents that they shall give special instruction to their children. Like Abraham, they are to command their children and their household after them. If they neglect this part of the work, they disqualify themselves to care for the flock of God. *12LtMs, Ms 57, 1897, par. 13*

Parents, do not select a business that will constantly stand in the way to obstruct the exercise of your Christian duties, and where you must imperil your Christian principles. Be firm, be faithful, where you are. You are on a battlefield. Bring moral courage and firm principle to your aid. Wherever Providence has placed you, take up your God appointed work. Serve Him most faithfully. But enter into no business relations with men <who disregard the Sabbath.> Do not become partners in business with those who do not revere the Sabbath, and who laugh at your attempts to keep it. They are constantly working out Satan's devices that you shall bring worldly business into the Sabbath, and when they succeed, they laugh to see that you do not keep the Sabbath. They make it their boast that they are just as good as you are. Keep holy the Sabbath day at whatever sacrifice to yourself. Never allow the holy day of the Lord to be disregarded by yourselves or by your children. *12LtMs, Ms 57, 1897, par. 14*

And wherever you make your home, there erect your altar. Seek the blessing o God upon your home and your children morning and evening. The Lord declares, "Them that honor me, I will honor." [*1 Samuel 2:30.*] The reason that there are so many unhappy, self-willed, ungrateful children is that they are not educated to revere God, to love Him, to pray to Him, to keep His commandments holy. With the one hand of persevering faith lay hold of your children; with the other hand lifted to heaven, grasp the merciful hand of Jesus Christ. Christian education is needed in your homes. All through the week keep the Lord's holy Sabbath in view; for that day is to be devoted to the service of God. It is a day when the hands are to rest from worldly employment, when the soul's needs are to receive especial attention. *12LtMs, Ms 57, 1897, par. 15*

From the very cradle the children are to be educated, and right impressions given to the mind. They are to be instructed in regard to the knowledge of God and His holy commandments. Neither infants, children, or youth should hear an impatient word from father, mother, or any member of the household, for they receive impressions very early in life, and what parents make them today, they will be tomorrow, and the next day, and the next. The first lessons impressed upon the child are <seldom> forgotten. *12LtMs, Ms 57, 1897, par. 16*

Then search the Scriptures, parents. Be not only hearers, but doers of the Word. Meet God's standard in the education of your children. Let them see that you are preparing for the Sabbath on the working days of the week. All preparations should be made, every stitch taken, in the six working days. All the cooking for the Sabbath should be done on the preparation day. It is possible to do this; and if you make it a rule, you can do it. The command is, "Bake that which ye will bake today, and seethe that ye will seethe; for tomorrow is the rest day of the holy Sabbath." [*Exodus 16:23.*] That day is not to be given to the cooking of food, or to pleasure seeking and worldly employment. Explain your work and its purpose to your children, and let them help themselves and their parents in their preparation to keep the Sabbath according to the commandment. Lead your children to consider the Sabbath a delight, the day of days, the holy of the Lord, honorable. Do not allow yourself to spend the precious hours of the Sabbath in your bed. The heads of the house should be astir early.*12LtMs, Ms 57, 1897, par. 17*

On Friday the clothing of the children <is to be> looked after. During the week, they should be all laid out by their own hands under the direction of the mother, so that they can dress quietly, without any confusion or rushing about, and hasty speeches. Then come to the table without levity. Boisterous noise and contention should not be allowed any day of the week; but on the Sabbath all should <observe> quietness. No loud-toned commands should be heard at any time; but on the Sabbath it is entirely out of place. This is God's holy day, the day He has set apart to commemorate His creative works, a day He has sanctified and hallowed.*12LtMs, Ms 57, 1897, par. 18*

In many families boots and shoes are blacked and brushed, and stitches are taken, all because these little odds and ends were not done on Friday. They did not "Remember the Sabbath day to keep it holy." [*Exodus 20:8.*] It is dishonoring to God to make the Sabbath a feast day, a day of baking and boiling, of blacking boots and performing works that should be done on the six working days. Do not dishonor God by bringing down its sacredness to the level of common working days.*12LtMs, Ms 57, 1897, par. 19*

In the morning the family should gather about the table quietly. And

it would be well if on the Sabbath there should ever be a simple, palatable meal, yet something that would be considered a treat—all prepared—something that they do not have every day of the week. Then either before or after the meal should come the family worship. This should be a service in which the children can take some part. All should have their Bibles, each reading a verse or two. Then a simple hymn may be sung, followed, not by a long, wearisome prayer, but a simple petition, telling the Lord in the simplest manner the needs, and expressing gratitude for God's mercies and blessings. This invites Jesus as a welcome guest into your house and heart. In the family, long prayers of remote things are not in place, and make the hour of prayer a weariness, when it should be considered a privilege and a blessing. Make the season one of interest and joy. Never let the children consider it a burden. *12LtMs, Ms 57, 1897, par. 20*

On the Sabbath, parents should give all the time they can to their children, that they may make it a delight. I have seen many families where father, mother, and the older members of the household take themselves away from the younger children, and leave them to amuse themselves as best they can. After a while the children become weary and go out of doors, and engage in play or some kind of mischief. Thus the Sabbath has no sacred significance to them. In pleasant weather parents can take their children out to walk in the fields and forests, and talk to them of the lofty trees, the shrubs, and the flowers, and teach them that God is the Maker of all these things. Then teach them the reasons for the Sabbath—that it is to commemorate God's creative works. After working six days, He rested on the seventh, and blessed and hallowed the day of His rest. Thus the most profitable instruction can be given. *12LtMs, Ms 57, 1897, par. 21*

The sweet story of Bethlehem can be repeated. Present before them Christ as a babe in Bethlehem, a child obedient to His father and mother, a youth industrious, helping to support the family. Thus you can teach your children that Christ was a child like themselves, and that He knows the trials and perplexities, the temptations, the weariness, the joys and happiness of youth. Read them the interesting stories in Bible history. Thus the day will be to them the best day of the seven. *12LtMs, Ms 57, 1897, par. 22*

But if parents loiter in bed on the Sabbath and rise late, all is confusion and bustle to prepare for breakfast and Sabbath school. There is hurry and jostling, impatience and confusion. The day becomes a weariness; the Sabbath is desecrated. No holy feelings are inspired in the heart, or come into the home, and the Sabbath becomes a dread. I counsel you, my Sabbath-keeping brethren and sisters, "Remember the Sabbath day to keep it holy." [Verse 8.] You must change greatly. Many of your habits and practices on the Sabbath are displeasing to God. *12LtMs, Ms 57, 1897, par. 23*

If you would train your children to observe the Sabbath according to the commandment, you must do it by precept and example. The deep engraving of truth in the heart is never wholly effaced. The impressions made on the heart early in life are seen in after years. They [may] be buried, but they will seldom be obliterated. Teach your children that the commandments of God must become the rule of their life. Circumstances may occur to separate the children from the parents and from their homes, but the lessons of instruction given in childhood and youth will be a blessing to them throughout their life time. *12LtMs, Ms 57, 1897, par. 24*

Ms 58, 1897

The Truth As It Is In Jesus

NP

June 21, 1897

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If we would win souls to the truth, we must have the truth as it is in Jesus. When prophets stood in defense of the truth, it was the words of God that were given to them. They understood the work and plan of salvation to be entered upon by the Messiah to come. But after Christ did come, after He did die as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed in its true significance. The light from the cross of Calvary is reflected back into the Jewish age, giving character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth. *12LtMs, Ms 58, 1897, par. 1*

What a truth is presented to our senses as we gaze upon Jesus on the cross of Calvary, as we see this Wonderful, Counsellor, this mysterious Victim stooping beneath the amazing burden of our race. One clothed with humanity, although one with the Deity, was our remission. It was the transgression of the law of God that made this necessary, and yet men who are deceived and blinded by the great transgressor cannot see to the end of that which was to be abolished. They tell the people that there is no law, or that if they keep the commandments of God in this dispensation, they have fallen from grace. Amazing ignorance connected with amazing sin! *12LtMs, Ms 58, 1897, par. 2*

Was the penalty of transgression borne by our Surety that men might have permission to always continue in transgression of the law of God, the foundation of all law, all governments, in nations and families? What a delusion is this that Satan has fastened upon human minds in order to destroy the human family. The death of

Christ was to be the convincing, everlasting argument that the law of God is as unchangeable as His throne. The agonies of the garden of Gethsemane, the insult, the mockery, and abuse heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes does the work thoroughly. *12LtMs, Ms 58, 1897, par. 3*

The fact that His own Son, the Surety for man, was not spared is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that He will not excuse the transgressor of His law. Every offense against God's law, however minute, is set down in the reckoning, and when the sword of justice is taken in hand, it will do the work for impenitent transgressors that was done to the divine Sufferer. Justice will strike, for God's hatred of sin is intense and overwhelming. *12LtMs, Ms 58, 1897, par. 4*

That the transgressor might have another trial, that man might be brought into favor with the Father, the eternal Son of God interposed Himself to bear the Father's punishment of transgression. But in the place of the great Sacrifice abating one jot or one tittle of the Father's law, this very fact exalts the law, elevates it, and proclaims to the worlds unfallen and to the fallen race that God's law, the transcript of His character, is changeless, and that He will maintain His authority and sustain His law. It is Satan, the first great rebel, who has accomplished this work of deception. *12LtMs, Ms 58, 1897, par. 5*

The destruction of the inhabitants of the old world is worthy of consideration. Why did the Lord destroy man from the face of the earth? "And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. *12LtMs, Ms 58, 1897, par. 6*

"But Noah found grace in the eyes of the Lord. ... The earth also

was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted His way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence because of them, and behold, I will destroy them from the earth.” [*Genesis 6:5-8, 11-13.*] Sodom also was destroyed. Fire from heaven descended upon the wicked inhabitants. But Lot was saved because he did not corrupt his way before God.*12LtMs, Ms 58, 1897, par. 7*

The very earth shook and reeled at the spectacle of God’s dear Son suffering the wrath of God for man’s transgression. The Heavens were clothed in sackcloth to hide the sight of the divine sufferer. How can any who really desire to understand be deceived in this matter? How can men harbor the thought and give expression to the deceitful suggestions of Satan the apostate, through those who trample upon the law of God, that all this suffering was to make of none effect that law? Could the Lord have done this work, and yet maintain His honor as Governor of the universe? Could He have abolished His law in order to meet man in his fallen condition? If He could have done this, Christ need not have died.*12LtMs, Ms 58, 1897, par. 8*

Why will men be so deceived and rush on in transgression, breaking God’s law and teaching others to do the same, rushing on to the thick bosses of Jehovah’s buckler? Why will man make trial for himself? Why will he test the justice of God, whether He will venture to deal out to man unsparingly and unflinchingly the portion that is expressly declared in the Scriptures for all transgressors of His law?*12LtMs, Ms 58, 1897, par. 9*

God is love. He has shown that love in the gift of His only begotten Son. Yet the love of God does not excuse sin. It did not excuse it in Satan, in Adam, in Cain, nor will it be excused in any other of the children of men. The perverted nature of man distorts the love of God into attributes of weakness; but the cross of Calvary is given that man may have correct views and hold theories that are not perverted. If his senses were not bewitched with Satan’s philosophy, he could see to the end of that which was to be abolished.*12LtMs, Ms 58, 1897, par. 10*

Those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is. It is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race. And when the test is over, when men have taken sides for or against the law of Jehovah, the season of mercy and probation is ended. Then God will move in the straight line of justice to give to every man as his works have been. Some will receive the reward of well doing, others the reward of their evil deeds.*12LtMs, Ms 58, 1897, par. 11*

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is wide, and broad, and deep—that it is infinite, and that the penalty awarded to the disobedient, those who have made void His law, will be uncompromising in its penalty. This is the love and justice of God combined. It reaches to the very depths of human woe and degradation to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. God works for the good of the universe, for the good of the rebellious sinner by causing the sinner to suffer the penalty of his sin, the second death, which is death without the hope of a resurrection.*12LtMs, Ms 58, 1897, par. 12*

The whole plan of salvation is a noble theme which is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded condition. But the work and mission of Christ will reveal the truth as it is in Jesus. Man can only know the depths to which he has sunk by the wondrous chain of redemption employed to draw him up. When the theory, artfully formed by Satan, that the law of Jehovah is not binding upon the human family, is adopted and taught, man's terrible ruin is eclipsed to his senses, so that he cannot discern it. Then God has no moral standard by which to measure character and govern the heavenly universe, the worlds unfallen, and this fallen world. The extent of our ruin can only be discerned in the light of the law of God exhibited in the cross of Calvary.*12LtMs, Ms 58, 1897, par. 13*

The wonderful plan of redemption must be discerned in the death of Christ. There is to be a seeing to the end of that which was to be abolished, that the complete restoration may be understood. Man is

not able to save himself, but the Son of God fights his battles for him, and places him on vantage ground by giving him His divine attributes. "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 1:2-4.*]12*LtMs, Ms 58, 1897, par. 14*

How is man to become so favored as to have this vital connection with God? He can only receive it through Christ the Sin-bearer in behalf of all who shall repent of their sins and believe in Him. The apostle Paul speaks of this. Hear him speak: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1 *Corinthians 1:21.*]12*LtMs, Ms 58, 1897, par. 15*

We know that the world by its own wisdom cannot acquire a correct knowledge of the true and living God. When Christ came to this world, clothing His divinity with humanity, the treatment He received, from the highest authorities of a nation who professed to know God, made fully manifest the strength of human reason, and wisdom. Their heart could not form correct views of God through His way and His works. A new revelation came by Jesus Christ, who represented the Father. He declared Him to the world in living His law in humanity, every specification of it. And through faith in Jesus Christ He makes it possible for man to live that law. As man accepts the righteousness of Christ, He is a partaker of the divine nature. He may keep the commandments and live the law of God as the apple of His eye.12*LtMs, Ms 58, 1897, par. 16*

Here is the whole story of human apostasy, of human corruption, of human helplessness, and of restoration through Jesus Christ. The law of God is made void, and it is time for Him to work. He will cut short His work in righteousness.12*LtMs, Ms 58, 1897, par. 17*

God has given His law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of

wickedness, though his act be the lightest and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute books of heaven, and those who lend themselves to the service of Satan, to put forth and present to men the lies of Satan by precept and practice, will receive according to their deeds. Root and branch will be destroyed by the fires of the last days. Satan, the great general of apostasy, is the root, and all his workers, who teach his lies in regard to the law of God, are the branches. *12LtMs, Ms 58, 1897, par. 18*

The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as elevated and its immutability demonstrated by Christ. He magnified the law, expanded its every precept, and in His obedience left man an example that he also may meet its demands. *12LtMs, Ms 58, 1897, par. 19*

Were the law understood disconnected from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving Him by faith as his substitute and surety, man sees himself as a prisoner of hope. Jesus died to save men, and by thus doing He demonstrated the immutability of the law of God. *12LtMs, Ms 58, 1897, par. 20*

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification of today, which will not search the Scriptures, but trusts to good feelings and impulses rather than to the seeking for truth is for hidden treasure. Bible sanctification is to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth life-long persevering, untiring effort. Satan is on your right hand and on your left; he is before and behind; he has a dish of fables cooked up for every soul who is not cherishing the truth as it is in Jesus. The destroyer is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God. *12LtMs, Ms 58, 1897, par. 21*

Ms 59, 1897

“Sanctify Them Through Thy Truth, Thy Word is Truth.”

NP

June 24, 1897

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Truth has a power to elevate the receiver. It has a sanctifying influence upon mind and character. It will make believers more intelligent. A Christian will understand his responsibility to God and to his fellow men if he is truly connected with the Lamb of God, who gave His life for the world. Only by a continual improvement of the intellectual as well as the moral powers can we hope to answer the purpose of our Creator. God is displeased with those who are too careless or indolent to become efficient, well-informed workers. A Christian should possess more intelligence and keener discernment than the worldling. The study of God's Word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine and elevate the character, and give vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths.*12LtMs, Ms 59, 1897, par. 1*

The human mind becomes dwarfed and enfeebled when dealing with commonplace matters only, never rising above the level of time and sense to grasp the mysteries of the unseen. The understanding is gradually brought to the level of the things with which it is constantly familiar. The mind will contract its powers and lose its ability if it is not exercised to acquire additional knowledge, and put to the stretch to comprehend the relations of divine power in nature, and in the sacred Word. But an acquaintance with facts and theories, however important they may be in themselves, is of little real value unless put to a practical use.*12LtMs, Ms 59, 1897, par. 2*

Man is not what he might be, and what it is God's will that he should be. The strong power of Satan upon the human race keeps them upon a low level, but this need not be so, else Enoch could not

have become so elevated and ennobled as to walk with God. Man need not cease to grow intellectually and spiritually during his lifetime. But the minds of many are so occupied with themselves and their own selfish interests as to leave no room for higher and nobler thoughts. And the standard of intellectual as well as spiritual attainments is far too low. With many, the more responsible the position they occupy, the better pleased are they with themselves; and they cherish the idea that the position makes and gives character to the man. Few realize that they have a constant work before them to develop forbearance, sympathy, charity, conscientiousness, and fidelity—traits of character indispensable to those who occupy positions of responsibility. *12LtMs, Ms 59, 1897, par. 3*

All connected with God's work should have a sacred regard for the rights of others, which is but obeying the principles of the law of God. Men cannot love God supremely and their neighbor as themselves, and be as cold as icebergs. They not only rob God of the love due to Him, but they are robbing their neighbor as well. Love is a plant of heavenly birth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families, and exert an elevating influence upon all who shall come within the sphere of their influence. *12LtMs, Ms 59, 1897, par. 4*

Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not merely learned, but educated in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This the Lord has shown me is what He requires of His people. God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect. When this is practiced, there will be on the part of many, greater thoughtfulness and care in regard to their words and actions, that they may fully answer the purpose of God in their creation. *12LtMs, Ms 59, 1897, par. 5*

We should ever bear in mind that we are not only learners, but teachers in this world, fitting ourselves and others for a higher sphere of action in the future life. The measure of man's usefulness

is in knowing the will of God, and in doing it. It is within our power to so improve in mind and manners that God will not be ashamed to own us. We are His peculiar people. *12LtMs, Ms 59, 1897, par. 6*

We are in danger of regarding Christ's ministers simply as men, not recognizing them as representatives of Himself. All personal considerations should be laid aside; we must listen for the Word of God through His ambassadors. Christ is ever sending messages to those who listen for His voice. On the night of our Saviour's agony in the garden of Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angels' presence, but lost the power and glory of the scene. By drowsiness and stupor, they failed to receive the evidence which would have strengthened their souls for the terrible scenes before them. Thus the very men who most need divine instruction often fail to receive it because they do not place themselves in communion with heaven. Satan is ever seeking to impress and control the mind, and none of us are safe except as we have a constant connection with God. We must momentarily receive supplies from heaven, and if we would be kept by the power of God, we must be obedient to all His requirements. *12LtMs, Ms 59, 1897, par. 7*

The condition of your bearing fruit is that you abide in the vine. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [*John 15:4-6.*] *12LtMs, Ms 59, 1897, par. 8*

All your good purposes and good intentions will not enable you to withstand the test of temptation. You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant. It is not essential to be alone, or to bow upon your knees to pray. In the midst of your labor, your souls can be often uplifted to God, taking hold upon His strength. Then you will be men of high and holy purposes, of noble intentions. You will not for any consideration be swerved from truth, right, and justice. *12LtMs, Ms 59, 1897, par. 9*

All are pressed with urgent cares, burdens, and duties; but the greater the pressure upon you, the heavier the burdens you have to bear, the greater your need of divine aid. Jesus will be your Helper. You need constantly the light of life to lighten your pathway, and then its divine rays will reflect upon others. The Word of God is a perfect whole, because perfect in all its parts. It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things are faithfully attended to, if these graces be in you and abound, they will make you perfect in every good work. *12LtMs, Ms 59, 1897, par. 10*

It is not enough to be willing to give liberally to the cause of God. He calls for unreserved consecration of all your executive powers. Your energy and perseverance in perfecting a Christian character should be as much greater than that displayed in any other pursuit as the things of eternity are of more importance than temporal affairs. The Lord wants your influence to be exerted in the church and in the world to elevate the standard of Christianity. True Christian character should be marked by a fixedness of purpose, an indomitable determination which cannot be molded or subdued by maxims and customs and laws of earth or hell. He who is not blind to the attraction of worldly honors, indifferent to threats, and unmoved by allurements, will be, all unexpectedly to himself, overthrown by Satan's devices. *12LtMs, Ms 59, 1897, par. 11*

God calls for complete and entire consecration; and anything short of this He will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished in the king's court. He was exalted to great wealth, to the high honor of being next to the king, and this elevation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flowers of the valley, while it wrestles with the lofty tree upon the mountain. *12LtMs, Ms 59, 1897, par. 12*

There are many men whom God could have used with wonderful success when pressed with poverty—He could have made them

useful here, and crowned with glory hereafter—but prosperity ruined them; they were dragged down to the pit, because they forgot to be humble, forgot that God was their strength, and became independent and self-sufficient. Joseph bore the test of character in diversity, and the gold was undimmed by prosperity. He showed the same lofty regard for God’s will when he stood next the throne as when in the prison cell. *12LtMs, Ms 59, 1897, par. 13*

Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. You must guard against everything like presumption, and cherish that spirit which will suffer any temporal loss rather than sin. No victory you can gain will be half so precious as that gained over self, over your hereditary and cultivated traits of character. *12LtMs, Ms 59, 1897, par. 14*

All should qualify themselves for the faithful discharge of their God-given responsibilities. They should attend to every little duty with as much fidelity as to matters of greater importance. All should study carefully how they can themselves become most useful, and how they can themselves be a blessing to those with whom they associate. *12LtMs, Ms 59, 1897, par. 15*

All who profess to be children of God should unceasingly bear in mind that they are missionaries [and] in their labors brought in connection with all classes of minds. There will be men who are untrue in their dealing with their fellow men; there will be the aristocrat, the vain, the proud, the frivolous, the independent, the complaining, the desponding, the discouraged, the fanatical, the egotistical, the timid, and the sensitive ones; the elevated in mind, and the courteous in manner, the dissipated, the uncourteous, and the superficial—in fact, every grade will be met in our work. These varied minds cannot be treated alike; yet all, whether they be rich or poor, high or low, dependent or independent, need kindness, sympathy, truth, and love. *12LtMs, Ms 59, 1897, par. 16*

By mutual contact our minds should receive polish and refinement. We are dependent upon one another—closely bound together by the ties of human brotherhood. *12LtMs, Ms 59, 1897, par. 17*

“Heaven forming each on other to depend,
A master, or a servant, or a friend,

Bids each on other for assistance call,
Till one man's weakness grows the strength of all." *12LtMs, Ms 59, 1897, par. 18*

It is through the social relations that Christianity comes in contact with the world. Every man and woman who has tasted of the love of Christ, and has received into the heart the divine illumination, is required of God to shed light on the pathway of those who are unacquainted with the better way. Every worker should become a witness for Jesus. Social power, sanctified by the Spirit of Christ, must be improved to win souls to the Saviour. *12LtMs, Ms 59, 1897, par. 19*

Christ is not to be hid away in the heart, and locked in as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in our hearts as a well of water, springing up into everlasting life, refreshing all who come in contact with us. We must confess Christ openly and bravely, exhibiting in our characters His meekness, humility and love, till men shall be charmed with the beauty of holiness. *12LtMs, Ms 59, 1897, par. 20*

Ms 60, 1897

True Christianity

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June 28, 1897

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+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.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on him should not perish, but have eternal life.” [*John 3:14, 15.*] In the Word of God alone can we find how we shall secure eternal life. We are not left to guess and conjecture how we shall obtain it: we are to work out the statement made by receiving the truth in the heart. The religion that comes from God is the only religion that will lead to God. “He that believeth on the Son hath everlasting life.” [*Verse 36.*] “And 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.*]*12LtMs, Ms 60, 1897, par. 1*

The love of God in the heart, manifested in true, unselfish missionary labor, will be more mighty than the sword or courts of justice in dealing with the evildoer. The living missionary, with his heart overflowing with the love of God, can break down the barriers. The medical missionary, taking up his appointed work, cannot only relieve bodily maladies, but through the love and grace of Christ, can point to an uplifted Saviour and bid the sinner “Look and live,” for Christ alone can heal the diseased soul, leprous with sin. [*Numbers 21:8.*] The hearts of men will often harden under rebuke, but they cannot withstand the love expressed toward them in Christ.*12LtMs, Ms 60, 1897, par. 2*

The Lord has enlisted every soul in His service, to bring back the transgressor of His law back to obedience and loyalty to Christ. He accepts the human agents that will devote themselves to His

service, to work with the combined influences of the heavenly, unfallen intelligences to reshape, and restore the moral image of God in man. *12LtMs, Ms 60, 1897, par. 3*

Bid the sinner have hope, and not feel that he is an outcast from his fellows. Reveal to the desperate, discouraged, human sufferers that he is a prisoner of hope. Let your message be, "Behold the Lamb of God, that taketh away the sin of the world." [*John 1:29.*] Present before man in your life a love that is higher than it is possible for you to express in words. You are laborers together with God, to bring back the lost faith in God. *12LtMs, Ms 60, 1897, par. 4*

The love that is inspired by the love we have for Jesus will see in every soul, rich and poor, a value that cannot be measured by human estimate. The world sinks into insignificance in comparison with the value of one soul. The love of God revealed for man is beyond any human computation; it is infinite. And the human agent, who is a partaker of the divine nature, will love as Christ loves, will work as Christ worked. There will be an inborn compassion and sympathy which will not fail nor be discouraged. This is the spirit that should be encouraged to live in every heart and be revealed in every life. This love can only exist, and be kept refined, holy, pure, and elevated, through the love in the soul for Jesus Christ, nourished by daily communion with God. All this coldness on the part of Christians is a denial of the faith. But this spirit will melt away before the bright beams of Christ's love in the follower of Christ. Willingly, naturally, he will obey the injunction, "Love one another as I have loved you." [*John 13:34.*]*12LtMs, Ms 60, 1897, par. 5*

The soul of the poor is of just as much value in the sight of God as the soul of the rich. Then labor for those who need your labor, although you may get very little sympathy from those who are prosperous. There is a class you will have to labor for first—the desperate cases—you may then through them reach the higher classes. There is a work to do for the wealthy in awakening them to a sense of their responsibility and accountability to God to conduct all their business relations as those who must give an account to Him who will judge the quick and the dead at His appearing and His kingdom. *12LtMs, Ms 60, 1897, par. 6*

The wealthy man needs your labor in the love and fear of God. He trusts in his riches, and feels not his danger. The eyes of his mind need to be attracted to things of enduring value. He needs to recognize the authority of true goodness which says, "Come unto me all ye that labor and are heavy laden: and I will give you rest." Exchange that yoke which you have manufactured for your neck, and which you have been perplexing yourself over, and take My yoke upon you. "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto you souls: for my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] "If any man thirst, let him come unto me and drink." [*John 7:37.*]*12LtMs, Ms 60, 1897, par. 7*

"Him that cometh unto me, I will in no wise cast out." [*John 6:37.*] If he would only listen, if he would only hear, if he would only take time to consider, he could not but discern in these invitations the superior goodness that invites him, that it is the voice of the true Shepherd that calls him, and that God will give him something of more value than gold or silver or precious stones. O, that the man of wealth, in the place of trusting in uncertain riches, would realize that he is a responsible agent, a steward of the means entrusted to him, that God calls upon him to be faithful in the use and improvement of his goods, and that he may, if he will, become a distinguished worker together with God in uplifting humanity, the beings whom Christ came to the world to save.*12LtMs, Ms 60, 1897, par. 8*

The Lord has entrusted the human agent with capabilities and power and influence; He has endowed him with money; but these are not to be lavishly spent in self-gratification. To every man He has given his work, to be a co-worker with Him in the great redemption plan. The money that He has entrusted to His human agents is to be used to bless humanity, in relieving the necessities of the suffering and the needy. They are not to feel that they have done a very wonderful thing when they have endowed certain institutions and churches with large gifts. In the wise providence of God, there are constantly presented before them the very ones who need their help. They are to relieve the suffering, to clothe the naked, to help many who are in hard and trying circumstances, who are wrestling with all their energies to keep themselves and their families from a pauper's home.*12LtMs, Ms 60, 1897, par. 9*

God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the positive necessities of life are entrusted to you to do good, to bless humanity. God has entrusted His goods to stewards, and if these stewards love Him, they will love those formed in His image. *12LtMs, Ms 60, 1897, par. 10*

Those who are yoked up with Christ will not give with a patronizing air, as though they should have great praise and be extolled for their benevolence. They are trading with their Lord's goods, not their own, and they will have to give an account in the judgment of the use they have made of His entrusted capital. "Ye are laborers together with God." [1 *Corinthians 3:9.*]*12LtMs, Ms 60, 1897, par. 11*

Jesus, the world's Redeemer, laid off His royal crown, laid aside His royal robe, and clothed His divinity with humanity. Though adored and worshipped by the angelic host, He left His high command, and for our sakes became poor, that we through His poverty might be made rich. This is not riches in houses and land, but the riches which endureth unto eternal life. *12LtMs, Ms 60, 1897, par. 12*

The question was asked by the disciples of Christ: "How hardly shall they that have riches enter into the kingdom of heaven?" [*Mark 10:23.*] Jesus, the Majesty of heaven, the King of glory, became poor for our sakes. He penetrated into the very inner circles of life. He sought to arrest the actors in domestic life in the midst of their household cares, and called their attention to the fact that while they were engaged in the busy activities of life, they had eternal interest to secure. He tells them: Your various endowments are so many talents. These the Lord has entrusted to you to be improved, and by their use to gain other talents. They will increase through constant exercise. God has made men almoners of His providence, to wisely use the entrusted capital, as well as the endowments of His grace, to do all the good they possibly can, and thus constitute themselves wise stewards, faithful stewards, laborers together with God, to reshape, to elevate, and [to] help the very ones who need help. *12LtMs, Ms 60, 1897, par. 13*

For the rich to give gifts to those who have abundance is not God's plan at all. It is the distressed, the down-trodden, the discouraged, the hungry, the suffering, the naked, the poor, whom Christ says, "ye have always with you." [*John 12:8.*] We need to take more close views of God's Word and of eternity. This will not disqualify anyone for the duties of this life or to act a Christlike part in society. The gospel of Christ is not only to be believed but to be acted. We are to be doers of the Word. We are daily determining our destiny in the future life by the character we develop in this. *12LtMs, Ms 60, 1897, par. 14*

It is not fitful service that God accepts; it is not emotional spasms of piety that make us children of God. It is by working from principles that are true, firm, and abiding. If Christ is formed within, the hope of glory, He will be revealed in the character, which will be Christlike. We are to represent Christ to the world as Christ represented the Father. *12LtMs, Ms 60, 1897, par. 15*

The command is given, Work while the day lasts: the night cometh when no man can work. Jesus asks, "Are there not twelve hours in the day?" [*John 11:9.*] If these hours were employed as if men realized that they were accountable human beings, responsible before God, as serious, candid, heaven-bought subjects, keeping eternity in view, there is sufficient time, if properly employed, to secure for every soul an inheritance among the sanctified in the kingdom of God. There is time for them to be instrumental in the saving of many souls through precept and example, so that we shall bring sheaves to the Master, and lay our trophies at His feet. We have no time to waste, no time to devote to selfish pleasure loving, no time to give to the indulgence of sin. Time is golden. We have characters to form for the future, immortal life. "But now they desire a better country, that is, an heavenly; therefore God is not ashamed to be called their God: for he hath prepared for them a city." Angels of God are watching the development of character; angels of God are weighing moral worth. *12LtMs, Ms 60, 1897, par. 16*

It is said of one of earth's rulers, when the physician told him that he could live but a few moments, that he exclaimed, "A kingdom for one hour's time." But he had been granted, year after year, the twelve hours of the day, but he had not spent them in securing his

eternal interests. *12LtMs, Ms 60, 1897, par. 17*

Jesus Christ has engaged to save every soul who will believe in Him as his personal Saviour. He has engaged us in His service, pointing out to us that which He expects us to do. He has given us a glimpse of eternity, that we may realize that there is something higher than temporal things to engage our attention and call into activity every delegated power. They must be used to glorify our Redeemer. Christ calls for the human agent to co-operate with the divine agencies in saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored. *12LtMs, Ms 60, 1897, par. 18*

It is the almost universal practice of the human agent to subordinate the eternal to the temporal, the claims of the future, the unseen, to the common affairs of the present. But Christ declares, "Ye cannot serve God and mammon." "No man can serve two masters." [*Matthew 6:24.*] The god of this world claims wonderful activity and constant slavery to his will. Christ, the uplifted Saviour, calls men to look and live. "I am the Way, the Truth, and the Life." [*John 14:6.*] Seek ye first the kingdom of God and His righteousness, and all these things of secondary importance shall be added unto you. *12LtMs, Ms 60, 1897, par. 19*

If the churches who have had great light and great opportunities will walk humbly with God, the Lord will give every individual member a work to do for Him. If you make no success in the highways, go into the byways, to the class that are poor, despised, and forsaken. If you work for them mounted on the stilts of your dignity and superiority, you will accomplish nothing: but if you will be truly converted to the Lord Jesus Christ, and learn of Him who is meek and lowly in heart, you will evidence that you have learned how to work the works of God. *12LtMs, Ms 60, 1897, par. 20*

This is the work of God that ye believe on Him whom He hath sent, that you go to Him for counsel and instruction, and pray and watch and work. Waste nothing in your life practice. Jesus worked a miracle to feed the five thousand tired, hungry multitude. He selected a pleasant place to accommodate the people: "for there was much grass in that place," and the Lord gave His orders,

commanding the people to sit down. [*John 6:10.*] Then took He the five loaves and two small fishes. No doubt many remarks were made as to the impossibility of satisfying five thousand hungry men, beside women and children, from that scanty store. Then Jesus gave thanks and placed the food in the hands of the disciples to be distributed to the multitude. The food increased in the hands of the disciples as they gave to the multitude. *12LtMs, Ms 60, 1897, par. 21*

Here is a lesson to be learned. Blessings, either spiritual or temporal, will accompany those who will impart that which they receive from the Master to the multitude who are in need of these gifts. In the act of imparting them an increase is given of God. *12LtMs, Ms 60, 1897, par. 22*

The necessities of the great multitude were supplied. Then comes the words of Christ, "Gather up the fragments, that nothing be lost." [*Verse 12.*] He who had all resources at His command gives a lesson that not a fragment should be wasted. He who has plenty should not waste. Let nothing be wasted that can do good to any one. Collect every fragment, for some one will need it. These lessons in regard to spiritual blessings bestowed are to be carefully treasured. *12LtMs, Ms 60, 1897, par. 23*

"Freely ye have received; freely give." [*Matthew 10:8.*] When will men learn to cooperate with God in this great work? In every large city there are human beings who are not cared for or made of as much consideration as the brutes. In England I saw the wretchedness of the poor children in the cities, clad in dirty rags, half starved, with vice and deprivation written upon their countenances. Moral degradation meets the eye and pains the senses. Human beings live in dark cellars, houses that are reeking with dampness and filth. Children are born in these terrible places. In infancy and youth their eyes behold nothing attractive; nothing of the beauty of the things in nature that God has created cheers their vision. They only hear the name of God in profanity. *12LtMs, Ms 60, 1897, par. 24*

These children are left to grow up molded and fashioned in character by the low precepts, the disagreeable surrounding, and

wretched example around them. Impure words and the fumes of tobacco and liquor are all that greet the senses. Want and misery is on every hand because of the insufficient and miserable food, which is unfit for human beings to subsist upon; and from these abodes of wretchedness there are sent forth piteous cries for food and clothing by many who know nothing about prayer. *12LtMs, Ms 60, 1897, par. 25*

Christians, will you consider that Jesus gave His life to save these souls? The stewards of means who are enjoying the gifts of God, add house after house and farm after farm to their possessions; they build homes for their dogs that are like palaces, and keep hired attendants to take care of them, while their fellow beings are left to misery and crime, to disease and death. How long, O Lord, how long, shall this state of things exist? *12LtMs, Ms 60, 1897, par. 26*

God will judge the world in righteousness by that man Jesus whom He hath ordained to judge the quick and the dead; and those who have long neglected to feed the hungry, to clothe the naked, to give comfort and relief to suffering humanity, will have to give an account to God for the misapplication of His entrusted talents. What a record will then appear of money spent on pleasures and the gratification of appetite in wine and liquor and rich dainties, for extravagant houses and furniture and dress, while human beings receive not one pitying look, one word of sympathy. "Ye are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] *12LtMs, Ms 60, 1897, par. 27*

Ms 61, 1897

Our School Work

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June 8, 1897

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Economy in regard to the outlay of means should be practiced in our school in Cooranbong. This must be done or the same mistake will be made here that has been made in our schools in America. Those who stand at the head of the school here need to guard carefully every point, and bind about every needless expense, that the burden of debt may not fall upon the school. As co-laborers with Christ, every student who loves God supremely will help to bear responsibility in this matter. *12LtMs, Ms 61, 1897, par. 1*

Self indulgence is a great evil, and must be overcome. Those who have been educated in this line can demonstrate by precept and example, to those with whom they come in contact, the principles taught by our self-denying Redeemer. He says to all, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then the conditions are stated, from which there can be no departure, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]*12LtMs, Ms 61, 1897, par. 2*

There is far less earnest, whole-souled study of the truth as it is in Jesus than there should be. There should be connected with our school those who are strong-minded and whole-souled Christians, who received and believe in Christ as the Alpha and the Omega. *Revelation 1:8.**12LtMs, Ms 61, 1897, par. 3*

In acquiring an education, many have made a mistake by not plowing deep enough. They have thought a knowledge of books the

principal thing. But young men and young women must learn some time that in order to do the highest service for God, they must closely investigate the Scriptures and learn how to do God's will. As they study this Word, they will see in it heights and depths that they have not reached. *12LtMs, Ms 61, 1897, par. 4*

When students refuse to make the Word of God their study, and take as their instructors books written by infidels, Satan is close by, to make his impression on their minds. Every one who allows himself to have respect for infidel authors is in danger. Why? Because he sees not God, and with all his education, he does not recognize Jesus Christ as the Teacher sent from God. He does not look upon Him as the bread sent down from heaven, of which he must eat, and therefore his experience is not composed of that which makes him one with Christ. *12LtMs, Ms 61, 1897, par. 5*

The Bible is a treasure house of knowledge, and all who make this book their study, sinking the shaft deep into the mine of truth, will exclaim, "I behold wondrous things out of thy word." [See *Psalms 119:18*.] The incarnation of Christ is but dimly appreciated by many students who have studied long in our schools. This subject should be and will be better understood by all who in truth love Truth, and walk in the way of the Lord. An experimental knowledge of this is as essential to sanctify daily as to redeem. *12LtMs, Ms 61, 1897, par. 6*

Light has been given me in clear lines in regard to the mistakes made in the education of teachers. The education which teachers might gain many regard as non-essential. They do not gain a knowledge of practical life, a knowledge of how to work as well as of how to study. This mistake must not be allowed to influence the youth who attend the school we are trying to establish. *12LtMs, Ms 61, 1897, par. 7*

Many look upon a study of books as the principal purpose of their scholastic life. They know very little of practical business management, and are therefore one-sided. Their faculties have not been developed proportionately. They have not ploughed deep, to understand the weak points in their character building, and they do not realize their own deficiency. They start wrong. They feel too unconcerned in regard to becoming involved in debt. They do not

look critically at the outcome of this. What is faith? True faith takes in the whole man. It enables the soul to rise out of an imperfect, undeveloped state, and to understand what true wisdom is. See *Proverbs 8.12LtMs, Ms 61, 1897, par. 8*

If education had been carried on in accordance with the mind and will of God, the dark shadow of heavy debts, would not today be hanging over our institutions. If the students had developed brain, none, and muscle harmoniously, they could have studied better. But many students have followed their own ideas as to what constitutes education, and therefore they have not placed themselves where their determination was to be self-made men and women. Many have failed because they have not reasoned from cause to effect. They are contented to be carried rather than to work their own way. And many follow their example.*12LtMs, Ms 61, 1897, par. 9*

When students are carried through years of study on the means of others, they lose an experience of practical life that it will be difficult for them to recover. One who has so often appeared as my Instructor placed his hand on the shoulder of a young man, and said, "You have to sink the shaft yet deeper if you obtain the heavenly treasure. You must learn to cling to the truth by faith in Jesus Christ. Associate with men of experience, who have been taught by God, and who have an experimental knowledge of saving faith."*12LtMs, Ms 61, 1897, par. 10*

Notwithstanding all that has been written in regard to God's plan for the education in our schools, this subject has not been fully taken in. It is today as it was in the day of Christ. The sayings of the priests and rabbis were then frequently brought forward as if they were truth and life. Their words were repeated with assurance because they had been handed down from rabbi to rabbi. Men departed from the Word of God. False theories which were received as truth because they came from the lips of rabbis, were exalted above the Word of God. Christ said to these teachers, "Ye are ignorant both of the Scriptures and of the power of God." [*Matthew 22:29.*]*12LtMs, Ms 61, 1897, par. 11*

Thus it is in our day. Darkness has covered the earth, and gross darkness the people. Students have left our schools with a deficient

education. Some think that they know all that is worth knowing, and think they are qualified to manage institutions. But they have much to unlearn and much to learn. They must know more of God. They must realize their own deficiency. They must know what constitutes true Christianity. *12LtMs, Ms 61, 1897, par. 12*

Nothing can elevate man, nothing can make him pure and keep him pure, but believing in and practicing the truth. He must eat the flesh and drink the blood of the Son of God. This is the lesson all should learn. They should see that to be sanctified means more than to have a theoretical knowledge of the truth. They must have living faith. They must do more than denounce wrongs in others; they must fight it in themselves. They must be whole-souled Christians, possessing the earnestness and living energy derived from Christ. *12LtMs, Ms 61, 1897, par. 13*

The youth should be taught to look upon physiology as one of the essential studies. They should not be satisfied with the mere theory; they should practice the knowledge obtained from books on this subject. This matter has not yet been patiently and perseveringly worked out. Those who neglect this branch of study, which comprehends so much, will make haphazard work in attempting to teach the youth. They are not qualified to direct in our schools, because the way of the Lord must be learned, in order to be practiced. *12LtMs, Ms 61, 1897, par. 14*

Many go from our schools with some knowledge; but without that all-round harmonious character that would enable them to be teacher or principal. *12LtMs, Ms 61, 1897, par. 15*

The principles of true education, that will fit students to be practical business men, have been very poorly carried out. This class of education is needed in all our missionary enterprises; and if the teachers in our schools did their duty, according to the "It is written," they would send forth from school men of moral worth, men who would know how to take hold of the work in a new field, and use his brain, bone, and muscle in making it a harmonious whole. *12LtMs, Ms 61, 1897, par. 16*

Many who have been educated in our schools are heedless. They do a little here, and a little somewhere else, but they show that they

have not been educated for practical work. Students should remember that it is their first interest to make themselves practical, all-round, useful men and women, who in an emergency can do the work necessary to be done. When students are given this kind of education, it will not be necessary to expend money to transport men thousands of miles to plan schools, meeting houses, and colleges. *12LtMs, Ms 61, 1897, par. 17*

Students should be encouraged to combine mental and physical labor. The physical powers should be developed in proportion to the mental faculties. This is essential for an all-round education. They will then be at home in any place. They should be prepared to teach others how to build, how to cultivate the soil, and how to care for orchards. A man may have a brilliant mind, he may be quick to catch ideas, but this is of little value to himself and to others if he has no knowledge of practical work, and if he does not know how to put his ideas into execution. Such a one is only half educated. *12LtMs, Ms 61, 1897, par. 18*

A teacher who has an intelligent knowledge of the best methods, and who can not only teach the theory, but can show by example how things should be done, will never be a drug on the market. Young men should not always be as servants who must be told what to do, and, when one job is done, have not perception sufficient to look around and see what more needs to be done. They should look the situation squarely in their face, saying, This will not do. Unless I learn how to work, how to manage difficult problems, and how to wrestle with difficulties, I will be of no practical value. I must and will rise. I will mount from the lowest to the highest round of the ladder. He who manifests this determination will make a trustworthy worker, for his aim is to advance in knowledge and increase in understanding. He can be depended on as thoughtful and caretaking. *12LtMs, Ms 61, 1897, par. 19*

There are those who are quick to see and grasp ideas advanced. They do not weigh every point, or apply their ideas in a way that produces the best results. They are heedless; they do not work in the wisdom of God. Such need to make haste slowly when forming their opinions, lest they are obliged to retrace their steps. If they are

not careful, their course will be uneven and uncertain. They will fail to make straight paths for their feet, lest the lame shall be turned out of the way. They will surely lead away those who admire their flashes of brilliance, unless they determine to know why they know the things they claim to know. They should be careful how they order their steps. They should pray much, fearing to make mistakes. Unless they walk guardedly, they will be losers. *12LtMs, Ms 61, 1897, par. 20*

God's holy Word gives us the principles that form the standard of correct management in temporal as well as in spiritual things. God's will is to be made the will of the human agent, and this will is to be kept prominent. Men are not to act as though there were one rule for the Master and another for the servants. Christ was a servant. He lived not to please Himself; and by His life of service, He has exalted all service. *12LtMs, Ms 61, 1897, par. 21*

Ms 62, 1897

Regarding Funds for Australia

“Sunnyside,” Cooranbong, New South Wales, Australia

June 3, 1897

Portions of this manuscript are published in *2MR 10*; *8MR 289*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My mind has been strongly exercised in regard to the shares taken by me in Healdsburg College. I have been impressed to write to my brethren in California, asking them to consider this matter. Here I am on missionary ground. I have been investing means here continually, and yet we have no money to send laborers to fields destitute of help. I have been trying on the right hand and on the left to obtain means, and must my money in California be consumed by such matters as Brother Leininger. Am I to be left to pay fourteen hundred dollars, when I was planning to use this money to advance the work of God in this destitute portion of the Lord's vineyard?*12LtMs, Ms 62, 1897, par. 1*

I ask my brethren in California to consider this. Will the Lord be pleased to have the means I need so much for the work in this country consumed in California? Will you let this be as it now is? It is not as it should be. Let those, who can, take my shares in Healdsburg College and release the money there invested. I have no particular call to invest more means in the Healdsburg school, because the money is needed in this new and destitute field. If our brethren in California had been wise, if they had presented the matter in a proper way, many would have taken shares in the college.*12LtMs, Ms 62, 1897, par. 2*

I now make the request: Let me have the money that should be used for the cause of God in this country. A meeting house must be built here; and I wish to invest the money now in Healdsburg College in this meeting house. Will my brethren consider this? Or

will they show themselves willing to leave me to carry their burdens in Healdsburg, as well as the burdens of this field? Brethren, wake up to your duty. Ask Brother Cook if he cannot do something to relieve the situation. It would do him good to help to lift the debt on the church and school in Healdsburg. *12LtMs, Ms 62, 1897, par. 3*

I shall expect my brethren to relieve me and let me have my means to help in lifting the standard of truth in places where the light has never shone. As souls embrace the truth, a meeting house must be built in which they can worship God. Will you work earnestly to help us? My husband and I worked just as earnestly to help you upon the Pacific Coast when we came to the place where we had to build in Oakland and San Francisco. Will you now let me bear burdens that you ought to bear? Will you now show a willingness to do your duty by helping us? *12LtMs, Ms 62, 1897, par. 4*

Brother Leininger has helped the school in Healdsburg and the Office in Oakland. When the work required help, he has advanced means. Have you interested yourselves sufficiently in his present situation? The Lord has shown me the principle upon which our institutions should act. When one has been liberal with his means in helping an institution, and afterwards becomes impoverished or embarrassed, there should be those who will make a kindly interest in him. He should not be left to struggle alone. The means that has been invested in our institutions should not be looked upon as too sacred to be judiciously used in helping those who have fallen into decay. A solemn charge is laid upon the managers of our institutions to see that those who have been helpers shall in their turn be helped. *12LtMs, Ms 62, 1897, par. 5*

There are certain duties to be fulfilled in this line which are for the glory of God. God permits earnest, true-hearted men to be placed in trying circumstances, that the trial of their 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." [*1 Peter 1:7.*] *12LtMs, Ms 62, 1897, par. 6*

The work of God is one harmonious whole. This should be shown by the brethren in their treatment of each other. God would have those entrusted with responsibilities in His work give tangible proof

that they are wide-awake to a sense of their duty toward those who have helped God's institutions. God will require this at their hands; and He will prosper the institution where justice and judgment run like threads of gold through every branch of the work. Let heaven begin on earth by doing justice and judgment. Let us make sure that in whatever position we are placed, we cherish the presence of an abiding Christ. Christians preparing for the city God has built for the pure and holy must show that they love God and their fellow men. This must be. Otherwise Christ cannot stamp them with the image of God. He cannot restore in them His attributes, or make them partakers of the divine nature. This must be accomplished for all who win eternal life. *12LtMs, Ms 62, 1897, par. 7*

Selfishness can find no place in God's kingdom. From many characters the furnace must burn away the dross of selfishness before they can enter the abode of bliss. If this work is done for us, we shall be restored to the favor of God. His favor is a priceless treasure, and His loving kindness better than life. *12LtMs, Ms 62, 1897, par. 8*

We should esteem it a privilege to help those who need our help. If Christ abides in us, we will not wait for some one to urge this work upon us. Job's experience should be ours. He says, "The cause I knew not, I searched out." [*Job 29:16.*] Though we are in the world, we must cherish and practice the attributes of heaven. The fruits of righteousness will be revealed in every branch that is grafted into the true vine. *12LtMs, Ms 62, 1897, par. 9*

Those who place themselves under the control of the Holy Spirit can be doers of Christ's words. All such will be refreshed as with the dew of heaven. But now is the time when we are to do this. "Behold, I come quickly," Christ says, "and my reward is with me, to give every man according as his work shall be." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." [*Revelation 22:12, 11.*] *12LtMs, Ms 62, 1897, par. 10*

I learn that no interest has been paid on the four thousand dollars Brother Lockwood entrusted to me. I shall pay this interest. This

throws another burden on me.¹²*LtMs, Ms 62, 1897, par. 11*

Ms 63, 1897

The Sabbath of the Lord

NP

June 28, 1897

Portions of this manuscript are published in *ST 03/31/1898, 04/07/1898*. †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.

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.”
[*Psalm 1:1-6.*]12*LtMs, Ms 63, 1897, par. 1*

The Hebrews were held in bondage by the Egyptians, but the Lord delivered them from their bondage with a strong arm. Enshrouded in the pillar of cloud by day and the pillar of fire by night, Christ, their invisible Leader, guided them through the wilderness. Through Moses, their visible leader, He educated and instructed them, that they might love and serve the only true and living God.12*LtMs, Ms 63, 1897, par. 2*

For their food the Lord gave them manna from heaven. This miracle testified constantly to the Sabbath commandment, which was given in Eden before it was given from Sinai.12*LtMs, Ms 63, 1897, par. 3*

The Lord brought the children of Israel to Mount Sinai, and there He spoke the ten commandments, and enjoined upon His people the observance of the Sabbath. To Adam and Eve in Eden the Lord gave the use of every tree in the garden save one. So the Lord has

given to men six days in which they are to engage in common business; but He has put His sanctity upon the seventh day, declaring it to be holy. That day is to be sacredly observed as a memorial of creation. "God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." [*Genesis 2:3.*]12LtMs, Ms 63, 1897, par. 4

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep holy the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but the seventh is the Sabbath of rest, holy unto the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." [*Exodus 31:12-16.*]12LtMs, Ms 63, 1897, par. 5

In the temple service the Lord gave special directions that the priests were to use on their censers the sacred fire of God's own kindling, which was kept burning day and night. But Nadab and Abihu perverted their senses by the use of wine, so that they could not distinguish between the sacred and the common. They "took either of them his censer, and put fire thereon, and offered strange fire before the Lord, which he commanded them not. And there went out a fire from the Lord, and devoured them." [*Leviticus 10:1, 2.*]12LtMs, Ms 63, 1897, par. 6

Those who ignore God's Sabbath, to keep as holy the first day of the week, offer strange fire to the Lord. It is a strange sabbath, which He has commanded them not. Will He accept it at their hands? Men have sought out many inventions. They have taken a common day, upon which God has placed no sanctity, and have clothed it with sacred prerogatives. They have declared it to be a holy day, but this does not give it a vestige of sanctity. They dishonor God by accepting human institutions, and presenting to the world as the Christian Sabbath a day which has no "Thus saith

the Lord” for its authority. As did Nadab and Abihu, they offer the common, in place of the sacred. *12LtMs, Ms 63, 1897, par. 7*

The penalty of death fell upon the sons of Aaron for thus dishonoring the Lord God of Israel. They died before the Lord. And the penalty for transgressing the Sabbath command, which God has made the sign of obedience, and exalting a common working day, is death. *12LtMs, Ms 63, 1897, par. 8*

The day God set apart to be kept free from secular labor He designed should be respected in commemoration for His wisdom, power, and goodness in creating the world and man. It was instituted before the Jews were distinguished as a people, and was given to all mankind to keep holy, “that ye may know,” God declares, “that I am the Lord which do sanctify you.” [*Exodus 31:13.*] *12LtMs, Ms 63, 1897, par. 9*

Sanctification is claimed by professed Christians who ignore God’s holy rest day for a spurious sabbath. But God declares that the sanctification coming from Him is bestowed only upon those who honor Him by obeying His commands. The sanctification claimed by those who continue in transgression is a spurious sanctification. Thus the religious world is deceived by the enemy of God and man. *12LtMs, Ms 63, 1897, par. 10*

Every man in God’s world is under the laws of God’s government. God has placed the Sabbath in the bosom of the Decalogue, and has made it the criterion of obedience. Through it we may learn of God’s power, as displayed in His works and in His Word. But today the world is following the example of those who lived before the flood. Now, as then, men choose to follow their own inventions, rather than to obey the commandments of God. The inhabitants of the antediluvian world glorified themselves instead of commemorating the glorious works of creation. They did not obey the law of God; they did not honor the Sabbath. Had they done this, they would have recognized their duty to their Creator. This was the original and supreme object of the command, “Remember the Sabbath day to keep it holy.” [*Exodus 20:8.*] *12LtMs, Ms 63, 1897, par. 11*

And today men could not place themselves more decidedly in

opposition to God's work and to His law than by upholding a day that is without one evidence of sanctity, and professing to worship Him on that day. Those who have corrupted the law by substituting a false sabbath for the holy Sabbath of God, and who compel the observance of this false sabbath, exalt themselves above God, and honor the spurious above the genuine. *12LtMs, Ms 63, 1897, par. 12*

The seventh day is God's chosen day. He has not left this matter to be remodeled by priest or ruler. It is of too great importance to be left to human judgment. God saw that men would study their own convenience, and choose a day best suited to their inclinations, a day bearing no divine authority; and He has stated plainly that the seventh day is the Sabbath of the Lord. *12LtMs, Ms 63, 1897, par. 13*

God has declared in His Word that the seventh day is a sign between Him and His chosen people—a sign of their loyalty; “I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” [*Ezekiel 20:19, 20.*] If the Sabbath is accepted, the rest of the commands in the Decalogue will be obeyed, for no one can truly keep the Sabbath, and disregard one precept of the law. *12LtMs, Ms 63, 1897, par. 14*

All who have intelligence and a knowledge of the Scriptures are without excuse in regard to the day which God has enjoined upon man. From the pillar of cloud Christ constantly set before His church in the wilderness the requirements of God. “And Moses called all Israel and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them. ... Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. *12LtMs, Ms 63, 1897, par. 15*

“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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy

maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." [Deuteronomy 5:1, 12-15.] *12LtMs, Ms 63, 1897, par. 16*

"And these words which I command thee this day shall be in thine 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 thine house, and on thy gates. ... Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers. To cast out all thine enemies from before thee, as the Lord hath spoken. *12LtMs, Ms 63, 1897, par. 17*

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." [Deuteronomy 6:6-9, 17-25.] *12LtMs, Ms 63, 1897, par. 18*

How positive are these words! How full of assurance! Here it is plainly stated that obedience to the Lord's specified statutes would bring the richest blessings and prosperity. *12LtMs, Ms 63, 1897, par.*

“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: 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. 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 covenant 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.*]^{12LtMs, Ms 63, 1897, par. 20}

“Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day. Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage: who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water: who brought thee forth water out of the rock of flint: who fed thee in the wilderness with manna, which thy Fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end: and [thou] say in thine heart, My power and the might of mine hand hath gotten me this wealth.^{12LtMs, Ms 63, 1897, par. 21}

“But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve

them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.” [*Deuteronomy 8:11-20.*] *12LtMs, Ms 63, 1897, par. 22*

The Lord often tested His people, to see if they would have faith in Him. He allowed the supply of water to fail, that the Israelites might be reminded of their past deliverance, and [be] led to put their trust in God. But their continual blessings, for which they should have been ever grateful, led them to forget their dependence. No sooner did their supply of water fail, than they forget God, and blamed Moses as the cause of their calamity. In the place of trusting God, who had so long and so liberally supplied their wants, they gathered themselves together against Moses and Aaron, and bitterly reviled them for bringing them out of Egypt. O how easily this unbelief springs into life. This is the danger today. The people of God must keep a continual watch over their hearts, lest they allow Satan to interpose between them and God. *12LtMs, Ms 63, 1897, par. 23*

God has a controversy with the inhabitants of this world. Satan has come to them disguised as an angel of light, and under his direction, the majority of Christians bow at idolatrous shrines and worship an unknown god. If man had always obeyed the fourth commandment, there would not now be an infidel or an atheist in our world. All would recognize and honor the power of the Creator. *12LtMs, Ms 63, 1897, par. 24*

How vain will be the resistance of humanity against God. With His infinite power He called the world into existence. With a word He could depopulate it, and return it to its original state, and with a word raise up a new race of beings. *12LtMs, Ms 63, 1897, par. 25*

Man broke the law of God and defied His will. This law reveals to the world the attributes of God’s character, and not a jot or tittle of it could be changed to meet man in his fallen condition. But God gave man unmistakable evidence that He loved them; and that justice is the foundation of His throne and the evidence of His love. He carried out the penalty of transgression, but let it fall upon a substitute, even His only begotten Son. *12LtMs, Ms 63, 1897, par.*

God could not abolish His law to save men; for this would immortalize transgression, and place the whole world under Satan's control. But "he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] In this wonderful gift is shown the depth of God's goodness. He so loved sinful men that He gave Himself in His Son, that sinners might have another opportunity, another trial, another chance to show their obedience. He so loved men that in order to save them He gave His Son to the world, and in that gift He gave all heaven! This was the only provision God could make. By this gift a way was provided for sinners to return to their loyalty. *12LtMs, Ms 63, 1897, par. 27*

God is calling upon all to behold the Lamb of God, which taketh away the sin of the world. Christ lifts the guilt of sin from the sinner, standing himself under the condemnation of the Lawgiver. He came to this world to live the law in humanity, that Satan's charge that man cannot keep the law of God might be demonstrated as false. He kept the law in humanity, and when He was accused falsely by the Pharisees, He turned to them, asking with a voice of authority and power, "Which of you convinceth me of sin?" [John 8:46.] He came to reveal to the heavenly universe, to the worlds unfallen, and to sinful men, that every provision had been made by God in behalf of humanity, and that through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law. As the repenting sinner lays hold of Christ as his personal Saviour, he is made a partaker of the divine nature. *12LtMs, Ms 63, 1897, par. 28*

We may all rest in the assurance that whatever the love of God has devised in man's behalf will be executed. Justice and judgment are the habitation of His throne; mercy and truth go before His face. In the cross of Christ mercy and truth met together; righteousness and peace kissed each other. *12LtMs, Ms 63, 1897, par. 29*

But it is not by abolishing one jot or tittle of the law of God that salvation is brought to the fallen race. If God were a changeable being, no confidence could be placed in His government. If He

retracted what He had said, we could not then take His Word as the foundation of our faith. Had He changed His law to meet fallen man, Satan's claim, that man could not keep the law, would have been proved true. But God did not alter the law which He gave to govern all human intelligences. Had this been done, Christ need not have died on Calvary's cross. But the death of Christ testifies to the heavenly universe, to the worlds unfallen, and to all the sons and daughters of fallen Adam, that the law of God is immutable, and that in the judgment it will condemn every one who has persisted in transgression.*12LtMs, Ms 63, 1897, par. 30*

That God who rules the world in love and wisdom testifies, in the death of His only begotten Son, to His changeless character. He could not change His character as expressed in His law, but He could give His Son, one with Himself, possessing His attributes, to a fallen world. By so doing, He did not change His character, but He magnified His name and glory as a God above all gods.*12LtMs, Ms 63, 1897, par. 31*

Every false religion is of Satan's originating, and the warning must be given to the world. The truth of God's Word alone is permanent and eternal. The loyal subjects of God's kingdom will not be found trampling upon His law, pronounced by Inspiration to be "holy, just, and good." [*Romans 7:12.*]*12LtMs, Ms 63, 1897, par. 32*

Why do men continue so blindly in unbelief when the Word of God is so plain and unmistakable? When the judgment shall sit and the books are opened, what excuse will they give for taking sides with the first great rebel, thus making the Word of God of none effect in their lives?*12LtMs, Ms 63, 1897, par. 33*

Christ has declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." [*Matthew 5:18.*] God's wisdom and truthfulness are changeless, and in that great day when sentence is executed against the despisers of His law, the cross of Christ will show that He is a God of love in thus executing justice. Those who refuse to obey His law during probationary time could not with safety be received into His kingdom, for they would labor as earnestly and zealously against the law of God's government as did the first apostate. There would

be a second rebellion in heaven. *12LtMs, Ms 63, 1897, par. 34*

God is true. He reigns and will reign, notwithstanding that the church and the world have entered into a confederacy to abolish His law. Age after age Satan has been blinding men by his wiles. He has cooperated with human agencies in an effort to make falsehood truth. He has worked with intensity to defy the God of heaven by making His law of none effect. But He has not done this; for in the ark of God in heaven are the tables of stone upon which are written the precepts that are the foundation of God's government. And the Sabbath, which God declares to be the sign of the loyalty of His people, is placed in the bosom of the Decalogue. Its sanctity reaches into eternity, for God declares that from one new moon to another, and from one Sabbath to another, His subjects shall come up to worship before Him in the earth made new. [*Isaiah 66:23.*] *12LtMs, Ms 63, 1897, par. 35*

Ms 64, 1897

The Compassion of Christ

NP

June 6, 1897

Previously unpublished.

“When he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”
[*Matthew 9:36-38.*] *12LtMs, Ms 64, 1897, par. 1*

Today there is a multitude to be reached. How shall we get to the people? The world is full of suffering and distress, of disease of every stripe and type. There is constant need of deep, Christlike sympathy, which awakens love in the heart. This sympathy should be exercised at all times and in all places. Some are nearer the kingdom of heaven than others, because they have done service for others. They are more subject to divine influences, and more easily led. Some are deeper thinkers, and have more cultivated intellects. As these different minds look upon Christ, and listen to the words of the divine Teacher, His words seem to search out the deep things of God. *12LtMs, Ms 64, 1897, par. 2*

Christ looked upon the multitude, and He had compassion on them. The compassion Christ manifested as He looked upon the multitude was not a strange thing to Him, for this love and compassion dwelt in the heart of the Father. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] It was compassion that brought Christ from heaven. It was compassion that led Him to clothe His divinity with humanity, that He might touch humanity. This unparalleled tenderness and sympathy He manifested for man in his fallen, sinful condition. *12LtMs, Ms 64, 1897, par. 3*

Christ saw the multitude, and had compassion on them. The fulness

of His soul was drawn out in heartfelt compassion. His farseeing intuition took in all the necessities of the case. Their physical weakness and suffering excited His deep interest and sympathy. He desired to relieve the hunger and thirst that made some faint and fall by the hillside. There was no thought in that heart of infinite love of indifferently passing along without noticing or assisting those who needed help. *12LtMs, Ms 64, 1897, par. 4*

But the same compassionate heart that drew hearts to Him by being touched with the feelings of their infirmities saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. Their physical suffering suggested the cause which had produced the effect. Outward affliction is the result of a sick, diseased heart. It was this great soul-trouble that led the great Physician to come to this earth as a Restorer. While the sufferings of the body excited His pity, He was moved to still great compassion for the needs of the soul. *12LtMs, Ms 64, 1897, par. 5*

So it must be in any work in which we, the children of God, shall be drawn out to help suffering humanity. While ministering to the physical needs of those around us, we must show them that their hearts must be cleansed from all defilement. Christ's compassion for outward necessities was followed by ministry for the deeper wants of the soul. *12LtMs, Ms 64, 1897, par. 6*

There were many in that multitude who never, while they lived, forgot the experience of that day. When they were rested, fed, and healed of physical infirmities, their slumbering senses were aroused. They felt their spiritual need, and they commenced a new life. *12LtMs, Ms 64, 1897, par. 7*

Christians should manifest Christlike compassion. But the enemy brings in many things to prevent that love and sympathy from being expressed. All who are connected with our churches need to closely examine themselves. Many have made self a center. They can only think and act with reference to themselves. So it was with many in the multitude. They had allowed their hearts to become closed to the wants of others. They were unmoved by the sight of suffering. They did not have the mind of Christ, and could not be co-laborers with Him. Sympathy was a test of the purity and goodness of the

heart. The Lord marks our actions one toward another. We should closely examine the motives which prompt us to action. *12LtMs, Ms 64, 1897, par. 8*

There is a class that is represented by Judas, and many belong to this class. Many bear the name Christian who are no more worthy of this name than was Judas. At the Passover supper, Jesus told the disciples that one of them would betray Him. Astonished and sorrowful at the statement, the disciples said, "Lord, is it I?" [*Matthew 26:21, 22.*] They did not think that it was Judas, but Judas knew who it was. He had not reached the position he then occupied, in a moment. He had been given evidence that the general principles laid down in regard to Christianity closed the door against him as was. But in the place of reforming, in the place of being contrite, he braced himself up as being excusable in all he had done, as if his standard was correct. Gradually he grew to be less and less in harmony with truth, less and less in harmony with Christ. Yet Christ bore with him. He would give him every opportunity. And as His very last effort He washed his feet, and partook with him the sacramental supper. At this supper Judas had pressed next to Christ, in order to disguise his designs. *12LtMs, Ms 64, 1897, par. 9*

Christ's refusal to be exalted to the throne of David had influenced Judas against Him. The principles which led Christ to refuse were so entirely out of harmony with the principles that controlled Judas that Satan used this to tempt him to think that Christ could not be what He claimed to be. If He had been, he thought, He would have saved the life of John. He would have asserted His royal right. There were others whose hearts were selfish. Their ideas of right were confused by their own wrong course of action, and they did not care to understand Christ's work. They went away offended. *12LtMs, Ms 64, 1897, par. 10*

Judas was chosen to be one of the twelve. He had some good qualities, but he also cherished many wrong traits of character. He had not the love of God in his heart. Christ's gracious words and work raised themselves as barriers, to keep him back from the worst sin a man can commit, but he heeded them not. Satan pressed himself closer and closer to him. *12LtMs, Ms 64, 1897, par.*

As Judas represents a large class, we need to study his case. His purpose in uniting with the twelve was divided. He wanted to stand first in the new kingdom, and thereby be benefited. This kingdom, he thought, would come with outward power, acknowledged by the Jewish nation. His selfishness was oft manifested, but his greatest temptation was the love of money. If cultivated, avarice becomes a devouring passion. If the mind is imbued with the Spirit of Christ, it breaks down this idol. But if it cultivates Satan's principles, it is over-mastered. One deviation from righteousness opens the way for another, and still another. *12LtMs, Ms 64, 1897, par. 12*

Every advantage and opportunity should be cherished and improved. All should train their powers to do God acceptable service, through the grace and strength given [them]. It seems a mysterious thing that we are just as near to Christ as was Judas. Yet if, as with Judas, association with Christ does not make us one with Him as He is one with the Father, we are in the same danger of being outside of Christ, the sport of Satan's temptations. Satan is playing the game of life for every soul, and he knows that evil passions grow with exercise. *12LtMs, Ms 64, 1897, par. 13*

Ms 65, 1897

Jewish Tradition

NP

June 6, 1897

Portions of this manuscript are published in *5MR 81*. +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 scribes and Pharisees, expecting to see Jesus at the Passover, had laid a trap for Him. But Jesus, knowing their purpose, had absented Himself from this gathering. "Then came together unto him the Pharisees, and certain of the scribes." [*Mark 7:1.*] As He did not go to them, they came to Him. *12LtMs, Ms 65, 1897, par. 1*

This deputation was sent for the express purpose of watching Jesus, that they might find something with which to accuse Him. They saw that the disciples did not observe diligently the Word of God? No;—the traditions of the elders. They did not practice the custom of "washing of cups, and pots, brazen vessels, and of tables." [*Verse 4.*] *12LtMs, Ms 65, 1897, par. 2*

Hoping to provoke a controversy the Pharisees said to Christ, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" [*Verse 5.*] They thought to draw from Christ words of which they could make capital. But He answered them with authority, while divinity expressed itself with startling power, "Well hath Esaias prophesied of you, hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." [*Verse 6.*] See *Isaiah 29:13-16*. "Howbeit, in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandment of God, ye hold the traditions of men, as the washing of pots and cups; and many other such like things ye do." [*Mark 7:7, 8.*] *12LtMs, Ms 65, 1897, par. 3*

Christ gave them an example of what they were repeatedly doing, and had done just before coming in search of him. "Full well do ye

reject the commandment of God,” He said, “that ye may keep your own tradition. For Moses said, Honor thy father and mother; and Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or mother.” They set aside the fifth commandment as of no consequence, but were very exact in carrying out the traditions of the elders. The saying of supposed great men had been handed down from rabbi to rabbi, nullifying the plain requirements of God. “Making the word of God of none effect through your tradition,” said Christ, “and many such like things ye do.” [*Verses 9-13.*] *12LtMs, Ms 65, 1897, par. 4*

In this our day we meet the very same false religious requirements. The sanctity of the fourth precept of the Decalogue is set aside, as the Jews set aside the fifth commandment, while traditions are eagerly grasped, and enforced upon the people. The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy sacred time by doing that which was of no benefit to any one, while they disregarded His commands; and neither has He commanded men to observe the first day of the week. *12LtMs, Ms 65, 1897, par. 5*

The religious world is, to a large degree, following in the track of the Jews. The Pharisees taught for doctrine the commandments of men, making the Word of God void by their traditions, and this the religious teachers of today are doing by upholding the first day of the week, a day which bears not the divine credentials. They clothe their false sabbath with a garb of sanctity, and many would compel its observance by imprisonment and fines. Under the enemy's training, their zeal will grow until, like the Jews, they will think they are doing God a service by heaping reproach upon those who keep His commandments. *12LtMs, Ms 65, 1897, par. 6*

Those who do this make of none effect the commandments instituted in Eden, for here, when the foundation of the world was laid, when the morning stars sang together, and all the sons of God shouted for joy, the foundation for the Sabbath was set apart to be observed as sacred. The Lord blessed the seventh day as the day of His rest, and sanctified it, commanding man to “remember.”

[*Exodus 20:8.*] Do not forget it; keep it holy.*12LtMs, Ms 65, 1897, par. 7*

Satan has taken the world captive. He has introduced an idol sabbath, giving to it great piety and importance. He has stolen the homage of the Christian world for this idol. They do homage to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image in the plains of Dura, and so exalted himself, so Satan exalts himself in the false sabbath, for which he has stolen the livery of heaven.*12LtMs, Ms 65, 1897, par. 8*

Man has no permission from God to nullify one precept of the Decalogue, and make it of none effect. He has no permission to lead the mind of others to bow to an idol, or to make laws compelling them to worship it. Of those who do this, God says, "This people honoreth me with their lips, but their heart is far from me." [*Mark 7:6.*] They place the commandments of men on a level with the divine requirements; yes, they exalt a spurious sabbath above the Sabbath of the fourth commandment. Their obedience to man-made requirements makes their worship null and void. But God bears with their ignorance till light comes to them.*12LtMs, Ms 65, 1897, par. 9*

In this work Satan's principles are deep and deceiving, and Christ's words are appropriate, "Laying aside the commandments of God, ye hold the traditions of men." [*Verse 8.*]*12LtMs, Ms 65, 1897, par. 10*

The worship of the common working day, and the multitudinous ceremonies in connection with this false sabbath are of the same nature as the wrongs pointedly exposed by Christ when He said, "And many such things ye do." [*Verse 13.*] The plain evidence of truth is not discerned. Laying aside the commandments of God, that they may keep their own traditions. Common things are exalted above those that are sacred and heavenly.*12LtMs, Ms 65, 1897, par. 11*

The heavenly universe is amazed that in their credulity people transfer the benediction given to the seventh day to the first day of the week. The Sabbath is God's memorial of creation and rest, and at the beginning of the Sabbath commandment, He gives the word

of warning, "Remember the Sabbath day to keep it holy." [*Exodus 20:8.*]*12LtMs, Ms 65, 1897, par. 12*

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, among the people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." [*Isaiah 29:13, 14.*] Thus it was with the Jewish nation; thus will it be with all who, laying aside the commandments of God, teach for doctrine the commandments of men.*12LtMs, Ms 65, 1897, par. 13*

"And he called the multitude, and said unto them, Hear and understand." He spoke with no hesitation, but with authority, as one who would flash light upon all around Him. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." [*Matthew 15:10, 11.*]*12LtMs, Ms 65, 1897, par. 14*

The words that Christ spoke infuriated the ecclesiastical powers. They were spoken in the hearing of the multitude. The cavillers were seeking to destroy Christ's influence over the people, but Christ flashed forth such rays of divine truth that they dared not ask Him further questions. Christ then turned to the multitude, who were eager to catch every word He said, for never before had they heard such words. They were plain, direct, forcible, and brief, laying down the true meaning of sin and pollution. Christ knew that if He could speak directly to the people, and open to them the Scriptures, He would be heard, for they were in a far more receptive state of mind than were the leaders. The punishment would fall upon those that were leading the people from the path of rectitude.*12LtMs, Ms 65, 1897, par. 15*

The Pharisees had given expression to their hatred of Christ, but they dared not then carry out their full purposes. They slunk away, repulsed. When light shines forth, [he] who is unwilling to receive it begins to cultivate in the garden of his heart the seed root of bitterness, which he will also plant in other hearts. The evil seed

prepares a place for itself, and the unconverted heart sees everything in a perverted light. *12LtMs, Ms 65, 1897, par. 16*

“Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?” Christ knows the hearts of all men. Nothing is hid from Him. “He answered, and said, Every plant which my heavenly Father hath not planted shall be rooted up.” [*Verses 12, 13.*] “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.*] “Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” [*Matthew 15:14.*] “For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.” [*Isaiah 9:16, 17.*]*12LtMs, Ms 65, 1897, par. 17*

“Then answered Peter, and said unto him, Declare unto us this parable. And Jesus said, Are ye yet without understanding? Do ye not yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies; these are the things which defile a man; but to eat with unwashen hands defileth not a man.” [*Matthew 15:15-20.*]*12LtMs, Ms 65, 1897, par. 18*

After this Jesus went up to the borders of Tyre and Sidon. “And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers in his ears, and he spit, and touched his tongue. And looking up to heaven, he sighed, and said unto him, Ephphatha, that is Be opened. And straightway his ears were opened, and the string of his tongue was

loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak." [*Mark 7:31-37.*] *12LtMs, Ms 65, 1897, par. 19*

Ms 66, 1897

The Vine and the Branches

NP

June 1897

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The vine, used as a lesson to the disciples, was to be repeated or the benefit of those who should hear their words. It would be an impossibility for these messengers to give an accurate account of their Master's words when so many things had been said and of such importance to future generations; and Christ had said to them, "There things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*John 14:25, 26.*] Those words which He had spoken to them, He would inspire holy men to write; and these things have come to us in the New Testament. *12LtMs, Ms 66, 1897, par. 1*

Throughout the *fifteenth chapter of John*, Christ kept up the figure of the living connection which the branches must have with the Vine. This is presented as a positive necessity if they would be fruit-bearing branches. "Without me," He says, "ye can do nothing" that will be acceptable to God. [*Verse 5.*] "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.*] A vital connection with Christ is essential for spiritual life. The branch must become a part of the living vine. And there is a certainty in the words, "Because I live, ye shall live also." [*John 14:19.*] *12LtMs, Ms 66, 1897, par. 2*

"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.*] The indwelling of the words of Christ makes all men one with Him. He has the mind of Christ, the attributes of Christ, and there is perfect harmony between his will and that of the Father. Each will evidence his

discipleship by his obedience to that Word. "Herein is my Father glorified," says Christ, "that ye bear much fruit; so shall ye be my disciples." [*Verse 8.*] And again, "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.*] "That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruit of righteousness, which are by Jesus Christ, unto the glory and praise of God." [*Philippians 1:10, 11.*]*12LtMs, Ms 66, 1897, par. 3*

The heavenly treasury is supplied with the goods of heaven. Would that every church member could discern their great spiritual necessity. But many are deceived. There are those who say, "I am rich, and increased in goods, and have need of nothing." [*Revelation 3:17.*] They know not that they are wretched, and miserable, and poor, and blind and naked. This is the sure consequence of neglecting to abide in the vine, of neglecting to avail themselves of a personal relation to Christ. But unless men secure this connection, as the vine branch to the parent stock, after test and trial they will be cut away from Christ. God here declares that He will spue them out of His mouth, because lukewarm, distasteful, and sickening.*12LtMs, Ms 66, 1897, par. 4*

Can it be possible, one asks, that there can be any one in our church who feels such self-sufficiency as this? Time will answer this question. When reproof comes to them from God, if they are humbly seeking Him, they will receive the reproof as a blessing, and will at once begin to ascertain their spiritual necessities.*12LtMs, Ms 66, 1897, par. 5*

If they feel that they are rich in knowledge and are in need of nothing, they will take offense as did the disciples who turned from Christ and walked no more with Him. There are many who need to be awakened by plain, decided testimonies to discern their spiritual deficiencies. Why are they not wise? Christ answers the question. They consider themselves whole, in no need of a physician. I am rich and increased in goods, they say, and in need of nothing. The disciples who turned away from Christ were of this class, and many who are reproofed for their wrongs in this time act just as did these men to whom Christ said, "Ye have seen me and believe not." [*John*

6:36.] *12LtMs, Ms 66, 1897, par. 6*

But the One who is mighty in counsel says, “Because thou sayest I am rich and increased in 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 3:17, 18.*] Then they shall not reveal that they are worthless branches, separate from the true Vine, to be cast into the fire, and burned. *12LtMs, Ms 66, 1897, par. 7*

“And anoint thine eyes with eyesalve, that thou mayest see.” [*Verse 18.*] This is the soul’s need. The eye is the sensitive conscience, the inner light of the mind, according with a correct view of things. Upon this the spiritual healthfulness of the whole soul and being depends. The eyesalve, the Word of God, makes the conscience smart under its application, for it convicts of sin. The smarting of the spiritual discernment is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God’s great moral looking-glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ. *12LtMs, Ms 66, 1897, par. 8*

This is the work of the Holy Spirit. Said Christ, “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father.” [*John 16:7-10.*] And the church should be electrified at every point, each member a living working agent under the ministration of the Holy Spirit. *12LtMs, Ms 66, 1897, par. 9*

Self-sufficiency is the fatal danger of a lukewarm state. The Laodiceans boasted of a deep knowledge of Bible truth, a deep insight and understanding of the Scriptures. They were not entirely blind, else the eyesalve would have done nothing to restore their sight to discern the true attributes of Christ. Says Christ, By

renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eyesalve that you may see. As many as I love, I rebuke and chasten. Then, to rebuke a state of things that should not have existed in the church, because of the injury done to themselves and the injury done to the church, He sends them the message of reproof, "Be zealous therefore, and repent." [*Revelation 3:19.*] *12LtMs, Ms 66, 1897, par. 10*

The rebuke for wrong is designed for the good of the professed followers of Christ who is misrepresenting Christ by his spirit of self-righteousness and self-sufficiency. The eyesalve produces the smarting sensation when applied; but this reproof of the Holy Spirit for sin leads to the viewing of things in a different light. The man who uses the eyesalve sees, with an inward light, himself as he is. His wretchedness is discovered: he feels his imperfection, his spiritual poverty, and his need of being cleansed and purified from his spiritual malady. *12LtMs, Ms 66, 1897, par. 11*

The Lord sees the necessities and the peril of the soul. He came to our world in the garb of humanity, that His humanity might meet our humanity. While we were in sin, He pledged His life for us. "Greater love hath no man than this, that a man lay down his life for his friend." [*John 15:13.*] There is love for the sinner, but God hates the sin. Therefore He does not leave His tempted ones with eyes that are nearly blind to their own imperfections. "As many as I love," He says, "I rebuke and chasten. Be zealous therefore and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in His throne." [*Revelation 3:19-21.*] *12LtMs, Ms 66, 1897, par. 12*

A healthy Christian can only exist by a vital connection with Christ. In the human body, the efficiency of life is found in the blood and nerve system. The heart is the reservoir from which the body receives its nourishment through the provision of the blood. The food is assimilated and supplies the necessary nourishment to the blood: and the air we breathe is the constant purifier of the blood. The body is kept by thus treasuring its vital action. *12LtMs, Ms 66,*

1897, par. 13

“And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” [*Leviticus 17:10, 11.*] *12LtMs, Ms 66, 1897, par. 14*

As the blood is the life of the human body, so the spiritual life is maintained through faith in the blood of Christ. He is our life just as in the body our life is in the blood. In vital connection with Christ, in personal contact with Him, is found spiritual health for the soul. It is the efficacy of the blood of Christ that supplies its every need and keeps the soul in a healthful condition. *12LtMs, Ms 66, 1897, par. 15*

All need to understand this. Many who profess to be Christians are not Christians and are not in vital connection with Christ. He is our life. He is made unto us wisdom and sanctification, and righteousness, and redemption just as the bone and sinew, and muscle are nourished and the whole man built up and made healthful by the circulation of the blood through the system. Christ cannot endure pretentious Christians—those who do not live His character. He will spue such out of His mouth as utterly distasteful to Him. *12LtMs, Ms 66, 1897, par. 16*

There is no part of man for which Christ has not made ample [provision] for every son and daughter of Adam. All who believe on Him shall have everlasting life. A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform ceremonies in religious matters like a machine; but it has no spiritual life. *12LtMs, Ms 66, 1897, par. 17*

“But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith in the Son of God, who loved me, and gave himself

for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” [*Galatians 2:17-21.*] *12LtMs, Ms 66, 1897, par. 18*

These words give us a better understanding of the wonderful prayer of Christ. As the blood is formed in the body by the food eaten so Christ is formed within us by the eating of the Word of God, which is His flesh and blood. He who feeds upon that Word has Christ formed within the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God and through obedience to that word he becomes a partaker of the divine nature. And as the necessity for temporal food cannot be supplied by once partaking of food, but must be eaten daily, so God’s Word must be daily eaten. The entrance of that Word giveth light; it giveth understanding to the simple. That Word must be our meat and our drink. We must feast upon its precious instruction that we may be renewed in the spirit of our mind and grow up in Christ the living Head. *12LtMs, Ms 66, 1897, par. 19*

It is by reason of the waste and loss that the body must be renewed with blood, by being supplied with food. So there is a constant need of feeding on the Word, the knowledge of which is eternal life. The branch becomes a withered stalk, frail and weak, producing no fruit unless it becomes firmly united to the vine stock, fiber by fiber and vein by vein, unless its channels are supplied with the nourishment it receives from the parent stock. Thus we may see where is our dependence and our sufficiency. *12LtMs, Ms 66, 1897, par. 20*

As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened to receive the engrafted word that we may grow thereby. The reception of the Word, the bread from heaven is declared to be the reception of Christ Himself. Then encourage the appetite for the Word of God, for this will nourish a healthful piety. It is the Word of God that must be studied if the soul would find its nourishment and vitality. *12LtMs, Ms 66, 1897, par. 21*

If we follow in the footsteps of Jesus, we will be obedient to the Word. He enjoins upon His followers, “As the Father hath loved me, so have I loved you: continue ye in my love.” [*John 15:9.*] By your

course of action show your faith in Me and let the world and the heavenly universe witness your enjoyment of My love. When obedient to My words you will glorify Me. “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.*] *12LtMs, Ms 66, 1897, par. 22*

Christ stands at the head of humanity. There was in Christ a subjection of the human to the divine. He clothed His divinity with humanity and placed His own person under the obedience of divinity. Satan tempted Adam and Eve to believe that they should be as gods. Christ requires that humanity shall obey divinity. In His humanity Christ was obedient to all of His Father’s commandments. And now He says to His disciples, “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.” [*Verses 11, 12.*] “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.*] Christ had expressed His love for man in that He had given His life for the ransom of the world. And this love is to measure the love that His disciples should ever evidence for one another. *12LtMs, Ms 66, 1897, par. 23*

“And 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: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” [*Mark 12:30, 31.*] This is the obedience required to the claims of the law of God. On these two commandments—love for God and love for man—“hang all the law and the prophets.” [*Matthew 22:40.*] *12LtMs, Ms 66, 1897, par. 24*

“Greater love hath no man than this that a man lay down his life for his friends.” “By this shall all man know that ye are my disciples”—disciples of Him who laid down His life for those whom He loved. “Ye are my friends,” He says, “if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you that you

should go and bring forth fruit, and that your fruit should remain: that whatsoever ye may ask the Father in my name He may give it you. These things I command you that ye love one another.” [*John 15:13-17; 13:35.*] *12LtMs, Ms 66, 1897, par. 25*

This chapter is very simple in its illustrations, and every one should seek to understand its lessons. They should bear in mind that the branches in the true Vine are the believers who are brought into oneness by being connected with the Vine stock. There must be unity in their diversity. Individuality is preserved, for one branch cannot blend into another in the same stock; yet every individual branch must be in fellowship with the other if they are united to the parent stock. If they draw nourishment from the same source they draw nourishment from the same spirit. They drink in the same life-giving properties. Thus unity is preserved, and there is love one for another. But this does not make the branches an identity although it constitutes them a unity, nor does this mean uniformity in everything. Christian unity consists in the branches being in the same parent stock, the vitalizing power of the Center supporting the grafts that united to the Vine. *12LtMs, Ms 66, 1897, par. 26*

Ms 67, 1897

The Vine and the Branches

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In His lessons Christ did not aspire to high-flown imaginary things. He came to teach, in the simplest manner, truths that were of vital importance, that even the class whom He called babes might understand them. And yet there was a depth in His simplest imagery that the most educated minds could not exhaust. *12LtMs, Ms 67, 1897, par. 1*

Christ drew His lessons from nature's vast resources. He taught that though now the earth was sinful, and nature affected by the curse, all would be refined and purified and restored to its first Edenic glory, that in this redemption and restoration through the infinite sacrifice He had come to earth to make for the sins of the world, the great Offering typified for ages by the blood of beasts, the love of God should be made to appear. Thus He impressed upon the minds of His hearers truths that are enduring as eternity. And when He was no longer with them, the precious lessons He had bound up in the things of nature were, through the Holy Spirit's working, revived in their memory, and every time they looked upon the things of nature around them, they repeated the lessons of their Lord. *12LtMs, Ms 67, 1897, par. 2*

The lesson that Christ here gave His disciples was drawn from the vine and its branches. Christ might have used the graceful palm tree to represent Himself. The lofty cedar that was towering toward the skies, the strong oak that spreads its branches and lifts them heavenward, He might have used to symbolize the stability and integrity of those who are followers of Christ. But instead of this, He takes the vine with its clinging tendrils to represent the believers in Christ Jesus. He would show them that they do not stand alone. Just as the vine with its clinging tendrils climbs higher and higher on

the trellis work toward heaven, [so] will the true believer entwine his tendrils about God, and will have support in connection with Jesus Christ.*12LtMs, Ms 67, 1897, par. 3*

The vine had often been used as a symbol of Israel; and now Christ sought to impress this lesson upon their minds, that this vine which they so much appreciated would be to them a lesson book. As they passed along the streets, and saw the climbing vine, the lesson of Christ would be repeated: "I am the true Vine, and my Father is the Husbandman." [*John 15:1.*] They were to bear in mind that the Father Himself stood in exactly the same relation to His disciples as the husbandman to the vine. Though individually separate, the branches were united in the parent stalk, drawing nourishment from it. Thus there was unity in their diversity, vine stock and branches co-operating together in bearing fruit.*12LtMs, Ms 67, 1897, par. 4*

"Every branch in me that beareth no fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [*Verse 2.*] Every branch connected with the living Vine receives its nourishment from the parent stock. Such branches will bear much fruit. But the fruitless branch will reveal itself to be worthless. It bears no fruit, and will be cut away from the vine.*12LtMs, Ms 67, 1897, par. 5*

Christ is the source of all true strength. He reveals His grace to every true believer. He imparts to them His own merits in grace and goodness, that they may bear fruit unto holiness. Every branch that beareth fruit is a living representative of the vine, for it is bearing the same fruit as the vine. The branch that seems to be connected with the Vine, that has the appearance of attachment and piety; whose name is registered in the church books as a Christian, but who brings forth no fruit, will be separated from the Vine stock. After a time his ruin will be apparent. He will be as a branch that is dead, and his end is to be consumed with fire.*12LtMs, Ms 67, 1897, par. 6*

The branch grafted into the living Vine will testify whether it has, fiber by fiber and vein by vein, become one with the parent stock. The fibers of the one will be identically the same as that of the other. There is a communication of the sap vessels with the current flowing through the Vine stock, and they will bear much

fruit. *12LtMs, Ms 67, 1897, par. 7*

Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all receive their beauty and usefulness from the same source. The human family are dependent upon God for their life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and He reveals Himself as the great Reservoir of all that is essential for every separate life. The great Master Artist writes His name on all His created works from the loftiest cedar of Lebanon to the hyssop upon the wall. The firmament showeth His handiwork, from the loftiest mountain and the grand ocean to the tiniest shell upon the seashore. *12LtMs, Ms 67, 1897, par. 8*

In Christ is God; and yet He—the Alpha—the beginning—the Omega—the ending—, came as man. On the hills of Palestine our Heavenly Father planted a goodly Vine, and He Himself was the Husbandman. It had no remarkable form that would at first sight give an impression of its value. It appeared to come up as a root out of a dry ground, and attracted but little observation. When attention was called to the Plant, it was by some declared to be of heavenly origin. At first the men of Nazareth stood entranced as they saw its beauty; but when they received the idea that it would stand more gracefully and attract more attention than themselves, they wrestled to uproot the precious Plant, and cast it over the wall. The men of Jerusalem took the Plant and bruised it, and rejected it, and trampled it under their unholy feet. Their thought was to destroy it forever. *12LtMs, Ms 67, 1897, par. 9*

But the heavenly Husbandman never lost sight of His Plant. After they thought they had killed it, He took it and replanted it on the other side of the wall. He hid it from the view of men. The branches of this Vine were seen by the world; but its root was not visible. Grafts might be introduced into it; fruit might be obtained from it; but the parent stock itself was hidden from the rude assaults of wicked people. The dry sapless branches chosen and grafted into the Vine stock have represented the Vine; the fruit has appeared; and there has been a harvest which the passers by have plucked. *12LtMs, Ms 67, 1897, par. 10*

“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.] This is no casual touch, no off and on connection; but an abiding in Christ, and Christ abiding in the believing receiving agent. Thus he becomes one with Christ. *12LtMs, Ms 67, 1897, par. 11*

“I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch; and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will (in accordance with that word), and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [Verses 5-8.] Here is seen the sure result to every human being who receives Christ and believes in him. “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.] *12LtMs, Ms 67, 1897, par. 12*

In the *sixth chapter of John* we find the same lesson given by another illustration: “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; 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 hateth me, even he shall live by me.” [Verses 53-57.] *12LtMs, Ms 67, 1897, par. 13*

These two chapters given by the great Teacher contain the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. In John we can see and understand more clearly who the real believer is and who the spurious. A large number of those who followed Christ were not grafted into the True Vine, and they revealed the fact when Christ gave this lesson. Many of the Jews who claimed to be Christ’s disciples had murmured among themselves because Christ had said, “I am the bread which came down from heaven.” [Verse 41.] And they said, Is not this

Jesus, the son of Joseph, whose father and mother we know? How is it then that he sayeth, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves.*12LtMs, Ms 67, 1897, par. 14*

“No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” [*Verses 44-51.*]*12LtMs, Ms 67, 1897, par. 15*

But the priests and rulers strove among themselves saying, “How can this man give us his flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 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.” [*Verses 52-57.*] This is the same union that is represented by the graft of the parent vine stock. When by faith the believer takes hold of Christ, there comes a turning point in his life. He absorbs the spirit and mind of Christ, and represents His character.*12LtMs, Ms 67, 1897, par. 16*

All who heard might have interpreted correctly the words spoken by Jesus if they had searched the Scriptures, for He explained: “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.*]*12LtMs, Ms 67, 1897, par. 17*

Temptation is as a weight cast into the scale of evil, which requires firm decision on the scale of faith, based on evidence that has been seen and experienced, to counterweight the balance. Jesus holds up the scale of deep spiritual truth to teach that vital relation with Him is the only means provided for the saving of the soul. Natural propensities, if cherished, are forever dividing the soul from Christ. But these lessons were designed to reveal to all a knowledge of self, to show them the true position they sustained toward Christ. Here He brought to light a temptation that was hidden, which, working in darkness, was causing the weak and tempted ones to lose faith in Christ because they could not understand the spiritual meaning of His words. These truths spoken so decidedly, dwelt upon and repeated, would be better understood by His disciples after the resurrection. *12LtMs, Ms 67, 1897, par. 18*

The feeding of the five thousand with the five barley loaves and the two small fishes had been a wonderful miracle to these Jews. The word given by the Master, "Gather up the fragments that nothing be lost," was obeyed; and it was found that the five loaves and two small fishes had increased in the hands of the disciples, so that five thousand men besides women and children had partaken of the feast thus blessed of God. The food was as heavenly manna to the taste of the hungry multitude. And they "filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." [*Verses 12-14.*] Many of the disciples were ready to crown Him king at once; but because Christ did not concede to their wishes, they harbored the temptation [to think], He is not the Messiah. But Christ knew that those who would now force Him to take the throne of David, and who would have cried, Behold your King, in a short time would choose Barabbas in the place of Christ, and their voices be raised in the cry, "Crucify him; crucify him." [*John 19:6.*] *12LtMs, Ms 67, 1897, par. 19*

"When Christ therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." [*John 6:15.*] Christ dismissed the multitude, and bade His disciples depart in their ship. Afterward He appeared to them on the boisterous waters, walking on the

snowcapped billows. The whole transaction was made known by the disciples to all with whom they came in contact. But not content with this, the people sought Jesus with the question, "Rabbi, how camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." [*Verses 25-29.*] *12LtMs, Ms 67, 1897, par. 20*

These disciples were not receiving Christ and believing in Him, and the Saviour knew that it was time, for their healthful, spiritual growth in the truth, that they should understand their true relation to Himself. *12LtMs, Ms 67, 1897, par. 21*

Every temptation is one of the Lord's means of establishing His people in the faith. They will obtain an experience if they will seek unto the Lord; or they may, through the wiles of Satan, almost yield their faith. But if they shall refuse to make any move until they shall seek counsel of God; if they will open the Word to understand what is written, they will see where they are standing, and where is their peril. Contentions and unbelief had been entertained by the disciples, which had not been decidedly met. Unbelief had grown into a habit, and now had come a more distinct and startling opportunity to demonstrate that they were offended. The strife of the Jews over Christ's words meeting their questioning and doubt gathered about them its dark clouds of unbelief. Their faith had not been genuine, and the test, proving the true and false disciple, developed the weakness and unreliable position of many of the disciples. *12LtMs, Ms 67, 1897, par. 22*

Christ utters sayings that have power to obtain a place in every heart that is seeking to know the will of God. He declared, "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall

never thirst. ... All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out." [Verses 33-35, 37.] Those who will to do his will shall know of its doctrine. But if their human ideas, received through tradition and maxims and customs of men, are still retained as of value, they may be convicted that the words of Christ will satisfy their highest wants; they may be frank enough to express their wish, "Lord, evermore give us this bread;" they may be impressed by the Holy Spirit that the words of Christ can comfort, encourage, strengthen, and settle them, and remove from them their unrest, their weariness and uncertainty; they may feel a most earnest desire for the results following the partaking of the Bread of heaven, yet they will reject Christ, and lose His proffered blessings.¹²*LtMs, Ms 67, 1897, par. 23*

"Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who there were that believed not, and who should betray him. And he said, Therefore said I unto you, That no man can come unto me except it were given unto him of my Father." [Verses 60-65.]¹²*LtMs, Ms 67, 1897, par. 24*

"From that time many of his disciples went back, and walked no more with him." [Verse 66.] What then? They spake against Him. These disciples had turned away from the priests and rulers to Christ. But the lesson here given was to test and prove them. Christ revealed His true relation to His believing disciples. Have they genuine faith in Him, or are they of the number of whom Christ said, "Ye also have seen me, and believe not." [Verse 36.]¹²*LtMs, Ms 67, 1897, par. 25*

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have

not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.” [*Verses 67-71.*]12LtMs, Ms 67, 1897, par. 26

Here we have an explanation of the statement made in (*John 15:6*): “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.” Christ had come to the time when the truth must be spoken decidedly, that the disciples who were indeed in the Vine might be distinguished from those who had no vital connection with Christ. And here was a branch who apparently was one with the vine; but after living with the disciples, and listening to the words of Christ, he gave evidence that he was not abiding in the Vine. “Have not I chosen you twelve,” said Christ, “and one of you is a devil?” [*John 6:70.*]12LtMs, Ms 67, 1897, par. 27

Judas was one who exerted a large influence over the disciples. He was of commanding appearance, and had excellent qualifications. But these endowments had not been sanctified to God. Judas had opened the chambers of his mind, the door of his heart, to the temptations of Satan. His energies were devoted to self-serving, self-exaltation, and the love of money. He revealed that he was the graft that did not bear fruit, the graft that did not fiber by fiber and vein by vein, become knit with its Vine, and partake of the life of the Vine. This dry sapling adhered not to the Vine until it grew into a living, fruitful branch.12LtMs, Ms 67, 1897, par. 28

God was still unknown to Judas as a living God, a loving Father. His life was not hid with Christ in God. That poor, independent soul, separate from the spirit and the life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed and converted into a living branch through connection with the True Vine. O, if Judas had only humbled his heart before God under this divine instruction that pointed so plainly to himself in the principles set forth. Then he would no longer have remained a tempter to his brother disciples expressing his unbelief and thus sowing the seed of unbelief in their hearts.12LtMs, Ms 67, 1897, par. 29

Satan sowed in the heart and mind of Judas the seed which he communicated to his brethren. The questioning doubts, that were passed from the devil into the mind of Judas, he passed on to the minds of his brethren. He presented so much accusation of his brethren, that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil. *12LtMs, Ms 67, 1897, par. 30*

Christ was ever presenting before them the privileges bestowed upon [the] feeble, finite sinful nature of man, and that only through union with Christ could it be restored to healthful growth. The life of the Vine was to become the life of the adopted sapling. He sought to impress upon them that it was a positive necessity for them to understand spiritual things; yes, all mysteries and all knowledge. No longer were they to see through a glass darkly, but face to face. They were to comprehend with all saints what is the breadth and length and depth and height; and to know the love of God that passeth knowledge. The same God who had given Jesus to our world is able to perfect them for whom so great a sacrifice has been made, that through His grace they may be complete in Him. "He that hath begun a good work in you, will perform it unto the day of Christ Jesus," is His promise. [*Philippians 1:6.*] The work of Christ is concerned in the perfection of all His chosen ones, for they are members of His body, a part of Himself. *12LtMs, Ms 67, 1897, par. 31*

In taking upon Himself humanity, Christ is connected by relationship to the whole human family; but to any church this relation is of no avail without a personal faith—the identification of heart and mind and soul and strength with Jesus Christ. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant imparting of His spiritual life. And it is in thus constantly receiving and constantly imparting that which we receive that makes us elements of light. *12LtMs, Ms 67, 1897, par. 32*

"And the angel that talked with me came again, and waked me, as a man that is wakened out of sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. ... So I answered and spake to the angel that talked with

me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Zechariah 4:1, 2, 4-6.]*12LtMs, Ms 67, 1897, par. 33*

"Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Verses 11-14.]*12LtMs, Ms 67, 1897, par. 34*

How is the dry disconnected sapling to become one with the parent vine stock? How is it to be made a partaker of the life and nourishment of the living vine? Only by being grafted into the vine, by being brought into the closest relationship possible. Fiber by fiber, vein by vein, the twig holds fast to the life giving vine until the life of the vine becomes one with the branch, and the branch produces fruit like that of the vine.*12LtMs, Ms 67, 1897, par. 35*

When this is so, Christ's followers will no longer be irreceptive. They will no longer be like the disciples who were offended because their own minds were not spiritual. They saw the truths that pleased them; but when they came to hear something which they could not explain or reason out, because they were not in vital connection with Christ, they were offended. They turned away and walked no more with Him. It were better that these fruitless branches should turn away and reveal themselves as unbelievers while Christ was with them.*12LtMs, Ms 67, 1897, par. 36*

It was for this reason that the words of Christ were spoken, that they might be proved to be just what they were, not of the faith, but among those that believe not. Just as long as they were with the disciples, they were revealing a spirit of unbelief. They were forever finding the words of Christ objectionable to their ideas and maxims, and they bore no fruit as branches of the living Vine. They were

accusers. One man, professing to be a follower of Christ, while not wearing the yoke of Christ, nor bearing the precious fruit revealed in the life of Christ, would be a channel of darkness to the other disciples in the test and trial that was soon to come, and that was even then upon them. *12LtMs, Ms 67, 1897, par. 37*

All the way from the first disciple to the present time there will be those who profess to believe in the same way that many in Christ's day professed to believe in Him. These receive the name of disciples, but they have not dug deep and laid their foundation upon the Rock. The lessons that Christ gave in the synagogue to all who were there congregated come down through the ages to our own time. His words come impressively to every heart, and we are to take heed to them. We are not to give them casual, but special, attention. Comparatively little anxiety should be given to the subject of temporal food, to satisfy temporal hunger, but that food which comes down from heaven is of the highest consequence to us. The Bread of life comes to satisfy our highest spiritual demands—the hunger of the soul. It is God's truth that is the Bread of life. It is the truth that confronts the devil's lie. *12LtMs, Ms 67, 1897, par. 38*

The Lord requires true, wholehearted service. Spiritual things are to be the aim and object of the life work. Christ's disciples must not look for a temporal kingdom. Christ is hungering and thirsting for spiritual service, wholehearted, devoted soul love. His followers will not be like the scribes and Pharisees, apparently zealous for God, yet having their affections and works after the pattern of the world, striving for temporal advancement and worldly pre-eminence. All who would come after Him must deny self, lift the cross, and follow wherever He shall lead the way. If men would accept Him as the Way, the Truth, and the Life, all their hungering of soul would be satisfied. *12LtMs, Ms 67, 1897, par. 39*

How shall we follow Christ and serve Him in the home life, in the missionary work abroad if He bids us go? The cross will have to be lifted if the Lord bids anyone in His service to leave their family and relatives, and [his] large circle of friends that would interfere with the true service that God requires both at home and abroad. There must be self-sacrifice on the part of some because of the dear wife and children; but God requires just this of some. Others may act in

accordance with the will of God and take their families with them. But it is wholehearted, self-sacrificing service which the Lord demands. Love for God and devotion in His work will not diminish in the least the love for wife and children and home. And because of his love for those dear to him, the true missionary will pray for wisdom to do the work as a faithful servant of Jesus Christ. And the wife and children may unite in missionary work at home, all bound upon the altar with golden cords, all united to do and suffer for Christ's sake if need be, committing all to God as to a faithful Creator. The one who loves God supremely find his heart overflowing with love for his dear ones. And he knows that the God he serves will bless and hallow that love, for they are holding up his hands, and strengthening his soul. *12LtMs, Ms 67, 1897, par. 40*

The prayers of wife and children who love God will go with him as sharp sickles in the harvest field. Then ever let the dears ones in the home be missionaries. Let this education be given them: Because your heart loves God, who has the first claim to your affections, you will love them more. Your work in God's service will not be blessed if you allow any human calculations in relatives and friends to make the will of God secondary. All must know that you are subordinate to the love and will of God, whose you are and whom you serve. *12LtMs, Ms 67, 1897, par. 41*

The Saviour read the heart of each one who joined himself to Him as His disciple. He knew that there were many who thought themselves His disciples, who were not. And He knew that their bitterness of spirit would be displayed if any word spoken by Christ did not harmonize with their preconceived opinions. He knew that prejudices and jealousies would be aroused at the slightest reference to their peculiar principles. And understanding, as He did, the heart and all its working, He would present the plain facts concerning His relation to humanity, His mission, and His work, that there might be no misapplication of His words when His true followers should be left alone. He would heal every soul who would come to Him as his Fountainhead. "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 the will of the flesh, nor of the will of man, but of God." [*John 1:12, 13.*] *12LtMs, Ms 67, 1897, par. 42*

Christianity must be brought into the life service, as a light kept ever shining, full of vital force. There is no such thing as occupying a neutral position. Each will have given him his work according to his ability. And all will, through faith in Christ, have a sense of their privilege in being connected with him. Self-righteous Pharisaism Christ would have all of us see as it is. The disciple whose religion is a profession only, is distinguished from the true. *12LtMs, Ms 67, 1897, par. 43*

Christ requires strict fidelity to truth and righteousness. There can be no lawless deviation from right. Evil passions, envy, evil surmisings, jealousy, accusing of the brethren, cannot be indulged without denying Christ. The thoughts, the ideas, change of circumstances, depend largely upon outward relationship. *12LtMs, Ms 67, 1897, par. 44*

The transgression of physical laws will surely bring in its train evil disposition, suffering, inefficiency, and an unhealthy experience. And the moral law violated will surely bring its punishment. Any indulgence of the appetite brings on a change of feeling, a fit of indigestion, making the moral experience accord with the treatment of the body. *12LtMs, Ms 67, 1897, par. 45*

The living Christ demands self-denial and strong faith. Circumstances cannot rule the life. The child of God, the heir of heaven, cannot drift hither and thither. There must be a fastening to Christ, a believing in Him. "Let him take hold of my strength," says Christ, "and make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] Then no evil sentiments will be cherished. Then the child of God will not be as a ship at sea without an anchor, tossed about by the winds and waves. Nothing can make a man of sin if by faith he lays hold of Christ and clings to Him. *12LtMs, Ms 67, 1897, par. 46*

Passion manifested by a professed Christian is a denial of Christ; it gives a victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that the devil has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God. *12LtMs, Ms 67, 1897, par. 47*

Christ was dishonored by the disciples who were offended at His words, and walked no more with Him. But the words spoken by the Saviour were the truth. The ax was laid at the root of the tree. "Ye cannot serve God and mammon," He declares. [*Matthew 6:24.*] The physical, mental, and moral power are the endowments of God, and are to be appreciated and cultivated. As members of the human family we are to reach the highest standard. We are here on probation, in training for the higher life. The human agent is the property of God, by creation and by redemption, and God requires the full and harmonious development of all the God-given faculties. *12LtMs, Ms 67, 1897, par. 48*

Man has no right to the name of Christian unless he will become Christlike, in words, in spirit, and in action. To be a Christian means culture after the divine character of Christ. And that mind which was in Christ Jesus cannot be correctly represented by untrained powers, and as a result, an unfurnished mind. All heaven is waiting to cooperate with the human agent who will be subordinate to the ways and will of God. The untrained powers of those who claim to be the followers of Christ dishonor Him who has paid the price for their redemption. A narrow mind and dwarfed character cannot meet the mind of God. *12LtMs, Ms 67, 1897, par. 49*

The constant belief in Christ as your personal Saviour will make you one with Him as the branch is one with the vine. Every branch will evidence whether or not it has life, for where there is life, there is sure to be growth. There is a continual communication of the lifegiving properties of the vine, and this is demonstrated by the fruit which the branches bear. *12LtMs, Ms 67, 1897, par. 50*

"For 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.*] Every provision has been made in behalf of humanity. Christ came to teach that, through living faith in Him, we may become one with Him. His promise is, "Whosoever cometh to me, I will in no wise cast out" as branches that are withered and bear no fruit. [*John 6:37; 15:6.*] As the representative of the human family He came to save whoever would make application, with prayer and supplication, to God in His name. *12LtMs, Ms 67, 1897, par. 51*

Man is appointed to eat and masticate the Word; but unless his heart is opened to the entrance of that Word, unless he drinks in the Word, unless he is taught of God, there will be misconception, misapplication, and misinterpretation of that Word. The hearing of the Word of God is not enough. Unless taught of God, the truth will not be accepted to the saving of the soul. It must be brought into the life practice. The human agent will reveal whether or not he is taught of God. And if not, it is not because God is not willing to teach; but because man is not willing to receive his teaching, and eat of the Bread of life. *12LtMs, Ms 67, 1897, par. 52*

Every one that doeth evil hateth the light that God sends; neither cometh to the light lest his deeds shall be reproof. He hates reproof. But God declares, "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 every good work." [2 Timothy 3:16, 17.] The self-righteous will not search for light. They love darkness rather than light, because they do not want to see themselves as God sees them. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God. *12LtMs, Ms 67, 1897, par. 53*

In His mercy and love for His people, God sends them reproof and warnings. This is kindness and benevolence on His part. It is an expression of the great love wherewith He hath loved us that He reveals to us our misconception of His character. He does not want man to spoil himself and make shipwreck of his faith. He has set before every one who is striving for an immortal crown the example he is to follow. Every soul must enter as a learner in the school of Christ. We shall profit by the searching of the Scriptures, by wearing Christ's yoke, and lifting His burdens. But those who learn of Christ will never be anything else but meek and lowly in heart. They will learn their lessons, and give definite expression of them from lips that have no guile. In faith, hope, and charity, they will seek to serve Christ and one another, united in one by holy cords, and fully in harmony with the spirit and mind of Christ. *12LtMs, Ms 67, 1897, par. 54*

Ms 68, 1897

Correct School Discipline

NP

June 21, 1897

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We had in the school in Melbourne unruly students, who were disposed to disregard the instructions given from the Word of God, and by their course of action betray sacred trusts. The Lord looked down from heaven upon them, and beheld their deceptive practices and their false denial of their actions. They were labored for faithfully; but they were altogether too near the city, and temptations were constantly arising. They forgot to be true and loyal to God's holy law. They transgressed His commandments. They were infatuated, and revealed that as students they had not moral integrity to be true. There seemed to be a satanic agency at work to discourage the teachers and demoralize the school. *12LtMs, Ms 68, 1897, par. 1*

Some acting as teachers did not exert a correct influence. When every jot of influence should have been placed on the side of discipline and order, these teachers, though knowing all the trials that disorderly students were bringing upon the principal and his co-workers, who were burdened and oppressed, and who were seeking the Lord most earnestly, showed sympathy for the ones who were serving the enemy most earnestly. The students—the wrongdoers—knew this. A few took courage to brave out their wrong course of action, until it was brought home so strongly to them that they acknowledge that they had disobeyed the rules of the school, and had then tried to hide behind falsehood. *12LtMs, Ms 68, 1897, par. 2*

The school faculty held private consultations to consider what was best to be done. There was a voice in these counsels that tried to counterwork the plans introduced to keep discipline and order. By this sympathizing voice indiscreet words were dropped to the students in reference to the matters under consideration in the

council. These things were caught up by the students. <This was and ever will be, if repeated, a betrayal of sacred trust.> They thought that such a teacher was all right; that she was a clever teacher. She would have sympathy for the wrongdoer. Thus the hands of those carrying a heavy load were not strengthened, but weakened. *12LtMs, Ms 68, 1897, par. 3*

The efforts made to repress evil were looked upon as harsh and uncharitable. "Young folks must have their jolly times," was repeated, with other insipid speeches. A word dropped here and a word there left its baleful impression; and the wrongdoers knew that there were those in the school who did not think that their course of deception and falsehood was a great sin. But to continually take up the cause of the wrongdoer, making of no account his departure from righteousness and truth and steadfast integrity, is a grievous sin against God. *12LtMs, Ms 68, 1897, par. 4*

There were those in the school who were carried through the terms of study because they had no means themselves. These should have made every effort to obtain all the advantages possible, and thus show their gratitude to God, and for the kindness of the friends who had helped them. *12LtMs, Ms 68, 1897, par. 5*

When young men and young women are in deed and in truth converted, a decided change will be seen by all who have any connection with them. Their frivolity will leave them; the continual desire for amusement and selfish pleasure, the longing for some kind of change, to be in parties and excursions, will no longer be seen. *12LtMs, Ms 68, 1897, par. 6*

Hear the words of the great Teacher: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." [*John 6:33.*] There is no need to be dull and indolent, to live only for common, earthly excitement. Life is given to every believer, as well as comfort and sobriety. All may have joy, because of the satisfaction of having Christ as an abiding guest in the soul. *12LtMs, Ms 68, 1897, par. 7*

When Jesus said to the multitude, "The bread of God is he which cometh down from heaven, and giveth life unto the world," some in the multitude said, "Lord, evermore give us this bread." The Bread

of heaven was in their midst, but they did not recognize Him as the Bread of life. Jesus then stated plainly "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [*Verses 33-35.*] *12LtMs, Ms 68, 1897, par. 8*

This *sixth chapter of John* contains the most precious and important lessons for all who are being educated in our schools. If they want that education that will endure through time and through eternity, let them bring the wonderful truths of this chapter into their practical life. The whole chapter is very instructive, but is only faintly understood. We urge students to take in these words of Christ, that they may understand their privileges. The Lord Jesus teaches us what He is to us, and what advantage it will be to us individually to eat His words, realizing that He Himself is the great center of our life. "The words that I speak unto you," He said, "they are spirit, and they are life." [*Verse 63.*] *12LtMs, Ms 68, 1897, par. 9*

Having Christ in the heart, we have an eye single to the glory of God. We should strive to comprehend what it means to be in complete union with Christ, who is the propitiation for our sins, and for the sins of the whole world, our substitute and surety before the Lord God of heaven. *12LtMs, Ms 68, 1897, par. 10*

Our life should be bound up in the life of Christ; we should draw constantly from Him, partaking of Him, the living Bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. When this is in truth the experience of the Christian, there is seen in his life a freshness, a simplicity, a humility, meekness and lowliness of heart, that show all with whom he associates that he has been with Jesus, and learned of Him. *12LtMs, Ms 68, 1897, par. 11*

This experience gives every teacher the very qualifications that will make him a representative of Christ Jesus. The methods of Christ's teaching will, if followed, give a force and directness to his communications and to his prayers. His witness for Christ will not be a narrow, tame, lifeless testimony, but will be like ploughing up the field, quickening the conscience, opening the heart, and preparing it for the seeds of truth. *12LtMs, Ms 68, 1897, par. 12*

None who deal with the young should be iron-hearted, but

affectionate, tender, pitiful, courteous, winning, and companionable; yet they should know that reproofs must be given, and that even rebuke may have to be spoken to cut off some evil-doing. Encourage the youth to glorify God by giving expression to their gratitude to the Lord for all His mercies. Let their thanks be spoken often in the heart and with the voice, and let self-denial and self-sacrifice be shown. If those who claim to be Christ's disciples will eat His flesh and drink His blood, which is His Word, they will have eternal life. "And I will raise him up at the last day," Christ says. "For my flesh is meat indeed, and my blood is drink indeed." "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." [*Verses 54-56.*] *12LtMs, Ms 68, 1897, par. 13*

"As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." [*Verse 57.*] How many have experienced this? How many realize the true meaning of these words? Will we individually seek to understand the Word of God, and practice it? This Word, believed, is to every truly converted soul the free gift of grace. It cannot be bought with money. We should continually realize that we do not deserve grace because of our merit, for all that we have is God's gift. He says to us, "Freely ye have received, freely give." [*Matthew 10:8.*] *12LtMs, Ms 68, 1897, par. 14*

The atmosphere of unbelief is heavy and oppressive. The giddy laugh, the jesting, and joking, sickens the soul that is feeding on Christ. Cheap, foolish talk is painful to him. With a humble heart read carefully *1 Peter 1:13-18*. Those who enjoy talking should see that their words are select and well chosen. Be careful how you speak. Be careful how you represent the religion you have accepted. You may feel it no sin to gossip and talk nonsense, but this grieves your Saviour, and saddens the heavenly angels. *12LtMs, Ms 68, 1897, par. 15*

What testimony does Peter bear? "Wherefore laying aside all malice, and all guile, and hypocrisy and envy, and all evil speaking, as new born babes desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious." [*1 Peter 2:1-3.*] Here again the same principle is brought out distinctly. No one need make a mistake. If as new born babes you

desire the sincere milk of the Word, that you may grow thereby, you will have no appetite to partake of a dish of evil speaking, but all such food will be at once rejected, because those who have tasted that the Lord is gracious cannot partake of the dish of nonsense and folly and backbiting. They will say decidedly, "Take this dish away. I do not want to eat such food. It is not the bread from heaven. It is eating and drinking the very spirit of the devil, for it is his business to be an accuser of the brethren."*12LtMs, Ms 68, 1897, par. 16*

It is best for every soul to closely investigate what mental food is served up for them to eat. When those come to you who live to talk, and who are all armed and equipped to say, "Report, and we will report it" [*Jeremiah 20:10*], stop and think if the conversation will give spiritual help, spiritual efficiency, that in spiritual communication you may eat of the flesh and drink the blood of the Son of God. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." [*1 Peter 2:4*.] These words express much.*12LtMs, Ms 68, 1897, par. 17*

We are not to be tattlers, or gossipers, or talebearers; we are not to bear false witness. We are forbidden by God to engage in trifling, foolish conversation, in jesting, joking, or speaking any idle words. We must give an account of what we say to God. We will be brought into judgment for our hasty words that do no good to the speaker or to the hearer. Then let us all speak words that will tend to edification. Remember that you are of value with God. Allow no cheap, foolish talk or wrong principles to compose your Christian experience.*12LtMs, Ms 68, 1897, par. 18*

"Chosen of God and precious." [*Verse 4*.] Consider, every one who names the name of Christ, have you tasted that the Lord is gracious? Has this become a part of your actual experience, represented in (*John 6*) as eating the flesh and drinking the blood of the Son of God? As newborn babes are you learning to desire the sincere milk of the Word, that you may grow thereby? Have you at any time in your life been truly converted? Have you been born again? If you have not, then it is time for you to obtain the experience that Christ told one of the chief rulers that he must have. "Ye must be born again," He said. "Except a man be born again, he

cannot see the kingdom of God.” That is, he cannot discern the requirements essential to having a part in that spiritual kingdom. “Marvel not that I said unto thee, Ye must be born again.” [*John 3:3, 7.*] If you open your mind to the entrance of God’s Word, with determination to practice that Word, light will come, for the Word gives understanding to the simple. *12LtMs, Ms 68, 1897, par. 19*

This is the very education that every student needs. When this is obtained, if they are converted, the frivolous life they have heretofore lived will change. The universe of heaven will look upon characters that have been transformed. The frivolous, common level will be forsaken, and their feet will be placed upon the first round of the ladder, which is Christ Jesus. They will mount step by step, one round after another, heavenward. Christ will be revealed in their spirit, in their words, in their actions. *12LtMs, Ms 68, 1897, par. 20*

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” [*1 Peter 2:5.*] Will teachers and students study this representation, and see if they are in that class who, through the abundant grace given, are obtaining an experience which is in harmony with the real, genuine experience that every child of God must have if he enters the higher grade? *12LtMs, Ms 68, 1897, par. 21*

When Nicodemus came to Jesus, Christ laid before him the conditions of divine life, teaching him the very alphabet of conversion. Nicodemus asked, “How can these things be?” “Art thou a Master in Israel,” Christ answered, “and knowest not these things?” [*John 3:9, 10.*] This question might be addressed to many who are holding positions of responsibility as teachers, but who have neglected the work essential for them to do before they were qualified to be teachers. If Christ’s words were received into the soul, there would be a much higher intelligence, and a much deeper spiritual knowledge of what constitutes one a disciple and a sincere follower of Christ. *12LtMs, Ms 68, 1897, par. 22*

When the test and trial comes to every soul, there will be apostasies. Traitors, heady, high-minded, and self-sufficient men

will turn away from the truth, making shipwreck of the faith. Why? Because they did not dig deep and make their foundation sure. They were not riveted to the eternal Rock. When the words of the Lord, through His chosen messengers, are brought to them, they murmur, and think that the way is made too strait. Like those who were thought to be the disciples of Christ, but who were displeased by His words, and walked no more with Him, they will turn away from Christ. *12LtMs, Ms 68, 1897, par. 23*

“No man can come unto me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.” What is the drawing? “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me.” [*John 6:44, 45.*] There are men that hear, and do not learn the lesson as diligent students. They have a form of godliness, but are not believers. They know not the truth by practice. They receive not the engrafted Word. *12LtMs, Ms 68, 1897, par. 24*

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” [*James 1:21-24.*] He did not receive the impression made upon his mind when comparing his course of action with the great moral looking-glass. He did not see his defects of character. He did not reform, and forgetting all about the impression made, he went not God’s way, but his way, continuing to be unreformed. *12LtMs, Ms 68, 1897, par. 25*

Here is the only correct way for each human being to do if he would have a safe, all-round experience: “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, (for there is a work to be done, that if neglected it is at the peril of the soul) this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. 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.” [Verses 25-27.] Carry this out, as a test of pure and undefiled religion, and the blessing of God will surely follow. *12LtMs, Ms 68, 1897, par. 26*

“Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” [1 *Peter 2:6.*] Mark the figure presented in *verse five*: “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” Then these lively stones are exerting a tangible, practical influence in the Lord’s spiritual house. They are a holy priesthood, performing pure, sacred service. They offer up spiritual sacrifices, acceptable to God. *12LtMs, Ms 68, 1897, par. 27*

The Lord will not accept a heartless service, a round of ceremonies that are really Christless. His children must be lively stones in God’s building. If all would give themselves unreservedly to God, if they would cease to study and plan for their amusement, for excursions, and pleasure-loving associations, and would study the words, “Ye are not your own; for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God’s” [1 *Corinthians 6:19, 20*], they would never hunger or thirst for excitement or change. If it is for our true interest to be spiritual, and if the salvation of our souls depends on our being riveted on the eternal Rock, would we not better be engaged in seeking for that which will hold the whole building to the chief corner stone, that we may not be confused and confounded in our faith. *12LtMs, Ms 68, 1897, par. 28*

“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.” [1 *Peter 2:7, 8.*] *12LtMs, Ms 68, 1897, par. 29*

All men, women, and youth are appointed to do a certain work. But some stumble at the Word of truth. It does not harmonize with their inclinations, and therefore they refuse to be doers of the Word. They will not wear Christ’s yoke of perfect obedience to the law of

God. They look upon this yoke as a burden, and Satan tells them that if they will break away from it, they will become as gods. No one shall rule them or dictate to them; they will be able to do as they please, and have all the liberty they desire. True, they have <felt that they were> oppressed and cramped in every way in their religious life, but that religious life was a farce. They were appointed to be co-laborers with Jesus Christ, and yoking up with Christ was their only chance for perfect rest and freedom. Had they done this, they would never have been confounded. *12LtMs, Ms 68, 1897, par. 30*

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth (your own sufficiency, and attract attention to yourself, and seek your own glory? No; no) that ye should show forth the praise of him who hath called you (to a distasteful, hard life of bondage?) out of darkness into his marvelous light.” [*Verse 9.*]*12LtMs, Ms 68, 1897, par. 31*

Will you think of the high position to which we were appointed? Will those who name the name of Christ depart from all evil? Will you or I fret under Christ’s yoke? When you cherish unrest and love for amusement, and to have a high stirring time of exhibition of self, enjoying and pleasing the natural will in the place of doing the will of God, is there any rest? Is the temple of God upbuilt in your life by the frivolous view you take of Christianity? “Having your conversation honest among the Gentiles; that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of his visitation.” [*Verse 12.*]*12LtMs, Ms 68, 1897, par. 32*

Is not the Word of God to be our guide and our director? Shall any be slow to study that Word? Shall any profess to be Christians, and yet by their course of action become a reproach to the faith, just because they desire to live to please their own natural inclinations? Will they, though professing faith in the truth, pursue a course to abuse that faith and dishonor the truth of heavenly origin? Who have appreciated the precious opportunities granted them in probationary time to form characters that God can approve, because they wear the yoke of obedience that Christ wore? What does He say in regard to this? “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.*]*12LtMs, Ms 68, 1897, par. 33*

Many who profess to believe in Christ do not wear His yoke. They think that they do, but if they were not deluded and deceived by Satan, they would have thoughts corresponding with their faith, and with the great truths which they profess to believe. They would realize that the words of Christ mean something to them. “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*] If you follow Jesus, you are His disciple; if you follow your own impulses, your own unsanctified heart, you say plainly, I want not Thy way, O Lord, but <my own way.>*12LtMs, Ms 68, 1897, par. 34*

We are to take in the situation, and decide what is our purpose. I have a deep interest in the young men and young women who have enlisted in the army of the Lord. My love for Jesus Christ imbues me with a love for the souls of all for whom Christ has died. The words, “Ye are laborers together with God,” mean much. [*1 Corinthians 3:9.*] No one can make conditions with God. We are servants of the living God, and all who shall be educated in our school are to be trained to be workers. They labor to acquire correct principles. They are to connect with Christ by faith. Thus they can give great satisfaction to the heavenly universe. If each volunteer in the army of the Lord will do his best, God will do the rest. They are to call nothing their own. When striving for the victory, they are to strive lawfully.*12LtMs, Ms 68, 1897, par. 35*

The Word is to be their teacher. Unholy ambition will not advance them, for God only can give them true wisdom and understanding; but He will not work with Satan. If envy and unholy ambition are cherished, if they wrestle for the victory to obtain human glory, the mind will be filled with confusion. Do your best. Advance as fast as possible to reach a high standard in spiritual knowledge. Sink self in Jesus Christ, and aim ever to glorify His name. Bear in mind that talent, learning, position, wealth, and influence are gifts from God; therefore they should be consecrated to Him. Seek to obtain an education that will qualify you to be wise stewards of the manifold grace of Christ Jesus, servants under Christ to do His

bidding. *12LtMs, Ms 68, 1897, par. 36*

Let all students seek to take as broad a view as possible of their obligations to God. They are not to look forward to a time after the school term closes, when they will do some large, noted work. But they are to study earnestly how they can commence practical working in their student life by yoking up with Christ. Let every impulse be on the Lord's side. Do not pull down and discourage those who are your teachers. Do not burden their souls by manifesting a spirit of levity and a careless disregard of rules. *12LtMs, Ms 68, 1897, par. 37*

Students, you can make this school first class in success by being laborers together with your teachers to help other students, and by zealously uplifting yourself from a cheap, common, low standard. Let each see what improvement he can make in conforming his conduct to Bible rules. Those who will seek to be themselves elevated and ennobled are co-operating with Jesus Christ by becoming refined in speech, in temper, under the control of the Holy Spirit. They are yoked up with Jesus Christ. They will not flounce about, and become unruly and self-caring, studying their own selfish pleasures, and gratification. They bend all their efforts with Jesus Christ as the messengers of His mercy and love, ministering to others of His grace. Their hearts throb in unison with Christ's heart. They are one with Christ in spirit, one with Christ in action. They seek to store the mind with the precious treasures of the Word of God, that each may do the work appointed him by God, to gather in the bright rays of the Sun of Righteousness, that they may shine unto others. *12LtMs, Ms 68, 1897, par. 38*

If you will watch and pray, and make earnest efforts in the right direction, you will be thoroughly imbued with the Spirit of Jesus Christ. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." [*Romans 13:14.*] Be determined that you will make this school a success; and if you will heed the instruction given in the Word of God, you may go forth with a development of intellectual and moral power that will cause even angels to rejoice, and God will rejoice over you with singing. If you are under God's discipline, you will secure the harmony and co-operation of the physical, mental, and moral powers, and the fullest

development of your God-given faculties. Let not the buoyancy and the lust of youth through manifold temptations make your opportunities and privileges a failure. Day by day put on Christ, and in the brief season of your test and trial here below, maintain your dignity in the strength of God, as co-workers with the highest agencies during your scholastic life. *12LtMs, Ms 68, 1897, par. 39*

All should say, I will not fail. I will not through my influence betray myself or my companions into the hands of the enemy. I will heed the words of the Lord: "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] Ever remember that you have One by your side who says to you, "Be not afraid." "I have overcome the world." [*John 16:33.*] Bear in mind that Christ came as the Prince of heaven, and has engaged in an eternal warfare against the principles of sin. All who will unite with Christ will be workers together with God in this warfare. *12LtMs, Ms 68, 1897, par. 40*

"For their sakes I sanctify myself," Christ said, "that they also may be sanctified through the truth." [*John 17:19.*] The Lord Jesus is the way, the truth and the life; and those who unite with Him, putting Him on, will work as co-laborers with Him, by conforming to the principles of truth. Thus to those in error and sin they show the power and force of truth. By beholding, they become imbued with truth, and unite with Christ to transform the living temple given to idols, that human beings may become cleansed, refined, sanctified, temples for the indwelling of the Holy Spirit. *12LtMs, Ms 68, 1897, par. 41*

"I have declared unto them thy name," Christ said, "and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [*Verse 26.*] The Lord has made abundant provision that His love may be given to us as His free abundant grace, as our inheritance in this life, to enable us to diffuse the same by being yoked up with Christ. Jesus conveys the circulating vitality of a pure and sanctified Christlike love through every part of our human nature. When this love is expressed in the character, it reveals to all those with whom we associate that it is possible for God to be formed within, the hope of glory. It shows that God loves the obedient ones as He loves Jesus Christ; and nothing less than this

satisfies His desires in our behalf. As soon as the human agent becomes united with Christ in heart, soul, and spirit, the Father loves that soul as a part of Christ, as a member of the body of Christ, He Himself being the glorious Head.¹²*LtMs, Ms 68, 1897, par. 42*

Ms 69, 1897

The Bible In Our Schools

NP

June 17, 1897

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[Note accompanying manuscript.] *12LtMs, Ms 69, 1897, par. 1*

Brother Robinson:

I send you this to read. *12LtMs, Ms 69, 1897, par. 2*

Do not allow other studies to occupy the largest portion of the time and the Bible the less. I have had presented before me that there is only a limited time given to the perusal of the Word of God. The Bible study is not to be the least but the greatest. It is to take the place of reading books, and from the Word are to be presented lessons that shall crowd out as much as possible other books. The Lord's words and lessons are those which all the students recently attending school need above everything else. I write because I know that the Bible studies are not amply given, and the Lord will not sanction this. The Bible is our educator, our study book. Please bear this in mind. It is not to be a book among books, but the Book of all books to educate. The mind must be impressed, and this must be the main study. *12LtMs, Ms 69, 1897, par. 3*

The Bible In Our Schools

This morning I rise at six o'clock. There is much resting upon my mind. I cannot withdraw my attention from some things, which I know to be of great interest. In the night season I was assembled with a large number. The subject of education was agitating the

minds of all present. Many who were present were bringing forward objections to changing the order of education which has been long in vogue. "The subject of education should interest the whole Seventh-day Adventist body. It should not be left to the decision of teachers or even principals." These were the words that One was speaking to the people. *12LtMs, Ms 69, 1897, par. 4*

Some were strenuously urging the study of infidel authors, the very books that God has condemned, and which, therefore, should not be in any way sanctioned. After much earnest conversation and discussion, One who is, and has long been, our Instructor stepped forward, and taking in his hand the books which had been earnestly advocated as essential to a higher education, he said, Do you find in these authors sentiments and principles which make it altogether safe to place them in the hands of students? Human minds are easily charmed by Satan's lies; and these works produce in the mind a distaste for the contemplation of the Word of God, which, if received and appreciated, insures eternal life to the receiver. You are creatures of habit, and if you had never read one word in these books, you would today be far better able to comprehend that Book, which above all other books, is worthy to be studied, and which gives the only correct ideas regarding higher education. *12LtMs, Ms 69, 1897, par. 5*

Because it has been customary to include these authors among your lesson books, and because this custom is hoary with age, is no argument in its favor. This does not necessarily recommend them as safe or essential books. These books have led thousands where Satan led Adam and Eve, to eat of the tree of knowledge which God has forbidden. They lead students to forsake the study of the Scriptures for a line of education that is not essential. The words of men who give evidence that they know not Christ are not to find a place in our schools. *12LtMs, Ms 69, 1897, par. 6*

The exertion made by many youth to discipline the mind for high and holy aspirations will be rewarded. Those who make persevering efforts in this direction, putting the mind to the task of comprehending God's Word, are prepared to be laborers together with God. Christ testifies to their zeal. But the habit of turning from the Word to the productions of men, taking their productions as

supreme authority, has turned many, who once loved God, away from God. All should remember that habits formed in the right direction are blessings, an influence for good over others. But wrong habits, when once established, exercise a despotic power, and bring minds under a species of slavery.*12LtMs, Ms 69, 1897, par. 7*

The world acknowledges as teachers those whom God does not endorse as safe instructors. The Bible is discarded by these. Infidel authors are recommended as if they were in possession of those sentiments which should be interwoven into the course of study. What do you expect from the sowing of this kind of seed? In the study of these objectionable books, the minds of teachers, as well as students, become corrupted, and the enemy sows his tares. It cannot be otherwise. By drinking of the impure fountain, poisonous malaria is introduced into the system. Inexperienced youth taken over this line of study receive, because of their inexperience, impressions which lead their thoughts into channels that are fatal to piety.*12LtMs, Ms 69, 1897, par. 8*

Thus youth have been sent to our school in Battle Creek to learn from books which, because tolerated in our schools, are thought to be safe. But it is impossible to sanction these books, by retaining them as lesson books, without reaping the harvest, which is sure to come from the sowing of such seed. It is this class of education that has sent students from the schools of the world infidels.*12LtMs, Ms 69, 1897, par. 9*

The Messenger of God took books from the hands of several teachers, and laid them aside, saying, There never has been a time in your lives when a study of these books was for your present good and advancement, or for your future eternal good.*12LtMs, Ms 69, 1897, par. 10*

Placing a Bible in the hands of the teachers, he said, Your present opportunities are to be earnestly improved. Make the Word of the infinite God your lesson book. If this had been done as God requires, students lost to the cause of God would now be missionaries.*12LtMs, Ms 69, 1897, par. 11*

If we are consecrated to Christ, we will not receive the words of

those who uphold the maxims and practices of so-called great men, who, because they reject the only source of true wisdom, become fools in the sight of God. They are rebels, for they lead souls to reject a “Thus saith the Lord” for a “Thus saith man.”*12LtMs, Ms 69, 1897, par. 12*

This lesson teachers as well as students need to learn. They need to see that there is much more in the Scriptures than has yet been discovered. As they search diligently, praying for wisdom, they will learn that there are heights and depths in the Word of God that they have never yet seen. The more they set their hearts to learn, the more they will realize the necessity of sinking the shaft deep into the mines of truth, that they may discover the precious ore.*12LtMs, Ms 69, 1897, par. 13*

The spiritual perceptions of those who turn from the knowledge of God to the knowledge of man become confused and blunted. Under this deception, many think they are Christians when they are not. They think they are serving the Lord, and they wrap themselves in this delusion; but when the Spirit of God is revealed, they do not recognize it. The bright beams of the Sun of Righteousness shine round them, but fail to find entrance. They listen to truth, but it makes only a slight impression on their minds. The enemy has so bound them with his deceptions that they will not listen to the most convincing arguments. They make no application of the messages of God, sent to warn them of their infatuation. To such an extent have their minds been misled that they use their God-given powers to misinterpret and explain away every salutary impression.*12LtMs, Ms 69, 1897, par. 14*

Our youth must have well-conducted schools, where they can gain an all-round education. From *Genesis* to *Revelation* the gospel shines forth with no uncertain light. From the time when God talked with Adam and Eve in Eden, giving them heavenly instruction, the light has continued to shine down through the ages. Christ appeared to His servant John, and gave him a revelation of the closing events of this earth’s history.*12LtMs, Ms 69, 1897, par. 15*

It is of far greater consequence that students study God’s Word than that they study Greek and Latin. Yet some may carry the study

of these languages with success, especially Greek, and yet not place them above the Word of God. *12LtMs, Ms 69, 1897, par. 16*

The Word of God is the foundation of all true study, and it is a most deplorable thing that it is so poorly understood, and therefore so little appreciated. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." [*Revelation 1:3.*] In Revelation all the books of the Bible meet and end. The book of Revelation is the complement of the book of *Daniel*. God foresaw the crime and guiltiness of this world. It came up in review before Him, and in Revelation is declared the completion of the eternal plan. *12LtMs, Ms 69, 1897, par. 17*

If the truth contained in the Word of God is received, it will restore the moral image of God in man. The youth are to be taught no cheap, common things, but the truth. This they need to know for themselves. Those who accept the truth are ranged on one side. They stand with the great Teacher in vindicating pure truth. On the other side those who are deceived and deluded unite with satanic agencies in oppressing truth and upholding error by unjust laws. *12LtMs, Ms 69, 1897, par. 18*

God calls upon teachers in no case to be timid in acknowledging the power of divine revelation. The Bible is the only book which can present every man complete in Christ. Teachers need to become acquainted with true philosophy, and where can this be found more perfect and complete than in the Word of God. This Word opens a sure path, in which our feet can travel with safety as we seek for a better country, even an heavenly. *12LtMs, Ms 69, 1897, par. 19*

A Teacher's Duty

The education given by Seventh-day Adventists is to be of an entirely different character from that given by those who have not received and accepted the light that the Lord has been giving his people. But the solemn responsibility of taking students into our schools is but dimly comprehended. The order of things needs to be reversed. In that great day when small and great stand before God, when the books are opened, and every man is judged out of the things written in the books, according to his works, teachers will see

where the feet of their students diverged from the path cast up for the ransomed of the Lord to walk in. They will then realize the responsibility of taking students in mere boyhood. Every neglect of their precious charge will be made apparent.*12LtMs, Ms 69, 1897, par. 20*

With the aid of unseen, ministering agencies, either good or evil, teachers help their students to form characters which will decide their eternal destiny. How important, then, that those who bear such weighty responsibility shall comprehend its liability! How important that they realize the power of right habits in securing the higher education and moral excellence! Once formed, habits become more and more firmly impressed upon the character. The intellect is continually receiving its mold from opportunities and advantages, ill or well improved. Day by day we form characters which place us as well-disciplined soldiers under the banner of Prince Emmanuel, or rebels under the banner of the prince of darkness. Which shall it be?*12LtMs, Ms 69, 1897, par. 21*

Principals and teachers should follow the example of Christ, for heaven has entrusted them with human beings, that they may shape their characters. They preside over the minds of the youth, molding them to receive eternal life, the overcomer's reward, or to make shipwreck of their faith. Teachers and students are constantly at work, weaving the web of their eternal destiny. Every time the shuttle passes, it draws after it a thread which is fastened to right principles and holy actions, or the opposite. Students may have fastened to their threads that which will lead them to that which is not profitable for their future life. They are fascinated by earthly things because Christ was not constantly upheld before them as their example.*12LtMs, Ms 69, 1897, par. 22*

Teachers, you occupy a position of marvelous influence. If this influence is misdirected, as it certainly has been in the past, the youth are led to cherish traits of characters that, with many, become ineffaceable deformities. They cultivate predispositions that they will never overcome. Their desire for self-gratification becomes all-absorbing. Teachers, you cannot do this work and be excusable. You may ask, "What shall we do, that we may work the works of God?" [*John 6:28.*] Christ tells you that you can do these works only

by believing on Him whom God has sent, by eating the flesh, and drinking the blood of the Son of God. Receive the Word of God, for it is spirit and life. Redeem the time. If you depend upon an arm of flesh, your hopes will become an eternal mockery. Avoid those who disdain Christ. Keep everything of this character out of the minds of your students. Look always to Christ, for the enemy is close by, striving to mingle his sentiments with the food given to the youth.*12LtMs, Ms 69, 1897, par. 23*

God has a voice in the matter of education. From the pillar of cloud He gave Moses positive instruction, that all might distinguish between right and wrong. He has not left teachers in ignorance as to the kind of education He wished given to His blood-bought heritage. Christ spoke to Moses face to face, as a man speaketh to a friend; but the instruction given by Him has not been as highly exalted and honored as have the words of infidel authors.*12LtMs, Ms 69, 1897, par. 24*

The Old and New Testaments contain lessons that if brought into actual life, will be a savor of life unto life. If these were taught and practiced, characters would be reformed.*12LtMs, Ms 69, 1897, par. 25*

If the Lord Jesus, who made man, gave lessons in regard to our physical well-being, should not students' education be in this line? "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord thy God's, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chosen their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.*12LtMs, Ms 69, 1897, par. 26*

"For the Lord your God is a God of gods, and Lord of lords a great God, a mighty, and a terrible, which regardeth not persons, nor taketh rewards: he doth execute the judgment of the Fatherless and widow, and loveth the stranger, giving him food and raiment. Love

ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes of have seen. Thy fathers went down to Egypt with three score and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude.” [*Deuteronomy 10:12-22.*]*12LtMs, Ms 69, 1897, par. 27*

“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 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.*12LtMs, Ms 69, 1897, par. 28*

“Hear, O Israel: the Lord our God is one God: and thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou 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 thine house, and on thy gates.” [*Deuteronomy 6:1-9.*]*12LtMs, Ms 69, 1897, par. 29*

How much of this instruction has been voiced by teachers and under-shepherds? What weight have these words found in your instruction? You have not obeyed the Lord. You have not voiced His words to your students.*12LtMs, Ms 69, 1897, par. 30*

Ever remember that whatever their age, the youth who attend school need instruction on physiology, that they may understand the house they live in. All diseases that afflict the human body are the effects of a cause, the penalty of transgression. Those who

shatter the human habitation suffer the sure results; they have sown the seed, and they will surely reap the harvest. *12LtMs, Ms 69, 1897, par. 31*

Abused nature testifies against all manner of impurity. The countenance witnesses to a transgression of nature's laws. Not only in childhood and youth do those suffer who cherish impure practices, but the shattered nerves, the wrong inclinations and tendencies, are carried into the married life. The human machinery is out of order. The constitution is impaired by guilty transactions; and their posterity must reap the harvest of this transgression of nature's laws. The sins of the parents, with their consequences, are transmitted to the children, unto the third and fourth generation. *12LtMs, Ms 69, 1897, par. 32*

These children may be converted, but what a battle they have with the diseased organs and evil passions which they have inherited from their parents and ancestors! "The flesh lusteth against the Spirit, and the Spirit against the flesh." [*Galatians 5:17.*] If such children become vessels unto honor, it is because of the grace of Christ. *12LtMs, Ms 69, 1897, par. 33*

In every phase society is corrupt. The world has reached the time to which Christ's testimony applies: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of man be." [*Matthew 24:37-39.*] "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [*Luke 17:28-30.*] "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, Pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy." [*Ezekiel 16:48, 49.*]*12LtMs, Ms 69, 1897, par. 34*

God calls upon teachers and managers in every department of our institutions to labor for Christ with intense zeal. Your power for good will be proportionate to the light which you receive and communicate to those in moral darkness. But if you say you believe the truth and yet are not sanctified through the truth, you misrepresent Christ. Many who profess the truth, whose names are enrolled on the church books, have not brought the truth into their practical life. These are represented by the Laodiceans. They are neither cold nor hot. "I would," Christ says, "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.*] In every one of our churches there are those who are Christians by profession, but unbelievers by practice. They have the spirit of worldliness. They do not know God. They did not know what it means to practice the truth as it is in Jesus. *12LtMs, Ms 69, 1897, par. 35*

Students will come to our schools who will dishonor their Redeemer, because in their character-building they use cheap, worm-eaten timbers. God has given to every child and youth, to every young man and young woman, a measure of power in entrusted talents, and He calls upon all to make the most of these talents. They are to gather every ray of divine light, and let it shine upon the pathway of others. No man liveth to himself. We need to place a proper estimate upon our individual responsibility by guarding strictly every talent, and trading upon our talents to gain still others. *12LtMs, Ms 69, 1897, par. 36*

Some have a false idea of what God requires of them as His disciples. They are thought to be believers in present truth, but their characters are frivolous, and they are not true believers. True faith works by love to God, and to our fellow men. *12LtMs, Ms 69, 1897, par. 37*

The influence of the teaching given in our schools should be uplifting. The teachers should set their students an example of cheerfulness and joy. By their circumspect life and godly conversation, they should show that Christ is an abiding presence in their hearts. The students should be full of gratitude for the privilege of hearing truth clearly set forth, showing them that if they improve the opportunities granted them, they will become

established in the faith once delivered to the saints. *12LtMs, Ms 69, 1897, par. 38*

Teachers should never sympathize with those students who do not love restraint, who rebel against being under control. When teachers do this, discipline and order are perverted, and the students are tempted to think that their liberty is restricted. They will think that some teachers are altogether too particular, and will quote the teacher who has sympathized with them as not being in favor of the straight-jacket system. This was the case in Melbourne, and much harm was thereby done. That class that was of the Laodicean order was demoralized. *12LtMs, Ms 69, 1897, par. 39*

Those who go to school with a determination to receive an all-round education will look upon time as altogether too precious to be filled up with fun and frolic that in no way honors them or the school. Students should be educated to give their hearts to God without reservation, that they may be enabled to understand what true godliness means, and go from school with a well-balanced, all-round education, fitted to serve the Master according to their ability. Then the lessons from God's book will be received and practiced in the daily life. *12LtMs, Ms 69, 1897, par. 40*

True higher education opens up a useful career for youth, where, by diligent culture, the faculties may be fully developed, and fitted for the purest and highest enjoyment and occupation. God calls upon teachers to work in Christ's lines, that they may give this education. They have a work to do which they have failed to accomplish. Sow the seeds of truth in human minds. So mold and fashion its tendencies that it will be filled with love for God and love for perishing souls. Christ died to give you the opportunity to form symmetrical characters. Never degrade your position as teachers by indulging the lower tastes and aspirations. Do not look upon wild hilarity and glee as perfectly proper. Do not think that frolic and nonsense will do no harm. The taste for this has not been repressed as it should have been, and it has paralyzed the energies given by God, that man may help himself. Sanctify yourselves, that by your example others may be sanctified. *12LtMs, Ms 69, 1897, par. 41*

As physical labor is to be combined with mental, let nature be your teacher. It is no less important to sow the mind with truth than to sow good seed in the ground. Let the Lord by His miracle -working power cause the seed to spring up, first the blade, then the ear, and then the corn in the ear. *12LtMs, Ms 69, 1897, par. 42*

All power in heaven and earth is given to Christ. The divine antitype is before you, and the voice of Jehovah proclaims, "This is my beloved Son; hear him." [*Mark 9:7.*] As teachers you may offer up your petitions to God, but they are not acceptable unless you pray sincerely, with full faith in the blood of Christ. Your prayers are too much a form of words. Many of you have little travail of soul for the purchase of the blood of Christ—the students under your influence. *12LtMs, Ms 69, 1897, par. 43*

Take your position as true educators, and pour into the hearts of the students the living stream of redeeming love. Give wise counsel in a different way from what you have done. Command less, and show more love, tenderness, and compassion. Counsel with students before their minds are pre-occupied by their literary work. Entreat them to see Christ and His righteousness. This work has not received the attention that it should have had. Show them the changes that will take place if the heart is given to Christ. This will close the door to the foolish aspirations that naturally rise. Bring them to Jesus. Fasten their attention on Him. Thus the mind will be prepared for the reception of divine truth. *12LtMs, Ms 69, 1897, par. 44*

The Rejection of Light

God has highly exalted Christ, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess that he is Lord, to the glory of God the Father. "In him are hid all the treasures of wisdom and knowledge." [*Colossians 2:3.*] "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 light shineth in darkness, and the darkness comprehended it not." [*John 1:4, 9, 5.*] *12LtMs, Ms 69, 1897, par. 45*

It can truly be said of those in Battle Creek, “the light shineth in darkness, and the darkness comprehended it not.” [*Verse 5.*] In this God has been decidedly dishonored. Light has repeatedly flashed upon the students in our college, and on the church; but by many it has been regarded as a strange thing, which they must be afraid to entertain. God has wrought again and again, and though some appreciated the light, received the light, and rejoiced in it, many have not recognized the manifestations of the Spirit of God. The light has shone in the darkness, but those upon whom it has shown, have comprehended it not. They have chosen darkness rather than light. *12LtMs, Ms 69, 1897, par. 46*

If the Lord softens the hearts of students, youth, or children; if there be a less or greater manifestation of the Spirit of God, let not students or teachers treat it as something they cannot understand, as strange thing, which they should criticize and pass judgment upon, as though it were left with human beings to control or explain God’s ways. God has a heritage to discipline, to educate, to train, for the higher school above, and He calls upon every soul to free himself from the power of Satan, and be a co-worker with Christ. But a spirit has been manifested which thinks lightly of the Spirit of God. I am sorry to trace these words. God’s Spirit has been grieved away, because of your unbelief. It has not wrought in your behalf as God designed it should. Seeds of doubt have been sown, which have yielded their harvest. *12LtMs, Ms 69, 1897, par. 47*

Every student that has been advised to go to Ann Arbor, to obtain the finishing touches, is learning lessons from those who know not God, but who, if the seal of God is placed in their foreheads, must themselves become learners in the school of Christ. By precept and example they are teaching the doctrines and maxims of men. They bring in many good things, but they mingle error with truth. Those who go to them for instruction open their minds to error, and the enemy cooperates with those who make void the law of God. “Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of

Egypt your confusion.” [Isaiah 30:1-3.]*12LtMs, Ms 69, 1897, par. 48*

God is the only true God, and He is to be revered and worshiped. Those who respect the works of infidel authors lead students to look upon these books as essential in their education, and thus lessen their faith in God. The Spirit, the tone, the influence, of these is deleterious to those who depend upon them for knowledge. The evil angels rejoice that those who profess to know God deny Him as He has been denied in our schools. Influences have been brought to bear upon the students that have led them to look away from Christ, the light of the world.*12LtMs, Ms 69, 1897, par. 49*

The Sun of Righteousness has been shining upon the church, to lighten the darkness, and to call the attention of God’s people to the preparation essential for those who would shine as lights in the world. Those that receive this light will comprehend it; those who do not receive it will walk in darkness, knowing not at what they stumble.*12LtMs, Ms 69, 1897, par. 50*

After the day of Pentecost special miracles were wrought, but the Jews who had rejected Christ walked in darkness. When called up before them, Peter’s testimony was decided and unhesitating. He did not address the Jewish people in a timid, trembling style. “ye men of Israel,” he said, “hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and sings, which God did by him in the midst of you, as ye yourselves also know, him, being delivered by the determinate counsel, ye have taken, and by wicked hands have crucified and slain. ... This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made this same Jesus whom ye crucified, both Lord and Christ.” [Acts 2:22, 23, 32-36.]*12LtMs, Ms 69, 1897, par. 51*

The first instruction given to the disciples after the resurrection of

our Lord was the instruction given by Him to the disciples as they walked together to Emmaus. "Beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." [*Luke 24:27.*] He was the one of whom Moses and the prophets had written, the Alpha and Omega, the beginning and the ending, the Author and Finisher of our faith. He came from God to be the light of the world, He spoke as one having authority, and not as the Jews. *12LtMs, Ms 69, 1897, par. 52*

With the unfaltering assurance of certain knowledge, He could speak of past, or present, and of future. He did not quote the opinions of maxims of great men. He was the truth. No supposition fell from His lips. His assertions were always principles of personal knowledge. He knew that whatever He said was the truth, whatever men might present as opposed to it, or however deeply rooted in the popular mind error and falsehood might be. These errors might be hoary with age, but age does not make error truth, or truth error. *12LtMs, Ms 69, 1897, par. 53*

Christ came to sow the world with truth, and He expects every teacher to be a co-worker with Him in educating the youth to know God and Jesus Christ whom He hath sent. "Every one that is of the truth," Christ said, "heareth my words." [*John 18:37.*] Having been in the councils of God, having been the commander of the angelic host, having been in the heavenly sanctuary, the elements of truth were familiar to Him. He understood all concerning the salvation of the human race, and He spoke that which He knew. He came as the revealer of the Infinite mind, and He spoke with undisputed authority, for He was unfolding the wisdom of God. Truth of the highest order, the words of eternal life, fell from His lips. *12LtMs, Ms 69, 1897, par. 54*

Christ saw the human race degraded and under the control of an apostate foe, exposed to the deceptions and tyranny of one whose object it is to kill both soul and body. Christ alone could bear the message of man's deliverance. He came with a full and complete ransom. He came to bring life and immortality within the reach of the fallen race. As the Life-giver, He assumed our nature, that He might reveal the character of God, and stamp His image on all who would receive Him. He became man that through His infinite

sacrifice God might receive the homage of the restored race. *12LtMs, Ms 69, 1897, par. 55*

Were the men for whom Christ has died devoid of moral nature, or were the gospel to be submitted to the understanding, to be decided by the intellect alone, men might approach it as they approach a mathematical problem. But this is not the case. The great truths of salvation are to be planted in the heart. The science of redemption is as high as heaven, and its value is infinite. This truth is so broad, so deep, so high, that beside it all the wisdom of earth's wisest men sinks into insignificance. In comparison with the knowledge of God, all human knowledge is as chaff. And the way of salvation can be made known only by God. *12LtMs, Ms 69, 1897, par. 56*

Men have become estranged from God; their faculties are degraded. God would restore them, that they may do service for Him. He would have every human being freed from the thralldom of Satan. But He claims entire obedience from His subjects. His law is His honor, and He does not say, I submit my law to your reason, to be kept or transgressed. But He saw man's inability to obey His law; and therefore He gave His only begotten Son, that through His merits man might return to His allegiance. And God accepts all heart-obedience. Those who render obedience to God's commands will be given free access to Eden restored and to the tree of life. *12LtMs, Ms 69, 1897, par. 57*

By looking to Jesus, and trusting in Him, we are enabled to cast down imaginations, and every high thing that exalteth itself against God, bringing into captivity every thought to the obedience of Christ. And as we give ourselves wholly to Christ, our countenances will reflect His image. They will be purified, sanctified, and ennobled by His grace. All who thus represent Christ will be among His jewels. They will reflect, not their own glory, but the glory of the Sun of Righteousness. They will shine because they are shone upon, and will cast their crowns at their Redeemer's feet, ascribing to Him glory, honor, majesty, and power. *12LtMs, Ms 69, 1897, par. 58*

By creation and by redemption we are children of God. Students must be taught this by their teachers. They are to be led, step by

step, to God. The converting power of God must come into our schools and into every institution that is in operation. All must learn of Christ, wearing His yoke, and lifting His burdens. This education is a fast color, and will neither wash out, nor wear out. *12LtMs, Ms 69, 1897, par. 59*

The soul must be emptied of all its former possessions, that the Holy Spirit may have a molding, fashioning influence upon mind and character. The will, the intellect must be transformed and conformed to the divine will. God will be intelligence and righteousness to all who desire the wisdom that comes alone from Him. If teachers and students honor the wisdom of God above the wisdom of men, they will know Him whom to know aright is life eternal. But there must be silence in the soul. Those who would know God must walk softly before Him. *12LtMs, Ms 69, 1897, par. 60*

The clamorous pretensions of self-sufficient men should be rebuked by letting them severely alone. Let teachers and students put on the robe of humanity, and take their seats as learners in the school of Christ. Submission to the authority of Christ must be encouraged and cultivated by every true disciple. "He that will be my disciple," said Christ, "let him take up his cross, and follow me." [*Mark 8:34.*] All who love and serve Christ will expel pride from the soul. The living principles of truth will make them partakers of the divine nature. They will be loyal to the Captain of [their] salvation, and will maintain for themselves the privilege of knowing what is truth. *12LtMs, Ms 69, 1897, par. 61*

The submission that the great Teacher requires is not a craven, cowardly service. It consists in the surrender of the will to God. Those who truly submit to God tremble at His Word. From the altar and from the throne of His mercy they receive celestial truth, which convinces them of their nothingness and of the preciousness of divine wisdom. The soul is never safe unless it is under the divine guidance. Thus it will be led into all truth. The words of Christ will fall with living power upon obedient hearts, and through the application of divine truth, the perfect image of God will be reproduced, and in heaven it will be said, "Ye are complete in him." [*Colossians 2:10.*] *12LtMs, Ms 69, 1897, par. 62*

Ms 70, 1897

Diary, July to November 1897

“Sunnyside,” Cooranbong, New South Wales, Australia

July 29 - November 6, 1897

Portions of this manuscript are published in *3SM 118-119*; *TDG 220*; *UL 324*; *VSS 121*; *HP 326*; *8MR 254*. †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.

July 29 [28?], 1897

I awaken at half past two, and offer up my prayer to God in the name of Jesus. I am weak in physical strength; my head is not free from pain; my left eye troubles me. In writing upon the life of Christ I am deeply wrought upon. I forget to breathe as I should. I cannot endure the intensity of feeling that comes over me as I think of what Christ has suffered in our world. He was a man of sorrows, and acquainted with grief; 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, if we receive Him by faith as our personal Saviour! *12LtMs, Ms 70, 1897, par. 1*

Everything is at stake with us. Our obedience or disobedience to the commandments of God will decide our eternal welfare. “If ye keep my commandments,” Christ says, “ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” [*John 15:10.*] “If ye love me, keep my commandments.” [*John 14:15.*] “He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” [*Verses 21, 23, 24.*] *12LtMs, Ms 70, 1897, par. 2*

Now is our time of probation; now is our time of test and trial. Will

we be obedient to God? Will we respect the commandments which are the rule of His government in heaven and in earth? If men respect not a plain "Thus saith the Lord," but accept the word and commandments of men; if they venture to dishonor God's law, and compel the consciences of men, forcing them to respect human laws and enactments, they exalt the human above the divine, and plainly say, "We will not have this man to rule over us. We will receive the commandments of men, and teach them as the commandments of God." Thus they bind up with the first great apostate, and decide their future destiny. *12LtMs, Ms 70, 1897, par.*

3

July 30 [29?], 1897

I was able to sleep till 3:30. I thank the Lord that I am gaining some strength. I pray to Him; I give myself to His service. I long for physical strength and health, for mental clearness, that I may render to God acceptable service. "ye have not chosen me," Christ has said, "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.*]*12LtMs, Ms 70, 1897, par. 4*

The word is full of precious promises. I shall have strength of eyesight; I shall have strength of brain; I shall have clearness of conception and the inspiration of the Holy Spirit, because I ask in the name of Jesus. Precious Saviour! He gave His life for me. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." [*Romans 11:33-36.*]*12LtMs, Ms 70, 1897, par. 5*

I long for the benefits that we all may receive through faith. Now is our opportunity to hide our life with Christ in God. Every moment of our time is precious. The precious talents lent us of God are to be employed in His service. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit,

which are God's." [1 Corinthians 6:19, 20.] *12LtMs, Ms 70, 1897, par. 6*

Yes, we are the Lord's blood-bought heritage. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] This God requires of every one who shall compose His family in the kingdom of heaven. All selfishness must be overcome. We must be true to God, true as steel to all His commandments. Human beings frame laws, and are very zealous for their enactment. At the same time they transgress the highest law from the mightiest Sovereign. This they attempt to make null and void. They exalt the human above the divine. "Shall I not judge for these things, saith the Lord of hosts?" [Jeremiah 5:9.] Yes, God will reward every man according to his works. *12LtMs, Ms 70, 1897, par. 7*

Medical Missionary Work in Cooranbong

September 7, 1897

I cannot sleep past two o'clock this morning. I dress, and ask the Lord's special blessing to rest upon me. Then I take my pen to write upon the life of Christ. *12LtMs, Ms 70, 1897, par. 8*

I was glad to have an interview with Brother Haskell. We had some important things to talk about. I have not had time to visit the place where our meeting house is being built. They are working all the hands they can get in the framework of the building. Elder Haskell is of good courage. He says the morning meetings are good. I am glad that he is on the ground. He has had an experience in the advance movements of the work when the cause was much more limited than it is now. Then we were educated not to wait until we could see every step before us, but to move out by faith. Faith is the substance of things hoped for, the evidence of things not seen. *12LtMs, Ms 70, 1897, par. 9*

We are not to be slow and undecided at a time when circumstances demand that we move, although we may not see the end from the beginning. When there is a work to be done, and minds are moved to action, to "Arise and build" [Nehemiah 2:20], it behoves us, when

the help is at hand, to avail ourselves of every expedient and every suggestion that will help us to push the work of building as rapidly as possible, that we may have a house prepared to dedicate to the Lord at the close of the school term. Then the students can carry away with them the word that the chapel is built, and preparations made to accommodate all who will worship God. Here we breathe the free, pure air, and all who come to reside at Cooranbong may get a quiet home, away from the noise and bustle of the city.*12LtMs, Ms 70, 1897, par. 10*

There is work to be done here. Sara has been engaged in medical missionary work since last Wednesday. We find those who meet with mishaps, and know not what to do. One child away in the bush was fearfully burned, and could not sleep. Sara attended to the wound, and the child recovered. Another lad, eight years old, stepped into a hole where was some broken glass, and cut his ankle in a most dreadful manner. We brought him to our home, and are now giving him treatment. He is recovering. Maggie Hare fainted away after looking at the terrible wound.*12LtMs, Ms 70, 1897, par. 11*

September 8, 1897

This morning it was almost three o'clock when I awoke. I had my season of prayer, and then wrote ten pages to the New Zealand mail.*12LtMs, Ms 70, 1897, par. 12*

Sara was called away to attend Sister James. Her child, a son, was born early this morning. She felt full of gratitude to God for her safe delivery with so easy a time. Never before has she suffered so little. She has now two boys and four girls.*12LtMs, Ms 70, 1897, par. 13*

I find myself nervous and tired through anxiety in many lines. But the Lord is good. I praise His holy name. Through the sickness of Sister James, Sara was kept away from the sick boy a little longer than usual. He moaned constantly, "When will she come? When will she come?" When Sara had taken a bite she went across to May White's house to care for him. The proud flesh is now being conquered, and only a mite of it is left.*12LtMs, Ms 70, 1897, par. 14*

Brother Haskell called for a few moments, and reported that they

had a good meeting this morning at the school. He wished me to be present of Thursday morning. He also reports that the building is going up, and that all the workers are laboring cheerfully and heartily as unto the Lord. We had a nice shower last night, and another slight rain this morning, but the building has not been hindered. *12LtMs, Ms 70, 1897, par. 15*

The lady living about three miles off has brought her sick baby to us again. She lives in an open house, and says that her baby was doing well under the treatment, but that it suddenly had another attack, and she knows not what to do. We invited her to take one of the two rooms above the storeroom, and we would make her comfortable and give her child treatment. But as her sister lives within one mile of us, she decided to go there. Sister Robb promised to give the child treatment. Sara has Sister James and her baby and the sick boy to attend to, and these can in no case be neglected. The lad's aunt also has a swollen foot, which is being treated. We shall have to build a hospital on the school grounds. *12LtMs, Ms 70, 1897, par. 16*

September 24, 1897

I cannot sleep past one o'clock. My soul is drawn out in earnest prayer to God. I take hold of His Word, which is my only support, my only help. That Word is sure as the throne of God; it can never fail. *12LtMs, Ms 70, 1897, par. 17*

“For we are laborers together with God: ye are God’s husbandry, ye are God’s building: according to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble; every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work shall abide which he have built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, ye as by fire. Know ye not that ye are the temple of God, and that

the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” [1 *Corinthians* 3:9-17.]*12LtMs, Ms 70, 1897, par. 18*

We need to understand that individually we are in co-partnership with God. “Work out your own salvation with fear and trembling,” he admonishes us; and adds, “It is God that worketh in you to will and to do of his good pleasure.” [*Philippians* 2:12, 13.] Here is the co-operation of the divine with human agencies.*12LtMs, Ms 70, 1897, par. 19*

“Ye are God’s husbandry.” [1 *Corinthians* 3:9.] Will the students apply this lesson while they are working upon the land, tilling the soil, ploughing and harrowing, putting all the skill they possess into the work of bringing the land into a condition where it will be fit for the planting of the seed, and the trees, preparatory to the harvest? Will they bear in mind that they are a part of God’s husbandry, the Lord’s farm, and that in this term of school there is a great deal of work to be done by those who are appointed to watch for souls as they that must give an account. There are hearts that need much more labor bestowed upon them, because the soil has not been under the plough or the harrow. The hardened soil must be broken up and subdued, so that the Word of God, the gospel seed, may find favorable soil for the production of a harvest.*12LtMs, Ms 70, 1897, par. 20*

Let the standard call all their faculties of discernment to bear upon this subject. Let their skill interpret the figures used. The earth has to be worked to bring out its varied properties favorable to the growth of the seed and fruit. But the harvest will reward the painstaking efforts made in a supply of food for the necessities of man.*12LtMs, Ms 70, 1897, par. 21*

September 25, 1897

Again I cannot sleep past one o’clock. I arise and dress. I feel that God is my only helper. He knows what I need, and He can supply my every necessity. I come to my heavenly Father in my weakness. I fall helpless, strengthless, upon His mercy. He is my all and in all, the first, the last, the best in everything. I cast my helpless soul upon Him, and I am comforted and blessed.*12LtMs, Ms 70, 1897,*

par. 22

Although weak, I attended meeting. The room was full of people, and there was little vitality in the air. But I had strength to speak to them, and entreat of them to seek the Lord with their whole heart. I told them that Jesus, our precious Saviour, was only too willing to be found of all who would seek Him sincerely. We had a very precious testimony meeting. *12LtMs, Ms 70, 1897, par. 23*

My heart is deeply moved as I consider that the school has been in session five months. I have made most earnest appeals, dwelling upon the words of the psalmist: *12LtMs, Ms 70, 1897, par. 24*

“Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. ... Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. ... My soul breaketh for the longing that it hath unto thy judgments at all times.” [*Psalm 119:6, 7, 9, 20.*] *12LtMs, Ms 70, 1897, par. 25*

The truth has been presented before this people in clear lines. Will the birds be allowed to pick up the seed sown, which, if cherished, would lead unto eternal life? Our thoughts must be brought into captivity to Jesus Christ. We have no moments to lose in vanity. Our whole being must be consecrated to God. We must shake off the torpor that would steal upon us. *12LtMs, Ms 70, 1897, par. 26*

As I saw that some were unable to keep awake, I proposed that all should rise and sing solemnly and slowly the words of the hymn, “There were ninety and nine.” This was sung with interest, and then I addressed the people again. *12LtMs, Ms 70, 1897, par. 27*

It is essential for the students, and for all who are seeking for the salvation of their souls, to educate themselves to have a penetrating spirit in searching the Word of God. You need to study most diligently to understand the truth there revealed, to learn the truths which are presented. You are having most precious opportunities, but you must bear in mind that it is not a matter of merely human knowledge. Impressions must be made upon the mind and heart by the Spirit of God. The truth addresses itself to the

heart and to the conscience. There must be a constant drawing nigh to the light of Christ that we may catch His heavenly beams, and have a sense of the divine attributes that are stamped upon the soul. *12LtMs, Ms 70, 1897, par. 28*

Satan will put everything possible in operation to divert the mind and occupy it with erring thoughts. The truths for these times claim our particular attention. Said Christ, "Take heed to yourselves how you hear." [*Luke 8:18.*] You cannot afford to be dull scholars upon the greatest and most important truths that have ever been presented to our understanding. The heart must be diligently guarded. When these precious opportunities close, you will be exposed to temptations from which you are now very largely excluded. Therefore a surface work in searching the Scriptures will not be of value to you. You will have nothing that you will be able to communicate. *12LtMs, Ms 70, 1897, par. 29*

But if your hearts are now cleansed from rubbish and earthliness, your hearing will be mixed with faith. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." [*Hebrews 4:1, 2.*] *12LtMs, Ms 70, 1897, par. 30*

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings 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." [*Verses 11-16.*] *12LtMs, Ms 70, 1897, par. 31*

There are those who will go forth from this place of opportunity and privilege, having heard to a purpose. Some have eagerly gathered up the precious gems of truth, and as they have gathered, their souls have thirsted for more. These will continually dig for the truth as for hid treasure. All who will have a determined purpose for the right as they shall go upon the campground will by their course of action represent in a favorable light the school which they have attended. They will have anointed eyes to see, and sanctified ears to hear. They have not closed their eyes, lest they should see, nor their ears lest they should hear. They have not barred the door of the heart, lest Jesus should find an entrance. They have not stifled their conscience, and prevented the work of the Holy Spirit upon the soul. *12LtMs, Ms 70, 1897, par. 32*

Students, you cannot retain your selfishness, your own ways and your ambitious projects. Your ways must change, and God's ways must become your choice. You must fall upon the Rock, and be broken, or the Rock will fall upon you, and grind you to powder. Self cannot have the supremacy. You have been bought with a price. *12LtMs, Ms 70, 1897, par. 33*

“The law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*] Had you not best study what this means? That law aims to convert mind and heart to correct principles of action. It will give reality to your practice and works by making Christ your Redeemer, your stronghold, laying hold of His righteousness because He died to give you all the power and riches of His grace that your practice might show your conversion. Believe in Jesus Christ as your complete Saviour. Change your way to God's way. Choose a new path, the narrow path of holiness, which, if you follow on to know the Lord, will lead to the broad road of perfect freedom in Christ. You will follow the Lamb whithersoever He goeth. *12LtMs, Ms 70, 1897, par. 34*

Will you search diligently the Word of God, to see if you are indeed receiving Christ? “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.*] All who have this genuine faith, will practice the works of Christ, will reveal His spirit. “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 13, 14.] *12LtMs, Ms 70, 1897, par. 35*

We would have all the students who have attended the school influenced by the truth which has been kept before them. We would have them make a most diligent use of the light that shines from God’s Word to them, and pursue no half way course. Come out of yourself, away from yourself, and accept of Jesus Christ. Be decided, be firm, be whole-hearted. Life and death are before you. Which will you choose? This matter calls for prompt and decided action. There should be no delay, for on these questions delays are dangerous. *12LtMs, Ms 70, 1897, par. 36*

As line upon line and precept upon precept of the divine Word is opened before you, “take heed how you hear.” [Luke 8:18.] If the principles of our faith are accepted, there will be new impressions made; new duties will be presented before us, new lines of work will be seen in our practice. If we give to the searching of the Scriptures a divided heart, we shall receive superficial impressions which will quickly pass away. If we listen to the Word without giving it entrance to the heart, we shall be placed among the forgetful hearers. *12LtMs, Ms 70, 1897, par. 37*

“For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is witness to us: for after that he had said before, This is the covenant which I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. ... Having therefore boldness, brethren, to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water: let us hold fast the profession of our faith without wavering; for he is faithful that promised.” [Hebrews 10:14-17, 19-23.] *12LtMs, Ms 70, 1897, par. 38*

The light now shining upon our pathway will illuminate the minds of

all who will walk in the light. He only remembers to do the will of God who makes a decided confession of faith, showing to all that He has the faith that is an active working agency, that faith that works by love and purifies the soul. This faith makes sin appear exceeding sinful. *12LtMs, Ms 70, 1897, par. 39*

When duties are understood and yet are not performed, the light received becomes darkness to the receiver. The truth introduced into the life is always reformative. We are standing amid the perils of the last days. Only the present time in which you live and breathe is yours. Then day by day act as if each were your last. *12LtMs, Ms 70, 1897, par. 40*

“Take heed how you hear.” [*Luke 8:18.*] The messages of God’s Word in appeals through His servants will not return to Him void. It is to each a savor of life unto life, or of death unto death. His Word will save or ruin us. After hearing the Word we are no longer in the same position before God that we were before the light came. If we receive and act upon the light given, we will understand the Scripture, “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.” [*Revelation 3:8.*] *12LtMs, Ms 70, 1897, par. 41*

I wish that all would realize their responsibilities. Now is the time when all should choose whom they will serve. During your term of school you have had most precious light opened to your understanding. If teachers as well as students have had in them a heart to understand, they are no longer in ignorance in regard to their duty. *12LtMs, Ms 70, 1897, par. 42*

You have been instructed abundantly in the truth, and if you now follow your own natural inclination, it is because you reject light and truth and evidence. You add to your past transgression new sin in refusing to be transformed and sanctified through the truth. After these opportunities and privileges in having the truth kept before you day after day for nearly six months, after coming in full contact with truth and evidence, your condemnation will stand written in the books of heaven. Just in proportion to the light you have received will be your punishment. How shall we escape if we neglect so

great salvation? It would have been better had you been left in midnight darkness, than to have had all the privileges and benefits you have received and yet refuse to be obedient to the light given, refuse to be brought a penitent to the feet of Jesus to receive His pardon and become a witness for Him.*12LtMs, Ms 70, 1897, par. 43*

November 6, 1897

I arise at 1:30.*12LtMs, Ms 70, 1897, par. 44*

Every soul will be tried and tested, and at such time words should be few. Silence is true eloquence. God has made provision that His grace shall be abundantly provided. When His people look to Him, and call upon His name, He will here their cry, and say, "Here I AM." [*Isaiah 58:9.*] He declares:*12LtMs, Ms 70, 1897, par. 45*

"Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee; fear not, thou worm Jacob; and ye men of Israel; I will help, thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*12LtMs, Ms 70, 1897, par. 46*

"Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.*12LtMs, Ms 70, 1897, par. 47*

"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land

springs of water. I will plant in the wilderness the shittah tree, the cedar, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." [Isaiah 41:10-20.]*12LtMs, Ms 70, 1897, par. 48*

And again, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." [Luke 12:32-34.]*12LtMs, Ms 70, 1897, par. 49*

We do not honor God if, when oppressed and afflicted, we mourn and repine, and speak words of complaining, when we cherish sadness, and doubt of the goodness of God. We dishonor God when we permit our souls to be down cast. Even when in trouble our faith should not fail. In the night seasons I am troubled in regard to our great lack of faith and trust in God. Unbelief, when cherished, creates an atmosphere about the soul that is malarious. Distrust in God is an offense to Him. None need to feel that God has forsaken them. There must not be expressions of unbelief. This pleases and glorifies the enemy, and you do not reveal to the world that you recognize in Jesus a very present help in every time of need.*12LtMs, Ms 70, 1897, par. 50*

The more we reveal the power of an indwelling Saviour, the more of His power will be manifested unto us. "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." "And of his fulness have all we received, and grace for grace." [John 1:14, 16.] "Mercy and truth are met together; righteousness and peace have kissed each other." [Psalm 85:10.]*12LtMs, Ms 70, 1897, par. 51*

Many and abundant are the promises that God has made to all those who will be obedient to all His commandments. All who have faith in Christ obtain a rich experience in His goodness and love, which is of more value than gold. It is a goodness that has been recognized in times of great necessity. Then let not any of God's

chosen ones suffer their faith to fail, at the time when they should reveal the inward power of the Christian's hope. It is our duty to be very jealous of the glory of God, and bring no evil report even by the sadness of the countenance, or by the ill-advised words, as though the requirements of God were a restriction upon our liberty. The whole person is privileged to bear a decided testimony in every line—in features, in temper, in words, in character, that the service of the Lord is good. Thus they proclaim: "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*]12LtMs, Ms 70, 1897, par. 52

Let your words be positive on the side of the Lord, "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." "I will run in the way of thy commandments, when thou shalt enlarge mine heart." "O how love I thy law; it is my meditation all the day." "Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me." [*Psalm 119:1-7, 32, 97, 98.*]12LtMs, Ms 70, 1897, par. 53

God loves His commandment keeping people, because through their obedience they give honor to His holy name, testifying of their love for God. The men of the world are surprised, when they hear the sacred truths of the Word of God, that the people professing to believe these high and holy truths, have not a more intense and earnest zeal to work for the salvation of the souls of their fellow beings. Our faith and intensity of zeal should be proportionate to the great light which shines upon our pathway. Faith, humble, trusting faith in God, in our homes, in our neighborhood, in our churches, will reveal itself. The Holy Spirit's working will not, cannot, be hindered. God delights to reveal Himself to His people as a Father, as a God in whom they can trust implicitly.12LtMs, Ms 70, 1897, par. 54

But cherished unbelief withholds from us the richest manifestations

of the grace of God. Our lack of faith keeps from us the working of the Holy Spirit. It is a grievous mistake on the part of those who are the chosen of God, to be His people and His representatives, to cherish the habit of dwelling upon their disagreeable experiences, as though the Way, the Truth, and the Life were a very disagreeable companion to have. They talk doubt and unbelief, and darkness is the result. *12LtMs, Ms 70, 1897, par. 55*

When the farmers seek to recommend or exhibit their products, they do not gather up the poorest but the best specimens. The women possess a zeal to bring the very best golden lumps of butter, molded and prettily stamped. The men bring the best yield of vegetables of every kind. The very best and most attractive fruit is brought, and their appearance does the skilful workers credit. The variety of fruits—the apples, peaches, apricots, oranges, lemons, and plums—all these are very attractive, and make those who look upon the fruit from the orchards and gardens, desire to be in the country where they can till the soil. *12LtMs, Ms 70, 1897, par. 56*

No one would bring the most dwarfed specimens, but the very choicest which the land can produce. And why should not Christians living in these last days reveal the most attractive fruit in unselfish actions? Why should not the fruit of the commandment keeping people of God appear in the very best representation of good works? Their words, their deportment, their dress should bear fruit of the very best quality. By their fruits, Christ said, ye shall know them. “Do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” [*Matthew 7:16-20.*] *12LtMs, Ms 70, 1897, par. 57*

Let the church members have the precious traits of character of Christ, and there will be much more said in praise and thanksgiving to God for the treasure of His grace. *12LtMs, Ms 70, 1897, par. 58*

“Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the

blood of Christ: Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance [incorruptible] and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at the last time. Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ." [1 Peter 1:2-7.] *12LtMs, Ms 70, 1897, par. 59*

Read these verses carefully. Mark how full and complete is the provision made for all who accept it. Trials are Christ's workmen to perfect the Christian graces; but these tests are not to sink the believer's faith, but raise it equal to the occasion, that unto all it may be made to appear more precious than gold that perisheth, though it be tried with fire. Every trial permitted is designed to exalt the truth to a higher appreciation, that praise to God alone shall be upon the lips of the true disciple of Christ. And the growth in grace is to the honor and glory of God 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. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." [Verses 8-10.] *12LtMs, Ms 70, 1897, par. 60*

As Christians we fail in faith and richness of experience, far below our privilege. Keep the worthless, cheap words under bit and bridle. "Wherefore gird up the loins of your mind," says the apostle, "be sober, and hope to the end for the grace that is to be brought unto 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." [Verses 13-16.] *Leviticus 11:44, 45. 12LtMs, Ms 70, 1897, par. 61*

“And if ye call upon the Father, who without respect of persons judgeth 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 of your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” [1 *Peter* 1:17-19.]*12LtMs, Ms 70, 1897, par. 62*

Here our duty and work is plainly stated in very simple language. God requires that the fruit of the lips shall be sanctified. Let us consider how largely the words we speak dishonor God. The passionate speech is under the control of Satan. We greatly dishonor God in the many words spoken in conversation.*12LtMs, Ms 70, 1897, par. 63*

The bright and cheerful side of our religion will be represented by all who are daily consecrated to God. They will express their gratitude to God in bringing Him their thank offerings. We do not want to dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls complaining and stumbling their way along, depressed, downcast, mourning, and groaning; because Satan wants just such impressions made as to the effects of our faith. God designs that the mind shall take no low level.*12LtMs, Ms 70, 1897, par. 64*

Says the psalmist, “Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.” “I will extol thee O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord, I cried unto thee, and thou hast healed me. ... Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.” [*Psalms* 29:1, 2; 30:1, 2, 4.]*12LtMs, Ms 70, 1897, par. 65*

“I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me,

and delivered me out of all my fears. They looked unto him and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him." [*Psalm 34:1-8.*] *12LtMs, Ms 70, 1897, par. 66*

Let this chapter be read and committed to memory. Precious is the Word of the Lord. If we will take these precious lessons to heart, and cut away all this nasty, passionate speech, all these cheap words that are full of levity, if we will empty the mind, cleanse the soul temple, and invite the heavenly Guest to come in, there will be no question as to whether we shall impart grace for grace. With sinners, that sanctified mind and heart will be a powerful influence. The fruit will testify of the character of the tree. *12LtMs, Ms 70, 1897, par. 67*

Ms 70a, 1897

Words of Comfort

NP

July 12, 1897

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[The first two paragraphs, missing from the manuscript, were copied from *The Review and Herald, 10/26/1897*.] *12LtMs, Ms 70a, 1897, par. 1*

“Verily, verily, I say unto you,” Christ continued, “he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” [*John 14:12*.] By this Christ did not mean that the disciples would make any more exalted exertion than He had made. He meant that their work would have greater magnitude. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit. Christ’s work was largely confined to Judea. But though His personal ministry did not extend to other lands, people from all nations listened to His teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles that He performed. And the knowledge of His suffering and death, which were to be witnessed by the large number in attendance at the Passover, would be spread from Jerusalem to all parts of the world. *12LtMs, Ms 70a, 1897, par. 2*

Used as Christ’s representatives, the apostles would make a decided impression on all minds. The fact that they were humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from them to the Majesty of heaven, who, though unseen, was still working through them. The teaching of the apostles, their words of trust, would assure all that it was not by their own power they worked, but that they were only continuing the same work carried forward by the Lord Jesus when He was with them. Humbling themselves, they would declare that He whom the Jews had crucified was the Prince of life, the Son of the living God, and that in His name they did the works that He had done. *12LtMs,*

Ms 70a, 1897, par. 3

“Greater works than these shall ye do because I go to my Father.” [Verse 12.] He would intercede for them, and would send them His own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ. *12LtMs, Ms 70a, 1897, par. 4*

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.” This promise is given on a condition: “If ye love me, keep my commandments.” [Verses 13-15.] The ten commandments, Thou shalt, and Thou shalt not, are ten promises, secured to us if we render obedience to the law governing the universe. A certain lawyer came to Christ, saying, “Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy 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 sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God. *12LtMs, Ms 70a, 1897, par. 5*

The whole universe is under the control of the Prince of life. Fallen man is subject to Him. He paid the ransom money for the whole world. All may be saved through Him. He calls upon us to obey, believe, receive, and live. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and place themselves under His banner. Those who believe on Him, He will present to God as loyal subjects. He is our Mediator, as well as our Redeemer. He will defend His chosen followers against Satan’s power, and will subdue all their enemies. Through Him, they will be conquerors and more than conquerors. Writing to the Ephesians, Paul says, “The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his

inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places.” [Ephesians 1:18-20.] *12LtMs, Ms 70a, 1897, par. 6*

“Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.” [Daniel 12:10.] “I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. ... Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.” [Hosea 14:5-7, 9.] *12LtMs, Ms 70a, 1897, par. 7*

Those who dishonor God by transgressing His law may talk sanctification, but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. “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 to him.” [John 14:21.] Again Christ repeated the condition of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God, as the great center of their adoration, and will also love one another; and in so doing they will keep the law. *12LtMs, Ms 70a, 1897, par. 8*

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of the truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.” [Verses 16, 17.] Christ was about to depart to His home

in the heavenly courts; but He assured His disciples that He would send them a Comforter, who would abide with them forever. To the guidance of this Comforter all may implicitly trust. He is the spirit of truth, but this truth the world can neither see nor receive. *12LtMs, Ms 70a, 1897, par. 9*

Christ gave His followers a positive promise that after His ascension He would send them His Spirit. “Go ye therefore,” He said, “and teach all nations, baptizing them in the name of the Father (a personal God), and of the Son (a personal Prince and Saviour), and of the Holy Ghost (sent from heaven to represent Christ); teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.” [*Matthew 28:19, 20.*]*12LtMs, Ms 70a, 1897, par. 10*

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I.” [*John 14:26-28.*] This assurance was given to the disciples to be given to all who should believe on Him till the close of this earth’s history. *12LtMs, Ms 70a, 1897, par. 11*

Christ desired His disciples to understand that He would not leave them orphans. “I will not leave you comfortless,” He declared; “I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” [*Verses 18, 19.*] Precious, glorious assurance of eternal life! Even though He was to be absent, their relation to Him as to be that of a child to its parent. *12LtMs, Ms 70a, 1897, par. 12*

“At that day,” He said, “ye shall know that I am in the Father, and ye in me, and I in you.” [*Verse 20.*] He sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but He desired them to realize that He would live again. And although after

His ascension He would be absent from them, yet by faith they might see and know Him. And He would have the same loving interest in them that He had while with them. *12LtMs, Ms 70a, 1897, par. 13*

Christ assured His disciples that after His resurrection He would show Himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood—that there is a complete union between Christ and His Father, a union that will always exist. *12LtMs, Ms 70a, 1897, par. 14*

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith. *12LtMs, Ms 70a, 1897, par. 15*

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always there, one given in Christ's place, to act in His stead. He is always at our right hand, to speak soothing, gentle words, to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit—love, joy, peace, long-suffering, gentleness, goodness, faith. *12LtMs, Ms 70a, 1897, par. 16*

Ms 71, 1897

Denouncing the Pharisees

NP

July 11, 1897

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Christ is in the temple for the last time. He had given warnings and denunciations to the Pharisees and scribes while at their table, invited there that they might find something whereby they might cause him to be put to death. Now He addresses them and His disciples saying, "The scribes and the Pharisees sit in Moses' seat." [*Matthew 23:2*.] The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God.*12LtMs, Ms 71, 1897, par. 1*

"All therefore," continued Christ, "whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say (when teaching the law from the Scriptures) and do not." [*Verse 3*.] They did not bring their own works into accordance with the written Word. They enjoined upon others what they were to do, but their own teaching they did not practice. "For they bind heavy burdens (of requirements and exactions) and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers."*12LtMs, Ms 71, 1897, par. 2*

"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 marketplaces, and to be called of men, Rabbi, rabbi." [*Verses 4-7*.] Whatsoever good thing they do, whatever zeal they show, is not that they may obey and honor God,

but to gain approval and respect for themselves, that others may think them pious and holy. Their phylacteries were strips of parchment, with scriptures written upon them, and were worn upon the wrists, the forehead, and the arms. But all this outward appearance of piety was, through their spiritual pride, only violating both the spirit and the letter of the law.*12LtMs, Ms 71, 1897, par. 3*

The oft repeated “Rabbi” was very acceptable to the ear, but Jesus warned His disciples against this. He said to them, “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.” [*Verses 8-10.*]*12LtMs, Ms 71, 1897, par. 4*

By these words Christ meant that no man is to place his spiritual interest under another as a child is guided and directed by his earthly father. This has encouraged a spirit to desire ecclesiastical superiority, which has always resulted in the injury of the men who have been trusted, and addressed as “Father.” It confuses the sense of the sacredness of the prerogatives of God.*12LtMs, Ms 71, 1897, par. 5*

Of this list of sins the scribes and Pharisees were guilty; and it was for this reason that Christ denounced them. “Woe unto you, scribes and Pharisees, hypocrites!” He said, “for ye shut up the kingdom of heaven against men.” [*Verse 13.*] And to the lawyers He said, “Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.” [*Luke 11:52.*]*12LtMs, Ms 71, 1897, par. 6*

Knowledge is the only key that will open heaven. The inspired John declares, “But this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent.” [*John 17:3.*] A right knowledge of God and of Jesus Christ whom He hath sent is eternal life to all who believe.*12LtMs, Ms 71, 1897, par. 7*

“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow’s houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one

proselyte and when he is made, ye make him twofold more the child of hell than yourselves. ... Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but [within] they are full of extortion and excess. *12LtMs, Ms 71, 1897, par. 8*

“Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men’s bones and of all uncleanness. Even so ye also [outwardly] appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. *12LtMs, Ms 71, 1897, par. 9*

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, All these things shall come upon this generation.” [*Matthew 23:14, 15, 23-36.*] *12LtMs, Ms 71, 1897, par. 10*

Anguish, deep and unfathomable, pressed upon the soul of Christ; and in the intense pain of unrequited love He exclaimed, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, (Not content to receive with indifference and spurning God’s messages sent by His servants

unto thee, your enmity and hatred against God you have vented upon His messengers. You will not suffer them to live.) how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” [*Verse 37.*] The same works that ye do to My messengers whom I send will be reflected back upon you. Refusing to be gathered, you will realize what it means to be scattered, to be the despised of all nations. *12LtMs, Ms 71, 1897, par. 11*

“How often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not.” [*Luke 13:34.*] Christ’s representation is a most striking one. He would have gathered her children together as a hen gathereth her chickens under her wings. He would have given them protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings to protect them. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to Him for refuge. He will gather His children together under His mediatorial wings, and there they will be safe. *12LtMs, Ms 71, 1897, par. 12*

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked nation. Do ye thus requite the Lord, O foolish people, and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? ...*12LtMs, Ms 71, 1897, par. 13*

“For the Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her

young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. ... For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? For their rock is not [as] our Rock, even our enemies themselves being judges.¹²*LtMs, Ms 71, 1897, par. 14*

“For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and laid up among my treasures? To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and that there is none shut up or left.” [*Deuteronomy 32:1-6, 9-12, 28-36.*]¹²*LtMs, Ms 71, 1897, par. 15*

What lofty representations are here given. These words were repeated unto all Israel, and formed a song which was often sung, poured forth in exalted strains of melody. This was the wisdom of Moses to present the truth to them in song that in strains of melody they should become familiar to them, and be impressed upon the minds of the whole nation, young and old. It was important for the children to learn the song, for this would speak to them, to warn, to restrain, to reprove, and encourage. It was a continual sermon.¹²*LtMs, Ms 71, 1897, par. 16*

“Behold, your house is left unto you desolate,” Christ said, “For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” [*Matthew 23:38, 39.*] In the lamentation of Christ, the very heart of God was pouring itself forth in His representative. This is the separation struggle, the mysterious farewell of the long-suffering love of Deity. It is the expression of abused, rejected love. Christ had exhausted every resource.¹²*LtMs, Ms 71, 1897, par. 17*

The most terribly momentous period of the Jewish nation was at that time when Jesus was in their midst. Yet it was this generation, that had been honored and favored above all people upon the earth, who were guilty of rejecting all the importunity of the yearning love of Christ. “Ye would none of my counsels,” He says; “ye despised all my reproofs.” [*Proverbs 1:30.*] “Ye will not come unto me that ye might have life.” [*John 5:40.*] Therefore your destruction lieth at your own door: you are yourselves responsible. *12LtMs, Ms 71, 1897, par. 18*

“Behold your house is left unto you desolate.” [*Matthew 23:38.*] The chosen nation of God must receive its eternal retribution for its refusal of Christ. Here the Jewish nation, as a nation, was divorced from God; the natural branches of the olive tree were cut off. *12LtMs, Ms 71, 1897, par. 19*

In the rejection of Christ by the Jewish nation is a representation of all who refuse the only Help and Hope of the fallen race. *12LtMs, Ms 71, 1897, par. 20*

Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high Priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. This was the Shekinah, the visible pavilion of Jehovah. *12LtMs, Ms 71, 1897, par. 21*

It was this glory that was revealed to Isaiah, when he says, “In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face; and with twain he covered his feet; and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” [*Isaiah 6:1-4.*] “That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded

their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.” [*John 12:38-41.*]*12LtMs, Ms 71, 1897, par. 22*

The disciples were unable to comprehend Christ’s words in reference to the destruction of the temple. They called His attention to its massive stones saying, “Master, see what manner of stones, and what buildings are here!” [*Mark 13:1.*] These stones were of purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones as these could be overthrown they could not comprehend. But Jesus said to them with solemn earnestness, “Seest thou these great buildings?” You point to these massive stones as apparently indestructible; but listen to My words, “There shall not be left here one stone upon another that shall not be thrown down.” [*Verse 2.*]*12LtMs, Ms 71, 1897, par. 23*

These words were spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew, came to Him, saying, “Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” [*Verse 4.*]*12LtMs, Ms 71, 1897, par. 24*

When Christ referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the great final conflagration which shall take place in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and no more cover her slain. Now turning to His disciples He said, “Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars, and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against Kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows.”*12LtMs, Ms 71, 1897, par. 25*

“But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be

brought before kings and rulers for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you, take no thought before hand what ye shall say, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." [Verses 5-13.] *12LtMs, Ms 71, 1897, par. 26*

Pharisees, Herodians, and Sadducees have all in their turn, and in the most artful manner, sought to entangle Christ in the different questions put to him, hoping to find something in His answers to answer their purposes against Him. But every question was met in such a plain, intelligent manner that light, most precious light, shone into the minds of that large concourse of people. Seeds of truth were sown that would yield their harvest. *12LtMs, Ms 71, 1897, par. 27*

As Jesus looked upon His frowning enemies, who were so filled with wrath that if they dared they would have killed Him then and there, He turned to His disciples, and said to them privately, "Blessed are the eyes that 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." [Luke 10:23, 24.] *12LtMs, Ms 71, 1897, par. 28*

Pharisees, Herodians, and Sadducees, with their expectations disappointed, stood with lowering brows. They were filled with bitterest hatred because they were silenced. They dared not venture another question, but suggested to a lawyer standing by that he should question Christ concerning the law. *12LtMs, Ms 71, 1897, par. 29*

"And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him,

What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy soul, and with all thine heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he answered and said, Thou hast answered right; this do and thou shalt live.” [Verses 25-28.]*12LtMs, Ms 71, 1897, par. 30*

“But he, willing to justify himself said, 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, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.*12LtMs, Ms 71, 1897, par. 31*

“But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come, I will repay thee. Which now of these three thinkest thou was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise.” [Verses 29-37.]*12LtMs, Ms 71, 1897, par. 32*

But Christ saw that convincing Scriptures statements was not what his adversaries wanted. The mysteries of the kingdom of heaven would never be seen by these cavilers. The glorious gospel truth would ever remain a mystery to those who had exalted themselves to high positions of influence because of their supposed knowledge of the Scriptures. Those who wish to see are those who are willing to do the will of God. They will see His doctrines in a new attractive light. And they will not only see, they will receive, and eat and digest the truth as the bread that came down from heaven.*12LtMs, Ms 71, 1897, par. 33*

Those who are in high places, but who have turned away from the

light that has been shining into their hearts, because too proud to be educated by the greatest Teacher that the world has ever known, will become more and more blinded and hardened to spiritual truth. Again, those who have light and evidence, and who cherish that light as a thing of value, to these will be given greater light, and they shall have abundance. They will be rewarded with more grace, an increase of that which they appreciate. But those who have no place in mind and heart for the principles of truth, who will not yield to evidence, will lose their power to discern what is truth. They estimate of no value that which they have received, and it dies for want of being cherished. Some erroneous principles supply the place of the precious treasures of light and understand of spiritual truth. *12LtMs, Ms 71, 1897, par. 34*

Many who hear and recognize the voice of God refuse to cherish His instruction because it conflicts with their ambitious designs. Their false theories and reasoning are more agreeable and satisfactory to them, and these are cherished until truth becomes distasteful. Truth is covered up with falsehood. They will not subject themselves to the control of its principles. *12LtMs, Ms 71, 1897, par. 35*

But no one need be lost. "But if our gospel be hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 *Corinthians 4:3-6.*] *12LtMs, Ms 71, 1897, par. 36*

Ms 72, 1897

Extracts on the Life of Christ

NP

July 1897

Previously unpublished.

In common with the Jewish teachers, the disciples expected to see in the Messiah a personage altogether different from the one that appeared. The rulers looked for Christ to come as a conquering prince, to sit on David's throne, and gather the nations under His rule. They declared that a conqueror, one riding forth in the greatness of His strength, was to come. The Scriptures concerning His second advent, when He will come in the clouds of heaven, with power and great glory, they applied to His first advent. They boasted of the promises made to Israel, but they made no account of the conditions upon which these promises were made—entire obedience and loyalty to the will and Word of God. But the reason of their subjection to heathen rulers is plainly stated. The Lord could not favor or bless them because of their sins.¹²*LtMs, Ms 72, 1897, par. 1*

Had the Jews preserved their piety and purity, they would by searching the Scriptures have seen that they had been entirely misled by the rabbis. This misapplication of the Scriptures was the foundation of the desire of the disciples to be first. Notwithstanding the lessons Christ had given them, the desire for self-exaltation appeared whenever circumstances were favorable. Christ's instruction did not effectually subdue or change their spirit. For this reason, as the hour of his trial drew near, Christ thought that the time had come to open before them His future suffering, shame, and death. Peter was so stirred at the revelation that he rebuked his Master, whom he had just acknowledged as the Son of God. "Be it far from thee, Lord," he said, "this shall not be unto thee." [*Matthew 16:22.*]¹²*LtMs, Ms 72, 1897, par. 2*

Several times Jesus opened the future to the disciples in plain language, but they did not care to think about what He said.

Because of this, the events came to them as a surprise. And afterwards, as they reviewed the past and saw the result of their unbelief, they were filled with sorrow. *12LtMs, Ms 72, 1897, par. 3*

After Christ was crucified, the disciples did not believe that He would rise. He had stated plainly that He was to rise the third day, but they were perplexed to know what the rising from the dead might mean. This unbelief left them in utter hopelessness. When Christ was buried in the tomb, their hopes were buried with Him. They were bitterly disappointed. All they knew was that the One they had hoped would deliver Israel was dead. Their faith did not penetrate the shadow that Satan had cast athwart their horizon. Despondency, sorrow, and despair crushed their souls. *12LtMs, Ms 72, 1897, par. 4*

The rabbis could not interpret to suit their position the Scriptures referring to the scenes through which they had passed. All was mysterious to the disciples; but if they had believed the Saviour's word, how much sorrow they might have been saved. When they saw the great precautions that were made lest they should steal Christ's body from the grave, strange impressions, that they dared not frame into words, were made upon their minds. *12LtMs, Ms 72, 1897, par. 5*

As Christ ascended to heaven, He was seen by the disciples and glorified before them. Then they remembered the words He had spoken. If, when He lay in the tomb, they had searched the Scriptures to see what was written concerning Him, they would have found comfort and hope. *12LtMs, Ms 72, 1897, par. 6*

It is important that we at this time search the Scriptures with humble hearts, that we may know what is truth. We are not to bring to the Scriptures, as many do, traditions that have been handed down from generation to generation, and try to interpret the Scriptures by them. We must know what the Word of God says. Then we are to receive the Word gladly, without measuring the result. *12LtMs, Ms 72, 1897, par. 7*

It was at the time of the feast of Passover that the offering of the

only begotten Son of God was made. He was the antitype of all the sacrifices that the Jewish nation had offered. His life was given for the life of the world. His sacrifice, full and complete, enables God to pass over the repentant sinner. The Father let His wrath fall upon His only begotten Son. Although innocent He pronounced Him guilty. *12LtMs, Ms 72, 1897, par. 8*

The publicity attending the events of the crucifixion was appointed by God. At the time of the passover the Jews assembled at Jerusalem from all the countries whither they were scattered. The city could not hold the people that came together. And on this occasion, thousands who had heard of Jesus came to behold Him, and what they saw led them to search the Scriptures as they had never searched them before. The actions of the priests and rulers, and their very words, had been traced in prophetic history, and all fell into line, as prophecy declared that it would. *12LtMs, Ms 72, 1897, par. 9*

Multitudes saw Christ hanging on the cross. They beheld the heavens, the earth, the rocks, and the very atmosphere declaring that the Son of God was dying on Calvary. A great earthquake opened the graves of the dead. The graves of Israel's prophets and judges were torn open. At the temple the worshipers saw the veil which hid the most holy place from view torn from top to bottom. These events would never be forgotten. *12LtMs, Ms 72, 1897, par. 10*

"O Lord," writes the prophet, "I know that the way of man is not in himself; it is not in man that walketh to direct his steps." [*Jeremiah 10:23.*] The Almighty hand was directing events. One scene of deep significance followed another. The result was that many did not rest till they had settled for themselves what these things meant. *12LtMs, Ms 72, 1897, par. 11*

These events meant much to the world. Scenes were taking place that decided eternal truth for future ages, truth that affected heaven and earth. But this world is too small to compass the entire question. God requires more space than this speck of a world. *12LtMs, Ms 72, 1897, par. 12*

Today men and women fail to appreciate the events of God's

providence. They think that they are merely happen-so's. We would present the fact that God places men and women in positions, and then removes them, putting others in their places. These reveal their true character, and then others come in to act their part. Thus the work will continue till the close of time. *12LtMs, Ms 72, 1897, par. 13*

Those who acted out their satanic cruelty by abusing the body of Christ were not willing to remain near the scene of the crucifixion, for a dread horror of the wrath of the Lamb haunted them. *12LtMs, Ms 72, 1897, par. 14*

Ms 73, 1897

Our Words, Part 1

NP

July 2, 1897

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“A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [*Matthew 12:35-37.*]*12LtMs, Ms 73, 1897, par. 1*

It is the privilege of all to fill the chambers of the soul with pure and holy treasures by making themselves thoroughly familiar with the precious words of Christ, spoken for our edification and instruction. “The entrance of thy word giveth light; it giveth understanding unto the simple.” [*Psalms 119:130.*] This does not mean those who lack reason and intellect. It means that class specified in *Isaiah 57:15*. By heeding the reproofs and encouragement given in God’s Word, we may “walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness.” [*Colossians 1:10, 11.*] Those who are thus strengthened will not walk with head bowed down like a bulrush, but the opposite. Cheap, nonsensical remarks, spoken to create levity, will not fall from their lips.*12LtMs, Ms 73, 1897, par. 2*

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of our sins.” [*Verses 12-14.*] Then shall not all, old and young, learn to converse in the language that is spoken by those who are translated into God’s kingdom? Shall not

our words be such as will be heard with pleasure by our heavenly Father?^{12LtMs, Ms 73, 1897, par. 3}

Many feel at liberty to use the talent of speech recklessly, without thinking of the influence their words will have upon others. The Lord sends His messages by whom He will, and those who feel at liberty to make disparaging remarks of the messengers and the message, need to remember that they would speak the same way of Christ, did He come to them as He came to His own people with a message that did not suit their ideas or their unrenewed hearts. Those who use their talent of speech to mimic the one who is speaking the words of God, are charged with having done this to Christ, for it is done to Him in the person of His saints.^{12LtMs, Ms 73, 1897, par. 4}

The Jewish priests and rulers held positions of great responsibility. But they were unworthy of the holy office. They were not ignorant men; they were looked upon by the people as wise teachers, whom they must obey. But Christ said, of them, "Whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." [*Matthew 11:16-19.*]^{12LtMs, Ms 73, 1897, par. 5}

Here is shown the improper use made of the gift of speech. John was the greatest prophet born of women. "Verily I say unto you," Christ declared, "among them that are born of women, there hath not arisen a greater than John the Baptist. ... This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee." [*Verses 11, 10.*] He was sent by God to prepare the way for His only begotten Son; but bitter, unkind words were spoken of Him, and those who spoke these words pronounced judgment on themselves in so doing. "They say, He hath a devil," Christ said. [*Verse 18.*] Did that make it so? No; these words were spoken because he called men to repentance.^{12LtMs, Ms 73, 1897, par. 6}

The pious rulers would not receive John, and neither would they receive Christ, who declared unto them, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Christ clothed His divinity with humanity to meet humanity where it was, but not to speak the words of humanity. He sat at the table with publicans and sinners, where He was treated with much greater respect than among those of His own nation. He went among the most needy to speak words of life and to sow the seeds of truth, for there He found more hopeful subjects than among the jealous, prejudiced scribes and Pharisees, who thought themselves exalted to heaven by their position. *12LtMs, Ms 73, 1897, par. 7*

"Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw." [Matthew 12:22.] Christ carried on His work among the needy and suffering. These judged Him by His works. When the blind and dumb man was healed, the people were amazed, and they expressed their conviction when they said, "Is not this the Son of David?" meaning, Is not this the Messiah? [Verse 23.] *12LtMs, Ms 73, 1897, par. 8*

The gracious works they had witnessed were to them a convincing evidence that He who performed them had the power of God, and they had no thought of attributing them to any other agency. Hence the inquiry, "Is not this the Son of David?" But when the Pharisees heard it, they said contemptuously, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." [Verses 23, 24.] These words were inspired by Satan. The enmity and prejudice of the rulers was stirred into a fury of madness; and priests and rulers, Pharisees and Sadducees, united in pouring forth their hatred. From the treasure house of their hard, stubborn hearts came the words, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." *12LtMs, Ms 73, 1897, par. 9*

Thus the Pharisees sinned against the Holy Ghost. Their talent of speech was used to abuse the world's Redeemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. They could not evade His wonderful works, or attribute them to natural causes, so they said, They are the works of

the devil. In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had done or could do, were a manifestation of the power of God. But they charged Christ with being in league with hell. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin. *12LtMs, Ms 73, 1897, par. 10*

“If I had not come and spoken unto them, they had not had sin,” said Christ, “but now they have no cloak for their sin. ... But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.” [*John 15:22, 25.*] His works of mercy contrasted too decidedly with their pride, and selfishness, and evil actions. They could not bear to have His goodness, mercy, and tender sympathy acted out even to those whom they despised. *12LtMs, Ms 73, 1897, par. 11*

“And Jesus knew their thoughts, and said unto them, Every kingdom, divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me is against me, and he that gathereth not with me, scattereth abroad.” [*Matthew 12:25-30.*]*12LtMs, Ms 73, 1897, par. 12*

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it will not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.” [*Verses 31-33.*] In Christ’s works the Pharisees were given sufficient evidence of His mission, but they rejected this evidence. *12LtMs, Ms 73, 1897, par. 13*

“O generation of vipers, now can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.” [*Verse 34.*] By their words the Pharisees and Sadducees were exerting a deadly influence upon the people, who looked upon them as wise and good men. They were false teachers, poisoning the religious principles of the people by their deception, and teaching for doctrines the precepts and commandments of men. The Pharisees especially were stirred by a power from beneath, and they strove earnestly to exalt their manufactured precepts, their traditions and man-made commandments, above the law of God.*12LtMs, Ms 73, 1897, par. 14*

As for you, Christ said, your words reveal the malignity of your hearts. “A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [*Verses 35-37.*] Your words are an index of your character, and they will testify against you. *12LtMs, Ms 73, 1897, par. 15*

Here we see the importance of carefulness and modesty in the employment of speech. This talent is a great power for good when it is used aright, but it is just as great a power for evil when the words spoken are poisonous. If this talent is abused, out of the heart proceeds evil things. The words are either a savor of life unto life, or of death unto death.*12LtMs, Ms 73, 1897, par. 16*

As those who claim to be Christians, we are under solemn obligations to reveal the truth of our profession by our words. The tongue is a little member, but what an amount of good it can do if the heart is pure. If the heart is stored with good things, if it is filled with Christian tenderness, sympathy, and Christlike politeness, this will be shown by the words spoken and the actions performed. The light shining from the Word of God is our guide. Nothing so weakens a church as a wrong use of the talent of speech. We dishonor our Leader when our words are not such as should come from the lips of a Christian.*12LtMs, Ms 73, 1897, par. 17*

“Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure.” [Philippians 2:12, 13.] The quality and value of our works are shown by our words. When our works and our words harmonize, we show that we are consecrated to God, perfecting holiness in His fear. As we give ourselves, soul, body, and spirit, to Him, He works in us, both to will and to do of His good pleasure. *12LtMs, Ms 73, 1897, par. 18*

But the work of God is crippled, and God is dishonored, by the abuse of the talent of speech. Jealousy, evil surmising, and selfishness are cherished in the heart, and the words reveal the inward corruption. Evil thinking and evil speaking are indulged by many who name the name of Christ. *12LtMs, Ms 73, 1897, par. 19*

The love of God in the heart will always lead us to speak gentle words. “Charity (love) suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, 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.] Shall we not remember this? If the love of God is in our hearts, we shall not think evil, we shall not be easily disturbed, we shall not give loose reign to passion, but we will show that we are yoked up with Christ, and that the restraining power of His Spirit leads us to speak words that He can approve. *12LtMs, Ms 73, 1897, par. 20*

The yoke of Christ is the restraint of the Holy Spirit, and when we become heated by passion, let us say, No; I have Christ by my side, and I will not make Him ashamed of me by speaking hot, fiery words. Christ’s word to all who are connected with Him, is, “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.] *12LtMs, Ms 73, 1897, par. 21*

The love of Christ in the heart is revealed by the expression of praise to God. Those who are consecrated to God, soul, body, and spirit, will reveal this by their sanctified conversation. Of their hearts are right, their words will be pure and clean, showing an elevated

principle working in a sanctified direction. The mind will be absorbed in holy contemplation, and there will be a sense of the presence of God. *12LtMs, Ms 73, 1897, par. 22*

“Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” [2 *Peter 1:10-12.*] This admonition an warning was left upon record for all who have a knowledge of the truth, and claim to be Seventh-day Adventists. Our probation is of more value to us than all the gold or silver of the whole world. Man has been given a second test and trial; but it was at an infinite cost to heaven that we were granted another opportunity to form characters that God can approve. *12LtMs, Ms 73, 1897, par. 23*

Christ united His divinity with humanity. He possessed the qualities of infinite and finite. In His person all excellence dwells. His sacrifice was our ransom from the slavery of sin. By His atonement we are enable to sit with Him on His throne, and share His glory. Then shall we, with such possibilities before us, show ourselves incapable of appreciating the heavenly gift? As the recipients of His grace shall we not act our part in working out our own salvation with fear and trembling? For it is God that works in us, both to will and to do of His good pleasure. Man works, and God works. The Lord can do nothing without the cooperation of man. *12LtMs, Ms 73, 1897, par. 24*

“The seed is the word of God.” “He that receiveth the seed into good ground is he that heareth the word and understandeth it, which also beareth fruit (even the fruit of the lips, in appropriate words to the glory of God); and bringeth forth, some an hundredfold, some sixty, and some thirty.” [*Luke 8:11; Matthew 13:23.*] Christ was fruitful, because He had that faith that works by love and purifies the soul. *12LtMs, Ms 73, 1897, par. 25*

The fruitful hearer is a sincere receiver and believer in Jesus Christ. A true believer shows that his character has been transformed by

living a spiritual and practical life, by living on every word that proceeds out of the mouth of God. This will be revealed by the words that fall from the lips, and by zeal in good works. Has the hearing of the Word humbled our pride? Has it wrought genuine repentance in the soul? Do the fruits of righteousness appear in our lives, shown by our holy conversation? Are we bringing forth fruit continually to the glory of God? Or do others see how little we, who profess to believe the truth, reveal it in our own characters. *12LtMs, Ms 73, 1897, par. 26*

We are responsible for the gift of hearing and for the gift of speech. These gifts may be used to the glory of God. Will not those who have ears to hear, hear as for their lives, and hear to a purpose? Take heed and obey. To truly believe on the Son of God is to have Christ dwelling in the heart, and to dwell in Christ. Then the Lord is glorified by a pure and holy service. If you love Jesus, you will glorify Him by your words. *12LtMs, Ms 73, 1897, par. 27*

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. 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. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.” *[Ezekiel 36:25-28.]12LtMs, Ms 73, 1897, par. 28*

Will not those thus cleansed by the Holy Spirit manifest it by the words spoken? Will they not be holy in all manner of conversation? Having received the message of truth for this time, will they not reveal this truth “in all holy conversation and godliness, looking for and hasting the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the 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.]12LtMs, Ms 73, 1897, par. 29*

“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.” [1 Peter 1:13-17.]*12LtMs, Ms 73, 1897, par. 30*

Is Christ formed within us, the hope of glory? If so, the society of the frivolous will be avoided. If we put on Christ, and wear His garment of righteousness, we shall certainly reveal the bright beams of His righteousness by pure and holy conversation. Let all who read these words take heed, and ascertain the character of the fruit borne by their words.*12LtMs, Ms 73, 1897, par. 31*

There is too little conversation among Christians in regard to the precious chapters in their experience. They seldom make mention of the divine goodness, mercy, and love of God, manifested in His giving His Son to die for the world. This He has done for us, and should not our love and gratitude demand expression? Should we not strive to make our words a help and an encouragement to each other in our Christian experience? Unbelievers are often convicted as they listen to pure words of praise.*12LtMs, Ms 73, 1897, par. 32*

“Wherefore laying aside all malice and all guile and hypocrisies, and envies and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” [1 Peter 2:1-5.]*12LtMs, Ms 73, 1897, par. 33*

The education of speech must not be neglected in our schools. Those who go into society, with a desire and a determination to be as Christ commanded them to be, will not condescend to unchristian conversation. They will seek to represent Christ by their spirit and words. They will aim to promote the happiness of all with

whom they come in contact by revealing Christ as the sin-pardoner, by taking notice of those who are neglected, by informing the ignorant, encouraging the desponding, comforting the afflicted, supporting the weak; and in these labors of love they will realize that they have a divine Helper. *12LtMs, Ms 73, 1897, par. 34*

“If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. 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 1:26, 27.*] Those who do this work must seek strength and wisdom from above. They must be refreshed by drinking from the stream of life, that their labors may not become exhaustive; for those who are doing God’s service will strive to communicate more than they receive. Therefore provision has been made for every soul. *12LtMs, Ms 73, 1897, par. 35*

“Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” [*Zechariah 4:6.*] The golden oil, representing the Holy Spirit, is communicated to God’s servants by the two anointed ones that stand by the Lord of the whole earth. This will supply the necessities of all who hunger and thirst after righteousness. But if we make no preparation by self-examination and prayer, we cannot receive this precious oil. *12LtMs, Ms 73, 1897, par. 36*

Please read *Isaiah 58*. Great light is given in this chapter. The earnest prayer from the humble, contrite heart will be heard and answered. “Blessed is the man that trusteth in the Lord, whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [*Jeremiah 17:7, 8.*] This we have a right to expect if we cooperate with God by consecrating our selves, soul, body, and spirit, to His keeping. There will then be no cheap experience. No foolish talking or evil speaking will be heard. The tongue will utter right things. *12LtMs, Ms 73, 1897, par. 37*

“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 his 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. 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.*] This should be the theme of our conversation. *12LtMs, Ms 73, 1897, par. 38*

The Lord has rich blessings for all who serve Him in righteousness and truth. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for purity and holiness, will bear fruit in words that reveal the character of the heart-treasure. This is religion. The Lord will reveal Himself to all who thus serve Him, and will give them knowledge, that they may be fruitful in good words and good deeds. Let us pray as did David, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer." [*Psalm 19:14.*]*12LtMs, Ms 73, 1897, par. 39*

Ms 74, 1897

Our Words, Part 2

NP

July 4, 1897

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Our education in regard to the science of conversation will be in every way improved if we make the Word of God our study. This branch of education has been woefully neglected. Many receive diplomas from college who have not earned them by gaining an all-round education. Teachers and pupils are apt to skip the important matter of the education of speech. For want of training in this line, students lose much. They go from school to be deficient all through their life-experience.*12LtMs, Ms 74, 1897, par. 1*

Defects in the habit of speech are quite general. The flood wood, the rubbish, that composes the conversation of the present day is a disgrace to the name of Christian. What a mass of words come from human lips on trifling, common, earthly subjects; but scarcely a word is spoken in regard to the unseen, heavenly country, which, as pilgrims and strangers, men and women professing to be seeking. Those who talk thus honor neither themselves nor God. How will we learn to converse in the presence of the angels and of the saints in light unless we learn here in this life?*12LtMs, Ms 74, 1897, par. 2*

Let all who have placed themselves on the side of Christ, the greatest Teacher the world ever knew, learn from Him the art of conversation. In this science, practice makes perfect. If you are placed in the company of those whose flood of foolish talk bears all before it, change the conversation, if possible. By the help of the grace of God, quietly drop words, or introduce a subject, that will direct the conversation in a profitable channel.*12LtMs, Ms 74, 1897,*

par. 3

One of the finest and most elevating branches of education is that of knowing how to address members of the household, that the influence of the words spoken will be pure and incorruptible. The proper conversation of a Christian is that which will enable him to interchange ideas. Loud-voiced words, that help and bless no one, might better be changed for words of good, elevated, enlightened common sense. This line of work is the greatest missionary enterprise in which any Christian can engage. Those who use the organs of speech as the living machinery of God, become living stones in his temple, emitting light and knowledge. *12LtMs, Ms 74, 1897, par. 4*

The warnings and instruction of the Word of God are least heeded on the subject of speech. If students would live according to the Bible rule, the glory of God would be their aim in the exercise of the God-given faculty of speech. They would diligently educate the tongue, so that it would not utter strange and perverse things. Thus they would indeed be overcomers in this exercise, which it is so difficult to practice. Great advancement would be made in garrisoning the citadel of the soul, that Satan should not enter to take possession. *12LtMs, Ms 74, 1897, par. 5*

Let us come to the unerring Counsellor. What saith the Word of God? "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts." Notice these words. "And let the peace of God rule in your heart." If you do this, a flood of words that have in them no virtue or goodness will not pour from your lips. "To the which also ye are called in one body, and be ye thankful. Let the word of God 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.*] *12LtMs, Ms 74, 1897, par. 6*

This is the education we need in our schools. The hasty, reckless use of the faculty of speech lies at the foundation of nearly all the church troubles that exist. Evil speaking should be dealt with as a misdemeanor that is subject to church trial and separation from church membership, if persisted in, for the church cannot be set in order in any other way. *12LtMs, Ms 74, 1897, par. 7*

All who claim to be sons and daughters of God should be, in every sense of the word, missionaries. They may never be called to work in foreign countries, and they may be. But however this is, all should make painstaking effort in their education to use correct language. The power to transform the heart is not yours, but you are the channel through which is made known the manifold grace of God. The Holy Spirit is at your command. "Ask, and ye shall receive." [*John 16:24.*] Heart-prayer will be heard in your own behalf, and in the behalf of the souls perishing around you. You will be heard by Him who dwelleth in the heavens. *12LtMs, Ms 74, 1897, par. 8*

We should receive the education essential in the line of conversation, that we may know how to speak right words and how to speak in a proper tone, that our words may be a power for good. The truth is no truth to us unless it is brought into the inner courts of the soul. When this is done, our words are a channel through which truth is communicated to others. Sow the seed beside all waters, not knowing which shall prosper, either this or that. But be constantly educating yourself in how to use properly the faculty of speech. As you speak to others, lift your heart to God, praying that He will prepare their hearts to receive the heavenly seed. No man or woman can be that which they might be as laborers together with God in propagating the seed of truth without making earnest, painstaking effort in voice and word culture. *12LtMs, Ms 74, 1897, par. 9*

Those who do God's service receive light and knowledge from Him. These precious truths they reveal in their daily intercourse and association with others. Their conversation is with grace, seasoned with salt. Every converted soul will feel the burden resting upon him to introduce the leaven of truth into the heart and character and conversation. This is the declaration that those who wear Christ's

yoke will make in all suitable ways and on all proper occasions. Thus will they reveal the transforming grace of the truth of the Word of God. God requires all to serve Him to the full extent of their ability, praying for the Holy Spirit's guidance, and believing that they will receive an answer to their prayers. But who are working as God requires them to work for the saving of the souls for whom Christ has given His life?*12LtMs, Ms 74, 1897, par. 10*

The light given me by the Word of God is that the speech needs to be converted and sanctified. The Lord requires that education should be given in the science of conversation. This faculty has been much abused and perverted. It has not been held as a precious gift from God, to be used to glorify His name. The words are a power for good or evil, a savor of life unto life, or of death unto death.*12LtMs, Ms 74, 1897, par. 11*

Choice words must be spoken by those who would do service for Christ. Haphazard words, hasty, common words, talking for the sake of talking, when silence would be better, is a sin. Those who are the most wordy exercise no wholesome influence upon the society in which they live and move. Bible religion is not to be boastfully paraded, but quietly practiced in good words and works.*12LtMs, Ms 74, 1897, par. 12*

Those who would bring forth precious things from the storehouse of the heart will avoid all cheap reading, all cheap ideas and talk. They will seek for the most precious store of information. They will search the Scriptures, that they may understand the Word of God. This is represented by Christ in the *sixth chapter of John* as eating His flesh and drinking His blood. "This is the bread that cometh down from heaven," Christ said, "that a man may eat thereof, and not die. ... Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. ... 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 50, 53-56, 63.*]*12LtMs, Ms 74, 1897, par. 13*

God's children should learn the art of making the very best use of the faculty of speech. A heart that is converted to God will have a converted tongue. He who is thus converted will converse upon the highest and most important of all subjects. We must have an understanding of the great spiritual truths of the Word. *12LtMs, Ms 74, 1897, par. 14*

We must cherish the truths that will refine, expand, and ennoble our religious experience. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which we eat and drink, and which enters into our spiritual life, for "out of the abundance of the heart the mouth speaketh." [*Matthew 12:34.*]*12LtMs, Ms 74, 1897, par. 15*

Young and old, remember that you must feed upon the Word. You must seek the grace of Christ in order to unlearn the wrong habits of conversation that you may have fallen into. God would have you receive and believe in Christ, that you may receive of Him power to become the sons and daughters of God. Christ has purchased you with His own blood, and He expects of you more than you give Him. He wants you to rise to the high standard of Christian perfection. You must cultivate every faculty and power He has given you for wise improvement. You are not to be mere ciphers in the world. You are to use your time to acquire good sense and a stock of knowledge that if properly used will give a valuable experience. *12LtMs, Ms 74, 1897, par. 16*

Cultivate the precious gift of speech, as an agency entrusted to you by God. Do not introduce frivolous nonsensical subjects of conversation. Talk so that minds not of our faith will receive the impression that sound speech and sound principles have been brought into your education. "Ye are the light of the world." [*Matthew 5:14.*] Who are thus honored? All who have improved their opportunities to learn how to serve the Lord in the gift of speech. *12LtMs, Ms 74, 1897, par. 17*

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; (not in self, not by following your old habits, not by speaking your own words, and acting with foolishness and frivolity) rooted and built up (then there is to be an upward growth), and stablished

in the faith, as ye have been taught, abounding therein with thanksgiving.” Do we, who make so high a profession, have corresponding works? Now comes the caution. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, which is the head of all principalities and powers.” [*Colossians 2:6-10.*]*12LtMs, Ms 74, 1897, par. 18*

Will we give heed to these things? The Lord would have all Christians shine as lights amid the moral darkness of the world, revealing a better way than those [who are] of the world are following. By speaking well chosen words, Christians can lift minds into a higher, holier atmosphere. Speak interesting words. It is a sin for any Christian to indulge in the cheap rattle of conversation that is often carried on. If a love for divine things is cultivated, if Jesus abides in the heart by faith, the speech will reveal the presence of Christ.*12LtMs, Ms 74, 1897, par. 19*

The extent of a Christian’s usefulness is measured by his power to communicate that which he has received, and which has become experience to him. Education falls short if students do not obtain a knowledge of how to use the faculty of speech, and how to use to the best advantage the education they have obtained. The youth are to commence when young to learn the proper manner of speech. “Young men likewise exhort to be sober-minded. In all things, showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” [*Titus 2:6-8.*] “Let no man despise thy youth,” Paul wrote to Timothy, “but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” [*1 Timothy 4:12.*]*12LtMs, Ms 74, 1897, par. 20*

Unless teachers and students work for themselves, God can accomplish nothing for them. In their school work there may be earnestness and prayer, and yet no perceptive progress may be made. There may be those who have an intense desire to see the working of the Spirit of God in the hearts of the students, but unless the students can be convinced that the hindrance is with

themselves, they will leave at the end of the term little better than when they came. The hindering cause is the talent of speech, so free, so common, so abundant, and yet so worthless. *12LtMs, Ms 74, 1897, par. 21*

The soul will never free itself to come into the clear, deep knowledge of the love of God, until the speech is converted. Their counterworking power of unsanctified, faithless, cheap words is the great hindrance to our prayers. God will draw nigh to every soul that will draw nigh to Him. But the Spirit of God will depart from those who leave the presence of God and enter into vain conversation, speaking many words that are of no weight or purpose. The spiritual experience of such will stop abruptly. *12LtMs, Ms 74, 1897, par. 22*

The barriers you erect by indulging in wrong habits and customs separate you from Christ. These barriers between you and your God you may raise day by day. By choosing to make for yourself a clouded spiritual atmosphere, you are prevented from being in that pure, elevated atmosphere that should be breathed by every Christian. Do you know what it is to have that faith that works by love and overcomes the world? Remember that though the Scriptures are opened before you daily, and though you may listen as if pleased, yet unless you receive the truth you hear into the heart, they do not inspire you with the faith that works by love and purifies the soul. Unless you co-operate with God by doing His will, the labors put forth for you will be fruitless, for you yourself will counteract these labors by your unsanctified words. *12LtMs, Ms 74, 1897, par. 23*

Your prayers, you say, are not answered. Do you wish to know why? It is because you prayed with a divided heart, and the faint whispers you sent heavenward did not reach the throne of God before you forgot your prayer. Had you prayed, had you watched, had you answered your own prayer by guarding your speech, that no word of a frivolous character, no word of evil speaking, no word of fretful repining, no harsh words, should escape your lips, you would have realized a great blessing, a steady, earnest, hopeful peace of mind. *12LtMs, Ms 74, 1897, par. 24*

If students will have the moral courage to live the truth day by day,

its sanctifying power will have a wonderful influence on their speech. They may make some alteration in their ways and manners, but no fruit is produced until the speech is sanctified. They may hear the truth, but they will make no decided change unless they eat the Word of God. Until the truth becomes a part of them, they may assent to it till it is opposed, but they show by their speech that the Word is not to them the bread of life. God has given to every one the opportunity and privilege of becoming a partaker of the divine nature, thus becoming one with Jesus Christ. But many show by their words that they do not feed on Jesus Christ, and therefore they cannot shine, they cannot communicate that which is not their meat and drink. Their use of the talent of speech shows that they have gathered only chaff. *12LtMs, Ms 74, 1897, par. 25*

Providence goes hand in hand with grace. In His love Christ is knocking for entrance in the heart. But with many trash and nonsense bar the way, and Christ refuses to take up His abode in a heart filled with idols and rubbish. Such do not support the truth, but hinder its purpose and advancement. Apparently, there is a middle position; but no so. We are either gathering with Christ, our talent of speech is devoted to the good of others, or we are scattering away from Him. *12LtMs, Ms 74, 1897, par. 26*

God has consented to use men as His co-laborers. Their measure of success is according to the degree in which they appropriate the truth by individual practice. No one lives to himself. Each will have a power of influence for good in proportion as he eats the Word of God. Then the light he receives from the truth of God as presented in His Word will be revealed in his conversation. To this end the teachers must have an experimental knowledge of the Word of God before they can properly communicate this to others. *12LtMs, Ms 74, 1897, par. 27*

These special points are not brought in as essential in the education given in our schools. These lines must be taken up, and the difference between bearing wheat or tares in the words which are spoken must be made to stand out clearly. We must draw continually with Christ, learning of Him line upon line, if by any means some may be saved. Words that are in harmony with the words of the great Teacher must be spoken. Not one word should

be spoken unadvisedly, for we are laborers together with God.*12LtMs, Ms 74, 1897, par. 28*

Are you not God's husbandry? Are you not His building? God is seeking to make you a temple for the indwelling of the Holy Spirit. Will you cooperate with Him, that the Spirit may do its office work upon heart, conscience, and character? There is room for teachers to work in this line, giving an all-round education. If this is not done, foolish conversation will close the way to the influence of the Spirit of God, and the instruction that, if received, would make students wise unto salvation will have no power upon mind or heart.*12LtMs, Ms 74, 1897, par. 29*

"That we henceforth be no more children," writes Paul, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. ... Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. ... Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. ... Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying. ... And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Ephesians 4:14, 15, 25, 29, 32.*]*12LtMs, Ms 74, 1897, par. 30*

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body. ... Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. ... The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.*12LtMs, Ms 74, 1897, par. 31*

"My brethren, these things ought not so to be. ... Who is a wise man, and endued with knowledge among you? Let him show out of the good conversation his words with meekness of wisdom. But if

ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but in earthly sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” [James 3:1, 2, 5, 8-10, 13-17.] *12LtMs, Ms 74, 1897, par. 32*

Many precious opportunities are lost by inattentive, careless hearers. Notwithstanding all the earnest labor put forth, no fruit is produced. The daily walk is no better, no higher, than that of the worldling. There is no progressive development of Christian practice, springing out of Christian principle, the result and evidence of spiritual life within the soul. All such are represented by that class of whom the Lord spoke to the prophet Ezekiel, “They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words; but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song, as one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.” [Ezekiel 33:31, 32.] *12LtMs, Ms 74, 1897, par. 33*

This class have no root in themselves. Their Christianity is superficial; it has not transformed their characters. They have a knowledge of the theory of the truth, but the heart is not melted, subdued, and converted. They believe for a time; but when tribulation arises and persecution comes for the truth’s sake, they are offended and fall away. *12LtMs, Ms 74, 1897, par. 34*

A Herod, a Demas, an Alexander stand out in marked prominence on the pages of Inspiration. Like these, this class do their work under the training of the enemy. As long as their path runs smoothly and in accordance with their own particular ideas, they are well satisfied to float along; but when obstacles or trials are met, when their personal habits or selfishness are rebuked, they turn away like the displeased disciples. Describing this class, the great apostle to the Gentiles says, “Better had it been for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment given them.” [2 Peter 2:21.] Better, far

better, had they never known the truth, than to have had a knowledge of it, and then turn traitor to its principles. *12LtMs, Ms 74, 1897, par. 35*

“Thou desiredst not sacrifices, 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.” [*Psalm 51:16, 17.*] Please read the *sixty-sixth* and *sixty-seventh Psalms*. “Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily, God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.” [*Psalm 66:16-20.*] This is the way in which our tongues should be employed. If we enjoy the love of God in our hearts, we will have something to say. From the treasure of our heart we will bring forth good things. We will render to God the fruit of our lips. Our words will be words of praise and thanksgiving. *12LtMs, Ms 74, 1897, par. 36*

Ms 75, 1897

The Position God's People Should Occupy

NP

July 29, 1897

See variant *Ms 75a, 1897*. Portions of this manuscript are published in *1MR 37-38*.

Those who accept Christ will follow on to know the Lord. This acceptance means conversion through the Holy Spirit's power and efficiency. The working of the Holy Spirit upon the human agent brings to him a conviction of sin, makes him susceptible to truth, [and] enables him to discern and make earnest application of it to his own heart. This power preserves him from falling under temptation, and imparts to him wisdom in winning souls to Christ. And every true believer who will follow on to know the Lord will have this power working in him. He will discern in Christ not only the Alpha of *Genesis*, but the Omega of *Revelation*. He will learn by personal experience that Christ is the Root and the Offspring of David, the Bright and Morning Star, and that it is through His church, His people in their unity, that He is to shine in undimmed luster to the world. He beholds himself as the work of Christ. Having the mind of Christ, he walks in His footsteps, and his good works and love for others testify to the world that He is Christ, that God has sent His Son to impart His Spirit to His people, and that they may represent Christ in their love for one another.¹²*LtMs, Ms 75, 1897, par. 1*

God's people dishonor Him when, traveling the narrow path that leads to eternal life, they take the attitude of mourners, when they cover the altar of God with their tears. The service of God is a cheerful service, and should make the church full of the brightness of Christ. God is pleased when divine joy and praise and thanksgiving proceed from the lips of those who have kissed the lips of Christ, not to betray Him, but in love and peace and reconciliation.¹²*LtMs, Ms 75, 1897, par. 2*

But there is a false religion cherished, which is worldly and selfish—

one that will contaminate the holy principles of righteousness. God is not pleased to have His people consider that their joy and elevation must come through the channels that parties of pleasure afford. In order to be missionaries, to do God service, we must work in Christ's lines. "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." [*Jude 20, 21.*] If we consider heaven desirable, if we would enter the abodes of bliss, we must develop characters after the model that Christ has given us. We must prepare for the companionship of the holy and the pure, for the angelic host, for the presence of God, and our Redeemer whose we are by creation and by redemption. *12LtMs, Ms 75, 1897, par. 3*

The converting power of God must come upon church members. Then they will be blessed, and be made a blessing to others. Individual daily conversion will accomplish everything for Christ's body. It brings them daily into divine relationship with Himself, and their methods and plans, their tact and ability, are cultivated for Christ's sake to do the will of the Father. Thus by placing themselves with true contrition of soul where they can be worked by the Holy Spirit, they bring the very highest qualifications into the work of God, and the church moves forward in the straight and narrow path. *12LtMs, Ms 75, 1897, par. 4*

God calls upon His people to be alive to the importance of preaching Christ as the Root and Offspring of David, the Alpha and the Omega, the Author of our redemption. The words of truth to be voiced by His servants in the church cannot be called a new revelation; but as men come near unto God, the entrance of His word "giveth light, it giveth understanding to the simple." [*Psalms 119:130.*] The simple are the humble and contrite in heart, made so by the opening of their eyes to behold wondrous things out of God's law. *12LtMs, Ms 75, 1897, par. 5*

The Lord designs that in the revelation of truth in all ages the doctrines of grace shall be gradually unfolded to the comprehension of men. If we follow on to know the Lord, we shall know His going forth is prepared as the morning. His truth unfolds as the obscurity of dawn brightens into the radiance of noonday. We have been fully

convinced of this fact in these meetings. I have received a blessing in hearing from human lips the presentation of rich truth indited by the Holy Spirit of God, presenting the requirements of God—a holy and perfect obedience; showing that complete satisfaction has been given the Father in His only begotten Son as a Lamb without blemish and without spot; and that through the merits and virtue of Christ's character, all who will believe in Him may become complete in Him. *12LtMs, Ms 75, 1897, par. 6*

The kingdom of heaven, in the sense of celestial truth, is like treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. He digs over every part of it that he may come into possession of its treasures. So in searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search. *12LtMs, Ms 75, 1897, par. 7*

Thus it is with the teachings of Christ. But that which is of the greatest value and consequence to the Bible student is the truth in regard to the Holy Spirit. This occupies a vast tract in the teachings of Christ, presenting truths by which all minds become enriched. As they follow on to know the Lord, their minds become more susceptible of the truth, and they are enriched by the application to themselves. But the promise of the Holy Spirit is not appreciated because not discerned. Christians often stop short of the first approach to the acceptance of this gift. This subject needs to be brought home. *12LtMs, Ms 75, 1897, par. 8*

Many have so long been satisfied with meager enlightenment, they have so long been content to sip a few drops of the heavenly grace, that they are disqualified for the great things of God. They do not know what it means to live, both temporally and spiritually, by every

word that proceedeth out of the mouth of God. But it is only those who live thus who will know the satisfaction of Christ as a personal Saviour. This promise is for all who believe in Jesus Christ, and is offered in largest measure. Its capacity is limited only as the human agent is incapacitated to receive it. There are souls to be rescued from customs and traditions, and errors hoary with age. They are starving and thirsty, while there is an abundance of the bread and wine of heaven in the influence of the Holy Spirit.^{12LtMs, Ms 75, 1897, par. 9}

The spiritual blindness of the Jews in Christ's day had not become so dense all at once; it was a gradual process. They rejected the invitations of Christ, the Light of the world; they closed the windows of the soul that light might not shine into the chambers of the mind. For generations blindness had been gathering like a funeral pall around the rejecters of light. They had themselves forged the fetters that held them in midnight darkness never to be lifted or dispersed. "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." [*John 12:40.*]^{12LtMs, Ms 75, 1897, par. 10}

The Jews could not discern spiritual things. They were not susceptible to the influences of the Spirit of God. Their continual resistance of the light that was shining clear and distinct upon them caused the light to pass from them. The very ones who were supposed to be the least religiously inclined, felt and responded to the message from Jesus Christ. Among the chief rulers many believed on Him. But they did not become witnesses for Christ; their belief was hidden; their light did not shine amid the darkness that was gathering closer and thicker around them.^{12LtMs, Ms 75, 1897, par. 11}

These men in high positions of trust did not acknowledge Christ for fear of being turned out of the synagogue. They loved the praise of men more than the praise of God. Thus they lost this precious opportunity of standing on the side of God by confessing Jesus Christ. They did not find that strength which they might have received in fellowship with God, wearing the yoke of Christ, sharing His cross, and bearing His burdens. Said Christ, "He that believeth

on me, believeth not on me, but on him that sent me; and he that seeth me seeth him that sent me.” [Verses 44, 45.] To close the eyes and senses to Christ is to eclipse God from the mind. *12LtMs, Ms 75, 1897, par. 12*

Often the Holy Spirit is not desired by men because it reproves of sin, of righteousness neglected, of a judgment which they have tried to forget; and as a result, when the selfish, pleasure-loving souls are brought where the truth of God is spoken, if they are not dead to all the impressions of the Spirit of God, they are like a train of mourners in a cemetery. They feel like calling upon others for a fast, a solemn assembly. They prostrate themselves before God as representatives of a church gasping for the breath of life, ready to die. Most pitiful prayers are made for God’s mercy. But the real cause of their departure into such darkness is not discerned. They do not realize that it is their false ideas of what constitutes the life of a Christian. *12LtMs, Ms 75, 1897, par. 13*

The remedy for all such is found in the *first chapter of Second Peter*. There the Apostle says, “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [Verses 2-8.] By living upon the plan of addition every day, living the character of Christ, adding to our spiritual strength by spiritual watchfulness, we become partakers of the divine nature, overcoming the pollutions of the world through lust. *12LtMs, Ms 75, 1897, par. 14*

God has commanded His people to come out from the world and be separate. But after they suppose they have sufficiently humbled

themselves, they pursue the same course as before until conscience is again partially aroused. This is the picture that has been presented before me. They go from a state of mourning and humiliation of soul, deploring and gloom and spiritual strengthlessness to think for a while of the full price that has been paid for them. Then, under the temptations that surround them, they go on as fast and careless as before in the service of self, leaving eternity out of their reckoning. May the Lord open the eyes of our sleepy and dying churches to see that now is the time to get the oil of grace in their vessels with their lamps that they may not be classed among the foolish virgins. *12LtMs, Ms 75, 1897, par. 15*

Ms 75a, 1897

Sermon

NP

July 1897

Formerly Undated Ms 97. Variant of *Ms 75, 1897*. Previously unpublished.

The words of truth, the sayings of our Lord, which are to be voiced by His servants in the churches, cannot be called a new revelation, but as men come near to God the entrance of the Word of God giveth light; it giveth understanding to the simple, which means to the humble and contrite in heart. This is the result of opening the eyes to behold wondrous things out of His law. The Lord designs that in His revelation of truth in all ages the doctrines of grace should be gradually unfolded to the comprehension of men as is described: "If we follow on to know the Lord" we shall know "his going forth is prepared as the morning." [*Hosea 6:3*.] The treasures of truth are all there in the Word, but are only seen and comprehended by the searches after the truth, from obscurity of dawn in our Lord's teachings to the radiance of noonday. We have been fully convinced of this fact during these meetings. *12LtMs, Ms 75a, 1897, par. 1*

The kingdom of Heaven, in the sense of celestial truth, is like a treasure hid in a field, the which when a man hath found he hideth; and for joy thereof goeth and selleth all that he hath and buyeth the field, that he may come in possession of the treasure. We may in faith and confidence draw nigh to God in every important meeting where souls are to be rescued from customs, traditions, and errors hoary with age. In searching the field, in digging for the precious jewels of truth, more coins and concealed jewels should be discovered. Unexpectedly there is found precious ore that is to be gathered and treasured, but the search is to be continued. *12LtMs, Ms 75a, 1897, par. 2*

Hitherto there has been found very much of the treasure that lies near the surface, therefore more accessible. But the research

properly conducted, with every effort to keep a pure understanding and the heart purified, will lead to the discovery of many precious, rich deposits. And the mind if kept open and constantly searching the field of revelation, the store-house of the unsearchable riches of Christ, will find hidden treasures of truth—some revealed in new aspect, others they had overlooked in searching for the treasure. Thus it is with the teachings of Christ; that which is of the greatest value and consequence to the Bible student is His teaching in regard to the Holy Spirit. There is indeed a vast tract in the teachings of Christ, presenting truth by which all minds would become enriched. As they follow on to know the Lord their minds will become more and more susceptible to the truth, and will be gaining clear perceptions of the truth, enriched by the application of truth. *12LtMs, Ms 75a, 1897, par. 3*

The presence of the Holy Spirit is scarcely appreciated because not discerned. This subject needs to be brought home, for it seems to be in a great measure left unappropriated. This promise is for all who believe in Jesus Christ, and is offered in the largest measure, for it is to be grasped by faith and is furnished in plentitude, limited only as the human agent is incapable to receive it. Souls go starving and thirsting while the abundance of the bread and wine of heaven in the influence of the Holy Spirit is proffered them. *12LtMs, Ms 75a, 1897, par. 4*

This spiritual drought in the church is because so large a number have so long been accustomed to be satisfied with meager enlightenment, and to sip a few drops, and their false comprehension, in being satisfied with so little, disqualifies them for the great things of God. The converting power of God must come into the church to bless the members before they can be made a blessing. Individual, daily conversion accomplishes everything for the members of Christ's body, for it brings us daily into divine relationship with Himself, and then methods and plans, tact and ability, and the very highest qualifications, are brought into the kingdom of God. And the church [moves], [its members] advancing by placing themselves in humble attitudes with true contrition of soul to be worked by the Holy Spirit. *12LtMs, Ms 75a, 1897, par. 5*

God calls upon His people to be alive to the great importance of

preaching Christ as the Root and Offspring of David, the Author of redemption, and to the necessity of having the Holy Spirit to work in them, for this is the purpose of God. The acceptance of Jesus Christ means a following on to know the Lord, which is a conversion to the Holy Spirit's power and efficiency, in their case, to preserve [them] from falling into temptation and sin, and then wisdom is to be exercised in winning souls to Christ. *12LtMs, Ms 75a, 1897, par. 6*

The working of the Holy Spirit upon the human agent is as a new conversion. Conviction of guilt, susceptibility to discern the truth, and the suitable and earnest application of truth to the human heart is the Holy Spirit's heavenly ministration. Every true believer is the efficiency in the working of the Holy Spirit, and he will, if he follows on to know the Lord, not only discern in his own personal experience that Christ is the Root and Offspring of David, but [that] following on to know the Lord perfects the experience in all the churches, that they may discern Christ as the Bright and Morning Star. Let the members of the church show in outward lustre to the world that in beholding, themselves, the works of Christ, and having the mind of Christ, they walk in the footsteps of Christ; and their good works bear credentials to the world that they are Christ's. *12LtMs, Ms 75a, 1897, par. 7*

God's people dishonor Him when they assume attitudes as a procession of mourners in the narrow path that leads to eternal life. The service of God is to make the church represent the brightness of Christ, not as mourners covering the altar of God with their weeping. God has divine joy and praise and thanksgiving to proceed from the lips of those who have a living connection with Christ. They are not to betray Christ by their appearance of sadness and gloom, mourning and complaining, but are to reveal His love and peace and reconciliation. God is not pleased to have His people consider themselves dependent upon parties of pleasure and the association of the world for their enjoyment. All are to be missionaries to labor in Christ's line; then Christ's joy will remain in them and their joy will be full. There is a worldly side to all selfish pleasure seeking enjoyments. This will contaminate every holy principle the sacred and the common cannot mingle. *12LtMs, Ms 75a, 1897, par. 8*

If heaven is desirable, if we really desire to enter the abodes of bliss, in searching the Scriptures we shall learn of Jesus [that] there is to be a preparation of the heart and the character for the companionship of the holy and pure in the kingdom of God. If we [would] see the King in His beauty, we must attain the beautiful traits of character here. We are the Lord's property by creation and by redemption. Satan's power of deceiving is very strong. He deludes by his sophistry and by his power which he obtains over all who are living a divided life. Some flatter themselves that they can accomplish more good by serving God and mammon. If they [would] study their Bibles they would read the words of the Great Teacher, "Ye cannot serve God and mammon." [*Matthew 6:24.*] The voice of the true Shepherd invites, "come out from among them and be ye separate, and touch not the unclean and I will receive you, I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." [*2 Corinthians 6:17, 18.*]*12LtMs, Ms 75a, 1897, par. 9*

None of you need to be fearful that you will be in danger, in our schools of learning, of being too exact and particular in serving the Lord. Your great danger, continually, is in your lax and loose ideas of what constitutes Christian character. It is a general fault that you are not only unfaithful in that which is least, but you betray holy trust in your mingling with a class, and making companions of those, who serve as decoys to imperceptibly lead away from truth and righteousness. False theories originated by the father of lies are treated as correct principles. One has an influence over others [as] to make them careless, unthankful and unholy. Cannot professed ministers of God, and teachers in our schools, and students who profess to be Christians, see the necessity of leading the way, [for] those with whom they have connection, in the narrow path and through the straight gate.*12LtMs, Ms 75a, 1897, par. 10*

In our schools the standard of piety and true Christianity is losing its power. The restraint which the commandments of God brings upon every soul is considered a restriction of their liberty. The indulgence of pleasure and wild license is called freedom. What is the result of this dangerous conclusion? The Holy Spirit is not desired. They want to get out of the way of its influence, for it convicts of sin and of their neglect of righteousness and a

preparation of a judgment which is to come. These selfish souls are brought where the truth of God is spoken and the light shining from heaven, and if they are not dead to all impressions of the Spirit of God, they feel like a train of mourners in a cemetery. *12LtMs, Ms 75a, 1897, par. 11*

They feel, on special occasions, that they are under the condemnation of the Spirit of God, and like calling for a fast, a solemn assembly, lamenting their backslidings and mournfully expressing their want of the Holy Spirit of God. They cast themselves down, they prostrate themselves before God, and bemoan their coldness and backslidings. They represent a people that are gasping for the breath of life and ready to die. Most pitiful prayers are made for God's mercy; but when they are away from this influence which arouses them, they evidence that the operation of the Spirit of God upon their hearts did not produce genuine conversion. *12LtMs, Ms 75a, 1897, par. 12*

They have no strength to resist temptation; they love to associate with the light, the trifling, and the vain. Their life is a dishonor to the Saviour whom they profess to follow. Their own darkness they bring upon themselves by entertaining false principles of what constitutes a life of a Christian when [he] listens to the voice of the great Teacher, "Come unto me all ye that are weary and 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, for my yoke is easy and my burden is light." [*Matthew 11:28-30.*] This is the experience that every soul must have if they shall enter the kingdom of God. *12LtMs, Ms 75a, 1897, par. 13*

To yoke up with Christ is to come out from the world and be separate. The remedy for all such is found in the *first chapter of second Peter*: "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." [*Verses 2-4.*] Please read this entire chapter. *12LtMs, Ms 75a, 1897,*

par. 14

Living upon the plan of addition, which is here brought to view, will give strength and efficiency to follow in the footsteps of your Redeemer. Looking unto Jesus, studying His character, you will have spiritual strength. The joy of Christ will be in you, and your joy will be full. You will be a partaker of the divine nature, having escaped the corruptions that are in the world through lust. Will you take heed to the instructions here given? If you live adding grace to grace, God will multiply unto you the precious influences of His Holy Spirit. Your religious experience will no longer be filled with gloom and you be spiritually strengthless. *12LtMs, Ms 75a, 1897, par. 15*

I beseech of you for your soul's sake, for Christ's sake, that you strive earnestly to overcome the temptations of the devil. Pray most earnestly that you may have the oil of grace in your vessels with your lamps, that you may not be counted as the foolish virgins. *12LtMs, Ms 75a, 1897, par. 16*

Ms 76, 1897

True Education

NP

July 8, 1897

This manuscript is published in entirety in *SpM 56-59*.

Education, as it is conducted in the schools of today, is one-sided, and therefore a mistake. As the purchase of the Son of God, we are His property, and every one should have an education in the schools of Christ. Wise teachers should be chosen for our schools. Teachers have to deal with human minds, and they are responsible to God to impress upon those minds the necessity of knowing Christ as a personal Saviour. But no one can truly educate God's purchased possession unless he himself has learned in the school of Christ how to teach. *12LtMs, Ms 76, 1897, par. 1*

I must tell you from the light given me by God, I know that much time and money is spent by students in acquiring a knowledge that is as chaff to them, for it does not enable them to help their fellow men to form characters that will fit them to unite with saints and angels in the higher school. In the place of crowding youthful minds with a mass of things that are distasteful, and that in many cases will never be of any use to them, a practical education should be given. Time and money is spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. The result of education should be to enable us to understand the voice of God. *12LtMs, Ms 76, 1897, par. 2*

The earth is corrupt and dark and idolatrous, but amid the darkness and corruption a pure, divine light, the Word of God, is shining. But although we have known the truth for many years, little advancement has been made by those who have been given light. Whose plan was it to produce that class of books that have been patronized in our schools? It was the plan largely of men who had not the experience of Moses and Joshua and Daniel, and the other

prophets and apostles, who endured the seeing of Him who is invisible. *12LtMs, Ms 76, 1897, par. 3*

Seeing God by faith gives a conception of the divine character, the perfection of heaven. But to place in our schools the books that have been placed there as standard books is an offense to God. In this age, as never before, when the two great forces of the Prince of heaven and the prince of hell have met in decided conflict, our youth need instruction in Bible principles. Like the branches of the true Vine, the Word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom that is the foundation of all true education; but this book has been treated indifferently. *12LtMs, Ms 76, 1897, par. 4*

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] If this is the price of heaven, shall not our education be given on these lines? Christ must be everything to us. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of peace." [*Isaiah 9:6.*] What a foundation is here laid for the faith of those who shall live in all ages. When Christ ascended to heaven, He ascended as our Advocate. We always have a friend at court. And from on high Christ sends His Representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ. *12LtMs, Ms 76, 1897, par. 5*

This is the great subject that underlies all true, sanctified education. When this is made the theme of our conversation, no idle common talk will fall from our lips. Jestings and joking are heard because the soul-temple is unsanctified and unholy. *12LtMs, Ms 76, 1897, par. 6*

God, the everlasting Father, gave His only begotten Son to the world, that all who come to Him might have everlasting life. And in this gift He opened to us a channel of the richest and most inexhaustible treasures. This sacred theme should be the food of our minds. With this bread of life we should satisfy our soul hunger.

If we do this, we cannot hunger for worldly excitement or grandeur. Our religious experience is of exactly the same quality as the food we give our minds. *12LtMs, Ms 76, 1897, par. 7*

The Lord's anointing was upon Christ. "The Spirit of the Lord God is upon me," He declared, "because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment 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.*] *12LtMs, Ms 76, 1897, par. 8*

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." [*Verse 4.*] This work is given to all who return to their loyalty by keeping God's commandments. "For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." *12LtMs, Ms 76, 1897, par. 9*

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." [*Verses 8-11.*] *12LtMs, Ms 76, 1897, par. 10*

These words of Inspiration present before those who claim to believe present truth the work that should now be done in educational lines. This work should be of the same character as Christ's work; for "we are laborers together with God." [1

Corinthians 3:9.] Christ worked in a way altogether different from that of any other teacher.12LtMs, Ms 76, 1897, par. 11

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored in this world, these truths must be cherished. They are graced with such simplicity that they could not possibly have originated in any human mind. A sower from a higher world went forth to sow the world with the seed of truth. This higher phase of education only is able to prepare students for the higher school, where Christ and God will be the teachers, and where, throughout eternity, we shall learn how best to magnify and glorify God's name.12LtMs, Ms 76, 1897, par. 12

Men that are not burdened to learn Greek and Latin may yet possess a most earnest zeal to prepare in this life to receive life eternal, and enter the higher school, taking with them the result of their studies in the schools of this world. When they reach the heavenly school their education will have advanced just in proportion as in this world they strove to obtain a knowledge of God and the world's Redeemer. And just in proportion to the advancement they have made in seeking God and His righteousness will they be rewarded in the future immortal life.12LtMs, Ms 76, 1897, par. 13

The scheme of redemption is not a common study. Had it been, so many souls would not have been disloyal to God. Commencing with the apostasy and the gospel presented to Adam and Eve in Eden, and tracing down prophetic history, the Word of God unfolds the plan of redemption, gathering fresh and increased evidence, until the fulness of the time came, and then Christ made His advent into the world. In Christ the Deity was represented. He was the great Instructor in divine philosophy. He came without display, having no outward glory to stimulate mere admiration, and possessing no earthly riches.12LtMs, Ms 76, 1897, par. 14

When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of the sacred volumes was lost, for in their unbelief men locked the door

of the heavenly treasure. Darkness covered the earth and gross darkness the people. Truth looked down from heaven to earth, but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth. *12LtMs, Ms 76, 1897, par. 15*

But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to lighten every man that came into the world. There were men and women who were eagerly seeking for knowledge, the sure Word of prophecy, and when it came, it was as a light shining in a dark place. *12LtMs, Ms 76, 1897, par. 16*

As a golden treasure truth was entrusted to the Jewish nation. The Jewish economy, bearing the signature of heaven, was instituted by the great Teacher, Jesus Christ. In types and shadows important truths and mysteries that needed an interpreter were veiled. The shadow pointed to the substance; and when Jesus came to our world, it was to let spiritual light shine forth. Hear, O heavens! and be astonished, O earth! The appointed Instructor was no less a personage than the only begotten Son of God. God was revealed in Christ. He made plain the treasures of truth. He displaced the rubbish that had been piled on the Sabbath of the fourth commandment, declaring Himself the Lord of the Sabbath. He who made the world, and made man, made also the Sabbath, and gave it to man to keep holy. *12LtMs, Ms 76, 1897, par. 17*

“The Lord spoke unto Moses, saying, Speak thou unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: everyone that defileth shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of

Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [*Exodus 31:12-17.*]12*LtMs, Ms 76, 1897, par. 18*

God’s standard of character is His law. Satan said, I will tear down this standard, and will plant my own standard in its place. This he has tried and is still trying to do, that God’s standard may be eclipsed or seen through a glass darkly. The Jews did not see it, and that is why they crucified Christ. The Christian world do not see it; and that is why they refuse to acknowledge the law of God. In so doing they make themselves accountable for the sins that destroyed the inhabitants of the old world by a flood, that brought fire and brimstone upon Sodom, and that destroyed the Jewish nation. Shall those to whom God has given wonderful opportunities and great light follow in the tread of those who rejected light to their ruin? Shall those to whom God has entrusted wonderful truth remain on the low level of the teachers of this generation?12*LtMs, Ms 76, 1897, par. 19*

Ms 77, 1897

On Which Side Will You Stand?

NP

July 18, 1897

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The talent of speech is a very precious talent, and should in no case be perverted. The tongue is an unruly member, but it should not be so. That member which is improperly used, in profane speech, should be converted to utter praise to God. If all the students would make decided efforts to change their mode of thinking, or speaking, and of acting, in the family circle restraining all words that are not kind and courteous, and speaking with respect to all; if they would bear in mind that they are here preparing to become members of the family in heaven, what a reformatory influence would go forth from every home!*12LtMs, Ms 77, 1897, par. 1*

The temper, the peculiarities of personal manners, those coarse habits by which objectionable features of the character are developed, the religion—everything practiced in the home life—will reveal itself in the practices of the school room. The natural inclinations followed will work out in inconsistencies of conduct, in wrong speech, in disregard of God's Word, in profane language, in the thoughts. But such make manifest that they have not eaten of the flesh of the Son of God, which is receiving the words and practicing the teachings of Christ.*12LtMs, Ms 77, 1897, par. 2*

The self-indulged character knows not what it means to be in submission to God. He is constantly under the molding power of satanic agencies. He may have habits of prayer; but they mean nothing to him, for they are never carried out. The religion that meets the Bible standard touches the soul and forms the character

after the divine similitude. It is manifest in the small as well as the large duties of life. He who experiences this religion will feel that he must daily be converted to God, or self-indulgence will rise and obtain the supremacy. *12LtMs, Ms 77, 1897, par. 3*

Christ will accept and give grace and power to all who will do His will irrespective of consequences. But He asks none of you to serve Him unless you give your whole heart to do His will. "If any man serve me," He says, "let him follow me; and where I am, there shall also my servant be." [*John 12:26.*]*12LtMs, Ms 77, 1897, par. 4*

If you do not follow Christ, you follow the leadings of another general, who is no less a personage than Satan. You are in his service, to do his will. He leads you every day. He puts vile songs in your mouth, and these you have sung, making your lips utter his praise. The only thing for you to do is to change leaders; for self-seeking is self-destruction. All the Lord asks of you is, "My Son, give me thy heart." [*Proverbs 23:26.*] You must do this intelligently. The sacrifice of your whole heart means that, as faithful soldiers, you shall wear the regimentals provided for you by the great sacrifice of Jesus Christ, "a new heart will I give you." [*Ezekiel 36:26.*]*12LtMs, Ms 77, 1897, par. 5*

God will not compel you to change leaders. You must volunteer to do this because you are convinced that it is the very thing for you to do. The Lord requires all that there is of you; for every soul is to do his best; but he will not accept reluctant, constrained service. This is a yoke that will never be easy. But if you will consent to wear the yoke of Christ, to serve Him because you love Him, because He has bought you with a price, paying the ransom with His own precious blood, because your whole soul, body, and spirit are His, then He will work with you and for you. He will enable you to enlist your physical, mental, and moral powers with a glad will to do Him service. Then you will find your happiness in a clean, pure channel. You will gather with Christ and work in His lines. It was a whole sacrifice that was made for you, and only in the unreserved surrender of your whole self to God will your freedom be obtained. You have presented before you the privilege of receiving Christ, and becoming sons and daughters of God.*12LtMs, Ms 77, 1897, par. 6*

Christ was tempted in all points like as we are. At the thought of the suffering before him, he was filled with conflicting emotions. He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. *12LtMs, Ms 77, 1897, par. 7*

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of light." [*John 12:27-36.*] *12LtMs, Ms 77, 1897, par. 8*

The condescension of the Prince of heaven in taking upon Himself humanity, was indeed great. And why was this great sacrifice so freely made? It was to secure the happiness of the whole human family, to give every son and daughter of Adam an opportunity to change leaders, to leave the black banner of the prince of darkness and stand under the bloodstained banner of the Prince of heaven, and thus make manifest that they have enlisted to do Him service. The Son of God is everything to those who receive Him. Standing voluntarily at the head of humanity, He conducts humanity on to eternal victory, to a kingdom that shall endure forever. *12LtMs, Ms 77, 1897, par. 9*

Christ endured self-sacrifice by cherishing self-command. He met the hosts of Satan by saying at every advance step, "He shall find nothing in me that he can appropriate to his service. I will not fail or be discouraged." And the hosts of heaven were at His command, to be His reward. *12LtMs, Ms 77, 1897, par. 10*

The assurance that was given Christ in his humanity is also given to God's people, His heritage. "They that follow me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] "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 reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [*Isaiah 58:8-11.*] Christ is the reality of all types, the fulfillment of all promises. *12LtMs, Ms 77, 1897, par. 11*

Christ is the true Vine; His disciples are the branches in the Vine, and are one with Him. There are many branches that are grafted into the parent stock; but in their individual diversity there is a marked unity, for the branches absorb the nourishment of the Vine. Christ is the Root, the Sustaining life of every believing soul. Just as surely as His followers abide in the Vine, they will bring forth the same fruit. When in union and communion with Christ, under His molding influence, His followers reveal His character. When His Word is abiding in the believing soul, there is unity and oneness with Christ, a living communion with Him, an abiding love that is the sure evidence of our unlimited privileges. *12LtMs, Ms 77, 1897, par. 12*

Nothing but the life-giving power of Christ through His Word and by His Spirit can bridge the gulf that sin has made between the soul and an offended God. But to those who despise the eternal life so graciously placed within the reach of all, it will prove their eternal condemnation. *12LtMs, Ms 77, 1897, par. 13*

"And the Lord had respect unto Abel and to his offering: but unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell." [*Genesis 4:4, 5.*] How easily the temper of the disobedient toward God is stirred when his plans do not carry and he is disappointed in his expectations! *12LtMs, Ms 77, 1897,*

par. 14

The Lord saw the wrath of Cain. He saw the falling of his countenance. Thus is revealed how closely the Lord marks every action, all the intents and purposes, yes, even the expression of the countenance. This, though man may say nothing, expresses his refusal to do the way and will of God. *12LtMs, Ms 77, 1897, par. 15*

Mark the words of the Lord. And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen?" [*Verse 6.*] This question may be addressed to every young man and young woman who, like Cain, reveal their passion because they are not commended by teachers and friends when acting out the promptings of Satan, which are in direct opposition to the requirements of God. Well might the question be asked you of the Lord, when you cannot follow the impulse of your own rebellious heart, and are restrained from doing your own unrighteous, unsanctified will, "Why art thou wroth? and why is thy countenance fallen?" Such exhibitions reveal that because they cannot do after Satan's arts and devices they are provoked, and can only manifest a spirit similar to that of Cain. *12LtMs, Ms 77, 1897, par. 16*

God does not merely see the burning wrath expressed in the face; He hears the oblations offered to Satan in the low, vile songs coming from human lips and sounding in human voices. He hears the profane language which is blasphemy of God. This is the representation presented before me. And yet they have had the voice of God, through His servants, addressing them as He addressed Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." [*Verse 7.*] *12LtMs, Ms 77, 1897, par. 17*

Cain was not left to pursue his wicked course of rebellion against God without warning and remonstrance. *12LtMs, Ms 77, 1897, par. 18*

The Lord might have compelled obedience as Owner of man and Governor of the universe. He might have slain Cain in his perverse spirit and positive transgression of His direction in the plan of sacrificial offering. But God does not use compulsion in religious service. It is only man who does this kind of work against his fellow

man.12LtMs, Ms 77, 1897, par. 19

“And Cain talked with Abel his brother.” [Verse 8.] He did not make answer to God, but his words were hot with passion toward his brother, because he did not sustain him in his disregard of the requirements of God. Thus alienation was brought about between these two brothers, wholly caused by the wicked, satanic spirit of Cain.12LtMs, Ms 77, 1897, par. 20

The Lord had evidenced that He would accept of His created beings only through implicit obedience to His law. But Cain, notwithstanding the word of the Lord to him, did not change his attitude toward Abel. When in the field together, Abel tried to reason with his brother, laying before him the definite directions of God in regard to the offerings to be made to Him; but under the inspiration of Satan, Cain’s wrath rose, and he “rose up against Abel his brother, and slew him.” [Verse 8.]12LtMs, Ms 77, 1897, par. 21

This has been repeated from the earliest period of this earth’s history to the present day. It is not those who are obedient to the commandments of God who are forward in compelling the disobedient people of the world who are being led under a false standard. They are transgressing the law of Jehovah. It is all who do not come to this standard who will be made to feel the force of the law in compelling the worship of a false sabbath. If it were possible God’s commandment-keeping people will be hunted out of the world. False religion has acted as did Cain from the first transgression. I counsel all who would be worshippers of God, true, sincere, and perfect, to keep His commandments.12LtMs, Ms 77, 1897, par. 22

The talent of speech is to be carefully studied and carefully guarded. This is the most important branch of education, but one which is sadly neglected in all our associations. The power to communicate to our associates may be a great blessing or a great curse. Those who have received Christ as their personal Saviour are not to be enclosed in monastic walls, shut up in closets for fear of becoming contaminated. That which they have freely received of Christ, they are as freely to impart to others. Their souls must be warmed and invigorated by the truth of the Word of God, refreshed

by drinking of the living waters that Christ shall give them, and which will be in them a well of water, springing up unto everlasting life. *12LtMs, Ms 77, 1897, par. 23*

This is the kind of communication which makes the true Christian a savor of life unto life. In his words he will be a help and blessing to others. The whole atmosphere surrounding him will be saving in its influence, not deleterious. Every soul who has received Christ by faith should have a treasure of good things to bring forth in speech. When compelled by circumstances to be with the frivolous, the Christian soldier will not be found off his guard. He will be clad in the divine armor. He will speak words that will lead the minds of others to God, and sow seeds of truth and righteousness that will bear fruit. *12LtMs, Ms 77, 1897, par. 24*

The youth who are often found speaking nonsense reveal their true character. They make manifest that they have not Christ's abiding presence with them. They put on a pleasing demeanor, they have powers of mind, and use them in sending forth flashes of wit; but they are putting decaying timbers in their character building that makes them dangerous associates. They may attract the unwary, and confuse the minds of those who have made a profession of ungodliness, but whose hearts have not been cleansed from defilement, and who are destitute of the Spirit of God. The counsel I have received from God is, Make your calling and election sure. Let no young man or woman be led astray. There is need to watch and pray, lest ye enter into temptation. *12LtMs, Ms 77, 1897, par. 25*

There is nothing to be feared so much as the noxious atmosphere surrounding a diseased soul. The corruption of unholy principles is constantly appearing. When these principles are acted out plainly in physical and moral degeneracy, there is not so much danger of deception. But the poison of corrupt principles is in the mind and heart; it is concealed, and the contaminating influence is unconsciously inhaled. *12LtMs, Ms 77, 1897, par. 26*

On the other hand, there are none who love Jesus, who practice the truth, but can benefit themselves and others by their real experience in obedience to God's requirements. Among professed Christians there is altogether too little conversation in regard to their

religious experience. They act as if Christ, and the precious truth of His goodness and His love, were subjects upon which they should not speak. They do not encourage and try to help build up each other in the most holy faith. All should educate themselves to talk upon religious themes, making the most of every opportunity to speak of the Saviour's goodness and His love. This should not be treated as a foreign subject, but as one that is dear and sacred to the heart, and with which you are familiar. Seek to educate the thoughts. Converse with God wherever you are. Meditate upon His goodness, His mercy, and His love. *12LtMs, Ms 77, 1897, par. 27*

The more you meditate upon these elevated themes, the less you will indulge in cheap, earthly conversation. Dwell upon great thoughts, pure thoughts. Then clearer and still clearer will be your perceptions of truth, higher, holier, and more sacred your desire for purity of heart, clearness of thought. A clean heart will be followed by clean practices. Eternal interests will be made the all-absorbing theme. Reflection and earnest prayer to God will not be followed by a stream of nonsense and profanity. The soul, dwelling in the pure atmosphere of holy thought, will be transformed by intercourse with God through the study of the Scriptures. We should be preparing our characters here, that when we enter heaven, we may not be strangers to its pure, holy atmosphere, but prepared to mingle with the throngs of angels and the redeemed host of the chosen, who have washed their robes of character and made them white in the blood of the Lamb. *12LtMs, Ms 77, 1897, par. 28*

Ms 78, 1897

The Blessing of Obedience

NP

July 28, 1897

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“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all commandments is, Hear, O Israel, The Lord our God is one Lord: and 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: this is the first commandment.” Christ’s answer was direct and explicit. Supreme love to God is an evidence that the truth is an abiding principle in the mind and heart. The second is like the first, said Christ; for it flows out of it, and is founded upon it: “Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” [*Mark 12:28-31.*]*12LtMs, Ms 78, 1897, par. 1*

“And the scribe said unto him, Well, Master thou hast said the truth; for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than the whole burnt offerings and sacrifices.” [*Verses 32, 33.*] This response from one of the scribes, the plain statement of his convictions was more than the scribes and Pharisees expected to hear. Truth that condemned their own traditions and example had been expressed by Christ and voiced by one of their own number.*12LtMs, Ms 78, 1897, par. 2*

When Jesus saw that the scribe had moral courage to speak the truth in the face of the frowning Pharisees, and that “he answered

discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any questions." [Verse 34.] *12LtMs, Ms 78, 1897, par. 3*

The law of God, plainly defined by Christ, is not so many separate precepts, some of which are of great importance, while others are of small importance, and may be belittled and ignored. Our Lord presents the first four and the last six commandments as a divine whole. Under the two heads, love to God and love to our neighbor, a divine unity binds all the precepts together. By these two principles man's character is tested, and he is shown to be obedient or disobedient. *12LtMs, Ms 78, 1897, par. 4*

These two principles are immutable, as eternal as is the throne of God. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to his fellow men. This is a faith that works by love, and purifies the soul. This means far more than a mere acknowledgment of the truth, more than ceremonious worship, or the offering of sacrifices. Those who truly obey the law offer to God the whole service required by Him. *12LtMs, Ms 78, 1897, par. 5*

In keeping God's commandments there is great reward, even in this life. Our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him! But self-love, self-exaltation, cannot in any way be acceptable to God. *12LtMs, Ms 78, 1897, par. 6*

The grace of God, which, if received, leads to the practice of right things, is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity and bondage to the prince of darkness. He who has responded to the drawing of Christ is aglow with His love. He shows forth the praises of Him who has called him out of darkness into His marvelous light. He cannot help employing his talent of speech to show forth the grace which has been so abundantly bestowed on him. He has enlisted in the army of those who strive to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number who are called by Inspiration, "a royal priesthood, an holy nation, a

peculiar people.” [1 Peter 2:9.]¹²*LtMs, Ms 78, 1897, par. 7*

With the peace and joy of those who thus serve God, there is always seen a godly fear, “lest a promise being left us of entering into his rest, any of you should seem to come short of it.” [*Hebrews 4:1.*] This sanctified fear is entirely proper. It is not a servile, cowardly fear; it is a dread to do anything that Christ will not approve. This fear regulates the Christian experience. Those who feel it sanctify the Lord in their hearts. They regard God with a reverence and love that leads to self-abasement. But their fear is very different from the terror of a slave, who lives in expectation of the lash. This genuine fear leads to firm reliance on God.¹²*LtMs, Ms 78, 1897, par. 8*

The Pharisees Silenced

“Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of his vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be that they will reverence him when they see him.¹²*LtMs, Ms 78, 1897, par. 9*

“But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?” The Pharisees and priests answered, “He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken, but on whomsoever it will fall, it will grind him to powder.” [*Luke 20:9-18.*]¹²*LtMs, Ms 78, 1897, par. 10*

The Pharisees had watched Christ narrowly as He gave this parable. They were cut to the heart by His words, for they could not fail to see that He could read every purpose of the soul. To them, Christ's words were a sign of His divine character; but they dreaded to hear them, because Christ told them the truth. They decided that Christ knew too much of their base practices to be allowed to live. They feared that He would lay before the people the wicked deeds they had committed, and the result would be that their popularity would cease. Therefore they planned to entrap Him in His words.*12LtMs, Ms 78, 1897, par. 11*

In the parable of the vineyard Christ had exposed their deceptions, and had declared that the Lord of the vineyard would punish the Jewish nation with fearful severity. This people had treated His servants with contempt, injustice, and cruelty; the kingdom would be taken from them, and given to those who would obey its ruler. The scribes and Pharisees knew that this parable referred to them. It pointed them out as the very ones whose sentence they themselves had pronounced. They were filled with anger against Christ, and without farther delay they would have laid hands on Him, and silenced His voice, so that He would no longer annoy them. But they feared the people.*12LtMs, Ms 78, 1897, par. 12*

Baffled thus far in their attempts to entrap Christ, the Pharisees took counsel with the Herodians. Having laid their plans, they sent forth spies, "which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." [*Verse 20.*] They did not send the old Pharisees, whom Jesus had often met; but young men, who were ardent and zealous, and whom, they thought, Christ did not know.*12LtMs, Ms 78, 1897, par. 13*

Feigning to be interested in a certain question, the spies of the Pharisees and Herodians approached Christ. With apparent sincerity, as though desiring to know their duty, they said, "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly." [*Verse 21.*] Had they been sincere, these words would have been a wonderful admission, but they were spoken to deceive. This testimony was true, however. The Pharisees did know that Christ

said and taught rightly, and by their own testimony will they be judged.*12LtMs, Ms 78, 1897, par. 14*

“Is it lawful for us to give tribute to Caesar or no?” they continued. [Verse 22.] This was a question over which there was much contention. Many denied the right of the Romans to demand tribute. The Pharisees paid their taxes unwillingly. The spies decided to ask Christ this question, thinking that He would answer it by a simple Yea or Nay. And if he told them that it was lawful to give tribute to Caesar, He would be going contrary to the opinion of the Jewish nation, and would thus be put out of popular favor.*12LtMs, Ms 78, 1897, par. 15*

Apparently those who asked this question, asked it honestly; and they thought that they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and sounded their hypocrisy. “Why tempt ye me?” He asked; thus giving them a sign they had not asked, by showing that He read their hidden purposes. They were still more confused when He said, “Show me a penny.” They brought it, and He asked them, “Whose image and superscription hath it? They answered and said, Caesar’s.” Pointing to the inscription on the coin, Jesus said, “Render therefore unto Caesar the things which are Caesar’s, and unto God the things which are God’s.” [Verses 23-25.]*12LtMs, Ms 78, 1897, par. 16*

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and His answer seemed so wise to the bystanders that they admired His tact and wisdom. Another evidence of the divine character was given the Jews. Christ’s reply was no evasion, but a candid answer to the question.*12LtMs, Ms 78, 1897, par. 17*

Not only were the Pharisees rebuked by Christ’s words, but in many minds a vexed question was settled. For ever after they held to the right principle. And although many went away dissatisfied, they saw that the principle underlying the question had been laid out in straight lines.*12LtMs, Ms 78, 1897, par. 18*

When the Pharisees heard Christ’s answer, “they marvelled, and left him, and went their way.” [Matthew 22:22.] They could not at that time satisfy their wrath, but they were determined to carry out their purposes. They were convinced against their will, but though

they marvelled exceedingly at Christ's wisdom, they would not yield <their pride and accept Christ.> And from that time evidence had no effect on their deep-rooted prejudice. They manifested bitter opposition and intense hatred against Christ. There was no more peace or rest for Him, for the cavilling of the priests was constant, and their plans and schemes to entrap Him were abundant. They set spies on His track, to report His movements. They though this was unknown to Christ, but He was much more accurately acquainted with their movements than were they with His. He know every step that would be taken, and every event that would take place.*12LtMs, Ms 78, 1897, par. 19*

But in spite of the opposition of the priests, Christ kept His mission ever before Him. With a heart ever touched by human woe, He ministered to those around Him. His words were spoken with clearness, simplicity, and authority. His sermons were such as had never before been heard. His principles were so clearly and wisely inculcated that no one needed to make a misstep if they but followed Him, and kept His words.*12LtMs, Ms 78, 1897, par. 20*

Words of Warning

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”
[*Matthew 23:37-39.*]*12LtMs, Ms 78, 1897, par. 21*

This was the most solemn denunciation that had ever been uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders who worshiped the temple, but who were working with a hatred inspired by Satan to destroy the One who made the temple, in any way sacred, Christ bade adieu to the hallowed courts. He quitted the temple forever, declaring, “Your house is left unto you desolate.” [*Verse 38.*]*12LtMs, Ms 78, 1897, par. 22*

From henceforth Christ saw a cloud blacker than sackcloth hanging over the once-favored nation. Looking into the future, He saw the

gates of Jerusalem burst open by the assaults of the Roman legions. He saw the walls <of purest marble,> that looked like walls of snow, broken, and the beautiful stones, which had been laid with artistic skill one upon another, torn down, so that not one was left standing. The strong to save had become strong to smite.^{12LtMs, Ms 78, 1897, par. 23}

Solemn judgments had been predicted against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession.^{12LtMs, Ms 78, 1897, par. 24}

When they returned from captivity, there seemed for a time to be a reformation. "I will not contend forever," God declared, "neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him."^{[Isaiah 57:16-19.]12LtMs, Ms 78, 1897, par. 25}

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. The Word of the Lord through His prophets was refused. Then God sent His only begotten Son with a message of mercy, calling on them to repent, but they refused to receive Him, and said, "This is the heir; come, let us kill him, and the inheritance will be ours."^{[Mark 12:7.]12LtMs, Ms 78, 1897, par. 26}

The time of greatest responsibility for the Jewish nation was when Jesus was among them. This was the time of their greatest privilege and blessing. But Christ came to His own, and His own received Him not. By refusing every overture of mercy, by rejecting the Son of God, the Jewish people made themselves guilty of the greatest of all sins. Christ charges the whole nation with this sin. In rejecting My servants and prophets, He says, you have not only rejected them; you have rejected the Son of God, whose you are by creation

and by redemption. Ye would none of My counsel, ye despised all My reproof. *12LtMs, Ms 78, 1897, par. 27*

O Jerusalem, Jerusalem, if thou art destroyed, thou thyself wilt be responsible. Ye would not come unto me, that ye might have life. I have offered you help, because I loved you. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that art sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. You have refused the mercy and blessing I came to the world to bring. You have refused to see in Me a merciful Saviour, offering you redemption. When God's heavy judgments fall upon you, you will still refuse to see in Me a sin-pardoning Saviour. You will one day long for a Deliverer who was once among you, but who you would not receive. *12LtMs, Ms 78, 1897, par. 28*

"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." [*Matthew 23:39.*] When they see Him again, they will ask no sign. That day will not be to them a day of joy, although the acknowledgment will come from their lips with overwhelming power as they behold Him, "Blessed is he that cometh in the name of the Lord." When Christ shall come in power and great glory, they will bless Him whom they once cursed, but it will then be too late. Thus with power and authority our Lord reproved the Jewish people. *12LtMs, Ms 78, 1897, par. 29*

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This is the condition of the world today. Men refuse to see the truth so plainly given in the Word of God. "Thus saith the Lord" is counted as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse the truth. God would have us realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world. *12LtMs, Ms 78, 1897, par. 30*

The disciples were unable to comprehend Christ's words in reference to the temple. They called His attention to its massive stones, saying, "Master, what manner of stones, and what buildings

have we here.” [Mark 13:1.] The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones as these could be overthrown, the disciples could not comprehend. They could not understand Christ’s words, which doomed to destruction the mighty walls, a portion of which had withstood the devastation of armies. Their ideas were vague and it was difficult for the Lord to make His lessons intelligible to them. *12LtMs, Ms 78, 1897, par. 31*

As Christ’s attention was called to the magnificence of the temple, what must have been the unuttered thoughts of that rejected One? The view before Him was indeed beautiful, but Christ said with sadness, “I see it all. The buildings are indeed wonderful. You point to these stones as apparently indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down.” [See *verse 2.*] *12LtMs, Ms 78, 1897, par. 32*

Christ warned His disciples of the destruction of Jerusalem as well as of the temple. This event was foretold by *Daniel*. The oblations and sacrifices were no more of value, for type had reached antitype in the one great oblation. And when the great antitypical sacrifice was offered, the veil of the temple was rent in twain. Forty years after Christ uttered His prediction, His words were fulfilled to the letter. In the siege of Jerusalem, it is stated that more than a million people perished, while many were led into captivity. *12LtMs, Ms 78, 1897, par. 33*

Christ’s words had been spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew came to Him, saying, “Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?” [Mark 13:3; Matthew 24:3.] Jesus did not answer His disciples by taking up separately the destruction of Jerusalem, and the last great day of His coming. He mingled the description of these two events. When Christ referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration that will take place in that day when the Lord rises out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain.

This entire chapter is a warning to those who shall live in the last scenes of this earth's history. *12LtMs, Ms 78, 1897, par. 34*

Turning to His disciples, Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." [*Verses 4, 5.*] Many false Messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Messiahs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem will be practiced again. The same events that took place at the overthrow of Jerusalem will take place again. *12LtMs, Ms 78, 1897, par. 35*

"And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass; but the end is not yet." Prior to the destruction of Jerusalem men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing in next to the throne were slain. There were rumors of wars, but no actual conflict. "All these things must come to pass," said Christ, "but the end (of the Jewish nation as a nation) is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." [*Verses 6-8.*] *12LtMs, Ms 78, 1897, par. 36*

But, said Christ, as the Rabbis see these signs, they will proclaim that they are God's judgments on the nations for holding in bondage His chosen nation. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they argue are tokens of their release from bondage are signs of their destruction. *12LtMs, Ms 78, 1897, par. 37*

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. Then shall many be offended, and shall betray one another, and shall hate one

another.” [*Verses 9, 10.*] All this the Christians suffered. Mothers and fathers betrayed their children; children betrayed their parents. Friends delivered their friends up to the Sanhedrin. Saul of Tarsus was exceeding bitter against all who believed in Christ until he himself was converted. He then began to preach Christ and Him crucified, and the Jews caused him and Silas to be whipped, and thrown into prison. The persecutors wrought out their purposes by killing Stephen, Paul, Peter, and other Christians.*12LtMs, Ms 78, 1897, par. 38*

Through the apostles God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses, in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and yet they were not allowed to live and serve the God whose they were by creation and by redemption. By killing them, the Jews crucified afresh the Son of God, who had given His servants words to speak and a tongue and voice with which to vindicate the truth, and acknowledge Him as the only begotten Son of God. In so doing, the Jews were not only abusing the men; they were abusing Christ in the person of His saints.*12LtMs, Ms 78, 1897, par. 39*

So it will be again. Seventh-day Adventists will fight the battle over the seventh day Sabbath. The authorities in the United States <and in other countries> will rise up in their pride and power and make laws to restrict religious liberty, as the authorities in this country are doing. They will assume the right that is God’s alone, and like Nebuchadnezzar, will think they can force the conscience, which God only can control. Even now they are making a beginning which they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people.*12LtMs, Ms 78, 1897, par. 40*

Christ told His disciples that they would be delivered up to councils, but He told them also that they were not to be anxious as to how they might vindicate the truth, for He would give them a mouth and wisdom that all their adversaries could not gainsay nor resist. These words were fulfilled at the mock trial of Stephen, and at the trial of Paul, who made Felix tremble, as he reasoned of righteousness,

temperance, and judgment to come. *12LtMs, Ms 78, 1897, par. 41*

On every occasion that persecution takes place, the witnesses make decisions, either for Christ or against Him. Those who show sympathy for the men wrongly condemned, who are not bitter against them, show their attachment for Christ. Many will be offended because the principles of the truth cut directly across their practice <or their income.> Many will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they had no vital union with the true vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers. *12LtMs, Ms 78, 1897, par. 42*

“Little children, it is the last time,” writes John, “and as ye have heard that antichrist shall come, even now there are many antichrists: whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that it might be made manifest that they were not all of us.” [1 *John 2:18, 19.*] Those who apostatize in time of trial, will, to secure their own safety, bear false witness, and betray their brethren. They will tell where they are concealed, putting the wolves on their track. Christ has warned us of this, that we may not be surprised at the unnatural and cruel course of friends and relatives. *12LtMs, Ms 78, 1897, par. 43*

“And many false prophets shall arise, and shall deceive many.” [*Matthew 24:11.*] False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Companies inspired by Satan will be formed to deceive and to delude. *12LtMs, Ms 78, 1897, par. 44*

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. 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.” [*Verses*

12-14.] *12LtMs, Ms 78, 1897, par. 45*

“When ye therefore shall see the abomination spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: (let there be no presumptuous dallying;) let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day.” [*Verses 15-20.*] This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed this warning, and not a Christian perished in the destruction of the city. *12LtMs, Ms 78, 1897, par. 46*

“Pray ye that your flight be not in the winter, neither on the sabbath day.” [*Verse 20.*] Christ, who made the Sabbath, did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by the death of Christ. Christ’s death on Calvary’s cross is an unanswerable argument in favor of the changeless character of every precept of God’s holy law. *12LtMs, Ms 78, 1897, par. 47*

“Think not that I am come to destroy the law and the prophets,” Christ said, “I am not come to destroy, but to fulfil.” [*Matthew 5:17.*] As the head of the human family He lived every precept, every jot and every tittle, of the law. He lived that life in humanity that He requires His followers to live, and therefore there is no excuse for anyone to fail of reaching the standard of perfection. He emphasizes His words: “For verily, I say unto you, One jot or one tittle shall in no wise pass from the law till all be fulfilled.” [*Verse 18.*] As long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim upon the human family. *12LtMs, Ms 78, 1897, par. 48*

The Sabbath was given to the world as the memorial of creation. At the beginning of the Sabbath command are the words, “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, nor thy manservant, nor thy maidservant, nor thy cattle, not thy

stranger that is within thy gates.” Then the reason is given. “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.*] The explanation is full, so that none need be left in darkness unless they choose darkness rather than light. This the world is doing today, just as the Jews chose darkness in regard to the message Christ came to bring to the world. And the apostasy of the Jewish nation represents the apostasy that will be made by the world in the last day. *12LtMs, Ms 78, 1897, par. 49*

The Sabbath, sanctified and blessed by God, was designed as His great memorial of creation. It is ever to stand unmoved, a rock of offense to the Christian world, as was Christ to the Jewish nation. The Sabbath is the test today, as Christ was the test when He was in our world in human form. The rejection of the Son of God decided the eternal destiny of the Jews. So will the rejection of God’s holy memorial decide the fate of Christians. *12LtMs, Ms 78, 1897, par. 50*

The professed people of God may ignore the Sabbath; they may trample it under their feet, but they cannot make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled on the Sabbath of the Lord. No one has an excuse for accepting a human sabbath, created by him whom God designates as the man of sin, who shall think to change times and laws. He thinks to, but he does not do it; although he may think thus to show his supremacy above God. But he cannot change God’s law; this is God’s prerogative only. God is over all kings and rulers on the face of the earth. He is God, and beside Him there is none else. *12LtMs, Ms 78, 1897, par. 51*

“Then if any man shall say unto you, Lo, here is Christ or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” [*Matthew 24:23-27.*] Here again the warning regarding Jerusalem is

blended with the warning of the second advent. *12LtMs, Ms 78, 1897, par. 52*

The disciples heard Christ's words, but they did not then fully understand them. The Holy Spirit must guide them into all truth, bringing to their remembrance all things that Christ had said to them. They could not understand why He connected the perils of the overthrow of Jerusalem with the perils of His second advent. But those who live in this age may understand Christ's general warning, and should appropriate it to the period where it belongs. The gospel must be carried to every kingdom under heaven, and then shall the end come. *12LtMs, Ms 78, 1897, par. 53*

Christ knew that the disciples could not take in the representation He had given them in answer to their question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" [*Verse 3.*] Christ knew the terrible future of the once chosen people of God, but He knew also that His disciples could not fully understand His description of the fearful scenes to be enacted at the destruction of Jerusalem. In His answer, the two events—the destruction of Jerusalem and the end of the world—are merged into one. It was in mercy to His disciples that Christ thus blended these two events, leaving them to study out the meaning for themselves. *12LtMs, Ms 78, 1897, par. 54*

Christ had made every effort to keep His disciples informed in regard to the truth. He had given them every opportunity to know the truth. He had invited them to place their confidence in Him as their Messiah, and in His mission and work, but they had not yet a proper understanding of the nature of His kingdom. They were thrilled with distress as they listened to His lamentation over Jerusalem; but they did not realize the true meaning of His words. Had Christ opened to them future events as He saw them, they would have been unable to endure it. To the last they looked for a temporal kingdom, which was to be established at Jerusalem. *12LtMs, Ms 78, 1897, par. 55*

Christ's declaration of the scenes to be enacted at the destruction of Jerusalem, they associated with His personal coming, when He Himself would punish the Jews, but would also free them from the

Roman bondage. He had told them definitely that He would come a second time, and probably His judgments would then fall upon those who rejected His love. He would then, they thought, lay low every stone in the building; for they believed that no earthly power could do this. *12LtMs, Ms 78, 1897, par. 56*

But retribution was to fall before this on the apostate nation, which was still further to show its malignity to Christ by its treatment of His followers. *12LtMs, Ms 78, 1897, par. 57*

From the destruction of Jerusalem, Christ passed on to a much greater event, the last link in the chain of this earth's history—the coming of the Son of God in majesty and glory. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” [*Verses 29-31.*] *12LtMs, Ms 78, 1897, par. 58*

Christ gave special directions with regard to this event. “Now learn a parable of the fig tree,” He said. “When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation (the generation that see the signs) shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” [*Verses 32-35.*] *12LtMs, Ms 78, 1897, par. 59*

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” [*Verse 36.*] Christ stated plainly to His disciples that He Himself could not make known the day and hour of His second appearing. Had He been at liberty to make this time known, what need would there have been for Him to exhort them to maintain an attitude of constant expectancy, living and working and waiting as though each day was, not their own, but the Lord's, cultivating fidelity, faith, and love, and purifying the soul through the

truth?*12LtMs, Ms 78, 1897, par. 60*

Christ tells His disciples that the time of His appearing is involved in secrecy. There will be those who claim to know the time of that great event. Very earnest are they in mapping out the future, which the Lord has placed in a thick cloud, that the day, the month, and even the year may not be known. Notwithstanding the continued failures of these time setters, they still continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy, for the coming of the Son of man is God's mystery. "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever." [*Deuteronomy 29:29.*]*12LtMs, Ms 78, 1897, par. 61*

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:37-39.*] God does not here bring to view a temporal millennium, a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes again.*12LtMs, Ms 78, 1897, par. 62*

How was it in Noah's day? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [*Genesis 6:5.*] Had man co-operated with God, there would have been no Cain-worshippers. Abel's example of obedience would have been followed. Men might have worked out the expressed will of God. They might have obeyed His law, and in obedience they would have found their safety and salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God would have delighted in the work of His hands.*12LtMs, Ms 78, 1897, par. 63*

But the inhabitants of the antediluvian world turned from Jehovah, refusing to do His holy will. They followed their unholy imagination and perverted ideas. "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, ... Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. ... And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and everything that is in the earth shall die.”
[*Verses 12-14, 17.*] *12LtMs, Ms 78, 1897, par. 64*

Remember the warning, “As the days of Noah were, so also shall the coming of the Son of man be.” [*Matthew 24:37.*] It was because of the wickedness of the inhabitants of the old world that they were destroyed; and today the world is following in the same way. It presents no flattering signs of millennial glory. Human law-makers open their law books and pronounce sentence against those who do not keep their laws. But those who frame and enforce these laws are themselves transgressors of God’s law, and their transgression is filling the earth with wickedness and moral pollution. Their betting, their horse racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence. Bank failures ruin thousands of families. Widows and orphans are left to starve. And yet those in authority are making and enforcing laws to uphold the first day of the week, which God has given as a common working day. *12LtMs, Ms 78, 1897, par. 65*

These law makers speak to those under their supervision, saying, Verily, the first day of the week ye shall keep, because it is the world’s sabbath. The churches keep this day as holy, and those under our supervision shall keep it also, because it is so enforced on our statute books. We have chosen Sunday as the Sabbath and therefore everyone must keep it. *12LtMs, Ms 78, 1897, par. 66*

What is this day that is so universally exalted? It is a spurious Sabbath, a common working day. It is accepted in the place of the seventh day, which the Lord has sanctified and blessed, and the sure consequence of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, they had been commanded to offer always the fire of God’s own kindling, which was kept burning before God day and night. This law was ever to be observed. But Nadab and Abihu had used wine too freely. Their minds were not keen, but confused; and they were unable to distinguish between the sacred and the common.

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord.” [*Leviticus 10:1, 2.*]*12LtMs, Ms 78, 1897, par. 67*

The Lord has given directions regarding His Sabbath: “The Lord speak unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whoso doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed.” [*Exodus 31:12-17.*]*12LtMs, Ms 78, 1897, par. 68*

The statutes of the Lord are to be revered and obeyed. But those who strive to make His law a dead letter, He will certainly punish. God is supreme authority in all His requirements, and when His law is set aside as a matter of no consequence, the transgressor must surely bear the consequence of his own sin, though God bears long with him.*12LtMs, Ms 78, 1897, par. 69*

“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 ruler, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall

appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [*Matthew 24:44-51.*]¹²*LtMs, Ms 78, 1897, par. 70*

Ms 79, 1897

Christ's Second Coming

NP

July 29, 1897

Portions of this manuscript are published in *4MR 115-116*.

In the *twenty-fourth* and *twenty-fifth chapters of Matthew* is described the second coming of Christ to our world: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other." "But of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:30, 31, 36-39.*]12LtMs, Ms 79, 1897, par. 1

Then the warning is given: "Watch, therefore: for ye know not what hour your Lord doth come. ... 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, whom his lord, when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [*Verses 42, 44-51.*]12LtMs, Ms 79, 1897, par. 2

What earnest zeal should those words arouse in the heart of the true believer. Here the conditions of the church at Christ's second coming is portrayed. Again its spiritual condition is described in the parable of the ten virgins, five of whom were wise and five foolish: *12LtMs, Ms 79, 1897, par. 3*

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps have gone out. But the wise answered saying, Not so; lest there be not enough for us and for you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went into the marriage; and the door was shut. Afterward also came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." [*Matthew 25:1-13.*] And we may all ask, Can it be that I shall be among the wise virgins? *12LtMs, Ms 79, 1897, par. 4*

Here also is given the parable of the talents. The man who hid his Lord's money in the earth was pronounced an unprofitable servant of his Lord's goods, and the sentence was issued, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." [*Verse 30.*] And this is an illustration of the last general judgment, when each shall be dealt with according to the use he has made of his talents. The righteous alone will shine forth in the kingdom of God in that great decisive day when every character shall appear just as it is. They that have done good will have a part in the resurrection of life; they that have done evil will be awarded according to their works. The obedient and the disobedient decide the whole matter. *12LtMs, Ms 79, 1897, par. 5*

The Word declares, "When the Son of man shall come in his glory,

and all the holy angels with him, then shall he sit upon the throne of his glory.” [Verse 31.] Then the triumph of Christ will have come. What a scene will this be upon which the whole universe will gaze. How the love of God is here displayed through His Son to all who have proved true and faithful. In that day Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents before them the faithful work they have done for Him. What surpassing love is this! He even mentions the work of the heathen world who have had no intelligent knowledge of the law of the Lord but who have done some of the very things the law required, because they had heeded the voice speaking to them in the things of nature around them. The grace of God, working upon their darkened minds, softened their savage nature untaught by the wisdom of men. *12LtMs, Ms 79, 1897, par. 6*

While among men Christ pronounced sentence upon rabbis, rulers, Pharisees, and Sadducees because of their hypocrisy, their rejection of light. Looking at them searchingly, He said, “He that is without sin among you, let him cast the first stone,” but He addressed the woman who was guilty of sin in words of tenderest compassion. [John 8:7, 10, 11.] He knew all about the character of the sin committed; but He traced upon the ground the sins of her accusers who had laid their net for the woman, that thus they might find occasion for condemning Christ. Their curiosity led them near to Christ, to see what He had written in the sand; but they did not care to look more than once, and one by one they hastily left His presence. *12LtMs, Ms 79, 1897, par. 7*

Those who had acted a part in bringing this poor woman before Him were far more guilty than she, and Christ knew it. The guilty persons expected that before they could take themselves away, Christ would single them out, and expose them and their deep laid plot before the gathered throng. These professors were spiritually blind. Maxims and traditions were cherished by them, and obedience to God’s requirements was regarded as a thing of naught. Christ was grieved with them. He looked upon them with anger, being grieved at the hardness of their hearts. He could detect every phase of their hypocrisy, and their great sin brought from His divine lips a scathing rebuke. *12LtMs, Ms 79, 1897, par. 8*

The humble, though ignorant, are Christ's most hopeful disciples. The uneducated heathen in all their cruelty are regarded in a more favorable light than are those who have had great light, who have had evidence upon evidence, but who, when the Lord in His mercy reproves them for the sins they are cherishing as virtues, are offended, and (mark the words) like the disciples of Christ's day, go back and walk no more with Him. Christ recognizes every act in the savage that reflects His own mercy and compassion. When the Holy Spirit puts Christ's Spirit into the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. Christ implants His grace in the heart of the savage and he ministers to the necessity of the missionary even before he has heard or comprehended the words of truth and life. *12LtMs, Ms 79, 1897, par. 9*

Behold that crowd collected about some of God's servants to murder them! But the Lord is working upon the heart and mind of perhaps only one man to plead in behalf of these servants who love and fear God. When the war council has been carried on to determine the destruction of some Christian's life, on several occasions the intercession of one savage has turned the decision, and his life has been spared. Oh, the love that goes forth to the savage for this one act. To such in the judgment Christ is represented as saying, "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." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [*Matthew 25:35, 36, 34.*]*12LtMs, Ms 79, 1897, par. 10*

Ms 80, 1897

The Needs in Australia

“Sunnyside,” Cooranbong, New South Wales, Australia

July 4, 1897

Portions of this manuscript are published in *MRmnt 124*.

At three o'clock my sleep is ended. I will now write some things that urge themselves upon my mind. We greatly need a church here in Cooranbong. We thank the Lord that we have had the privilege, since the last week in April, of assembling to worship God in the unfinished upper story of the second building that has been erected for the school. But we are glad to say that the patronage of the school is such that we shall be crowded out of the building to give place for the accommodation of the students. Several more are anticipating coming to the school, and we hope that they will come. Our only course now is to prepare to build a church in Cooranbong. I have hired, and am paying interest upon, one thousand pounds [£1,000], which is drawing 4-1/2 per cent interest; £100 from another, which is drawing 5 per cent interest. I have loaned the conference £100 since 1895, from which I have drawn no interest. That amount I wish to use at once in helping to build a meeting house.¹²*LtMs, Ms 80, 1897, par. 1*

I have now a request to make. I wish to handle the book entitled *Christian Education*. I wish to make additions to the book at once, as have some precious matter that should be added to it. I want you to inform me how much has been received for the present edition, and what do you propose to do in helping me to enlarge this book? I wish to know just how it stands.¹²*LtMs, Ms 80, 1897, par. 2*

I expected that the sale of *Thoughts from the Mount of Blessing* would help me to help in advancing the work in Australia. But the way that the book was kept back in America, after being in the hands of the publishers for two years, and then coming out in a style that I could in no wise accept, has disappointed me greatly. The delay also on *The Life of Christ*, preparing suitable cuts, is another drawback. The means I hoped to obtain have not answered

my expectations, and now I must do all I possibly can to help in various ways the cause in this missionary field.*12LtMs, Ms 80, 1897, par. 3*

Time is passing, and we are bound about for facilities and means. For years the Lord has opened before me that we should have facilities connected with our school, where the students could be educated to learn various trades. We should have a printing press and issue pamphlets and leaflets and matters connected with the school. We should have the students learn the art of building. They should have an instructor to teach them, while the students do the work. We should have tent-making, which will always be needed in this country. We should have masonry going on in connection with the school education, and different branches of work. Attention should be given to the art of tilling the soil, of setting, and trimming, and carefully cultivating the fruit trees, for this is a science that all the students need to learn.*12LtMs, Ms 80, 1897, par. 4*

Then the lady students should have a dressmaker who is thoroughly qualified to teach this trade and tailoring and the science of repairing clothing neatly, to make old clothing over so that it shall look as good as new. All these arts need to be cultivated. The flower garden also needs to be brought into consideration. All can gather some plants and shrubs and flowers to beautify the school grounds. Let all have a living interest in this matter. Then there are strawberries to be set out and tended. In this our lady students can also act a part. Each can have allotted to them something to do out of doors, and they can have the satisfaction of seeing some results for their labor. There should be knitting machines, and carpet weaving. These are the blessings to be gained from the educational advantages from our school in Cooranbong.*12LtMs, Ms 80, 1897, par. 5*

But we know that in order to have these things, there must be an outlay of means. We must have typewriters and printing presses and many other facilities. We must have several sewing machines, and educate the students not merely to sew, but also how to keep their machines in running order. They are not to be used as threshing machines, but to be worked moderately, and thus preserve the machines from unnecessary friction. These are

lessons to be learned. *12LtMs, Ms 80, 1897, par. 6*

I wish to invest all that I possibly can in the advancement of the work in this country. What is done should go forward without delay. I do not wish my brethren to or cultivate the idea that in crowding down the price of royalties on books, issued from the offices over which they preside, that they are doing God service. Sister White is straining every nerve to advance the work in these countries that God may be glorified. She is not seeking to hoard money or to live extravagantly; and Sister White calls for all who stand in responsible positions to co-operate with her all that they possibly can to make the work, which God has given her to do, a success. *12LtMs, Ms 80, 1897, par. 7*

The way *Thoughts from the Mount of Blessing* has been handled has grieved me to the heart. I have been deeply stirred by the subject matter of this book, because I knew that the people needed the very things presented in it. Two years the book was in their hands before it was published, and after that long time appeared with cuts that made my heart ache to look upon the book. The Lord sees all these matters. Is this according to His purpose? Is it according to His mind and will to have the work He has laid upon me, after two years delay in printing, come to me with cuts fit only for a comic almanac? Has the wisdom of those in Battle Creek who accept such representation departed from them? Is not the subject matter of the book worthy of better treatment than it has received? *12LtMs, Ms 80, 1897, par. 8*

But again I come to the book, *Christian Education*. Had I thought that that matter was to be gathered up from my writings and published, and the proceeds given to the interests at Battle Creek, I should not have consented to its being done. I would have paid for the preparation of the book, for its publication, and then would have used the royalties to help in this destitute field. If any has the advantage, should it not be this destitute missionary field? *12LtMs, Ms 80, 1897, par. 9*

Soon after I came to this field, one who knew its necessities put to my trust one thousand dollars to advance the work, without interest, the principal to be returned when necessity demanded; then came

three hundred dollars with the same directions; and still other sums have been placed in my hands; and all have been invested to advance the work. Then in order to erect our school buildings, Mother Wessels loaned me £1,000 at 4 per cent interest. Brother Peter Wessels gave a donation of \$300. All this is invested in the work; every gift coming from any source has been put into the work. How soon these large sums of money will be called for, I know not; but it is my duty to see that my brethren do not crowd me into a tight place, not knowing what they are about. *12LtMs, Ms 80, 1897, par. 10*

I have to pay my workers to prepare the books that I get before the public, and then pay for their publishing, and I want not any more than is fair and right. But I do not want my brethren to think that they must be sharp with Sister White, and that the end justifies the means. All that kind of sharpness means robbing destitute missionary fields. These will have all that she can receive from the sale of her books. I am hoarding up nothing. No one could spread a more economical table and yet supply nourishing food. We have no meat or butter on our table. We have fruits, grains, and vegetables. *12LtMs, Ms 80, 1897, par. 11*

I call on my brethren in responsible positions to do all in their power to co-operate with me in making it possible for me to do more than I have done to return the means loaned me since I have been in this country. I do not wish to have my hands so tied that I cannot return that amount that has been so kindly entrusted to my use. I have used it in a good work, and I want my brethren to keep this in mind, that you may not feel that Sister White is getting rich. Sister White wants means. She knows how to apply as necessity demands to sustain the interests of the cause of God in its various necessities. Do not suppose that it does not matter if Sister White's goods or books are delayed, and that if she receives but a limited sum from their sale it helps the canvassers and office of publication to have a larger pay for their handling. Will my brethren consider this matter as I have tried to lay it before you? *12LtMs, Ms 80, 1897, par. 12*

Again I ask you who are the responsible persons in Battle Creek, What do you propose to do with the book, *Christian Education*? Let me know at once that I may understand what to do. Recently a little

book has come out on this subject. I want now that something shall be done definitely. *12LtMs, Ms 80, 1897, par. 13*

Some felt very much dissatisfaction that *Steps to Christ* was given to Revell. I have received quite a sum of money, more than has come to me from some books; and I think more would come to me if he had more of my books to handle. He has written to me to send him writings on the childhood and life of Christ. He sent me copies that he had been using; but said that he would prefer my style of writing, and thought he could produce books better adapted to the necessities, and which would find a more ready sale than any they had on hand. I shall place more books in his hand as soon as I can get them prepared, for I can receive better satisfaction than I have received from the Battle Creek publishing house. There is an advantage in doing this, because they get the truth before a class that we will not reach. *12LtMs, Ms 80, 1897, par. 14*

Will you please respond to this letter as soon as you possibly can. *12LtMs, Ms 80, 1897, par. 15*

In haste. *12LtMs, Ms 80, 1897, par. 16*

Ms 81, 1897

Counsel to Students

Cooranbong, Australia

July 7, 1897

Portions of this manuscript are published in *8MR 254*; *11MR 156-157*; *SpM 75-77*.

I have a burden that I must communicate to the teachers and students of our school. The Lord has presented your case before me. These words were addressed to you: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." [*Hebrews 13:15-17.*]*12LtMs, Ms 81, 1897, 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 clamor and anger, and all evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Ephesians 4:29-32.*] This divine instruction is addressed to every member of the human family. Many will be entirely indifferent to these words. Wherever you may be, will you please to remember them.*12LtMs, Ms 81, 1897, par. 2*

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [*Colossians 3:15, 16.*] Would not this be much more acceptable to God than the rubbish that comes from your lips?*12LtMs, Ms 81, 1897, par. 3*

“Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, which is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.” [Ephesians 5:11-20.] *12LtMs, Ms 81, 1897, par. 4*

The principal and teachers of our school have withheld reproof. They have felt very anxious that every student should feel his own responsibility to God, and overcome the sin of foolish talking and foolish acting, heeding the words of the apostle Paul, “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. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.” “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” [Ephesians 5:1-4; 4:23, 24.] *12LtMs, Ms 81, 1897, par. 5*

You now have opportunities and privileges that many cannot enjoy. The very best instruction is being given you from the Word of God. This is the Word of life. But it is essential for your present and eternal good that you change the programme upon which some of you have entered. We have no opposition to social, elevating, association that is in accordance with the mind and will of our heavenly Teacher. And communications that will advance one another in true education will be approved. But your rooms are not to be defiled by unholy speech or by boisterous levity and mirth. *12LtMs, Ms 81, 1897, par. 6*

The working of the Holy Spirit upon your hearts will be demonstrated by your words and by the fragrant atmosphere that surrounds your souls. The fruit of your lips will be good, sound common sense. But this cheap, common talk in which you indulge, and your riotous actions, are an offense to God; and as we are wholly dependent on the blessing of our heavenly Father for the success of the school, we dare not pass by such a state of disorder and impropriety. *12LtMs, Ms 81, 1897, par. 7*

We pray continually for God's abiding presence on every portion of the school buildings. "For we are made a spectacle unto the world, and to angels, and to men." [*1 Corinthians 4:9.*] We most earnestly pray that heavenly blessings may rest upon the school. You all know this. Then I ask, What pleasure can the Lord receive from those whom He has favor by giving His own life to purchase for them freedom from the slavery of sin, if they dishonor Him by their words? What real satisfaction have you received since coming to the school at Avondale? Shall it be said of you, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips." Shall the record be borne to heaven: "There is no fear of God before their eyes"? [*Romans 3:10-13, 18.*] *12LtMs, Ms 81, 1897, par. 8*

There is positive danger that youth, who are supposed, by those who have an interest in them, to be favored with special guardianship that their spiritual and physical health may be preserved from contamination, will be hurt by wrong associations. These young men and women, away from the watchful care of their parents or guardians, must have marked attention from their instructors, to whom God has given the responsibility to watch for souls as they that must give account. Those who bear responsibilities in the school are to watch, to pray, to reprove, to rebuke, [and] to correct with wholesome words. They are to set in order any person they shall see is sowing tares among the wheat. As faithful guardians, teachers must look closely to their duty, and refuse to allow tares to be sown among the wheat. They cannot successfully conduct the school without discipline, which is not only

to be taught by precept, but carried out by practice. *12LtMs, Ms 81, 1897, par. 9*

In their rooms students are not to speak words that are frivolous. But a great deal of this is done. Foolish talking, jesting, and joking are indulged in. Cheap remarks are made, which creates a spirit of careless disregard for order. This cheap nonsense shows that the heart contains no treasure that is good. Thus minds are turned from the important subjects that have been presented before them. This cheap stuff, wood, hay, stubble, some choose to put in their character building. The Lord Jesus gave His life to save these precious souls, and He has given them ability to learn, and power to obey His requirements. Students are now given the privilege of making wise improvements of their time. The truth is able to make them wise unto salvation. *12LtMs, Ms 81, 1897, par. 10*

While special pains may be taken to make the school what it should be, two or three students, who act like larrikins, may make it very hard for those who are trying to maintain order. The students who want to do right, who want to think soberly, are greatly hindered by the association of those who are doing cheap, miserable work. "In the multitude of words there wanteth no sin." [*Proverbs 10:19.*] A few may be able to separate from such company, and retire to some place where they can ask the Lord Jesus to guard them from all defilement by keeping their minds stayed upon Him. But the trial to which they are subjected by their associates is not at all necessary. *12LtMs, Ms 81, 1897, par. 11*

Nothing is to be tolerated in the school that will counterwork the very object for which the school was established. In believing and receiving the truth, we may be doers of the Word of Christ. Thus day by day we receive grace sufficient for the duties and trials of the day. But no students should be allowed to remain connected with the school who allows their own mischievous, cheap, common, practices to control the whole mind. They themselves receive no good, and others are hindered from receiving good. Satan takes possession of them, and works through them to bring, not only their own souls into captivity, but the souls of other youth, who have not moral power sufficient to say, We have had enough of this malarious atmosphere, which poisons our thoughts. By their words

students can confess or deny Christ. *12LtMs, Ms 81, 1897, par. 12*

The Word of God is open to you daily. Search the Scriptures together, for they are the bread of life. The heavenly intelligences come very near to every soul who does this. In the Word you may learn how to conduct yourselves so as to please God. Search the Scriptures daily, watching and praying earnestly, that you may know every intimation of the divine will, as it is plainly revealed in His Word. As you do this, you can learn lessons from the natural world. *12LtMs, Ms 81, 1897, par. 13*

In nature a tongue is speaking to you, declaring the glory of God. The attentive eye can discern, the sanctified ear can hear and understand, the speech of nature. In all the material object lessons are present to our view. The sunbeam, the green fields, the trees, the clouds, the dew, the solemn silence of the night, the moon in its glorious beauty, the starry heavens, all bear their testimony to the power and glory of God. Be still and know from the workmanship of God that He is the only true and living God. All these things, and many more, which we have not to enumerate, invite our meditation and bid us learn of Him who made them. *12LtMs, Ms 81, 1897, par. 14*

A meaningless laugh causes my heart to ache, for I realize that rational beings alone are far from God. Their idle words show that they have been drinking from the murky, turbid waters of the marsh, instead of from the cool waters of Lebanon. *12LtMs, Ms 81, 1897, par. 15*

We greatly desire that the students who have come to the school will let all see what they can do to honor their Creator. What can impart true nobility if it is not a restoration of the image of God in man? But with all the provision God has made that man may be enriched with His grace and mercy, men still persist in regarding a truthful, refined, uplifted, ennobled life as a life of bondage. This is because they have never been converted, never bowed their will to the Majesty of heaven, never experienced the great blessing of sin forgiven. All such, when brought in close connection with the opening of the Word of God and the presentation of its precious treasures, Satan begins to work through, working on their lower

appetites and passions to make of none effect the blessings with which they are surrounded. He plants his seed of evil in their minds, that they may be communicated to others. *12LtMs, Ms 81, 1897, par. 16*

I call upon young men and women to seek for sincere conversion. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." God allows the cause to produce the effect. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." [*1 Corinthians 3:16-21.*] Read carefully the *second chapter of First Corinthians*. Learn all that you possibly can. Allow nothing to direct your mind into wrong channels. If you do your best, that is all that the Lord requires. *12LtMs, Ms 81, 1897, par. 17*

The older students must remember that they have the power of educating the younger ones in their habits and practices. Do not watch to find something at which to grumble, but make the best of the situation. Improve your opportunities for grasping all you can, and then fasten it in your memory. Listen to nothing it is not right for you to know. *12LtMs, Ms 81, 1897, par. 18*

Those who have been in the habit of telling everything they see and hear need to be converted on this point. If those connected with the home see any change made, they are not required to think that the Lord has made them daily bulletins. Do not think it your duty to carry everything you see and hear to others. They will take it to their homes, and comment upon it, and then pass the dish to some one else. If, after consultation with the other teachers, the matron makes some changes in the home plans, these changes are told by those who feel it no harm to pour forth everything that they think they know. Children that are educated to relate everything that they see, that takes place at the table and in the classes, will forfeit the confidence of their teachers, by communicating to others their parcel of nonsense. *12LtMs, Ms 81, 1897, par. 19*

In these matters silence is eloquence. You are at the school to keep your observations to yourselves, unless they are of such a character that they should be immortalized by being communicated. But fathers and mothers realize that this class of education should not be perpetuated. Let them decide that they have had enough of this "Report, and we will report it." [*Jeremiah 20:10.*] Let students and teachers keep their own counsel. Already I meet here and there little incidents and transactions that have taken place at the school. *12LtMs, Ms 81, 1897, par. 20*

Students, understand that [you] have not been appointed by the Lord to be an informer. Your work is to study your Bible and the other branches of education, as for your life. Do not make it your business to be a talebearer. As matters are reported, each one makes the report. A little more pronounced or varied, and thus painful discrepancies cause many to form wrong conclusions. Therefore, guard well your words; put a bridle on your tongue. If you allow yourselves to become talebearers, you will not be welcome to any family, because of your propensity to report every transaction that may occur. I have decided that it is unsafe for me to visit, not because I am guilty of any known wrong, but because something will be said or inferred that will be misrepresented; and therefore I prefer to remain at home. *12LtMs, Ms 81, 1897, par. 21*

Ms 82, 1897

Words to the Students

“Sunnyside,” Cooranbong, Australia

July 18, 1897

Portions of this manuscript are published in *KC 95-99*.

I must speak to the students at our school. From necessity you are compelled to be crowded. We wish it were otherwise, and we shall change this order of things as soon as possible. Your case has been presented before me. Satan and his angels were in your rooms, inspiring some of you with a spirit of sport and frivolity. This is degrading to you as young men. Jesus was also a guest in your rooms, but you showed Him no respect. In the presence of the heavenly universe you put your Redeemer to an open shame, crucifying the Son of God afresh. These words were given me for you: God is dishonored. His Spirit is grieved. Such things ought not to be permitted, and must no longer be tolerated. You must either change your course of action, or separate from the school, and return whence you came; for you would demoralize the school. Those who would, under right influences, pursue a decent, respectable course of action, are drawn into the ring by a few lawless ones, who have not enough respect for themselves to behave properly. *12LtMs, Ms 82, 1897, par. 1*

We do not ask you, the few who are bent on this dishonorable course of action, whether you are Christians. We know you are not. But Christ has given His life for you. He will receive all who will come to Him. He will heal the maladies of the soul. Some have a better knowledge of the truth than have others. Some have not had the advantages that others have had, and those are being drawn away by the bad example of those who are working as tempters. *12LtMs, Ms 82, 1897, par. 2*

We have felt deeply over the condition of the young men who seem to have little sense of propriety in their association with one another. To be useful, companionable, and cheerful is your privilege. But this hilarity and wicked nonsense is degrading to young men who have

been given the talent of reason. Day after day you listened to the most solemn appeals from the Word of God, and yet you reveal that you care nothing for truth or righteousness. But God lives and reigns, and from this time I bear a message to you from Him: Your course of action is an offense to Him. Even if there were a greater number associated together, this is no excuse for your low, cheap, common conversation and heedless frivolity. The atmosphere surrounding your souls is malarious. You grieve away from the school the Holy Spirit. *12LtMs, Ms 82, 1897, par. 3*

The whole school, principal and teachers, are regarded as guilty before God of your misdemeanors, which are apparent. You show that you have no respect for the Word of God, no respect for your teachers or for the principal of the school. This school was not established at great expense, and the rates of tuition placed at a very low figure, to accommodate a class of students who ought to know how to behave like gentlemen, if not for the credit of the school [then] for their own sakes, but who dishonor themselves and their Maker. This matter has been presented to me, and I cannot keep silent. *12LtMs, Ms 82, 1897, par. 4*

If the teachers have not given decided commands, it is time that they did, that the respectability and credit of the school may be maintained. The Lord makes principal and teachers responsible for their students. But who is sufficient to assume the office of guide to a company of youth who are here, it is understood, to be instructed, and to behave like gentlemen and Christians, but who do not do this? They cannot, for they do not know what the name Christian comprehends. They do not know what it means to love God, and to wear the yoke that restrains them from evil practices. *12LtMs, Ms 82, 1897, par. 5*

You each have capabilities. These have been entrusted to you by God. You are to wisely improve the talents lent you to serve and glorify Him. God knows you all by name, and your every transaction, your every word, is written in His books. This record you must meet in the day of judgment. A burden of responsibility rests upon you to help with all your God-given ability in making this school such as will meet the approval of God. But we have not established the school to be a place where students are permitted

to give loose reign to their own ways and objectionable traits of character. If you do not and will not consent to be under control, and to behave yourselves as gentlemen, you have the privilege of returning to your homes. After we find that the school is of no benefit to you, we will arrange for you to leave by writing to your friends, and those who have encouraged you to come, telling them the reason why you are sent home. *12LtMs, Ms 82, 1897, par. 6*

We want students to come to this school who will not disappoint their parents and friends, so that at the close of the term the humiliating fact will not have to be made known that a few, who were heady, high-minded, lovers of pleasure more than lovers of God, took the lead; and the leaven of their spirit so influenced others that many were leavened. We established this school that this disorderly, insubordinate element should be placed under discipline and under obedience to the Word of God, that the students might know how to value and respect themselves, and realize that they did not come to school to do as they pleased, but to place themselves under the yoke of restraint and obedience. *12LtMs, Ms 82, 1897, par. 7*

No disorder should have been allowed without a decided rebuke and a command to cease. It would not be allowed even in the common schools. If the principal and teachers of the school have not authority and government sufficient to set things in order, someone should take the management who will require obedience. It has been our desire that these young men should respect themselves, that they should seek to make the most of the opportunity given them to receive an all-round education, that they might be thoroughly equipped for the lifework before them. *12LtMs, Ms 82, 1897, par. 8*

The truth of God is to give shape to each distinct branch of education, but shall the truth of God be of no account because its influence is not recognized by a few who lead, and who are rioters and tempters? Satan works his will through them, so that the truth is made a common thing. But should this be? There are those who prize these privileges of hearing the truth from the Word of God, but the serious impressions made by the Spirit of God upon the heart are counteracted by the influence of those who have not cared, and

who do not care, to be on the Lord's side. We desire that every youth shall realize the importance of the truth. We cannot countenance any frivolity. Those who give way to this are being educated under Satan's dictation, and this we cannot allow in the school. *12LtMs, Ms 82, 1897, par. 9*

Opportunity is here given for all to make valuable acquisition to their stock of knowledge by improving their talents. Now is the time for you to make your decision. What are you here for? Did you think that when you came here, you would be allowed to act independent of all restraints? What are you here for? Are you here to improve, to become more retentive, that your mental, moral, and physical powers may become more susceptible of improvement? Every movement made by the teachers leaves its impression on the youth. The countenances upon which the students look, the voices they hear, the words they speak, the company they keep, the books they pursue, leave their impress on the mind, either preparing it to be useful in this world, with a prospect of being exalted to the higher school, or marring its chance of eternal life. *12LtMs, Ms 82, 1897, par. 10*

If one who is heedless and unappreciative of truth is associated with those who profess to be followers of Jesus Christ, he is to behave himself as a gentleman, remembering that it is inappropriate and unfair for him to jest and joke and make remarks that are calculated to divert the mind from pure and holy meditation. Thus one sinner can do much harm, even though he claims, and is thought to be, a saint. Profession is nothing. "Faith without works is dead, being alone." [*James 2:17, 20.*] *12LtMs, Ms 82, 1897, par. 11*

In the name of Jesus Christ of Nazareth, I ask, Who in this school is on the Lord's side? Who will stand as faithful soldiers of Jesus Christ, refusing to allow Jesus to be denied and lightly regarded in their company? Because you are in the company of some who do not cultivate the superior qualities of character that constitute Christian gentlemen, but jest and joke, do not follow their example. Some use strange words that are unbecoming for any who attend the school. Who will maintain their Christian principles? Who will frown down this lawless, riotous, godless spirit, which has been tolerated, but which has greatly displeased God, and which has

effaced the impression made by the Spirit of God upon human hearts?*12LtMs, Ms 82, 1897, par. 12*

Daily there is opened before you the divinely inspired Word of God. The truth of God is precious. Let no irreverent, careless, heedless spirit be imbued. Just as soon as we understand from the Spirit of God that harm is being done to the minds of those who wish to preserve sobriety and to receive good in the place of evil, an effort should be made to counteract the wrong. Our duty is plain. That class who will not take heed how they hear and how they speak, who allow the enemy to lead them which ever way he chooses, that he may use them as his agents, should be allowed to leave the school and associate with society they choose, who are not inclined to be pure, uncorrupted, refined and elevated. They will not get good themselves if their minds are set not to be benefited by the light, and to keep among the students one who is not getting good himself, but who is as agent for evil, would be very unwise.*12LtMs, Ms 82, 1897, par. 13*

We would feel very sad should any one choose to pursue such a course, but it is the duty of the principal and the teachers to demand perfect order and perfect discipline. Teachers are to blend in harmony in this matter. Those teachers who do not see the necessity of maintaining the rules that it is deemed essential to make have simply made a mistake in thinking they were prepared to teach, and [in] accepting the situation. One imprudent word or action from a teacher would counterwork the object and purposes of the school, and would also be injurious to their own present and eternal good; and the sooner such teachers resign the position of teacher, and become learners, the better it will be for the future of the school. No experiments should be made in this matter, for it is too dangerous a business. He who attempts to teach should be connected with Christ, wearing His yoke of restraint himself, that he may be an example to the students.*12LtMs, Ms 82, 1897, par. 14*

The Lord has signified that the atmosphere surrounding the souls of the students must change. The truth is not to be lightly regarded or trifled with. Our duties and privileges are not to be measured by the lightness or frivolity of anyone. The Bible is to be followed as God's Word, inspired by heaven. Its revealed facts, which are of the most

awful importance to teachers and students, are not to be lightly regarded. Its requirements are not to be trampled upon; for they impose the most weighty obligations. In the rich promises, the consolation of God is presented to those who wear the yoke of restraint and obedience; but those who refuse to wear this yoke will find their course of action will bring its own punishment. *12LtMs, Ms 82, 1897, par. 15*

Trivial characters must be changed. They must be converted, and receive the new heart that God has promised. In this work they must go to the Word of God for guidance. "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.*] Teachers, as well as students, need to learn each day from the Word of God, which is the man of our counsel. It never makes a mistake. Its teaching will perfect in each individual a character that God can approve. It is the voice of God speaking to the soul. *12LtMs, Ms 82, 1897, par. 16*

The youth may all be workers together with God in the school if they will cherish every amiable trait of character. The darkened understanding may be enlightened by the bright beams of the Sun of Righteousness. All who will heed the instruction given in the word of God may perfect a character after the similitude of the character of Christ. *12LtMs, Ms 82, 1897, par. 17*

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to 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. ... 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. *12LtMs, Ms 82, 1897, par. 18*

“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 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.” “Dearly beloved, I beseech you, as pilgrims and strangers, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [1 Peter 1:3-5, 13-19; 2:11, 12.]*12LtMs, Ms 82, 1897, par. 19*

If some continue, as they have been doing, to speak idle, foolish, and I am sorry to say, profane words, they will block the way to their advancement. “Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.” [*Hebrews 13:17.*] Teachers have a responsibility that they do not sense as they should. As they see the spirit that is working in the children of disobedience, they have perplexity and heartache. They do not want to appear harsh and severe, but unless they watch for souls as they that must give account, unless they are faithful and true to their trust, they will prove themselves to be unfaithful stewards.*12LtMs, Ms 82, 1897, par. 20*

Students, you can make it hard for them. By your conduct you can cause them sadness of heart as they carry the terrible load of responsibility, while you go on, heedless and careless. Or you can help your teachers to help you to advance in your studies and <you can make them happy and of good courage because you evidence [that] you want> a knowledge of Christian obligations. Thus you can make this school one of the best that has ever been held. It rests with you to decide whether you will be thought unworthy and unfit to remain in the school, or whether you will be an ornament to it, <you accepting your responsibilities as a part of the firm.>*12LtMs, Ms 82, 1897, par. 21*

One thing cannot be allowed: The rooms that have been dedicated

to God must not be defiled by your improper conversation and lawless course of action. Let all heed the words spoken to the Hebrews: "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, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest ant root of bitterness springing up, trouble you, and whereby many be defiled." [*Hebrews 12:12-15.*]12LtMs, Ms 82, 1897, par. 22

The charge given to Timothy, is given to each of you: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." [*1 Timothy 4:10-12.*] "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."12LtMs, Ms 82, 1897, par. 23

"Exhort servants to be obedient unto their masters, and to please them well in all things, not answering again; not purloining, but showing good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." [*Titus 2:6-14.*]12LtMs, Ms 82, 1897, par. 24

Ms 83, 1897

The Need of Missionary Effort

NP

July 22, 1897

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“Curse ye Moroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they come not to the help of the Lord, to the help of the Lord against the mighty.” [*Judges 5:23.*]*12LtMs, Ms 83, 1897, par. 1*

There are resources in the members of the several churches that must and will be tested. The men of sound judgment must become initiated into the work. Such men, though uneducated in the work, will, if they have the opportunity granted them, gain a knowledge in its several branches. The Holy Spirit will do its work. The God of Daniel is our God, and He will work in behalf of His people. These men must be chosen with much carefulness, and sent out under judicious ministerial ability—those who are not boyish, superficial, and extravagant, but men of sound judgment, to whom the kingdom of heaven is of more value than their meat and drink and all beside.*12LtMs, Ms 83, 1897, par. 2*

These workers will not be perfect; but it should be the aim of those men who are conscientious, God-loving, earnest, zealous managers to educate and train them in the opening of the work in new fields. The men who are humble, and who love and fear God, will work in various lines, having their test in the efforts made for them to be educated and trained. Far less preaching can be done. God designs that there shall be much more real ministry effected. All heaven sees the lack of a missionary spirit in its high and holy achievements.*12LtMs, Ms 83, 1897, par. 3*

A spirit of trust in God, and faith in what He has done and can do through human vessels by the power of His rich grace, should be encouraged. Let every church send forth her men. Let each one say, I will take the responsibility of supporting one, two, four, five, or

ten missionaries. This is the offering that the churches may give to missionary fields; and when they do this, the rich blessing of God will rest upon them. Give the church an opportunity to co-operate with the great Master Worker in selecting His workers. Pray and believe as you select the men. Give them a trial under wise generalship. Select fields that are open and calling for help, and let them display their capabilities for work by exercising their talents. *12LtMs, Ms 83, 1897, par. 4*

Give the church something to do, and it will warm the hearts of those who go forth to work, and the hearts of these who send them. It will keep alive their interest, for they will work most earnestly to fit other missionaries. The word coming from new fields will keep the church in activity, and the satisfaction of having a working interest in the mission field will be a source of encouragement and uplifting to the entire church. *12LtMs, Ms 83, 1897, par. 5*

There are improvements to be made. The mortifying, disgraceful proceedings of the past, the discussions that have made the board and committee meetings tedious, because of the unsanctified material brought in in dealing with important plans, have been worked by satanic agencies, and the cause of truth has been hindered. How distressing has all this been to the heart of Jesus who has been looking upon it. *12LtMs, Ms 83, 1897, par. 6*

The voice coming from the great heart of the work must not be the voice of men inspired by human passions, with unsubdued tempers and hearts that are dead to the Holy Spirit's guidance and voice. Spiritual men are called for to stand in the Holy places at the center of the work. Let not everything in the management be concentrated under the one administration. Interests that are as far-reaching as eternity should not be managed by men who know not God, nor Jesus Christ whom He has sent. Men who cannot be worked by the Spirit of God, but who wish to take the work into their own hands, as if their finite minds could comprehend God and His purposes, when they cannot manage their own spirit, or keep self under the control of God's will, should not be placed in positions of trust. Presidents of our conferences, elders of our churches, are to learn of Jesus daily. They are to wear the yoke of restraint and lift the burdens of obedience, by practicing the Word of Christ. They are to learn in His

school His meekness and lowliness, for in this way only can they become channels of light. *12LtMs, Ms 83, 1897, par. 7*

There are elements of talent that must be discerned and set to work. A world is to be warned. Ministers are few, and are increasing but slowly, because there is no educating ability to set in operation the training of classes who may learn how to work, and thus provide new fields with laborers. You cannot expect perfect work from unused power and uneducated ability; but let the young men, and those newly come to the faith have a chance to work. They must be willing to meet many difficulties. *12LtMs, Ms 83, 1897, par. 8*

New efficiency must come into our work. Sanctified ministers represent the great Teacher in [their] work, taking an interest in localities in near and distant settlements. The small out-of-the-way places should have workers who can open the Scriptures to the ignorant. Let them give short lessons, a little at a time, imparting precious thoughts from the life and teachings of Christ. Do not occupy all the time sermonizing, but have ready matter to leave with the ones you try to help. *12LtMs, Ms 83, 1897, par. 9*

There is work in every line to be done. The cities also are to be worked. It is not wise to take novices to do this work. Take those whom you know to be quick to perceive the situation. But do not think them so perfect that they will make no blunders. Mistakes are often made in learning trades, and the danger in doing God's work in dealing with human minds is even greater. We need sanctified judgment. We thank God that help has been provided. The Holy Spirit will work with the laborer. If he will depend upon the grace of God, he will be given the very things he needs for the occasion. If he will work carefully and prayerfully, and watch unto prayer, God will make him wise unto salvation. New light, new interests, new methods will come into the work. *12LtMs, Ms 83, 1897, par. 10*

Those who abide in Christ will walk careful. They will contemplate the value of souls in the light of the cross of Calvary. These are blood-bought souls. The only begotten Son of God has given His life to save them from the degradation of sin and uplift them by restoring to them the image of God, that through faith in Him they might become joint heirs with Jesus Christ. Through Him you may

learn how to work, even though you may be unacquainted with it. You cannot do everything at first. Go slowly and safely. Do what you can. Practice makes perfect. The church that will bear the responsibility of the work needing to be done with their prayers and their means will be blessed. And the workers will be blessed because they are brought into close companionship with Christ in wearing His yoke and lifting His burdens. An unwonted activity will be brought into the life, for heavenly angels are close by to cooperate with the interested worker. *12LtMs, Ms 83, 1897, par. 11*

The General Conference will be benefited. A new life will be infused into it. A new energy will take hold upon its workers. A purifying tide will run through the body. The baptism of the Holy Spirit will come into its assemblies, and its members will realize the same transformation of character which the workers are receiving. God's people will catch the inspiration, and will seem to be as prophets. God's commandment-keeping people are to expect everything in the line of efficiency, for if the soul is consecrated to God, He will work with human efforts. Love strengthens, for it is a fruit of true Christian work. Loyalty to God and sympathy and purify of soul will make hearts one with Jesus Christ. *12LtMs, Ms 83, 1897, par. 12*

Mission fields are opening everywhere, but the needs are not supplied. Where there are but two or three workers there should be many, that resources may be at hand, and workers ready for action. It is not in God's purpose that the church shall be sustained by life drawn from the minister. They are to have root in themselves. The gospel news, the message of warnings, the third angel's message, is to be voiced by church members. If the Holy Spirit is respected and obeyed, it will dictate a different policy than has been followed. In looking and depending too largely upon man, individuals who have God-given capabilities have not used them. They have not put to use their reason in connection with the work of God. *12LtMs, Ms 83, 1897, par. 13*

As responsible agents we must look to God. The great centers are to be worked. God is an impartial God; He is no respecter of persons or places. The church is to do more than it has done. The work at this time should have an efficiency and power that shall send witnesses for Christ, passing from country to country, erecting

the standard of truth and righteousness in the high places as well as the byways and hedges. *12LtMs, Ms 83, 1897, par. 14*

Every school principal and teacher has a sacred work to do. He must educate after the school of the prophets, sending forth men who will raise the standard of truth and righteousness higher and still higher. Every nation under heaven must have its day of merciful visitation. Give light to the unenlightened. You have no time and means to expend upon those who have abundance of light; let them work for others. Men will not have increased light until they go to work and diffuse what they already have. They will have grace for grace. God says, "I have set thee to be a light unto the Gentiles that thou shouldest bring salvation unto the ends of the earth." [*Acts 13:47.*]*12LtMs, Ms 83, 1897, par. 15*

Our churches must awake. Let them no longer say, We must do missionary work at home. While there is work to be done in the fields that are near, while the cities must not be neglected, this must not preclude the work from spreading to fields that have never had the last message of mercy. The first disciples were to commence in Jerusalem, the most unpromising field; but they were not to wait there until all should be converted. They were to cross the boundaries to Judea, and visit the places where there was far less knowledge of Christianity, where not one in a hundred had heard of Christ. But these religions beyond were waiting for the message. The Holy Spirit was waiting to attend the messenger who was passing as rapidly as possible from country to country, elevating the standard of righteousness. *12LtMs, Ms 83, 1897, par. 16*

There are laymen who can do more in a quiet way than can the ministers. In our missions an interest may be awakened in the hearts of wealthy men who have the means to assist. Give them the privilege of helping if they will. Let them be asked. They have the Lord's money in their hands. If anything can arouse them to place that money where it can do good, let it be done. It will prove a blessing to these souls. What is done for other missions, which bear not the message of the seal of the living God, we may make efforts more than we have made to have done for us. God is warning the church of her fearful responsibility. Let means be gathered by wise, judicious men, from believers and unbelievers, for our school, for

our churches, for our health instructions, for our medical missionary enterprises. But let earnest, systematic arrangements be made. Draw from any source, for all is God's. The men are God's property. Those who believe the truth should be earnestly called upon to help what they can. They are to invite men who believe not the truth to give to God His own. *12LtMs, Ms 83, 1897, par. 17*

“Go ye into all the world, and preach the gospel,” is the command of Christ. [*Mark 16:15.*] Let men who are not ministers be accepted as laborers. God will take men who will give themselves unselfishly to work, and imbue them with the Holy Spirit. He will enable them to present the unsearchable riches of Christ. All cannot wait for the routine of years of preparation. Here has been a decided error. This has been done too much already. *12LtMs, Ms 83, 1897, par. 18*

Young men, offer your services, soul, body and spirit, to God. He will accept the offering. There is no need of enlargement of the work. God calls for young men, who can better endure the changes of the climate. Do not let men who are feeble in constitution, however zealous they may be, imperil life itself, by going to climates that they are not adapted to endure. Let others, who can overcome these difficulties, take these fields. We have a reason to use in all these things. We are finite, and we must have sound, good sense in placing ourselves in fields of labor where our lives will be spared for the work as long as possible. *12LtMs, Ms 83, 1897, par. 19*

Young men, entering new fields in foreign countries, can better learn the language of these nations than can older men. Some think that young men's judgment cannot be trusted. They can be trusted if they love God sincerely. Put the men who seem to have ability to superintending foreign missions, for those advanced in age can be home missionaries. Young men who love Jesus can and will do a precious work if you place them where they will have a chance. The trust reposed in them will help them to have courage, and to go forward in the strength of God. *12LtMs, Ms 83, 1897, par. 20*

Ms 84, 1897

Study for Time and for Eternity

NP

July 30, 1897

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The school located in Avondale is to be conducted in accordance with the mind and will of God. Every student should work from principle, his motto being, I study for time and for eternity; I use my muscles to do the very things that some one must do. Students should perform physical labor in the early morning and in the cool of the day, using the hours during the heat of the day for study. The limbs and muscles are God's gifts just as verily as are riches or intellect. Every part of the human machinery must be used proportionately, or else some parts will be clogged and enfeebled.*12LtMs, Ms 84, 1897, par. 1*

God said to Adam, and to all the descendants of Adam, In the sweat of thy face shalt thou eat bread; for from henceforth the earth must be worked under the drawback of transgression. Thorns and briars shall it produce. [*Genesis 3:18, 19.*]*12LtMs, Ms 84, 1897, par. 2*

In the parable of the wheat and tares, the servant is presented as saying to the husbandman, Didst not thou sow good seed in thy field? how then hath it tares? Did the husbandman sow the tares? No: he answered, "An enemy hath done this." [*Matthew 13:28.*] The enemy always sows the tares. Neither God nor His angels ever dropped a seed that would produce a tare. The enemy of God and man does this evil work, in order to afflict the human family. By making labor tenfold harder, so that much exertion is required for the cultivation of the earth, Satan leads men to murmur against the God of heaven as the cause of their misery. But Satan is the real cause of it. He makes labor toilsome, and by indulging do-nothing habits, men co-operate with him. By their own neglect, they bring about such a condition of things that briars and thorns multiply and choke the good seed.*12LtMs, Ms 84, 1897, par. 3*

Many desire to acquire means and be prosperous without perseveringly exercising brain, bone, and muscle. This course often destroys the motive required for efficiency. Their object is not gained, and they complain and murmur against God because the earth does not yield its increase as they expected it. But in nine cases out of ten, the failure of the harvest is the result of the slack efforts of the workers. They did not work with persevering energy at the right time. They did not prepare for the harvest by preparing and enriching the soil. They worked by impulse.*12LtMs, Ms 84, 1897, par. 4*

The soil needs thoughtful attention. It must be plowed often and deep with a view to keeping out the weeds, which take nourishment from the good seed planted. Thus those who plough and sow prepare for the harvest. None need to stand in the field amid the sad wreck of their hopes.*12LtMs, Ms 84, 1897, par. 5*

The Christian worker must work intelligently to save souls. He must be able also to give others a right example in the careful culture of the soil, with a view to the harvest. These lessons should receive attention in a proper education. Christian motives lead to right actions; they lead us to move forward with a firm, steady, and ever increasing trust till the end of life.*12LtMs, Ms 84, 1897, par. 6*

Disappointment hurts the mind and heart. Every effort should be made to avoid disappointment, for it chills the energies. But if those to whom disappointment comes, have a consciousness that they have done their best, their disappointment will not hinder their progress, for their energies will be supplied with power from an inexhaustible source, and will flow forth in earnest effort.*12LtMs, Ms 84, 1897, par. 7*

Remember that the time spent in waiting on God is not lost. Act ever under the guidance of the Spirit of God. Intellectual growth and moral and spiritual advancement are achieved for eternity. Those who thus advance employ every power in their being to do the best and purest service for the Master. Self-discipline is made agreeable by the results that are seen. The reward of eternal life is the great incentive to a thorough training of all the powers, that they may be the highest service for God.*12LtMs, Ms 84, 1897, par. 8*

When the mind is youthful and vigorous, and susceptible of rapid development, there is a great temptation to be ambitious for self, to serve self. If the worldly schemes are successful, there is an inclination to continue in a line that deadens conscience and prevents a correct estimate being placed on honesty and excellence of character. If circumstances are favorable for this development, growth will seen in a direction prohibited by the Word of God. The intellect is misapplied and contracted. Through the deceitfulness of sin, the heart becomes hardened. Fatal checks are put on progress. *12LtMs, Ms 84, 1897, par. 9*

A literary education without a through consecration to God makes a student a tool in the hands of the enemy, which he uses to carry forward his own attributes. A time will come, even in this life, when such a one will find that he cannot break the habit he has formed of doing as he pleases. He is disgusted with himself, but he is unable to change the habits of a lifetime. Once he craved for high and holy things, but he permitted his mind to be diverted to self-serving, to unchristian impulses and methods. When he would reform, when he desires to make a change, his mind, trained in a narrow, selfish groove, cannot be led away from wrong practices of years of growth. Professedly, he may not have made shipwreck of his faith, but he is beyond the possibility of bringing true, heavenly motives into his life, which is wrecked, wrecked for eternity. *12LtMs, Ms 84, 1897, par. 10*

The true Christian, whose life is hid with God, bound up with the life of Christ, acts with a determination to do the will and way of God. He is guided by a determination, which ever increases in force, to do the will of God. To more perfectly understand and more keenly enjoy all the heavenly instruction that God reveals is his aim. He grows downward in humility. He grows upward in knowledge, training all his powers to do honorable service for God, training his physical, mental, and moral powers by wholesome discipline. He is richly furnished with a knowledge of "Thus saith the Lord," "Thou shalt," and, "Thou shalt not." He is thankful for the warnings of the Holy Spirit, which guide him into the knowledge of truth that never weakens, never is corrupted, and never dies. With his gray hairs will come superior wisdom and piety. *12LtMs, Ms 84, 1897, par. 11*

All who study for time and for eternity, encouraging patient industry and persevering labor, will be yoked up with Christ. I would that the students in our school would remember this one thing: that all work, physical and mental, is briskly and thoroughly done when the heart is in it. Therefore take hold of your studies in the fear of the Lord. Then your work will be performed with more satisfaction and enjoyed more than selfish gratification and amusement. *12LtMs, Ms 84, 1897, par. 12*

In everything that we put our hand to that will help in the advancement and upbuilding of the school here in Avondale, we are prompted by motives of Christian service. Thus it is registered in the books of heaven. Those who do this work feel that they are only doing their duty. They cheerfully discharge their obligations as far and as perfectly as possible, in a manner that God can approve. This they do that they may be co-laborers with God. They have yoked up with Jesus Christ that they may glorify His name. As best they can, they manifest gratitude to Him who has given them power to work, offering to Him testimonies of praise, and acknowledging His claim to their service and devoted loyalty. The whole soul glows with warmth in such an enterprise; the whole being is put to the stretch to reach higher and still higher attainments in physical and spiritual excellence. Thus the Christian student is enabled to be always encouraged. *12LtMs, Ms 84, 1897, par. 13*

“The entrance of thy word giveth light; it giveth understanding unto the simple.” [*Psalm 119:130.*] But the Word must first enter the heart; then it will work outward. The question is often asked by really anxious souls, “What must I do to be saved?” [*Acts 16:30.*] The only answer is, Never make it necessary for some one to be constantly looking upon you in order to ensure faithful work. When you realize that the eye of God is constantly upon you, for your good, you will say in everything I will do my best, that the Lord may write concerning me, “Well done, 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 25:23.*] This is true in temporal matters. Into every action of life we are to weave faithfulness and loyalty, cultivating the attributes that will enable us to do this work. He who thus works from principle will find his reward, for those who can correctly estimate faithful service will

say, Come up higher. I want you to take charge in a place of greater responsibility. *12LtMs, Ms 84, 1897, par. 14*

It is just as essential to do the will of God when erecting a building as when bearing a testimony in meeting. In every building raised, if the workers have brought the right principles into their character-building, if they work with an eye single to the glory of God, striving in all ways to do their best, they will grow in grace and knowledge. This will require true diligence; it may often be hard work, but it will pay. In everything you do, do your best. *12LtMs, Ms 84, 1897, par. 15*

“Servants, be obedient to them that are your masters according to the flesh,” Paul writes, “with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.” [*Ephesians 6:5-8*.] *12LtMs, Ms 84, 1897, par. 16*

We are safe only as we look to Jesus, who is the Author and Finisher of our faith. As you do your work, ask yourself, Will Christ approve the way in which I am using my time, and doing the work appointed me? Place no human being before you as a pattern, but say, Lord Jesus, be thou my Pattern. *12LtMs, Ms 84, 1897, par. 17*

“Servants, obey in all things your masters according to the flesh,” Paul writes again, “not with eye service, as men pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he which doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons.” [*Colossians 3:22-25*.] *12LtMs, Ms 84, 1897, par. 18*

Negligent, slothful work is not so great an offense against men as against God. By doing it, you are forming your character for unfaithfulness. The only right way to do is to do all to the glory of God. Take no human being as your criterion. Let no human voice lay down the limit of your duty. One human being may have a lawful

authority over another, and may rightly inspect his work. But every worker is to look beyond the human to the divine, to Him who rules in the heavens, whose eyes behold all the works of our hands. The Lord has called us to be His servants in all things, and no unfaithful work will bear the signature of “well done.” [*Matthew 25:21.*] *12LtMs, Ms 84, 1897, par. 19*

While we are in this world, we must secure the bread that we eat by the sweat of our brow. Many are inclined to divorce temporal business from spiritual service. Many think that the time devoted to temporal things is lost. They think that if they could devote their time wholly to religious duties, they would be much more fervent and earnest in religious things. But Christ has left us no such example. He was a true worker, in temporal as well as spiritual things, and into all He did, He brought a determination to do His Father’s will. It is not God’s intention that the business of life shall stand still, that all duties shall be regarded as unimportant but the ministry and the lines of work embraced by the ministry. To every man God has given his work, according to his several ability. *12LtMs, Ms 84, 1897, par. 20*

“Let the peace of God rule in your hearts.” [*Colossians 3:15.*] This peace is freely given us by God; our part is to let it rule in our hearts. If we give it room, if we encourage its presence, we will have a peace and joy that is beyond all understanding. Then there will not flow from our lips a flood of words that have no softening, subduing influence upon the characters of those with whom we associate. A heart in which the peace of God rules will not pour forth words that cause the angels of God to cover their faces for sorrow. From the heart where Jesus rules and reigns come only the issues of life. *12LtMs, Ms 84, 1897, par. 21*

As wise teachers, parents should labor earnestly for their children, leading them to co-operate with God. They should study carefully and prayerfully how to manifest kindness, courtesy, and love, but not blind affection. True Christian parents are teachers in the home. Said Christ, “I sanctify myself, that they also may be sanctified through thy word.” [*John 17:19.*] God-fearing parents will pray with unfeigned lips that they may be more deeply impressed by the exceeding great and precious promises of God’s Word, and through

Christ perfect holiness in His fear. *12LtMs, Ms 84, 1897, par. 22*

Parents, as teachers of your loved ones, the truth should have a controlling power over your conscience and your understanding, presiding over word and deed. Be as faithful in your home life as you are in the worship of God. Give a right character to all within the home. Angels of God are present, noting how the younger members of the Lord's family are treated. The religion of the home will surely be brought into the church. *12LtMs, Ms 84, 1897, par. 23*

The greatest and most responsible of all work is to mold and fashion children to proper habits of speech. The education of children should begin in the home, but parents cannot properly fulfill their responsibilities unless they take the word of God as a rule of their life, unless they realize that they are to so educate and fashion the character of each dear human treasure, that it may at last lay hold of eternal life. *12LtMs, Ms 84, 1897, par. 24*

It is a parent's duty to speak right words. Children should be taught to speak respectfully and lovingly to their parents. Day by day parents should learn in the school of Christ lessons from One that loves them. Then the story of God's everlasting love will be repeated in the home school to the tender flock. Thus, before reason is fully developed, children may catch a right spirit from their parents. *12LtMs, Ms 84, 1897, par. 25*

Parents must learn the lesson of implicit obedience to God's voice, which speaks to them out of His Word, and as they learn this lesson, they can teach their children respect and obedience in word and action. This is the work that should be carried on in the home. Those who do it will reach upward themselves, realizing that they must elevate their children. This education means much more than mere instruction. *12LtMs, Ms 84, 1897, par. 26*

How startling is the proverb, "As the twig is bent, the tree is inclined." This is to be applied to the training of our children. Parents, will you remember that the education of your children from their earliest years is committed to you as a sacred trust? These young trees are to be tenderly trained, that they may be transplanted to the garden of the Lord. Home education is not by any means to be neglected. Those who neglect it neglect a religious

duty.12LtMs, Ms 84, 1897, par. 27

Ms 84a, 1897

Christ on the Cross

NP

1897

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“He saved others, himself he cannot save.” [*Matthew 27:42*.] It is because Christ would not save Himself that the sinner has any hope of pardon or favor with God. If, in His undertaking to save the sinner, Christ had failed or become discouraged, the last hope of every son and daughter of Adam would have been at an end. The entire life of Christ was one of self-denial and self-sacrifice; and the reason that there are so few stalwart Christians is because of their self-indulgence and self-pleasing in the place of self-denial and self-sacrifice. *12LtMs, Ms 84a, 1897, par. 1*

O, what soul-hunger and longing had Christ to save that which was lost! The body crucified upon the cross did not detract from His divinity, His power of God to save, through the human sacrifice, all who would accept His righteousness. In dying upon the cross, He transferred the guilt from the person of the transgressor to that of the divine Substitute, through faith in Him as his personal Redeemer. The sins of a guilty world, which in figure are represented as “red as crimson,” were imputed to the divine Surety. [*Isaiah 1:18*.] “Surely he hath borne our griefs.” He was made sin for us. Because He was innocent of all sin, “the Lord hath laid on him the iniquity of us all.” [*Isaiah 53:4, 6*.] *12LtMs, Ms 84a, 1897, par. 2*

We may inquire with the prophet Isaiah, “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? ... Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?” The answer comes from the only one who could speak thus: “I that speak in righteousness, mighty to save.” “I have trodden the winepress alone; and of the people there was none with me.” [*Isaiah 63:1-3*.] *12LtMs, Ms 84a, 1897, par. 3*

This Holy Sin-bearer was dying upon the cross as a malefactor. Behold the wondrous sight, the Just dying for the unjust! Hanging upon the tree, He could utter the challenge to the priests, the scribes, the rulers, and the whole host of Satan and his angels, "Which of you convinceth me of sin?" [*John 8:46.*] Christ offered Himself without spot to God. *12LtMs, Ms 84a, 1897, par. 4*

The thief upon the cross reached out his hand by faith to grasp the hand of Christ. Had not his soul been in intense agony, amazed at the hardheartedness of men because they would not see and acknowledge that their only hope of salvation was to believe in Him? Turning to Christ, the thief said, "Lord, remember me when thou comest into thy kingdom." [*Luke 23:42.*]*12LtMs, Ms 84a, 1897, par. 5*

The spectators listened to hear the response of Jesus. They knew why he was condemned, and the full measure of his guilt. In a voice clear and distinct, reaching far and near, Christ said, "Verily, verily, I say unto you today, shalt thou be with me in Paradise." [*Verse 43.*]*12LtMs, Ms 84a, 1897, par. 6*

The throng that had been taunting Him heard every word. Although Christ could not come down from the cross and break His plan and covenant agreement of becoming substitute and surety to a guilty world, He could, as the propitiation for the sins of the whole world, speak these words of forgiveness, which meant so much to the dying criminal. *12LtMs, Ms 84a, 1897, par. 7*

Divinity was doing its work while humanity was suffering from the hatred and revenge of a God-hating people, because Christ had acknowledged Himself the Son of God. He alone could respond to the poor suffering thief. He alone was free to undertake the suretyship of the guilty criminal. The dying Redeemer saw him to be far less guilty than the ones who had condemned him to death, far less guilty than the priests, the scribes, and rulers who had taken an active part in demanding the death of the Son of God. *12LtMs, Ms 84a, 1897, par. 8*

What a faith had that dying thief upon the cross! He accepted Christ when apparently it was an utter impossibility that He should be the Son of God, the Redeemer of the world. In the prayer of the poor

thief, there was a note different from that which was sounding on every side; it was a note of faith, and it reached to Christ. The faith of the dying man in Him was as sweetest music in the ears of Christ. The glad note of redemption and salvation was heard amid His dying agonies. God was glorified in and through His Son. And this testimony of the power of Christ to forgive sins, even when dying on the cross, will be repeated to earth's remotest bounds. *12LtMs, Ms 84a, 1897, par. 9*

Ms 84b, 1897

The Attitude in Prayer

NP

August 1, 1897

This manuscript is published in entirety in *21MR 59-63*. +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 have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, "Get down upon your knees." This is the proper position always.¹²*LtMs, Ms 84b, 1897, par. 1*

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed." *Luke 22:41*.¹²*LtMs, Ms 84b, 1897, par. 2*

"But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up." *Acts 9:40*.¹²*LtMs, Ms 84b, 1897, par. 3*

"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." *Acts 7:59, 60*.¹²*LtMs, Ms 84b, 1897, par. 4*

"And when he had thus spoken, he kneeled down, and prayed with them all." *Acts 20:36*. "And when we had accomplished those days,

we departed and went our way; and they all brought us on our way, with wives and children, until we were out of the city: and we kneeled down on the shore, and prayed.” *Acts 21:5.12LtMs, Ms 84b, 1897, par. 5*

“And at the evening sacrifice, I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord God, and said, O my God, I am ashamed and blush to lift up my face unto thee, my God: for our iniquities are increased over our heads, and our trespass is grown up into the heavens.” *Ezra 9:5, 6.12LtMs, Ms 84b, 1897, par. 6*

“O come, let us worship and bow down: let us kneel before the Lord our Maker.” *Psalms 95:6.12LtMs, Ms 84b, 1897, par. 7*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ.” *Ephesians 3:4.* And this whole chapter will, if the heart is receptive, be as precious a lesson as we can learn. *12LtMs, Ms 84b, 1897, par. 8*

To bow down when in prayer to God is the proper attitude to occupy. This act of worship was required of the three Hebrew captives in Babylon. At the dedication of the golden image, representing the king of Babylon, and which Nebuchadnezzar the king had set up, a herald cried aloud, “To you it is commanded, O peoples, languages, and nations, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image which Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image which Nebuchadnezzar the king had set up.” [*Daniel 3:4-7.*]*12LtMs, Ms 84b, 1897, par. 9*

This act of bowing the knees to the great image was understood to be an act of worship. But such an act was homage to be rendered to God alone—the Sovereign of the world, the Ruler of the universe; and these three Hebrews refused to give such honor to any idol,

even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon. Refusing to do as the king had commanded, they suffered the penalty, and were cast into the burning fiery furnace. But Christ came in person and walked with them through the fire, and they received no harm. *12LtMs, Ms 84b, 1897, par. 10*

Both in public and private worship, it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. *12LtMs, Ms 84b, 1897, par. 11*

At the dedication of the temple, Solomon stood facing the altar. In the court of the temple was a brazen scaffold or platform, and after ascending this, he stood and lifted up his hands to heaven, and blessed the immense congregation of Israel, and all the congregation of Israel stood. *12LtMs, Ms 84b, 1897, par. 12*

“Then said Solomon, The Lord hath said that he will dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever. And the king turned his face and blessed all the congregation of Israel, and all the congregation of Israel stood. And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chosen I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. *12LtMs, Ms 84b, 1897, par. 13*

“Now it was in the heart of my father David to build an house to the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name: thou didst well in that it was in thine heart: notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel as the Lord promised, and have built the house for the name of the Lord God of Israel. And in it I have put the ark, wherein is the

covenant of the Lord, that he made with the children of Israel.” [2 *Chronicles 6:1-11.*] *12LtMs, Ms 84b, 1897, par. 14*

“For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.” [*Verse 13.*] *12LtMs, Ms 84b, 1897, par. 15*

The lengthy prayer which he then offered was appropriate for the occasion. It was inspired of God, breathing the sentiments of the loftiest piety blended with the deepest humility. *12LtMs, Ms 84b, 1897, par. 16*

I present these proof texts with the inquiry, “Where did Brother _____ obtain his education?” At Battle Creek. Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous? *12LtMs, Ms 84b, 1897, par. 17*

“And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess.” [*Luke 18:9-12.*] Mark you, it was the self-righteous Pharisee who was not in a position of humility and reverence before God; but standing in his haughty self-sufficiency, he told the Lord all his good deeds. “The Pharisee stood and prayed thus with himself,” and his prayer reached no higher than himself. *12LtMs, Ms 84b, 1897, par. 18*

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

[Verses 13, 14.] *12LtMs, Ms 84b, 1897, par. 19*

We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. *12LtMs, Ms 84b, 1897, par. 20*

I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Pharisaism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him. *12LtMs, Ms 84b, 1897, par. 21*

And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. Who have searched the Word closely for examples and direction in this respect? Whom can we trust as teachers in our schools in America and foreign countries? After years of study shall students return to their own country with perverted ideas of the respect and honor and reverence that should be given to God, and feel under no obligation to honor the men of grey hairs, the men of experience, the chosen servants of God who have been connected with the work of God through almost all the years of their life? I advise all who attend the schools in America or in any other place, Do not catch the spirit of irreverence. Be sure you understand for yourself what kind of an education you need, that you may educate others to obtain a fitness of character, that will stand the test that is soon to be brought upon all who live upon the earth. Keep company with the soundest Christians. Choose not the pretentious instructors or pupils, but those who show the deepest piety, those who have a spirit of intelligence in the things of God. *12LtMs, Ms 84b, 1897, par. 22*

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] This is the only safe knowledge that students can obtain. The light reading of the Scriptures makes my heart ache. Whilst I am writing I groan in spirit as I see how superficial is the understanding of the Scriptures, and yet they are teachers. There is an abundance of

profession of Christianity, but very little practice. Jesus says, I am the Way, the Truth, and the Life. [*John 14:6.*] Who will prove themselves wise virgins? Who are the foolish virgins? Those who have no oil in their vessels with their lamps. Shall it be as represented—half wise, and half foolish?*12LtMs, Ms 84b, 1897, par. 23*

We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit. This spirit of reverence for God teaches men how to approach their Maker—with sacredness and awe throughout faith, not in themselves, but in a Mediator. Thus man is kept fast, under what ever circumstances he is placed. Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in words of thanksgiving and praise for these unmerited favors. Angels have been guarding his pathway through all his life, and many of the snare he has been delivered from he has not seen. And for this guardianship and watchcare by eyes that never slumber and never sleep, he is to recognize in every prayer the service of God for him.*12LtMs, Ms 84b, 1897, par. 24*

All should lean upon God in their helplessness and daily necessity. They should keep humble, watchful, and prayerful. Praise and thanksgiving should flow forth in gratitude and sincere love for God.*12LtMs, Ms 84b, 1897, par. 25*

In the assembly of the upright and in the congregation should they praise the Most High God. All who have a sense of their vital connection with God should stand before the Lord as witnesses for Him, giving expression of the love, the mercies and the goodness of God. Let the words be sincere, simple, earnest, intelligent, the heart burning with the love of God, the lips sanctified to His glory to make known the mercies of God not only in the assembly of the saints, but to be His witnesses in every place. The inhabitants of the earth are to know that He is God, the only true and living God.*12LtMs, Ms 84b, 1897, par. 26*

There should be an intelligent knowledge of how to come to God in

reverence and godly fear with devotional love. There is a growing lack of reverence for our Maker, a growing disregard of His greatness and His Majesty. But God is speaking to us in these last days. We hear His voice in the storm, in the rolling thunder. We hear of the calamities He permits in the earthquakes, the breaking forth of waters, and the destructive elements sweeping all before them. We hear of ships going down in the tempestuous ocean. God speaks to families who have refused to recognize Him, sometimes in the whirlwind and storm, sometimes face to face as He talked with Moses. Again, He whispers His love to the little trusting child and to the grey-haired sire in his dotage. And earthly wisdom has a wisdom as it beholds the unseen. *12LtMs, Ms 84b, 1897, par. 27*

When the still small voice, which succeeds the whirlwind and the tempest that moves the rocks out of position, is heard, let all cover their face, for God is very near. Let them hide themselves in Jesus Christ, for He is their hiding place. The cleft in the rock is hidden with His own pierced hand while the humble seeker waits in bowed attitude to hear what saith the Lord unto His servant. *12LtMs, Ms 84b, 1897, par. 28*

Ms 85, 1897

The Needs in Australia

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1897

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.

I desire that the book *Christian Education* shall be turned over to me. I have more matter on this subject to connect with it. I need every facility that I can obtain through the publication of my books to invest in the work in this missionary field. I have written several times upon this point, but have received unsatisfactory answers. I write now, that I may understand definitely in reference to this book. I can send the manuscript to be published in addition to the book, when I know upon what terms it will be given me. A little book has appeared without anything being said to me in reference to it. I wish now to compile the additional matter as soon as I can get help in this work. I shall need every dollar and every penny to use in the educational interests in this country. *12LtMs, Ms 85, 1897, par. 1*

I wish to give many the privilege of attending the school, and this I cannot now do. There are promising subjects here who are longing for an education. But their circumstances are such that they cannot obtain it. And I cannot do that which conscience and reason tells me that I should do. I wish you to consider this matter at once, and let me know without delay what can be done. I want means to help in our camp meetings, but I dare not pledge until I can see that there is some way out of the difficulty. I have hired £1,000 from Sister Wessels, for which I am responsible. She gives the interest on this first year, for which I thank her and the Lord. I wish to set before you my situation. My place in Healdsburg was mortgaged for twelve hundred dollars. Brother Leneinger's place also was mortgaged for several hundreds. All would have been lost had I not come forward and paid the mortgage. Money was drawn from the Pacific Press, and this leaves me in debt there. *12LtMs, Ms 85,*

1897, par. 2

Mrs. Scott was indebted to me for \$1,000, and I could get neither principal nor interest. She was making trouble, or threatening to do so, for the gifts she had freely made, on the home boarding building in Healdsburg, of \$5,000. She also made a gift of a piano of considerable value. The trouble she threatened to make was dreaded, and a proposition was made to me to turn that \$1,000 into the Healdsburg School for shares, and square the bill. I do not feel that my brethren in California should allow me to stand under these losses, when I am carrying heavy responsibilities here. Besides the £1,000 borrowed, I am carrying £200 more, and paying 5% interest on it. This has been running three years. My debts are not paid in America, and yet I am donating to every meeting house, educating students, and responding to every call made at camp meetings. *12LtMs, Ms 85, 1897, par. 3*

One year ago last April a Bible Institute was held here. In order to get to the meeting persons whom we knew needed help, I boarded them freely and paid their expenses to and from the meeting. I am carrying several students this term of school else they would not have come; but their circumstances are such that they must be helped. For two of these students, I am assured I shall receive an equivalent in fruit and trees for my orange orchard. Next term I want to help several young people to have the advantage of the school. *12LtMs, Ms 85, 1897, par. 4*

I have loaned the N.S.W. Conference £100 since 1895, supposed to be without interest; but as I am paying interest on £200 besides the £1,000 hired from Sister Wessels, I shall have to have interest on the £100. You see how I stand. Nothing could have been done in erecting a school here had I not solicited the £1,000. *12LtMs, Ms 85, 1897, par. 5*

Now W. C. Gage presents a bill to Willie of \$125 for a cook book for me to pay. Another bill charged to me is for health foods for the Health Home. I loaned Brother Semmens \$138 to help him to get a start in opening the home, but no returns have been made to me. Now a bill comes in for \$100 charged to Sister White for health foods, a bill in which I had no voice. Thus you see, slice after slice

is cut away from the little I possess, thus tying my hands, and handicapping me.¹²*LtMs, Ms 85, 1897, par. 6*

Brother Harper loaned me £1,000, which was called for in one year. Had I known this was to be so, before the order came, I would not have accepted it, unless for a longer time. This amount has been invested to supply the necessities of the work at that time, and one year after, the money was promptly drawn by him from my funds in the Pacific Press.¹²*LtMs, Ms 85, 1897, par. 7*

If any one supposes that Sister White is laying up money in this far off missionary field, they had better come and share with her the laying up of the money. Brother Haskell loaned me all he possessed, \$1,000, and later \$500 more. This has all been used to carry forward the work. He needs this money himself, but I have nothing with which to pay him. I depend on my forthcoming book to help me to cancel some of these debts. Elder Haskell needs his means, but he would not tell me so, because he considers the situation in which I am placed. Then there are the poor to be helped, else they would be distressed and homeless. "The poor," said Christ, "ye have always with you." [*Matthew 26:11.*]¹²*LtMs, Ms 85, 1897, par. 8*

Ms 86, 1897

Health Reform Principles

“Sunnyside,” Cooranbong, New South Wales, Australia

August 25, 1897

This manuscript is published in entirety in *20MR 1-9*. +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 have many things to say, but I do not know that I can say them now. My left eye is so weak that I may have to refuse to write till it is stronger. Be assured that I am praying in regard to this afflicted member. The Lord has been very gracious to me. Again and again He has answered my prayers in regard to my eyesight. His loving kindness faileth not, so I shall urge my petition to the throne of grace till an answer comes. *12LtMs, Ms 86, 1897, par. 1*

Your letter to me, under date February 12, is received. Your question is, “Is it advisable to employ a good, Christian physician, who treats his patients on hygienic principles? In urgent cases, should we call in a worldly physician, because the sanitarium doctors are all so busy that they have no time to devote to outside practice? Some say that when the sanitarium doctors do use drugs, they give larger doses than ordinary doctors.” *12LtMs, Ms 86, 1897, par. 2*

If the physicians are so busy that they cannot treat the sick outside of the institution, would it not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs, that are given a long name to hide their real qualities? Why need any one be ignorant of God’s remedies—hot water fomentations and cold and hot compresses. It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do themselves. They may call upon someone who understands nursing, but every one should have an intelligent knowledge of the house he lives in. All should understand what to do in case of

sickness. *12LtMs, Ms 86, 1897, par. 3*

Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums, to which they give Latin names. I am determined to know, in straight English, the name of everything that I introduce into my system. *12LtMs, Ms 86, 1897, par. 4*

Those who make a practice of taking drugs sin against their intelligence and endanger their whole after life. There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure. *12LtMs, Ms 86, 1897, par. 5*

You say, "The reason why I advise with you is because there are some who have never heard of the principles of health reform. Converts in the Seventh-day Adventist faith, whom one would naturally suppose would be easily led to see the beauty of hygienic remedies for the sick, are being taught to take the Lord for their Healer, without even using simple means and heaven-blessed agencies for the recovery and preservation of health. These agencies are excluded by close rooms and a neglect to procure pure water." *12LtMs, Ms 86, 1897, par. 6*

We find the same sinful neglect wherever we go. When we first established ourselves in the locality where we now are, we lived in tents while the men cleared the land. There was no rain from February till the next December, except a few slight showers. The men drank from a water hole on the ground. As far as taste was concerned, the water was good. It was cool, but insects were plainly visible in it. Because of drinking this water, some of the students attending the school became sick with bowel complaint. *12LtMs, Ms 86, 1897, par. 7*

We knew that we would be obliged to use this water, but we obtained a boiler which held several gallons. In this we boiled the water, and after letting it cool, let it run through a canvass filter. Our family of boarders was large, but none of them were sick. Many would say that such conveniences cost money, and that it would not

pay. But sickness and doctors' bills cost time and money. To be particular in the beginning saves many a serious ending.¹²*LtMs, Ms 86, 1897, par. 8*

I then began to devise for the workmen employed by the school in making a road. I told them that I forbade them taking one cup of water from the creek on my premises. I then told my cook to prepare hygienic coffee, putting it in kerosene tins that had been nicely cleaned. To this coffee was added milk from my cows. This the workmen were given every day when they ate their lunch. After this no one suffered from bowel complaint. True, it made my housekeeper more work, but the words were constantly in my mind, "Help us to help each other, Lord; each other's woes to bear."¹²*LtMs, Ms 86, 1897, par. 9*

You say again, "They are not educated in regard to the injurious effects of meat eating and of using sugar and vinegar, tea, and coffee. That is, they depend for their herb drink on tea from China and coffee from Java. These things are injurious and deleterious to the human system. Tea and coffee are stimulants, and poisons, and their effects have been presented before them."¹²*LtMs, Ms 86, 1897, par. 10*

You speak of cake and pastry, saying that the harmful effects of these things are not kept before the people as in former years, and that many have not learned the harm of eating between meals. All these subjects are treated upon in our health literature. Why not see if you cannot get them to read and become intelligent on these subjects? Light is sown for the righteous, and gladness for the upright in heart. Why should not those who are accepting the light of present truth become intelligent upon the subjects which concern the habitation the Lord has given them, walking in the light as it shines upon their pathway? Eating between meals places a tax upon the stomach that will surely bring disease upon the digestive organs.¹²*LtMs, Ms 86, 1897, par. 11*

You say "that a married lady who has embraced the truth, has been taught the lessons connected with divine healing, and, as they seem very proper and right, she has accepted them. She would not think it necessary to change her wrong habits of diet for healthful

practices. Self-denial in the matter has not been presented to her from a Bible standpoint.” *12LtMs, Ms 86, 1897, par. 12*

We are very sorry that the converting power of God has not reached this sister’s table habits, because all connected with her will feel the influence of this half conversion. In all such families there are those who are invalids because of their erroneous manner of eating. Should this sister advance, and walk in the light in reference to eating and drinking, she would be a great blessing to the members of her family. If she will be led, God will certainly lead her into that knowledge that it is her privilege to gain in regard to her habits and practices. *12LtMs, Ms 86, 1897, par. 13*

“I beseech you therefore, brethren,” writes the apostle Paul, “by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.” [*Romans 12:1, 2.*] The Lord requires a living sacrifice of mind, soul, body, and strength. All that we have and are is to be given to Him, that we may answer the purpose of our creation. But unless we take heed to the light and instruction given us in the Word of God, that in the matter of eating and drinking we may speak and act intelligently, we shall bring febleness upon ourselves. *12LtMs, Ms 86, 1897, par. 14*

“Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.” [*Romans 6:11-13.*] For Christ’s sake, let those that live in the last days <of this world’s history> walk in the light. *12LtMs, Ms 86, 1897, par. 15*

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as

uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [1 *Corinthians 9:24-27.*]12LtMs, Ms 86, 1897, par. 16

"Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. ... What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians 6:15, 19, 20.*]12LtMs, Ms 86, 1897, par. 17

It is necessary for every believer to be strictly temperate. The people of our world indulge pernicious habits, thus destroying their God-given susceptibility and the power of discerning sacred things. The moral sense of many of those living at the present day is clouded by wrong habits. With many appetite is the law that governs.12LtMs, Ms 86, 1897, par. 18

There is need of a better understanding of the principles of health reform. Temperance in eating, drinking, and dressing is essential. The advocates of temperance should place their standard on a broader platform. They would then be laborers together with God. With every iota of their influence they should encourage the spread of reform principles. Let appetite rule instead of principle, and the whole human machinery will be implicated. The violation of physical law is a violation of the law of God. Those who eat too much, and whose food is of an objectionable quality, are easily led into dissipation. In proportion to the darkness of their minds, will they give license to their appetites and passions.12LtMs, Ms 86, 1897, par. 19

Tea and coffee are neither wholesome nor necessary. They are of no use as far as the health of the body is concerned. But practice in the use of these things become habit. When men and women are truly converted, they will conscientiously regard their habits of eating, drinking, and dressing. They will seek to avoid physical, mental, and moral feebleness.12LtMs, Ms 86, 1897, par. 20

Tobacco produces an effect on the system fully as harmful as liquor

drinking. It stimulates for the time being, but when its immediate influence is gone, those who use it sink as far below par as they have been elevated above it. All who cling to this habit, who refuse to practice health reform by placing themselves on the platform of <temperance in all things> must bear the consequences of their course of action. *12LtMs, Ms 86, 1897, par. 21*

In this place a fisherman has recently been converted to the truth. Although formerly a habitual user of the poisonous weed, he has, by the grace of God, determined to leave it alone for the future. The question was asked him, "Had you a hard struggle in giving it up?" "I should think I did," he answered, "but I saw the truth as it was presented to me. I learned that tobacco was unhealthful. I prayed to the Lord to help me to give it up, and He has helped me in a most marked manner. But I have not yet decided that I can give up my cup of tea. It embraces me, and I know that I should have a severe headache did I not take it." *12LtMs, Ms 86, 1897, par. 22*

The evils of tea drinking were laid before him by Sister Sara McEnterfer. She encouraged him to have moral courage to try what giving up tea would do for him. He said, "I will." In two weeks he bore his testimony in meeting. "When I said that I would give up tea," he said, "I meant it. I did not drink it, and the result was a most severe headache. But I thought, Am I to keep using tea to ward off the headache? Must I be dependent on it that when I let it alone I am in this condition? Now I know that its effects are bad. I will use it no more. I have not used it since, and I feel better every day. My headache no longer troubles me. My mind is clearer than it was. I can <better> understand the Scriptures as I read them." *12LtMs, Ms 86, 1897, par. 23*

I thought of this man, poor as far as worldly possessions are concerned, but with moral courage to cut loose from smoking and tea drinking, the habits of his boyhood. He did not plead for a little indulgence in wrongdoing. No; he decided that tobacco and tea were injurious, and that his influence must be on the right side. He has given evidence that the Holy Spirit is working on his mind and character to make him a vessel unto honor. *12LtMs, Ms 86, 1897, par. 24*

Shall those who have had more opportunities and much precious light, who enjoy the advantages of education, make the plea that they cannot cut away from unhealthful practices? Why do not those who have excellent reasoning powers reason from cause to effect? Why do they not advocate reform by planting their feet firmly on principle, determined not to taste alcoholic drink or to use tobacco? These are poisons, and their use is a violation of God's law. Some say, when an effort is made to enlighten them on this point, "I will leave off by degrees." But Satan laughs at all such decisions. He says, "They are secure in my power. I have no fear of them on that ground." But he knows that he has no power over the man who, when sinners entice him, has moral courage to say No, squarely and positively. Such a one has dismissed the companionship of the devil, and as long as he holds to Jesus Christ, he is safe. He stands where heavenly angels can connect with him, giving him moral power to overcome. He can truly advocate temperance, for he will not urge a liquor drinker to abstain from alcohol with a tobacco pipe in his mouth. *12LtMs, Ms 86, 1897, par. 25*

No man can be a true minister of righteousness and yet be under the inspiration of sensual appetites. He cannot indulge the habit of using tobacco, and yet win souls to be the platform of true temperance. The cloud of smoke coming from his lips has no salutary effect upon liquor drinkers. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips God's servants must tell the triumphs of the cross. The practice of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defileth. *12LtMs, Ms 86, 1897, par. 26*

The life that many live is not half what it ought to be. Light is shining upon the subject of temperance, and much labor has been put forth to instruct people on this point, but the dietetic habits of those who live for selfish gratification, who do not wish to be corrected, and refuse to practice health reform, leave them diseased and enfeebled. They may ask the Lord to heal them, but will He who caused the light to shine out of darkness heal them of that which is the result of not heeding the light, but continuing to eat, drink, and dress unhealthfully? Shall we not seek to do all that is possible for us to do by placing ourselves in the right relation to health reform?

Then we can say, Father in heaven, I have now done all I can to place myself in a correct position by denying appetite and following the light given in regard to health. <Heal me of disease that I may glorify Thee.>*12LtMs, Ms 86, 1897, par. 27*

It is labor lost to teach people to go to God as a healer of their infirmities unless they are educated also to lay aside every wrong practice, and cease to indulge perverted appetite. They must be taught to use the provisions God has given. To refuse the remedies which they may as well have as not without paying a doctor's fee, to neglect to let into every room in the house God's <pure> air and sunshine, shows a lack of faith in Him. Faith in God's power to heal infirmities is dead unless the one diseased improves the light God has given him by bringing his habits into harmony with right principles.*12LtMs, Ms 86, 1897, par. 28*

The grace of God is always reformatory. Every human being is in a school where he is to learn to give up hurtful practices, and obtain a knowledge of what he can do for himself. Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled, and the human structure injured.*12LtMs, Ms 86, 1897, par. 29*

Such people are careless, reckless, presumptuous, and self-destroying. Knowledge is strewn along their pathway, but they refuse to gather up the rays of light, saying that they depend on God. But will God do those things that He has left for them to do? Will He supply their neglect <to cooperate with Him?> Will He wink at their willing ignorance, and do great things for them, by restoring soul, body, and spirit, while they ignore the most simple agencies, the use of which would bring them their health? While day by day they indulge their appetites by eating that which brings disease, can they expect the Lord to work a miracle to restore them? This is not the Lord's way of working. By doing this, they make the Lord altogether such an one as themselves. Faith and works go together.*12LtMs, Ms 86, 1897, par. 30*

I beseech my brethren and sisters to lay aside their darling luxury of tea and coffee, the use of which creates an unnatural state of mind

and body, "Thou hast a few names even in Sardis which have not defiled their garments." How are their garments defiled? By eating of that which brings disease and infirmity. "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.*] *12LtMs, Ms 86, 1897, par. 31*

All may become intelligent if they will. Those who worship God in the beauty of holiness will work in harmony with God by striving to supply the best conditions for worship. "Behold, I stand at the door, and knock," Christ says. "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 20.*] Those who follow God's directions will be prepared to receive the heavenly guest; for they have listened to the voice of God, speaking through His Word and His messengers. *12LtMs, Ms 86, 1897, par. 32*

But those who do not hear and obey the warnings and instructions of God, cannot understand what sanctification of soul and body means. What word has God for those who ignore the light that is flashing around them, and then ask to be prayed for that they may be sanctified and healed? The same word that He had for Cain: "If thou doest well, shalt thou not be accepted? And if thou doest not well sin lieth at the door." [*Genesis 4:7.*] *12LtMs, Ms 86, 1897, par. 33*

Let all examine their own hearts, to see if they are not cherishing that which is a positive injury to them, and in the place of opening the door of the heart to let Jesus the Sun of Righteousness in are complaining of the dearth of the Spirit of God. Let those search for their idols, and cast them out. Let them cut away every unhealthful indulgence in eating or drinking. Let them bring their daily practice into harmony with nature's laws. By doing, as well as believing, an atmosphere will be created about the soul that will be a savor of life unto life. *12LtMs, Ms 86, 1897, par. 34*

The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, that their little bark is not going round and round, making no progress at all. Faith without

intelligent works is dead, being alone. Faith in the healing power of God will not save unless it is combined with good works. <[Good works and] faith are the two oars we need to use.> *12LtMs, Ms 86, 1897, par. 35*

Many are made sick by the indulgence of their appetite. They eat what suits their <perverted> taste, thus weakening the digestive organs, and in injuring their power to assimilate the food that is to sustain life. So many varieties are introduced into the stomach that fermentation is the result. This condition brings on acute disease, and death <frequently> follows. Sin indeed lies at the door. The door is the mouth, and the stomach is made to do at one meal the work of two or three meals. Thus the delicate machinery is worn out by the suicidal practices of those who ought to know better. *12LtMs, Ms 86, 1897, par. 36*

Let all heed the instruction given on this subject. Let them strive to bring appetite under the control of reason. Mothers and fathers, God calls upon you to abstain from fleshly lusts, which war against the soul. [*1 Peter 2:11.*] When you do for yourselves what as faithful servants of God you should do, you will be prepared to lead your children step by step in safe, healthful paths, and in ways of righteousness. *12LtMs, Ms 86, 1897, par. 37*

Physical life cannot be treated in a haphazard manner. Wake up to your responsibilities. When speaking to persons on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit bears the inspection of God. He made the human being. We are His property, bought with a price, and what a price! *12LtMs, Ms 86, 1897, par. 38*

Every organ, every fiber of the being, is to be sacredly guarded from every harmful practice, if we would not be among the number that Christ represents as walking in the same dishonorable path as did the inhabitants of the world before the flood. Those in this number will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have <created and> indulged habits that have no foundation in nature and that

become a warring lust. *12LtMs, Ms 86, 1897, par. 39*

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver <of truth> has separated from the world. These are His peculiar people, zealous of good works. *12LtMs, Ms 86, 1897, par. 40*

The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of self-indulgence, causing them to suffer the penalty of the transgression of nature's laws. They go to distant countries to seek a better climate, but their stomach will create for them a malarious atmosphere, wherever they may locate. They bring upon themselves sufferings that no one can alleviate. *12LtMs, Ms 86, 1897, par. 41*

God calls upon us to stand upon the broad platform of temperance in eating, drinking, and dressing. Parents, will you not awaken to your God-given responsibilities? Study the principles of health reform, and teach your children that the path of self-denial is the only path of safety. Take an interest in their welfare. *12LtMs, Ms 86, 1897, par. 42*

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practices. The question for us to answer is not, What will the world say? but, How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices? *12LtMs, Ms 86, 1897, par. 43*

We ourselves must suffer the ills of violated laws. If we die, we die for ourselves. Is it not best to live for the future eternal life, and die in Christ? It is our duty to study the laws that govern our being and conform to them. Ignorance in these things is sin. We cannot do as we please with our bodies, for they are God's property. "Ye are bought with a price: Therefore glorify God in your body, and in your

spirit, which are God's." [1 Corinthians 6:20.]¹²LtMs, Ms 86, 1897,
par. 44

Ms 87, 1897

“All That Will Live Godly in Christ Jesus Shall Suffer Persecution”

NP

August 19, 1897

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After hearing Christ's words in regard to the destruction of Jerusalem, the disciples came to Him with the question, “When shall these things be? and what shall be the sign of thy coming, and of the end of the world?” [*Matthew 24:2, 3.*] In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction, the final destruction of [the] world. The warning here given the disciples as to what they would have to meet at the hands of their fellow men is a warning to us also. *12LtMs, Ms 87, 1897, par. 1*

“Then shall they deliver you up to be afflicted,” Christ said, “and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.” [*Verses 9, 10.*] *12LtMs, Ms 87, 1897, par. 2*

Those who have been our companions in Christian association do not always maintain their fidelity. Envy and evil surmising, if cherished, will separate very friends. The words of Christ will be strictly fulfilled, “Then shall many be offended, and shall betray one another, and shall hate one another.” [*Verse 10.*] *12LtMs, Ms 87, 1897, par. 3*

We must not think that Satan will cease for one moment in his efforts to do to Christ's followers as he did to Christ. “If the world hate you,” Christ said, “ye know that it hate 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 have said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my

saying they will keep yours also. But all these things will they do unto you because they know not him that sent me. ... This cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause.” [John 15:18-21, 25.] Can those who claim to be followers of Christ say with their Master, “They hated me without a cause”? *12LtMs, Ms 87, 1897, par. 4*

There are many who would serve Christ provided they could serve themselves also. But this cannot be. The Lord will not accept cowards in His army. There can be no dissembling. Christ’s followers must stand ready to serve Him at all times and in every way that may be required. God will accept only true-hearted, level-headed, all-round men. “He that is not with me, is against me,” Christ declared, “and he that gathereth not with me scattereth abroad.” [Matthew 12:30.] *12LtMs, Ms 87, 1897, par. 5*

Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral ground. Those who endeavor to do this will fulfill Christ’s words, “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.] Those who begin their Christian life by being half and half, whatever may be their intentions, will at last be found enlisted on the enemy’s side. *12LtMs, Ms 87, 1897, par. 6*

Double-minded men and women are Satan’s best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. *12LtMs, Ms 87, 1897, par. 7*

To yoke up with those that are unconsecrated and yet be loyal to the truth, is simply an impossibility. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counsellor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed. “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.] *12LtMs, Ms 87, 1897, par. 8*

“He that loveth his life shall lose it.” [John 12:25.] When a man loses

the shield of a good conscience, he knows that he has lost the cooperation of heavenly angels. God is not working in him. Another spirit inspires him. And to be an apostate, a traitor to the cause of God, is much more serious than death; it means the loss of eternal life. *12LtMs, Ms 87, 1897, par. 9*

“The mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” [2 *Thessalonians 2:7, 8.*] “Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. ... *12LtMs, Ms 87, 1897, par. 10*

“Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die in the midst of them that are slain in the midst of the seas. Wilt thou say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God.” [*Ezekiel 28:2, 6-10.*] *12LtMs, Ms 87, 1897, par. 11*

The time is fast approaching when this Scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin, and to those who have the light on the commandments of God in the message given, “Let us therefore fear, lest, a promise being left us of entering into his rest, some of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For he spake in a certain place of the seventh day in this wise, And God did rest the seventh day from all his works.” [*Hebrews 4:1-4.*] The great issue that is coming will be on the seventh day Sabbath. This day God would have us reverence. “I am the Lord your God,” He

declares, “walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” [Ezekiel 20:19, 20.]^{12LtMs, Ms 87, 1897, par. 12}

The true and faithful follower of Christ must suffer persecution. There is no way of avoiding it. Paul wrote to Timothy, “Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” [2 Timothy 3:12-14.]^{12LtMs, Ms 87, 1897, par. 13}

Christ does not promise His followers a smooth and easy path, but He does not ask them to travel the Christian way alone. “When the Comforter is come,” He said, “whom I will send unto you from the Father, 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. These things have I spoken unto you that ye should not be offended.” [John 15:26-16:1.] He told them the truth regarding the future, that when their trial came, they might not fall into discouragement and doubt. When John the Baptist was beheaded, His disciples were inclined to reproach Christ because He did not work a miracle to save His servant. So today there is danger that we shall become dissatisfied because Christ does not work a miracle in our behalf, and humiliate our enemies.^{12LtMs, Ms 87, 1897, par. 14}

“They shall put you out of the synagogue.” [John 16:2.] Has not this been done? Have not those who have accepted the light in regard to the binding claims of the law of God, who have decided to observe conscientiously the Sabbath of the fourth commandment, been turned out of the churches? But they are precious in God’s sight. When the light came to them, they repented and were converted, and Christ’s words are applicable to them: “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” [John 14:21; 15:10.]^{12LtMs,}

Ms 87, 1897, par. 15

“Yea, the time cometh that whosoever killeth you will think he doeth God a service.” [*John 16:2.*] These words come sounding down along the line to our time. What a deception is upon him who oppresses other men because they do not believe the same form of doctrine that he himself believes. Such a one can give no stronger testimony to the heavenly universe and to the worlds unfallen that he has chosen to stand on Satan’s side, for Satan is always an oppressor of those that love God. Christ gave no such example in His life. *12LtMs, Ms 87, 1897, par. 16*

Again Christ repeated the reason for so fully presenting the future. “These things have I told you,” He declared, “that when the time may come, ye may remember that I told you of them. And these things said I not unto you at the beginning, because I was with you” to strengthen you by My presence, and to comfort you by My words. “But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.” [*Verses 4-7.*] *12LtMs, Ms 87, 1897, par. 17*

How many have come to Christ, ready to cast their interests in with His, and, like the rich young ruler, earnestly desiring to inherit eternal life. But when the cost is presented to them, when they are told that they must forsake all, houses and lands, wife and children, and count not their lives dear unto them, they go away sorrowful. They want the rich treasures of heaven, and the life that measures with the life of God, but they are not willing to give up their earthly treasures. They are not willing to surrender all to obtain the crown of life. *12LtMs, Ms 87, 1897, par. 18*

Persecution has frightened many poor souls from the bloodstained banner of Prince Emmanuel to the black banner of the great apostate. For the sake of this life, they transgress the law of God, and in that day when all transgressors will be destroyed, they will be bound up with Satan to suffer the second death. All who continue to transgress after light has been given them will perish with the enemy of God. While persecution from those who worship at false

shrines will cause some to yield up the truth, it will never induce a true child of God to separate from Christ, in whom his hopes of eternal life are centered. *12LtMs, Ms 87, 1897, par. 19*

Ms 88, 1897

“As It Was In The Days of Noah.”

NP

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“But of that day and that hour knoweth no man, no, not even the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [*Matthew 24:36-39*.] “Of that day and that hour knoweth no man, no not the angels which are in heaven, ... but the Father. Take ye heed, watch the pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.” [*Mark 13:32-37*.] *12LtMs, Ms 88, 1897, par. 1*

In the days of Noah the world was so full of wickedness that the Lord declared that He would not bear with it longer. Such a state of things will exist prior to the second appearing of Christ. But though the wickedness of the world was so great, yet the Lord gave men one hundred and twenty years of probation, in which, if they would, they could repent. But notwithstanding the forbearance of a good and merciful God, the people did not improve their opportunities. For a little time they were awed, and afraid to go on as recklessly as they had done. Then, depraved habits prevailed over restraint. In proportion as the people resisted conviction, their discernment was clouded, and their desire to follow a course of ungodliness strengthened. Jude describes the condition of things then existing. *12LtMs, Ms 88, 1897, par. 2*

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s person in admiration because of advantage.” [*Jude 14-16.*] *12LtMs, Ms 88, 1897, par. 3*

This picture the inspired servant of God has traced for the instruction and warning of all who shall live in the last days of this earth’s history. There are men who see the truth, and who should stand fast in their integrity, because they are responsible before God for the influence of their words and actions, yet who say to those who are doing their work in the fear of the Lord, striving to prepare a people to watch and be sober, “We cannot controvert your evidence, your reasons are logical, but should we work contrary to the legislative councils, we would lose our position. We will have to go where the leaders go.” *12LtMs, Ms 88, 1897, par. 4*

How closely this resembles the words spoken of some during Christ’s life on earth. “Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be children of the light. ... But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?” *12LtMs, Ms 88, 1897, par. 5*

“Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. ... Nevertheless among the chief priests also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.” [*John 12:35-40, 42, 43.*] *12LtMs, Ms 88, 1897, par. 6*

Why were the eyes of the people blinded, and their hearts hardened? As they listened to Christ's words and witnessed His miracles, they were convinced of His divinity. The Spirit of God impressed their hearts, leading them to say, This is indeed the Messiah, the One for whom we have looked, the Desire of all nations. But they hardened their hearts, and refused to accept Him. To a great degree, the priests and rulers were responsible for the people turning away from the truth to the maxims of men. And today the preachers of the people are following the footsteps of the priests and elders of the Jewish nation. When conviction is trampled on, the light that has shone into the chambers of the mind grows dim, and the darkness of error takes the place of the bright beams of the Sun of Righteousness. The result of this is shown in the following verses: *12LtMs, Ms 88, 1897, par. 7*

“Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive. ... Lift up your eyes and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail? ... Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil. Therefore I will scatter them as the stubble that passeth away by the wind of the wilderness. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.” [*Jeremiah 13:15-17, 20, 21, 23-25.*]*12LtMs, Ms 88, 1897, par. 8*

“Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks

shall be scattered.” [Jeremiah 10:19-21.]12LtMs, Ms 88, 1897, par. 9

This lamentation is made for backsliding. When Christ the Majesty of heaven, came in person to His vineyard, that He might receive the first fruits thereof, they said, “This is the heir; come, let us kill him, that the inheritance may be ours.” [Luke 20:14.] Christ’s lamentation over Jerusalem is the lamentation of a breaking heart. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thee together, as a hen gathereth her chickens under her wings, and ye would not.” [Matthew 23:37.]12LtMs, Ms 88, 1897, par. 10

The message of warning comes to us as it came to Noah. We are to warn all that the Lord is at the door. We are to urge those who are disloyal to God to repent, and render obedient to his law. Man was created in the image of God, but in him this image has been sadly disfigured. The traces of God’s love in the human soul have been nearly obliterated. Men have chosen darkness rather than light. Obedience to God’s commands wins eternal life. Disobedience places man on Satan’s side of the question.12LtMs, Ms 88, 1897, par. 11

From beginning to end, God’s requirements set forth His eternal truth. His law is the test of character. His covenant with man declares the immutability of His counsel. God is truth. He declares that He will not alter the thing that has gone out of His mouth. [Psalm 89:34.]12LtMs, Ms 88, 1897, par. 12

We are not left in blindness and deception as to God’s requirements. The third angel is represented as flying through the heavens, proclaiming a message to the world. “The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.” [Revelation 14:9, 10.]12LtMs, Ms 88, 1897, par. 13

It is for the interest of all to understand what the mark of the beast

is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. "The Lord spake unto Moses, saying, Speak ye also unto the children of Israel saying Verily, my sabbaths ye shall keep; for it is a sign between me and you throughout your generations: that ye may know that am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. ... Six days may work be done; but in the seventh is the sabbath of rest, holy unto the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh he rested and was refreshed." [*Exodus 31:12-17.*]¹²*LtMs, Ms 88, 1897, par. 14*

The Sabbath question will be the issue in the great conflict in which all the world will act a part. "They worshiped the dragon which gave power to the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemy; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." [*Revelation 13:4-8.*]¹²*LtMs, Ms 88, 1897, par. 15*

"If any man have ears to hear, let him hear." [*Verse 9.*] This warning is given to every son and daughter of Adam; and it is repeated over and over again.¹²*LtMs, Ms 88, 1897, par. 16*

"He that leadeth into captivity shall go into captivity; he killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." [*Verse 10.*] This entire chapter is a revelation of what will surely take place. "And I beheld another beast coming up

out of the earth; and he had two horns like a lamb, and he spake as a dragon. ... And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark or the number of the beast, or the number of his name.”
[Verses 11, 15-17.]*12LtMs, Ms 88, 1897, par. 17*

Christ died to save sinners, not in their sins, but from their sins. The warning given in Revelation shows us the terrible consequence of transgression. By lips that will not lie, God's law is declared to be holy, just, and good. Our duty to obey this law is to be the burden of the last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. "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." This command contains the principles of the first four precepts. "And thou shalt love thy neighbor as thyself." [Mark 12:30, 31.] Upon these two great principles, the Word of God declares, hang all the law and the prophets. [Matthew 22:40.]*12LtMs, Ms 88, 1897, par. 18*

These principles are made known by the third angel's message, which declares that the Creator had always required and always will require obedience to His royal law. But this law has been disregarded and transgressed, and is now being ignored by the churches. Human enactments are placed where God's law should be. Sunday, a child of the Papacy, has taken the place where God's law should be. Sunday, a child of the papacy, has taken the place of God's holy Sabbath. As Nebuchadnezzar made a golden image, and set it up to be worshiped by all, so Sunday is placed before the people to be regarded as sacred. This day bears not a vestige of sanctity, yet it is held up to be honored by all.*12LtMs, Ms 88, 1897, par. 19*

By doing this, men are doing just what Satan wished them to do.

When those who claim to love God refuse to obey His Word as plainly stated in the fourth precept of the Decalogue, and accept a common working day as their sabbath, they show respect to a day exalted by the enemy of God. But notwithstanding this, God's law still stands firm. The man of sin has thought to change this law; he has thought to do it; but not while God holds the throne will he be able to change one jot or tittle of His law. *12LtMs, Ms 88, 1897, par. 20*

He who made the world in six days, rested on the seventh, sanctifying and blessing that day. The Sabbath command designates God as the Creator of the heavens and the earth. "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. ... 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.*] *12LtMs, Ms 88, 1897, par. 21*

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever." [*Exodus 31:16, 17.*] *12LtMs, Ms 88, 1897, par. 22*

But these explicit directions have been disregarded and forgotten. A common working day has been presented to the churches by the Catholic authority, and has been accepted. God gave the Sabbath to man as a memorial of the work of creation; and the Lord of heaven will not hold him guiltless who sets aside His commands, and teaches others in their place. He will reward every one according to his works. *12LtMs, Ms 88, 1897, par. 23*

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*] In vision John beheld the contrast between those who worship the beast and his image, and those who worship God. We are living under the message of the third angel; and the warning is now to be given by all who are loyal to God's government. *12LtMs, Ms 88, 1897, par. 24*

“Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking 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 write them upon the doors of thine house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them as the days of heaven upon the earth. ... Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you, to go after other gods, which ye have not known.” [*Deuteronomy 11:18-21, 26-28.*]*12LtMs, Ms 88, 1897, par. 25*

“And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God to walk in his ways, and to love him, and serve the Lord thy God with all thy heart and with all thy soul.” [*Deuteronomy 10:12.*] “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 ye were more in number than any people, for ye were the fewest of all people. ...*12LtMs, Ms 88, 1897, par. 26*

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love them 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, 7, 9-11.*] A thousand generations is a long time. Before it ends, the Lord will come in the clouds of heaven, and His faithful people will be in His kingdom, keeping His commandments faithfully.*12LtMs, Ms 88, 1897, par. 27*

Ms 89, 1897

Waiting and Watching

NP

August 20, 1897

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“Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.” [*Titus 2:13, 14.*]12LtMs, Ms 89, 1897, par. 1

“Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forward unto these things which are before, I press forward toward the mark of the prize for the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have as for an ensample. And many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.” [*Philippians 3:13-18.*]12LtMs, Ms 89, 1897, par. 2

This warning in regard to the perils of the people of God is given by One who knows. The enemies of the cross of Christ will put on the garments of light. So it was in Paul’s day. And as the apostle saw the influence that these had, he warns the people with weeping not to give them encouragement; for they were enemies of the cross of Christ. “Whose end is destruction, whose god is their belly, whose glory is their shame, who mind earthly things.” [*Verse 19.*]12LtMs, Ms 89, 1897, par. 3

“For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the

working whereby he is able even to subdue all things unto himself. Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.” [*Philippians 3:20-4:1*.] *12LtMs, Ms 89, 1897, par. 4*

“Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Be ye also ready; for in such an hour as ye think not, the Son of man cometh.” [*Matthew 24:42-44*.] *12LtMs, Ms 89, 1897, par. 5*

Our part is not to wait in idle expectancy, but to act in accordance with our faith in the Word of God. In Christ soon to come in the clouds of heaven, with power and great glory? Is the end of all things at hand? Then those who claim to be followers of Christ must have works in proportion with their faith. Vigilant waiting is to be combined with earnest watching. In view of the solemn events soon to take place, every soul who has been privileged to hear the truth is to work earnestly. *12LtMs, Ms 89, 1897, par. 6*

The Christian life is the life of a faithful servant, not only a life of waiting and meditation, not alone a life of prayer, but a life also of work. We pray for strength to do that work that God has given us. We are to wait and watch and work for Christ. Thus we can attain to the full stature of men and women in Christ. *12LtMs, Ms 89, 1897, par. 7*

No one who is in Christ's service can be at rest, doing nothing. “We are laborers together with God,” is the inspired declarations. [*1 Corinthians 3:9*.] While we search the Scriptures to learn God's plan, we are to strive to carry out this plan. Not only are we to seek strength from God in order to know His will, but to do that will. As His earthly agents, we are to co-operate with divine intelligences in carrying out God's plan for the salvation of those for whom Christ died. As we work under the great Captain of our salvation, faithfully obeying His orders, our characters are developed. Through His merits we are enabled to work in harmony with God's great plan. *12LtMs, Ms 89, 1897, par. 8*

Those who merely profess to be Christians—the subjective part of

religion—and who do not do faithful service for Christ, will fail of obtaining that experience that makes them of value in God's sight. While we are to guard against all hurry and bustle that would lead us to neglect to form characters after the divine Pattern, we are to heed the Scripture, "Not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] We are to guard against the devices of the enemy which lead to spiritual declension, that the day of the Lord shall not come upon us as a thief. Those who realize the necessity of working for the Master, communicating to others the light and knowledge that the Lord has given them, will be growing Christians. Waiting, praying, watching, and working, they are prepared to bear witness to the truth. *12LtMs, Ms 89, 1897, par. 9*

Heart work will reveal itself in actions. Those who appreciate truth and righteousness will show their zeal by their efforts to give the light to others. Paul said to Timothy, "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] Those who are chosen vessels must reflect the character of Christ. Through these the grace of Christ flows in rich, pure streams from the river of the water of life, enabling them to bless all with whom they come in contact. *12LtMs, Ms 89, 1897, par. 10*

Golden instruction is given us in the *fourth chapter of Zechariah*. "The angel that talked with me," the prophet writes, "came again, and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? *12LtMs, Ms 89, 1897, par. 11*

"Then the angel that talked with me answered, and said, Knowest thou not what these be? And I said, No, my lord. Then he answered, and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. ... And I answered again, and said unto him, What be these two olive branches, which through the

golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” [Verses 1-6, 12-14.] *12LtMs, Ms 89, 1897, par. 12*

There is a work for all to do for the Master. Every human being who has a vital connection with Christ will earnestly strive to carry forward the work committed to him. But no selfishness can enter God’s service. The most splendid service, if it originates with self, is useless. Unless the root is holy, no fruit can be borne to God’s glory. We are to be justified by faith and judged by works. God’s law claims obedience from all, and condemns disobedience. *12LtMs, Ms 89, 1897, par. 13*

The Lord has a people on the earth who follow the Lamb whither soever He goeth. He has His thousands who have not bowed the knee to Baal. Such will stand on mount Zion. But first they must stand on earth girded with the whole armor, ready to engage in the work of saving those who are ready to perish, hunting for lost sheep. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work. *12LtMs, Ms 89, 1897, par. 14*

We will follow the Lamb in the courts above only if we follow Him here. Following Him in heaven depends on our keeping His commandments here below. In daily life we must follow His example, as a flock trustfully follows its shepherd. We are not to follow Christ fitfully or capriciously, only when it is for our own advantage. We are to follow Him by suffering for His sake, saying at every step, “Though he slay me, yet will I trust him.” [Job 13:15.] We must choose to follow Him. His life practice must be our life practice. And as we thus seek to be like Him, and to bring our wills into conformity to His will, we shall reveal Him. We need not wait till we are translated to follow Christ. This God’s people may do here below. *12LtMs, Ms 89, 1897, par. 15*

God calls upon every true worker to be an ambassador of love. The Lord is at the door, and all the manhood and womanhood of our spiritual being is to be called into activity. All are tested and proved

to see if they will keep the law of the heavenly courts. At this time, when universal contempt is shown by the professed Christian world to the royal law of Jehovah, God's witnesses are to arise, and show their loyalty to Him by keeping His law. Their prayer will be, "It is time, O Lord, for thee to work; for they have made void thy law." [*Psalm 119:126.*] *12LtMs, Ms 89, 1897, par. 16*

"Ye are my friends," Christ said, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." [*John 15:14, 15.*] For what purpose? That they might make it known to others. "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." [*Verses 26, 27.*] *12LtMs, Ms 89, 1897, par. 17*

We are not in a dreamland of inaction. We are soldiers of Christ, enlisted in the work of showing our loyalty to Him who has redeemed us. What we are to be in the heavenly home, when saved, eternally saved, is the reflection of what we are now in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? Shall we not raise the standard of loyalty to the God of heaven, irrespective of consequences, not heeding the reviling and hatred of the churches that have apostatized from the service of their Creator? *12LtMs, Ms 89, 1897, par. 18*

God has said, Remember, do not forget, that thou keep holy the sabbath day. If we are loyal to God's commandments, if we follow the Lamb whithersoever He goeth, we will hold as sacred the day He has sanctified and blessed as commemorative of His work of creation. He has set the Sabbath as a sign between us and Him through all our generations forever. *12LtMs, Ms 89, 1897, par. 19*

"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, Lord, how is it that thou wilt manifest thyself to us, and not unto the

world? Jesus answered and said to him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.” [John 14:21-23.] Precious assurance, to be realized as true by those who are obedient. *12LtMs, Ms 89, 1897, par. 20*

“He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father’s which sent me.” [Verse 24.] “As the Father hath loved me, so have I loved you; continue ye in my love.” Shall we not continue in God’s love by obeying implicitly all His commandments? “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.” [John 15:9-11.] Full and entire obedience brings joy, not mourning, doubt, and uncertainty. *12LtMs, Ms 89, 1897, par. 21*

All who stand under the bloodstained banner of Prince Emmanuel, working out His commands as loyal subjects, can claim the words, “Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. ... 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.” [1 John 2:3-5, 7.] It is here stated definitely that it is the law given in Eden to which John refers, and that it has binding claims upon all mankind. *12LtMs, Ms 89, 1897, par. 22*

Are we following Christ with unwavering loyalty, seeking to bring our wills into harmony with the will of our Captain, keeping His life of perfect obedience, of purity and self-sacrifice, ever before us, that by beholding we may be changed into His image? Do we strive to follow His unswerving fidelity? If we educate ourselves now to say, “Be thou my Pattern,” if we behold Him now by the eye of faith as a living Saviour, we shall be strengthened to follow Him. Then with the undefiled we shall follow Him in the future life. As eye and heart witnesses we can bear testimony to His majesty, for by faith we

have been with Him in the holy mount.¹²*LtMs, Ms 89, 1897, par. 23*

Ms 90, 1897

God's Chosen People

NP

August 2, 1897

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“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.*] *12LtMs, Ms 90, 1897, par. 1*

These words call for earnest thought. They mean more than many suppose. Being lights in the world means that we must open our mind to receive Christ who is the Light of the world; we must have the mind of Christ. It is a precious privilege to have light, to know Christ by personal experience, and to walk humbly before God. *12LtMs, Ms 90, 1897, par. 2*

Said Christ, the great Teacher, to His hearers, “Walk while ye have the light, lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of the light.” [*John 12:35, 36.*] “For ye were sometimes in darkness,” writes Paul, “but now are ye light in the Lord: walk as children of light.” [*Ephesians 5:8.*] *12LtMs, Ms 90, 1897, par. 3*

“Then said one unto him, Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able.” [*Luke 13:23, 24.*] “Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come.” “I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.” [*John 7:33, 34; 8:21.*] *12LtMs, Ms 90, 1897, par. 4*

Satan claims this world as his kingdom. Here he has set up his seat. But even amid the moral darkness some light shines. God has

a little flock. This people are not popular, for the world has chosen darkness rather than light, because their deeds are evil. But Christ says to His chosen ones, "If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." [John 14:15-17.] *12LtMs, Ms 90, 1897, par. 5*

God's loyal and faithful children are found in a world where atheist and worldly religionists abound, a world that ever since the day when Cain lifted up his hand against Abel has rejected every provision that heaven has made to restore the moral image of God in man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] But even this gift has been cast aside as worthless. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" God asks; "for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: they have dealt treacherously against me." [Hosea 6:4-7.] *12LtMs, Ms 90, 1897, par. 6*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... 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." [John 1:1-3, 14, 10, 11.] It is amazing to the angels that those who live in God's house, daily receive His favors, should refuse His only begotten Son. *12LtMs, Ms 90, 1897, par. 7*

We are in the world, where because of their sin, our first parents lost the beautiful Eden that God had given them. Adam and Eve

were placed in the garden, and were given permission to eat of every tree in the garden, but one. But they ate of the forbidden tree, and that sin opened the floodgates of woe upon our world. From that time men grew worse, till God destroyed the world by a flood, saving only Noah and his sons. And since then sin has been steadily increasing. Men have not learned that God means what He says. Sodom was destroyed by bolts of fire from heaven. God threatened to destroy Nineveh, but the inhabitants repented, and their destruction was averted. They turned once more to their idolatry, their sins reached to heaven, and their destruction came. *12LtMs, Ms 90, 1897, par. 8*

The world is fast becoming as it was before the flood. Satan has set up his throne in the earth, and the law of God is trampled under foot. His Sabbath, sanctified and blessed in Eden, is set aside and polluted, and a rival sabbath, the first day of the week, instituted by the man of sin, is exalted. The sins of the inhabitants of the cities and towns have reached to heaven, and it is time for men to pray in humility before God. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him: even a meat offering and a drink offering unto the Lord your God. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast; let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" [*Joel 2:12-17.*]*12LtMs, Ms 90, 1897, par. 9*

God made the world in six days, and rested on the seventh day, sanctifying it as the day of His rest. He gave it to man as a memorial of His creation, saying, "Remember the Sabbath day to keep it holy." [*Exodus 20:8.*] But Adam's sin is repeated. The Sabbath of the Lord is discarded and scorned, while a spurious

sabbath, the child of the papacy, is accepted by the Protestant world, and is cherished and exalted as supreme. But it has not a vestige of sacredness, [any] more than has any common working day. "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good; the enemy shall pursue him. They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. ... I have written to him the great things of my law, but they were counted as a strange thing." [*Hosea 8:1-4, 12.*]*12LtMs, Ms 90, 1897, par. 10*

How true is this today. Laws enacted by finite authority are exalted above the law of Jehovah. Men trample under foot God's holy law, and say of God's people, as the Jews said of Christ, "We have a law, and by our law he ought to die." [*John 19:7.*] Over and over again this will be repeated in the courts. Christ tells us that in the world we shall have tribulation, but that in Him we shall have peace. [*John 16:33.*] Those who live in the last days of this world's history will know what it means to be persecuted for the truth's sake. Injustice will prevail in the courts. The judges will refuse to listen to the reasons of those who are loyal and true to the commandments of God, and will say, "We have a law, and by our law he ought to die." God's law is nothing to them. "Our law" with them is supreme. Those who respect this human law will be favored, but those who will not bow to the idol sabbath have no favors shown them. Those by whom they are tried utterly refuse to listen to their reasons, because they know that arguments in favor of the fourth commandment are unanswerable. All that is brought against the validity of the fourth commandment is of human invention. There is not one word in the Bible that sustains the first day of the week. It is a spurious sabbath, baptized by human enactment, and given to the world to be kept holy. And false though it is, the world cherishes it, thus pursuing a blasphemous course.*12LtMs, Ms 90, 1897, par. 11*

Hear the words spoken by Christ when enshrouded in the pillar of cloud, and given to Moses for the chosen people of God. "Thou art an holy people unto the Lord thy God: the Lord the 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: 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 released you out of the house of bondmen, from the hand of Pharaoh king of Egypt. 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, to will repay him to his face. Thou therefore shall keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [*Deuteronomy 7:6-11.*] *12LtMs, Ms 90, 1897, par. 12*

The Lord has not left the world without witness. He has His loyal, chosen people. They do not make this world their home, but they are here, to witness for God, and as long as probation lasts, a living witness will be borne by these faithful messengers. Satan and his angels confederate, with men who yield to temptation, against God's remnant people, the champion of righteousness. They strive to counteract their testimony, and to destroy them. So Christ was treated. The Prince of life came to His own, but they refused to receive Him. He came on an embassy of mercy, to save, not to condemn the world, though rebellion against His law had become wide spread. He called upon all to behold Him, the Lamb of God, which taketh away the sin of the world. [*John 1:29.*] But He was scorned as deceiver, and hunted from place to place as a pretender. But did the words of men make Him a pretender? *12LtMs, Ms 90, 1897, par. 13*

Christ has ascended on high, but before He left this earth, He said to His chosen people, "If the world hate you, ye know that it hated me before it hateth 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 the his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours

also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [*John 15:18-21.*]12LtMs, Ms 90, 1897, par. 14

Satan has wrought through bigoted religionists to uproot the vine of God's planting. But the roots strike deep, and cannot be torn up. The Husbandman cares for His own vineyard, watching over the precious plants. If these plants will receive the nourishment God offers them, they will grow up to the full stature of men and women in Christ Jesus.12LtMs, Ms 90, 1897, par. 15

We may all know, if we wish, of the provision that has been made for the salvation of every one that lives on the earth. But there is a serious question for each one to answer: Have you personally accepted that salvation? A mere assent to the theory of truth is of no value to you. Your name may be enrolled on the church books, but do you love the truth of God's Word? Do you regard it as a great privilege to be able to gain an experimental knowledge of the truth?12LtMs, Ms 90, 1897, par. 16

Associate with those who are faithful and true, who believe and practice the truth. In the *sixth chapter of John* is recorded Christ's lesson on the bread of life, spoken that His children might have an understanding of the terms of eternal life. Read and understand the truth as it is here presented. Cling to the truth of Christ's Word, eating His flesh and drinking His blood.12LtMs, Ms 90, 1897, par. 17

"Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is." [1 *John 3:1, 2.*] By the mighty cleaver of truth God has separated a people from the quarry of the world and brought them into His workshop. Here the Master worker can successfully hew them with axe and hammer and chisel, and polish them for a place in His kingdom. No longer are they like the mass from which they were taken. They stand like noble pillars amid the debris and confusion of the useless, neglected material.12LtMs, Ms 90, 1897,

par. 18

The future glory and elevation of the adopted sons and daughters of God is not now discerned. By the world they are scorned and despised. But God's people have the sympathies of a better world than this, even a heavenly. "And every man that hath this hope in him, purifieth himself, even as he is pure." [*Verse 3.*] They have that faith that works by love, and purifies the soul. The Spirit of God brings every faculty, every organ of the body, into conformity with Him. Even the thoughts are brought into obedience to Christ. In every habit and practice the living principle to be like Jesus, is cherished. The desires are upward; the heart is filled with joy at the anticipation of the future, for they looked "for a city which hath foundations whose maker and builder is God." [*Hebrews 11:10.*] Many, because of their faith, will be cut off from house and heritage here; but they may still be filled with joy, if they will give their hearts to Christ, receiving the message of His grace, resting upon their substitute and surety, even the blood of the Son of God. *12LtMs, Ms 90, 1897, par. 19*

"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." [*2 Peter 1:16.*] "He that believeth on the Son hath life, and he that believeth not the Son hath not life, but the wrath of God abideth on him." [*John 3:36.*] The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. *12LtMs, Ms 90, 1897, par. 20*

The only evidence that the world can have that God's people believe His Word is to see them practicing that Word, and following Christ's example in all things. Those who do not practice the truth in true piety and godliness, who shun the reproach that always comes to the true believer, will never enter the kingdom of heaven. Our Redeemer endured the contradiction of sinners against Himself. It was all for us. There was not one iota of His suffering that was not borne in our behalf, that we might be justified before God. Every pang of distress and anguish borne by our Redeemer was to secure deliverance for us. If Satan could have led Christ to commit one sin,

then the serpent would have bruised the head of the seed of the woman. Satan would have triumphed in the fact that he had succeeded in overcoming our Saviour. The world would have been his property. But Christ did not yield in one instance, and He says to us, Be of good cheer; I have overcome the world. [*John 16:33.*] “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.” [*Hebrews 2:14.*] With one hand Christ holds to humanity, while with the other He grasps the throne of the Infinite.¹²*LtMs, Ms 90, 1897, par. 21*

What are we who claim to be one with Christ? “Ye are laborers together with God.” [*1 Corinthians 3:9.*] There will ever be the same conflict between the true believer and the unbeliever that there was between Christ and those who rejected Him. Those who are partakers with Christ of His sufferings will also be partakers with Him of His glory. But those who evade the cross here deny Him who has bought them at an infinite price, and in the day of judgment, they will be denied. Many, many, are denying Christ and misrepresenting Him by their low standard of Christianity. Those who truly believe in Christ will show their faith in Him by a well ordered life and a godly conversation. By working in Christ’s lines, they will show that they have been adopted into the family of heaven. Of all such God says, “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.*]¹²*LtMs, Ms 90, 1897, par. 22*

Ms 91, 1897

The Crucifixion

NP

August 11, 1897

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For three hours Christ hung upon the cross, looked upon by thousands. Thousands heard and saw the reviling of the priests and rulers; they heard the challenge, "Come down from the cross, and we will believe in thee," and the taunt, "He saved others; himself he cannot save." [*Matthew 27:42.*] *12LtMs, Ms 91, 1897, par. 1*

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour." [*Mark 15:33.*] Not only did the darkness enshroud the immediate location where the cross stood: "there was darkness over the whole land until the ninth hour." *12LtMs, Ms 91, 1897, par. 2*

God dwelleth in the thick darkness; He hides His glory from human eyes. The Father with His heavenly angels were enclosed in that thick darkness. God was close beside His Son, though not manifesting Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick cloud that enveloped Him, every spectator would have been extinguished. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed Nature in sackcloth that she might not look upon her suffering, dying Author in His last humiliation. *12LtMs, Ms 91, 1897, par. 3*

All who had looked upon Christ during His trial were convicted of His loyalty and royal character. That face once beheld by humanity was never forgotten. As in Cain's face was expressed his guilt as a murderer, so the face of Christ revealed His innocence, serenity, benevolence, the image of God. But His accusers would not heed the mark, the signet of heaven, and that countenance was hidden by the mantle of God. *12LtMs, Ms 91, 1897, par. 4*

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice and gave up the Ghost. ... There were also women looking on a afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome: (which also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.” [*Verses 34-37, 40, 41.*] *12LtMs, Ms 91, 1897, par. 5*

When Christ’s life ended, the veil of the temple was rent in twain. This veil was very significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breadth. At the moment that Christ breathed His last, there were witnesses in the temple who beheld that strong heavy material rent in two by unseen hands from top to bottom. He who had hitherto dwelt in the temple made with hands, had gone forth never again to grace it with His presence. *12LtMs, Ms 91, 1897, par. 6*

There was a mighty earthquake. The rocks were rent; the graves of many dead burst opened, and all nature was in commotion, expressing her sympathy with her dying Author. The Roman centurion, in charge of his soldiers, halted at the cross, and when Christ uttered the cry, “It is finished; into thy hands I commend my spirit,” overpowering conviction came upon him. “Truly,” he said, “this man was the Son of God.” [*John 19:30; Luke 23:46; Mark 15:39.*] *12LtMs, Ms 91, 1897, par. 7*

The conviction forced upon many at the time of Christ’s trial, at the time when the three hours’ darkness enshrouded the cross without any natural cause for it, and when the last sentences were uttered, “My God, my God, why hast thou forsaken me,” “It is finished, into thy hands I commend my spirit,” was seed sown that ripened into harvest when at a future date the gospel was boldly proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death which called forth in no whispered tones the cry, “It is finished,”

forced from many the words, "Assuredly this man was righteous."
"Truly this was the Son of God." *12LtMs, Ms 91, 1897, par. 8*

Many who had scoffed and jeered at, and taunted, the Son of God were terribly afraid that the shaking earth, the rent and trembling rocks, would put an end to their own lives. They hastened away from the scene, beating upon their breasts, stumbling, falling, in awful terror lest the earth should open and swallow them up. The veil of the temple, rent so mysteriously, changed the religious ideas of many of the Jewish priests, and a large company changed their faith. After the day of Pentecost, we read that "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." [*Acts 6:7, 8.*] *12LtMs, Ms 91, 1897, par. 9*

It seemed a great mystery to the people when it was ascertained that Jesus was already dead. They could not reason that this sudden death was from a supernatural cause. It was found that the two thieves were still living, and their legs were broken; but Christ was dead already, His legs were left untouched. *12LtMs, Ms 91, 1897, par. 10*

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe. For those things were done, that the Scripture should be fulfilled, A bone of him shall not be broken." [*John 19:34-36.*] *12LtMs, Ms 91, 1897, par. 11*

Ms 92, 1897

God's Messengers

NP

August 12, 1897

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The Lord would have His people divested of everything unscriptural in regard to the ministry. The men called to the ministry should not be made idols of; they should not be looked upon with superstitious reverence; and because of the power vested in them through their office, sin in them should not lose its offensiveness. Their very office makes sin in them more exceeding sinful; for in committing sin they make themselves the ministers of sin, the agents of Satan, through whom he can work with success to perpetuate sin. *12LtMs, Ms 92, 1897, par. 1*

All should bear in mind that Satan's special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is an agent that God has ordained to be a powerful means for the salvation of souls and is efficacious only as God, the eternal Spirit, makes it so. He knows that the treasure of the gospel is in earthen vessels, and that is God's power alone that can make them vessels unto honor. They may cultivate the vineyard; a Paul may plant, and an Apollos water, but God alone can give the increase. *12LtMs, Ms 92, 1897, par. 2*

God has never left His church without a witness. In all the scenes of trial and proving, of opposition and persecution amid moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up His work at different stages, and carry it forward and upward. Through patriarchs and prophets He revealed His truth to His people. Christ

was the teacher of His ancient people as verily as He was when He came to our world clothed in the garments of humanity. Hiding His glory in human form, He often appeared to His people, and talked with them “face to face, as a man speaketh with his friend.” [*Exodus 33:11.*] *12LtMs, Ms 92, 1897, par. 3*

He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to His people through Moses. The voice of God was heard by prophets whom He had appointed to [a] special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this He put into their mouths and had them proclaim. He assured them that the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people. *12LtMs, Ms 92, 1897, par. 4*

The message might not please those to whom it was sent. They might not wish for anything new, but desire to go right on as they had been doing; but the Lord stirred them up with reproofs; He rebuked their course of action. He infused new life into those who were sleeping at their post of duty, who were not faithful sentinels. He showed them their responsibility, and that they would be held accountable for the safety of the people. They were watchmen who were not to sleep day nor night. They were to discern the enemy, and give the alarm to the people, that every one might stand at his post, that the watching foe might not obtain the least advantage. *12LtMs, Ms 92, 1897, par. 5*

And today the Lord declares to His watchmen that if they are unfaithful and do not warn the people who are in peril, they will be taken away in their sins. “And their blood,” He says, “will I require at thy hands.” [*Ezekiel 33:6, 8.*] But if His messengers lift up their voices in reproof and warning, to turn men from their wicked ways, and these souls will not hear, then the watchman is clear; the offender against God will be taken in his sins; his blood will be upon his own soul. *12LtMs, Ms 92, 1897, par. 6*

These solemn matters are set before us in clear lines. God has appointed apostles, pastors, evangelists, and teachers, for the

perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith. God declares to His people, "Ye are God's husbandry: ye are God's building." [1 *Corinthians* 3:9.] There must be a continual advancement. Step by step His followers must make straight paths for their feet, lest that which is lame be turned out of the way. Those who would labor for God must work intelligently to replenish the deficiencies in themselves and glorify the Lord God of Israel by standing in the light, working in the light of the Sun of Righteousness. Thus they will carry the church forward and upward and heavenward, making its separation from the world more and more distinct. *12LtMs, Ms 92, 1897, par. 7*

As they assimilate their character to the divine Pattern, men will not guard their own personal dignity. With jealous, sleepless, loving, devoted interest, they will guard the sacred interests of the church from the evil which threatens to dim and cloud the glory which God intends shall shine forth through her. They will see that Satan's devices have no place or countenance in her by encouraging faultfinding, gossiping, evilspeaking, and accusing of the brethren; for these will weaken and overthrow her. *12LtMs, Ms 92, 1897, par. 8*

There never will be a time in the history of the church when God's worker can fold his hands and be at ease, saying, "All is peace and safety." [See 1 *Thessalonians* 5:3.] Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide awake, and is studying and counselling with his evil angels another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan, for he is moved by a power from beneath. *12LtMs, Ms 92, 1897, par. 9*

As the work of God's people moves forward with sanctified resistless energy, planting the standard of Christ's righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against the principles of Satan. Truth in its varied phases will be in conflict with error in its

ever-varying, increasing forms, and which will, if possible deceive the very elect.*12LtMs, Ms 92, 1897, par. 10*

Our work must be an earnest one. We are not to fight as those who beat the air. The ministry, the pulpit, and the press demand men like Caleb, who will do and dare, men whose eyes are single to detect the truth from error, whose ears are consecrated to catch the words from the faithful Watcher. And the Spirit from the throne of God will make itself felt upon a degenerate Christianity, a corrupt world, ready to be consumed by the long-deferred judgments of an offended God.*12LtMs, Ms 92, 1897, par. 11*

There is danger now of men losing sight of the important truths applicable for this period of time, and seeking for those things that are new, strange, and entrancing. Many, if reproved by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their own hearts against the Lord's servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and encourage an estrangement from God. They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord, and hate Him who reproveth at the gate.*12LtMs, Ms 92, 1897, par. 12*

This very refusal to heed the admonitions which the Lord sends gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message of the Lord.*12LtMs, Ms 92, 1897, par. 13*

The man who rejects the Word of the Lord, who endeavors to establish his own way and will, tears to pieces the messenger and message which God sends in order to discover to him his sin in him. His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] But he would not do this. As a man thinketh so is he. From within, out of the heart proceed evil thoughts

inspired by Satan. He begins to quibble at technicalities and manners. The spirit of Satan links him up with the enemy to bear a word of criticism on less important themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, and changes leaders. The outside world has greater weight with him than has the flood of light that God has poured in upon the world in the messages he has given, and which he once rejoiced in. *12LtMs, Ms 92, 1897, par. 14*

Oh, how many things have developed since he became so full of hatred against God, because his dangers and wrongs were brought before him! He has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise! *12LtMs, Ms 92, 1897, par. 15*

Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this man, but Barabbas." [*John 18:40.*] Let all who shall read these lines take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity that Christ prayed might exist in His church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, condemn, and falsify." Let the son of deceit and false witness be entertained by a church who has had great light, great evidence, and that church will discard the message that the Lord has sent, and receive the most unreasonable assertions and suppositions and false theories. Satan laughs at their folly, for he knows what truth is. *12LtMs, Ms 92, 1897, par. 16*

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "O that thou hadst known," said Christ, "even thou in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes." [*Luke 19:42.*] *12LtMs, Ms 92, 1897, par. 17*

Nevertheless the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in my holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto his people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle, to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue shall be silenced. Angel's hands shall overthrow the deceptive schemes that have been formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. *12LtMs, Ms 92, 1897, par. 18*

As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. Let no soul now complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them saying, "They are too positive; they talk too strongly." They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the Word of God. *12LtMs, Ms 92, 1897, par. 19*

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth, for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through these restrictions, which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins. *12LtMs, Ms 92, 1897, par. 20*

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misinterpret, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. Even in our day there has been and will continue to be entire families who have once rejoiced in the truth, [but] who will lose faith because of calamities and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel. They opened their hearts to the sowing of the tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power with them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ. *12LtMs, Ms 92, 1897, par. 21*

Under the zeal of Satan, some have for a time the appearance of being in a flourishing condition; but it is only for a season. Satan carries them so far that they do despite to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the world unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart. *12LtMs, Ms 92, 1897, par. 22*

Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves. Let every minister, in the place of standing to criticize and question, to doubt and oppose, if there is the semblance of a chance for doing so, be now employed in erecting barriers against the wily foe. Rather than fight against those whom the Lord has sent to help and save them, let His people pray fervently and continually for the power of God's grace, and that the Captain of the Lord's host will take the field. Rather than sit in judgment upon men whom God has accepted to do Him service, let the burden of their prayer be, night and day, that the Lord may send forth more laborers into His vineyard. *12LtMs, Ms 92, 1897, par. 23*

Ministers, do not dishonor your God and grieve His Holy Spirit by casting reflections on the ways and manners of the men He would choose. God knows the character. He sees the temperament of the men whom He has chosen. He knows that none but earnest, firm, decided, determined, strong feeling men will view the work in its vital importance, and will put such decision and firmness into their testimonies that will make a break against the erected barriers of Satan. *12LtMs, Ms 92, 1897, par. 24*

God gives men counsel and reproof for their good. He has sent His message, telling them what was needed for this time—in 1897. Did you accept the message? Did you heed the appeal? He gave you opportunity to come up armed and equipped to the help of the Lord. And having done all, He told you to stand. [*Ephesians 6:13.*] But did you make ready? Did you say, “Here am I; send me”? [*Isaiah 6:8.*] You sat still and did nothing. You left the Word of the Lord to fall unheeded to the ground; and now the Lord has taken men who were boys when you were standing at the forefront of the battle, and has given to them the message and the work which you did not take upon you. Will you be stumbling blocks to them? Will you criticize? Will you say, “They are getting out of their place”? Yet you did not fill in the place they are now called to fill. *12LtMs, Ms 92, 1897, par. 25*

O, why will men be hindrances when they might be helps? Why will they block the wheels when they might push with marked success? Why will they rob their own soul of good and deprive others of blessing that might come through them. These rejecters of light will remain in barren deserts, where no refreshing healing waters flow, and [their] ministrations as barren of moisture as were the hills of Gilboa, where there was neither dew nor rain. They are not clothed with divine unction, and convey no blessing to others. They might humble their hearts and confess their wrongs, and break Satan’s hold upon them. They might break the fetters which education, prejudice, or habits have forged. Would they only inquire of God in the spirit of penitence, they would find Him. Then they would not set up their own will, but go where the Spirit of the Lord leads; they would be guided by Him. *12LtMs, Ms 92, 1897, par. 26*

The purging and cleansing of the Lord will surely pass through

every church in our land that has had great opportunities and privileges, and has passed them by unheeded. More evidence is not what they want. They need pure and sanctified hearts to gather up and retain all the light that God has given, and then they will walk in that light. *12LtMs, Ms 92, 1897, par. 27*

We need not say, "The perils of the last days are soon to come upon us." Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions. May it pierce and divide in a far greater degree than it has ever yet done. May all the proud be cast down. May the carnally secure be drawn from the refuge of lies with which they have sought to deceive the people of God. May it cut away their self-righteousness and open the eyes of the blind, that they may see that they are not whole in the sight of the Lord. *12LtMs, Ms 92, 1897, par. 28*

I address the people of God who today are holding fast their confidence, who will not depart from the faith once delivered unto the saints, who stand amid the moral darkness of these days of corruption. The Word of the Lord to you is: "I will rejoice in Jerusalem, and joy in my people, saith the Lord." [*Isaiah 65:19.*] Can we not here see the paternal love of God expressed to those who hold the faith in righteousness? The closest relationship exists between God and His people. We are not only objects of His sparing mercy, His pardoning love; we are more than this. *12LtMs, Ms 92, 1897, par. 29*

The Lord rejoices over His people. He delights in them that serve Him and that trust in His mercy. He is their surety. He will beautify all who are serving Him with the whole heart, with the spirit of holiness. He clothes them with His righteousness. He loves those who do His will, who express His image. All who are true and faithful are conformed to the image of His Son. In their mouth is found no guile, for they are without fault before the throne of God. *12LtMs, Ms 92, 1897, par. 30*

Ms 93, 1897

The Arrest

NP

August 16, 1897

Previously unpublished.

When Judas gave the precaution, "Whomsoever I shall kiss, that same is he; hold him fast" [*Matthew 26:48*], he fully believed that Christ would manifest His power and escape out of their hands. Then when they would blame him, he could say, "Did I not tell you to hold him fast?" But Judas beheld the captors of Christ, acting upon his own words, binding him firmly that He should not escape or be rescued. And by their cords they caused Christ much pain.¹²*LtMs, Ms 93, 1897, par. 1*

The official dignity and restraint of the leading priests and elders did not withhold them from joining the responsible officials in their march to Gethsemane as if to take a culprit or a thief. Jesus turned to these dignitaries who so far had violated their office as to lead in a mob. With dignity He said, "You come out against me with swords and clubs, as you would against a robber or a thief. Day by day I sat teaching opening in the temple. You had every opportunity of laying hands on me, and you did nothing. The hour of darkness suited your purpose better; the night is better fitted for your work. This is your hour, and the power of darkness." [*Matthew 26:55; Luke 22:53.*]¹²*LtMs, Ms 93, 1897, par. 2*

When the disciples saw their Master arrested, they did that which they had all declared they would never do—they all forsook Him and fled.¹²*LtMs, Ms 93, 1897, par. 3*

Ms 94, 1897

“The Lord is Risen Indeed”

NP

September 29, 1897

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The Jewish rulers had carried out their purpose of putting the Son of God to death; but they did not feel the sense of victory that they thought they would after silencing the voice of the great Teacher. Even in the hour of their apparent triumph, they were harassed with doubt as to what would next take place. They were not at rest. They had heard the cry, “It is finished.” “Father, into thy hands I commend my spirit.” [*John 19:30; Luke 23:46.*] They had seen the rocks rent and had felt the mighty earthquake, and they were restless and uneasy. The words spoken by Jesus when He was under their cruel power recurred to their mind.*12LtMs, Ms 94, 1897, par. 1*

Priests and rulers dreaded a dead Christ more, a great deal more, than a living Christ. They had a deep conviction that their revenge against Jesus for exposing their hypocrisy could not bring rest to their souls. Not on any account would they have had His body hang on the cross during the Sabbath. Already the agitation caused by His death was giving publicity to His life and mission.*12LtMs, Ms 94, 1897, par. 2*

When the people heard that the mighty Healer was dead, and that the sick and suffering had no one to relieve their distress, they applied to the priests and rulers for sympathy and relief. But they were sent away empty. Apparently they were determined to have the living Christ among them again; and soldiers were stationed at the gates of the city, to keep back the multitude that came with their sick and dying, demanding entrance.*12LtMs, Ms 94, 1897, par. 3*

The world without a Christ made an impression that a living Christ could not have made. People came from far and near to hear of the man of whom the priests and rulers had declared, “The world is gone after him.” [*John 12:19.*] The recital of the deeds done by the

priests shocked the people. They would not have allowed Christ to be thus treated, for had He not shown compassion to their sick. Never had He turned one away with the harsh denunciations used by the Pharisees. *12LtMs, Ms 94, 1897, par. 4*

Christ had said to His disciples, “Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock and to scourge, and to crucify him; and the third day he shall rise again.” [*Matthew 20:18, 19.*] Overwhelmed with sorrow, the disciples did not see the hope and comfort in these words. They were repeated to the priests by Judas, and when they heard them they mocked and ridiculed. They spoke of Christ as a deceiver—a name that might appropriately have been applied to themselves. Now, when they heard the clamor for the mighty Healer, who cured the sick and raised Lazarus from the dead, they thought of His words, and remembered that in part they had been fulfilled. They remembered that He had said He would rise the third day; and they were horrified at the thought. Would He rise from the dead, and as judge arraign His accusers before His bar? *12LtMs, Ms 94, 1897, par. 5*

Death and the grave must hold Him whom they had crucified. “Command,” they said to Pilate, “that the sepulcher be made sure unto the third day, lest his disciples come by night and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said to them, Ye have a watch; go your way, and make it as secure as ye can.” [*Matthew 27:64, 65.*] *12LtMs, Ms 94, 1897, par. 6*

The priests gave directions to have a stone rolled before the opening of the tomb. Round this they placed cords, sealing them with the seal of the high priest. Soldiers were then stationed round the sepulcher, to prevent it being tampered with. The priests did all they could to keep Christ’s body where they had laid it. He was sealed as securely in His narrow tomb as though He were to stay there through all time. *12LtMs, Ms 94, 1897, par. 7*

So weak men counselled and planned to secure the body so hated by the Jewish dignitaries and so precious to the disciples. It was not

Christ's friends, nor His disciples, that made these precautions; but the men that hated Him for His purity and integrity. Little did the murderers realize the uselessness of the efforts they were making to keep Christ in the tomb. *12LtMs, Ms 94, 1897, par. 8*

By their actions God was glorified. The very efforts made to prevent Christ's resurrection are the most convincing arguments of the truth of His resurrection. The greater the number of soldiers placed round the tomb, the stronger would be the testimony borne in regard to the resurrection. He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him. A strong guard of mighty angels kept watch over the tomb, and had a hand been raised to remove the body, the flashing forth of their glory would have laid him who ventured powerless on the earth. *12LtMs, Ms 94, 1897, par. 9*

There was only one entrance to the tomb, and neither human force nor fraud could tamper with the stone that guarded the entrance. Here Jesus rested during the Sabbath. But prophecy had pointed out that on the third day Christ would rise from the dead. Christ Himself had assured His disciples of this. "Destroy this temple," He said, "and in three days I will raise it up." [*John 2:19.*] Christ never committed sin, neither was guile found in His mouth. His body was to come forth from the tomb untarnished by corruption. *12LtMs, Ms 94, 1897, par. 10*

A mighty angel descended from heaven, parting the darkness from his track, and resting before the Saviour's tomb. His countenance was like lightning, "his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." [*Matthew 28:3, 4.*] Brave soldiers, that had never been afraid of human power, were now as captives taken without sword or spear. The face they looked upon was not the face of mortal warrior; it was the face of the Captain of the Lord's host. This messenger was sent to relieve the Son of God from the debt for which He had become responsible, and for which He had made a full atonement. Christ died under the imputation of sin, but He was raised again for our justification, and every charge against Him was cancelled. *12LtMs,*

The heavenly visitant now before the tomb was the one that had proclaimed Christ's birth on the plains of Bethlehem. The earth trembled at his approach, and as he rolled away the stone, heaven seemed to come down to earth. The soldiers saw him removing the stone as he would a pebble, and heard him call, Son of God, Thy Father saith, Come forth. They saw Jesus come forth from the grave as a mighty conqueror, and heard Him proclaim over the rent sepulcher, "I am the resurrection and the life." [*John 11:25.*] The angel guards bowed low in adoration before their Redeemer as He came forth in majesty and glory, and welcomed Him with songs of praise.¹²*LtMs, Ms 94, 1897, par. 12*

As Christ rose, proclaiming in triumph, "I am the resurrection and the life," He brought from the dead as types and pledges of the general resurrection saints that had been co-laborers with God. These bowed at the Saviour's feet in homage, and then went into the city, revealing themselves to many, and declaring that Christ had risen from the dead, and they had risen with him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men shall live; together with my dead body shall they arise." Their resurrection was an illustration of the fulfillment of the prophecy, "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." [*Isaiah 26:19.*]¹²*LtMs, Ms 94, 1897, par. 13*

Christ came from the tomb glorified. The eyes of the Roman guard were riveted on the face of Him whom they had so recently mocked and derided. Can this glorified being be the prisoner they saw in the judgment hall, the one for whom they plaited a crown of thorns? This is the one that stood before Pilate and Herod, His form lacerated by the cruel scourge, This is He who has clothed in an old purple robe, and crowned with thorns, who was nailed to the cross, at whom the priests and rulers, full of self-satisfaction and hatred, wagged their heads, and said, "He saved others; himself he cannot save. If he be the King of Israel, let him now down from the cross, and we will believe him." [*Matthew 27:42.*] This is He who was laid in Joseph's new tomb. The decree of heaven had loosed the

captive. Mountains piled upon mountains over His sepulcher could not have prevented Him coming forth. *12LtMs, Ms 94, 1897, par. 14*

Why are the soldiers so helpless, yet seeing all? Why do they not feel the inspiration of satanic agencies? The armies of Satan fled away. When the soldiers rose from their prostrate position, they fled into the city. To every one they met, they told their wonderful story, as distinctly and positively as possible. They walked as drunken men, for they were greatly afraid at what they had witnessed. *12LtMs, Ms 94, 1897, par. 15*

Going to the priests, the soldiers related the circumstances of Christ's resurrection to them. With painful utterance they said, It was the Son of God that was crucified; for we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory. *12LtMs, Ms 94, 1897, par. 16*

The faces of the priests were as those of the dead. They had been loud in crying, "Crucify him, crucify him," and they had said, "His blood be on us, and on our children." [*John 19:6; Matthew 27:25.*] Could they permit a testimony that Christ had risen from the dead to go forth? If this were allowed, the assertion made during His trial, that He was the Son of God, would be believed. Caiaphas tried to speak. His lips moved, but he uttered no sound. The soldiers were about to leave the council room when a voice stayed them. It was Caiaphas, who at last had found his voice. Wait, wait, he said. Tell no one the things you have seen. *12LtMs, Ms 94, 1897, par. 17*

A lying report was then given to the soldiers. "Say ye," said the priests, "his disciples came by night, and stole him away while we slept." [*Matthew 28:13.*] How miserable was this scheming. How could the soldiers say that the disciples had stolen the body while they slept, for if they were asleep, how could they know? *12LtMs, Ms 94, 1897, par. 18*

The soldiers were horrified at the idea of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Did they not keep their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves. *12LtMs, Ms 94,*

1897, par. 19

In order to secure the evidence they wished, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a testimony circulated any more than they did. The Roman soldiers sold themselves and their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth, but they went out with a burden of money and with a lying report on their tongues, which had been framed for them by the priests. *12LtMs, Ms 94, 1897, par. 20*

So far men will go in fastening themselves in deception. To sustain themselves in their sin, the priests denied facts that it was not possible to make of none effect. *12LtMs, Ms 94, 1897, par. 21*

The women that stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week they rose very early, and made their way to the tomb, taking with them precious spices to anoint the Saviour's body. *12LtMs, Ms 94, 1897, par. 22*

They did not think about Christ rising from the dead. The sun of their hope had gone out in darkness, and night had settled down on their hearts. As they walked, they recounted Christ's works of mercy and His words of comfort. O if they had remembered His words, "I will see you again." [*John 16:22.*] *12LtMs, Ms 94, 1897, par. 23*

Ignorant of what had happened, they drew near the sepulcher, saying as they went, "Who shall roll us away the stone from the door of the sepulcher?" [*Mark 16:3.*] They knew that they could not remove the stone, yet they urged their way forward. But, lo, the stone is rolled away, and the grave is empty. The women see an angel whose countenance is as the lightning. But this sight does not strike them to the earth as it did the soldiers. A voice as sweet as music says to them, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead." [*Matthew 28:5-7.*] *12LtMs, Ms 94, 1897, par. 24*

He is risen, he is risen! The women repeated the words again and

again. No need now for the anointing spices. They remembered that when speaking of his death, Jesus had said that He would rise again. Their understanding was enlarged. They saw the deep and broad character of the Master's glory. Many things that had appeared incomprehensible to them were now clear. *12LtMs, Ms 94, 1897, par. 25*

What a day that was to the world! The Saviour was living, and not dead. But with a desperate effort to disprove the testimony of the guards, the priests affirmed that Christ's body had been stolen. In the terrible darkness that came on the earth as Christ hung on the cross, when nature was convulsed and the earth quaked, priests and rulers, the centurion and the hardened soldiers, received all the evidence they desired. *12LtMs, Ms 94, 1897, par. 26*

"When the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God." [*Matthew 27:54.*] But the priests were determined to reject the light, and everywhere the words were sounded, the body of Christ was stolen, the grave robbed. *12LtMs, Ms 94, 1897, par. 27*

But the disciples, calm and joyful in the belief of the truth declared that Christ had risen from the dead. The resurrection of Jesus was certain. On every hand the Sanhedrin was met by facts. The testimony borne by the risen saints contradicted the lie that the Roman guards had been hired to report. *12LtMs, Ms 94, 1897, par. 28*

Abundant evidence was given the disciples of the resurrection of their Lord. As two of them walked to Emmaus, Christ joined them, and beginning at Moses, He opened to them in all the prophets the things concerning himself. In the upper chamber He revealed Himself to the eleven as one risen from the dead. *12LtMs, Ms 94, 1897, par. 29*

Unflinchingly the apostles bore evidence that early in the morning of the first day of the week they went to the sepulcher, but found it empty. They saw the shroud that had been wrapped about Christ's body and the napkin that was about His head, but they did not find their Lord's body. They bore evidence that the Lord had indeed

risen, that His body had not seen corruption, that they had seen Him, and talked with Him. It meant everything for the disciples to bear this witness. It was a decided triumph, and made of none effect the falsehood of the Jewish priests. Christianity was established by evidence that could not be controverted. *12LtMs, Ms 94, 1897, par. 30*

“I delivered unto you first of all that which I received,” Paul writes to the Corinthians, “how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again according to the Scriptures; and that he was seen of Cephas, and then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain until this present; but some are fallen asleep. After that he was seen of James; then of all the apostles. After that he was seen of me also, as of one born out of due time.” [*1 Corinthians 15:3-8.*]*12LtMs, Ms 94, 1897, par. 31*

Christ’s resurrection is placed in the very foreground of the foundation of the Christian church. This is a matter of the deepest importance. The future of the church militant depended on the fact that the same One that was crucified should come forth from the grave, proclaiming, “I am the resurrection and the life.” [*John 11:25.*] The resurrection of Christ is to Christianity as the soul is to the body. It is the sum and substance of the truth of the inspired Word. Christ’s life is the verification of the written Word.*12LtMs, Ms 94, 1897, par. 32*

Mary Magdalene

Christ had risen. Peter and John came to the sepulcher on the morning of the first day of the week, and finding it empty, they returned to their home. Mary had followed them, and she remained beside the tomb. Her heart was full of sorrow, for she loved her Master. Had He not broken the power of the demons that help her in their possession? Satan had controlled her, but Christ had rebuked the evil spirits, and they had left her. *12LtMs, Ms 94, 1897, par. 33*

As she looked into the empty tomb, grief filled her heart. Looking in,

she saw two angels, one at the head and the other at the foot of the place where Christ had lain. "Woman, why weepest thou?" they asked her. "Because they have taken away my Lord," she answered, "and I know not where they have laid him." [*John 20:13.*]12LtMs, Ms 94, 1897, par. 34

Then she turned away, even from the angels, thinking that she must find some one who could tell her what had been done with the body of Jesus. Another voice addressed her, "Woman, why weepest thou?" Through her tear-dimmed eyes, Mary saw the form of a man, and thinking that it was the gardener, she said, "Sir, if thou have borne him away, tell me where thou hast laid him, and I will take him away." In His old familiar voice, Jesus said to her, "Mary." Now she knew that it was not a stranger addressing her, and turning she saw before her a living Christ. Springing toward Him, as if to embrace His feet, she said, "Rabboni." But Christ raised His hand, saying, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." [*Verses 15-17.*]12LtMs, Ms 94, 1897, par. 35

These words are a refutation of the theory that Christ was with His Father the day that He pardoned the thief on the cross. He could not have been understood to mean that on that day the thief would be with Him in Paradise, for He did not go to Paradise Himself that day. "Verily I say unto thee today, Thou shalt be with me in Paradise." [*Luke 23:43.*]12LtMs, Ms 94, 1897, par. 36

While the death of Christ was a hellish triumph over His humanity, it was a victory so free and abundant that it encompassed the earth. On the cross the thief was promised a home with Christ in Paradise, from which Satan, because of his rebellion, was cast out. By pardoning the dying thief, what an evidence Christ gave that He bore our sins in His own body on the tree. He bore also our griefs and sorrows. That heart of divine-human love was exercised in a variety of ways for the relief of men, and all who come to Him will find life.12LtMs, Ms 94, 1897, par. 37

By permitting John to be banished to the Isle of Patmos, Christ placed His disciple in a position where he could receive the most precious truth for the enlightenment of the churches. He placed him in solitude, that his ear and his heart might be sanctified to receive this truth. *12LtMs, Ms 94, 1897, par. 38*

The Lord watched over His banished servant, and gave him a new and wonderful revelation of Himself, which he was to give to the churches. The persecution of John's enemies became a means of grace. Patmos was made resplendent by the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be His glory, in His hands and feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. What a Sabbath that was to the lonely exile, always precious in Christ's sight, but now more than ever exalted. Never had he learned so much of Jesus. Never had he heard such exalted truth. *12LtMs, Ms 94, 1897, par. 39*

The worker for God often regards the activities of life as essential to the advancement of the work. Self is mingled with all that is said and done. A dependence on self is seen. The worker looks upon himself as a necessity. God says, This poor soul has lost sight of me and my sufficiency. I must cast my light and my vitalizing power into his heart. I must prepare him to receive truth by anointing him with the heavenly eyesalve. He sees too many things His eye is not fastened on me, his Lord and his Redeemer. *12LtMs, Ms 94, 1897, par. 40*

Sometimes the Lord makes His path to the soul by a process painful to humanity. He is compelled to fortify the soul against self-esteem and self-dependence, in order that the worker shall not regard the failings and infirmities of his unsanctified nature as virtues, and thus be ruined by self-exaltation. *12LtMs, Ms 94, 1897, par. 41*

If those who claim to believe the grand truths for this time would prepare themselves by searching the Scriptures, by earnest prayer, and by the exercise of faith, they would place themselves where they would receive the light they so much crave. Every soul must be

disciplined. The eloquence of silence before God is often essential. If the mind is kept in continual excitement, the ear is prevented from hearing the truth that the Lord would communicate to His believing ones. Christ takes His children from that which hold their attention, that they may behold His glory. *12LtMs, Ms 94, 1897, par. 42*

Ms 95, 1897

The Condemnation

NP

September 22, 1897

Formerly Undated Ms 11. Previously unpublished.

When Pilate asked Christ, "Whence art thou?" Jesus gave him no answer. "Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him." [*John 19:9-12.*]*12LtMs, Ms 95, 1897, par. 1*

But the Jews were exceedingly mad at the very thought of such a thing, and they all cried out as with one voice, "If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar." [*Verse 12.*]*12LtMs, Ms 95, 1897, par. 2*

Here is revealed the hypocrisy of the Jews in their deep plotting and cunning artifice. The priests and rulers were prepared to place themselves in a deceptive position, and make false charges if they could only get rid of Christ. They tried to make it appear that the Jews admitted Caesar's supremacy, while they were the greatest opponents of the Roman power. In order to gain their end and get rid of Christ, they spoke falsehoods. They professed to be most devoted subjects of Caesar while they hated his rule and supremacy.*12LtMs, Ms 95, 1897, par. 3*

When it was safe for them to be so, they were most tyrannical in their church requirements; when they aimed to bring about some purpose of cruelty, they exalted the power of Caesar. They had no conscience. They had no pure principles. They declared that the world was gone after Christ, and that all men would believe in Him if He were permitted to live. They charged Him with creating insurrection, forbidding His disciples to pay tribute, "saying that he

himself is a king.” [Luke 23:2.] But this charge was so wholly at variance with the appearance of the man, that Pilate did not believe their words. *12LtMs, Ms 95, 1897, par. 4*

“He that delivered me unto thee hath the greater sin.” [John 19:11.] By this Christ meant Caiaphas, who, as high priest, represented the Jewish nation. They knew the principles that controlled the Roman authorities. They had had light in the prophecies, in the plain written Word that testified of Christ, and according to their light would they be judged. The words of Christ filled Pilate with awe, and created fear and anxiety as to his own course of action. *12LtMs, Ms 95, 1897, par. 5*

Pilate had made the statement in regard to his power to crucify Christ or to release Him according to his view of the matter. But when he considered that he was in some way in connection with the Highest authority the world ever knew, he was afraid. He thought he could on his own authority let Christ go forth uncondemned. But the words of the Jew, “If thou let this man go, thou art not Caesar’s friend; whosoever maketh himself king speaketh against Caesar,” meant more than Pilate dared to risk. [Verse 12.] To have complaint of Him go forth from the priests and rulers, to have them impeach his course of action, would risk his place and his authority. *12LtMs, Ms 95, 1897, par. 6*

This threat increased the guilt of the Jewish nation before God. They would accomplish their purpose; to gratify their envy and a false religious zeal, they would get rid of Jesus. And to accomplish the destruction of Christ, they would place themselves in a false position, professing loyalty to a foreign ruler whom they hated. *12LtMs, Ms 95, 1897, par. 7*

Pilate then took his place on the judgment seat. He had made his decision. He presented Jesus in mockery to them, “Behold your king.” But the mad cry is heard, Crucify Him, crucify Him. In a voice that is heard far and near Pilate asks, “Shall I crucify your king?” But the loud ringing, awful cry goes forth from profane, blasphemous lips, “We have no king but Caesar.” [Verses 14, 15.] *12LtMs, Ms 95, 1897, par. 8*

Here, by the representatives of the nation, God was denied as their

ruler. By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard. The God of heaven saw their choice. He gave them opportunity to repent, and because they did not, forty years afterward Jerusalem was destroyed, and a foreign power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, would be as a branch severed from the vine, a dead, fruitless branch to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins, <without a Saviour!> *12LtMs, Ms 95, 1897, par. 9*

In order to be sure of the favor of Caesar, Pilate yielded Christ up whom he had pronounced without fault. Christ was again scourged. *12LtMs, Ms 95, 1897, par. 10*

Since the passover supper with His disciples, neither food nor drink had been given Jesus. He had agonized in the garden of Gethsemane in conflict with satanic agencies, who strove to divorce Him from God as the Jews had done. But Christ would not yield. The conflict was so terrible that great drops of blood came from the pores of His skin, moistening the sods of Gethsemane. He was betrayed by Judas with expressions of love, with a kiss. His disciples all forsook Him and fled. *12LtMs, Ms 95, 1897, par. 11*

He was taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He was sent to Herod. But Herod would not pronounce sentence against Him, for he found nothing in Him to condemn. But nevertheless He was mocked, and every insult heaped upon Him. Then He was sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge—all that night had been scene after scene of a character to try the soul of man beyond endurance. But Christ failed not. He spoke no word but that tended to glorify God. All through the disgraceful farce of a trial He bore Himself with dignity. He did not utter one syllable more than was essential. *12LtMs, Ms 95, 1897, par. 12*

The eloquent silence, the patience and serenity He maintained throughout the cruel scene had a different effect on the several actors. The face of Jesus spoke conviction to Pilate. His humanity was not extinguished. But the same meekness and patience excited

in the hearts of the Jews satanic attributes.*12LtMs, Ms 95, 1897, par. 13*

Christ bore Himself as one who was making a voluntary sacrifice. After the second scourging, after the crown of cruel thorns that pierced His sacred temples, leaving the blood traces upon His face, and the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. Can we be surprised that the women of Jerusalem, who were undesignedly in that procession, felt their hearts stirred with pity?*12LtMs, Ms 95, 1897, par. 14*

Written over the cross in Hebrew, Greek, and Latin was the inscription, "Jesus of Nazareth, the King of the Jews." When the priests saw the writing they made haste to Pilate, and told him that he had made a mistake. They wished him to write, "He said he was the king of the Jews." But Pilate would not change the writing. "What I have written, I have written," he answered. [*Verses 19, 21, 22.*] This was, in the providence of God, to awaken thought and investigation of the old Testament Scriptures. The place where Christ was crucified was near to the city. All could read it. It was a living truth transcribed by a hand that God had guided.*12LtMs, Ms 95, 1897, par. 15*

Ms 96, 1897

The Jews' Rejection of Christ

NP

September 23, 1897

Portions of this manuscript are published in *TDG 275*.

“If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord.” [*John 15:18-20.*]*12LtMs, Ms 96, 1897, par. 1*

The Saviour understood perfectly every trial that would come to his chosen disciples, whom He calls, not servants, but friends; and the lessons given them were for their future benefit and eternal good. Christ would have His disciples bear in mind that He, their Lord and Master, was not seen and acknowledged. He had declared Himself the Way, the Truth and the Life. Daily the truth was brought before the Pharisees, the priests, the rulers, and the world. But those who should have known by its fruit the character of the tree did not know Christ. They did not see the truth as truth.*12LtMs, Ms 96, 1897, par. 2*

“If they have persecuted me,” said Christ, “they will also persecute you; if they have kept my saying, they will keep yours also. But these things will they do unto you ... because they know not him that sent me.” [*Verses 20, 21.*] The world, and those churches that are converted to the same sentiments that the world receives and cherishes, will make it exceedingly hard for men and women to be loyal to the Ruler of the universe. The church and the world are traveling the same path, under the same general. They do not choose the strait gate and narrow way leading unto eternal life. They know not the Father, or Jesus Christ whom He has sent.*12LtMs, Ms 96, 1897, par. 3*

“If ye keep my commandments, ye shall abide in my love, even as I

kept my Father's commandments, and abide in his love." [Verse 10.] The disciples knew that the teachings of Christ were of a convincing character; they knew that He kept His Father's commandments. His words to them were a convincing power, speaking to their senses and their hearts. They were the gospel invitation, bidding them partake of the heavenly banquet, the rich repast prepared for them. *12LtMs, Ms 96, 1897, par. 4*

"He that hateth me, hateth my Father also." [Verse 23.] Christ Himself was the perfection of the Father; but the priests who might have received richest blessings through Christ, and rejoiced in the truth, having the light of truth flashing into their minds and hearts, refused to be convinced, either by His words, which led people to say, "Never man spake like this man" [John 7:46], or by His works. *12LtMs, Ms 96, 1897, par. 5*

"If I had not done among them," said Christ, "the works that none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause." [John 15:24, 25.] *12LtMs, Ms 96, 1897, par. 6*

All Christ's miracles were wrought to bless those whom these leading Jews neglected and despised, and refused to help. And He was beloved because He was the Restorer, the great Physician. All His graces were light from heaven. In every good work He sought to lead them to accept Him as their personal Saviour. His life was fragrant, a savor of life unto life. He brought sunshine into the heart and home. They came to Him mourning, and left Him with songs of praise and glad rejoicing. He offered Himself to them that they might give Him a home in their hearts. *12LtMs, Ms 96, 1897, par. 7*

And yet they would not receive Him. While they claimed to keep the law, they denied it by their works. Having eyes they saw not because of the ignorance that was in them through the hardness of their hearts. The impurity of their hearts, the defiling practices of their lives, their selfishness, their envy, their jealousy, their evil surmising, their transgression of the law of God, while they claimed to keep it, bore continual testimony as to their character. By the fruit the tree was known. Christ laid bare their true character. He

declared that they were teaching for doctrines the commandments of men. Again He says, Ye know not the Scriptures, nor the power of God.^{12LtMs, Ms 96, 1897, par. 8}

“Blessed are the pure in heart, for they shall see God.” [*Matthew 5:8.*] How would they see God in the way that Enoch saw Him? They had the privilege of walking and talking with God. By faith Enoch lived in the presence of God three hundred years. By faith he saw the faith of Jesus. He was taken into special favor with Him. The priests and rulers needed just such an experience as Enoch had. They needed a continual sense of the presence of God. O what riches of grace the Lord longed to bestow upon the favored people of God. It is represented in the call to the supper prepared for them, “Come for all things are now ready.” [*Luke 14:17.*]^{12LtMs, Ms 96, 1897, par. 9}

Sin clouds the perceptions, it creates a thick cloud between the soul and God. But this cloud of self-esteem, self-love, selfishness of any form, must be swept away, or the soul will not feed on Christ, the Word of God. Through the regeneration of the Word, light comes to the darkened understanding.^{12LtMs, Ms 96, 1897, par. 10}

“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.*]^{12LtMs, Ms 96, 1897, par. 11}

“A man shall be a hiding place, ... as the shadow of a great Rock in a weary land.” [*Isaiah 32:2.*] What man? Christ Jesus, the Rock cleft for every son and daughter of Adam. He that heareth my words and doeth them, Christ said, is building upon the Rock. O, why did not the Jewish nation see God in Christ? Why did they not say, Lead me to the Rock that is higher than I; I would see God;^{12LtMs, Ms 96, 1897, par. 12}

Rock of Ages, cleft for me,
Let me hide myself in thee?^{12LtMs, Ms 96, 1897, par. 13}

If by faith the Jewish nation had been Christ’s witnesses, saying, “He is my Rock; the Lord Jehovah is an everlasting strength,”

Jerusalem would not have been destroyed. [*Psalm 92:15; Isaiah 26:4.*]12LtMs, Ms 96, 1897, par. 14

The disciples sent by John inquired of Jesus, “Art thou he that should come, or do we look for another?” [*Matthew 11:3.*] Why was this question sent by John to Christ? The disciples of John were offended because Christ did not deliver the Baptist from prison, and they made suggestions to John, casting reflections upon Christ, that were painful to him. John said, “I send you to the great Teacher to ask Him, Art thou he that should come, or do we look for another?” Christ was in the midst of His work of restoring the afflicted, and by this work seeking to reach hearts and plant the seeds of truth. After He had performed His work, He answered the question of the disciples, “Go and show John again those things ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended in me.” [*Verses 4-6.*]12LtMs, Ms 96, 1897, par. 15

There were to arise the very same questionings among Christ’s own disciples when they should see their Master in the hands of wicked men who were putting upon Him every indignity. Why did Christ allow them to take Him when at the word, “Whom seek ye?” an unseen power caused them to fall helpless to the ground? [*John 18:4-6.*] Why did He suffer Himself to be bound? Why did He not exercise His power, break the cords, and show His enemies that He was all that He claimed to be? O why did He not deliver Himself when He was betrayed by Judas.12LtMs, Ms 96, 1897, par. 16

Those feelings Christ knew they would have during the hours of His humiliation, insult, and mockery, when they shamefully spat in His face, and struck Him in the face with their hands. Could this man be the world’s Redeemer? Christ knew they all would forsake Him, and leave Him alone. Yes, they were all offended as He knew they would be. Therefore He warned them to be on their guard, and not yield to temptation, for Satan desired to have them, that he might sift them as wheat.12LtMs, Ms 96, 1897, par. 17

How often has the message been given man of God to exhort the

people to be sober minded. The youth decidedly fail here. They should show themselves men and women of common sense. All should sense the peril they are in when not connected with God. Let the question be asked, Lord, what wilt thou have me to do? Deal honestly with your own souls, and deal honestly with God. As you would choose that which is for your eternal interest, decide this question.¹²*LtMs, Ms 96, 1897, par. 18*

Ms 97, 1897

Building the Church in Cooranbong

“Sunnyside,” Cooranbong, New South Wales, Australia

September 12, 1897

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.

The Lord has moved upon us here in Cooranbong to arise and build a house of worship for the Lord. When the matter was first considered, we could not see how the building could be erected. I was referred to *Ezra 1:2-6; 3:8-13; 5:1*. We have had none of this hindrance. When the matter was laid before our people in Cooranbong, who assemble to worship God, they unanimously, with one or two exceptions decided to follow the counsel of the Lord. We had only £100 in our hands; and some thought we ought not to rush the matter until we were sure that we could accomplish the work. The proposition was made that we could enclose the building, and finish it at some convenient time. I conceded in this decision.¹²*LtMs, Ms 97, 1897, par. 1*

I was requested to visit the location which they said had been selected for a church. It stood in the midst of uncleared brush and trees, and a large amount of labor would be required to prepare it. It was low land, nearer the swamp than I should have chosen. They said that this was the piece of land that Brother Rousseau and W. C. White had selected. I asked them to look at another spot. When we were considering the proposition of buying this land, Sister Campbell and myself were called by W. C. White to look over the ground. Then my son and myself selected this very piece of land. There was the log I had leaned against. I could walk but little at that time, so I rested here while Sister Campbell and W. C. White looked at the surrounding land. We thought that this would be the place for the school buildings or for the meeting house. I think this was in March, 1894. We also looked at another spot, equally as desirable, on which the school buildings now stand. This first allotment was

more desirable for the church. *12LtMs, Ms 97, 1897, par. 2*

When we looked at this place, the matter was settled at once. All who have seen this spot, regard it as a beautiful location. It is easy of access, saving some who now attend our meetings a long walk over a bad road. *12LtMs, Ms 97, 1897, par. 3*

Some remarked that the building of the meeting house should not be proceeded without ascertaining the mind of the whole church. I said, I will not rush the work. *12LtMs, Ms 97, 1897, par. 4*

But that night light was given me from the Scripture in the *first and second chapters of Haggai*. The matter I wrote then I will send you, if it has not been already sent. The next mail brought me a letter with a donation of £200 for the meeting house in Cooranbong. This made £300 wherewith to make a start. We then set men at work to clear the land. *12LtMs, Ms 97, 1897, par. 5*

In the providence of God there were among us at this time skilled carpenters, who could take hold of the work. A meeting was called, but because of rainy weather, few were present. Another meeting was held, and it was unanimously decided to arise and build. The only drawback was that we desired brick piles under the building. But to bring bricks from Sydney or Newcastle would incur great expense. This matter was laid before the people, and all but two decided the best of our timber, blood wood or swamp mahogany, would serve for at least twenty years. Then, if necessary, these could be replaced by brick piers. *12LtMs, Ms 97, 1897, par. 6*

So the work has gone forward. Our best carpenters are Brother Hardy, Brother Lamplough, Brother Baron, who has just come from Lord Howe Island, and an outsider, who has been employed by Brother James to build his house and by Brother Hare to build his house. These are experienced carpenters, and they have all given either time or money. Many pledged labor, so that twelve or fourteen men commenced last Sunday to make the frame. The men are cheerful and happy in the work, and the angels of God are around them. The frame is all up, and the two wings are roofed, so that if the rain comes, the workmen can find shelter. The main part of the building will be roofed wither today or tomorrow. *12LtMs, Ms 97, 1897, par. 7*

The instruction given me by the Lord seems to have been received by all the workers. All seem to have a spirit to arise and build. O I am so thankful that we did not stand back in unbelief. I praise the Lord that we did walk out by faith. Our workmen were right on the ground. We did not have to send away to pay the expenses of one hand <to come here.> If we had waited in hesitancy, these workmen would have <soon> left the place to engage in other jobs. We might not have been able to secure them. It looked to Elder Haskell and myself that we could not afford to lose one day; and we have not. Since the work began, no rain has fallen. One or two showers have fallen during the night, but none during the day.*12LtMs, Ms 97, 1897, par. 8*

We believe that the building will be ready to dedicate in four weeks. With the two wings, it will accommodate four hundred people.*12LtMs, Ms 97, 1897, par. 9*

Last Sabbath we assembled in the chamber above the school dining room. There are six windows on each side of this room, and although they were all open, the iron roof above our heads made the atmosphere very oppressive. I felt that I had a decided testimony to bear. The Spirit of the Lord came upon me as I spoke from the *first chapter of Second Peter*. I gave my testimony, and the Spirit of the Lord came into our midst. The testimony meeting was excellent. Two, yes three, of the students who had caused us much anxiety bore good testimonies. They also spoke last Sabbath, when I addressed the people on [the] <subject,> There is a right side and a wrong side. Which side will you be on? Last Sabbath many more <bore> clear and decided testimony that they had chosen the right side, the side of God and Jesus Christ.*12LtMs, Ms 97, 1897, par. 10*

After the meeting I felt the effect of the heat, and was unable to sleep the first part of the night. This morning I feel exhausted as the result. We are not a week or a day too soon in putting up the church. During the summer months the heat would make the room in the school almost unbearable. It is the only room in which we can assemble to worship God, and it is crowded to its utmost capacity. One row of seats in front of the pulpit might be fuller, but this would add to the oppressive atmosphere. All over the house our brethren

and sisters can scarcely hold their eyes open. "The spirit indeed is willing, but the flesh is weak." [*Matthew 26:41.*] *12LtMs, Ms 97, 1897, par. 11*

We feel so grateful to our heavenly Father for the advancement of the work. Brother Hardy offered to give two week's work or five pounds. We chose the work. Brother Baron will work for six shillings a day as long as he is required on the building, and will give half. Brother Lamplough gave five pounds worth of work. Others with large families to support have given all that could be expected of them. I believe that the Spirit of the Lord has moved upon the people and made them willing. *12LtMs, Ms 97, 1897, par. 12*

The building of the meeting house will give character to the work. The next thing we must have is a hospital or sanitarium, where the sick in this locality can be treated. It need not be large, but we must do something in this line. Lately Sara McEnterfer has had a very trying case of a lad eight years old, who cut his foot while running. He was driving a calf out of the paddock, and he stepped into a hole where some broken glass had been thrown. He went with such force that the glass cut to the ankle bone. The gash was about an inch and a half long. *12LtMs, Ms 97, 1897, par. 13*

Two weeks after this had happened, one of the neighbors called at the house, and found the boy in such a state that they feared his life was at stake. She told them that they had better come over to Mrs. White's, saying that there was a lady there who, she thought, would be able to tell them what to do for the wound. They had been to Newcastle twice to consult a physician. He had given them a small bottle of medicine, and told them to put bread poultice on the wound. When the boy first hurt his foot, they took him in and dressed it with lard, and as this seemed to do it no good, they consulted the physician. They then submitted to his treatment, or intended to, but evidently did not understand how to put on poultices, as the boy's foot grew gradually worse. When the neighbor referred them to Sara, the grandfather, with whom the boy makes his home, came over to see if she would go and see the child. *12LtMs, Ms 97, 1897, par. 14*

We were away from the house at the time he called, but as soon as

we returned, she went over to see if she could do anything to relieve the child. She found the wound quite black, and it looked as though mortification had set in. The child could not sleep, but had cried day and night for a week. She at once began with fomentations and so relieved the child that before she had finished her treatment and go the wound properly dressed, the boy was fast asleep. She came home, and left him sleeping.*12LtMs, Ms 97, 1897, par. 15*

The next morning she went back, and they told her that he had had a very comfortable night. She gave it another treatment, and dressed it, and came home.*12LtMs, Ms 97, 1897, par. 16*

The boy's grandmother is an invalid, and is a great sufferer, and the wailing of the child seemed to make her very much worse. Then the boy's aunt, who lives at the same place and cares for his grandmother, tipped the tea kettle of boiling water on her foot, and scalded the whole top of the foot. She was getting about on one foot, and when Sara asked the cause of her lameness, she showed her what had happened. Sara then dressed her foot. When she came home and told me the condition of the family, I told her to bring the lad to our house, where she could attend to his wound properly. This would relieve the whole family, and be a blessing to the other afflicted ones.*12LtMs, Ms 97, 1897, par. 17*

On Sabbath morning she took the easy carriage and brought the boy into May White's parlor. His auntie, who had just come down from the country, came with him to care for him, as the boy's mother had a babe ten months old, which occupied a great deal of her time. The aunt had only been here about two days with the boy when her foot and ankle became very much swollen and was exceedingly painful, so Sara had another case. She set to, and treated her foot until it became quite well again. This swelling seemed to have been brought on by overworking and taking cold. The young lady was quite helpless for several days, so that instead of taking care of her little nephew, Sara had the care of both of them.*12LtMs, Ms 97, 1897, par. 18*

The boy's foot had treatment every hour until the pain was relieved. His auntie's foot was treated three or four times a day, until the

swelling left. The boy and his aunt have been with us about ten days. We have boarded them and cared for them as though they were members of our own family. The wound is nearly healed, and the boy will be able to be taken back to his grandfather's in a few days. But he will not be able to use his foot for several weeks. The people are poor but intelligent, and the treatment of this boy will give publicity to our manner of treating the sick. This foot saved will be a wonderful advertisement; for it was a most horrible wound. We charge them nothing for our services. The Lord is in these things, preparing the way before us for the entrance of truth.*12LtMs, Ms 97, 1897, par. 19*

The day before we heard of this lad's accident, a family that live some five miles away had a sick child, a babe of thirteen months old. It had been quite ill for some days, and they knew not what to do for it. One of their neighbors advised them to bring the child to our place, saying that there was a lady there that could tell them what to do. They came with their baby, and Sara told them what she thought would relieve the child, promising that the next morning we would call and see how the treatment acted. It was while we were at this place that our neighbor came for her to come and see his little grandson.*12LtMs, Ms 97, 1897, par. 20*

She found the baby much better, and the mother told her that it had slept will all night. As soon as we got home, she had to go and see the boy who had stepped in the glass and cut his foot. A few days after bringing the boy to our house, she was called to attend a sister who gave birth to a son. The husband had to leave his wife to go after a lady who attends such cases, and in his absence, Sara remained with his wife. The brother was disappointed in not finding the lady at home, and before he could go to the place where she was and bring her to his house, the child was born, and Sara had to act the part of the physician. Notwithstanding she was all alone with the case, she got through all right, and both the child and the mother are getting along nicely.*12LtMs, Ms 97, 1897, par. 21*

Just after she was through with the confinement case, the parents who had brought their child before came with it again. It had had an ill turn, and they did not know what to do, so in their distress they came back to see what she could tell them further. But with the two

other cases, her time was so fully occupied that she could not give this baby the attention that it must have. After their first visit, it had improved so much that they thought it was quite well again and carelessly exposed it, so that it came down worse than it was before. Sister Robb was at our place, and as she had had some considerable experience in looking after the sick, Sara turned the case over to her. She went home with the people, and is still at the place caring for the baby. It is very much improved, but she dare not leave it with them alone until it is quite well again, because they know so little how to care for their sick that she fears they will again do something that will make the child worse. *12LtMs, Ms 97, 1897, par. 22*

Some two months ago one of our brethren from Dora Creek, a place about three miles off, came running to our house to solicit Sara to visit a man who was sick with inflammation of the lungs. She went as speedily as possible, and found the man unconscious. His every breath was a groan, and he was in a high fever. The room in which he lay was very small, with one window and a door opening into another room. There was a grown family of at least eight children all young men and women, and they felt so anxious about the sick brother that they, including the father and mother, would all crowd into this little room, for they thought he was dying. When Sara got there and saw the condition that the man was in, she went to his parents, and told them that he must have fresh, pure air or he could not breathe much longer. The father said, Anything you want us to do will be done. She then asked them to put a bed into the large room that had two outside doors and one window. This they did. Then she went to work to give the man some treatment to relieve his head and allay the fever. After she got through with the treatment, the man came to his right mind, and went to sleep. They let him sleep a few minutes, and when the room was all prepared, they carried him into it. She then continued the treatment, giving cool compresses and sponge baths until his temperature was very much better. He recognized his parents and brothers, and told them that he felt very much relieved. *12LtMs, Ms 97, 1897, par. 23*

Sara stayed with them several hours, and showed them how to keep his temperature down. He had quite a rest during the time that

she was with them.*12LtMs, Ms 97, 1897, par. 24*

Previous to their sending for her, they had sent to Newcastle, about twenty miles off, for a physician, but on account of the train, he could not get there until about eight o'clock in the evening. When Sara left the place, about three o'clock, the man was rational, and was resting very easily, so that when the doctor came, he saw that a great change had taken place. [He] said, when they told him that she had been there and what she had done, that it was exactly the thing he needed, and that he was very much better, and also that they should continue to follow out the treatment that she had ordered. Then one of the family asked the doctor what he thought about giving the sick man spirits to keep up his strength, and he told them that they might give him some spirits if they chose to. It seems that after the doctor had gone, other members of the family got the bottle and began to drink, and also gave it to the sick man to drink. In a very short time, the man was delirious, and it took four men to hold him on the bed.*12LtMs, Ms 97, 1897, par. 25*

A neighbor lady, who had had some experience in caring for the sick, was with them, and had been following the treatment that Sara suggested. When they began to give the man spirits, she told them that she could not remain and see him treated in that way, because she saw that it would soon end his life. So she went home, and left them to do with him as they chose. All the men folks, except the youngest son, who was very much opposed to giving his brother liquor, got drunk, and made the sick man drunk; and about midnight, he died in a drunken fit. I suppose if Sara could have stayed with them and continued the treatment, and controlled the case, the man would have been alive today.*12LtMs, Ms 97, 1897, par. 26*

Thus, you see, we are getting into the medical missionary work. We shall continue to take every case that comes, if we have to make a hospital of our own home in order to give them treatment. We will do all we can, and leave the result with God.*12LtMs, Ms 97, 1897, par. 27*

There is work to be done in this section of the country. We are far from the city, but we are in God's world, and there are the poor, the

sick, the afflicted, and the sorrowful that need comforting. We must clothe the poor. This will be the best gospel sermon that we can give them. We shall have to put up a building in which we can treat the sick, because cases are being brought to us every week that must have attention. *12LtMs, Ms 97, 1897, par. 28*

Ms 98, 1897

School Matters

Sunnyside, Cooranbong, Australia

September 13, 1897

Portions of this manuscript are published in *8MR 255*.

I have written many things for our youth. I am wholly decided that the school established in Cooranbong will, if we have those who have discretion and experience to manage it, be a success. We have had evidence that four or five years of study in the schools in America has brought our youth back to Australia without an all-round experience. Some, who have spent the longest time in America, we have to begin to educate in regard to the first principles of the necessities of our school. How much trial, how much sorrow, do we feel in keeping right the hearts and minds that have been educated in wrong lines. Because they have gone over a line of study, and have some knowledge, they cannot bring their minds to the proper methods of study. They feel that they do not want leading strings, and would snap, within them, the educating influence of the Holy Spirit that would be their Guide. They do not understand that they lack the very education that would be their blessing, and would secure to them in the future immortal life the benediction, "Well done, good and faithful servant." [*Matthew 25:23.*]¹²*LtMs, Ms 98, 1897, par. 1*

I am deeply in earnest in bearing my testimony as I stand before the people. The dangers of the individuals whom I address weigh down my soul. I fear that some of the poor souls before me, while professing godliness, do not know the A.B.C. of what it means to do God service, that they have not been converted. My soul cries out in such anguish and pain that I dread to stand before a congregation. I feel deep sorrow as I see their defects, their failure to realize their true position before God, for this means that they will never see Jesus, never live with Him in glory.¹²*LtMs, Ms 98, 1897, par. 2*

Then there are hours when I lie awake in prayer to God, asking Him

what can be done for these clever, apparently good, but unconverted souls. They study earnestly to know God's will that they may do Him service, for they do not know what service to God is. Indolent, slothful souls! What can we do for them, is my prayer. *12LtMs, Ms 98, 1897, par. 3*

I think I understand the meaning of those seasons when Christ, a little distance from His disciples, sought His Father with strong crying and tears. It was the indifference of even His disciples and those who followed Him, to understand what it means to walk in the light of the Lord. *12LtMs, Ms 98, 1897, par. 4*

The students catch a few beams of the rays of light, but not enough to show them the narrow path in which they must walk. Darkness and uncertainty encompass their footsteps. But a trivial life of cheapness and folly, of hilarity and glee, can only be overcome by much prayer and diligent searching of the Scriptures, with a purpose to practice the truth therein revealed. *12LtMs, Ms 98, 1897, par. 5*

In this country I see the sin of not educating young lads and girls to labor, educating them in habits of industry. The talents entrusted of God are a sacred treasure, and should be put to practical use. Useful work constitutes proper education. If one must be neglected, let it be the study of books, and let the student take up the real practical duties of life. The youth who have been educated to consider the best schemes and plans for doing good at home will extend their work to the neighborhood, the church, and to any line of missionary work. The idea of anyone professing to be a Christian, and yet being well satisfied if they can only live to take care of themselves and please themselves. *12LtMs, Ms 98, 1897, par. 6*

The mind of every child who is born into the world needs training. An ample supply of worthy ideas should be given with which to furnish the minds of children and youth with a profitable train of thought—ideas that will produce occupation that is profitable not only for self, but to teach others development and progress in the value of thought and labor that will be for the present and eternal good of themselves and those with whom they are brought into

contact. *12LtMs, Ms 98, 1897, par. 7*

Education in book knowledge alone prepares the way for superficial, shallow thoughts. Each separate action derives its quality from the motive which leads to action, and if the motives are not high and pure and unselfish, the mind and character will never become well balanced. Those who come from their scholastic life without having educated the muscles proportionately with the brain, will seldom recover the harm they receive in their one-sided education. On the part of such there is seldom a deep, earnest conviction that leads to deep, earnest action in useful employment. They are not fit to train other minds, because their own has never been trained. They are fitful in their movements. They cannot reason from cause to effect. They will speak when it would be eloquence for them to keep silent, and will be silent on important themes that should occupy the heart and mind, and regulate the life. *12LtMs, Ms 98, 1897, par. 8*

Every student, man and woman, in our schools, should begin their character building upon the Word of God—if they have arrived at manhood or womanhood a slave to their own ignorance in the proper cultivation of their physical and mental powers. On the part of every student who has neglected the training of the muscles proportionately with his mental powers, there should be another kind of education. He should seek to catch up the dropped stitches as early as possible. He should set out in the work to obtain an all-round education. If he feels it beneath his dignity to take hold of the unlearned parts and catch up the science of true education, then he is unfitted to take hold of the work of educating the youth. He never need think himself qualified to act as a teacher, for his very teaching will be superficial and one-sided. *12LtMs, Ms 98, 1897, par. 9*

God calls upon us all to halt, and render obedience to the principles our Creator has given us in the work He gave to Adam in Eden. There will be employment in Eden restored. Our dear young students who have not been trained at home by their parents need to have an education that will counteract their home education. They cannot be trusted as teachers of the youth unless they learn the first principles of proper education. They are to engage in a career involving consequences of deep and earnest influence, with

settled purposes, high principles, and holy aims. If they do not learn anew, they will bring into their religious life a superficial work which will disqualify them to properly teach the Word of God. They have grasped some surface truths, which have become mingled with erroneous ideas which to them are new. Their minds grasp at ideas that lead to errors. Capricious fancies may for a time supply the place of truth, but the thoughts grasped have no foundation in truth. Their minds do not penetrate deep enough to see the outcome of assertions that will counterwork the work of God.*12LtMs, Ms 98, 1897, par. 10*

We cannot, in this day of peril, accept teachers because they have been in school two, three, four, or five years. The question is, With all their acquisition of knowledge, have they obtained a knowledge of what is truth? Have they searched for truth as for hidden treasure? Or have they seized the surface rubbish in the place of pure truth thoroughly winnowed? We cannot consent at this period of time to expose our youth to haphazard chances of learning a mixture of truth that may be linked up with error. The youth who come from school without feeling the importance of making the Word of God the first study, the main study, above every science in educational lines, are not qualified to be accepted as teachers.*12LtMs, Ms 98, 1897, par. 11*

Who that believes the truth, that realizes the importance of knowing the truth that is to make us wise unto salvation, will trust their children to the schools where error is believed and taught? Who will expose their children's precious interests of the soul to a conflict of chances, where the highest interests of the souls are not made the first consideration? That course of study that is not dictated by the Holy Spirit, that does not make the high, holy principles of God's Word an earnest study to learn the lessons the great Teacher has left for the enlightenment of the world, will open before the student a course unmarked by the stamp and credentials of heaven. It will leave gaps [and] mistakes and misunderstanding of the Word, all along the road he travels, and some one must follow after him to repair the errors suggested. Those who will not put themselves to the trouble of subjecting themselves to a deep, earnest, prayerful search of the Scriptures will catch hold of ideas that will counteract the impressions, the true principles, that should control the

life.12LtMs, Ms 98, 1897, par. 12

Ms 99, 1897

The Truth Revealed in Jesus

NP

September 14, 1897

This manuscript is published in entirety in *RH 02/08/1898*. +^{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.

When prophets stood in defense of the truth, it was the Word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But after Christ came, after He died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly. In Christ, the representative of the Father, a wonderful truth was revealed to the world. The light from the cross of Calvary, reflected back upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth.¹²*LtMs, Ms 99, 1897, par. 1*

What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, Counsellor, this mysterious victim, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with God the Father, the eternal Son of God interposed Himself to bear the punishment of transgression. One clothed with humanity, yet one with the Deity, was our ransom. The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer.¹²*LtMs, Ms 99, 1897, par. 2*

It was the transgression of the law of God that made this suffering necessary. And yet men harbor the thought, and give expression to

the suggestions of Satan through those who trample upon the law of God, that all this suffering was to make that law of none effect. Deceived and blinded by the great transgressor, they tell the people that there is no law, or that, if they keep the commandments of God in this dispensation, they have fallen from grace. What a delusion is this that Satan has fastened upon human minds.*12LtMs, Ms 99, 1897, par. 3*

When the theory that the law of Jehovah is not binding upon the human family is adopted and taught, man is blinded to his terrible ruin. He cannot discern it. Then God has no moral standard by which to measure character and govern the heavenly universe, the worlds unfallen, and this fallen world. Could God have abolished the law in order to meet man in his fallen condition, and yet have maintained His honor as Governor of the universe, Christ need not have died. But the death of Christ is the convincing, everlasting argument that the law of God is as unchanging as His throne. In the place of the great sacrifice abating one jot or one tittle of the Father's law, that sacrifice exalts the law; it proclaims to worlds unfallen and to the fallen race that God's law is changeless, and that He will maintain His authority and sustain His law.*12LtMs, Ms 99, 1897, par. 4*

Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving Him by faith as his substitute and surety, man sees himself as a prisoner of hope. The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as [this law is] elevated, and its immutability demonstrated, in Christ. He magnified the law, expanded its every precept, and in His obedience left man an example, that he also may meet its demands.*12LtMs, Ms 99, 1897, par. 5*

Then why will men be so deceived and rush on in transgression, breaking God's law and teaching others to do the same, rushing on the thick bosses of Jehovah's buckler? Why will they make trial for themselves? Why will they test the justice of God, whether He will venture to deal out to man, unsparingly and unflinchingly, the portion that is expressly declared in the Scriptures for all

transgressors of the law? The agonies of the garden of Gethsemane, the insult, the mockery, the abuse, heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes, does the work thoroughly. The fact that His own Son, the Surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that He will not excuse the transgressor of His law. *12LtMs, Ms 99, 1897, par. 6*

God is love. He has shown that love in the gift of his only begotten Son. Yet the love of God does not excuse sin. God did not excuse sin in Satan, in Adam, or in Cain, nor will He excuse sin in any of the children of men. The perverted nature of man may distort the love of God into an attribute of weakness; but light is shining from the cross of Calvary, that man may have correct views, and hold theories that are not perverted. *12LtMs, Ms 99, 1897, par. 7*

God has given His law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his act be the lightest and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute books of heaven; and those who lend themselves to the service of Satan, to present to men his lies by precept and practice, will receive according to their deeds. Every offense against God, however minute, is set down in the reckoning. And when the sword of justice is taken in hand, it will do the work that was done to the divine Sufferer. Justice will strike, for God's hatred of sin is intense and overwhelming. *12LtMs, Ms 99, 1897, par. 8*

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is broad and deep, that it is infinite, and that in awarding the penalty to the disobedient, those who have made void God's law, it will be uncompromising. This is the love and the justice of God combined. It reaches to the very depth of human woe and degradation, to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. And God works for the good of the universe, for the good of the rebellious sinner, by causing the sinner to suffer the penalty of his sin. *12LtMs,*

Ms 99, 1897, par. 9

The plan of salvation is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded condition; but the mission of Christ will reveal the truth as it is in Jesus. Man can know the depths to which he has sunk only by beholding the wondrous chain of redemption employed to draw him up. The extent of our ruin can be discerned only in the light of the law of God exhibited in the cross of Calvary. The wonderful plan of redemption must be discerned in the death of Christ. *12LtMs, Ms 99, 1897, par. 10*

The world by its own wisdom cannot acquire a correct knowledge of the true and living God. When Christ came to this world, clothing His divinity with humanity, the treatment He received, from the highest authorities of a nation that professed to know God, made fully manifest the strength of human wisdom and reason. Their reason could not form a correct idea of God through His way and His works. *12LtMs, Ms 99, 1897, par. 11*

Only through faith in Christ is it possible for man to live the law. Man is not able to save himself, but the Son of God fights his battles for him, and places him on vantage ground by giving him His divine attributes. And as man accepts the righteousness of Christ, he is a partaker of the divine nature. He may keep the commandments of God, and live. Says Peter: "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 you to glory and virtue: whereby are given unto us exceeding great and precious promises, that by them ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 *Peter* 1:3, 4.] *12LtMs, Ms 99, 1897, par. 12*

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification which will not search the Scriptures, but trusts to good feeling and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification will lead its possessors to know the requirements of God and to obey them. There is a pure and holy

heaven in store for those who keep God's commandments. It is worth lifelong, persevering, untiring effort. *12LtMs, Ms 99, 1897, par. 13*

Satan is on your right hand and on your left; he is before you and behind. He supplies his falsehoods to every soul who is not cherishing the truth as it is in Jesus. He, the destroyer, is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God. And those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is; for it is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race. *12LtMs, Ms 99, 1897, par. 14*

Ms 100, 1897

The Arrest of Christ

NP

September 15, 1897

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The arrest of Christ was altogether too important a matter to the plotters of His death to be trusted to any but the wily, scheming priests and their officials. Some of the chief priests and elders joined the leaders of the temple police, in their satanic inspiration, to be led by Judas to Gethsemane. What a scene those dignitaries of the temple mingled with—a mob that was wild to be in any excitement, and armed with all kinds of implements as if in pursuit of a wild animal. *12LtMs, Ms 100, 1897, par. 1*

Christ was in the hands of the mob, and turning to these dignitaries of which association they ought to have been ashamed, He fixed upon them His searching glance, and spoke words to them that they would never forget as long as life should last. They were as the sharp arrows of the Almighty. “Be ye come out,” He said, “as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hand against me; but this is your hour, and the power of darkness.” [*Luke 22:52, 53.*]*12LtMs, Ms 100, 1897, par. 2*

It was in the power of Christ to deliver Himself. When He spoke the words, “I am he,” immediately angels surrounded Him, and that throng had all the evidence they could or would have that Christ was the power of God. [*John 18:6.*] When that murderous throng was sent reeling, catching the air as for support, and falling heavily to the ground, it would have been an easy matter for Christ to have kept them helpless and prostrate, and pass out of their midst unharmed. By the flashing forth of His brightness and glory He could have extinguished them. Judas expected this, for many a time Christ had escaped; and he said to His enemies, “Whomsoever I shall kiss, that same is he; take him, and hold him fast.” [*Matthew 26:48.*]*12LtMs, Ms 100, 1897, par. 3*

It is not a marvel that Judas even then should hold on to his hatred and his purpose to the last. If then he had repented, if he had confessed at this last moment, if his traitor's heart had broken, he would have received pardon. But satanic resistance increases in proportion to the light given and resisted. The appeals, the warnings of dangers and perils to come, did not change the purpose of Judas, because his heart was unchanged. In the face of light and evidence he determined to follow his own course, and do his own will. The longsuffering of Christ, the reproof kindly given, come to him at last from the divine lips, does not break his stubborn heart. He hardens his heart by his long resistance. He sees where his footsteps are tending, but satanic agencies are all around him, and he has no power to save himself from their snare. The human attributes so long held, the refusal to yield to the light, now makes him blind to all consequences. *12LtMs, Ms 100, 1897, par. 4*

Judas is not the only man who has passed over this ground, notwithstanding his case has been given as a warning that others may not follow in his steps. His example is set before our churches, that we may not take the first step in the road where we shall be driven on by Satan's temptations to the bitter end. Yet this very same influence is at work today. Having yielded to satanic impulses, the entreaties, the appeals, the warnings, the reproofs given to hedge up the way to ruin are in vain. Every word and action is magnified into a grave offense. *12LtMs, Ms 100, 1897, par. 5*

Judas was not, in speech, in conduct, or appearance, a specimen of great wickedness. But he is a specimen of what man will become under the ambitious love of money. Avarice, or any species of selfishness, will lead a man whither he knows not. Judas was a man who possessed valuable qualities. But he was not teachable. He cherished passion because his parsimonious spirit was not exalted as wisdom. His ideas were often presented so as to bring the disciples to consider that a saving was the great evidence of godliness. This spirit of avarice grew as it was indulged until he appropriated to himself the very treasure entrusted to him to defray the expenses of the church. *12LtMs, Ms 100, 1897, par. 6*

Faults that seems small at first, just a little deviation to satisfy selfish greed, grow as they are indulged. How vexed was Judas to

see the box of spikenard, which he said might have been sold for three hundred pence, poured upon the head and feet of Christ. It seemed to him an unnecessary waste. And when his Master rebuked the disciples for their condemnation of the woman, Judas was vexed.*12LtMs, Ms 100, 1897, par. 7*

When one has had connection with those who bear the message from heaven, and hears but does not practice the truth, that truth is brought down to mean nothing worthy of attention to them. Thus it was with Judas.*12LtMs, Ms 100, 1897, par. 8*

Man must believe the truth; he must change his own course of action, coming into harmony with the light shining upon him, or he will refuse to be acted upon by the Holy Spirit. His love of money will become all-absorbing. Step by step the attributes of the one who will not be transformed by the grace of Christ strengthen into habits firm as steel. Those who use their faculties, as did Judas, to increase their own financial prospects, will so manage their buying and their selling to profit themselves that the commandment, "Thou shalt love thy neighbor as thyself," has no weight with them. [*Leviticus 19:18.*] There will be dishonest trading. They will allow a man to cheat himself, to make bargains that are not for his own interest. The greedy, avaricious man pursues a course of action to lead him to do this.*12LtMs, Ms 100, 1897, par. 9*

Of some whom the Lord has warned, petty dishonesty and increasing pilfering from their neighbors have become a part of their very being. They have educated their perceptive faculties, until their love for truth, their powers of being, seem chained to the one purpose. And when a crisis comes, they act their part in word and deportment. They brace themselves as did Judas to go through at all hazards, rather than break the destroying habits that are binding them in chains they will have no power to break. When the time of temptation comes, it is found that they will not change. Their predetermined habits carry them along. While to all intents and purposes they salute Jesus with a kiss, they will betray their Lord as they have betrayed the trusts reposed in them.*12LtMs, Ms 100, 1897, par. 10*

Ms 101, 1897

The True High Priest

NP

September 26, 1897

This manuscript is published in entirety in *12MR 387-399*. +^{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.

With Caiaphas the Jewish high priesthood ended. This proud, overbearing, wicked man proved his unworthiness ever to have worn the garments of the high priest. He had neither capacity, nor authority from heaven, for doing the work. He had not one ray of light from heaven to show him what the work of the priest was, or for what the office had been instituted. Such ministrations could make nothing perfect, for in itself it was utterly corrupt. The priests were tyrannous and deceptive, and full of ambitious schemes. The grace of God had nought to do with this.*12LtMs, Ms 101, 1897, par.*

1

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. With the other priests he instructed the people to choose Barabbas instead of Christ. They cried out for the crucifixion of Christ, and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying, "We have no king but Caesar." [*John 19:15.*] When they said this, they unchurched themselves.*12LtMs, Ms 101, 1897, par.*

2

It is righteousness that exalts a nation. A disregard for the law of God will be the ruin of the religious world in the last days of this earth's history. Everything is becoming unsettled, but God's Word is changeless and sure. It is His voice, speaking to us in admonitions, entreaties, and warnings. Nothing can separate a living Christian from a living God.*12LtMs, Ms 101, 1897, par. 3*

Caiaphas was filling the end of the priestly service, for the priesthood had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. The last order of priests was so entirely perverted that the last work of the officiating high priest was to rend his robes in pretendedly pious horror, and in his perverted priestly authority, accuse the Holy One of Israel of blasphemy.¹²*LtMs, Ms 101, 1897, par. 4*

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehood, that Jesus might be condemned. But on this occasion, truth came to the help of Christ. Pilate declared Him to be without fault. How significant was the oft-repeated statement, "I find no fault in him at all." [*John 18:38.*] Thus it was shown that the testimonies borne against Him were false, that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that the men who delivered Jesus should hear the testimony of His innocence. "I find no fault in him," Pilate declared. [*John 19:4.*] And Judas, throwing at the feet of the priests the money he had received for betraying Christ, bore testimony, "I have sinned, in that I have betrayed innocent blood." [*Matthew 27:4.*]¹²*LtMs, Ms 101, 1897, par. 5*

Previously when the Sanhedrin had been called together, to lay plans for waylaying Christ, and putting Him to death, Caiaphas said, Cannot ye see that the world is gone after him? The voices of some members of the council were heard, pleading with the others to check their passion and hatred against Christ. They wished to save Him from being put to death. In reply to them, Caiaphas said, "Ye know nothing at all, nor consider that it is expedient for us (he might have said, a corrupted priesthood) that one man should die for the people, and that the whole nation perish not." [*John 11:49, 50.*]¹²*LtMs, Ms 101, 1897, par. 6*

These words were uttered by one who knew not their significance. His ideas were demoralized. He had lost the sense of the sacredness of the Jewish system of sacrifices. He was condemning One whose death would end the need for types and shadows, whose death was prefigured in every sacrifice made. But the high

priest's words meant more than he, or those who were combined with him, knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was indeed uttering words that closed the order of the priesthood. He was showing that Christ was to fulfill the object of the foundation of the Jewish economy. *12LtMs, Ms 101, 1897, par. 7*

“This,” added the evangelist, “spake he not of himself, but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.” [*Verses 51, 52.*] *12LtMs, Ms 101, 1897, par. 8*

Caiaphas was the one that was to be in office when types and shadow were to meet the reality, when the true High Priest was to come into office. Each actor in history stands in his lot and place, for God's great work after His own plan will be carried out by men who have prepared themselves to fill position for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But their course of action is unforced. They need not have become instruments of unrighteousness any more than need Cain. God said to him, “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.” [*Genesis 4:7.*] Cain would not hear the voice of God, and as a result, he killed his brother. *12LtMs, Ms 101, 1897, par. 9*

Men of all characters, righteous and unrighteous, will stand in their positions. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, men will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses, to confirm truth which they do not themselves comprehend. All will co-operate in accomplishing the purposes of God, as did Annas, Caiaphas, Pilate, and Herod. *12LtMs, Ms 101, 1897, par. 10*

Heaven and earth will pass away, but not one jot or tittle of the Word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal to God, wicked or righteous, are fitting themselves to do their work in the closing scenes of the day of the Lord. They will trample down each other as

they act out their natural attributes and fulfill their purposes; but they will carry out the purpose of God. The priests thought that they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He “revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.” [*Daniel 2:22.*]*12LtMs, Ms 101, 1897, par. 11*

If the Bible student learns from the great Teacher who inspired Bible history, he will know the truth. The Word is light, and to those who search its pages diligently, it is illuminated by the bright beams of the Sun of Righteousness.*12LtMs, Ms 101, 1897, par. 12*

Christ, the foundation of the whole Jewish economy, stood at the bar of Pilate, but it was virtually at the judgment seat of the Jewish rulers, to be condemned by His own nation. With His divinity clothed with humanity, He stood to be judged by the beings He had made. His garment, which was His human flesh, was to be torn from Him. He could have flashed the light of His glory upon His enemies, and consumed them, but He bore patiently their humiliating abuse.*12LtMs, Ms 101, 1897, par. 13*

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. ... That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.” [*John 1:1-4, 9-11.*]*12LtMs, Ms 101, 1897, par. 14*

In Christ the shadow reached its substance, the type its antitype. Well might Caiaphas rend his clothes in horror for himself and for the nation, for they were separating themselves from God, and were fast becoming a people unchurched by Jehovah. Surely the candlestick was being removed out of its place.*12LtMs, Ms 101, 1897, par. 15*

It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the Holy from the Most Holy Place. It was the hand of God. When Christ cried out, “It is finished” [*John 19:30*],

the Holy Watcher that was an unseen guest at Belshazzar's feast pronounced the Jewish nation to be a nation unchurched. The same hand that traced on the wall the characters that recorded Belshazzar's doom and the end of the Babylonian kingdom, rent the veil of the Temple from top to bottom, opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler. *12LtMs, Ms 101, 1897, par. 16*

Caiaphas, well may you rend your official robes, which signify that you claim to be a representative of the great High Priest, for no longer have they any meaning for you or for the people. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" [*Hebrews 9:13, 14.*] *12LtMs, Ms 101, 1897, par. 17*

How vastly different was the true high priest from the false and corrupted Caiaphas. In comparison with Caiaphas, Christ stands out pure and undefiled, without a taint of sin. "By one offering he hath perfected forever them that are sanctified." [*Hebrews 10:14.*] This enabled Him to proclaim on the cross with a clear and triumphant voice, "It is finished." [*John 19:30.*] "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must be often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." [*Hebrews 9:24-26.*] *12LtMs, Ms 101, 1897, par. 18*

"This man after he had offered one sacrifice for sins forever, sat down on the right hand of God." Christ entered in once into the holy place, "having obtained eternal redemption for us." [*Hebrews 10:12; 9:12.*] "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." [*Hebrews 7:25.*] *12LtMs, Ms 101, 1897, par. 19*

Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a friend at court. He is a High Priest that can be touched with the feelings of our infirmities. *12LtMs, Ms 101, 1897, par. 20*

Our Redeemer humbled Himself, fully identifying His interest with humanity. Look at Him girding Himself, and washing the feet of His disciples. Mark how tenderly He performs this act of ministry, to give them a lesson in humility. He who was one with God, who thought it not robbery to be equal with God, humbled Himself, and took upon Him the form of a servant. But who was tender and compassionate to Him? During His trial, what friend had He that dared to say even as did the heathen Pilate, "I find no fault in him at all"? [*John 18:38.*] Christ's humanity so completely veiled His glory that it was difficult for even His disciples to believe in Him, and when He died on the cross, they felt that their hopes had perished. As Christ told them the things He must suffer at the hands of wicked men, He said, "If they do these things in a green tree, what shall be done in the dry?" [*Luke 23:31.*] If they do these wicked acts to your divine Lord, what will they do to those that bear the testimony that He came from God, that He was God in human flesh? *12LtMs, Ms 101, 1897, par. 21*

After Adam fell, Jesus entered upon the work of redeeming men. In every part His sacrifice was perfect. He could make an atonement for sin. Though He was one with God; yet He made Himself of no reputation. He took human nature upon Him. "Lo I come," was the cheerful announcement of the clothing of His divinity with humanity. "I delight to do thy will, O my God." [*Psalms 40:7, 8.*] *12LtMs, Ms 101, 1897, par. 22*

"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.*] Christ mourned for the transgression of every human being. He bore even the guiltiness of the high priest Caiaphas, knowing the hypocrisy that dwelt in his sinful soul, while for pretence he rent his robe in vehement passion. That priest might

truthfully have said in regard to himself, By our law I ought to die.*12LtMs, Ms 101, 1897, par. 23*

Christ was one with the Father. He loved His church, and gave Himself for it. "Therefore doth my Father love me," He said to the cavilling scribes and Pharisees, "because I lay down my life that I might take it again." [*John 10:17.*] "He saved others; himself he cannot save," was the mocking taunt hurled at Him during the agonies of His death on the cross. [*Matthew 27:42.*] At any moment He could have saved Himself, and come down from the cross, but had He done this, the world would have been given over to the control of the great apostate.*12LtMs, Ms 101, 1897, par. 24*

As Christ hung on the cross, bearing the taunts and revilings of His persecutors, He might appropriately have asked, Which of you convicteth me of sin? It was a marvel to the angelic beings that He did not seal the lips of the scoffers and paralyze the hand that smote Him. It was a mystery to them that He did not flash forth His righteous indignation upon the hardened and corrupt soldiers, as they mocked Him and forced a crown of thorns on His head.*12LtMs, Ms 101, 1897, par. 25*

But the Son of God knew that the greatest guilt and heaviest responsibility belonged to those who stood in the highest places in the nation, the repositories of sacred trusts that they were basely betraying. Pilate, Herod, the ignorant soldiers, were comparatively ignorant of Jesus. They knew not that this man was the Sent of God. They thought to please the priests and rulers by abusing Him. They had not the light that the Jewish nation had so abundantly received. They were unacquainted with Old Testament history. Had the light been given to the soldiers, they would not have treated Christ as cruelly as they did.*12LtMs, Ms 101, 1897, par. 26*

Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was equal with God, infinite and omnipotent. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of

obedience. They are the appointed messengers of Him who is Commander of all heaven. *12LtMs, Ms 101, 1897, par. 27*

No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come. When God asked, "Whom shall I send, and who will go for Us?" Christ alone of the angelic host could reply, "Here am I; send Me." [*isaiah 6:8.*] He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say—"I have power over my own life. I have power to lay it down, and I have power to take it again." [*John 10:18.*]*12LtMs, Ms 101, 1897, par. 28*

Christ did not come to this earth merely to live the law, and so reveal the character of God in His spotless life that the one who condemned Him said of Him, "I find no fault in him." [*John 19:4.*] Christ's work must be deep and thorough. Without shedding of blood there is no remission for sin. He must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt. *12LtMs, Ms 101, 1897, par. 29*

At the time of the Passover, the Jews and their adherents were drawn to the Hebrew capital. At this time universal attention in the plan of redemption must be awakened. Matters of eternal interest must now become the theme of conversation. The Old Testament must be searched as never before for evidence of the work and character of the Messiah so long looked for. Minds must be convicted, and led to ask, Is not this the Christ? Every transaction in Christ's life, His trial, His condemnation, His crucifixion, and His resurrection would become matters of the deepest interest. *12LtMs, Ms 101, 1897, par. 30*

As Christ hung upon the cross, nature sympathized with her dying Author. The heavens shrouded in the deepest darkness, the rent rocks, the convulsed earth, struck terror to the hearts of those who have been actors in His mock trial. *12LtMs, Ms 101, 1897, par. 31*

Twice, at the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as His Son. The third time, just

before Christ's betrayal, the Father had spoken, witnessing to His Son. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery at the hands of wicked men.¹²*LtMs, Ms 101, 1897, par. 32*

Adam and Eve were banished from Eden for transgressing the law of God. Christ was to suffer without the boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There He trod the winepress alone, suffering the penalty, that should have rested on the sinner, to rest on Him. Oh, how deep and full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." [*Galatians 3:13.*] He went forth without the camp, thus showing that He gave His life, not only for the Jewish nation, but for the whole world. The hand of the Lord was in the inscription "Jesus of Nazareth, the King of the Jews," that was written out in Hebrew, Greek, and Latin, and placed above the cross. [*John 19:19.*] Thus Christ proclaimed to all kindreds, tongues, and people, "I gave my life for you. Look unto me, and be ye saved, all the ends of the earth." [See *Isaiah 45:22.*]¹²*LtMs, Ms 101, 1897, par. 33*

Christ fulfilled still another feature of the type. "His visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations." [*Isaiah 52:14, 15.*] In the temple service, when the animal brought as a sacrifice was slain, the high priest, clothed in white robes, caught in his hand the blood that gushed forth, and cast it in the direction of the tabernacle or Temple. This was done seven times, as an expression of perfection. So Christ, the great antitype, Himself both High Priest and Victim, clothed with His own spotless robes of righteousness, after giving His life for the world, cast the virtue of His offering, a crimson current, in the direction of the Holy Place, reconciling man to God through the blood of the cross.¹²*LtMs, Ms 101, 1897, par. 34*

Christ might have continued to abide in the heavenly courts, clothed in garments whiter than the whitest white, and sitting as a Prince at God's right hand. He was not compelled to step down from the throne, to lay aside His royal robe and kingly crown, and come to this earth to receive hatred, abuse, rejection, scourging, and a

crown of thorns. The humiliation that He endured, He endured voluntarily, to save a world from eternal ruin. *12LtMs, Ms 101, 1897, par. 35*

Christ rent not His robe as did Caiaphas. He gave up His body to be rent, to be bruised, to be wounded for the transgression of the world. As by His own choice He died in the presence of an assembled nation of worshipers, type met antitype. Priest and victim combined, He entered the temple as a place of sacrifice. Christ our Passover was sacrificed for us. He was the Lamb slain for the foundation of the world. He is a true High Priest, for after enduring humiliation, shame, and reproach, after being crucified and buried, He was raised from the grave, triumphing over death. He is a priest forever, after the order of Melchizedek. *12LtMs, Ms 101, 1897, par. 36*

When Christ died on the cross, Satan triumphed, but his triumph was short. The prophecy was made in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Genesis 3:15.*] Christ was nailed to the cross, but thus He gained His victory. Through death He destroyed him that had the power of death. By becoming the Sin-bearer, He lifted from the human race the penalty of transgression. In His own body He paid the penalty of that on which the power of Satan over the human race is founded, even transgression. *12LtMs, Ms 101, 1897, par. 37*

Not that sin might become righteousness and transgression of the law a virtue, did Christ die. He died that sin might be made to appear exceeding sinful, the hateful thing it is. By His death He became the possessor of the keys of hell and of death. Satan could no longer reign without a rival and be revered as a god. Temples had been erected to him, and human sacrifices offered on his altars. "They sacrificed to devils." [*1 Corinthians 10:20.*] *12LtMs, Ms 101, 1897, par. 38*

The emancipation papers of the race were signed by the blood of the Son of God, and a way was opened for the message of hope and mercy to be carried to the ends of the earth. Now, whoever will may reach forth and take hold of God's hand, and make peace with

Him, and they shall make peace. The heathen are no longer to be wrapped in midnight superstition. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome. The truth of the words have been proved: "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." [*Isaiah 65:1.*]12LtMs, Ms 101, 1897, par. 39

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." [*Isaiah 63:1-3.*] "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [*Isaiah 60:1-3.*]12LtMs, Ms 101, 1897, par. 40

Ms 102, 1897

Caiaphas

NP

September 26, 1897

Portions of this manuscript are published in *5BC 1105*.

“And the chief priests and the council sought for witness to put Jesus to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. But neither did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it that these witness against thee? But he held his peace and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?” [*Mark 14:55-61*.] “I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” [*Matthew 26:63, 64*.] *12LtMs, Ms 102, 1897, par. 1*

“The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies [thy] footstool.” [*Matthew 22:44*.] “And there was given unto him dominion and glory and a kingdom, that all people, nations, and languages should serve and obey him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” [*Daniel 7:14*.] “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” [*Matthew 24:31*.] *12LtMs, Ms 102, 1897, par. 2*

At that day Christ, then standing before His judges, will be the Judge. Every secret thing will be set in the light of God’s countenance. Sinners will see their sins without a shadow to veil or soften their hideousness. So awful will be the sight that they will

desire to be hidden under the everlasting mountains or in the depths of the ocean, if only they can escape the wrath of the Lamb.¹²*LtMs, Ms 102, 1897, par. 3*

What a contrast will there then be between the cases of those who have refused Christ and those who have received Him as their personal Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [*John 1:12.*] What a testimony will be borne in their behalf. They can say, "I believed in Him who was condemned at Pilate's bar, and given up to the priests and rulers to be crucified. Look not upon me, a sinner, but look upon my Advocate. There is nothing in me worthy of the love He manifested for me; but He gave His life for me. Behold me in Jesus. He became sin for me that I might become the righteousness of God in Him."¹²*LtMs, Ms 102, 1897, par. 4*

The time was to come when Christ's words would be repeated again and again and again, and communicated to others. But the idea that there was to be a resurrection of the dead, when all would stand at the bar of God, to be awarded according to their works, was not a pleasant thought to Caiaphas. He did not wish to think that in future he would receive sentence according to his works. If there was to be no resurrection, he could flatter himself with the thought, How securely I can keep my counsel. But if there was, what a revelation would be made of his dark deeds. There rushed before his mind as a panorama the scenes of the final judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were hidden forever. For a moment he felt as though he were standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead.¹²*LtMs, Ms 102, 1897, par. 5*

The scene passed from the priest's vision. Christ's words cut him, the Sadducee, to the quick. He was maddened by satanic fury. Was this man, a prisoner before him, to assail his most cherished theories? Rending his robe, that the people might see his pretended horror, he demanded that without further preliminaries, the prisoner be condemned for blasphemy. "The high priest rent his clothes,

saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" [*Matthew 26:65, 66.*] And they all condemned Him.*12LtMs, Ms 102, 1897, par. 6*

The act of the high priest in tearing his robe meant more than many can see or understand, for their eyes are blinded. Many read the record without taking in the meaning of this act, any more than did Caiaphas. The high priest was not to rend his garment. By the Levitical law, this was prohibited under penalty of death. Under no circumstances, on no occasion, was the high priest to rend his garment. Express command was given by Christ to Moses, that this should not be done.*12LtMs, Ms 102, 1897, par. 7*

It was the general custom for the garments to be rent at the death of friends. The only exception to this was in the case of the high priest. Even Aaron, when he lost his two sons because they did not glorify God as had been specified, was forbidden to show sorrow and mourning by rending his garments. The prohibition was positive. "And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." [*Leviticus 10:6.*]*12LtMs, Ms 102, 1897, par. 8*

This law was made because everything worn by the high priest was to be whole and without blemish. By these beautiful official garments was represented the character of the great antitype, Jesus Christ. The pattern of the priestly robes was made known to Moses in the mount. Every article that the high priest was to wear, and how it should be made, was specified. These garments were consecrated to a most solemn purpose. They covered the priest with glory and beauty, and striking the people with awe, made the dignity of the office appear. When clothed with these garments, the high priest was fitted for his holy official work. Then he presented himself as a representative character, representing the nation of Israel, and showing by his garments the glory that Israel should reveal to the world as the chosen people of God.*12LtMs, Ms 102, 1897, par. 9*

The high priest who dared to appear in holy office with a rent robe, and engage in the service of the sanctuary with a rent robe, was looked upon as having severed himself from God. By rending his garment, he cut himself off from being a representative character. Virtually, he was no longer accepted by God as an officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. *12LtMs, Ms 102, 1897, par. 10*

By rending his garment, Caiaphas made of none effect the law of God to follow the tradition of men. A man-made law provided that, in case of blasphemy, a priest might rend his garments in horror at the sin, and be guiltless. Thus the law of God was made void by the laws of men. *12LtMs, Ms 102, 1897, par. 11*

Each action of the high priest was watched with interest by many; and Caiaphas thought for effect to whom his great outward piety. But by his very act he was committing blasphemy against God. He desired to show his great zeal and obedience; and by displaying a horror that caused him to rend his beautiful and supposedly sanctified garments, he gained a fanatical admiration. But he transgressed the law of God as virtually as did Adam when he ate of the fruit of the tree forbidden by God. It is disobedience to God's commands that creates every phase of sin. *12LtMs, Ms 102, 1897, par. 12*

This pretended horror for sin has been acted out over and over again in matters connected with church history. The passions of a vile heart have been expressed by like deeds. And by exaggerated religious zeal and pretended piety men will again deceive and delude their fellow men. *12LtMs, Ms 102, 1897, par. 13*

Thus Caiaphas did. But in so doing, he was acting blasphemously against the Son of God. He showed that he did not believe the Old Testament Scriptures, which contained the foundation principles that his official position represented, and that he was appointed to proclaim. By his skepticism he was countermining all that God had established to keep in view the world unseen and the grand spiritual truth that there are angelic agencies who minister to the inhabitants of the earth, co-operating with those who choose truth, eternal truth, in regard to the resurrection of the dead and the future eternal

life. *12LtMs, Ms 102, 1897, par. 14*

For thus rending his garment in pretended zeal, the high priest might have been arraigned before the Sanhedrin. He had done the very thing that the Lord had commanded should not be done. Standing under the condemnation of God, he pronounced sentence on Christ as a blasphemer. He performed all his actions toward Christ as a priestly judge, as an officiating high priest, but he was not this by the appointment of God. The priestly robe he rent in order to impress the people with his horror of the sin of blasphemy covered a heart full of wickedness. He was acting under the inspiration of Satan. Under a gorgeous priestly dress, he was fulfilling the work of the enemy of God. This has been done again and again by priests and rulers. *12LtMs, Ms 102, 1897, par. 15*

The rent garment ended Caiaphas' priesthood. By his own action he disqualified himself for the priestly office. After the condemnation of Christ, he was unable to act without showing the most unreasonable passion. His tortured conscience scourged him, but he did not feel that sorrow that leads to repentance. *12LtMs, Ms 102, 1897, par. 16*

The religion of those that crucified Christ was a pretense. The supposed holy vestments of the priests covered hearts that were full of corruption, malignity, and crime. They interpreted gain to be godliness. The priests were appointed, not by God, but by an unbelieving government. The position of priest was bought and sold like goods of merchandise. Thus it was that Caiaphas obtained the office. He was not a priest after the order of Melchizedek, but God's appointment. He was bought and sold to work wickedness. He never knew what it was to be obedient to God. He had the form of godliness, and this gave him the power to oppress. *12LtMs, Ms 102, 1897, par. 17*

When Caiaphas rent his garment, his action was significant of the place that the Jewish nation as a nation would in future occupy toward God. As a whole, the Jewish nation had apostatized. The once favored people of God had become divorced from Him. Christ came to them with His message, but it was despised. As He stood on the crest of Olivet just prior to his crucifixion, He wept over

Jerusalem, and lamented the fall of her people, saying, "If thou hadst known, even thou in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and keep thee on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave one stone upon another; because thou knewest not the time of thy visitation." [*Luke 19:42-44.*]*12LtMs, Ms 102, 1897, par. 18*

The most solemn period of responsibility for the Jewish nation was when Christ was in their midst, working the works of God. It was that generation that rejected the Messiah. Christ addressed them as the most guilty, because they had the Word of God. "It is not only delegates, servants, and prophets to whom you have refused to listen," He declared, "but your Redeemer. Ye would none of my counsel, ye despised all my reproof. Have I been so long time with you, and yet hast thou not known me? If thou art destroyed, O Jerusalem, thyself alone wilt be responsible. Ye will not come unto me that ye might have life." [See *Proverbs 1:30; John 14:9; 5:40.*]*12LtMs, Ms 102, 1897, par. 19*

Christ wept in an agony of tears, not for Himself, but for the doomed thousands in the devoted city. He was not flattered by the hollow shouts of the multitude. He foresaw the retribution coming upon Jerusalem, which the deluded, selfish, proud nation, disloyal to God, could not, would not, see.*12LtMs, Ms 102, 1897, par. 20*

Ms 103, 1897

Prophecy Fulfilled in Christ

NP

September 19, 1897

Portion of this manuscript are published in *CC 325*.

The crowd that followed the Saviour to Calvary taunted and reviled Him because He could not carry the wooden cross. They all saw the weak and staggering steps of Christ, but compassion did not reveal itself in the hearts of those who had advanced from one step to another in their abuse and torture of the Son of God. Again they lay the burden of the cross upon His bruised and mangled shoulders, and again Christ falls fainting beneath the burden; but none of the cruel mob that follows Him will stoop in the low office of lifting that cross. *12LtMs, Ms 103, 1897, par. 1*

A stranger, Simon, a Cyrenian, coming to the city from the country, hears the crowd pass the taunts and ribaldry; he hears the contemptuous repetition, "Make way for the King of the Jews." He stops in astonishment at the scene, and as he expresses his compassion in words and deeds, they seize him and compel him to lift the cross which is too heavy for Christ to bear. *12LtMs, Ms 103, 1897, par. 2*

This was the work of the hardened, depraved soldiery, and a haughty, overbearing priesthood. But that wooden cross borne by him to Calvary was the means of Simon taking upon himself the cross of Christ from choice, to ever cheerfully stand beneath its burden. His compulsory companionship with Christ in bearing His cross to Calvary, in beholding the sad and dreadful work and the spectators beneath the cross, was the means of drawing his heart to Jesus. Every word from the lips of Christ was graven upon his soul. He heard the prayer, "Father, forgive them, for they know not what they do." [*Luke 23:34*.] He heard the words of Christ to John and His mother, and the heart of Simon believed. *12LtMs, Ms 103, 1897, par. 3*

Not a few women were in that crowd to behold the Uncondemned suffer the most cruel death. Their attention seems drawn to Jesus. Some of them have seen Him before, and have carried to Him their sick and suffering ones. Some have themselves been healed. The story of the scenes that have taken place is related. They wonder how it is that the crowd is so full of malice and hatred toward the One for whom they feel their hearts melting and ready to break. And notwithstanding the hateful, angry actions of the maddened crowd, irrespective of the scowling priests and rulers who were expressing in words and looks their triumph, these women gave expression to their sympathy. They broke forth into loud lamentations. *12LtMs, Ms 103, 1897, par. 4*

This was the only thing that attracted the attention of Christ. Although full of suffering, while bearing the sins of the world, He was not indifferent to the expression of grief. Whatever may be the depth or character of the grief, He does not rebuke it. He might have said, "Behold, is there any sorrow like unto my sorrow?" [*Lamentations 1:12.*] But no cry of pain escaped His lips. That which Christ was to suffer was constantly before His eyes. He looked beyond the present, and His heart was drawn out in pity and remorse for the men who, while professing to be the repositories of sacred truth for their nation, so unfeeling, haughty, and pompous, were crucifying the Truth. The world's Redeemer was suffering and dying for the very people who were treating Him as the worst of criminals. As our substitute and surety He stood at the head of the human race. All His suffering would the sinner bear who continued in sin. All the impenitent and unbelieving would know and understand a sorrow and misery that language would fail to express because deserving. *12LtMs, Ms 103, 1897, par. 5*

Christ stopped and, turning to the weeping, mourning women, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." [*Luke 23:28.*] When Jesus spoke these words He beheld the fearful doom pronounced by God upon the city of Jerusalem. This doom the priests and rulers were bringing upon themselves. Their own impenitence, their own course of stubborn resistance of the light of truth, brought the sure result. The day that His crowning miracle was wrought in raising Lazarus from the grave, the last evidence of His Messiahship rejected, left the Jews

in determined warfare against God. From that time Christ could not any more walk openly among the Jews. To such lengths will religious bigotry carry its deluded followers.*12LtMs, Ms 103, 1897, par. 6*

There are those who have had evidence and light, and yet have not been made tender by it. They read of the great sacrifice made for them as they would read a novel—to shed sensational tears over the facts to be easily brushed away. What shall be done to those who bear the invitation of mercy and reject it? “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.*] If God spared not His own Son, but gave Him to humiliation, suffering, and death to save man from his sins, will He spare those who continue in sin, who reject and despise His love and compassion? Will the Lord spare them in their determined rebellion?*12LtMs, Ms 103, 1897, par. 7*

Joseph and Nicodemus watched every development at the condemnation and crucifixion of Christ. Not an action escaped them. These men were diligent searchers of the Scriptures, and they were deeply indignant as they saw this Man, whom the judges had pronounced to be entirely without fault, placed in the center of two thieves, “on either side one, and Jesus in the midst.” [*John 19:18.*] This instruction had been given by the chief priests and rulers, that by His position all might judge that Christ was the most notorious of the three.*12LtMs, Ms 103, 1897, par. 8*

And they that passed by railed on Him, wagging their heads in ridicule. This, prophecy had foretold. Speaking through David Christ had declared, “All they that see me laugh me to scorn; they shoot out the lip, they shake the head saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.” [*Psalms 22:7, 8.*]*12LtMs, Ms 103, 1897, par. 9*

Among the revilers about the cross, the priests and rulers were the boldest and most presumptuous in blaspheming the Saviour. They were acting out the inspiration of their leader. Who was he? Christ said to them, “Ye are of your father the devil, and the lusts of your father ye will do.” [*John 8:44.*] “Likewise also the chief priests

mocking him, with the scribes and elders said, He saved others; himself he cannot save. If he be king of Israel, let him now come down from the cross, and we will believe him.” [Matthew 27:41, 42.]*12LtMs, Ms 103, 1897, par. 10*

The angels heard this challenge, and with one word of permission, they would speedily have answered the taunting priests. But no sign was given them to do this. If Christ had come down from the cross, would this have made any difference to the blasphemers? The raising of Lazarus was the strongest evidence that could be given them, but had no weight with them. Not only did they plan the death of the Saviour, but they “consulted that they might put Lazarus also to death, because that by reason of him, many of the Jews went away, believed on Jesus.” [John 12:10, 11.] They had resisted evidence upon evidence. They had fought against the impressions of the Holy Spirit till they brought upon themselves eternal night. By their hatred and envy they showed that they were not one with God, that they did not know Him whom to know aright is life and peace and assurance forever.*12LtMs, Ms 103, 1897, par. 11*

“Ah, thou destroyest the temple, and buildest it again in three days, save thyself, and come down from the cross.” [Mark 15:29, 30.] When Christ had made reference to destroying the temple, He had referred not to the temple at Jerusalem, but to the temple of His body. His words were perverted. He was the one to be destroyed. He had said, “Destroy this temple, and in three days I will raise it up again.” [John 2:19.]*12LtMs, Ms 103, 1897, par. 12*

These sayings excited the mirth of the bystanders. Awful and terrible will be the retribution of those who, while claiming to be the repositories of sacred truth, presented the world’s Redeemer for a laughing stock and a reproach. And what a testimony were these leaders bearing! “He trusted in God.” [Matthew 27:43.] Lips never uttered a truer sentiment. But had they known the influence these words were to have on the minds of many who had come up to Jerusalem to celebrate the passover, they would never have spoken them, even in derision. They knew not that all their words were making impressions which all their philosophy and traditions and customs could never efface.*12LtMs, Ms 103, 1897, par. 13*

There were many who had not identified themselves with Christ whose hearts were groaning with agony as they witnessed the behavior of the priests and rulers about the cross; and the words of Isaiah were brought to their minds: "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." [*Isaiah 52:13-15.*] This prophecy was fulfilled to the letter. How many looked upon Christ as He was passing through that mock trial, and the scourging, while wearing the crown of thorns that caused the blood to flow from the wounds. With His hands bound, He could not wipe the blood away, but no friendly hand in all that company offered Him one act of kindness or sympathy. All this was imprinted on the minds of many who had searched the Scriptures and were familiar with its teachings.*12LtMs, Ms 103, 1897, par. 14*

Through His servant Christ had foretold the treatment He was to receive at His crucifixion. He said, "For dogs have compassed me: the assembly of the wicked have enclosed me, they pierced my hands and my feet. I may tell all my bones, they look and stare upon me. They part my garments among them, and cast lots upon my vesture." [*Psalms 22:16-18.*]*12LtMs, Ms 103, 1897, par. 15*

This was carried out to the letter by a party of heathen military, without any counsel or interference from the friends or enemies of the crucified One. Christ heard the men's contentions as they parted His garments among them. His tunic was woven throughout without seam, and they said, "Let us not rend it, but cast lots for it whose it shall be." [*John 19:24.*]*12LtMs, Ms 103, 1897, par. 16*

Every incident is related, for each is essential. Christ had spoken words of comfort to the daughters of Jerusalem. He prayed for His murderers on the cross. There were no threats or maledictions, but instead the prayer, "Father, forgive them, for they know not what they do." [*Luke 23:34.*]*12LtMs, Ms 103, 1897, par. 17*

Simon heard the centurions and others repeat the words, "Surely

this was the Son of God.” [Matthew 27:54.] All these proofs Simon witnessed, and he bore his testimony concerning them after the death of Christ. When the executioner came to Christ and found Him already dead, a soldier pierced His side, and blood and water flowed forth. Thus was given unmistakable evidence of the death of Christ, making the truth of His resurrection a certainty.¹²*LtMs, Ms 103, 1897, par. 18*

Joseph and Nicodemus, who had not acknowledged their faith in Christ as the Messiah, now, in the darkest period of the Christian church, were prepared to act their part. When their help was most needed, these wealthy and influential men came to the front and solicited of Pilate the body of Jesus. That bruised and marred body was very precious to these men. They had been searching the Scriptures diligently for themselves, and they saw in the transactions that had taken place every specification given in prophetic history. They tenderly wrapped the body in spices to prevent decay. But this precaution was wholly unnecessary, for His body was not to see corruption. Their work for the body of Jesus was done without delay; and He was laid in a sepulcher—a new sepulcher in which man had never lain. This sepulcher was distinct from all others that there might be clearest evidence. Thus did Christ lay with the rich in His death.¹²*LtMs, Ms 103, 1897, par. 19*

Ms 104, 1897

Condemned By the Jews

NP

September, 1897

This manuscript is published in entirety in *19MR 162-170*.

“Then the band and the captain and the officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.” [*John 18:12-14.*] See *John 11:47-53.12LtMs, Ms 104, 1897, par. 1*

“The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them; behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus [in the face] with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?” *John 18:19-23.12LtMs, Ms 104, 1897, par. 2*

The followers of Christ should bear in mind that all the evil speeches made against Christ, all the abuse that He received, they must, as His followers, endure for His name's sake. The piety of the church may professedly be of a high order; but when the truth of the Word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that they may keep in friendship with the majority, they place themselves—that humanity which might be sanctified, refined, purified, ennobled, by obedience to the commandments of God—as rejecters of truth and light on the side of the enemy. Satan stirs them up by a power from beneath, with an intensity that reveals his enmity to God and His laws. They enact human laws that are oppressive and galling.*12LtMs, Ms 104, 1897,*

par. 3

“If the world hate you,” said Christ, “ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works that none other man did, they had not had sin: but now have they both seen and hateth both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in the law, They hated me without a cause.” [*John 15:18-25.*]*12LtMs, Ms 104, 1897, par. 4*

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh when whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.” [*John 16:1-4.*]*12LtMs, Ms 104, 1897, par. 5*

The truth of these words of Christ has become a reality in the experience of those who have been loyal and true to the God of heaven, according to the light received. “If they have persecuted me,” He said, “they will also persecute you; if they have kept my sayings, they will keep yours also.” [*John 15:20.*] “All who will live [not merely profess] godly in Christ Jesus, shall suffer persecution.” [*2 Timothy 3:12.*] “And these things will they do unto you, because they have not known [by experimental knowledge] the Father nor me.” [*John 16:3.*]*12LtMs, Ms 104, 1897, par. 6*

As Christ was hated without cause, so will His people be hated without cause, merely because they are obedient to the commandments of God and do His works in the place of working

directly contrary to them. If He who was pure, holy, and undefiled, who did good and only good in our world, was treated as a base criminal, and condemned to death without a vestige of evidence against Him, what can His disciples expect but similar treatment, however faultless may be their life and blameless their character? Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy enactments are despised and trampled under foot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God, but have made stringent laws inspired by him whose attributes were manifested at the trial of Christ. "We have a law," these men said, "and by our law he ought to die." [*John 19:7.*]*12LtMs, Ms 104, 1897, par. 7*

"Then led they Jesus from Caiaphas unto the hall of judgment, and it was early." [*John 18:28.*] The night was the most appropriate hour for their works of darkness. In these religious zealots we have a sample of what humanity will do when they have the Word that lighted every man that cometh into the world, and work directly contrary to it, irrespective of the consequence, the future retribution upon their neighbors or themselves. "We have a law," they say, "and by that law, he ought to die." [*John 19:7.*]*12LtMs, Ms 104, 1897, par. 8*

But these priests, scribes, and rulers were so exact in regard to their own maxims and traditions that they would not enter the judgment hall, lest they should be defiled, [so] they might [not] eat the passover. The passover was a ceremony instituted by Christ Himself before His incarnation, but He who was the foundation of the whole Jewish economy was in their midst, His divinity clothed with humanity. Type was meeting antitype. And they had done unto Him as Satan had worked upon their deceived, deluded, hardened hearts to do.*12LtMs, Ms 104, 1897, par. 9*

The kingdom of darkness is extending over the world, and is embracing every sphere of action of men. There are evil spirits working effectually upon every mind that can be led into apostasy through any cause whatever. The spirit of evil energizes the children of rebellion. These evil agencies were at work with Cain

when he slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." *Hebrews 11:4; 12:24, 25. 12LtMs, Ms 104, 1897, par. 10*

The same spirit that was moving the priests and rulers had moved the heart and mind of Cain to slay his brother. It is the apostasy from truth that worketh in the children of disobedience to silence the voice of those who are calling them to obedience, and provoke the loyal to become disloyal as Cain tried to provoke Abel. A demoniacal spirit takes possession of men in our world. They combine the perverted animal life with the perverted human animal, intelligence making them human demons, detestable in the sight of God in proportion as they manifest the attributes of the satanic. Demon intelligence, by culture, will rend and destroy man formed in the divine similitude because he [man] cannot control the conscience of his brother and make him disloyal to God's holy law, because he himself is unrighteous like Cain, who was disobedient. *12LtMs, Ms 104, 1897, par. 11*

Satan was not a rough specimen of humanity. He had been one of the highest angels next to Christ. All his beauty and intelligence and excellence was derived from God. But he misapplied his powers, broke his connection with God, and apostatized. And by practice he has an ever increasing knowledge of transgression. He has an ever increasing energy in using that acquired knowledge. Thought is poisoned, and the force of wickedness, the abuse of his powers to hurt and destroy God's heritage, will measure the daring of humanity, and their cruel satanic treatment of man against his fellow man. The more pain they can cause, the more complete is their work in destroying God's heritage, and the more joy they give to the fallen apostate. *12LtMs, Ms 104, 1897, par. 12*

The world is represented in the apostate churches who are trampling upon the Word of God, transgressing His holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. They are hastening forward, deceived, deluded, blind, to the first and second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of man, to cause oppression and suffering to human beings. They have exalted phantoms, and eternal realities are naught to them. *12LtMs, Ms 104, 1897, par. 13*

But He who came to our world to seek and to save that which was lost has pledged His own life that men might have a second probation. He has pity and compassion and love that are without a parallel; and He has made every provision in behalf of men that none need perish. The divine Son of God came into our world, its Light and Life, to encompass the whole world and to attract and unite to Himself every human being who is under Satan's discipline and rule. He invites them, "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.*] Thus He unites with Himself by a new inspiration of grace all who will come unto Him. He puts upon them His seal, His sign of obedience and loyalty to His holy Sabbath. *12LtMs, Ms 104, 1897, par. 14*

The wicked rulers, the apostate churches, have been converted to the world, and they show just exactly what they would do in this age of the world if they dared. If Christ were on the earth today they would have no more desire for Him than had the Jewish nation at His first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because He tells them the truth. They are educating up to this point. Rulers and teachers who have caused souls to stumble over their perverted teachings, statesmen, senators, governors, all people who might have understood the prophecies, but who did not read and search to see if they were applicable for this time and concerned their individual selves, will be taken in the snare. They will reap eternal loss. They will suddenly be destroyed, and that without remedy. *12LtMs, Ms 104, 1897, par. 15*

The close study of Daniel's visions and warnings is essential. The first words of the Revelation mean, not a book closed, but a book opened. Where did John get his light? Did it originate with the aged disciple? No. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." [*Revelation 1:1-3.*]*12LtMs, Ms 104, 1897, par. 16*

Simon Peter had followed Jesus, and so had another disciple, "that disciple [John] was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." [*John 18:15, 16.*]*12LtMs, Ms 104, 1897, par. 17*

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. She was one of the servants of Caiaphas' household, and was curious to know. She said to Peter, "Art thou not also one of this man's disciples?" [*Verse 17.*] Peter was startled and confused; the eyes of the company instantly fastened upon him.*12LtMs, Ms 104, 1897, par. 18*

He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. Peter felt compelled to answer, and said angrily, "Woman, I know him not." [*Luke 22:57.*] This was the first denial, and immediately the cock crew. O Peter! so soon ashamed of thy Master! so soon to cowardly deny thy Lord! The Saviour is dishonored and deserted in His humiliation by one of His most zealous disciples.*12LtMs, Ms 104, 1897, par. 19*

Peter had confidently asserted, "Though all men should forsake thee, yet will not I." "I will go with thee to prison and to death." [*Mark 14:29; Luke 22:33.*] Where now was the confidence of this self-assured disciple? Where his loyalty to his Master? O Peter, this was the time when thou shouldst have confessed thy Lord, and that

without shame and unwillingness! But another opportunity was given him. The palace of the high priest was surrounded by a piazza or open court, into which the soldiers and chief priests and multitude had gathered. And Peter took a place among the multitude. But attention was called to him the second time, and he was again charged with being a follower of Jesus. "This fellow was also with Jesus," said one. [*Matthew 26:71.*] He now denied the accusation with an oath. The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. One of the servants of the high priest, being a near kinsman to the man whose ear Peter had cut off, asked him, "Did I not see thee in the garden with him?" "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto." [*John 18:26; Mark 14:70.*]*12LtMs, Ms 104, 1897, par. 20*

At this Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. And immediately the cock crew the third time. Peter heard it then, and he remembered the words of Jesus, "Before the cock crow thou shalt deny me thrice." [*Matthew 26:75.*] Christ was weary and faint from fasting when the denial of Peter reached Him; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned His face from the frowning judges and looked full upon His poor disciple.*12LtMs, Ms 104, 1897, par. 21*

At the same time Peter's eyes were involuntary fixed upon his Master. He read in that gentle countenance deep pity and sorrow; but there was no anger there. That face with suffering, those quivering lips, seemed to speak to Peter. "Not know Me, Peter?" The look was blended with pity, compassion, and forgiveness for the unfaithful one; and it pierced Peter's heart like an arrow. He fled from the now crowded courts, he cared not where. At last he found himself in the garden of Gethsemane and in the very spot where Jesus had poured out His soul in agony to His Father. He fell on his face stricken and wounded, and so overwhelmed with what he had done that he wished he could die there.*12LtMs, Ms 104, 1897, par. 22*

“And the men that held Jesus mocked him and smote him. And when they had blindfolded him, they struck him on the face, and asked him saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.” [*Luke 22:63-65.*] *12LtMs, Ms 104, 1897, par. 23*

Here we see how professedly righteous men can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. That enmity was spoken of in the first gospel sermon in Eden. “And I will put enmity between thee and the woman; between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [*Genesis 3:15.*] This enmity was revealed as soon as men transgressed God’s holy law. His nature was changed. It became evil. He was in harmony with the prince of darkness, and there was a confederacy formed. There is no warfare between Satan and the sinner, between fallen angels and fallen men. Both possess the same attributes, both are evil through apostasy and sin. Then let all who read these words understand for a surety that wheresoever transgression against God’s holy law exists, there will always be a league against good. Fallen angels and fallen men will unite in desperate companionship. Satan inspires the disloyal elements to work in harmony with his spirit. *12LtMs, Ms 104, 1897, par. 24*

The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. Christ has pledged Himself to engage in the conflict with the prince and power of darkness and [to] bruise the serpent’s head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is an unwearied conflict of which there is to be no end, until Christ shall come the second time without sin unto salvation to destroy him who has destroyed so many souls through his masterly deceiving power. *12LtMs, Ms 104, 1897, par. 25*

“And as soon as it was day, the elders of the people, and the chief priest and the scribes came together, and led him unto their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe: And if I also ask you, ye will not answer

me, nor let me go. Hereafter shall ye see the Son of man on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.” *Luke 22:66-71.12LtMs, Ms 104, 1897, par. 26*

“And the whole multitude of them arose, and led him unto Pilate.” *Luke 23:1.12LtMs, Ms 104, 1897, par. 27*

Ms 105, 1897

The Penitent Thief

NP

September 28, 1897

Previously unpublished.

That which is of great interest to us all is, that Christ, although dying an ignominious death upon the cross, died as One who had endured the test and proving of God. He had lost none of His divine power as a Sin-pardoning Saviour. When the thief crucified on the cross said, "Lord, remember me when thou comest into thy kingdom," Jesus gave evidence of His divine attributes. The repentant sinner need not wait unto Christ shall receive His coronation. Before the spectators about the cross, He will reveal that He even in His suffering humanity He hath power to forgive transgression and sin. His hands, though nailed to the cross are not shortened or weakened that He cannot save. His ear is not heavy that it cannot hear. Divinity flashes through humanity. From those pale and quivering lips the words are distinctly heard, by the dying penitent and by all surrounding the cross, "Verily I say unto thee today, Shalt thou be with me in paradise." [*Luke 23:42, 43.*]*12LtMs, Ms 105, 1897, par. 1*

All were looking upon Christ as a deceiver, a fraud, for which He was suffering this ignominious death. But it was only by thus giving His life as a sacrifice, that the sinner could hear the pardoning words of Jesus, "Verily I say unto thee today, Shalt thou be with me in paradise." [*Verse 43.*]*12LtMs, Ms 105, 1897, par. 2*

These words were words of power, words by which Christ's divinity is demonstrated, through the veil of suffering humanity breaking forth as the beams of the Sun of Righteousness to that poor, sinful, repentant soul. The dark cloud that veiled His divinity was rent away, and mercy, love, and pardon, His power to save unto the uttermost all that come unto Him was made manifest.*12LtMs, Ms 105, 1897, par. 3*

This was a rebuke to His crucifiers and the apparently heedless mob, who were taking up the words of mockery of the priests and rulers. While in the power of deceived religious zealots, who were closing the door of hope, of paradise, to themselves, He, the Sin-pardoner, opens the door for the entrance of the thief when he shall arise from the dead with those who believe on Him who is the resurrection and the life.^{12LtMs, Ms 105, 1897, par. 4}

At the very time when Satan and all his synagogue unite with priests and rulers to humiliate Him who made the world and all that is therein, He reveals His Godhead, His redeeming power, and bestows the most precious gift that can come to mortal man. He speaks the life-giving words of pardon at the very time when principalities and powers and the rulers of the darkness of this world think that they have laid His claim to the King of the Jews in the dust. His divinity, His kingly power, is not exercised in coming down from the cross to give proof that He is the Son of God; but He will show that in His death is life-giving power for all who shall believe in Him. He exerts His divine prerogatives, and assures the poor sinner, "Verily I say unto you today, Shalt thou be with me in paradise." [Verse 43.]^{12LtMs, Ms 105, 1897, par. 5}

The stubborn priests and rulers may taunt Him and ridicule His claims of being the Son of God. They may mock Him while in His dying agony, and forever close to themselves the door of Paradise, notwithstanding their claims to pity and knowledge; but the thief who has received Him, who has believed on Him in His humiliation, shall have life with Christ in the paradise of God.^{12LtMs, Ms 105, 1897, par. 6}

Ms 106, 1897

Christ and the Law

NP

September 22, 1897

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By the crucifixion of Christ the immutability of the law of God was forever established. He was the Son of God, and had it been possible, God would have changed the law to meet man in his fallen state. But the law of God is unalterable, and the only way that man could be saved was for a Substitute to be provided, who would bear the penalty of transgression, and thus give man an opportunity to return to his loyalty. *12LtMs, Ms 106, 1897, par. 1*

Behold the spectators who reviled Christ while He hung on the cross. Were they the abandoned class, the heathen, who knew not God? "And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others, himself He cannot save. If he be the king of Israel, let him come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him; for he said, I am the Son of God." [*Matthew 27:39-43*]. *12LtMs, Ms 106, 1897, par. 2*

The principalities and powers of darkness were assembled round about the throne, engaged in casting the hellish shadow of unbelief into mind and heart. This was the work in which they were engaged. When the Lord created these beings to stand before His throne, they were beautiful and glorious. Their loveliness and holiness were equal to their exalted station. They were enriched with the wisdom of God, and girded with the panoply of heaven. They were Jehovah's ministers. But who could recognize in the fallen angels the glorious seraphims that once ministered in the heavenly courts. *12LtMs, Ms 106, 1897, par. 3*

The arch apostate, who still retained his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed to realize that in Christ divinity was enthroned in humanity. The humanity of Christ could not be separated from His divinity. *12LtMs, Ms 106, 1897, par. 4*

Hanging on the cross, the Son of God bore the insults of Satan and his agencies. Those that Christ had declared were whited sepulchers, who deceived the people by an outward appearance of sanctity, were now reviling One who came from heaven to save a perishing world, and in whose heart a zeal for right and justice and for the glory of God was the highest object. Those who chose Barabbas, thus yoking up with Satan, gave evidence that a profession of piety and of love for God, and a claim to know the Scriptures, neither made them the sons of God nor led them to represent His character. [To] those who had true religion, and there were such among the spectators, it must indeed have appeared as if Satan were linked up with the men triumphantly shouting in blasphemy against One who was Commander of all heaven. *12LtMs, Ms 106, 1897, par. 5*

Heavenly angels were not far away. They heard the mocking taunts, and saw the wagging of heads. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish, but this they were not permitted to do. It must be demonstrated before the universe what men will do when under the control of Satan. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." [*Hebrews 2:14.*]*12LtMs, Ms 106, 1897, par. 6*

Obedience to every word that proceeds from the mouth of God is required. Had Christ conceded one jot or tittle of this, the hostility of Satan and his army would not have burst upon Him with irrepressible fury. He was able to perform marvelous works, and had He but allowed some license to sin, had He permitted evil

passions to go unrebuked, men would have given Him their homage. But He rebuked all sin and hypocrisy, and they said, He is an imposter. Satan and his angels united with the priests and rulers in mocking and deriding the Son of God. Thus were the words fulfilled, "Thou shalt bruise his heel." [*Genesis 3:15.*]*12LtMs, Ms 106, 1897, par. 7*

By those who mocked Christ as He hung on the cross, Satan and his angels were personified. He filled them with vile and loathsome speeches. He inspired their taunts. But by all this he gained nothing. He was permitted to bruise Christ's heel, but Christ was bruising his head. By working through the priests against Christ, Satan was affecting his own discomfiture and downfall.*12LtMs, Ms 106, 1897, par. 8*

Could one sin have been found in Christ, the world would have been plunged into blackness and ruin. If Satan could have so bruised Christ's heel that He would have yielded to the physical torture, his triumph would have been complete. He could have shouted victory. The world would have been his kingdom. But Satan could only cause pain. He could not touch Christ's head unless Christ proved false to God.*12LtMs, Ms 106, 1897, par. 9*

As the prince of darkness inspired the priests to join the rebellion against the will of God, so he will again inspire men. He will persuade them to apostatize from the service of God, and make their religion as a weapon with which to fight against God. They may profess great zeal in God's service, but, poor souls, they are serving the prince of darkness, and as their general, Satan leads them.*12LtMs, Ms 106, 1897, par. 10*

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me?" [*Mark 15:34.*] The wrath of God fell upon Christ. This was the hiding of the Father's countenance. Though innocent, Christ was treated as a sinner, that through His merits sinners, though guilty, might be treated as the loyal and obedient children of God. Christ died with the sins of the world imputed to Him, that His righteousness might be imputed to the sinner. When the sense of the loss of His Father's favor was

withdrawn, Christ had drained the last dregs in the cup of bitterness. *12LtMs, Ms 106, 1897, par. 11*

“Now there was a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, He said, It is finished.” [John 19:29, 30.] There was a shriek, shrill and agonizing, and the Son of God expired. He died of a broken heart. When the spear was thrust into His side, there flowed forth blood and water. His heart was broken by His mental agony. The hearts of those who seek the Lord and find Him will be broken as they see the result of sin. *12LtMs, Ms 106, 1897, par. 12*

What great and wonderful effects have come from the crucifixion of Christ! What a view of the character of God His sacrifice has opened to the universe. His love for man, far surpassing all human love, has lifted the law of God to its own eternal dignity. The attributes of God have been revealed, and the holy requirements of His law have been vindicated. The effects of the sacrifice on the cross are still felt; but all who would be saved must themselves have an interest in the crucified One. *12LtMs, Ms 106, 1897, par. 13*

In His great suffering, Christ felt no pang of bitterness against [His Father]. He felt no remorse for His own sins, but for the sins of the fallen race. Those who refuse the gift of Christ will one day feel the sting of remorse. Entire obedience to the law of God is the condition of salvation. Those who refuse this, who refuse to accept Christ will become embittered against God. When punished for transgression, they will feel remorse, despair, and hatred. This will be the experience of all who do not enter into Christ’s sufferings. It is the sure consequence of sin. *12LtMs, Ms 106, 1897, par. 14*

We read of chains of darkness for the transgressor of God’s law. We read of the worm that dieth not and of the fire that is not quenched. Thus is represented the experience of everyone that has permitted himself to be grafted into the stalk of Satan, who has cherished sinful attributes. When too late he will see that sin is the transgression of God’s law. He will realize that because of transgression, his soul is cut off from God, and that God’s wrath abides upon him. This is a fire unquenchable. Thus the soul and

body of every unrepentant sinner will be destroyed. Satan, the first transgressor, strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins and receive forgiveness and grace unto salvation, will suffer the result of his course.*12LtMs, Ms 106, 1897, par. 15*

Charged with an embassy of mercy, love, and pardon, Christ came to His own, but His own received Him not. He was buffeted by temptation, and bruised and lacerated by the cruel lash. He was crowned with thorns, and His hands and feet were pierced by nails. In His dying agony on the cross He was scorned by the people who claimed to be waiting for the Messiah, but who by their actions showed the value of their spirituality. Surely Christ has borne our griefs and carried our sorrows. Surely He was wounded for our transgressions and bruised for our iniquities. But did Satan understand that while he was bruising the heel of the Son of God, the Son of God was bruising his head?*12LtMs, Ms 106, 1897, par. 16*

By dying on the cross Christ gave His life as an offering for sin, that through His power man might turn from his sins, become converted, and be a laborer together with God. Greater love than this can never be shown. More could not be done than has been done to demonstrate the immutability of the law of God. Christ did not die to abolish the law or to detract in the slightest degree from its influence or power. He died to exalt the law and make it honorable. Full of goodness, compassion, and love, He hated only one thing—sin, “the transgression of the law.” [*1 John 3:4.*] In the very act of dying to save that which was lost, Christ reached the perfect standard of obedience as our Substitute and Surety. His death exemplified the curse of sin.*12LtMs, Ms 106, 1897, par. 17*

“The law of the Lord is perfect, converting the soul.” [*Psalms 19:7.*] Obedience to this law is required, for it is the transcript of the character of God. Obedience is the proof of love. “If ye love me,” Christ said, “keep my commandments.” [*John 14:15.*] In order to escape from obedience to the moral law, the teachers of today deceive poor bewildered souls by saying that Christ’s commandments and the precepts of the moral law are not the same thing. But this is not so. “He that hath my commandments and

keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings, and the word which ye hear is not mine, but the Father's which sent me." [Verses 21, 23, 24.] This is the truth in regard to the plan of salvation. No other foundation can be laid than that which is laid. *12LtMs, Ms 106, 1897, par. 18*

While enduring the contradiction of sinners against Himself, Christ bore insult, abuse, and mockery. This was part of the great plan. The result of Satan's working through professedly pious men must be shown. No pang of anguish that Christ endured was in vain. Thus the ransom was paid for all who accept Christ as their personal Saviour. From the Word of God they receive their title to freedom. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:10, 11.] *12LtMs, Ms 106, 1897, par. 19*

If we obey the commandments of God, we receive our emancipation from sin. "Whatsoever we ask of Him, we receive, because we keep His commandments, and do those things that are pleasing in His sight. And this is his commandment, That we believe on the name of His Son Jesus Christ, and love one another as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and he in Him. And hereby we know that he abideth in us, by the Spirit which He hath given us." [1 John 3:22-24.] *12LtMs, Ms 106, 1897, par. 20*

"If Christ be not raised," wrote the apostle Paul, "then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they

also which are fallen asleep in Christ are perished.” [1 *Corinthians* 15:14-18.] “And with great power gave the apostles witness of the resurrection of the Lord Jesus.” [Acts 4:33.] *12LtMs, Ms 106, 1897, par. 21*

The Roman guard saw the resurrection of Christ, and testified to it. *12LtMs, Ms 106, 1897, par. 22*

John’s testimony in regard to the life, crucifixion, resurrection, and ascension of Christ is clear and forcible. After Christ had ascended, John’s testimony concerning Christ disturbed those in power. With power he bore witness that Christ was a risen Saviour. To please the Jews, the Romans had crucified Christ, and now they sought still further to please them by placing John where his voice would not be heard by Jew or Gentile. He was banished to the Isle of Patmos. *12LtMs, Ms 106, 1897, par. 23*

Apparently the Lord permitted His enemies to triumph, as far as outward appearance was concerned. But God’s hand was moving unseen in the darkness. God permitted His faithful servant to be placed where Christ could give him a more wonderful revelation of Himself to give to the world. The Lord was preparing John to endure hatred and scorn for the sake of the Word of God and the testimony of Jesus. He was hidden as it were on a desert island, and here Christ visited him, giving him a most wonderful view of His glory, and making known to him what was to come upon the earth. The man who exiled John was not released from his responsibility. He was the instrument used by Jehovah to carry out His eternal purpose, and the very effort to extinguish the light, placed the truth in bold relief. *12LtMs, Ms 106, 1897, par. 24*

John was deprived of the society of his brethren and of the pleasure of association. But no man could deprive him of the light and revelation of Christ. A great light was to shine from Christ to His servant. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour’s bosom. But he must see Him also in Patmos. On the holy Sabbath day, the risen Saviour made His presence known to John; and the testimony then given him is given also to us. God would have us search the

Scriptures, that we may know what will be in the last days of this earth's history. *12LtMs, Ms 106, 1897, par. 25*

“John to the seven churches which are in Asia: Grace be unto you and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to him be glory and dominion forever and ever. Amen. Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.” *[Revelation 1:4-7.]12LtMs, Ms 106, 1897, par. 26*

“I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book. ... And I turned to see the voice which spake with me. And being turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. ... And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death.” *[Verses 10-13, 17, 18.]12LtMs, Ms 106, 1897, par. 27*

This is a most powerful testimony, but its true significance is but dimly discerned. Let the student of Scripture carefully ponder every word in the *first chapter of Revelation*, for every sentence and every word is of weight and consequence. *12LtMs, Ms 106, 1897, par. 28*

The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as though oppression and persecution would extinguish them. But at such times the most instructive lessons are given. As in the darkest night the stars shine the brightest, so the most brilliant beams of God's glory are revealed in the deepest

gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour. Christ often enters prisons, and reveals Himself to His chosen ones. He is in the fire with them at the stake. *12LtMs, Ms 106, 1897, par. 29*

The Lord has wonderful truth to make known through human instrumentalities. He permits those who turn from light and despise His warnings to show on which side they stand by oppressing His people. This will not destroy God's servants if they will hold fast to their faith. It will keep them contrite and humble, preventing them from being exalted above measure by the abundance of light given them. *12LtMs, Ms 106, 1897, par. 30*

Ms 107, 1897

“Search the Scriptures”

NP

September 15, 1897

Portions of this manuscript are published in *8MR 413*.

In the plan of God, it is designed that old and young shall study His Word. This is necessary for the development of the intellect. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of God’s Word finds that an effort to comprehend truth calls forth all his powers. The truth is deep and broad and high. Were it other than this, it would not be the truth. But its clearness is proportionate to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection.¹²*LtMs, Ms 107, 1897, par. 1*

But much ignorance of Scripture prevails, even among those that preach the Word. Well-educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, considering themselves authority, tell their hearers that they cannot understand either *Daniel* or *Revelation*. Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it—“Revelation”—is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events, that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, this showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.¹²*LtMs, Ms 107, 1897, par. 2*

Many in the professed Christian world are too well satisfied with the

surface truths of revelation. Precious gems of truth are passed by because their value is not discerned. But we are not to be satisfied with a thimbleful of truth. Let the Bible student put his mind to the tax as he studies God's Word, for the meaning often lies beneath the surface. The knowledge thus received will be like heavenly seeds planted by the divine Sower. *12LtMs, Ms 107, 1897, par. 3*

Christ's words have a value far beyond that which a casual reading reveals. His sayings are worthy of the closest study. "The words that I speak unto you," He declared, "they are spirit and they are life." [*John 6:63.*] These words, falling from the lips of Christ with divine authority, were to the disciples as a new revelation. They were not new, but it seemed so to the disciples, because their eyes were opened to behold wonderful things in the Scriptures. *12LtMs, Ms 107, 1897, par. 4*

Christ reproached His disciples with the slowness of their comprehension. They were influenced by maxims and traditionary lore, so that the truths that fell from the lips of the greatest Teacher the world has ever seen were often lost truths to them. Christ led them to realize that He had put in their possession truths of which they little suspected the value. After His resurrection, as He was walking to Emmaus with two of the disciples, He opened their understanding that they might understand the Scriptures. His exposition of the Old Testament unfolded to them a meaning the depth of which the writers themselves had not realized. *12LtMs, Ms 107, 1897, par. 5*

Christ's words are represented as being bread from heaven, that will quicken and nourish spiritual life. As the disciples ate the words of Christ, their understanding was quickened. As they diligently sought for the truth as for hidden treasure, they understood better the value of the grace and righteousness of Christ. They were enabled to realize the worth of His teachings. In their understanding of the words of their Lord, they stepped from the obscurity of dawn to the radiance of noon day. *12LtMs, Ms 107, 1897, par. 6*

But "Show us a sign" was the cry of the scribes and Pharisees. [*Matthew 12:38.*] Even after Christ had fed the multitude with five loaves and two fishes, they came to Him with this demand. On this

occasion, after the hunger of all had been satisfied, Christ had said, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] And they gathered up twelve baskets. This miracle was sufficient evidence, but the priests had closed their eyes to the light. *12LtMs, Ms 107, 1897, par. 7*

What is the matter with those who have Bibles, and who claim to believe them? They do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many professed Christians refuse to gather up the light sent from heaven, because it does not justify the transgression of the law. There are many teaching the Word of life to others who are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practice it. It has not been digested and converted into spiritual muscle and sinew. They have closed their eyes, for fear that they will see and be converted. *12LtMs, Ms 107, 1897, par. 8*

It is a sad thing to admit, but much ignorance of the Scriptures prevails, even among educated men and women, among those who look upon themselves as authority. Thus it was with the Jewish rabbis. Many teachers of the Word need to become learners before they can truly teach the Scriptures to others. Many accept the position of expositor of the Scriptures that are not fitted for it. Were Christ on earth, We would say to them, Ye teach for doctrines the commandments of men. Ye are both ignorant of the Scriptures and of the power of God. They know little of true moral or religious science, and less of the Word of God. *12LtMs, Ms 107, 1897, par. 9*

The professed Christian world have had opportunity to obtain light and knowledge, but they close their eyes lest they shall see. A knowledge of the Scriptures would make them wise unto salvation; but many, though professing, as did the rabbis, to know much, know very little. They stand only on the threshold of knowledge. They have never entered in to obtain a real spiritual understanding. Because of the very simplicity of the truth, they think it necessary to clothe it with their supposedly superior, though far-fetched, explanations. But did they do no more than read the Scriptures, the common people would understand God's Word far better. Because of the way in which the Scriptures are now handled and interpreted,

they are [made] intricate. Better would it be for the student to compare scripture with scripture, using one passage to unlock another. Scripture can only be correctly interpreted by Scripture. *12LtMs, Ms 107, 1897, par. 10*

The work of no human author is perfect. The depth of human intellect may be measured. The richest mines of human production are not inexhaustible. But the highest, deepest, broadest flight of the imagination cannot find out God. There is an infinity beyond all that we in our own strength cannot comprehend. They Holy Spirit must reveal Him. *12LtMs, Ms 107, 1897, par. 11*

Should an angel from heaven come and dwell among us, unfolding to us that wonderful mysteries of science, showing us what constitutes the piety and holiness that heaven requires, bringing the atmosphere of heaven with him, and living as an example to us, how eagerly would we listen to his instruction. What numbers would throng his steps. And if when this heavenly being returned to his home, he left behind him a book recording the purpose of his mission, how it would be prized. Thousands upon thousands from all parts of the world would copy its words. With intense interest they would read and reread its pages. Much more knowledge would be gained from a study of it than from the works of men. The truth of heavenly origin would appear in a new aspect. But after a time, the attraction would cease. Other matters more engaging would occupy men's minds. *12LtMs, Ms 107, 1897, par. 12*

Should the angel Gabriel or one of the seraphims be sent to the world to take human nature, and to teach men the mysteries of science and the knowledge of God, how eagerly men would listen to his instruction. Supposing he were able to set us a perfect example of purity and holiness, sympathizing with us in our sorrows, bereavements, and afflictions, and suffering the punishments of our sins, what a following he would have. What exaltation he would receive. How many would desire to place him on the throne of David, and gather the nations under his banner. Should he go from the earth, leaving with its inhabitants a book containing the history of his mission and character, with revelations regarding the future of the world, how eagerly would the seal be broken. How eagerly would men seek a copy of the book containing

the solution of mysteries that the brightest of earth's intellects had been unable to search out. Eagerly would thinking men grasp the precious instruction for the benefit of future generations. For a time, every other interest would be subordinated to this.¹²*LtMs, Ms 107, 1897, par. 13*

But One far surpassing all that supposition can present came to this world. Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. ... Lo, I come (in the volume of the book it is written of me) to do thy will, O God." [*Hebrews 10:5, 7.*]¹²*LtMs, Ms 107, 1897, par. 14*

The prophet Isaiah bears a striking testimony to Christ: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." [*Isaiah 9:6.*]¹²*LtMs, Ms 107, 1897, par. 15*

Of Himself Christ declares, "Before Abraham was, I am." "I and my Father are one." "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son." [*John 8:58; 10:30; 5:21, 22.*]¹²*LtMs, Ms 107, 1897, par. 16*

John bears testimony of Christ, saying, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." [*1 John 3:8.*] In the simplest language John sets before us true practical godliness. This simplicity does not show shallowness; it shows depth. John is speaking to real men and women, and the Holy Spirit directed him to write so that he might bring them in contact with a real, living God. He shows us what God is doing, and what man must do to meet God's requirements.¹²*LtMs, Ms 107, 1897, par. 17*

John does not present the truth hesitatingly, but in a decided way. He speaks positively. "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 may have fellowship with us; and truly, our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” [1 *John 1:1-7.*]12LtMs, Ms 107, 1897, par. 18

“For the life was manifested, and we have seen it.” [Verse 2.] Yes, the eternal life that was with the Father was manifested to us. This subject is beyond human reason. Jesus Christ was a divine being, but He clothed His divinity with humanity and became a man of flesh and blood. John talked with Him, learnt of Him, and loved Him with a sincere, pure, undeviating fidelity. 12LtMs, Ms 107, 1897, par. 19

As Paul beheld Christ in His power, he broke out into an exclamation of admiration: “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.*] “Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [1 *Philippians 2:5-11.*]12LtMs, Ms 107, 1897, par. 20

“For by him were all things created, that are in heaven and that are in earth, visible or invisible, whether they be thrones or principalities or powers; all things were created by him, and for him. And he is

before all things, and by him all things consist. ... For it pleased the Father that in him should all fulness dwell." [*Colossians 1:16, 17, 19.*]¹²*LtMs, Ms 107, 1897, par. 21*

Ms 108, 1897

Regarding Matters at Battle Creek

“Sunnyside,” Cooranbong, New South Wales, Australia

September 1, 1897

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.

Last night I was troubled and anxious for our brethren in Battle Creek. I heard words spoken that I will try to write out. A spirit was seen in the councils there at variance with the Spirit of God. Words were spoken that revealed a hard, criticizing, condemnatory spirit. One was justifying himself, and others were talking with a spirit that seemed anything but suitable for the occasion. These were trying to fasten many things upon A. R. Henry. Yet these very ones had united with him in the decisions made to deal unjustly with their brethren. *12LtMs, Ms 108, 1897, par. 1*

For years this work has been going on. Selfish principles have been woven in, for the purpose of accumulating means in the office. Injustice has been seen. Men have taken every advantage possible when dealing with those of our faith. In grasping for higher wages, they separated from right principles, and showed that they were separating themselves from right feelings and methods. *12LtMs, Ms 108, 1897, par. 2*

You thought that because you were working for the cause, your actions were not selfish. But if any should be divested of every tinge of selfishness, it is those who are acting a part in the work and cause of God. *12LtMs, Ms 108, 1897, par. 3*

It is not A. R. Henry only that has been weaving selfishness into the Lord's work, but the men who were connected with him, who planned with him, and sustained his methods and plans. You have turned men away from their rights, laying schemes, O how many, to defraud. Your brethren did not know what you were doing. Were you co-operating with God? No; for God always deals righteously,

compassionately, tenderly. *12LtMs, Ms 108, 1897, par. 4*

The Lord Jesus values man from altogether a different standpoint than do the men who have long been promoted to positions of trust, but in whose sight sacred things have lost their sacredness, and to whom souls are of little worth. It has been presented to me that Christlikeness in dealing with each other has been dropped out of the practice of those who are handling sacred things in the same manner that they would handle common matters. Common fire has been used in the place of the sacred. *12LtMs, Ms 108, 1897, par. 5*

I beseech you for Christ's sake to cease your unadvised words. Open the door of your hearts and let the sunlight of Christ's righteousness in. It will be of no use for me to go with minuteness into the things that have taken place in your councils and board meetings. Not only one man but all of you have grieved the Spirit of God and done unrighteously. You have showed dishonesty by misapplying the means brought in by the people to advance the cause of truth and righteousness. You have had matters in your control, and you have used money to make an appearance in Battle Creek, thus crippling the work in other places. *12LtMs, Ms 108, 1897, par. 6*

Great partiality has been shown. Warnings have been given, but they have not been heeded. False principles have seemed to have a bewitching power upon human minds. A spirit has been brought in that is entirely incorrect, and that can never bear the signature of heaven. Large and extensive buildings have been erected in Battle Creek, while the warning has been given that if those there believed the truth, they should go into the field and let the light shine to others. *12LtMs, Ms 108, 1897, par. 7*

Heavenly blessings have been flowing toward Battle Creek. These blessings have been bestowed upon the people there that they might be filled with the missionary spirit, and go forth to labor in the cities and towns that know not the truth. The money expended in adding building to building should have been used in opening new fields and lifting the standard in every city in the United States. *12LtMs, Ms 108, 1897, par. 8*

In order to save money, camp meetings have been held over and

over again in the same place. They should have been held in new places, that the standard of truth might be lifted, and the message proclaimed, "The Lord is coming. The end of all things is at hand." [See 1 *Peter* 4:7.] But unconsecrated hearts and unsanctified councils have been used the means necessary to do this in other directions, to gratify selfish ambition. God is not pleased. There is a dearth of means, and there will be a dearth just as those who are connected with the work of God neglect to humble their hearts before God. They must fall on the Rock and be broken, or that Rock will fall on them and grind them to powder. *12LtMs, Ms 108, 1897, par. 9*

"Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the grave the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." [*Luke* 24:45-49.] "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.] *12LtMs, Ms 108, 1897, par. 10*

In the illustration of heaven and spiritual things, life is associated with light. If we have no light from the Sun of Righteousness, we can have no life. If we have not the knowledge of God, we walk blindly, as though stumbling our way, in the dark. Light and life are inseparable. He that has no light from God remains destitute of life. *12LtMs, Ms 108, 1897, par. 11*

Just before His crucifixion Christ prayed for His disciples, "Sanctify them through thy truth, thy word is truth." [*John* 17:7.] What means this prayer? "Make these My disciples holy through knowing Thy word." *12LtMs, Ms 108, 1897, par. 12*

Christ, the light of the world, shone in darkness in the world, and the darkness comprehended it not. Thus it has been with the managers at the very heart of God's work. They have not been worked by the

Holy Spirit. In the place of welcoming the light that came to irradiate the darkness, they erected barrier after barrier to prevent the Sun of Righteousness from shining in. They did not desire that kind of light. They wanted something that would please and glorify themselves. *12LtMs, Ms 108, 1897, par. 13*

“There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.” [*John 1:6-8.*] This is the work that the Lord would have every minister gladly and heartily do. The servant of Christ is not to take Christ’s place or to arrogate Christ’s glory. He is to be simply a witness, pointing the people to the light shining in darkness, and saying, “Behold the Lamb of God which taketh away the sin of the world.” [*Verse 29.*]*12LtMs, Ms 108, 1897, par. 14*

Those in responsible places are not to plan and devise to get glory to themselves, but are to point all to the light of the world. They are to witness, not only in one or two places, but in all parts of the earth. If they colonize or crowd into one place, God’s displeasure rests upon them, because His workers must witness in cities and towns, and among all classes of people, communicating the light of truth. It is not God’s design that so many shall be localized in Battle Creek. The work should cover a larger space in different localities. *12LtMs, Ms 108, 1897, par. 15*

God designs that a great work, covering much more ground, shall be done, that the truth may be carried to all parts of the world. But men whose hearts were not sanctified through the truth have been handling the work. They have not discerned that God can win converts to the truth through instruments willing to be worked by the Holy Spirit. God would have the office of publication kept pure and clean by righteous principles. Then He will advance His work through consecrated workers. *12LtMs, Ms 108, 1897, par. 16*

I have little hope that I shall be understood. I have thought that Satan helps minds to misconstrue, misinterpret and misjudge everything I say, and I have less hope today of being understood than I have had at any time in my life labor, because men do not

seek God and confess their neglect to heed His Word. Determined to follow their own course, they will develop the attributes of Satan in the place of the attributes of God. *12LtMs, Ms 108, 1897, par. 17*

Where is seen tenderness? Where is pity? Where is compassion? Where is the appreciation for the souls for whom Christ has died? Through whom is Christ working to reveal His meekness and lowliness? Men that ought to have walked in the light have confederated together to bring in a state of things that God could not endorse. He could not bless them or the work that came from their hands. *12LtMs, Ms 108, 1897, par. 18*

The same want of love and Christlikeness is revealed by those who seek to make A. R. Henry's deficiencies apparent, in the place of confessing their own sins, humbling their own hearts, and showing their sorrow by strengthening and sustaining God's work, not seeking to carry forward an order of things that God will permit to be carried out. *12LtMs, Ms 108, 1897, par. 19*

This evil has been done in united action. Men do not well, to try now, to shield themselves and fasten their guilt upon one or two. Their hearts must change. Those in connection with the work of God must watch for souls as they that must give an account. Those who are looked upon by the people as counsellors are not to fasten the people to themselves. Turn their sympathies to Jesus Christ. Lift them above poor, erring mortals, until their eyes shall rest upon Christ and Him crucified. Those in the ministry are to let the light shine forth to others, not in botch work, not in selfish actions, but in clear, distinct rays of tenderness, lowliness, and meekness. They are to give a representation of the light that shineth in darkness. It is not numbers that gives strength to all lines of the work. It is the ministration of heavenly intelligences. Constantly God's servants are to say, by precept and example, "Behold the Lamb of God which taketh away the sin of the world." [Verse 29.] *12LtMs, Ms 108, 1897, par. 20*

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." [Verses 9, 10.] O to what depth of darkness men may sink when they degrade all their powers to the

service of Satan! Christ came to His own, and His own received Him not. The very people to whom the Lord had committed the sacred oracles refused to receive the Messiah.*12LtMs, Ms 108, 1897, par. 21*

What a terrible truth this is! Souls are today hanging in the balance. What work have you done for your own souls? Have you humbled your hearts before God? Have you rent your souls and not your garments? Behold, the Judge standeth at the door.*12LtMs, Ms 108, 1897, par. 22*

As the Lord gave up Jerusalem to its fate, because true repentance was not found in it, because the people did not appreciate the salvation brought to them at such an infinite price, so the Lord will scatter from Battle Creek those who have despised His warnings and walked in fraud and wickedness, exercising oppression and speaking loftily.*12LtMs, Ms 108, 1897, par. 23*

I address you, my brethren, who are handling sacred things. For your souls' sakes turn to the Lord with an undivided heart. By confessing just a little, and then justifying yourself, you show that you have a divided, unsubdued, unrepentant heart. "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [*Verse 12.*] Prayerfully confess your own wrongs, remembering that you are not A. R. Henry's sin-bearer. If you had to bear your own sins, you would surely perish.*12LtMs, Ms 108, 1897, par. 24*

Christ is the Sin-bearer. Confess your faults one to another, and rend your hearts and not your garments. My brethren, humbly ask Brother A. R. Henry's forgiveness for helping him into darkness and error by your own lack of principle. You have a work to do that you will never discern until you look away from other's wrongs, and repent and be converted. When you are converted, you may be able to save other souls from death, and hide a multitude of sins.*12LtMs, Ms 108, 1897, par. 25*

The Lord can do much for the soul that will receive His grace. When that grace enters your hearts, you will realize that the souls for whom Christ has died are precious. You will then redeem the time. You will find time to pray. You will find time for silent communion

with God. You will find time to spend in the house of worship, and you will visit your fellow men, and will cease not to teach and to preach Jesus Christ. *12LtMs, Ms 108, 1897, par. 26*

Come together, I beseech you, and if it is a possible thing, let not this matter of A. R. Henry's come to trial. You will far better glorify God by humbling yourself than by braving the matter out. If you are kind and conciliating, you may save a soul from death, and hide a multitude of sins. *12LtMs, Ms 108, 1897, par. 27*

The Lord would have every soul afflict itself before Him. He would have you humble your hearts and seek His grace, that this great evil may not come upon His people, for He is to be glorified. But very little of the Spirit of Christ has been manifested. If A. R. Henry carries through his satanic projects, it will be to the denying of the Spirit of God. Brethren, do not let him ruin his soul. Unadvised words, calculated to rouse his combativeness, have been spoken in your councils. Consider how much you have grieved the Spirit of God by your own course of action. *12LtMs, Ms 108, 1897, par. 28*

Many subjects will arise that are excellent in themselves. But can A. R. Henry appreciate excellent things? He has an evil spirit, and he is determined to destroy his intellect, and you do not seem to know how to act the Christian. The redemption of the soul is a matter of supreme importance. Must the soul of A. R. Henry be lost? Must he lose eternal life? Christ calls upon you to co-operate with divine agencies. *12LtMs, Ms 108, 1897, par. 29*

It is the duty of every professed Christian to use great diligence in carrying out the spirit of the Word of God. By the principles of truth you are bound to love souls as Christ loved them, and to strive to promote His glory. We are to cultivate sympathy for every soul in trouble, helping them out of the snare of Satan, not pushing them in. Thus we can promote the glory of God by disappointing the enemy. *12LtMs, Ms 108, 1897, par. 30*

It was not to the apostles alone that the command was given, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] The command has a broader meaning. "Let him that heareth say come." [*Revelation 22:17.*] When the people of God in Battle Creek shall obey the Word of the Lord, the Holy Spirit will be

their guide and counselor. *12LtMs, Ms 108, 1897, par. 31*

There is only one way in which souls can be tested and tried and proved. The test of obedience is deeds, brethren, not profession. Deeds mark all God's faithful ones. "If we say we have no sin, ... we make Him a liar." [*1 John 1:8, 10.*] God is holy, and it is with Him that we have to deal. Hopeless indeed would be our condition if in His great mercy God had not made known unto us the precious truth. "If we confess our sins, He faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*Verse 9.*]*12LtMs, Ms 108, 1897, par. 32*

Pardon and healing are offered to us. God has not cast us off. If we walk in the light, not trying to hide ourselves and our sins from God, but honestly confessing our sins, a message of peace comes to us all. The cleansing blood will be our science and our song through eternal ages. Let no self-deception hold us in its snare. Take heed to your way and to your works. "Love as brethren, be pitiful, be courteous." [*1 Peter 3:8.*]*12LtMs, Ms 108, 1897, par. 33*

Ms 109, 1897

Dependence on God

NP

October 1897

This manuscript is published in entirety in *16MR 295-300*.

“And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes. And the Lord opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. *12LtMs, Ms 109, 1897, par. 1*

“And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them that they may eat and drink, and go to their master. And he prepared great provision for them, and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Samaria came no more into the land of Israel.” [*2 Kings 6:15-23.*]*12LtMs, Ms 109, 1897, par. 2*

When the people of God are brought into strait places, when apparently there is no escape for them, the Lord alone must be their

dependence. There is, you think, a need to meet Picton, If you do meet him in controversy, to vindicate the truth, be sure that the Lord identifies His interest with you. Nothing should lead you into debate with men who have no honor for God or for man. Always refuse to enter into such a contest. If the honor of God demands that the truth be vindicated in a discussion, put self out of sight, and let Christ alone appear. Nothing can then befall you as a representative of Christ but that will redound to His name's glory. Open the heart in contrition to God. Do not follow your opponent, but cast the seeds of truth, leaving a present Christ to take care of the question.*12LtMs, Ms 109, 1897, par. 3*

“How shall we do?” [*Verse 15.*] Stand upon the platform of eternal truth, and see the salvation of God. Bear in mind that we are praying for you. So not let self manifest a spirit of retaliation. Guard your words, that they may drop as silver and gold. Never for a moment lose the consciousness that you are Christ's ambassador, speaking in Christ's stead.*12LtMs, Ms 109, 1897, par. 4*

The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labor in word and doctrine are to reveal. At our late meeting men and women have been stirred. Thoughts that are strange and new have taken possession of human minds. Men are musing in their hearts, “Are not these words sensible and true?” Every thought of this kind is the result of the Holy Spirit's working on the human mind.*12LtMs, Ms 109, 1897, par. 5*

If the advocates of these new themes and doctrines are sustained by the Word, if their spirit and actions make them witnesses for God, if the truth light shines through them in clear, bright beams, if they reveal a patient, kind, forbearing spirit, the efforts made by the adversaries of truth, as in Christ's day, will be powerless. If these misapply truth, as they surely will, if they misinterpret and wrest the Scriptures in order to sustain error, if they make personal threats, that they may stir your passions to retaliate, as they certainly will do, keep your words pure and calm. Remember that Jesus is by your side to help you to reveal His Spirit and not your own natural temperament.*12LtMs, Ms 109, 1897, par. 6*

You are God's delegated messenger. You are to act in His place. Then represent Christ, and not your individual, rash temperament. Angels of God are close beside you, and they will keep you in peace, and will give you words to speak, which will be as a sweet odor. This will show that you have the Spirit of Christ and of the truth. It is not by your show of knowledge or of superior talent or philosophy that you reveal Christ, but by keeping your own soul emptied of your natural self. *12LtMs, Ms 109, 1897, par. 7*

"Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Zechariah 4:11-14.] *12LtMs, Ms 109, 1897, par. 8*

These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart. *12LtMs, Ms 109, 1897, par. 9*

Keep Jesus constantly in view, telling of one mightier than yourself. God would have His own people true to principle, servants of great Creator, doing their work as shepherds of the flock of God, ever presenting the greater Shepherd, that the eyes of their hearers may be attracted to the fountain of light, and that Christ our Lord shall be exalted in word, in manner, in spirit, in calm self-possession. Let the watchword be, Behold the Lamb of God, which taketh away to sin of the world. *12LtMs, Ms 109, 1897, par. 10*

"Then the angel that talked with me, said, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake

unto me, saying, This is the word of the Lord to Zerubbabel, saying, Not by might, nor by power, but my Spirit, saith the Lord of hosts.” [Verses 5, 6.] The work before every soul who has the light of Bible truth is to allow himself to be worked by the Holy Spirit. God’s people are appointed to prepare the world for the great event of the coming of our Lord. *12LtMs, Ms 109, 1897, par. 11*

Teachers of truth need always to remember that the church militant is not the church triumphant. The servants of God must not strive for the mastery [or] seek to be recognized as great men, but as good men. Envy and jealousy has corrupted many souls to their ruin. God’s servants must learn to lean upon no human support. *12LtMs, Ms 109, 1897, par. 12*

They are not to be dependent on human praise or deference, or depressed by human censure. Neither are they to look for human recompense. Their record is not kept by human figures, but kept by One on high. *12LtMs, Ms 109, 1897, par. 13*

Bear in mind, ye ministers of God, that you must keep your own spirit free and uncontaminated by the alloy of human devising. There is a high and holy standard for you to reach. Let the peace of God calm and soothe your minds and hearts. Then with Paul you can say, “It is a small matter to be judged of you or any man’s judgment.” [1 *Corinthians 4:3.*] *12LtMs, Ms 109, 1897, par. 14*

My message to you, my brother, is that the great cause of truth is not to be imperilled by wayward human impulse or caprice. Let your shining not be as the meteor flash, to go out in darkness. Let your light be the reflected light of the Sun of Righteousness. Let the bright and morning star appear shining steadily above you in changeless glory. *12LtMs, Ms 109, 1897, par. 15*

Often the very best men, those whom God uses to His name’s glory, are unrecognized by human wisdom, but not for one moment are they forgotten by God. When John was exiled to the isle of Patmos, there were many who thought him to be past service, an old and broken reed ready to fall at any time. But the Lord saw fit to use him in that lonely island home where His servant was imprisoned. The world and the bigoted priests and rulers rejoiced that they were at last rid of his ever fresh testimony: “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.” [1 John 1:1-3.]*12LtMs, Ms 109, 1897, par. 16*

This whole chapter is full of brave courage, of hope and faith and assurance. It was because of this testimony, so amazing to those who wished to forget Christ, who hated the crucified Redeemer, whom they had rejected, that they wished to get that voice beyond their hearing, that his testimony might no more be a witness against their wicked deeds in crucifying the Lord of glory. But they could not put him in any place where his Lord and Saviour Jesus Christ could not find him.*12LtMs, Ms 109, 1897, par. 17*

Christ’s servants who are true and faithful may be unrecognized and unhonored by men who may be united with Seventh-day Adventists; but the Lord will honor them. They will not be forgotten by God. He will honor them by His presence because they have been found true and faithful. Those who have grown old in the cause and work of God have an experience of great value for the church. God honors His servants who have grown old in His service. The most glorious truths concerning the last chapters of this earth’s history were given to the aged disciple whom Jesus loved.*12LtMs, Ms 109, 1897, par. 18*

How vain are the devices of man against God! Man may propose and plan and devise, but the Lord disposes of all matters to His own name’s glory. Let us bear in mind that one of the most painful occurrences connected with religious controversy is the too often ungenerous, unrighteous bearing of self in those who are engaged in it. They speak sharp things which are only reflected back to injure themselves.*12LtMs, Ms 109, 1897, par. 19*

All controversies are to be shunned, for they seldom advance the truth. Human passion should never appear in religious controversy.

We are not to silence and humiliate, but to convince men of the truth as it is in Jesus. Evil is to be overcome with good.*12LtMs, Ms 109, 1897, par. 20*

The Lord will take in hand all who are unreasonable and wicked and deceiving. "Vengeance is mine, and I will repay, saith the Lord." [*Romans 12:19.*] Let no movement be made that will discourage inquiry or examination, but meet all opposition with meekness of wisdom. Let not one hard stone be thrown to hit an opponent. In the course he pursues he is deciding his own eternal destiny. Hard references, personal applications, charging upon an opponent is not the work given to any mortal who is in Christ's service. We must be true as stool to principle, true to our loyalty to God, all the while considering that he who opposes the truth is opposing the counsel of God against himself. Let your heart melt with pity for the one whose heart is enclosed with the meshes of Satan. While supposing that he is doing God service, he is fighting against the truth. He cannot discern this to be truth, because he will not come to the truth to search for the truth with unprejudiced mind. The love of Christ should be in our hearts.*12LtMs, Ms 109, 1897, par. 21*

All who advocate the truth should have that faith that works by love and purifies the soul. There is to be no compromise of the truth. Steadfast principle is to be maintained by Christ's followers who love the truth. They must show what the truth has done for them in transformation of character, making them kind and courteous peace lovers and peace makers. Such shall be called the children of God. We who claim to believe the truth should reveal its fruits in our words and character. We are to be far advanced in a knowledge of Jesus Christ, in the reception of His love for God and for our neighbor, in order to have the sunlight of heaven shining in our daily life. Truth must reach down to the deepest recesses of the soul, and cleanse away everything unlike the spirit of Christ, and the vacuum be supplied by the attributes of His character who was pure and holy and undefiled, that all the springs of the heart may be as flowers, fragrant with perfume, a sweet smelling savor, a savor of life unto life.*12LtMs, Ms 109, 1897, par. 22*

Ms 110, 1897

Extracts on the Life of Christ

NP

October 10, 1897

Portions of this manuscript are published in *CTr 93*.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [*Genesis 3:15*.] *12LtMs, Ms 110, 1897, par. 1*

This prophecy refers to the warfare maintained between Christ and Satan. At the time it was uttered, no human foresight could have seen the manner of its fulfillment; but it has been clearly fulfilled. It has its fulfillment in every conflict between good and evil. *12LtMs, Ms 110, 1897, par. 2*

Enmity exists between Christ and His followers and Satan and his followers. The great controversy between the Prince of life and the prince of darkness has been going forward, strengthening with each successive generation. Severe indeed has been the conflict waged between right and wrong, between truth and error, between the kingdom of light and the kingdom of darkness. Truth has fought against error and error against truth. The conflict has existed for thousands of years, developed from age to age, and has increased in intensity through every generation. *12LtMs, Ms 110, 1897, par. 3*

The truth as it is in Jesus will gain the victory that the prophecy assures to it; but to all human appearance, error will overwhelm truth. The larger number of the human race will be swept into idolatry, and will lift up that which Christ has not lifted up, and strive to tear down God's great standard of righteousness. Evil men and seducers shall wax worse and worse, deceiving and being deceived. All except a few will bow to the powers of idolatry. Falsehood will appear to triumph over truth, and in this way an end will be put to all strife. *12LtMs, Ms 110, 1897, par. 4*

“He that committeth sin is of the devil; for the devil sinneth from the

beginning.” Satan is referred to as the originator of sin. “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” [1 *John 3:8*.] Satan’s first manifest defeat was his failure to overcome Christ in the wilderness of temptation. Here the Prince of life gained a victory in behalf of the human race, and all heaven rejoiced at the defeat of the enemy. *12LtMs, Ms 110, 1897, par. 5*

“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” [*Genesis 49:10*.] *12LtMs, Ms 110, 1897, par. 6*

This prophecy was uttered by the dying Jacob, and addressed to his sons. But it bore with weight upon future generations. It was fulfilled only when Christ came. He is the Apostle and High Priest of our profession. *12LtMs, Ms 110, 1897, par. 7*

The scepter is a rod carried in the hands of chiefs and rulers as a badge of authority. Carried by the head of each tribe, it was a proof of separate governmental authority. *12LtMs, Ms 110, 1897, par. 8*

“The scepter shall not depart from Judah.” The ensign of his tribeship shall remain. Judah shall not cease to be a distinct tribe until Shiloh come. “Nor a lawgiver from between his feet.” [*Verse 10*.] He shall be governed by a ruler from among his own offspring till Shiloh come. And the tribe of Judah did maintain its supremacy through all its adversities till Christ’s first advent. It remained a distinct tribe till Shiloh came. *12LtMs, Ms 110, 1897, par. 9*

Nearly seventeen hundred years before the death of Christ the dying Jacob uttered this prophecy. Christ Himself threw back the veil, that with prophetic eye Jacob could trace the history of his descendants. Signalized before him was Judah, bearing the scepter. He saw a wonderful Counsellor arise in the midst of this tribe. It was the promised Seed, Shiloh, the Sent of God, who was to set up a spiritual kingdom. Jacob saw the time when the scepter would no longer be in the hands of Judah. The nations would be gathered under the banner of Christ. *12LtMs, Ms 110, 1897, par. 10*

When the Jews appeared before Pilate to secure Christ, they said, "We have no king but Caesar." [*John 19:15.*] By this they confessed that the scepter had indeed departed from Judah.¹²*LtMs, Ms 110, 1897, par. 11*

Ms 111, 1897

Our Substitute and Surety

NP

October 7, 1897

This manuscript is published in entirety in *12MR 399-421*.

“And the high priest arose, and said unto him, Answerest thou nothing? What is it that these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” [*Matthew 26:62, 63.*]*12LtMs, Ms 111, 1897, par. 1*

According to the Jewish form of administration, Christ was placed on oath by the priest: “I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God.” [*Verse 63.*] This appeal was made by the first magistrate of the nation. He occupied a position higher than any in earthly courts. But his religion was a cloak that hid the deformities of a hard, cruel heart. He lorded it over the people, making his supposed godliness a source of gain. He was not accepted by God as a typical high priest at any time. His fitness for the priesthood ended with the covering garment, set apart for the use of the priests, which he wore. He was incapable and unworthy.*12LtMs, Ms 111, 1897, par. 2*

The priesthood itself had become corrupt. Priest after priest filled his appointment, and performed his religious duties as an actor in a theater. Christ was fully aware of the high priest’s unworthiness to occupy the position that he did. He knew that he had not the character that would enable God to connect with him. But knowing all this, Christ responded. The true High Priest stood before the false priest, to be criticized by one whom the people detested.*12LtMs, Ms 111, 1897, par. 3*

Christ might have glorified Himself there and then. He might have shown a power that would have made His judges quail. He knew that He was appointed to His office by God. But a body of flesh had been prepared for Him. He concealed His divinity by a garb of

humanity. Being found in fashion as a man, He humbled Himself, that He might be qualified to represent man in the heavenly courts. He took not on the nature even of the angels. The highest of all angels, He girded Himself with a towel, and washed the feet of His disciples. He mourned and wept over the perversity and transgression of men. He did not rend His robe, but His soul was rent. His garment of human flesh was rent as He hung on the cross, the sin-bearer of the human race. By His suffering and death, a new and living way was opened. By this He was to enter upon His priestly office forever. There was no longer a wall of partition between Jew and Gentile. As the High Priest for the whole world, He entered the Holy Place. *12LtMs, Ms 111, 1897, par. 4*

To the charge of the high priest, Jesus said, "Thou hast said. Nevertheless, I say unto thee, Hereafter shall ye see the Son of God sitting on the right hand of power, and coming in the clouds of heaven." [*Verse 64.*] These words were spoken with dignity and assurance. They fell from the lips of One whose spirit went with the words. Christ, the only begotten Son of God, was the speaker, and His words came with ease, as if from the depth of a soul possessing the testimony to be given on earth. Divinity flashed through humanity, and like an arrow, the conviction flashed into the hearts of the hearers that this man spake as never man spake. *12LtMs, Ms 111, 1897, par. 5*

"Then the high priest rent his robe." [*Verse 65.*] Conviction, mingled with passion, caused him to do this. He was furious with himself for believing Christ's words, and instead of rending his heart, under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. By this act he placed himself under the penalty of death. Under no circumstances were the priests to remove their turbans or rend their robes. He who disregarded this law was to die. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. *12LtMs, Ms 111,*

1897, par. 6

The Jewish rulers said of Christ, “We have a law, and by our law he ought to die.” [*John 19:7.*] Christ, who made the laws governing the temple service, might have said to Caiaphas as he rent his robe, You have transgressed the law of the God of heaven.*12LtMs, Ms 111, 1897, par. 7*

Every word of Christ’s reply was an arrow aimed by no uncertain hand. The judges rose up and confronted Christ, and with angry vehemence one after another asked Him the question, “Art thou the Son of God?” To all came the answer as to Caiaphas, “I AM.” [*Luke 22:70.*] Oh, will not the dignity revealed in that pale face bring discernment to these men? Will not His bearing impress them with the truth of His words? On this occasion impressions were made that were never effaced. The actors in the scene went from place to place, hoping to find relief, but never did they gain the peace and quietude they sought.*12LtMs, Ms 111, 1897, par. 8*

The rulers did not yield to the conviction, but decided the matter as Satan hoped they would. They condemned Christ as a blasphemer. But Christ was not cowed or intimidated by their anger. With patience and without retaliation, He bore dishonor and shameful abuse. He looked forward to the time when their positions would be reversed, when He would sit on the right hand of God, clothed with power, when all—Pilate, Caiaphas, and those who mocked and derided Him—would stand before Him. When He comes in the clouds of heaven, the whole world will be cited before Him. Those who pierced Him will look upon Him. They will know Him then. Then sentence will be passed on those who have not received Him.*12LtMs, Ms 111, 1897, par. 9*

This is one of the times when Christ publicly confessed His claim to be the Messiah, the One for whom the Jews had long looked. Weighted with such great results, it was to Christ one of the most wonderful moments of His life. He realized that all disguise must be swept away. The declaration that He was one with God must be openly made. His judges looked upon Him as only a man, and they thought Him guilty of blasphemous presumption. But He proclaimed Himself as the Son of God. He fully asserted His divine character

before the dignitaries who had arraigned Him before their earthly tribunal. His words, spoken calmly, yet with conscious power, showed that He claimed for Himself the prerogatives of the Son of God.*12LtMs, Ms 111, 1897, par. 10*

At this time, none of the disciples dared open their lips to acknowledge Christ as the Messiah so long expected. When asked if he was one of the disciples, Peter denied, and when again charged with being Christ's follower, he denied with cursing and swearing. On one occasion Jesus asked His disciples, "Whom say ye that I am?" The light of the Saviour's glory flooded Peter's soul, and with inspired earnestness, he broke out into no prosaic acknowledgment, "Thou art the Christ, the Son of the living God." Christ commended him saying, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." [*Matthew 16:15-17.*] Is this the same Peter that now denies his Lord with cursing?*12LtMs, Ms 111, 1897, par. 11*

These things are too great for me to handle, but I must mention some things, to ease my mind of its burden. Many who claim to be Christians are in danger of rending their garments, making an outward show of remorse and repentance, when their hearts are not softened or contrite. This is the reason why so many continue to make failures in the Christian life. An outward appearance of sorrow is manifested for wrong, but their repentance is not that repentance that needeth not to be repented of. May God grant to His church true contrition for sin. O that we may feel the necessity of revealing true sorrow for wrong doing.*12LtMs, Ms 111, 1897, par. 12*

My soul is constantly pained because of the evidence that I have of the superficial conversion of those who claim to be children of God. The question arises in my mind, Do these have any sense of the infinite sacrifice made in their behalf. It was a priceless gift, the sacrifice of One who was the foundation of the Jewish economy. All the offerings that were made pointed to Christ, the one complete Offering for the sins of the world.*12LtMs, Ms 111, 1897, par. 13*

From the desert, where single-handed Christ wrestled with the temptation of the enemy, to the cross, Satan was on the Saviour's track. All hell was leagued against Christ. And the people that God

had honored by making them the repositories of sacred truth, that they might be lights in the darkness of the world, joined the ranks of the great rebel, and sought to extinguish the light that was to lighten every man that cometh into the world. "He was in the world, and the world was made by him, and the world knew him not." [John 1:10.] Satan had thrown his hellish shadow across their pathway, to intercept the rainbow of promise. Priests and rulers confederated with him to catch Christ in His words, but they failed. At times the temptations were most painful, but step by step Christ advanced in the path of humiliation and self-sacrifice. All Satan's attempts to inspire Him with his own attributes were unsuccessful.*12LtMs, Ms 111, 1897, par. 14*

It is a most difficult matter to meet the wily foe, and discern his falsehoods. To do this demands more than the highest intellectual qualities. It is through Christ's, sacrifice that man comes into possession of the power to do this. Throw open the door of the hidden chamber of the mind and heart, that your sins may be set in the light of God's countenance. He takes your trembling hand of faith, and lays it on the head of the atoning sacrifice. Thus every sin may be confessed and pardoned. Having therefore boldness to enter into the holiest by the blood of Jesus, and having a priest over the house of God, let us draw near with a full assurance of faith.*12LtMs, Ms 111, 1897, par. 15*

Christ took humanity upon Himself, that as substitute and surety, He might act in behalf of humanity. He came to earth to bear the test that Adam failed to endure. Satan thought that this was his opportunity. United with the religious nation, the apostate strove [to] overcome God in Jesus Christ, to banish pure and undefiled religion from the earth. From the desert to the cross, temptation came to Christ like a tempest. As the fierceness of Satan's efforts to wound the Saviour's heel with his poisonous fangs increased, the lower Christ stepped down in the path of humiliation, self-denial and self-sacrifice. Satan approached Christ as he approached Adam and Eve in Eden, but he failed in his purpose. Christ declared, "The prince of this world cometh and hath nothing in me." [John 14:30.]*12LtMs, Ms 111, 1897, par. 16*

The religion of error and superstition bore its fruit, bigotry, cruelty,

falsehood, murder. These were exercised on the person of the only begotten Son of God. The priests tried in every way to entrap Christ, to find in Him something that they could use against Him. But notwithstanding the fact that they hired the ignorant tools of the enemy to bear a testimony which they had put in their mouths, nothing was found in Christ worthy of condemnation. Three times the judge declared, "I find no fault in him." [*John 18:38; 19:4, 6.*] Yet instead of protecting Christ as an innocent man, and thus earning the reputation of being a just and considerate ruler, Pilate gave Him up into the hands of the mob. The only begotten Son of God was placed on trial, but it was a mock trial from beginning to end. It was shown to the world that the religion of the Jewish teachers was a religion of oppression. It proved unable to reform them. Tradition and rites of no value whatever were exalted above the Word of God. Truth indeed had "fallen in the streets, and equity could not enter." [*Isaiah 59:14.*]*12LtMs, Ms 111, 1897, par. 17*

The religious rulers rejected and condemned Him who was the Light of the world, the One who shone amid the moral darkness, and who in a moment could have struck off His fetters. Christ was obliged to tell them that by their resistance of righteousness they had served their day, and that the vineyard would be given to other husbandmen. Claiming to have the only true religion of the world, they turned from the truth itself, and crucified One who was the truth because He bore witness against their evil works. Light shone amid the darkness, but the darkness comprehended it not. Injustice and fraud lifted themselves in triumph, and Satan was pleased with the success of his plans.*12LtMs, Ms 111, 1897, par. 18*

Christ gave the lesson of the blighted fig tree in order to teach an important lesson. For the time, He invested the tree with moral qualities and made it the expositor of truth. Pretentious in appearance, it stood in the orchard flaunting its rich foliage as if fruit in abundance might be found on it. But Christ searched from the topmost bough to the lowest branches, and found nothing but leaves. He pronounced the curse upon it, and the next morning it was found to have withered away under the curse of Him who created it. "Master," said Peter, "behold the fig tree that thou cursedst is withered away." [*Mark 11:21.*]*12LtMs, Ms 111, 1897, par. 19*

By the fig tree Christ represented the Jewish nation. Her doom was to be as sudden and certain as that of the fig tree. The second cleansing of the Temple, the dispersion of those who were buying and selling in the courts, desecrating the place set apart for a holy purpose, connected with the blighting of the fig tree, was symbolical of the future punishment of the Jewish nation. It prefigured the righteous anger of God. Standing as the representative men of the nation, the priests were corrupting the people by their false principles. As the fig tree withered, so would they. *12LtMs, Ms 111, 1897, par. 20*

Christ's lamentation over Jerusalem revealed His heart of love: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate." [*Matthew 23:37, 38.*] *12LtMs, Ms 111, 1897, par. 21*

Behold the Son of God suffering on the cross for three terrible hours of agony, enduring the penalty of the transgression of the law, that repentant, believing ones may have eternal life. In the darkest hour, when Christ was enduring the greatest suffering that Satan could bring to torture His humanity, His Father hid from Him His face of love, comfort, and pity. In this trial His heart broke. He cried, "My God, my God, why hast thou forsaken me?" [*Matthew 27:46.*] *12LtMs, Ms 111, 1897, par. 22*

As He hung upon the cross, angels gathered about the divine Sufferer. As they looked upon their loved Commander, and heard His cry, they asked with intense emotion, "Will not the Lord Jehovah save Him? Shall not that soul-piercing cry of God's only begotten Son prevail?" We ask, What if it had? What if the world had been left to perish with its accumulation of guilt, while the Commander of all heaven again took up His kingly crown and royal robe, leaving an ungrateful, unappreciative people to perish in their sins? *12LtMs, Ms 111, 1897, par. 23*

Not long before this, He said, "Now is my soul troubled, and what shall I say? Father, save me from this hour." What melting, heart-stirring words. "Father, glorify thy Son, that thy Son also may glorify

thee.” The Father respond to this request. “There came a voice from heaven, saying, I have both glorified it, and will glorify it again.” [John 12:27, 28; 17:1.] *12LtMs, Ms 111, 1897, par. 24*

As the angels beheld the over-mastering anguish of the Son of God, the words were spoken, “The Lord hath sworn, and he will not repent.” [Psalm 110:4.] Father and Son have clasped their hands, and are mutually pledged to fulfill the terms of the everlasting covenant, to give fallen man another chance. *12LtMs, Ms 111, 1897, par. 25*

“Jesus, knowing that all things were [now] accomplished,” cried out with a loud voice, “It is finished.” The work that Thou gavest Me is accomplished. [John 19:28, 30; Mark 15:37.] Thus He gave His dying testimony to men and angels that the work He came to earth to do was to save a perishing world by His death. *12LtMs, Ms 111, 1897, par. 26*

When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan’s sophistry. The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid. His right hand and His glorious holy arm have gotten Him the victory. *12LtMs, Ms 111, 1897, par. 27*

When he uttered the cry, “It is finished,” Christ knew that the battle was won. [John 19:30.] As a moral conqueror, He planted His banner on the eternal heights. Was there not joy among the angels? Not a son, not a daughter of Adam, but could now lay hold on the merits of the spotless Son of God, and say, Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. *12LtMs, Ms 111, 1897, par. 28*

The darkness rolled away from the Saviour and from the cross. Christ bowed His head and died. In His incarnation He had reached

the prescribed limit as a sacrifice, but not as a Redeemer. The controversy in regard to the rebellion was answered. The human race have an open door set before them. "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." [Revelation 3:7.] *12LtMs, Ms 111, 1897, par. 29*

When Christ cried, "It is finished," God's unseen hand rent the strong fabric composing the veil of the Temple from top to bottom. [Matthew 27:50, 51.] The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven. *12LtMs, Ms 111, 1897, par. 30*

Look at the superscription written above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all, Jew and Gentile, barbarian and Scythian, bond and free, hopeless, helpless, and perishing, to come. Christ has made of none effect the power of Satan. He laid hold of the pillars of Satan's kingdom, passed through the conflict, destroying him that had the power of death. A way was now opened whereby mercy and truth could meet together, and righteousness and peace kiss each other. By His death Christ perfected forever them that are sanctified. This enabled Him to proclaim with a triumphant voice on the cross of Calvary, "It is finished." [John 19:30.] *12LtMs, Ms 111, 1897, par. 31*

Christ's heel was to be bruised by Satan. The whole energies of apostasy gathered together in an effort to destroy Him who was the Light of the world, the Truth which makes men wise unto salvation. But no advantage was gained by this confederacy. They knew not what they were doing. Satan bruised Christ's heel, but Christ bruised Satan's head. He was indeed enduring the contradiction of sinners against Himself. But every pang of suffering that He endured tore away the foundation of the enemy. With every advance move Satan made, he was effecting his own eternal ruin. *12LtMs, Ms 111, 1897, par. 32*

Satan bruised the heel of the seed of the woman, but he could not touch the head of our Mediator. Through death Christ destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished, for Christ's death brought life and immortality to light through the gospel. Never was the Son of God more beloved by His Father, by the heavenly family, and by the worlds unfallen than when He humbled Himself to bear disgrace, humiliation, shame, and abuse. *12LtMs, Ms 111, 1897, par. 33*

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in our human nature. The nature by which the enemy was overcome is the same nature over which in Eden he obtained an easy victory. He sustained a humiliating defeat. He was overcome by the human nature of Christ. The power of the Saviour's godhead was hidden. He must overcome in human nature, relying upon God for His power. This is the privilege of all who accept Jesus Christ. In proportion to their faith will be their victory. *12LtMs, Ms 111, 1897, par. 34*

Christ was crucified. The Prince of life had been taken by wicked hands and slain. In His spotless purity, the Son of the infinite God had been killed as a disturber of the peace and customs of the people. He was lying in Joseph's new tomb. Christ descended into the grave as our Sin-bearer, opening a grave for the sins of all who will accept Him as their personal Saviour. *12LtMs, Ms 111, 1897, par. 35*

The night following the crucifixion was the darkest night that the church had ever known. But the redemption price for a fallen world had been paid. The sacrifice for sin had been offered. All heaven was triumphant. *12LtMs, Ms 111, 1897, par. 36*

The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the molding of the Spirit of God, but that would never receive it. The ostentatious and ceremonious rites of their religion were mingled with selfishness, fraud, discontent, and unholy passions. The rulers had chosen Barabbas, and Barabbas they would have as long as life should last. They cried out against Christ,

“Crucify him, crucify him.” [Verse 6.] “His blood be on us and on our children.” [Matthew 27:25.] The blood thus invoked upon themselves would indeed be upon them. The characters they had chosen would ever be their characters. By their life and character they contradicted their grand ceremonies. The words, “His blood be on us and on our children,” would never cease to torture the hearts of the speakers. The blight of God’s curse was upon them. Jesus never spurned the true penitent, but He hated hypocrisy cloaked by a garment of religion. *12LtMs, Ms 111, 1897, par. 37*

All heaven heard the challenge, “He saved others himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.” [Verse 42.] Never in outward appearance could humanity descend lower than this. But Satan saw that his disguise was torn away, that the character he had tried to fasten on Christ was fastened on himself. It was as if he had the second time fallen from heaven. He had acted out his own attributes. After the crucifixion, he saw that he had over-reached himself. The charges he had made against Christ were made against God Himself. All heaven saw the cruel work done to Christ. In the dreadful scenes transacted in the judgment hall, God showed to the heavenly universe the spirit that would be manifested by those that are unwilling to yield obedience to His law. God then presented the once hidden principles of Satan’s power. All heaven saw them as they were. The sympathies of the heavenly angels were with Christ, and Satan was uprooted. *12LtMs, Ms 111, 1897, par. 38*

The principle of rebellion is incurable. Satan revealed his true sentiments through the actions of the priests, who had been blessed with evidence upon evidence, but who would be hardened, not convinced by mere evidence. By the spirit manifested by Christ all through His trial, Satan’s power as an accuser of the brethren was proved to be powerful but false. Satan is an accuser, a thief, and a murderer. He instigated men, not only to put to death innocent human beings, but the incarnate God. If he could, he would have held Christ locked in the tomb. In his treatment of the Son of God, Satan showed what he would do if he had the nation wholly under his control. He would murder the innocent and save the wicked, represented by Barabbas. Barabbas represents the

class that under Satan's dictation do the works of their father the devil.*12LtMs, Ms 111, 1897, par. 39*

Satan will be judged by his own ideas of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise.*12LtMs, Ms 111, 1897, par. 40*

The scenes of persecution enacted during Christ's life will be enacted by false religionists till the close of time. Men think that they have a right to take into their charge the consciences of men, and work out their theories of apostasy and transgression. History will be repeated. Christ declared that prior to His second coming the world would be as it was in the days of Noah, when men reached such a pass in following their own sinful imagination that God destroyed them by a flood. [*Luke 17:26.*] Every power that has been exercised since the betrayal of Christ to force the consciences of men, every court that has taken upon itself to decide man's destiny by its measurement of what constitutes religion, has revealed satanic attributes. Men have betrayed and persecuted God's chosen ones. They have taken the life that God alone can give. They have done that which they will wish they had never done when they are asked, Who gave you this authority? Who required this at your hands? Who authorized you to put God's children to death?*12LtMs, Ms 111, 1897, par. 41*

A large company beheld the events of this day and the day following. Some regard the publicity of Christ's death only as shame and defeat. But this God had appointed. He was betrayed by Judas, forsaken and denied by His disciples. He was scorned as a deceiver, and hunted down as one unfit for human sympathy. He was betrayed in the garden of Gethsemane, and He underwent a mock trial in the judgment hall. He was condemned by Pilate. The governor declared, "I find no fault in him." [*John 19:4.*] Yet he condemned to death an innocent man, a God disguised by humanity.*12LtMs, Ms 111, 1897, par. 42*

Christ was crowned with thorns. His hands and feet pierced by nails. Every step onward in the shameful scene was one of intense

suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the Passover. *12LtMs, Ms 111, 1897, par. 43*

He who came from the heavenly courts on an embassy of love, mercy, and truth, to save from sin the people that had been made the repositories of sacred truth, and to enlighten the world by the knowledge of God, was crucified. The One to whom the Jewish sacrifices pointed clothed His divinity with humanity, that humanity might become a teacher of humanity. He revealed Himself as the Sent of God, the hope of Israel. He was the foundation of the whole Jewish economy. "I find no fault in him," was the testimony of an irreligious heathen judge. [*Verse 6.*] But Satan and his synagogue was leagued against divinity. Christ was rejected and dishonored as far as humanity and satanic agencies combined could do the shameful work. They chose a robber and heathen king in the place of the Prince of life. "We have no king but Caesar," they shouted. [*Verse 15.*] Thus they withdrew from the divine theocracy, choosing a heathen ruler. *12LtMs, Ms 111, 1897, par. 44*

He who left the heavenly courts and clothed His divinity with humanity that He might secure the salvation of Israel, and that through them the light might shine to the world, was stigmatized by the highest authorities of the Jewish nation. Heathen rulers confederated with them to put the Redeemer to death. But Christ's word to them is plain and irrevocable, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of glory." [*Matthew 26:64.*] *12LtMs, Ms 111, 1897, par. 45*

In His life Christ fulfilled every specification of the law. Did He do this that from henceforth the law might be made void? and that sinful beings might be given what Satan claimed to be their privilege, a freedom from the law? Has the enemy of God obtained in the world what he was refused in heaven? No; Christ declared, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil." [*Matthew 5:17.*] Righteousness was leagued with truth to make unrighteousness appear. *12LtMs, Ms 111, 1897, par. 46*

By Christ becoming man's substitute, the luster of an abundant vindication is shed on the faithful, obedient child of God. Through entirely innocent, Christ submitted to be punished for man's disobedience. In His own body He offered the antitypical sacrifice, thus paying the penalty and bearing the curse, that no one who believes in Him should perish, but have everlasting life. The rainbow of promise encircles the throne. *12LtMs, Ms 111, 1897, par. 47*

In stooping to take the habiliments of a man, Christ did not cease to be God. The human did not become divine, nor the divine human. Christ lived the law of God, showing <all> men and women that through His grace they can do the same. By faith, in His humanity Christ saw what we are permitted to see by faith—the atoning sacrifice connected with the Lord upon the mercy seat. The golden censer is waved, and the incense, the representation of the purity and righteousness of Christ, ascends, bearing the prayers of every soul that receives and believes on Christ to the altar which is before the throne of God. And Jesus is in the midst. *12LtMs, Ms 111, 1897, par. 48*

Entire justice was done in the atonement. Christ was the object of that justice. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. The character of God was shown to the world by the obedience and death of the Son of God. By His own merits Christ covered everything that the justice of God demanded. God's character as a God of holiness, a God of goodness, compassion, and love combined, was expressed in His Son. In the cross of Christ God gave the mightiest pledge of justice and love. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from works to serve the living God?" [*Hebrews 9:13, 14.*] *12LtMs, Ms 111, 1897, par. 49*

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. The lamb prefiguring Christ—for to Him all sacrificial offerings pointed—had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people look on. But the earth trembled and quakes, for the Lord Himself draws near. With a rending noise, the veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle. He entered in once a year to make an atonement for the sin of the people. But lo, this veil is rent in twain. No longer is there any secrecy there.^{12LtMs, Ms 111, 1897, par. 50}

All is terror and confusion. The priest is about to plunge his knife to the heart of the victim, but the knife drops from his nerveless hand, and the lamb, no longer fettered, escapes. At the moment that the expiring Saviour exclaimed, "It is finished," an unseen hand rent the veil of the Temple from the top to the bottom. [*John 19:30; Matthew 27:50, 51.*] Thus God said, "I can no longer reveal my presence in the Most Holy Place."^{12LtMs, Ms 111, 1897, par. 51}

Type had met antitype in the death of God's Son. The Lamb of God, slain from the foundation of the world, is dead. The way into the Holiest of all is laid opened. A new and living way, which has no veil between, is offered to all. From henceforth all may walk in this way. No longer need sinful, sorrowing humanity await the coming of the high priest. It was as if a living voice had spoken to the worshipers: "There is now an end to all sacrifices and offerings. The Son of God has come according to His Word, Lo I come (in the volume of the book it is written of me) to do thy will O God." "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*]^{12LtMs, Ms 111, 1897, par. 52}

At the setting of the sun on the evening of the preparation, trumpets sounded signifying that the Sabbath of rest had begun. The next day the courts of the Temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal

garments. White turbaned priests, in their officiating dress, full of busy activity, were preparing to perform their duties. But some present were not at rest, as they offered the blood of bulls and goats for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been offered for the sin of the world. *12LtMs, Ms 111, 1897, par. 53*

But never had the services been performed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual, but the sense of strangeness pervaded everything. One after another inquired about the strange event that had taken place. Hitherto the Most Holy place had always been most sacredly guarded from intrusion. It was left in sacred solitude. Only once a year was it entered, and then by the high priest. But now a curious horror is seen on many countenances, for this apartment was open to all eyes. At the very moment that Christ has expired, the heavy veil of tapestry, made of pure linen, and beautifully wrought with scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye—a place no longer recognized by the Lord. *12LtMs, Ms 111, 1897, par. 54*

Many who at that time united in the services of the Passover never again took part in them. Light was to shine into their hearts. The disciples were to communicate to them the knowledge that the great Teacher had come. *12LtMs, Ms 111, 1897, par. 55*

According to their practice, the people brought their sick and suffering to the temple courts, inquiring, Who can tell us of Jesus of Nazareth, the Healer? Some had come from far to see and hear Him who had healed the sick and raised the dead. With persistent earnestness they asked for Him. They would not be turned away. But they were driven from the temple courts, and the people of Jerusalem could not fail to see the contrast between this scene and the scenes of Christ's life. *12LtMs, Ms 111, 1897, par. 56*

On every side was heard the cry, We want Christ, the Healer. A world without a Christ was blackness and darkness, not only to the disciples and to the sick and suffering, but to the priests and rulers.

The Jewish leaders, and even the Roman authorities, found it harder to deal with a dead Christ than with a living Christ. The people learned that Jesus had been put to death by the priests. Inquiries were made regarding His death. The particulars of His trial were kept as private as possible, but during the time that He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the priests and rulers were circulated everywhere. *12LtMs, Ms 111, 1897, par. 57*

By men of intellect the priests were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, the priests became like men insane. Upon many minds the conviction rested that the Scriptures had been fulfilled. *12LtMs, Ms 111, 1897, par. 58*

“And, behold, there was a man named Joseph, a counsellor; and he was a good man, and just, (the same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews, who also himself waited for the kingdom of God. This man went unto Pilate and begged the body of Jesus.” [*Luke 23:50-52.*]*12LtMs, Ms 111, 1897, par. 59*

Joseph was a disciple of Christ, but in the past he had not identified himself with Him for fear of the Jews. He now went boldly to Pilate, and asked [for] the body of Jesus. He was a rich man, and this gave him influence with the governor. Had he delayed, the body of the Saviour would have been placed with the bodies of the thieves in a dishonored grave. *12LtMs, Ms 111, 1897, par. 60*

Nicodemus, a chief ruler and a rabbi, was also a disciple of Christ. He had come to the Saviour by night, as if afraid to have known that his heart was troubled. That night he listened to the most important discourse that ever fell from the lips of man. The words he heard had penetrated his soul. He had been enlightened by them, but still he had not identified himself with Christ. He had been among the number spoken of by John. “Among the chief rulers many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.” [*John 12:42.*] But Nicodemus had endeavored, as far as he could, to defend Christ. On one occasion he had asked the priests, “Doth our law judge any

man before it hear him, and know what he doeth?" "Art thou also of Galilee?" was the retort. "Search, and look; for out of Galilee ariseth no prophet." [*John 7:50-52.*]*12LtMs, Ms 111, 1897, par. 61*

After the crucifixion Nicodemus came to the cross, bringing a mixture of myrrh and aloes to embalm Christ's body. He had witnessed the cruel treatment of the priests. He had marked Christ's patience and Godlike bearing, even in His humiliation. He now saw more clearly the real character of the high priest, and he came boldly to take the bruised body of his Saviour, looked upon as the body of a malefactor. Thus he identified himself with Christ in His shame and death.*12LtMs, Ms 111, 1897, par. 62*

With the death of Christ the hopes of the disciples had perished. Often they repeated the words, "We trusted that it should have been he that should have redeemed Israel." Lonely and sick at heart, they remembered Christ's words, "If they do these things in a green tree, what shall be done in a dry?" [*Luke 24:21; 23:31.*] They met together in the upper chamber, and closed and fastened the doors, knowing that the fate of their beloved Teacher might at any time be theirs.*12LtMs, Ms 111, 1897, par. 63*

"And that was the preparation day, and the Sabbath drew on. The women also which came with him from Galilee followed after, and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointment, and rested the Sabbath day, according to the commandment." [*Verses 54-56.*]*12LtMs, Ms 111, 1897, par. 64*

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake, and the angel of the Lord descended from heaven, and came and rolled back the stone and sat upon it." [*Matthew 28:1, 2.*]*12LtMs, Ms 111, 1897, par. 65*

Mary saw that her Lord was not in the tomb. "Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved and saith unto them, They have taken away the Lord out of the sepulcher, and I know not where they have laid him." [*John 20:2.*] While Mary was hastening to the abode of Peter and John, other

women came to the tomb from another direction, wondering how they would roll away the stone. But they found the stone rolled away, and entering the sepulcher, they saw that the body of their Lord was not there. *12LtMs, Ms 111, 1897, par. 66*

“And, behold, there was a great earthquake, and the angel of the Lord descended from heaven.” [*Matthew 28:2.*] Clothed with the panoply of heaven this angel left the heavenly courts. The bright beams of God’s glory went before him, and illuminated his pathway. *12LtMs, Ms 111, 1897, par. 67*

“His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men.” [*Verses 3, 4.*] Now, priests and rulers, where is the power of your guard? *12LtMs, Ms 111, 1897, par. 68*

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamities, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, and I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel, they despised all my reproofs. Therefore they shall eat of the fruit of their own ways, and be filled with their own devices.” [*Proverbs 1:24-31.*] *12LtMs, Ms 111, 1897, par. 69*

“He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree. The Lord has said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Be wise therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way, when his wrath is

kindled but a little.” [*Psalm 2:4-12.*]12*LtMs, Ms 111, 1897, par. 70*

How impotent on this occasion was the power of the kings and rulers. They could not act their will on Him who was slain for the sins of the world. Had it been possible, the prince of darkness with his apostate army, would have kept forever sealed the tomb that held the Son of God. But a heavenly host guarded the sepulcher. With majestic and terrible tread, the God of heaven, followed by the angels, walked around the tomb of Christ. They had been unseen witnesses of all that had taken place in the mock trial in the judgment hall. Every action was noted; every taunt recorded.12*LtMs, Ms 111, 1897, par. 71*

The hour of Christ’s triumph has come. The Lord has broken His bonds in sunder. Christ came forth from the tomb proclaiming, “I am the resurrection and the life.” [*John 11:25.*] The Saviour’s words to His disciples were fulfilled. “A little while and ye shall not see me, and again a little while and ye shall see me Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. ... Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” [*John 16:16, 20, 22.*]12*LtMs, Ms 111, 1897, par. 72*

Ms 112, 1897

Before Pilate and Herod

NP

October, 1897

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“And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ a King.” [*Luke 23:1, 2*.]*12LtMs, Ms 112, 1897, par. 1*

Before the judgment seat Christ stands bound as a prisoner. The judge looks upon Him with suspicion and severity. The people are fast gathering, and spectators are on every side as the charges against Him are read:*12LtMs, Ms 112, 1897, par. 2*

“He says he is the King of the Jews.” “He refuses to pay tribute to Caesar.” “He makes himself equal with God.”*12LtMs, Ms 112, 1897, par. 3*

“And Pilate asked him saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man.” [*Verses 3, 4*.]*12LtMs, Ms 112, 1897, par. 4*

Pilate was convinced that no evidence of the guilt of Christ could be substantiated, notwithstanding the priests and rulers had declared that He had spoken blasphemy. But the Jews were under the inspiration of Satan as was Cain and other murderers who have determined to destroy life rather than to save it. “And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.” [*Verse 5*.]*12LtMs, Ms 112, 1897, par. 5*

Here Pilate thought he saw a chance how he might rid himself of the whole matter of the trial of Christ. He perceived clearly that the

Jews had delivered Christ up from envy. When therefore he “heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself was at Jerusalem at that time.” [*Verses 6, 7.*]*12LtMs, Ms 112, 1897, par. 6*

This was the Herod whose hands were stained with the blood of John. “And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.” [*Verses 8, 9.*]*12LtMs, Ms 112, 1897, par. 7*

The work and mission of Christ in this world was not to gratify the idle curiosity of princes, rulers, scribes, priests, or peasants. He came to heal the brokenhearted. These hard-hearted, depraved soldiers could no more understand the pure, elevated words of Christ than could the brute creation. Could Christ have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But the precious gems of truth, He had instructed His disciples, were not to be cast before swine. And Christ’s deportment and silence before Herod made His silence eloquent.*12LtMs, Ms 112, 1897, par. 8*

The Jewish people had brought their long-looked-for Messiah for condemnation to the power to which they themselves were in bondage. They sought to obtain the condemnation of the Prince of life—the only One who could deliver them from their bondage. They had so long been walking away from the light of God’s Word and walking away from God, that they could not recognize Christ in the light of prophecy. They misinterpreted, and misapplied, the Scriptures which testified of Christ and of His mission to the world.*12LtMs, Ms 112, 1897, par. 9*

A death chill was upon the Jewish nation. She was passing over a ground that at every advance step was making her ruin certain. She knew not the time of her visitation. She knew not that divine light had departed from her, that honor, uprightness, sincerity, and truth were lost unto her when she refused the Son of God. As a people their lives were no more to be lives of peace and hope. The temple

of the human soul was wrecked for eternity. The truth was spoken by Him who had given His life to save the world that would not be saved: "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [Luke 19:42.] For a little time they would have a name to live; but they had no vital connection with God, and must die a spiritual death. *12LtMs, Ms 112, 1897, par. 10*

And past history will be repeated. A determined conflict is to be waged in the Christian world. Men who are disloyal to the commandments of the living God will, in their supposed self-importance, be inspired by Satan to war against those who follow the Lamb of God which taketh away the sin of the world. And with separation from God's favor, because of transgression of His law, will come departure from the principles, the spirit, and work of Christ. The result will be that men will become inhuman in their actions toward their fellow men. They suppose that they can have no relief while there is a people presenting before the world the commandments of God which they ignore, while they exalt their human laws and make them more stringent to cover up their transgression of God's law. *12LtMs, Ms 112, 1897, par. 11*

Christ has said, "Beside me there is no Saviour." [Isaiah 43:11.] It is the gospel, the truth as it is in Jesus, that has brought salvation and life to light. If the professed Christian world would learn their lesson from the Jews' treatment of Christ, and resolve in God never themselves to tread over the same ground, they would not make themselves responsible for the death of Christ in the person of His saints. *12LtMs, Ms 112, 1897, par. 12*

A large company of the priests and elders accompanied Christ to Herod. And when Christ was brought before Herod, these priests and rulers and scribes were all speaking excitedly, bringing in their accusations against Him. But the Tetrarch paid little regard to the charges brought against Christ. He found Him to be innocent of all crime. *12LtMs, Ms 112, 1897, par. 13*

The Roman soldiers knew that they would please the low, coarse, hardened rabble and the priests and rulers if they should show Christ all the contempt that a wicked corrupt soldiery could

instigate. And they were helped on by the suggestions of Jewish dignitaries themselves. They seemed to treat Christ as they would act a play in a theater. They set the majesty of heaven, the King of Glory, before them as a pretender, and treated Him as an object of derision. *12LtMs, Ms 112, 1897, par. 14*

They made the King of glory appear in as ridiculous a light as possible. They clothed Him with an old, purple, kingly robe, which had done service to some king. They placed in His hands an old reed, and on His divine head a crown of cruel thorns, which pierced the holy temples, and sent the blood trickling down His face and beard. The most contemptuous speeches were made before Him. But Christ did not cast upon them one reproachful look. They covered His face with an old garment, and struck Him in the face, saying, "Prophecy who it is that smote thee." [*Luke 22:64.*] Then snatching the garment rudely away, they spat in His face, and smote Him with the reed with all the brutal force of a corrupt soldiery. The most grotesque attitudes, the most vile language, were used, while in mock humility they bowed before Him. *12LtMs, Ms 112, 1897, par. 15*

But although they tried their utmost, they could not degrade Christ. Infinitely pure, stainless as the spotless lily, was the attitude and character of Christ. Satan and his synagogue of evil angels were present when those filthy rags were placed upon the Son of God. The Jews had desired evidence of His divinity by working a miracle; but here they had far greater evidence than any miracle that could have been wrought. They had no more perceptive power to discern the Son of God than had the brute creation. God had spoken from heaven, "This is my beloved Son" [*Matthew 3:17*], but nothing less than the decided judgment of God upon them would have the least effect upon their coarse, debased minds. Spiritual things are spiritually discerned. *12LtMs, Ms 112, 1897, par. 16*

The only hope of man was this submission of Christ to all that He should endure from the hands and hearts of men. Stirred by a power from Satan they did a work that seemed as if all humanity had been cut away from their character. "And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day

Pilate and Herod were made friends together: for before they were at enmity between themselves.” [Luke 23:11, 12.]*12LtMs, Ms 112, 1897, par. 17*

When Christ shall come in His own glory, and the glory of the Father, escorted by the armies of heaven, a crown within a crown upon His sacred head, His searching eye as a flame of fire burns into the very souls of those who are His enemies. He is clothed in a garment of the whitest white, such as no fuller on earth can white it, and girded about the breasts with a golden girdle, then the men who have acted out all this farce and debasing mockery will see Him as He is. They will understand what is comprehended in the wrath of the Lamb. This very scene they have enacted will stand out in all its degrading particulars in living, speaking symbols. Then they will have a knowledge of the value of the human soul, and the virtue of character, the Christlikeness they might have obtained and did not.*12LtMs, Ms 112, 1897, par. 18*

The tree of knowledge of evil, withheld from them for their good, they have greedily plucked of, and eaten, and continued to eat until unlawful deeds poisoned their thoughts and degraded their aspirations for healthful piety and eternal good. They have separated from God and united with their disobedience, boldness and cunning and cruelty. They see it all, their entrusted capabilities tainted, corrupted, degraded. They sense then what they have done. They see then that the power of their entrusted capacities they might have employed for good, and not for evil. The whole work of their lives fills them with abhorrence of themselves. And as they view the hopelessness of their case, they cry out in awful agony and horror, “Rocks and mountains, fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?” [Revelation 6:16, 17.]*12LtMs, Ms 112, 1897, par. 19*

The prophet Isaiah, speaking of Christ, declared, “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. All

we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment and who shall declare his generation? for he was cut off out of the land of the living: and for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he hath done no violence, neither was any deceit in his mouth.” [*Isaiah 53:4-9*.] *12LtMs, Ms 112, 1897, par. 20*

“Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for they shall bear his iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong (the overcomers); because he hath poured out his soul with death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” [*Verses 10-12*.] *12LtMs, Ms 112, 1897, par. 21*

Herod was convicted. The last rays of His merciful light were shining into his sin-hardened heart. He felt that this was no common man, for divinity had flashed through humanity. At the very time that Christ was encompassed with mockers, adulterers, and murderers, of fathers and mothers, brothers and sisters, Herod felt that he was beholding a God upon His throne. He was the Commander of the heavenly hosts, His abode had been with adoring angels, who had joined the anthems of praise with the celestial choir. *12LtMs, Ms 112, 1897, par. 22*

But hard-hearted Herod was untouched by the similitude of God expressed in the countenance of Jesus Christ, who was suffering in consequence of sin. Christ heard the coarse epithets given Him, and the blasphemous accusations poured upon Him from vile, corrupt lips that represented Him as vile as themselves. They tried to measure His character by their own; but altogether another

figure, another symbol, back of all the present appearance intruded itself, and they could not efface the scene which they will one day see in all its glory. *12LtMs, Ms 112, 1897, par. 23*

O, what shame, what humiliation was put upon our Lord. But all this degradation, this taint and vileness heaped upon Christ, did not detract one jot from His real dignity. His humiliation was not for Himself; He was saving others from eternal ruin. He was the sacrificial offering; but in the offering of beasts no such cruelty was manifested. He had human nature upon Him—the sensitive shrinking from the degrading position He was in. How weak is humanity alone in the hands of men in whose hearts humanity has become extinct through satanic agencies. But all this was permitted to come upon the Sin-bearer in the behalf of man, and to forever settle the question in the minds of the heavenly universe as to the policy and attributes of Satan. By the submission of Christ, His endurance, and in yielding up His life in the most excruciating suffering, the Only Begotten of the Father was to reveal the aggravating character of sin. It is hard to consider, but in this sacrificial offering is evidenced the value that the Lord places upon man. *12LtMs, Ms 112, 1897, par. 24*

The warm, loving, sensitive nature of Christ was ever touched with human woe, and His infinite pity makes Him, to all, Christ our brother. There is One who knoweth our frame, whose strength and sympathy and love may be measured by His humiliation in humanity, His suffering and death upon the cross. His strength to endure for our sakes will be made perfect in our weakness if we will suffer for His sake. When one word from Christ would have extinguished every heartless, cruel corrupted tormentor, it made the suffering, the disgrace, the humiliation, as severe as possible. And will man complain at self-denial and self-sacrifice for Christ's sake when he has by his side One who can sustain him and arm him with His mind, guide with His counsel, and impart His holy will? *12LtMs, Ms 112, 1897, par. 25*

After Herod had done his satanic work, he sent Christ, without having pronounced judgment upon Him, back to Pilate, a man convinced, a man convicted of the truth, but unwilling to yield. Pilate seemed wrought upon by unseen influences to acknowledge his

convictions in regard to the Holy One of Israel. His wavering mind was compelled to acknowledge that Christ was no pretender, that not a single trace of deception could be found in His words or deportment. Before all Christ's accusers, he was compelled by his convictions to confess, "I find in him no fault at all." [*John 18:38.*] His last effort was in behalf of Christ. Before that satanic, maddened throng, he pled for the scourge in the place of the cross. *12LtMs, Ms 112, 1897, par. 26*

The determined priests and rulers designed that the scourge should not be left out, but nothing short of the cross would they consent to be His punishment. This is human nature today when under the control of Satan. In this generation this same wily, cruel foe goeth about, seeking whom he may devour. His nature is the same; he is constantly working to destroy every trace of the image of God in man under pretense of piety and religious zeal. *12LtMs, Ms 112, 1897, par. 27*

While seeking to set Christ free, Pilate asked Him the question, Art thou the king of the Jews? Jesus replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Again Pilate questioned, "What is truth?" [*Verses 33, 37, 38.*] But before waiting to receive an answer to so important a question, he descended from the judgment seat and went out into the portico, and said to the chief priests, "Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law and by our law he ought to die, because he hath made himself the Son of God." [*John 19:6, 7.*] We have no power to put any man to death; therefore, as He is guilty of a capital crime, we have brought Him to you. *12LtMs, Ms 112, 1897, par. 28*

Pilate was unwilling to condemn Christ, and he thought he could, irrespective of the rulers, make an appeal to the sympathy of the human side of the character of the mob. He knew he had nothing to hope for in this line from the priests and rulers. He made a short speech declaring that he found no fault in Christ at all. He confirmed the testimony of Herod that the witnesses against Christ were worthless; they did not agree. "I will chastise Christ," he said, "and let him go." [*Luke 23:22.*] O Pilate, if there is, as you declare, no

fault in Him, why will you cause that weary, suffering One to be scourged? Your conscience will ever more be scourged after this day's transaction. This first faltering on the part of Pilate, after he had before all the people pronounced Christ innocent of all crime, that no fault even could be found in him, was the most cruel inhumanity. To gratify the satanic attributes of priests and rulers, he caused His human body great pain.*12LtMs, Ms 112, 1897, par. 29*

Pilate was moving against light and overwhelming evidence and conviction. The priests and rulers saw that they could obtain all that they desired. Pilate had evidence and justice on his side, and if he had taken his stand firmly on the ground of Christ's innocence, he would have saved himself the after remorse and despair of a man who had sacrificed innocence to the deadly enmity and hatred of an envious, professedly religious people. Jesus was scourged.*12LtMs, Ms 112, 1897, par. 30*

A message from God warned Pilate from the deed he was about to commit. Pilate could have stood guiltless of the crime of delivering Jesus into the hands of deceived religious zealots, who exalted customs and traditions and man-made commandments above the true commandments of God. While Pilate was examining the prisoner, his wife was visited by an angel from heaven, and in a vision of the night, she beheld Jesus and conversed with Him. She at once knew that she was in the presence of Jesus. His personal appearance was such that she had no doubt of His character and mission. Her eyes beheld Jesus and were riveted upon Him. She dreamed that she was looking into the face of God; Jesus looked upon her, and she knew Him to be the Prince of God.*12LtMs, Ms 112, 1897, par. 31*

She saw the hands tightly bound as the hands of [a] criminal. She saw Herod and his soldiers doing their dreadful work. She heard the Jewish priests and rulers, filled with envy and malice, madly accusing. She heard the words, "We have a law, and by our law he ought to die." She saw Pilate give Jesus to the scourging, after he had declared, "I find no fault in him." She heard the condemnation of Pilate, and saw him give Christ up to His murderers. She awoke with a cry of horror. Calling for pen and paper she wrote him words of warning. Now in his dilemma, a messenger makes his way to

Pilate, with the message from his wife, “Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him.” [*Matthew 27:19.*] *12LtMs, Ms 112, 1897, par. 32*

One other course suggested itself to Pilate whereby he might save Him whom he dare not give up to that maddened power, knowing that for envy they had brought Jesus to the judgment hall. Pagan invention, without one particle of justice in it, had made a custom that at the great national festival there should be set at liberty one prisoner who had been condemned to death. Could the convicted Pilate make use of this subterfuge, and bring about that which he desired—save an innocent man, whose power, even while bound and under accusation, he knew to be the power of no common man, but of God? His soul was in terrible conflict. He would present the true and innocent Christ side by side with the notable Barabbas, and he flattered himself that the contrast between innocence and guilt would be so convincing that Jesus of Nazareth would be their choice. *12LtMs, Ms 112, 1897, par. 33*

Barabbas had pretended to be Christ, and had done great wickedness. Under satanic delusion he claimed that whatever he could obtain by theft and robbery and murder was his own. A most striking contrast was presented between the two. Barabbas was a notorious character having done wonderful things through satanic agencies. He claimed to have religious power, a right to establish a different order of things. He claimed to be Christ, and his work was to set the world right. *12LtMs, Ms 112, 1897, par. 34*

This false Christ was claiming what Satan claimed in heaven—a right to all things. Christ in His humiliation was possessor of all things. In Him was no darkness at all. In the words of Simeon, He was, “A light to lighten the Gentiles, and the glory of my people Israel.” [*Luke 2:32.*] The light of the sanctuary was to be kept burning before God. It was never to burn dim or go out. God was a light so effulgent, that Lucifer occupied the position of covering cherub, so that the universe could at all times look upon His glory. The light was not needed to give light to the heavenly sanctuary; it was to represent His church, to give light to the world. His chosen Israel was to be the light of the world. That light was never to

become extinct. *12LtMs, Ms 112, 1897, par. 35*

The words of Daniel mean much. "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever 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 the light dwelleth with him." [*Daniel 2:19-22.*] Israel was to be the representation of the great light. *12LtMs, Ms 112, 1897, par. 36*

Barabbas and Christ stood side by side, and the whole heavenly universe beheld them. The people looked upon the two. Where now were the voices that a few days before were loud in proclaiming the wonderful works that Christ had done? This sudden revolution was the hour and the power of darkness. Then the fickle multitude had been imbued with the enthusiasm of heavenly impulse to pour forth in sacred song their praise and hosannas as Christ rode into Jerusalem. Now the choice was given them. Pilate asks, "Whom shall we release unto you, Barabbas, or Christ the King of the Jews?" [*Matthew 27:17; Mark 15:9.*] Will their choice be Christ or Barabbas? *12LtMs, Ms 112, 1897, par. 37*

In anticipation of this ordeal Christ had prayed in the garden of Gethsemane, "What shall I say then? Father, save me from this hour?" He Himself answers the question, "But for this cause came I unto this hour." [*John 12:27.*] And when accosted by Pilate He said, "For this cause was I born (for this cause I came in human form) and to this end came I into the world, that I might bear witness to the truth." [*John 18:37.*] In anticipation He had borne the present crisis all His life. Who can take in or even make an approach to, the sacrifice made by Christ in the change from the heavenly world to the world that was marred and seared by the curse of sin. The suffering of Christ was a lifetime of protracted anticipation. *12LtMs, Ms 112, 1897, par. 38*

And now He is to endure the most terrible humiliation from the world He came to save. There arose to heaven a cry of tremendous

significance to all the world. All heaven heard that cry in which all seemed to join with a zeal and desperation born of their choice. "Not this man," they said pointing to Jesus, "but Barabbas." [*Verse 40.*] The cry, "Barabbas," rose like the bellowing of wild beasts. The world's Redeemer was rejected, the guilty murderer spared. *12LtMs, Ms 112, 1897, par. 39*

Who was leader in that throng? He who once knew the peace, the joy, the glory of heaven, he who was once the covering cherub, he who had led the heavenly choir in songs of praise, of glory and of thanksgiving to God. Satan and his angels in human form composed that lawless throng. Here we see what humanity can be and do under the inspiration of satanic agencies. The priests and rulers had persuaded the people to cry with decided energy that Barabbas be released in the place of Christ. God was refused and rejected and put to open shame in His Son. Henceforth Barabbas was to be the choice of the Jews; Barabbas they should have. As a nation they would act out his dictation, and at the very name of Christ they would be filled with madness. Christ had plainly declared, "Ye are of your father the devil;" "he was a murderer from the beginning and abode not in the truth." [*John 8:44.*] Satan was personified in Barabbas. The children acted as the father. His works, Christ declared, they would do. *12LtMs, Ms 112, 1897, par. 40*

Today Satan's deception of the churches is more marked and determined. With a power from beneath he is stirring them up with an intensity which they do not discern. He is working to oppress and control the consciences of those who would be loyal to God and keep His commandments. He is working to destroy moral responsibility, to make men who love God worship idols and thus secure them under the black banner of the power of darkness. *12LtMs, Ms 112, 1897, par. 41*

While Moses, surrounded by the presence of God and the armies of heaven, talked with Christ in the mount, a most disgraceful scene was being enacted in the camp of Israel. One of the chosen leaders of Israel, appointed of God to stand at the side of Moses, was afraid to take his stand nobly for God and for His name's glory, and rebuke the first suggestion of the people to commit idolatry. Aaron

united with them, supposing he could help them. But the inquiry arises, In what way? It is impossible to conjecture. Aaron made the thing they asked for, a molten calf, and they ate and drank, and had a wonderful festival after the licentious practices of the heathen. Proclamation was made throughout the encampment whom they would serve.^{12LtMs, Ms 112, 1897, par. 42}

And here the priests and rulers rejected Jesus—the One whom their elders had conversed with face to face. They had been permitted to see the glory of God—Jesus Christ standing in the paved walk of sapphire stone. They had been in wonderful glory. But look, and see the human beings shouting madly over a senseless brazen calf of their own invention: “These be thy gods, O Israel, which brought thee out of the land of Egypt.” [*Exodus 32:4.*] In the days of Samuel they rejected their invisible Leader and Counsellor for an earthly king who would lead their hosts and reign over them. Thus they were constantly rejecting the true and only begotten Son of God, and for what? And now, again, their choice is made. Barabbas is to be spared, and Christ sacrificed.^{12LtMs, Ms 112, 1897, par. 43}

And thus it will be in these last days. Christ who came to magnify the law and make it honorable will be rejected, antichrist will be accepted. False laws, the commandments of men, will be rigorously enjoined. False issues will be created and the consciences of men be brought under the control of human beings who are not under the control of God. Men in power will bind up with the power of darkness, and make void the immutable law of Jehovah. The followers of Christ will suffer persecution and death for the truth’s sake. [File copy ends here.]^{12LtMs, Ms 112, 1897, par. 44}

[The White Estate file copy ends here, as does another typewritten original. A third typewritten copy contains the following five additional paragraphs. For a discussion of these questionable paragraphs see: <https://whiteestate.org/legacy/issues-scapegoat-asp/>.]^{12LtMs, Ms 112, 1897, par. 45}

O what delusions are already captivating the religious world! It is well for us to consider the deepening humiliations of the Son of God as He is presented before the world for their choice or rejection.

The Son of the living God and the father of lies is being represented to every individual. Which will you choose, Christ, or the apostate who was a liar from the beginning, and the father of lies?^{12LtMs, Ms 112, 1897, par. 46}

Some apply the solemn type, the scapegoat, to Satan. This is not correct. He cannot bear his own sins. At the choosing of Barabbas, Pilate washed his hands. He cannot be represented as the scapegoat. The awful cry, uttered with a hasty, awful recklessness, by the Satan-inspired multitude, swelling louder and louder, reaches up to the throne of God, "His blood be upon us and upon our children." [*Matthew 27:25.*] Christ was the Scapegoat, which the type represents. He alone can be represented by the goat borne into wilderness. He alone, over whom death had not power, was able to bear our sins. [See comment above.]^{12LtMs, Ms 112, 1897, par. 47}

Behold in the destruction of Jerusalem the doom which the Jewish nation pronounced upon themselves in the words, "His blood be upon us and upon our children." [*Verse 25.*] Their prayer was heard. The blood of the Son of God was upon their children and their children's children in a living, perpetual curse. The children of Israel who chose Barabbas in the place of Christ will feel the cruelty of Barabbas as long as time shall last. How was a national sin and a nation's ruin due to the religious rulers!^{12LtMs, Ms 112, 1897, par. 48}

The question has been asked, Will religious bigotry and fanaticism ever induce religionists of this age to do as did the Jewish nation? It seems impossible that we shall ever reject Christ and accept Barabbas. Shall we be guilty of a sin similar to the Jews, and cry out, "Not this man, but Barabbas"? [*John 18:40.*] It seems an impossibility. Men may say, Never, I can never reject my Saviour, disown Christ. But they are to do this very thing. Priests and rulers will bring about just such an issue, and history will be repeated. The development of sin, which is the transgression of the law, will be continually strengthening its tendencies to become more sinful, to multiply by rejecting light and warnings and truth, and propagate a whole harvest of sin.^{12LtMs, Ms 112, 1897, par. 49}

Every sin leaves its trace behind. Action will create a repetition of that action. And after the foundation of sin has been laid, he can never be converted to a regular bias. His choice is made, his destiny certain. The choice of Barabbas is the sure result of a gradual separation from God in character. This is the sure development of sin. Decisions are made for time and for eternity. *12LtMs, Ms 112, 1897, par. 50*

Ms 113, 1897

The Walk to Emmaus

NP

October 14, 1897

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On the first day of the week after Christ's crucifixion, the disciples had everything to fill their hearts with rejoicing. But this day was not to all a day of joy. To some it was a day of uncertainty, confusion, and perplexity. The apparent unbelief of the disciples in the testimony of the women gives evidence of how low their faith had sunk. The women brought tidings that a vision of angels had appeared to them, and had positively affirmed that Christ had risen from the dead, and that they themselves had seen Jesus alive in the garden.*12LtMs, Ms 113, 1897, par. 1*

But still the disciples seemed unbelieving. Their hopes had died with Christ. And when the news of His resurrection was brought to them, it was so different from what they had anticipated, that they could not believe it. It was too good to be true, they thought. They had heard so much of the doctrines and the so-called scientific theories of the Sadducees that the impression made on their minds in regard to the resurrection was vague. They scarcely knew what the resurrection of the dead could mean. They were unable to take in the great subject.*12LtMs, Ms 113, 1897, par. 2*

From eye witnesses, some of the disciples had obtained quite a full account of the events of Friday. Others beheld the scenes of the crucifixion with their own eyes. In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their home in Emmaus, a village about eight miles from Jerusalem. Sad, discouraged, and hopeless they pursued their evening walk, talking over the scenes of the trial and the crucifixion. Their voices were full of mournful weeping. Never had they been so utterly discouraged. Hopeless and faithless, they were walking in the shadow of the cross. They were filled with gloomy forebodings for the future.*12LtMs, Ms 113, 1897, par. 3*

They had not advanced far on their journey when they were joined by a stranger. But they were so absorbed in their gloom and disappointment that they did not observe Him closely. They continued their conversation, expressing the thoughts of their hearts. They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend. As they talked of the events that had taken place, Jesus longed to comfort them. He had seen their grief, and understood the conflicting, perplexing ideas that brought to their minds the thought, Can this man, who suffered Himself to be so humiliated and so cruelly treated be the Christ? Their grief could not be restrained, and they wept. Jesus knew that their hearts were bound up with Him in love, and He longed to take them in His arms and wipe away their tears, and put joy and gladness in their hearts. But He must first give them lessons that they would never forget. *12LtMs, Ms 113, 1897, par. 4*

“He said unto them, What manner of communications are these that ye have with one another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou a stranger in Jerusalem, and hast not known the things which are come to pass in these days?” They told Him of their disappointment in regard to their Master, “how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.” With hearts sore with disappointment, and with quivering lips, they said, “We trusted that it had been he which should have redeemed Israel, and besides all this, today is the third day since these things were done.” [*Luke 24:17, 18, 20, 21.*] *12LtMs, Ms 113, 1897, par. 5*

Why did not the disciples remember Christ’s words, and realize that events were to be as they had been. Why did not they realize that the last part of His disclosure would be just as verily fulfilled as the first part, that the third day He would rise again? This was the part they should have remembered. The priests and rulers did not forget this. The day that followed the day of preparation, “the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.” [*Matthew 27:62, 63.*] Why did not the disciples remember these words? *12LtMs, Ms 113, 1897, par. 6*

“Then said he unto them, O fools, and slow of heart to believe all

that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" [Luke 24:25, 26.] The disciples wondered what this stranger could know that He should penetrate to their very souls and speak with such earnestness, tenderness, sympathy, and with such hopefulness. For the first time since Christ's betrayal in the garden, they began to feel hopeful. Often they looked earnestly at their companion, and thought that His words were just the words that Christ would have spoken. They were filled with amazement, and their hearts began to throb with expectation, hope, and joy. *12LtMs, Ms 113, 1897, par. 7*

Beginning at Moses, the very Alpha of history concerning Himself, Christ "expounded unto them in all the Scriptures the things concerning himself." [Verse 27.] There are many who discount Old Testament history. They advocate the idea that the New Testament takes the place of the Old, and that therefore the Old Testament is no longer of any use. But Christ's first work with His disciples was to begin at the Alpha of the Old Testament to prove that He was to come to this world and pass through the experiences that had taken place in His incarnation. The rejection of the Son of God was plainly seen by the prophets. *12LtMs, Ms 113, 1897, par. 8*

Christ gave His disciples a correct idea of what He was to be in humanity. The idea of a Messiah that was to take His throne and kingly power, in accordance with the ideas of men, had been misleading, and would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. Christ would have the ideas of His disciples pure and true in every specification. They must understand, as far as possible, in regard to the cup of suffering that was apportioned to Him. He showed them that the awful conflict that they could not yet understand, but that they should understand, was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die as every transgressor of the law will die if he continues in sin. All this should be, but it would not end in defeat, but in glorious, eternal victory. He told them that every effort must be made to save a world from sin. His followers must live as He lived, and work as He worked, with intense, persevering effort. *12LtMs, Ms 113, 1897, par. 9*

Thus Christ discoursed with His disciples, opening their minds that they might discern the Scriptures. The disciples were weary, but the conversation did not flag. Words of life and assurance fell from the Saviour's lips. But still their eyes were holden. As He told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. But little did they know what was to come upon that impenitent city. They did not suspect who their travelling companion was. They did not think that the subject of their conversation was walking by their side, for Christ referred to Himself as thou He were another person. They thought that He was one of those who had been in attendance at the great feast, and who was now returning to His home. Thus they proceeded, making their way over the rough places in the road, while the One who was soon to take His position at the right hand of God, and who could say, "All power is given unto me in heaven and in earth," walked beside them. [*Matthew 28:18.*] *12LtMs, Ms 113, 1897, par. 10*

During the journey the sun had gone down, and before the travellers reached their place of rest, the laborers in the fields had left their work. As the disciples were about to enter their house, the Stranger appeared as though He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. "Abide with us," they said, "for it is toward evening, and the day is far spent." Christ responded to the invitation without making any excuses. "He went in to tarry with them." [*Luke 24:29.*] *12LtMs, Ms 113, 1897, par. 11*

Had the disciples failed on this occasion to press their invitation, they would not have known that their travelling Companion was no other than the risen Lord. Christ never forces His company upon any one. He interests Himself in those who He knows need Him. But if they pass along, indifferent and careless, never thinking of the heavenly Guest, or asking Him to abide with them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked and talked with them by the way. *12LtMs, Ms 113, 1897, par. 12*

The simple evening meal of bread is prepared. It is placed before the Guest, and He puts forth His hands to bless the food. Why do the disciples start back in astonishment? Their Companion spreads

forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails. Both exclaim at once, It is the Lord Jesus. He has risen from the dead.*12LtMs, Ms 113, 1897, par. 13*

They rise to cast themselves at His feet and worship Him. But He has vanished out of their sight. They look at the space which had been occupied by One whose body had lately lain in the grave, and say to each other, "Did not our hearts burn within us while he talked with us by the way, and opened to us the Scriptures?" [*Verse 32.*]*12LtMs, Ms 113, 1897, par. 14*

But with this great news to communicate, they cannot sit and talk. Their weariness and hunger have gone, and full of joy, they immediately set out again on the same path by which they came, hurrying to tell the tidings to His disciples in the city. The moon has set, but the Sun of Righteousness has shone upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour. They no longer mourn over Him as dead, but rejoice over a living Redeemer. "Christ is risen," they repeat over and over again. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell Who had joined them by the way. They carried the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and eternity hang. Christ has risen from the dead. He who is the antitype of the sheaf of the first fruits, which was waved before the Lord, has come forth from the dead.*12LtMs, Ms 113, 1897, par. 15*

In some parts the road was not safe or secure, but they climbed over the steep places, slipping on the smooth rocks. They did not know, they did not see that they had the protection of Him who has just travelled the road with them. With their pilgrim's staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they urge their way forward, their unseen Companion close beside them.*12LtMs, Ms 113, 1897, par. 16*

Entering Jerusalem, they go to the upper chamber where Christ spent the hours of the last evening before His death instructing His

disciples. It is late, but they know that the disciples will not sleep till they know for a certainty what has become of the body of their Lord. They find the door of the chamber securely barred. They knock for admission, but no answer comes. All is still. Then they give their names. The door is carefully unbarred, but as soon as they have entered, it is again fastened, to keep out spies.*12LtMs, Ms 113, 1897, par. 17*

The travellers find all in surprised excitement. The voices of those in the room break out into thanksgiving and praise, saying, "The Lord is risen indeed, and hath appeared unto Simon." [*Verse 34.*] Then the travellers, panting with the haste with which they have made their journey, tell the wondrous story of how, as they were journeying along full of discouragement and hopelessness, they were joined by a Stranger. With wonder and hope, they relate how He opened the Scriptures to them, and how they invited Him to abide with them. They tell how they prepared the evening meal, and when, as their Guest had extended His hands to bless the food, they recognize Him. Their eyes were indeed opened. They saw the marks of the nails, and rose up to worship Him, but He vanished out of their sight.*12LtMs, Ms 113, 1897, par. 18*

They have just finished their story, and some are saying that they could not believe it, for it is too good to be true, when behold, another person stands before them. Every eye is fastened upon the Stranger. No one has knocked for entrance. No footstep had been heard. The disciples are startled, and wonder what it means. Then they hear a voice which is no other than the familiar voice of their Master. Clear and distinct the words fall from His lips, "Peace be unto you." [*Verse 36.*]*12LtMs, Ms 113, 1897, par. 19*

"Then" John states, "were the disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." [*John 20:20-23.*]*12LtMs, Ms 113, 1897, par. 20*

No one is to venture presumptuously into the work of God. He is not

to go unless the Holy Spirit is evidently upon him. Only under the supervision of the Holy Spirit can Christ's followers work as He worked. *12LtMs, Ms 113, 1897, par. 21*

That evening Christ showed His disciples His hands and His feet, that no doubt that he was the Christ might exist in their minds. "Behold my hands and my feet," He said, "That it is I myself; handle me, and see; for a spirit hath not flesh and blood as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of a broiled fish, and an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words that I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." [*Luke 24:39-48.*] *12LtMs, Ms 113, 1897, par. 22*

Ms 113a, 1897

The Walk to Emmaus

NP

December 29, 1897 [typed]

From *Ms 113, 1897*. Previously unpublished.

On the day of Christ's resurrection the disciples had everything to fill their hearts with rejoicing. But this day was not to all a day of rejoicing. To some it was a day of confusion, uncertainty, and perplexity. The women brought tidings that angels had appeared to them assuring them that Christ had risen from the dead. They affirmed that they themselves had seen Jesus alive. But still the disciples doubted. Their apparent unbelief in the testimony of the women shows how low their faith had sunk. Their hopes had died with Christ; and when the news of his resurrection was brought to them, it was so different from anything they had anticipated, that they could not believe it. It was too good to be true, they thought. They had heard so much of the doctrines and the so-called scientific theories of the Sadducees that their belief in the resurrection was vague. They scarcely knew what the resurrection from the dead could mean.¹²*LtMs, Ms 113a, 1897, par. 1*

From eye-witnesses some of the disciples had obtained an account of the events of Friday. Others beheld with their own eyes the scenes of the crucifixion. In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their home in Emmaus, a village about eight miles from Jerusalem. Sad, discouraged, and hopeless, they pursued their evening walk, talking over the scenes of the trial and crucifixion. Their voices were full of mournful weeping. Never had they been so utterly discouraged. Hopeless and faithless, filled with gloomy forebodings for the future, they were walking in the shadow of the cross.¹²*LtMs, Ms 113a, 1897, par. 2*

They had not advanced far on their journey when they were joined by a stranger. But so absorbed were they in their gloom and disappointment that they did not observe him closely. They were

reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend, and they continued their conversation, expressing the thoughts of their hearts. As they talked of the events that had lately taken place, their grief could not be restrained, and they wept. Jesus longed to comfort them. He saw their grief, and understood the conflicting, perplexing ideas that brought to their minds the thought, Can this man, who suffered himself to be so humiliated and so cruelly treated, be the Christ? He knew that their hearts were bound up with his love, and he longed to take them in his arms and wipe away their tears, filling them with joy and gladness. But first he must give them a lesson they would never forget. *12LtMs, Ms 113a, 1897, par. 3*

“What manner of communications are these that ye have one to another, as ye walk, and are sad?” he asked. “And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?” They told him of their disappointment in regard to their Master, “how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.” With hearts sore with disappointment, and with quivering lips, they said, “We trusted that it had been he which should have redeemed Israel, and besides all this, today is the third day since these things were done.” [*Luke 24:17-21.*]*12LtMs, Ms 113a, 1897, par. 4*

Why did not the disciples remember Christ’s words, and realize that events were to be as they had been? Why did they not believe that the last part of his disclosure would be as verily fulfilled as the first part—that on the third day he would rise again? This was what they should have remembered. The priests and rulers did not forget this. On the day after Christ’s crucifixion they went to Pilate, saying, “Sir, we remember that this deceiver said, while he was yet alive, After three days I will rise again.” [*Matthew 27:63.*] Why did not the disciples remember these words?*12LtMs, Ms 113a, 1897, par. 5*

“Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ have suffered these things, and to enter into his glory?” [*Luke 24:25, 26.*] The disciples wondered what this stranger could know, that he should

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speak with such earnestness, tenderness, sympathy, and hopefulness, and why his words should penetrate to their very souls. For the first time since the betrayal in the garden, they began to feel hopeful. They looked earnestly at their companion, and thought that his words were just the words that Christ would have spoken. They were filled with amazement, and their hearts began to throb with expectation, hope, and joy. *12LtMs, Ms 113a, 1897, par. 6*

Beginning with Moses, the very Alpha of history concerning himself, Christ expounded unto them in all the Scriptures the things regarding his life and death. Many today discount Old Testament history. They advocate the idea that the New Testament takes the place of the Old, and that therefore the Old Testament is no longer of any use. But Christ's first work was to begin with the Old Testament to prove that he was to come to this world, and pass through the experiences that had taken place in his incarnation. *12LtMs, Ms 113a, 1897, par. 7*

Christ gave his disciples a correct idea of what he was to be in humanity. The expectation cherished by the priests, of a Messiah that was to take the throne and exercise kingly power in accordance with man's ideas, had misled the disciples, and Christ saw that it would interfere with a correct apprehension of his descent from the highest to the lowest position that could be occupied. Christ desired the ideas of his disciples to be pure and true in every specification. They must understand as far as possible in regard to the cup of suffering that had been apportioned to him. He showed them that the awful conflict which they could not understand, but which they would one day understand, was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die as every transgressor of the law, if he continues in sin, will die. All this should be; but it would not end in defeat, but in glorious, eternal victory. The Saviour told his disciples that every effort must be made to save the world from sin. His followers must live as he lived, and work as he worked, with intense persevering effort. *12LtMs, Ms 113a, 1897, par. 8*

Thus Christ talked with the two disciples, opening their minds that they might understand the Scriptures. The disciples were weary, but

the conversation did not flag. Words of life and assurance fell from the Saviour's lips. But still the eyes of his hearers were holden. They did not suspect who their companion was. They did not think that the subject of their conversation was walking by their side; for Christ referred to himself as though he were another person. They thought that he was one of those who had been in attendance at the great feast and was now returning to his home.¹²*LtMs, Ms 113a, 1897, par. 9*

Thus the travelers proceeded, making their way over the rough places in the road, while the One who was soon to take his position at the right hand of God, and who could now say, "All power is given unto me in heaven and in earth," walked beside them. [*Matthew 28:18.*] During the journey the sun had gone down, and before the disciples reached their place of rest, the laborers in the fields had left their work. As they were about to enter their house, the stranger appeared as though he would continue his journey. But the disciples felt drawn to him. Their souls hungered to hear more from him. "Abide with us," they said; "for it is toward evening, and the day is far spent." Without making any excuse Christ responded to the invitation. "He went in to tarry with them." [*Luke 24:29.*]¹²*LtMs, Ms 113a, 1897, par. 10*

Had the disciples failed on this occasion to press their invitation, they would not have known that their travelling companion was no other than the risen Lord. Christ never forces his company upon any one. He interests himself in those who he knows need him. But if they pass along, indifferent and careless, never thinking of the heavenly guests, or asking him to abide with them, he too passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as he walked and talked with them by the way.¹²*LtMs, Ms 113a, 1897, par. 11*

The disciples and their guest enter the house, and the simple evening meal is prepared. It is placed before the guest, and he stretches forth his hands to bless the food. Why do the disciples start back in astonishment? Their companion spreads forth his hands in exactly the same way as their Master used to do. They look again, and lo, they see in his hands the print of nails. Both exclaim at once, It is the Lord Jesus. He has risen from the dead.

They rise to cast themselves at his feet and worship him. But he has vanished out of their sight. They look at the space which has been occupied by One whose body has lately lain in the grave, and say to each other, “Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?”
[Verse 32.]*12LtMs, Ms 113a, 1897, par. 12*

But with this great news to communicate, they cannot sit and talk. Their weariness and hunger are gone, and full of joy they immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. The moon has set, but the Sun of Righteousness is shining upon them. Their hearts leap for joy. In some parts the road is not safe or secure, but they climb over the steep places, slipping on the smooth rocks. They do not know, they do not see, that they have the protection of Him who has just travelled the road with them. With their pilgrim’s staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Thus sometimes running, sometimes stumbling, they urge their way forward, their unseen companion close beside them.*12LtMs, Ms 113a, 1897, par. 13*

The disciples feel as though they are in a new world. Christ is a living Saviour. They no longer mourn over him as dead. Christ is risen, Christ is risen, they repeat over and over again. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell them who joined them by the way. They carry the greatest message ever given to the world—a message of glad tidings upon which the hopes of the human family for time and for eternity depend. Christ has risen from the dead. He who is the antitype of the sheaf of the first fruits, has come forth from the grave.*12LtMs, Ms 113a, 1897, par. 14*

Entering Jerusalem the disciples go to the upper chamber where Christ spent the hours of the last evening before his death instructing his disciples. It is late, but they know that the disciples will not sleep until they know for a certainty what has become of the body of their Lord. They find the door of the chamber securely barred. They knock for admission, but no answer comes. All is still. Then they give their names. The door is carefully unbarred, but as

soon as they have entered, it is fastened, to guard against spies. *12LtMs, Ms 113a, 1897, par. 15*

The two travelers find all in surprised excitement. The voices of those in the room break out into thanksgiving and praise, saying, "The Lord is risen indeed, and hath appeared unto Simon." [Verse 34.] Then the travelers, panting with the haste with which they made their journey, tell the wondrous story of how as they were journeying along full of hopelessness and discouragement, they were joined by a stranger. With wonder and hope filling their hearts, they relate how he opened the Scriptures to them, and how they invited him to abide with them. They tell how as their guest extended his hands to bless the food placed before him, they recognized him. Their eyes were indeed opened. They saw the marks of the nails, and rose up to worship their risen Lord, but he vanished out of their sight. *12LtMs, Ms 113a, 1897, par. 16*

They have just finished their story, and some are saying that they cannot believe it; for it is too good to be true, when, behold, another person stands before them. Every eye is fastened upon the stranger. No one has knocked for entrance. No footstep has been heard. The disciples are startled, and wonder what it can mean. Then they hear a voice that is no other than the familiar voice of their Master. Clear and distinct the words fall from his lips, "Peace be unto you." [Verse 36.] *12LtMs, Ms 113a, 1897, par. 17*

"Then," John writes, "were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so I send you. And when he has said this, he breathed on them, and said unto them, Receive ye the Holy Ghost." [John 20:20-22.] *12LtMs, Ms 113a, 1897, par. 18*

Ms 114, 1897

To the Faithful in Christ Jesus

“Sunnyside,” Cooranbong, New South Wales, Australia

October 7, 1897

Portions of this manuscript are published in *6BC 1065*; *7ABC 466*; *TDG 289*.

I attended meeting, and spoke in the upper chamber where we assemble to worship on the Sabbath. The room was full of our people. I spoke from Ephesians: “Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.” [*Ephesians 1:1, 2.*]*12LtMs, Ms 114, 1897, par. 1*

This letter is addressed to the faithful in Christ Jesus. Precious words! We will hope that all were worthy of the confidence and love that Paul had for those brethren whom he addressed.*12LtMs, Ms 114, 1897, par. 2*

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” [*Verse 3.*] We should appreciate the words of the apostle. How far from narrowness is his statement. He gives praise to God because of the great spiritual blessings in heavenly places in Christ, “according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” [*Verse 4.*]*12LtMs, Ms 114, 1897, par. 3*

This work was wrought out by the Father and the Son for the benefit of the whole world. If men whom God created should be seduced by the apostate who fell from heaven, Christ pledged Himself to become his substitute and surety, giving man a second trial. When man transgressed even the smallest precept of Jehovah, it was disobedience just the same as though the test were larger. But how is the grace, mercy, and love provided! The divinity of Christ undertook to bear the sins of the transgressor. This ransom is on

solid ground; this pledged peace is for the heart that receives Jesus Christ. And in receiving Him by faith we are blessed with all spiritual blessings in heavenly places in Christ.*12LtMs, Ms 114, 1897, par. 4*

How could the language be more explicit and full? "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." [*Verses 4, 5.*] Here is the ground of our faith. You dare not risk the "suppose so," the haphazard religion of this age, that knows so little of self-denial and self-sacrifice. This is a fashionable, convenient, self-indulgent religion. If we would be saved, we must be obedient subjects of the kingdom of God. The law of Jehovah will allow no license for transgression. He has pledged to save man from his sins, but not in his sins. We may repent, we may receive pardon, we may fix our eyes on the matchless ransom paid by Jesus Christ on the cross. "The Lord hath laid on him the iniquity of us all," the whole world. [*Isaiah 53:6.*] Christ bore the weight of our sins, a weight sufficient to crush a world.*12LtMs, Ms 114, 1897, par. 5*

Sin and transgression is a fearful element. Legions of angels in the heavenly courts, which excel in strength, abused their precious privileges, and joined the ranks of Satan against God. They fell from their high estate to the lowest apostasy, and were exiled from heaven. And so every soul will choose sides. No one will gain an entrance into heaven with their sins unconfessed and unforgiven. But all who come to Christ for pardon, He will in no wise cast out. They may be converted, and remain converted, if they will accept the grace of God through Jesus Christ, and become adopted as children through His merits. And living in that grace, they will become obedient children because of the ransom paid on the cross. The Lord God is wholly reconciled to the humbled transgressor who becomes loyal to God, and keeps His commandments.*12LtMs, Ms 114, 1897, par. 6*

The times in which we now live call for whole-souled helpers. The practical character of the doctrines which we profess will make an impression upon hearts, for heavenly messengers co-operate with the worker whose faith and works are combined. He who has a vital

connection with Jesus Christ will have a testimony to bear as a witness for the Master. "Ye are my friends," said Christ, "if ye do whatsoever I command you." [*John 15:14.*] All who in truth are friends of Christ will do the works of Christ. We are so inclined to bring unsanctified, unconverted, traits of character into our family government and into the church; and these make our words, our manner, and our spirit not only an offense in the home, but also to the church and to the whole heavenly universe. God calls it a perverse spirit. *12LtMs, Ms 114, 1897, par. 7*

If all could see how God regards the selfish, pettish disposition, they would thoroughly despise themselves, and would make decided efforts to cut away from them every disagreeable action. The idea that men can unite with the family of God with all their disagreeable traits of character unchanged in this life is the greatest deception and delusion. The power to overcome depends, not on circumstances, not on any man living, however learned he may be, but on the ever present help which God supplies. The truth is not something to be kept bottled up for private occasions. If the truth is in the heart the receiver will reveal that faith that works by love, and purifies the soul. Its abiding principles in the heart will be manifested at all times and on all occasions. *12LtMs, Ms 114, 1897, par. 8*

Paul, in addressing his epistle to the saints which are at Ephesus, and to the faithful in Christ Jesus, says, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." [*Ephesians 1:2.*] These words are not spoken to the souls out of Christ. All our success, all our efficiency, is in Christ. We must continually look above earthly help, higher than the greatest human power, higher than the apostles. We must fasten our faith directly upon Christ Himself. He has declared, "Without me ye can do nothing." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." [*John 15:4, 5.*]*12LtMs, Ms 114, 1897, par. 9*

He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. What will these do? What true

evidence will they give of their calling? How will they reveal that they are the chosen of God? In the influence and character of the work that they do, the object of which is the perfecting of the saints in the work of the ministry, the edifying of the body, the church, of Christ. *12LtMs, Ms 114, 1897, par. 10*

The apostle could never forget his conversion from a persecutor of all who believe on Christ, to a believer in Him. What a bearing this conversion had on all his after life! What an encouragement it was as he worked on the side of Him whom he once ridiculed and despised. He could never forget the assurance conveyed to him in the first part of his ministry. He could speak intelligently because he had an experience, a personal knowledge, of the Lord Jesus Christ. He had a living, abiding faith, for he cultivated a sense of the presence of Christ in all his works. He received strength in prayer, and as a faithful soldier of Christ he ever looked to his Captain for orders. No amount of obstacles piled up before him could cause him to regard the work as an impossibility, for he realized that “all things are possible to them that believe.” [*Mark 9:23.*] *12LtMs, Ms 114, 1897, par. 11*

The battle cry of victory under all circumstances comes sounding down the line to our time, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” [*Ephesians 1:4-6.*] *12LtMs, Ms 114, 1897, par. 12*

Ms 115, 1897

The Risen Saviour.

NP

October 14, 1897

Portions of this manuscript are published in *5BC 1110*; *6BC 1092*; *CTr 283-286*.

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone at the door of the sepulchre? And when they looked they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said to you.” [*Mark 16:1-7.*] *12LtMs, Ms 115, 1897, par. 1*

Luke relates some things more definitely. The angels inquired, “Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful man, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene and Joanna, and Mary the mother of James, and others that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.” [*Luke 24:5-11.*] *12LtMs, Ms 115, 1897, par. 2*

The Sabbath was past, and Mary Magdalene came early in the morning when it was yet dark unto the sepulcher. Other women were to meet her there, but Mary was the first at the sepulcher.

They had prepared the sweet spices to anoint the body of their Lord. The women were greatly terrified, and buried their faces in the earth, for the sight of the angels was more than they could endure. The angels were compelled to hide their glory yet more decidedly before they could converse with the women. The women trembled with awe. The angels said, "Fear not ye: for I know ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." [*Matthew 28:5, 6.*] *12LtMs, Ms 115, 1897, par. 3*

When Mary found the stone rolled away from the door of the tomb, "she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and came to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in that other disciple also, which came first to the sepulcher, and he saw and believed. For as yet they knew not the scripture," [*John 20:2, 3, 5-9.*] "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption." [*Psalms 16:10.*] "But God will redeem my soul from the power of the grave; for he shall receive me." [*Psalms 49:15.*] *12LtMs, Ms 115, 1897, par. 4*

"Then the disciples went away again to their own home. But Mary stood without at the sepulcher weeping: and as she wept she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus has lain. And they said unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she has thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? ... She, supposing him to be the gardener, saith to him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni, which is to say, Master.

Jesus saith unto her, Touch me not; for I have not yet ascended unto my Father, but go to my brethren, and say unto them, I ascend to my Father, and your Father, and to my God, and your God." [John 20:10-17.] *12LtMs, Ms 115, 1897, par. 5*

Jesus first appeared "to Mary Magdalene, out of whom he had cast seven devils, and she went and told them that had been with him, as they mourned." There was no more weeping for Mary. Her heart was filled with joy and rejoicing. "But they, when they had heard that he was alive, and had been seen of her, believed not." [Mark 16:9-11.] *12LtMs, Ms 115, 1897, par. 6*

While Mary was absent, He appeared to the women who had come to the sepulcher from another direction. The message was given to the women by the angel, "Go quickly and tell his disciples, Behold he goeth before you into Galilee. There shall ye see him." [Matthew 28:7.] As yet there had been no revelation of Christ to the eleven, and the women went to tell the disciples the wondrous news. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." [Verses 9, 10.] Thus Christ made an appointment for a public meeting with His brethren in Galilee. Who was it that reminded the women who were seeking Christ in the tomb of what the Saviour had said to them previously? It was Christ who had risen, as He had told them He would. *12LtMs, Ms 115, 1897, par. 7*

In this connection Mark gives a most precious statement, that must not be overlooked. The angel said to the women, "Go your way, tell his disciples and Peter that he goeth before you into Galilee." [Mark 16:7.] What a comforting message was thus given to the women to give Peter. The last look Jesus had given Peter was after the disciple's thrice repeated denial. Peter was not forgotten by Christ, and this mention of his name signified to him that he was forgiven. *12LtMs, Ms 115, 1897, par. 8*

Said the angel, "Why seek ye the living among the dead? He is not here: he is risen; remember how he spake unto you when he was yet in Galilee." [Luke 24:5, 6.] The wonderful instruction that Christ

had given His disciples was never to lose its force, but they had to be reminded of the lessons that Christ had repeatedly given them while He was yet with them. “Remember,” said the angel, “how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” [Verses 6, 7.] The disciples were surprised that they had not thought of these things before. Why had His words been forgotten?¹²*LtMs, Ms 115, 1897, par. 9*

Christ had spoken to them in regard to His future. “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 chief priests and scribes and be killed.” If he had left the matter there, there would have indeed been cause for the disciples to be hopeless. But He continued, “And be raised the third day.” [Matthew 16:21.] But instead of listening to every word spoken by the divine Teacher, Peter allowed his feelings to be stirred at the thought at such a chapter in the Saviour’s history. He took him, and began to rebuke him, saying, “Be it far from thee, Lord; this shall not be unto thee.” [Verse 22.] The disciples had not yet given up the idea so long cherished that Christ would reign on David’s throne as a temporal prince, but Christ said, “Get thee behind me, Satan:” for it was Satan, “for thou savorest not the things that be of God, but those that be of men.” [Verse 23.] He would have Peter understand that Satan originated his speech, and that he rebuked Satan. “Get thee behind me.” No longer interpose between Me and My disciple.¹²*LtMs, Ms 115, 1897, par. 10*

“And Jesus going up to Jerusalem, took the twelve disciples apart by the way, and said unto them, Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.” [Matthew 20:17-19.]¹²*LtMs, Ms 115, 1897, par. 11*

He had declared, “All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen, I will go before you into Galilee.” [Matthew 26:31, 32.]¹²*LtMs, Ms 115, 1897, par. 12*

How many things the Lord had told His disciples in regard to His sufferings and death and resurrection. Why then did the disciples look on the dark side, and feel so wholly discouraged. Had not Christ anticipated their disappointment? Had He not given them the precious instruction in *John 14, 15, 16*? "Let not your heart be troubled," He had said, "Ye believe in God: believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. ... 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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." [*John 14:1-3, 27-29.*]*12LtMs, Ms 115, 1897, par. 13*

Christ had said everything encouraging that He could, in order that their faith might not die when He died upon the cross. If, after His crucifixion and burial, in the place of giving way to their sorrow, the disciples had carefully reviewed what Christ had told them to prepare them for this time, they would have seen light amid the darkness. They need not have been in such apparently hopeless discouragement.*12LtMs, Ms 115, 1897, par. 14*

Before any one had reached the sepulcher, there was a great earthquake. The mightiest angel from heaven, he who held the position from which Satan fell, received his commission from the Father, and clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. As soon as his feet touched the ground it quaked beneath his tread. The Roman guards were keeping their weary watch when this wonderful scene took place, and they were enabled to endure the sight, for they had a message to bear as witnesses of the resurrection of Christ.*12LtMs, Ms 115, 1897, par. 15*

The angel approached the grave, and rolled away the stone as though it had been a pebble, and sat upon it. The light of heaven

encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard, “Thy Father calls thee; come forth.” And Jesus came forth from the grave with the step of a mighty Conqueror. There was a burst of triumph, for the heavenly family were waiting to receive Him, and the mighty angel, followed by the army of heaven, bowed in adoration before Him as He, the Monarch of heaven, proclaimed over the rent tomb of Joseph, “I am the resurrection and the life.” [*John 11:25.*]*12LtMs, Ms 115, 1897, par. 16*

When Christ upon the cross cried out, “It is finished,” there was a mighty earthquake, that rent open the graves of many who had been faithful and loyal, bearing their testimony against every evil work, and magnifying the Lord God of hosts. [*John 19:30; Matthew 27:50-52.*] Now as the Lifegiver came forth from the sepulcher, proclaiming, “I am the resurrection and the life,” He summoned from the grave these saints. When alive, at the cost of their lives, they had borne their testimony unflinchingly for the truth. Now they were to be witnesses of Him who had raised them from the dead. These, said Christ, are no longer the captives of Satan. I have redeemed them; I have brought them from the grave as the first fruits of My power, to be with Me where I am, never more to see death or experience sorrow.*12LtMs, Ms 115, 1897, par. 17*

During His ministry Jesus raised the dead to life. He raised the son of the widow of Nain and Jairus’ daughter and Lazarus. But these were not clothed with immortality. After they were raised they continued to be subject to death and decay. But those who came forth from the grave at Christ’s resurrection were raised to everlasting life. They were the multitude of captives who ascended with Him as trophies of His victory over death and the grave. They were indeed quickened by the Lifegiver. They came forth as trophies of His victory over death and the grave.*12LtMs, Ms 115, 1897, par. 18*

These went into the city, and appeared unto many, declaring, “Christ has risen from the dead, and we be risen with him.” Some were terrified at the sight. They bore the most undeniable evidence not only of their own resurrection, but of the resurrection of the crucified Redeemer. After His resurrection, Christ did not show

Himself to any save His followers, but testimony in regard to His resurrection was not wanting. It came from various sources, from the five hundred who assembled in Galilee to see their risen Lord. This testimony could not be quenched. The sacred facts of Christ's resurrection were immortalized. *12LtMs, Ms 115, 1897, par. 19*

Those who had been raised were presented as trophies to the heavenly universe, as samples of the resurrection of all who receive and believe in Jesus Christ as their personal Saviour. They were a symbol of the final resurrection of the righteous. That same power that has raised Christ from the dead will raise His church and glorify it, with Christ, as His bride, above all principalities, above all powers, above every name that is named, not only in this world, but in the heavenly courts, the world above. *12LtMs, Ms 115, 1897, par. 20*

But where were the Roman guards? They had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ. The angels now sang the song of redeeming love. All united in the song, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways thou king of saints. Thou only art holy. Thy judgments are made manifest." [See *Revelation 15:3, 4.*] "Who for the joy that was set before him, endured the cross, despising the shame." [*Hebrews 12:2.*]*12LtMs, Ms 115, 1897, par. 21*

The Roman guards fainted and became as dead men under the wonderful, amazing scene which they were permitted to behold. When the heavenly train was hidden from their sight, they arose to their feet and made their way as quickly as their tottering limbs would carry them to the gate of the garden. As they came up staggering like blind or drunken men, their faces pale as the dead, they told to those they met of the wonderful scenes they had witnessed. Messengers preceeded them quickly to the chief priests and rulers, declaring, as best they could, the incidents that had taken place. The guards were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. The hardened soldiers presented a strange appearance, as they bore testimony both to the resurrection of Christ and also of the multitude whom He brought forth with Him as the One who

holds life-giving power.*12LtMs, Ms 115, 1897, par. 22*

While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing a place where He could reveal Himself to a large number of His followers, another scene was being enacted. The watch appointed to guard the sepulcher came into the city. They appeared like men that had been greatly frightened. Their faces were colorless. Going to the chief priests and rulers, they told them what they had seen at the sepulcher. They had not time to think or speak anything but the truth. They thought their story would at once commend itself to the supposedly righteous men who had employed them. But the rulers were not pleased by the report. Joseph and Nicodemus were not with them at this time. Gamaliel was not with them, for the report of the recent transactions had reached him.*12LtMs, Ms 115, 1897, par. 23*

The soldiers were bribed to report a falsehood, and the priests guaranteed that if the matter came to Pilate's ears, as it most assuredly would, they would be responsible for the actions of the soldiers. They bribed Pilate to silence. They did more. By special messengers they sent the report they had prepared to every part of the country. They knew that great publicity had been given to the trial of Christ by holding it at the time of the Passover. They knew that the wonderful events that had taken place, the supernatural darkness, the mighty earthquake, could not be without its effect.*12LtMs, Ms 115, 1897, par. 24*

Many had believed on Jesus as they saw the terrible sights that took place. They remembered the voice that was heard at the foot of the cross amid the noise and confusion. "When the centurion, and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God." [*Matthew 27:54.*] As Christ cried out, "It is finished," the cloud of blackness rolled back from the cross. The light seemed more bright in contrast with the darkness. Then the words of confession were heard, not in whispered tones, but as a witness, "Truly this was the Son of God." All eyes were turned to the place from whence came the voice. Who had spoken? It was the centurion and the Roman soldiers, heathen and idolaters. Thus was

the evidence given that soon our Redeemer would see of the travail of His soul.*12LtMs, Ms 115, 1897, par. 25*

What so enlightened and convinced these men that they could not refrain from confessing their faith in Jesus? It was the sermon that was given in every action of Christ and in His silence under cruel abuse. At His trial one seemed to vie with the other in making His humiliation as degrading as possible. But His silence was eloquence. In that lacerated, bruised, broken body hanging on the cross, the Centurion recognized the form of the Son of God.*12LtMs, Ms 115, 1897, par. 26*

The priests and rulers were afraid to walk the streets of Jerusalem for fear of meeting Christ. They were anxious to keep within walls, thinking that this would protect them.*12LtMs, Ms 115, 1897, par. 27*

The Priest and Sacrifice were now taken hold of by God in order. The One who was obedient unto death is now taken into eternal unison both as God and man. The Father says to Him, "Thou art a priest forever after the order of Melchizedek." [*Psalm 110:4.*] When by faith we see Christ in His human and divine nature, it is because God has revealed Him. The hidden wisdom which no man ever can or will explain to the sense of men, "God ordained before the world unto our glory, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory." See *1 Corinthians 2:2-11.**12LtMs, Ms 115, 1897, par. 28*

It was to the glory of God that the Prince of life should be the first fruits, the antitype of the typical wave-sheaf. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren." "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" [*Romans 8:29, 32.*]*12LtMs, Ms 115, 1897, par. 29*

Christ was the first fruits of them that slept. This very scene, the resurrection of Christ from the dead, was observed in type by the Jews at one of their sacred feasts, called the feast of the Jews. They came up to the temple when the first fruits had been gathered in, and held a feast of thanksgiving. The first fruits of the harvest crop was sacredly dedicated to the Lord. That crop was not to be

appropriated for the benefit of man. The first ripe fruit was dedicated as a thank offering to God. He was acknowledged as the Lord of the harvest. When the first heads of grain ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, waving the ripened sheaf before Him as a thank offering. After this ceremony the sickle could be put to the wheat, and it could be gathered into sheaves.^{12LtMs, Ms 115, 1897, par. 30}

As Christ ascends while in the act of blessing His disciples, an army of angels encircle Him as a cloud. Christ takes with Him the multitude of captives as His trophy. He will Himself bring to the Father the first fruits of them that slept to present to God as an assurance that He is conqueror over death and the grave.^{12LtMs, Ms 115, 1897, par. 31}

“Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.” [*Psalm 24:7-10.*]^{12LtMs, Ms 115, 1897, par. 32}

There is the throne and around it the rainbow of promise. There are seraphim and cherubim. The angels circle round Him, but He waves them back. He enters into the presence of His Father. He points to His triumph in this antitype of Himself, the wave sheaf, those raised with Him, the symbol of the captive dead who shall come forth from their graves when the last trump shall sound. He approaches the Father, and if there is joy in heaven over one sinner that repenteth, if the Father rejoices over them with singing, let the imagination take in this scene. Christ says, “Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, I will that those whom thou hast given me be with me where I am.” [See *John 17:24.*] The voice of God is heard. Justice is satisfied. Satan is vanquished. Mercy and truth have met together; righteousness and peace have kissed each other. The arms of the Father encircle His Son, and His voice is heard, saying, “And let all the angels of God worship him.” [*Hebrews 1:6.*]^{12LtMs,}

Ms 115, 1897, par. 33

When Christ wept over Jerusalem, with quivering lips He said, “O that thou hadst known, even thou in this thy day, the things that belong unto thy peace—but now they are hid from thine eyes.” [Luke 19:42.] Never will they see the things they might have seen had they believed in Jesus Christ as the One sent from God.¹²*LtMs, Ms 115, 1897, par. 34*

Thomas was not with the twelve when Jesus appeared to them. “The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the prints of his nails, and thrust my hand into his side, I will not believe.” [John 20:25.]¹²*LtMs, Ms 115, 1897, par. 35*

Ms 115a, 1897

A Plea for Brotherly Unity

NP

October 27, 1897

Portions of this manuscript are published in *SD 30; 3MR 249, 308-309; 9MR 163-164*. + Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I have been listening to the words of my Guide in regard to Elder Corliss, and the substance of them was this: *12LtMs, Ms 115a, 1897, par. 1*

The blood being attracted to the weakest point, there is a wearing of the channel through which the blood flows. This condition of things is making his condition a critical one, and his brethren will need to exercise great caution, that they may not excite by any course of action. Unless this human agent shall change his course of action in continuous labor, and submit to have the peace of God rule in his heart, there will be a rush of blood to the brain, which will disqualify him for labor. He will counteract his own work. The Lord will not, cannot, help His servant, unless he will co-operate with God, unless he will stop worrying and trust in the Lord. *12LtMs, Ms 115a, 1897, par. 2*

When the enemy stirs up his mind to dwell upon subjects which will lead him to speak unadvisedly, he speaks many things which he supposes to be truth, but which are not true. He is led on and on to great lengths in evil, criticizing in a most unsparing manner. If he would consider Christ, if he would learn in the school of Christ His meekness and lowliness, if he would realize that of himself he is nothing, the Lord Jesus would be his Pattern, and his efficiency to reach that Pattern, and make him to sit together in heavenly places with Christ Jesus. He would absorb and manifest the spirit of Christ. *12LtMs, Ms 115a, 1897, par. 3*

All the grace of God is given to every individual who teaches the

truth, if he himself will be a learner in the school of Christ. That meekness and lowliness which is revealed in the character of Christ is the most important lesson he can daily and hourly learn. It is the Spirit itself that teaches and enlightens. The most powerful preaching of the Word, the reading of the Scriptures, will not be able to transform the character and save souls unless the Spirit works with and through the human agents. The planning and devising must not be of a character to draw attention to self. The Word is a power, a sword, in the hands of the human agent, but the Holy Spirit in its power is the efficiency to impress the mind. "They shall be all taught of God." [*John 6:45.*] It is God that causes the light to shine into hearts. Will all my ministering brethren remember this? It is essential that God be recognized as the source of our strength, as a Comforter. The reason why God can do so little for us is that we forget that living virtue in the Holy Spirit is to combine with the human agent. *12LtMs, Ms 115a, 1897, par. 4*

Elder Corliss, look away from yourself. Trust not in yourself. Have faith in God. Through your strong feelings, the blood veins are filled with blood, and you are in serious danger of losing your life. Therefore you need to place yourself in a position where you will not have upon you a pressure of the necessity of continuous labor, and where you must have the guidance and control of others. Your impetuosity must be under the control of higher powers, else you will make great trouble for yourself and for those who are associated with you. Wherever you may be you will utter words of accusation against the brethren. *12LtMs, Ms 115a, 1897, par. 5*

When Moses spoke unadvisedly, it caused the displeasure of God. Moses represented God before the people, and in this instance gave great occasion for others to quote him and God to be dishonored in His representative man. Satan obtained vantage ground. Satan is watching his chance to make impressions upon the minds of others, and these impressions will be just as he designs them to be. But God would have every soul yoke up with Him, and not pull their own way, which is sometimes decidedly counter to the way and will of God; and on any occasion when this is done, Satan means to use it to unsettle the faith of these. Men will be blessed in drawing evenly with Christ, elevating in Christ's ways, and blessing others. Abraham and Lot in their tents could not

agree. Strife arose between the herdsmen because the grazing ground for their cattle was not sufficient for their large herds and flocks. Abraham was always seeking for peace. He would make any sacrifice if he could glorify God in so doing. And the Lord was pleased with Abraham. *12LtMs, Ms 115a, 1897, par. 6*

The Lord will lead and guide the human agent if he will only be guided. But there is constant danger of man placing himself in God's place, and feeling all sufficient in himself. The Lord will continue to work through the human instrumentality if he will be molded by the Holy Spirit of God, for then he will represent the character of Christ and the truth will maintain its divine power. Fresh manna will be given to the hungry sheep of the Lord's flock. *12LtMs, Ms 115a, 1897, par. 7*

Some are much more inclined than others to mingle self with their work. Human wisdom leads away from holiness. The words that are spoken unadvisedly, in expressions of doubt and in accusing of the brethren, are as seed sown which will spring up and bear fruit, when circumstances shall be favorable, producing a harvest of unbelief and apostasy. Elder Corliss must be converted every day, else his words are liable to do great injury to minds and hearts of those whom Satan shall tempt. *12LtMs, Ms 115a, 1897, par. 8*

I was shown that we must carefully guard every moment. O how little the brethren understand the workings of Satan, his vigilance, his unceasing efforts to overcome the human mind. Why do we not awake? Why not arouse? Why not cling to God? *12LtMs, Ms 115a, 1897, par. 9*

The case of Moses should ever be a lesson to our ministering brethren. The Lord sees the human temperament, and He knows our every danger. The case of Moses is placed on record that we shall not do as Moses did—speak unadvisedly with his lips and give Satan an opportunity to triumph over the people of God. If the eyes of our ministering brethren could be opened, they would see that the Lord requires of them a most thorough transformation of character. They are not vessels emptied of self. The course pursued by Elder Daniells on the Ashfield campground was not a right course. He excluded from his confidence and counsel his

brother ministers. He linked up with Brother Rousseau, and both were on the wrong boat. The two gave little heed to the instruction of the Spirit of God, and would leave the encampment and remain away for hours in the city of Sydney, without giving their brethren any reason for their absence. Was God in this? Not at all. This is the danger of Brother Daniells. He has not keen perception to reason from cause to effect concerning his own course of action.*12LtMs, Ms 115a, 1897, par. 10*

The movements of these brethren caused us a great deal of trouble. Elder Daniells and Rousseau have placed W. C. White and myself in very unpleasant circumstances. Brethren McCullagh and Corliss felt very much annoyed. They left the grounds, giving no counsel as to what they should do. These ministers needed to counsel together in reference to many things. A spirit of disaffection came in. W. C. White would not participate in the murmuring and complaints of Elder Daniells. He tried to quiet their minds, and because he did not unite with these men, they accused him of being two-sided. They knew that he must see the inconsistency of the course of Elders Daniells and Rousseau. From that time Brother McCullagh talked his doubts, and declared that he would not link up with Brother Daniells, saying that he was not designing in this movements. This brought these men no nearer to each other. W. C. White would not increase the fever of disaffection, and urged me to say everything possible to show them that it was wrong to give expression to their feelings. Where this thing will end we know not.*12LtMs, Ms 115a, 1897, par. 11*

O why cannot men be wise, and true and God-fearing? Abraham would do anything to save contention. He was always seeking for peace. He would make any sacrifice rather than have contention. He gave Lot, who was the younger, the choice of the country, and advised a separation without strife. In the simplicity and the greatness of his soul he said, "If thou wilt go to the left, I will go to the right. If thou wilt take the right hand, I will go to the left." [*Genesis 13:9.*]*12LtMs, Ms 115a, 1897, par. 12*

This is the spirit that should prevail in our association with one another. If there is to be a constant distrust of brethren in the ministry one with another, let them take one the right hand and the

other the left. Let not God be dishonored with dissension, jealousy, and strife. But, Brother Corliss, you will take the same body, the same spirit, with you wherever you go. The Lord can and will work in your behalf if you will let Him. But if you take yourself out of the hand of God, you will mar the interest in every place that you go. By your impetuous, restless self becoming mixed in the truth, you will spoil its effect. *12LtMs, Ms 115a, 1897, par. 13*

You are to be careful not to set aside the wisdom of God. Truth and righteousness will always prevail. Others, Elder Corliss, as well as yourself have a dispensation of the gospel committed to them. What attributes are the most prized and most sought for in man by our Redeemer—He who was crucified to save and uplift mankind?—charity, purity, and fidelity. “Everyone that loveth is born of God, and knoweth God. ... If we love one another God dwelleth in us, and his love is perfected in us. ... God is love, and he that dwelleth in love dwelleth in God and God in him.” [*1 John 4:7, 12, 16.*] *12LtMs, Ms 115a, 1897, par. 14*

Be careful, Elder Corliss, be careful. The gospel demands that man shall love God with all the heart, and his neighbor as himself. Upon these two principles hangs the entire law and the prophets. This is glory to God in the highest, and peace on earth, goodwill toward men. The Holy Spirit and the Word agree, and the Word is to be acted out. In all hearts from age to age there is to be the divine unity expressed in the universal infinity and brotherhood. Then there will be order and harmony in the church. *12LtMs, Ms 115a, 1897, par. 15*

Brother Corliss, when you change your course of thought, your actions will change. The Lord says to you, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul.” [*Matthew 11:29.*] This will fit you up. This will have a controlling influence upon your impetuosity. This will make you one with Christ. But I have a word from the Lord to you. Enter into no controversy with any opposer of the truth. It is calculated to awaken in you a retaliating spirit. Keep your own soul in love and peace and quietude with God. Then the Lord will be your mouthpiece. You are not to be ever thirsting after a fairer range and wider sphere in which to exercise your powers. Take them you will,

but your restless spirit becomes disappointed, and the responsibilities are your own. You can never get beyond the domain of God, but too often you revolt against His authority and control. *12LtMs, Ms 115a, 1897, par. 16*

This morning I awake at one o'clock. I try to sleep, but cannot, and I must relieve my soul of its burden. Elder Corliss, we were talking yesterday of the dangers that threaten the conference under the administration of Elder Daniells. Last night I was in a solemn meeting, and from the light given me in that counsel, there is great danger on your part. While I see the danger of Elder Daniells thinking that he constitutes the conference, and that his mind and judgment is to be the controlling power, you are in danger of acting a similar part. Were you in Elder Daniells's place, you would not do as well as he has done. You may not realize this, therefore be sparing in your words of censure and condemnation of his course of action. You and Brother McCullagh are in positive danger. You would exalt self, and become a power to rule. *12LtMs, Ms 115a, 1897, par. 17*

Therefore be chaste in your words, and let not the leaven of disaffection work in you, and out of you to others. The servants of God must not strive. By patient continuance in well-doing you will receive the approval of God. The praise of any man is not of much value, because he may often make a mistake, and flatter where he should admonish. The Lord is waiting to do more for His people, much more through human agencies, if they will consent to be worked [by], and not want to work, the Holy Spirit. The Lord will be constantly unfolding the precious truths revealed in His Word. But there should be a constant striving for unity in judgment, in spirit, of those who minister in the Word. *12LtMs, Ms 115a, 1897, par. 18*

The Holy Spirit is not imparted alone to one man or to the ministry alone. The Holy Spirit has been given to the church, that through her individual members she may be a light burning in the world. If she will not take the glory to herself, the Lord will be her constant guide. For this reason there must not be one man who will consider himself so perfect in judgment that he needs no instruction. We are not to lead the people to look to any human being to be told their duty, but to depend upon God, and then freely to counsel together

in the spirit of kindness. Amid a multitude of counsellors there is safety. If these men will look for instruction from God, they will have something to present which God has given them. The truths, which have been lost sight of and buried up by error, will be made to appear and shine as precious jewels amid the moral darkness. The Holy Spirit is to be our enlightener. It is needed by every agent.*12LtMs, Ms 115a, 1897, par. 19*

There is danger of ministers and presidents of conferences assuming to know too much themselves, and manifesting little genuine love for, and confidence in, our people. The people are to be educated to search the Scriptures for themselves. The Holy Spirit is to work, molding every man after the similitude of Christ, but they are to be subject one to another. The great mistake of those who minister in Word and doctrine has been in failing to consider that God works in His church as well as with the preacher. They must see in the individual members those whom God has selected as His chosen ones, to do a work in well-matured, thoughtful labor for the saving of the souls of those who are in the darkness of error.*12LtMs, Ms 115a, 1897, par. 20*

The ministers must give ample encouragement. Then there will be less contention, less striving for the mastery to secure the highest places where they will become leaders. The Holy Spirit has much more to teach the church, when its members will become attentive hearers. Then there will be a setting forth of divine truths, precious and glorious. The Lord would have the teachers lead the church upward, and in no case give the impression that it need not be shouldered by responsibilities, for if the church members will walk humbly with God, the Spirit of God can and will reveal to them with power the divine truth from His Word.*12LtMs, Ms 115a, 1897, par. 21*

The Lord honors and gives wisdom to the men who are content to receive instruction at the hands of God. His voice is heard in His Word. Their meekness, their submission to God, their love for the brethren is the credentials they bear to the world that God has sent Christ His Son into the world. The truth is adapted to the soul's pressing needs and to the demands of a perishing world. But, my brother, you must realize that in order to retain the Christian

confidence of your brethren, you must put the bridle on the spirit, the tongue will not utter perverse things. The Lord would have you act a prominent part in this holy warfare of error against truth, and you be permitted to shine as a living stone that compiles the temple of God. God has a work for you to do just as your life shall be linked up with Christ, and you are meek and lowly in heart. Will you allow your heart to be distrusting God? You do this when you utter words of fault-finding with your brethren. *12LtMs, Ms 115a, 1897, par. 22*

Put away your feelings against Elder Daniells right here on the ground. You are to be in unity, not because he is perfect; he makes mistakes. He is making mistakes on this ground. But the Lord's eye is upon him; he is beloved of God. And if you do not cling closely to God, you will make much graver mistakes than he has made. The Lord pities and loves you, and wants that you should bear the banner of truth to the very close of the warfare. The Lord loves Elder Daniells, and He will reprove and instruct you both when you err. It is not best for you to pull apart from Elder Daniells. Come close together in brotherly unity. Be sure that God has a right to interfere with your plans and his plans if they do not honor His holy name. Neither of you are any too good or too wise to be under the control of God. Will you seek to empty your soul of everything like accusing? *12LtMs, Ms 115a, 1897, par. 23*

“Ye are laborers together with God.” [*1 Corinthians 3:9.*] Both yourself and Brother Daniells are highly favored in being called the sons of God. Brother Corliss, you are to be an ensample to the flock. Your hasty, unadvised words are harmful, and are giving to the world and to your brethren an education which they do not need. They close the hearts of others to divine influences. They foster a spirit of self-esteem, and contradict the instruction you have given to the people in regard to practical godliness. While proclaiming the allegiance of the people to the law of God, you are departing from its holy precepts by bearing false witness against your brethren. You are leavening the minds of others with distrust, and weakening their faith in God's instrumentalities as they behold your strength and understanding in opening the Scriptures, while you do not come under the discipline of the Word yourself. If your mind is not changed, the result will be that the experience of Korah, Dathan, and Abiram will be realized in our very midst. *12LtMs, Ms*

115a, 1897, par. 24

It is this that has weakened the confidence of your American brethren in you, and the same will be the result in Australia. You know not what will be the result of your course of action. I lift the danger signal, for you need to be warned. Unless a decided change shall take place in you, you will have no rest in spirit. Wherever you may be called to labor, and you still cherish this spirit of criticism and faultfinding, and allow your feelings to run riot, you cannot have the right influence upon the workers. A teachable, expectant spirit must be encouraged, that the truth can be revealed in the power of the Spirit. Your words are calculated to undermine the faith of some you do not dream of by creating suspicion and lack of confidence in men whom God is teaching and leading and guiding, and you will not find it an easy matter to take out of the mind that which you have planted of questioning and of doubt. *12LtMs, Ms 115a, 1897, par. 25*

There are individuals who will find as much cause to question you as you have found to question and criticize in others. Your life and work will testify that you are under the Holy Spirit's guidance, else you will give Satan every advantage to create distrust and envy and evil surmisings, and they will make shipwreck of their faith. It is the leading of the Spirit that is essential for every individual. It becomes you to submit to the molding of the Holy Spirit. You are to close your own mind to the suggestions of Satan. It is for this very reason that you are so fitful in feeling, so impulsive, so rash and reckless in your words—that you would not be a safe man for a president of any conference. *12LtMs, Ms 115a, 1897, par. 26*

If men and women would follow the minister only as he shall follow Christ, then great evils would not follow the impulsive movements of the minister. God has given you large opportunities; he has given you understanding of His Word; but some whom you might bless and strengthen by association with you, lose their confidence in you because of your feelings against your brethren finding expression. You may recover from the evil; some never will. *12LtMs, Ms 115a, 1897, par. 27*

This subject is one of deep importance to you. The Lord will work in

you, with you and through you if you will prepare the way for Him. The church needs from you a correct example. In renewed faith open your heart to Jesus, and He will continue to open your heart to the truth. In the consistent life of a believer in the truth, a teacher of the truth, you will grow in intensity. As you surrender to the truth, you will reproduce the truth—a living epistle, known and read of all men. *12LtMs, Ms 115a, 1897, par. 28*

All unseen a warfare is going on continually between the believer in Jesus Christ and satanic agencies. The prince of the world is working with all his unseen agencies to lessen our faith. We may do this effectually when we dishonor ourselves and dishonor God by a hasty, passionate spirit that whirls us away into a hasty torrent of speech, that only awakens the worst passions in those we are connected with. When Christ comes into the soul, He brings the calmness of heaven. We have a great work given us to do, and it may be a terrible failure to us and to the souls whom, through Christ's help and efficiency, we might have been instrumental in saving. Shall self rule in our hearts? "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others." [*Philippians 2:3, 4.*] *12LtMs, Ms 115a, 1897, par. 29*

Ms 116, 1897

The Building of the Lord's House.

NP

October 3, 1897

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My attention has been called to the last books of the Old Testament. I was directed to bid the people of God take heed how they hear and what they do. These Scriptures make special reference to the last days, when Bible history will be unfolded. There are brought to our notice those who are not walking in the way of the Lord, but are following deceptive leadings. From the Word, we are to learn the will of God, for the guidance of our own course of action in these last days. Let your minds take in the subject. Read and consider and be instructed.*12LtMs, Ms 116, 1897, par. 1*

Light was given me in regard to this time. Reproof came because places of worship had been accepted that discredited our work, in the place of magnifying it. The Lord has resources. His hand is on the machinery. When the time came for His Temple to be rebuilt, he moved upon Cyrus as His agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And more, Cyrus furnished them the necessary facilities for re-building the Temple of the Lord. This work began under Cyrus, and his successor carried on the work begun.*12LtMs, Ms 116, 1897, par. 2*

“Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; ... that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shalt be laid.” [*Isaiah 44:24, 28.*]*12LtMs, Ms 116, 1897, par. 3*

The Samaritans tried to hinder this work. By their false reports they

aroused suspicion in minds easily stirred up to suspect; and because of this discouragement, the Jews became unbelieving and indifferent in regard to the work that the Lord had signified he would have done. They were opposed by Smerdis the Usurper. "Then ceased the work of the house of God which is at Jerusalem. So it ceased until the second year of the reign of Darius king of Persia." [Ezra 4:24.] *12LtMs, Ms 116, 1897, par. 4*

When Darius came to the throne, he set aside the work and prohibition of the usurper. But even then the people that should have been the most interested continued to be indifferent. They misapplied the prophecy given by inspiration. They misinterpreted the Word of God, and declared that the time to build had not yet come, and that until the days were fully accomplished, they would not undertake the work. But while they left the building of the house of the Lord, the Temple in which they could worship God, until the end of the time specified as the captivity of the Jews had fully come, they built mansions for themselves. *12LtMs, Ms 116, 1897, par. 5*

This was not the mind and will of God. Haggai and Zechariah received communications from God. Read carefully the Word of God in reference to the work for that time. Reproof was given to God's appointed messengers because of their apathy and delay in allowing the Temple to remain in ruins, opening before them the fact that the want of success in their enterprises was the result of their neglect to consider God's interest first. By honoring God and showing Him due respect and due courtesy by building His house, they would have invited His presence. *12LtMs, Ms 116, 1897, par. 6*

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say." [*Haggai 1:1, 2.*] They do not act like the people whom the Lord has chosen and led and guided to glorify His name in the world. God calls them "This people," not, My people. "This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet saying, Is it time, O ye, to dwell in your ceiled houses, and this house lie waste?" *12LtMs, Ms 116,*

1897, par. 7

“Now therefore thus saith the Lord of hosts: Consider your ways.” [Verses 2-5.] Why have you been so passive? Why have you done so little? Why did you feel concern for your own buildings and unconcern for the Lord’s building? What have you gained by serving self at the sacrifice of the best interests, which should create a burning zeal for the Lord? Nothing has prospered with you while you have neglected your duty to the Lord. The thought to escape poverty by not building has brought upon you that which you feared. “Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink; but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.” [Verse 6.] *12LtMs, Ms 116, 1897, par. 8*

The Lord calls upon them to make careful consideration. “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.” [Matthew 6:19-21.] *12LtMs, Ms 116, 1897, par. 9*

“Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.” [Haggai 1:7-11.] *12LtMs, Ms 116, 1897, par. 10*

What was the result of this message? “Then Zerubbabel the son of Shealtiel and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God,

and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and they came and did work in the house of the Lord their God." [Verses 12-14.]*12LtMs, Ms 116, 1897, par. 11*

When the foundation of the house was laid, there was great rejoicing. Praise and thanksgiving was offered to God. "When the builders laid the foundation of the house of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." [Ezra 3:10, 11.] This praise and thanksgiving, we have no need to say, was entirely appropriate. The house upon which their eyes rested was of sufficient consequence for the Lord to send His word again and again to encourage the builders. The Lord gives His servants words to speak; and this gratitude all should have felt and all should have expressed when they saw that the foundation of the house of the Lord was laid.*12LtMs, Ms 116, 1897, par. 12*

But there came another difficulty. Lamentation and weeping and mourning was heard because the Temple was not outwardly so glorious as the first. There were those who used their conversational powers to talk of the inferiority of the building to the one built by Solomon. Mingled with music and singing, with rejoicing and praise to God, was an inharmonious sound, not of joy or praise or thanksgiving, but of dissatisfaction. "Many of the priests and the Levites and chief of the fathers, who were ancient men, that had seen the first house when the foundation of this house was laid before their eyes, wept with a loud voice." [Verse 12.]*12LtMs, Ms 116, 1897, par. 13*

They saw enough to make them praise God. They saw that the

Lord had visited them after He had scattered them for their ingratitude and disloyalty to His commandments. He had moved upon the heart of Cyrus to aid those who were appointed to re-build His house. But those who were easily discouraged did not walk by faith. They entertained discouraging sentiments, that were not a savor of life unto good works.*12LtMs, Ms 116, 1897, par. 14*

The Lord looks upon all. He sees all our works. Nothing passes His notice. He saw the spirit of murmuring and complaining and of making comparisons. These demonstrations had their influence. The expressions of doubt and discouragement made by these aged men weakened the hands of the workers. The workmen doubted whether they should proceed with a building that at its foundation was criticized and that caused such lamentation.*12LtMs, Ms 116, 1897, par. 15*

But all did not look upon the lesser glory of the Temple as compared with the first temple with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." [*Verses 12, 13.*]*12LtMs, Ms 116, 1897, par. 16*

Even if there was an inferiority in outward display and splendor, the people need not have been discouraged because the temple was so much less expensive than the former temple. This should not have been the cause of sorrow and lamentation. The Lord expresses the truth always. Haggai explained to the priests and rulers wherein the superior glory of the house they were now building was to exceed the former house in its magnificence. It was because of the divine presence of Him who is the Desire of nations. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the Lord, saith the Lord, and

work; for I am with you, saith the Lord of hosts. According to the word that covenanted with you, when ye came out of Egypt, so my spirit remaineth among you; fear ye not. *12LtMs, Ms 116, 1897, par. 17*

“For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, and in this place will I give peace, saith the Lord of hosts.” [*Haggai 2:1-9.*]*12LtMs, Ms 116, 1897, par. 18*

From the time the material had been collected, and the workmen began to put it together, the Lord had given His blessing. The outward glory of the Temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the Temple. It was to place before the people in a proper light their past error in depending upon outward forms and ceremonies. It was to remove the reproach of their disloyalty. They were to be cleansed from the sin of disobedience that led them away from God, and kept them, through the opinions of others, from promptly heeding the word given them to “Arise and build.” [*Nehemiah 2:20.*]*12LtMs, Ms 116, 1897, par. 19*

The people were not spiritually sharp-sighted. They saw many things that they desired to do for themselves in improving their buildings and advancing their interests in other lines. Haggai strengthened himself in the Lord of hosts, and presented his message, not only to the religious leaders, but to the civil rulers as representatives of the people, that they might associate with him in giving a “Thus saith the Lord” to the people, that they might co-operate with him in doing the work of the Lord. Haggai felt that they must hinder no longer, but obey implicitly. *12LtMs, Ms 116, 1897, par. 20*

But the people were sluggish and selfish. The Lord did not call them “My people,” because they had not shown themselves willing in the day of their opportunity. They had not obeyed promptly the word of the Lord. They made pleas for delay. They tried to present a reason

why they should delay. They were ingenious in framing excuses. They had begun, but they were broken off in their work because of the hindrance of their enemies. This, they reasoned, proved that it was not the proper time to build. They declared that the Lord had interposed difficulties to reprove their hot haste. But they had no real excuse for leaving the work. *12LtMs, Ms 116, 1897, par. 21*

When the heaviest objections were raised, this was the time to build. Their real motive was a selfish dislike to go to extra trouble and expense and encounter danger by arousing the opposition of their enemies. They did not possess that faith that is the substance of things hoped for, the evidence of things unseen. They did not want to move by faith, but to walk out by sight, and no further. Therefore they were easily turned aside from the work. *12LtMs, Ms 116, 1897, par. 22*

This history will be repeated. There will be religious failures because men have not faith. When they look at the things that are seen, impossibilities present themselves, but God knows nothing of impossibilities. The great work of God will advance only by the push of faith. *12LtMs, Ms 116, 1897, par. 23*

“Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophet, which were in the days that the foundation of the house of the Lord was laid, that the temple might be built. For before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction; for I set all men every one against his neighbor. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of the people to possess all these things.” [*Zechariah 8:9-12.*] *12LtMs, Ms 116, 1897, par. 24*

What blessed assurance is here given. Outward glory, while the soul temple is corrupted, is not of the highest value in God's sight. “So again have I thought in these days to do well unto Jerusalem and to the house of Judah; fear ye not.” [*Verse 15.*] The cleansing of the soul temple is essential if we would have peace and joy in the

Lord. The Lord specifies the things that are to beautify the soul temple and represent His sacred attributes in good works. "These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." [Verse 16.] Those among God's professed people who practice selfishness and double dealing, will be rewarded according to their works. There may be peace, and there should be peace. Contention and dissension are not of God but are the fruit borne by the wild olive tree. "And let none of you imagine evil in his heart against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord." [Verse 17.] *12LtMs, Ms 116, 1897, par. 25*

These are the sins for which the Jewish nation lost their freedom. The Lord could not protect them, as He was longing to do, while they walked aside from the righteous performance of His will. *12LtMs, Ms 116, 1897, par. 26*

What perfect harmony with this statement is there in the words of the apostle Paul when writing to the Ephesians. Read the *fourth chapter of Ephesians* carefully, with a heart to understand the words God has spoken by His apostles and prophets. The very testimonies given in the Old Testament are given in the New. Mark how the words of the apostle Paul bring before the mind loyalty to the law of God, which He enjoins upon all to keep if they would live in them, and have the blessings which comes to all that are obedient. *12LtMs, Ms 116, 1897, par. 27*

In neglecting the Temple, which is the mirror of My presence, God says, ye dishonor Me. By sacredly regarding God's house, not as did the Jews in the days of Christ, because of its magnificent, but because God has promised that He will be there, the Lord is honored. If those who assemble to worship God will put away sin, and all unrighteousness, the pure, believing hearts of the worshipers will not be like those represented in Zechariah. *12LtMs, Ms 116, 1897, par. 28*

"They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the

words which the Lord of hosts hath sent in his spirit by former prophecies: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them that no man passed through nor returned; for they laid the pleasant land desolate.” [Zechariah 7:11-14.] *12LtMs, Ms 116, 1897, par. 29*

These words are very impressive. The Lord calls upon dew and rain and the varied agencies of nature, and they obey His call, to be used either in blessings or in judgments. They are under His control. Inanimate nature is represented as being shocked at man's disregard for God's Word. God calls for famine and plague and pestilence, for calamities by sea and by land to punish the inhabitants of the earth for their iniquity. The things of nature spring in response to the Word of God to do His bidding either in wasting or destruction or in mercies and blessings. *12LtMs, Ms 116, 1897, par. 30*

How striking is the contrast between the things of nature, the material agencies, and the tardy inattention and slothful disobedience of men, those for whom Christ has died. Saith the Lord, Ye have let my house lie waste, and I will send on all that is yours a wasting drought. This reaches not only the first of the ground, but the living creatures. The cattle must suffer because of the sins of men. *12LtMs, Ms 116, 1897, par. 31*

All the fruits of the land, the vineyards, the corn, the gardens, God sent to the remnant people, according to all that He had commanded Zechariah to speak. *12LtMs, Ms 116, 1897, par. 32*

It was after Haggai's second message that the people felt that the Lord was in earnest with them. They dared not disregard the repeated warning that their prosperity and the blessing of God was dependent upon their entire obedience to the instruction given them. As soon as they decided that they would do the words of the Lord, His message of reproof changed to words of encouragement. O how merciful a God we have. He says, "I am with you." [*Haggai 1:12, 13.*] The Lord God omnipotent reigneth. He assured the

people that if they were obedient, they would place themselves in a position where He could bless them for His own name's glory. If God's people will only rely upon Him, and believe in Him, He will bless them. He will be a present help to all who will serve Him in preference to serving themselves. When the Lord sees that there is a heart to do His will, His people will know of the doctrine. He will be with them. The presence of God includes everything. We have a sure refuge, a never failing Friend. *12LtMs, Ms 116, 1897, par. 33*

From the destruction of the first Temple, which the Lord could not bless because the people had corrupted their ways, till the second was built, there was a space of seventy years. Though some murmured over the inferiority of the second temple, the Lord declared it to be superior, because it was to be connected in a special sense with the Messiah. "I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts." [*Haggai 2:7.*] "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." [*Genesis 49:10.*] "Be strong, saith the Lord, for I am with you." [*Haggai 2:4.*] *12LtMs, Ms 116, 1897, par. 34*

Shall our Churches be Weighed Down With Debt?

It is dishonoring to God for our churches to be burdened with debt. This state of things need not exist. It shows wrong management from beginning to end, and it is a dishonor to the God of heaven. Read and study prayerfully the *fourth chapter of Zechariah*. Then read the *first chapter of Haggai*, and see if this representation does not apply to you. While you have thought much of your own selves, of your own selfish interests, you have either neglected to arise and build, or have built on hired money, and have not made donations to free the church buildings from debt. Will you consider what it is your duty to do? Year after year passes by, and very little sacrifice is made to lessen the debt. The interest swallows up the means that should be used to pay off the principal. *12LtMs, Ms 116, 1897, par. 35*

"Slothful servants" is the charge that God makes of those in the churches. [*Matthew 25:26.*] His will is not done when sacred things

are left to remain in a withered, neglected condition. Self-sacrifice, self-denial, in every church would change the order of things. "The silver is mine and the gold is mine, saith the Lord of hosts." [*Haggai 2:8.*] When that gold and silver is used for selfish purposes, to gratify ambition or pride or selfish indulgence, as has been done, God is dishonored. Can those who are representative men be so sound asleep that they do not comprehend that the state of things that exists is a result of neglect on their part. When the people chosen by God embellish their own houses, and invest God's money in bicycles and various things for selfish gratification, knowing that the very means thus used should be used to keep the house of God in the very best condition, that no means may be taken from the treasury to defray running expenses, they cannot be blessed. *12LtMs, Ms 116, 1897, par. 36*

I have a message from the Lord. The churches must awaken from their torpor and think of these things. "The silver is mine, and the gold is mine, saith the Lord of hosts." [*Verse 8.*] Are we, as families, appropriating the Lord's silver and gold to selfish purposes, and doing nothing to lighten the debt on His house? The churches are burdened with debt, not because it is impossible for them to be freed, but because of selfish indulgence on the part of the members. By this neglect God is dishonored, and if he binds about your resources, be not blind as to the cause. *12LtMs, Ms 116, 1897, par. 37*

When you place the Lord first, and realize that the Lord's house is dishonored by debt, God will bless you. Every debt upon every house of worship might now have been paid if the members had not been in a state of torpor, unable to devise and plan with the most earnest, zealous efforts to cancel the debt. When this is done, re-dedicate the church, without a debt upon it, to God as His house. *12LtMs, Ms 116, 1897, par. 38*

"Now therefore, saith the Lord of hosts, consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe ye, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. ... Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of

hosts. Because of mine house that is waste, and ye run every man to his own house. Therefore the heavens over you is stayed from dew, and the earth is stayed from her fruit.” [*Haggai 1:5, 6, 9, 10.*]*12LtMs, Ms 116, 1897, par. 39*

Let those that have work bringing the highest wages come forward and act a part proportionate to the wages they receive. Let the men who have limited wages have an interest in this matter also. Do what you can, and lay aside something besides your tithe money. Have you a box for this purpose? Explain to your children that it is the self-denial box, in which you lay aside every penny, every shilling, that you can obtain, and do not need to spend for actual necessities. It is for the Lord's house. It is sacred, self-denial money; it is a gift to the Lord, to lift the God-dishonoring debt from the meeting house. Doing this, every member of the family will be blessed.*12LtMs, Ms 116, 1897, par. 40*

Ms 117, 1897

“But ye shall receive power...”

Refiled as *Ms 21, 1890*.

Ms 118, 1897

Adopting Infant Children

Refiled as *Ms 35, 1896*.

Ms 119, 1897

“Letters have come to me from Oakland...”

Refiled as *Ms 17, 1897*.

Ms 120, 1897

Judas

NP

October 27, 1897

Portions of this manuscript are published in *DA 716-722*.

On the second night before the Passover, Judas had renewed his contract with the priests to deliver Jesus into their hands. Then it was arranged that the Saviour should be taken in one of His resorts for prayer and meditation. Since the feast at the house of Simon, Judas had had opportunity to reflect upon the deed which he had covenanted to perform, but his purpose was unchanged. For thirty pieces of silver—the price of a slave—he sold the Lord of glory to ignominy and death.*12LtMs, Ms 120, 1897, par. 1*

Judas had naturally a strong love for money; but he had not always been wicked and corrupt enough to do such a deed as this. He had fostered the evil spirit of avarice until it had become the ruling motive of his life. The love of mammon overbalanced his love for Christ. Through becoming the slave of one vice, he gave himself to Satan, to be driven to any lengths in sin.*12LtMs, Ms 120, 1897, par. 2*

Judas had joined the disciples when multitudes were following Christ. The Saviour's teachings moved their hearts as they hung entranced upon [His] words, spoken in the synagogue, by the seaside, upon the mount. Judas watched every movement. He saw the sick, the lame, the blind, flock to Jesus from the towns and cities. He saw the dying laid at His feet. He witnessed the Saviour's mighty works in healing the sick, casting out devils, and raising the dead. He felt in his own person the evidence of Christ's divine power. But Judas did not come to the point of surrendering himself fully to Christ. He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his individual judgment and opinion, and he cultivated a disposition to condemn and accuse others.*12LtMs, Ms 120, 1897,*

par. 3

In his office of trust, as treasurer for the disciples, Judas had opportunity to see his own weakness of character, and to correct it. But in the very presence of Christ, while listening daily to His lessons and witnessing His unselfish life, Judas indulged his covetous spirit. The small sums that came into his hands, to be spent for the poor and in supplying the needs of Christ and His disciples, were a continual temptation to Judas. Often when he did a little service for Christ, or devoted time to religious services, he paid himself out of this meager fund. These pretexts served to excuse his actions in his own eyes; but in God's sight he was a thief.*12LtMs, Ms 120, 1897, par. 4*

The oft-repeated statement of Christ, that His kingdom was not of this world, created thoughts of disaffection in the mind of Judas. He had marked out a line upon which he expected Christ to work. He had planned that John the Baptist should be delivered from prison. But lo, John was left to be beheaded, and Jesus withdrew Himself and His disciples into a country place, instead of avenging the death of John.*12LtMs, Ms 120, 1897, par. 5*

Judas wanted more aggressive warfare. He thought that if Jesus would not hold the disciples back from carrying out their schemes, the work would be more successful. He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded from Christ a sign from heaven. His heart was opened to unbelief, and the enemy supplied thoughts of questioning and rebellion. Why did Christ dwell so much upon that which was discouraging? Why did He portray His own trials and persecutions, and point to the trial and persecution of His disciples? The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. Were his hopes to be disappointed? Judas had not decided that Jesus was not the Son of God; he had not made up his mind that Jesus performed miracles through the agency of Satan; but he was questioning, and seeking to find some explanation of His mighty works.*12LtMs, Ms 120, 1897, par. 6*

Christ's discourse in the synagogue concerning the bread of life

was the turning point in the history of Judas. He heard the words, "Except ye eat my flesh and drink my blood, ye have no life in you." [John 6:53, 54.] He saw that Christ was offering spiritual rather than worldly good. His own expectations of a worldly kingdom would not be realized. At this time he made shipwreck of faith. After this he permitted doubt, envy, and hatred to be his guests. His jealousy was aroused when he was not included with the three chosen to witness the transfiguration of Christ upon the mount. When the disciples disputed by the way as to whom should be greatest, his voice was often heard. *12LtMs, Ms 120, 1897, par. 7*

In all that Christ said to the disciples there was something with which, in heart, Judas disagreed. Under his influence the leaven of this disaffection was fast developing. Yet he made no open opposition, nor seemed to question the importance of the Saviour's lessons. He made no outward murmur until the time of the feast in Simon's house. When Mary anointed the Saviour's feet with the precious ointment, Judas manifested his covetous disposition. At the reproof from Jesus, his very spirit seemed turned to gall. The greed so long indulged now held him in control, and overpowered every other characteristic of his nature. This will be the experience of every man who persists in tampering with sin. The elements of depravity that are not resisted and overcome respond to Satan's temptations, and the soul is led captive at his will. *12LtMs, Ms 120, 1897, par. 8*

But Judas was not yet wholly hardened. Even after he had twice covenanted to betray the Saviour, there was opportunity for repentance. But at the Passover supper Jesus proved His own divinity by revealing the traitor's purpose. He tenderly included Judas in His ministry to the disciples. But the last appeal of love was made, only to be rejected. Then the case of Judas was decided. The feet that Christ had washed, went forth to the betrayer's work, and Satan took control of heart and mind. *12LtMs, Ms 120, 1897, par. 9*

Judas reasoned that if Christ was to be crucified, the event must come to pass. His own act in betraying the Saviour would not change the result. If Jesus was not to die, it would only force Him to deliver Himself from His enemies. At all events, Judas would gain

something by his treachery. He counted that he had made a sharp bargain in betraying his Lord.*12LtMs, Ms 120, 1897, par. 10*

Judas did not, however, believe that Christ would permit Himself to be taken by His enemies. He thought that the priests would be cheated of their bribe, he would secure the pieces of silver, and Jesus would have a new opportunity of displaying His divine power.*12LtMs, Ms 120, 1897, par. 11*

In the garden, Judas was filled with amazement as Jesus suffered Himself to be bound and led away. He anxiously followed the Saviour to the place of trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them in the character of the Son of God, setting at naught all their plots and power. But when he saw Him meekly submitting to their abuse, suffering Himself to be tried and condemned, his heart smote him. He realized that he had sold his divine Master to shame and death. He remembered the tenderness of Jesus toward him, and he was filled with remorse and anguish. He now despised the covetousness which Jesus had reproved, and which had tempted him to sell the Saviour for a few pieces of silver.*12LtMs, Ms 120, 1897, par. 12*

As the trial drew to a close, Judas could no longer endure the torture of his guilty conscience. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to the hearts of all present: Spare him, O Caiaphas! He has done nothing worthy of death.*12LtMs, Ms 120, 1897, par. 13*

The tall form of Judas was now seen pressing through the startled crowd. His face was pale and haggard, and large drops of sweat stood upon his forehead. Rushing to the throne of judgment, he threw down before the high priests the pieces of silver that had been the price of his Lord's betrayal. He eagerly grasped the robe of Caiaphas, and implored him to release Jesus, declaring that He was innocent of all crime. Caiaphas angrily shook him off, but was confused and knew not what to say. The perfidy of the priests was revealed before the people. It was evident to all that Judas had been bribed to deliver Jesus into the hands of those who sought His life.*12LtMs, Ms 120, 1897, par. 14*

Judas continued his entreaties, exclaiming, "I have sinned, in that I have betrayed the innocent blood." But the high priest, having recovered his self-possession, answered with willing scorn, "What is that to us? See thou to that." [*Matthew 27:4.*] The priests had been ready to make Judas their tool. They had taken advantage of his covetousness and hatred. Yet they despised his baseness. When he turned to them with a confession of his guilt, they spurned him, and left him to perish in his sins. *12LtMs, Ms 120, 1897, par. 15*

Finding that his prayers were in vain, Judas fell at the feet of Jesus, acknowledging Him to be the Son of God, begging forgiveness of his sins, and imploring Him to exercise His Godlike power, and deliver Himself from His enemies. The Saviour did not reproach His betrayer either by look or word. He knew that he was suffering the bitterest remorse. He gazed compassionately upon Judas, and declared, that for this hour He had come into the world. *12LtMs, Ms 120, 1897, par. 16*

A murmur of surprise ran through the assembly at the heavenly forbearance of the Saviour. Again a conviction swept over them that this man was more than mortal. But the question arose, if He was the Son of God, why did He not free Himself from His bonds, and rise triumphant above His accusers? *12LtMs, Ms 120, 1897, par. 17*

Judas perceived that his entreaties for the life of Jesus were in vain. In despair he rushed from the hall, exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in any agony of remorse, he went out and hanged himself. *12LtMs, Ms 120, 1897, par. 18*

Later that same day, on the road from Pilate's judgment hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting scene. His weight had broken the cord by which he had hanged himself to the tree. In falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the fearful thoughts within. Retribution seemed already

visiting those who were guilty of the blood of Jesus.¹²*LtMs, Ms 120, 1897, par. 19*

Judas the betrayer of Christ bore testimony to His innocence. More than this, his very act in betraying the Saviour bore witness to His divine character, for it was in direct fulfillment of a prophecy of Him. In prophetic vision the prophet Zechariah had looked down the ages and seen the trial of God's dear Son. The act of Judas is thus described: "And I said unto them, If ye think good, give me my price; and if not forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." [*Zechariah 11:12, 13.*]¹²*LtMs, Ms 120, 1897, par. 20*

Ms 121, 1897

“Brother Baker wrote to me...”

Extract from *Lt 13, 1897*.

Ms 122, 1897

Daniel

NP

March 10, 1897

Portions of this manuscript are published in *UL 83; 6BC 1108-1109; 4MR 125-127; 5MR 210; 7MR 333-334; CTr 173.*

The time of Daniel's work, as a chosen vessel of honor for God, was six hundred years before Christ. In this book we find many miracles, and marked, positive evidences that the Lord God of heaven ruled. The Jewish nation were in captivity, scattered as the Lord declared they would be if they did not, as His peculiar people, honor and glorify God. They departed from God; they did not fear and honor His holy name, and the Temple in which they gloried was destroyed. Their sacred rites, their sacrifices and ceremonies, ceased. The sacred order of the Levitical priesthood was no longer maintained. Their form of religious service, which the Lord had given them as a blessing whereby they might have a pure and understanding faith, and through the sacrificial offerings see Christ as the one who would take away the sin of the world, became a ceremonious transaction. The outward ceremonies took the place of the inward work of the heart. The splendid dress of the priests covered hearts that were not renewed by the spirit of the Lord. The outward signs of their religious service were broken up, and the Word of the Lord was fulfilled. *12LtMs, Ms 122, 1897, par. 1*

Through His servants God had declared that this would be: *12LtMs, Ms 122, 1897, par. 2*

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a

perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.” [Deuteronomy 32:1-7.]12LtMs, Ms 122, 1897, par. 3

“They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with them which are not my people; I will provoke them to anger with a foolish nation. ... The sword without and terror within, shall destroy both the young man and the virgin, the suckling also with the man of grey hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. Oh that they were wise, that they understood this, that they should consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not [as] our Rock, even our enemies themselves being judges.” [Verses 21, 25-31.]12LtMs, Ms 122, 1897, par. 4

“Therefore shall ye lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.” [Deuteronomy 11:18-21.]12LtMs, Ms 122, 1897, par. 5

“And the Lord will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers. If thou shalt hearken unto the voice

of the Lord thy God, to keep his commandments and his statutes which are written in the book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.¹²*LtMs, Ms 122, 1897, par. 6*

“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off: it is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.¹²*LtMs, Ms 122, 1897, par. 7*

“See, I have set before thee this day life and death, and good and evil; in that this day I command thee to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them: I denounce unto you this day, that thou shalt surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to possess it.¹²*LtMs, Ms 122, 1897, par. 8*

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, and to Isaac, and to Jacob, to give them.” [*Deuteronomy 30:9-20.*]¹²*LtMs, Ms 122, 1897, par. 9*

“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which

thou wast afraid of; and they and they shall cleave unto thee; also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.¹²*LtMs, Ms 122, 1897, par. 10*

“And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.¹²*LtMs, Ms 122, 1897, par. 11*

“And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shall have none assurance of thy life. In the morning thou shalt say, would God it were even! and at even thou say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof he spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen and no man shall buy you.” [*Deuteronomy 28:58-68.*]¹²*LtMs, Ms 122, 1897, par. 12*

“Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I sware unto

their fathers, that floweth with milk and honey; and they shall eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear. Moses therefore wrote this song the same day, and taught it the children of Israel.”
[Deuteronomy 31:17-22.] *12LtMs, Ms 122, 1897, par. 13*

Even the best of men, if left to themselves, will make grave blunders. The more responsibilities placed upon the human agent, the higher his position to dictate and control, the more mischief he is sure to do in perverting minds and hearts if he does not carefully follow the way of the Lord. At Antioch Peter failed in the principles of integrity. Paul had to withstand his subverting influence face to face. This is recorded that others may profit by it, and that the lesson may be a solemn warning to the men in high places, that they may not fail in integrity, but keep close to principle. *12LtMs, Ms 122, 1897, par. 14*

After all the failures of Peter, after his fall and restoration, his long course of service, his intimate acquaintance with Christ, his knowledge of Christ's pure, straightforward practice of principle; after all the instruction he had received, all the gifts and knowledge and great influence in preaching and teaching the Word, is it not strange that he should dissemble and evade the principles of the gospel, for fear of man, or in order to gain his esteem? Is it not strange that he should waver, and be two-sided in his position? May God give every man a sense of his own personal helplessness to steer his own vessel straight and safely into the harbor. The grace of Christ is essential every day. His matchless grace alone can save our feet from falling. *12LtMs, Ms 122, 1897, par. 15*

Israel trusted in the ark of God and worshipped it instead of the God which the ark represented. And the Lord removed from His people the symbol of His presence, the assurance to them of the presence and power of God. Then the Jewish nation no longer stood as a chosen generation, a royal priesthood. They had forgotten their

God, and were scattered into all parts of the world. Those who were loyal and steadfast and true in obedience to His commandments, the Lord favored. He manifested Himself to them in order to keep up the light of His presence, the beams of the Sun of Righteousness. In the absence of the ceremonial ordinances, the outward display and glory of God was removed from the Jewish nation for such a time as God determined; but the inner glory of representative men was to shine forth. Even in the land of their captivity was the Lord God revealed. For all who were faithful, wherever they were, the way was left open to approach God through prayer and supplication and heavenly communion. *12LtMs, Ms 122, 1897, par. 16*

“When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication to thee in this house, then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. ... *12LtMs, Ms 122, 1897, par. 17*

“If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shalt pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall think themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies which carried them away captives, and pray unto thee in toward land which thou gave unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: *12LtMs, Ms 122, 1897, par. 18*

“Then hear thou their prayer in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned

against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them that have carried them captive, that they may have compassion on them: for they be thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as they spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.” [*1 Kings 8:33-34, 44-53.*]*12LtMs, Ms 122, 1897, par. 19*

This prayer of Solomon upon that great occasion was not made to God while standing upon his feet. The king bent upon his knees in the humble position of a petitioner. “And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out to heaven. And he stood and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.”*12LtMs, Ms 122, 1897, par. 20*

“The Lord our God be with us as he was with our fathers: let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.” [*Verses 54-61.*]*12LtMs, Ms 122, 1897, par. 21*

“And it came to pass, when Solomon had finished the building of the house of the Lord, and the king’s house, and all Solomon’s

desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.^{12LtMs, Ms 122, 1897, par. 22}

“But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by shall be astonished, and shall hiss, and shall say, Why hath the Lord done thus unto this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them; therefore hath the Lord brought upon them all this evil.” [1 Kings 9:1-9.]^{12LtMs, Ms 122, 1897, par. 23}

The promise of the Lord is given to Solomon and to all Israel. God declared to him, “I have heard thy prayer and thy supplication that thou hast made before me.” [Verse 3.] But the Lord is not confined to temples made with hands. He has revealed that He will visit the isolated ones on the times of their captivity and distress. He will cheer them by special manifestations of His glory.^{12LtMs, Ms 122, 1897, par. 24}

Daniel was but a youth when carried away captive into Babylon. He was about fifteen or sixteen years old, for he is called a child, which means that he was in his youth. Why did Daniel refuse to eat at the king’s luxurious table? Why did he refuse the use of wine as his beverage, when it was at the king’s command that it was placed

before him? He knew that by use wine would become to him a pleasant thing, and would be preferred before water. *12LtMs, Ms 122, 1897, par. 25*

Daniel could have argued that at the royal table and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. They canvassed the entire subject as to how they would improve their physical and mental powers by the use of wine. They studied this subject most diligently. The wine of itself, they decided, was a snare. They were acquainted with the history which had come to them in parchments of Nadab and Abihu. In these men the use of wine had encouraged their love for it. They drank wine before their sacred service in the sanctuary. Their senses were confused. They could not distinguish the difference between the sacred and the common fire. In their brain-numbed state they did that which the Lord had charged all who served in holy office not to do. They put the common fire upon their censers, when they had been expressly charged to use only the sacred fire of the Lord's own kindling, that never went out. *12LtMs, Ms 122, 1897, par. 26*

The instruction given to the people was carefully treasured up, and often composed into song, and taught to their children, that through song they might become familiar with the truths. Daniel and his companions had been educated in regard to Nadab and Abihu and also Abel, Seth, Enoch, and Noah. They cherished the truth that had been given them from human lips passing down the line from one generation to another. The image of God was engraved upon the heart. *12LtMs, Ms 122, 1897, par. 27*

A second consideration of these youthful captives was that the king always asked a blessing before his meals, and addressed his idols as Deity. He set apart a portion of his food to be presented to the idol gods whom he worshipped, and also a portion of the wine. This act, according to their religious instruction, consecrated the whole to the heathen god. To sit at the table where such idolatry was practiced, Daniel and his three brethren deemed, would be a dishonor to the God of heaven. These four children decided that they could not sit at the king's table, to eat of the food placed there, or to partake of the wine, all of which had been dedicated to an idol

god. This would indeed implicate them with heathenism, and dishonor the principles of their national religion and their God. *12LtMs, Ms 122, 1897, par. 28*

There was much involved in this decision. They were regarded as slaves, but were particularly favored because of their apparent intelligence and comeliness of person. But they decided that any pretense, even to sit at the table of the king and eat of the food or accept of the wine, even if they did not drink it, would be a denial of their religious faith. There was no presumption with those youth, but a firm love for truth and righteousness. They did not choose to be singular, but they must be else they would corrupt their ways in the courts of Babylon, and be exposed to every kind of temptation in eating and drinking. The corrupting influences would remove their safeguard, and they would dishonor God, and ruin their own characters. *12LtMs, Ms 122, 1897, par. 29*

The education which these four youth had received was not after the order of the worldly schools, but according to the plan and design of God. The school in which they were educated was not after the order of the schools before the destruction of the old world with a flood because of their sharp intelligence of so-called science, and where nature was acknowledged and worshiped above the God of nature, where infidel sentiments prevailed, and the ideas of God were cloudy and obscure. It was not after the education of Sodom and Gomorrah, to the exclusion of all true religion. These youth were not educated after a worldly standard. They were brought up in homes where their fathers and mothers taught them the fear of the Lord. *12LtMs, Ms 122, 1897, par. 30*

And this early education was to these four children the means of their preservation. The lessons learned in their earliest years were the means of their remaining uncorrupted in the courts of Babylon. The truth was truth to them. Its principles were stamped upon their hearts. It was understood by them that with the heart man believeth unto righteousness, and with the lips confession is made unto salvation. The first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength," was truth to them; and it must be obeyed. [*Deuteronomy 6:5.*] *12LtMs, Ms 122, 1897, par. 31*

This lay at the foundation of all true education in the schools of the prophets. Enoch was a representative character amid the moral corruption of a degenerate age, when the words that proceeded from God to man were not heeded but disowned and rejected for human philosophy. Men in consequence drank up iniquity as water, while the words of warning were sounding in their ears. First in Abel whom Cain killed, and in Enoch, Seth, Methuselah, Noah, and many others, the Lord had just men, men who kept the fear of the Lord before their generation. They had received the words of instruction from Adam, and this was repeated to their children, and their children's children. Their memories were not treacherous, feeble, and forgetful in that age. And all who chose to follow the Lord were specially blessed. *12LtMs, Ms 122, 1897, par. 32*

Ms 123, 1897

Christ's Commission

NP

November 17, 1897 [typed]

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The Lord has given His church a special work of personal service to do. God could have sent angels to work for the reformation of man, but He did not do this. Humanity must touch humanity. The church is the Lord's instrumentality. He works through those that are willing to be worked. If the church had cherished a sense of her accountability, fervent, earnest messengers would have carried the truth to countries far and near. God's living Word would have been preached in every corner of the earth. *12LtMs, Ms 123, 1897, par. 1*

What was Christ's last commission to His disciples before He left them? Lifting up His hands, He blessed them, and said, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] This command has not been fully obeyed by the professed followers of Christ our salvation depends on our obedience. It is left with each one to say whether he will qualify himself to do the work God has appointed him to do, or whether he will bury his talent in the earth. *12LtMs, Ms 123, 1897, par. 2*

Christ's commission is to be received and acted upon. We are to go forth in faith, with earnest prayer for the presence of One who has said, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] With the promise of such companionship, we are guilty of great unbelief and disobedience if we refuse to take up the cross of self-denial and self-sacrifice. *12LtMs, Ms 123, 1897, par. 3*

The words, "Go ye into all the world, and preach the gospel to every creature," are spoken to every individual. [*Mark 16:15.*] We may be adapted for different branches of the work, but while we do our part

unselfishly, we are obeying the command. Do we search the precious Word of God interestedly, that we may say, “The entrance of thy words giveth light, it giveth understanding to the simple” [*Psalm 119:130*]*—not men and women of weak intellect, but to those who cherish simplicity of heart and mind, who are willing to be taught by the Holy Spirit, that they may know how to open the Word of life to others? As we communicate the light that has found entrance to our souls, the Holy Spirit gives increased light, and our hearts are filled with the precious joy of the Lord.**12LtMs, Ms 123, 1897, par. 4*

Christ did not go to heaven directly after His death. It is claimed by some that when He died, although His body was laid in the grave, His spirit went to heaven. But after His resurrection He said <to Mary,> “Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and you Father, to my God and your God.” [*John 20:17.*] If after He bowed His head and died, He directly went to heaven, certainly He did ascend to His Father.*12LtMs, Ms 123, 1897, par. 5*

Christ remained in the grave the allotted period of time, and then He took up His life again. In the hearing of the people He had said, “Destroy this temple, and in three days I will raise it up again,” referring to His body. [*John 2:19.*] He came forth from the grave a conqueror, proclaiming over the rent sepulcher of Joseph, “I am the resurrection and the life.” [*John 11:25.*]*12LtMs, Ms 123, 1897, par. 6*

We have a crucified, risen Saviour to present to the people. All who have come to Jesus for pardon have found Him ever ready to take their sins, and to impute His righteousness to them.*12LtMs, Ms 123, 1897, par. 7*

He who has come to Christ and has been truly converted will have a longing to save the souls that are out of Christ. He who loves God supremely and his neighbor as himself cannot rest content with doing nothing. He goes forth proclaiming, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] As he comes to Christ himself, his whole soul breathes out for Christ. He receives the light and knowledge that the Lord gives to every true seeker to

impart to others. After the Holy Spirit has molded the heart of the true believer, the light that enters heart and mind cannot be shut in. It must shine forth <outwardly> to others.*12LtMs, Ms 123, 1897, par. 8*

God will use humble men as His instruments. Even though they have but one talent, if they trade upon it, it will increase. The great fault in the church is that the work of saving souls is so limited that the advancement of the kingdom of God is slow. A backslidden church is the sure result of a selfish church, a church that does not use her talents in the work of co-operating with Jesus to restore the moral image of God in man. We are to minister to every creature. A responsibility is laid upon us to work for all, our friends, our acquaintances, those that are bound up with the world and alienated from God. The apparently amiable and agreeable are to come into the sphere of our labors. The truth is for them as much and for us, and we must say, "Come."*12LtMs, Ms 123, 1897, par. 9*

God has entrusted the knowledge of the truth of redemption to every converted soul. This knowledge they are to give to others. With a tender, sympathetic heart tell them of the great truth of redemption. If we are in earnest, we can and will so speak <the truth> that all will see that we have the love of the truth in our hearts. The frivolity and love of amusement that we encounter may chill our soul, but it will not silence the message we bear as Christ's witnesses. And each soul saved will save other souls, for those who are truly converted will realize that they are the depositaries of sacred trusts. What rich blessings will follow pure, consecrated effort, the worker depending on God to give the increase.*12LtMs, Ms 123, 1897, par. 10*

It is a most fatal mistake to suppose that the work of saving souls depends <alone> on ordained ministers. All who are ordained unto the life of Christ are ordained to work for the salvation of the souls of their fellow men. "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.*] It is by the Spirit's power that souls that are dead in trespasses and sins are quickened to hear the words of life.*12LtMs, Ms 123, 1897, par. 11*

There are heathen at our doors; there is infidelity in the church that palsies the working element with unbelief. The command to work unselfishly and earnestly, wearing Christ's yoke and bearing His burdens, rests upon every soul. Wherever his work, whatever his business, his first interest is to seek the kingdom of God and His righteousness, and by precept and example, in word, spirit, and action, show his earnest zeal for Christ.¹²*LtMs, Ms 123, 1897, par. 12*

Ms 124, 1897

Go, Preach the Gospel

NP

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“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” [*Colossians 1:16-20.*]¹²*LtMs, Ms 124, 1897, par. 1*

Before leaving His disciples, Christ gave them their commission. Standing but one step from the throne, His last instruction to them was, “Go ye therefore and teach all nations.” “Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.” [*Matthew 28:18-20.*]¹²*LtMs, Ms 124, 1897, par. 2*

“Go ye into all the world, and preach the gospel to every creature.” [*Mark 16:15.*] Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear strong rays. The disciples were to be co-laborers with Him, their

Redeemer, in the work of saving the world. Christ assured them “all power is given unto me in heaven and earth.” [*Matthew 28:18.*] They were to go forth in His name, and He promised them the ministry of His Spirit. He did not lay before them a plain and easy path. They were to be partakers of His sufferings. But He told them of the legacy they would receive. If they united with each other and with Him, His righteousness would shine upon them, and from them to a world constantly increasing in wickedness.*12LtMs, Ms 124, 1897, par. 3*

The disciples were to catch the radiance of the light from the Saviour’s presence, and were to let that light shine upon those walking in the shadow of death. They were commissioned to begin their work in Jerusalem. They were to bear witness to Christ in the city which had been the scene of His greatest humiliation. Here they were to give evidence of their strength and efficiency by lifting Christ up before those that had resisted His mercy and His love. Under the inspiration of satanic agencies, those whom God had made the depositaries of sacred truth had denied and crucified their Messiah. To them the wondrous power of God was to be revealed. But the work of the disciples was not to commence and end in Jerusalem. They were to carry the truth to all nations.*12LtMs, Ms 124, 1897, par. 4*

Christ carried the minds of His disciples to an eminence, and showed them the vast confederacy arrayed against Him who came as the light and life of men. He told them that they were to fight not merely against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminded them that they were engaged in a warfare on which eternal results depended. In view of the heavenly universe they were warring against principalities and powers. But they were not left to depend on human wisdom or human facilities. They were to work as seeing Him who is invisible.*12LtMs, Ms 124, 1897, par. 5*

In His name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from

spiritual apathy and death.*12LtMs, Ms 124, 1897, par. 6*

The disciples were to be His witnesses. Their every action was to fasten attention on His name, as possessing that vital power by which men may be brought into oneness with Him who is the source of all power and efficiency. They were to center their faith in Him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in His name, and then their prayers would be answered. They were to baptize in the name of the Father, of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription.*12LtMs, Ms 124, 1897, par. 7*

In order that His disciples might engage in this great work and fulfil their commission, Christ declared that they would have power as God's peculiar people. "Ye shall have power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." [*Acts 1:8.*]*12LtMs, Ms 124, 1897, par. 8*

Christ read the minds of His disciples, and He saw that they were awake to the peculiar dangers that would assail them. He assured them that if they would go forward in faith to fulfil their commission, they would move under the shield of Omnipotence. He made every provision for the success of their mission. He took the responsibility of the work upon Himself.*12LtMs, Ms 124, 1897, par. 9*

This was His last instruction to His disciples. He had told them His will concerning their work. He had opened their understanding that they might comprehend the Scriptures. He had plainly assured them that they were to begin their work in Jerusalem, the very hardest field they could enter, and were to preach the remission of sins to all nations. "Ye are witnesses of these things"—His trial, His rejection, His crucifixion, His rising from the dead, and being on earth for forty days. "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." [*Luke 24:48, 49.*]*12LtMs, Ms 124, 1897, par. 10*

“And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven.” [*Verses 50, 51.*] While the Saviour’s hands were still outstretched in blessing, He was taken from them, and as they stood gazing upward, to catch a last glimpse of their ascending Lord, the sound of the voices of the angels that escorted Him were wafted down to them. “While they looked steadfastly toward heaven as he went up, behold, two men stood by in white apparel; which also said, Ye men of Galilee, Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” [*Acts 1:10, 11.*] “And they ... returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.” [*Luke 24:52.*]*12LtMs, Ms 124, 1897, par. 11*

“And when they were come in, they went up into an upper chamber, where abode both Peter, and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication.” [*Acts 1:13, 14.*]*12LtMs, Ms 124, 1897, par. 12*

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance.” [*Acts 2:1-4.*]*12LtMs, Ms 124, 1897, par. 13*

By the power of the Holy Spirit the disciples were fitted to act out the impression that had been left upon their minds by Christ’s words, that they held in trust the most sacred truths ever committed to mortals. The church was fitted for the work of representing Christ. The messengers of God spoke as the Spirit gave them utterance. In accordance with the directions given, they prayed in the name of Jesus. So were the words of Christ fulfilled, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. ... The Comforter, which is the Holy Ghost, whom the Father

will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. 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 14:13, 26, 27.] *12LtMs, Ms 124, 1897, par. 14*

Shortly before His ascension Christ had prayed, "For their sakes I sanctify myself." [John 17:19.] I have given myself wholly to the work of human redemption. Charged with this exalted office, Christ stood as the head of humanity, the visible representative of an invisible God. "He that hath seen me," He declared, "hath seen the Father;" and again, "I and my Father are one." [John 14:9; 10:30.] And having embodied in Himself the love of God, Christ has imparted it to those who believe on His name, that the copies of His character may be multiplied. *12LtMs, Ms 124, 1897, par. 15*

"As thou hast sent me into the world, even so have I sent them into the world." [John 17:18.] They are a part of the great firm in the science of salvation, which is to work the works of Christ. "And for their sakes I sanctify myself, that they also may be sanctified through the truth." [Verse 19.] *12LtMs, Ms 124, 1897, par. 16*

To us as well as to the disciples Christ has given the work of carrying the truth to the world. But before engaging in this great and aggressive warfare, upon which eternal results depend, Christ invites all to count the cost. He assures them that if they take hold of the work with undivided hearts, giving themselves as light-bearers to the world, if they will take hold of His strength, they will make peace with Him, and obtain supernatural assistance that will enable them in their weakness to do the deeds of Omnipotence. If they go forward with faith in divinity, they will not fail nor become discouraged, but will have the assurance of infallible success. *12LtMs, Ms 124, 1897, par. 17*

The hour came for the lifting up of the Son of God on the cross, and the hour has now come for Him to be lifted up from the earth. Impelled and stimulated by the love of Christ, as God's people advance in the work marked out for them, they will conquer through faith. By faith they may behold even more than angels in their ranks, for the abundant aid of the General of armies is ready for

them in every emergency. He leads them on from victory to victory, proclaiming at every step, "I have overcome the world." [*John 16:33.*] Your Leader goeth forth, conquering and to conquer. Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world. *12LtMs, Ms 124, 1897, par. 18*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth. ... Break forth into joy, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." [*Isaiah 52:7, 9, 10.*]*12LtMs, Ms 124, 1897, par. 19*

"Incline your ear, and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." [*Isaiah 55:3-5.*]*12LtMs, Ms 124, 1897, par. 20*

This work is given to all who have had Christ set forth crucified among them. By the baptism of the Holy Spirit God's people are to do, through the instrumentality of their Master, the work that Christ did. They are to represent the benevolence of God to our world. Partakers of the divine nature, they are not only to save their own soul, through faith in Jesus, but Christ says of them, Ye are laborers together with God. [*1 Corinthians 3:9.*] As His witnesses, He has given to each his work. As His representatives they are to bear to the world the message of invitation and mercy. *12LtMs, Ms 124, 1897, par. 21*

Christ enjoins upon His disciples to lift up the world's Redeemer. They are to have a sense of their obligation to devote their entrusted capabilities to the work of winning souls to the gospel of Him who has made so full a sacrifice for the enlightenment and recovery of the world. *12LtMs, Ms 124, 1897, par. 22*

The utmost eloquence cannot describe the love of God. So vast was the conception of the divine Teacher of the love of God that the measure could not be expressed. "For 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.] What scales then can weigh the tremendous guilt of professed believers in Christ, who for the sake of gain give their powers of persuasion to matters earthly and common, losing sight of Christ, losing all knowledge of Him. If we taxed our intellect and spiritual power more to comprehend this love in a fuller sense than we do now, we would put to the tax every capability, every power, to seek and save souls that are perishing out of Christ. Christlike work would be done. *12LtMs, Ms 124, 1897, par. 23*

Christ travailed in soul for the salvation of perishing sinners. "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.] He commissioned His disciples to be unceasing in their efforts to save the world. He Himself appointed the Christian ministry and the various means of grace, as channels through which His grace and light and truth might be communicated to every creature that is in need. Abundant provision is in readiness to give spiritual power, and to set the grace of Christ flowing through channels that are cleansed and ready to receive the heavenly gift. *12LtMs, Ms 124, 1897, par. 24*

In accepting Christ the individual members of the church take the responsibility of doing the work He has appointed them. By faith they pledge themselves to wear the yoke of Christ and bear His burdens. If they refuse to practice self-denial and fail to place themselves in the channel where the Lord by His Spirit can work through them, they are not registered as Christians in the books of heaven. The more deeply the church feels the need of multiplying channels, the more thoroughly will the riches of the grace of Christ adorn the doctrines of the gospel of salvation. *12LtMs, Ms 124, 1897, par. 25*

In every age of the world the gift of the Holy Spirit is the great promise for the church. "Ask and ye shall receive." [John 16:24.] There are supplies for all. "I will pour out my Spirit upon all flesh."

[*Joel 2:28.*] The promise of the Holy Spirit to accomplish the work is repeated in every soul that is converted to the truth. Every one newly added to the church is to be educated in regard to the work he is to do for the Master in winning souls to Christ. *12LtMs, Ms 124, 1897, par. 26*

The Lord requires all who profess to be Christians to be filled with the Holy Spirit, and then to consecrate their means and powers to His work. They will then have a lofty estimate of that which is due the world's Redeemer. They are to realize that they are to use every jot and tittle of their influence to help each other to appreciate the heavenly endowment. The absence of the means or influence of one whose name is registered in the church books means robbery to God. All are to wear the yoke of Christ and lift His burdens by watching for souls as they that must give account. To every man is given his work; no one is excused. *12LtMs, Ms 124, 1897, par. 27*

The promised influence of the Holy Spirit, which molds and fashions the worker, enables him to cooperate with heavenly intelligences. Such a worker will be God's living, working agency, through whom He can manifest Himself. But those who are not daily converted to the Master's use dishonor their profession of faith. They dishonor the Holy Spirit, who is appointed to aid God's people in the great and grand work of watching for souls as they that must give account. *12LtMs, Ms 124, 1897, par. 28*

"Looking unto Jesus, the author and finisher of our faith." [*Hebrews 12:2.*] The Lord Jesus allied Himself to us that we might appreciate the high privilege of being partakers of the divine nature, having escaped the corruption that is in the world through lust. Satan seeks to pervert Christianity by filling the hearts of church members with his attributes. The law of God is the expressed character of God, but Satan has worked against it, until by a large number of those who claim to open the Word of God to others, the law is declared to be abrogated. But this law is the standard of the character they must attain in order to be among God's family in the heavenly courts. *12LtMs, Ms 124, 1897, par. 29*

The Christian church is to endure the seeing of Him who is invisible. The members of the body of Christ are to reach the highest

attainments in mental, physical, and spiritual soundness, because the church is the instrumentality by which Christ enlightens those that sit in darkness. God calls upon His lightbearers to put away all selfishness, all that confuses them, and distracts them from their work. As did Daniel, they are to bring self-culture into their lives. *12LtMs, Ms 124, 1897, par. 30*

Look to the source of all strength for perfection of understanding. "All power is given unto me in heaven and earth," said Christ. [*Matthew 28:18.*] If God withheld not His only begotten Son, but gave Him up to death that man might be restored to the image of the Creator, how much more will He not, with Him, freely give us all things? *12LtMs, Ms 124, 1897, par. 31*

We may expect that the Holy Spirit will impress the hearts and minds of the workers. He takes the youth with fresh talent, energy, courage, and ready susceptibilities, and brings them into harmony with divine agencies, which give no doubtful precepts, and do not lead those desiring to know the Lord to take one false step. The Lord requires all who enter His service to be consecrated and converted daily, as vessels unto honor. Simplicity will be their true eloquence. *12LtMs, Ms 124, 1897, par. 32*

The heart that is under the molding of the Spirit of truth is full of pure, holy sentiments. It possesses the meekness and lowliness of Christ, and a veneration for the pure, the merciful, the upright, who possess sterling integrity combined with the most tender sympathy for humanity. Such a one places true goodness before greatness. He has a mental culture that is in harmony with the character of Christ. Such a man will possess eloquence that is of a superior order. *12LtMs, Ms 124, 1897, par. 33*

"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; and thy neighbor as thyself." [*Mark 12:30; Luke 10:27.*] Obedience to this command is the mainspring of the highest eloquence. Those who obey these principles practice true godliness. The soul is purified from selfishness and sensuality and from every phase of sin. It chooses those things that are lovely and of good report, and is a vessel unto honor. *12LtMs, Ms 124, 1897, par. 34*

There is altogether too little account made of the Holy Spirit's power to work upon mind and character. Those who reject the Holy Spirit, thinking that the human being can struggle singlehanded with principalities and powers and spiritual wickedness in high places, will find themselves overmatched. *12LtMs, Ms 124, 1897, par. 35*

Christ calls upon His church to come into harmony with His character. As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased. He who loves God with all his heart and his neighbor as himself attains this position through the working of the Holy Spirit upon mind and heart. The Lord will qualify him to be a co-laborer with Jesus in the greatest work ever given to mortals. *12LtMs, Ms 124, 1897, par. 36*

By the Word coming from God we are instructed to educate, educate, educate young men and young women to understand the living oracles of God. This knowledge will be of the greatest possible value to them as they labor for God. God requires that minds shall not be dwarfed by a connection with the church, but strengthened, elevated, enriched, ennobled, made fit for the most sacred work ever committed to mortals. The Lord will have a well-trained army, ready to be called into action at a word. These will be well-disciplined men and women and youth, who have placed themselves under educating influences that have made them vessels unto honor. *12LtMs, Ms 124, 1897, par. 37*

The Holy Spirit is the molding power. "Without me," said Christ, "ye can do nothing." [*John 15:5.*] But let the Holy Spirit take hold of heart and character, and all who will heed its voice will be lights in the world. Experimental Bible religion is a leavening power wherever it is introduced. *12LtMs, Ms 124, 1897, par. 38*

The young men and young women who join the church should have a special education in the work they are adapted for. But if one continues to choose a low, common train of conversation, receive him not as a worker. He will do more than can be counteracted to spoil the other workers. Be sure that this class is not chosen to do the work that is so sacred. The words, the spirit, the attitude, determine the scale of usefulness. Let not the work of God be

cheapened by those who show that they do not appreciate the elevated character of the work. *12LtMs, Ms 124, 1897, par. 39*

The highest interests demand the close attention and energy that is too often given to lower and comparatively insignificant things. Under the molding, educating influence of the greatest Teacher the world has ever known, capabilities and powers will be brought into the church. These are not to be hidden, but are to be used in lines outside of the church to augment the power and efficiency of the church. Those who possess these powers are to proclaim the gospel of Christ to all nations, tongues and people. *12LtMs, Ms 124, 1897, par. 40*

Those who are truly converted are born again. "A new heart also will I give thee," God says. [*Ezekiel 36:26.*] By God Himself provision is made for every soul that turns to the Lord to receive God's immediate co-operation. The Holy Spirit becomes his efficiency. Faith in Christ is our only hope of salvation. The work of every true Christian is to set forth Christ and Him crucified. "Ye are the light of the world," Christ said. [*Matthew 5:14.*] What constitute God's people lights in the world? Abiding in Christ. Doing this, they can cooperate with Him in the grand work of winning souls from darkness to light. *12LtMs, Ms 124, 1897, par. 41*

Ms 125, 1897

Work for Common People

NP

November 12, 1897

Portions of this manuscript are published in *Ev 565*.

We are living amid the perils of the last days, and how can we reach the common people? Christ tried to work with the highest dignitaries of the nation. But they would not receive Him, because He told them the truth. They had exalted ideas of their own piety. They would not be instructed. They thought their work was to instruct others, not to be instructed themselves. But of the poor the Scriptures testify, "The common people heard him gladly." [*Mark 12:37.*] "Thou, O God, hast preserved thy goodness for the poor." "The Lord gave the word; great was the company of them that published it." [*Psalm 68:10, 11.*]*12LtMs, Ms 125, 1897, par. 1*

In Nazareth Christ announced His mission. "He came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he that anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [*Luke 4:16-19.*] This was Christ's work, and this is our work.*12LtMs, Ms 125, 1897, par. 2*

"Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing." [*Verses 1, 2.*] During this time Christ was severely tempted, but he did not depart from the word, "It is written." [*Verses 4, 8.*] He was abundantly armed to meet logic with logic, eloquence with eloquence. But "It is written" was the only argument he used to resist the powerful, specious

temptations of Satan. *12LtMs, Ms 125, 1897, par. 3*

“And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him throughout all the region round about.” [*Verses 13, 14.*] “And leaving Nazareth he came and dwelt in Capernaum, which is upon the sea coast in the borders of Zebulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” [*Matthew 4:13-17.*]*12LtMs, Ms 125, 1897, par. 4*

Ms 126, 1897

The Training of Children

NP

November 15, 1897

Portions of this manuscript are published in *CG* 27, 86-87, 151, 213-214, 232, 272; *AH* 187, 283, 287, 432; *OHC* 143; *4MR* 99-100, 360-361; *8MR* 380-381.

There are two kinds of education going on in our world. Parents love their children, but their love is not always accompanied by that faith that works by love and purifies the soul. In too many cases the parents are only grown up children. They are no intelligent teachers. They do not sense the responsibilities that rest upon them. *12LtMs, Ms 126, 1897, par. 1*

In the ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. These parents have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, "My baby does not thrive. What is the matter with it? It is poor and fretful, and sick." "What do you give your child to eat?" I have questioned. "The same food that we eat ourselves, a little bit of everything, a little tea, and coffee, and potatoes, a little beer and meat." *12LtMs, Ms 126, 1897, par. 2*

This variety of food is unwholesome for the parents, and how much more so for the child. The child has but a small stomach, and should have its regular periods of eating, and then not eating too largely. This crowds the stomach, and distress is the result. This "stuffing" process has placed many a little child in its narrow bed, just because of the ignorance of the parents in managing them. And they serve their own bodies in the same way. They have not an intelligent knowledge of how to eat properly themselves. The simplest preparation for the table is always the most wholesome and healthful. *12LtMs, Ms 126, 1897, par. 3*

Parents, it is impossible for you to give your children a proper training unless you first give yourselves to God, learning of the

great Teacher the most precious lessons of obedience to His will. The mother should feel her great need of the Holy Spirit's guidance, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, you can be a wise, gentle, loving teacher of your children.*12LtMs, Ms 126, 1897, par. 4*

Parents, never prevaricate; never tell an untruth in precept or in example. If you want your child to be truthful, be truthful yourself. Be straight and undeviating. Even a slight prevarication should not be allowed. Because mothers are accustomed to prevaricate and be untruthful, the child follows her example. She will deceive her parents, while her mother will say of her, "She never told me an untruth." Thus the statement to which the child has just listened, she knows to be a falsehood.*12LtMs, Ms 126, 1897, par. 5*

In some families, the wishes of the child is law. Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. These indulgences are supposed to make the child happy, but it is these very things that make him restless, discontented, and satisfied with nothing. Indulgence has spoiled his appetite for plain healthful food, for the plain healthful use of his time; gratification has done the work of unsettling that character for time and for eternity. Let the child dress simply, eat of the most plain, wholesome food. Let him not be indulged, and tempted to eat more than he should. This will ruin the digestive organs before the child or youth can become intelligent upon the important subjects of how to eat, how to dress, how to exercise in order to retain health.*12LtMs, Ms 126, 1897, par. 6*

Fathers and mothers are responsible for the health, the constitution, the development of the character of their children. No one else should be left to see to this work. In becoming the parents of children, it devolves upon you to co-operate with the Lord in educating them in sound principles, keeping their minds open and impressible by the inculcation of sound principles. This will develop strong characters.*12LtMs, Ms 126, 1897, par. 7*

A child's truest graces consist of modesty and obedience—they will have attentive ears to hear the words of direction, in willing feet and

hands to walk and work in the path of duty and obedience. And a child's true goodness will bring its own reward even in this life. *12LtMs, Ms 126, 1897, par. 8*

The happiness of every child may be secured by strong, even discipline. In the years of childhood and youth is the time for the training process, not only to be the most serviceable and full of grace and truth in this life, but to secure the place prepared in the home above for all who are true and obedient to the oracles of God. The children are God's precious heritage to be disciplined, educated, and trained to consider that duties rest upon them because they are part of the family firm. They should be educated to lift the burdens in their early years. These should be light at first. They should be carefully educated to do their part, that they may understand how to do their work with willing aptitude. *12LtMs, Ms 126, 1897, par. 9*

Practice makes perfect. All slow motions may be overcome by proper training. The youth who are trained to do their work with dispatch will have no slow, moderate, lazy habits of working. It is a great neglect on the part of parents to allow their children to occupy two hours in the work that could be performed in one. It is all the result of the education and training which the child has had. *12LtMs, Ms 126, 1897, par. 10*

On every hand we see parental failure in the instruction and training of their children to engage in useful labor. The children are allowed to grow up in ignorance of how to do simple and necessary things. Such children, who are so unfortunate in their training, must awake and take the burden of the matter upon themselves, and if they ever expect to have success, find incentives to honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in any line feeble. *12LtMs, Ms 126, 1897, par. 11*

There are home domestic duties calling for a helping hand; in every place there are things needing to be done, requiring stern impulses, energetic, persevering, well-skilled activity, which ready,

experienced hands know how to undertake. The laws of necessity require that our missionaries become wise in methods and plans, in the fulfillment of the duties of common practical life. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen will in the end lose the credit of being ladies and gentlemen. *12LtMs, Ms 126, 1897, par. 12*

The long, protracted efforts made to obtain an education in books is a mistake. There is danger of this arousing a love for pleasure and recreation. This gives the youth an education that is deleterious and unprofitable, and which God cannot bless, for it divorces the thoughts and corrupts the soul. This class is wavering, irresolute in disciplining themselves and others. They crave those things that are not essential for this life or the future eternal life. They are full of conceit and self-importance. These will never learn to understand and know the truth. *12LtMs, Ms 126, 1897, par. 13*

All are students in this life. We are to improve our faculties to do the best kind of service for Jesus Christ, who has given His life to redeem us. We are to think soberly, and consecrate ourselves to God day by day. Then we shall consider every hour precious, and shall purify our souls with stern resolutions. Our opportunities and privileges are golden. We have a high standard to reach. We are to do missionary work for the Master, co-operating with Christ in restoring the moral image of God in man. *12LtMs, Ms 126, 1897, par. 14*

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents in life. Everything that would hinder in this consecrated service is to be left. We are to separate ourselves from whatever position we have placed ourselves in that would fetter us to cheap habits, common words, or littleness of purpose. *12LtMs, Ms 126, 1897, par. 15*

Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." [*John 5:17.*] We cannot suppose that when the final triumph shall come, and we have the mansions prepared for us, that idleness will be our portion, that we shall rest in a blissful do-nothing state. We have a great

work in many lines to do in this our day to prepare the way for the King of kings, and Lord of lords. Be sure that He finds us at the occupation He has given us. To every man He has given his work, a fitting occupation, to prepare a people to stand in the great day of the Lord. *12LtMs, Ms 126, 1897, par. 16*

Children's Will

The work of "breaking the will," is a mistake. It is not the proper thing to do. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it a proper direction. The parents are to take that will wisely and tenderly, as a sacred treasure. They are not to hammer it to pieces, but by precept, by true example and love, wisely fashion and mold it until the child comes to years of understanding. Then guide them still will your counsel, bringing them up in the nurture and admonition of the Lord. *12LtMs, Ms 126, 1897, par. 17*

A great mistake is made when the lines of control are placed in the child's hands, and he is allowed to bear sway and control in the home. This is giving undue direction to that wonderful thing, the will power. But this has been done, and will continue to be done because fathers and mothers are blind in their discernment and calculation. Every child that is not carefully and prayerfully disciplined will be unhappy in this their probationary time, and will form such unlovely traits of character that the Lord cannot unite them with His family in heaven. There is a very great burden to be carried all through the life of a spoiled child. In trial, in disappointment, in temptation, he will follow his undisciplined misdirected will. *12LtMs, Ms 126, 1897, par. 18*

Children who have never learned to obey will have weak and impulsive characters, and will reveal great weakness when assailed by the enemy. They may profess to be Christians, but how sad is their experience through the neglect of parents in letting their children have their own way in their own strength. They rule, but have not learned to submit. *12LtMs, Ms 126, 1897, par. 19*

What sin can be greater than that of allowing the child to be spoiled by mismanagement? When they have families of their own, they

carry their defects with them, and thus the neglect of parents to deal faithfully with their children carries the deformity from generation to generation. Thus the world is deprived of the moral power of rectitude and integrity which it should have. The marred half-educated children are enervated, without the moral strength to overcome their own defective tempers and habits of work and uncontrolled wills. When their wills are crossed, they are roused to anger. The evil work begun in their homes in babyhood and childhood shall be perpetuated to the third and fourth generation. *12LtMs, Ms 126, 1897, par. 20*

That mother who, knowing what is best for the spiritual and physical help of her child, yields to his tears and importunity, will, through her own training, be pierced through with many sorrows. We have proved in the training of our own children, and in the training of children of others, that they never love parents and guardians less for restraining them from doing evil. *12LtMs, Ms 126, 1897, par. 21*

God will bless a just and correct discipline. But “without me,” says Christ, “ye can do nothing.” [*John 15:5.*] The heavenly intelligences cannot co-operate with fathers and mothers who are neglecting to train their children, who are allowing Satan to handle that little piece of infant machinery, that youthful mind, as an instrument through whom he can work to counteract the working of the Holy Spirit. They may profess to be converted, but the character will reveal if the neglected work of the parents has been overruled for good. *12LtMs, Ms 126, 1897, par. 22*

The future of society is indicated in the education and training that the youth are receiving in our day. Parents, a solemn work is resting upon you. The greatest power, the efficient gospel, has its effect in the well-ordered and well-disciplined family. The children are not to be treated as dolls, made to be dressed and undressed, [or] idols, to have affections and indulgence lavished upon them, and parental self-sacrifice cater to their impulses. The children are to learn to obey in the family government. They are to form a symmetrical character that God can approve, maintaining law in the home life. Christian parents are to educate their children to obey the law of God. They are not to forget that their children are to be trained to be their helpers. Parents are not to be slaves to their children, doing all

the sacrificing, while the children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. They are to be educated to share in the burdens of the home. *12LtMs, Ms 126, 1897, par. 23*

Make your beginning right, parents. It is your duty to educate and train your children to do service for Him whose they are by creation and by redemption. Your children are God's property, bought with a price. Be very particular, O fathers and mothers, to treat them in a Christlike manner. The mother often allows herself to become irritable and nervous. Often she snatches at the child, and speaks in a harsh manner. But if a child is treated in a quiet, kindly manner it will do much to preserve it in a pleasant temper. The most grand and noble work that parents have to do for their Master is to bring into their government Bible discipline. All mothers, all teachers of the youth, all guardians of children, be careful how you blame. Let love and tenderness, patience and self-control, at all times be the law of your speech. *12LtMs, Ms 126, 1897, par. 24*

God requires obedience of every human being. Our eternal future hangs here. In obedience to the law of God we shall form a beautiful character. "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] The children should be taught respect for every word that proceedeth out of the mouth of God. Parents are ever to magnify the precepts of the law of the Lord before their children, by showing obedience to that law, by living themselves under the control of God. If a sense of the sacredness of the law gets hold of the parents it will surely transform the character by converting the soul. *12LtMs, Ms 126, 1897, par. 25*

The reasons for this obedience and respect for the law of God may be impressed upon the children as soon as they can understand its nature, so that they will be ready to know what they should do, and what they should abstain from doing. *12LtMs, Ms 126, 1897, par. 26*

Parents, be cheerful, not common and cheap, but be thankful and obedient and submissive to your heavenly Father. You are not at liberty to act on your feelings if things should arise that irritate. Winning love is to be like deep waters, ever flowing forth in the management of your children. They are the lambs of the flock of

God. Bring your little ones to Christ. If parents would educate their children to be pleasant, they should never speak in a scolding manner to them. Educate yourself to carry a pleasant countenance, and bring all the sweetness and melody possible into your voice. The angels of God are ever near your little ones, and your harsh, loud tones of fretfulness are not pleasant to their ears. Bear in mind the words of One who knows: *12LtMs, Ms 126, 1897, par. 27*

“And Jesus called a little child to 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 the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso receiveth one such little child in my name receiveth me.” [*Matthew 18:2-5.*]*12LtMs, Ms 126, 1897, par. 28*

If the Lord could present a little child in its simplicity as an object lesson, then be careful how you treat the precious little ones, the lambs of the flock. There need be no harsh tones of voice, no hard, painful strokes upon the little form, if you will in the fear and love of God so do your duty that you yourselves, father and mother, may not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones who have everything to learn from the lips and the manifest character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families on earth in a Christlike manner, the parents fully appreciating the value of the souls of the precious little ones committed to their care.*12LtMs, Ms 126, 1897, par. 29*

If parents will have a sense of their responsibility, they will heed the words of Christ, “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 their Father which is in heaven.” [*Verse 10.*]*12LtMs, Ms 126, 1897, par. 30*

What a thought! These words are not alone spoken for the benefit of the little ones in years, but it embraces them. These words embrace all who are newly come to the faith, who are little children

in experience, born again into the kingdom of God. The disciples were contending as to which should be the greatest, which should have the highest place in the kingdom of heaven. Our Lord would have them see and understand that such a spirit cherished was not praiseworthy, that in seeking to be greatest they were bringing in attributes of character which would not give to the little ones a correct example. They would hurt the souls of the very ones whom Jesus was receiving as subjects of His kingdom.*12LtMs, Ms 126, 1897, par. 31*

Christians are to be Christlike. Change of location will not change the heart. All who sincerely believe that the living oracles of God mean just what they say will act that faith. The youth are not perseveringly educated by their parents to respect the laws of their own being, therefore they easily turn aside from the laws which God has ordained for their spiritual life. In the education of their children, parents should begin early to establish them in correct methods and habits. Every action is liable to be repeated. Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it.*12LtMs, Ms 126, 1897, par. 32*

A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor and also in the mind of those who are connected with him in any relation, spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right, establish that habit in the performer of it.*12LtMs, Ms 126, 1897, par. 33*

The education that is general in the schools is not that which should be recognized as education. The educators of youth should be Christians, who are themselves under the discipline of God. Then they will have a sense of their responsibility to themselves, which they will maintain as Christians under all circumstances and provocations, never displaying passions or an arbitrary spirit. They will reveal sound principles, unswerving integrity, pure sentiments revealed in pure words. These are the high thoughts that will draw the youth to the higher education. An atmosphere of purity will surround the soul.*12LtMs, Ms 126, 1897, par. 34*

A conscience void of offense toward God and man is a wonderful acquirement. The love of God and our fellow men proceed from God who is the storehouse of all power. Let every man and woman, in the training of their children, inculcate in them ideas of right. Principle must be firmly held by the parents and teachers of the youth. They must reverence the principles of God's holy Word, and let their own life reveal that they are pure and noble and heavenly. Nothing can excuse parents from the responsibility toward their children in their influence, in the home discipline and education. Low, cheap, common talk should find no place in the family. When the heart is pure there will flow from the heart rich treasures of wisdom. The inward parts are as a holy temple of God, and any entrance of corrupt principles reveals itself in words and actions that divorce them from God and extinguish moral and spiritual power.*12LtMs, Ms 126, 1897, par. 35*

God will not trust His Holy Spirit to those who would work contrary to its deep inward, earnest working. Young men who will indulge in intemperate habits, in smoking and tampering with the wine cup, will so corrupt the principles of the soul, that these objectionable things become one with their nature, a part of themselves, not only to demoralize themselves, but others. Low gratifications indulged, and indulged continuously, degrade the entire being. The taste for evil and love of coarseness becomes natural. Stain after stain gathers like leprosy upon the soul, until they are suddenly destroyed, and that without remedy. The sinner may repent, and Jesus may accept his contrition, and will pardon his transgression, but the influence of that time of evil doing upon others can never be entirely counteracted.*12LtMs, Ms 126, 1897, par. 36*

Ms 127, 1897

God's Forbearance

Stanmore, Sydney, Australia

November 22, 1897

Portions of this manuscript are published in *3SM 311-312*; *LDE 111*; *3MR 314-315*.

Here we are at Stanmore. We were all packed, expecting to leave for Cooranbong waiting Sara's return from Sydney, but she came a few minutes too late. We hoped to reach our home tonight, but we must wait until morning, and take the morning train. *12LtMs, Ms 127, 1897, par. 1*

I was unable to sleep after half past one o'clock. I commenced writing. I was told that last night's meeting was a success. The Lord gave me freedom in the afternoon. We had the tent nearly full. The Lord strengthened me to speak to the people assembled. All listened with the deepest interest. In the evening extra seats had been made, and all the seats were packed. About a dozen seats were placed outside the tents, and these were full. There were large numbers standing. *12LtMs, Ms 127, 1897, par. 2*

All listened with the most intense interest to the words spoken by Brother Haskell. He thought it time to make remarks in regard to erecting a church. Those newly come to the faith are twenty-five in number. One and another had been talking of their having a church, and before any request was made, one man and his wife pledged £5 each. This first £10 came from the new converts, and they said that they would do more than that if necessary. *12LtMs, Ms 127, 1897, par. 3*

The subject of building was introduced by me in the afternoon. Elder Haskell spoke under the influence of the Spirit of God on Christ as the Rock. After he had closed his discourse, he said that he purposed to tell them in regard to a meeting house. The subject was placed before them and an invitation given for them to help if they could do this willingly, and render back to the Lord His

own. *12LtMs, Ms 127, 1897, par. 4*

We need more to be shut in the audience with God. There is need of guarding our own thoughts. We are surely living amid the perils of the last days. We must walk before God meekly, with deep humility, for it is only such that will be exalted. *12LtMs, Ms 127, 1897, par. 5*

O how little man can comprehend the perfection of God, His Omnipresence united with His almighty power. A human artist receives his intelligence from God. He can only fashion his work in any line to perfection from materials already prepared for his work. In his finite power he could not create and make his materials to serve his purpose if the Great Designer had not been before him, giving him the very improvements first in his imagination. *12LtMs, Ms 127, 1897, par. 6*

The Lord God commands things into being. He was the first Designer. He is not dependent on man, but graciously invites man's attention, and co-operates with him in progressive and higher designs. Then man takes all the glory to himself, and is extolled by his fellow men as a very remarkable genius. He looks no higher than man. The one first cause is forgotten. This explains why the Lord cannot do much more for man in a variety of ways; man would use his communicated intelligence as did the inhabitants of the old world; and the very things proceeding from God would be made to militate against the purposes and will of God. Selfish workings come in. Dependence is placed on self, as though finite man were some wonderful prodigy. Then the Lord lets man work out his supposed capability, and there is defeat and failure. *12LtMs, Ms 127, 1897, par. 7*

When will Christians know and have a better understanding of God? God says, "I AM THAT I AM," the high and lofty One that inhabiteth eternity. [*Exodus 3:14; Isaiah 57:15.*] "Before the mountains were brought forth, or ever thou hadst formed the earth, even from everlasting to everlasting, thou art God." [*Psalms 90:2.*] "I am the Lord, I change not." [*Malachi 3:6.*] With Him is no variableness neither shadow of turning. *12LtMs, Ms 127, 1897, par.*

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The Lord God with whom we have to do expects those for whom He has done so much to search for His way, and pray to know His will. He desires that they shall be faithful to the light that He gives in His Word, and regulate their spirit and disposition and character after the infallible standard of His declared will. Through high and exalted waiting and watching, ever looking to the One infinite in wisdom, man may render effectual enlightenment to the understanding. *12LtMs, Ms 127, 1897, par. 9*

Every one who will have perfect trust in God will do this. God inspires the desire, the devotion, the fervor, of the soul to cry out after the revealing of Himself, that man may behold just as far as finite beings can, the unveiling of His power and glory in the perfection of His character. This will inspire them to say, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints; who shall not fear thee, O Lord, and glorify thy name." [*Revelation 15:3, 4.*]*12LtMs, Ms 127, 1897, par. 10*

As our knowledge of God increases, we shall have a more perfect estimate of self. We shall realize the weakness and ignorance of humanity, and will long with intense longing to overcome every defect in our characters, that sin may not dwell in our mortal bodies. Then there will be an intense hungering and thirsting after righteousness and true holiness of heart. This is how Enoch walked with God. He studied the character of God to a purpose. He did not set up his own finite will to carry things his way, but he studied to assimilate himself to the divine likeness. *12LtMs, Ms 127, 1897, par. 11*

The attributes of God are spirit, understanding, will, consciousness, and activity. These are His working agencies, and these the Lord is waiting to impart to every one who will co-operate with Him. His righteousness and glory, He declares, He will not give to another. Shall we not seek to comprehend this? It is because of the little glory that man gives back to God that He is kept in a state where he can receive less and less of the glory of God. Why do not the voice and lips praise God? Why are they so silent? Why is the tongue so dumb? Why does not man see God in all His created works? Why cannot we grasp the privilege and grace and salvation, the truth and

righteousness, provided in rich fulness, which God is longing to bestow? If these treasures are received, will we see the human agent appropriating the Holy Spirit as something that belongs to him, which he had not before received?*12LtMs, Ms 127, 1897, par. 12*

O what deficiencies there are in our conversation. How little we talk of God in sanctified, holy strains. How we mingle the common and earthly and sensual with the sacred. God does not receive the pure incense of praise and thanksgiving from the lips and voices entrusted to man for His name's glory. The fragrance of heaven is not manifested in words or deportment or actions as it should be. God is a spirit, and they that worship Him must worship Him in spirit and in truth and in the beauty of holiness.*12LtMs, Ms 127, 1897, par. 13*

The Lord calls upon us. Shall we hear what He says? "For who hath stood in the counsel of the Lord, and hath perceived and heard His word? who hath marked his word, and heard it? ... But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil ways, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." [*Jeremiah 23:18, 22-24.*] [Read] *Psalm 139.12LtMs, Ms 127, 1897, par. 14*

I am afraid we have altogether too cheap and common ideas. "Behold the heaven of heavens cannot contain thee." [*1 Kings 8:27.*] Let not any one venture to limit the power of the Holy One of Israel. There are conjectures and questions in regard to God's work. Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Yes, angels are the ministers of God upon the earth, doing His will.*12LtMs, Ms 127, 1897, par. 15*

In the formation of our world, God was not beholden to pre-existent substance of matter. "For the things that are seen were not made of the things which do appear." [*Hebrews 11:3.*] On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all

the host of them, the earth and all things that are therein, are not only the work of His hand. They came into existence by the breath of His mouth. *12LtMs, Ms 127, 1897, par. 16*

The Lord had given evidence that by His power He could in one short hour dissolve the whole frame of nature. He can turn things upside down, and destroy the things that man has built up in his most firm and substantial manner. "He removeth the mountains; he overturneth them in his anger, he sweepeth the earth out of its place, and the billows thereof tremble. The pillars of heaven tremble and are astonished at his reproof: the mountains quake at him, and the hills melt, and the earth is burned at his presence." [*Job 9:5, 6; 26:11; Nahum 1:5.*]*12LtMs, Ms 127, 1897, par. 17*

The Lord gives warnings to the inhabitants of the earth, as in the Chicago fire and the fires in Melbourne, London, and the city of New York. When God's restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come. Is this because people do not keep Sunday? No; but because men have trampled upon the law of Jehovah. The Lord is slow to anger. This should inspire the heart with gratitude. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." [*Verse 3.*]*12LtMs, Ms 127, 1897, par. 18*

The Lord puts constraint upon His own attributes. Omnipotence is exerted over Omnipotence Himself. Notwithstanding the perversity of men who are cumberers of the ground, the Lord Jehovah bears with them because there are some in the wicked cities who are within the possibility of forgiveness and acceptance with God. It is something that makes my heart sore and sad and at times in an agony, that those who have great light and knowledge should abuse the mercies of God. His longsuffering and forbearance are scarcely thought of. *12LtMs, Ms 127, 1897, par. 19*

Ere long there will be a sudden change in God's dealings. The Lord is preparing to visit the earth, for the iniquity of men is swelling to terrible proportions. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." [*Ecclesiastes 8:11.*] The Sabbath of the Bible

is transgressed, and an idol sabbath framed to take its place. The common takes the place of the sacred. God's memorial of creation is torn down, and trampled under unholy feet. "Will I not judge for these things, saith the Lord." [*Jeremiah 5:9.*] The false has been placed where the true Sabbath should be, and those who have accepted this institution of Papacy with religious frenzy act as did those who thought they had Christ in their power. The priests and rulers crucified the Lord of glory because He would not accept and honor their traditions. *12LtMs, Ms 127, 1897, par. 20*

The Lord is teaching men that there are limits to His forbearance. In fires, in floods, in earthquakes, in the fury of the great deep, in calamities by sea and by land, the warning is given that God's Spirit will not always strive with men. The times in which we live are times of great depravity and crime of every degree. Why?—Because men whom God has blessed and favored have reduced His holy law to a dead letter, making void the law of God by the traditions and inventions of the man of sin. A more than common contempt is put upon the commandments of God, while the representative men of the Colonies have exalted the first day of the week to be observed by all men. They would have men bow down and worship it, as did Nebuchadnezzar when he exalted the golden image in the plains of Dura. When wickedness comes to this pass, it is fast reaching its height. Well may the prayer go forth from the people of God, calling for His interference, "It is time for thee, O Lord, to work; for they have made void thy law." [*Psalms 119:126.*] *12LtMs, Ms 127, 1897, par. 21*

Will any be tempted by the universal scorn which they see thrown upon God's law to think slightly of it, to cease to respect it and give it less reverence? All false Christians in this age of the world will be distinguished from the true. In the words of David, the followers of Christ will say, "Therefore love I thy commandments above gold; yea, above fine gold." "Thy testimonies are wonderful; therefore doth my soul keep them." "The entrance of thy word giveth light; it giveth understanding to the simple." [*Verses 127, 129, 130.*] *12LtMs, Ms 127, 1897, par. 22*

"I opened my mouth and panted: for I longed for thy commandments." [*Verse 131.*] "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 in the honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward.” [*Psalm 19:7-11.*] *12LtMs, Ms 127, 1897, par. 23*

In proportion as the commandments of God are despised and set aside for the commandments of men, which bear not the least sanctity the appreciation of those who have come out from the world, and have separated from it is strikingly developed. On the other side, Satan through his masterly power will seek to obtain the supremacy. It is the last of the great controversy, and will end in his destruction. There is a point in the iniquity of men when it is necessary that God shall interfere, and this point is being reached; and those who are loyal to God’s commandments are more than ever bound to prize and love the law of God. *12LtMs, Ms 127, 1897, par. 24*

It is a terrible thing for a nation to wear out the patience of God. Each century of profligacy has treasured up wrath for its iniquity against the day of wrath. Christ is now bidding the abandoned of our day to fill up the measure of their fathers in their iniquity. When that time shall come, and their cup of iniquity is filled up, it will be demonstrated that to wear out the patience of God brings tremendous consequences to the disobedient. The nations of earth will act upon a shortsighted policy. Through their own course of action the priests and rulers will restore the lost ascendancy of the man of sin. Today there is ascending to heaven the blood of the martyrs that were slain beneath the altar for their adherence to the Word of God and the testimony of Jesus Christ. *12LtMs, Ms 127, 1897, par. 25*

I can pursue this subject no further now. I call upon the people of God to awaken. I call upon all to search the Scriptures for in them they will find the truth for themselves. *12LtMs, Ms 127, 1897, par. 26*

Ms 128, 1897

The Only True Mediator

NP

November 28, 1897 [typed]

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‡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.

“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.]^{12LtMs, Ms 128, 1897, par. 1}

Who is able to describe the last scenes of Christ’s life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes? The unfallen worlds, the heavenly universe, God the Father, Satan and his angels. What scenes they were for the disciples. Wonderful events took place in the betrayal of Christ. During His mock trial in the judgment hall, His accusers found nothing by which they could prove Him guilty. Three times Pilate declared, “I find no fault in him at all.” [John 18:38; 19:4, 6.] But nevertheless he ordered him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised.^{12LtMs, Ms 128, 1897, par. 2}

Christ’s death on the cross was the cause of the bitterest disappointment to the disciples. But He rose from the dead, and revealed Himself to them. For forty days He remained with them, instructing them preparatory to His departure from them. “Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him,

and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.” [Luke 24:49-53.]*12LtMs, Ms 128, 1897, par. 3*

“Go ye therefore,” was Christ’s command, “and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.” [Matthew 28:19, 20.]*12LtMs, Ms 128, 1897, par. 4*

The more we consider this subject, the greater depths we find, and yet there are depths that we do not reach as we study the Redeemer’s glory. It is the glory of the Prince of life, and the mightiest powers of man cannot reach it. The angels themselves desire to look into this mysterious and wonderful theme, the redemption of the human race.*12LtMs, Ms 128, 1897, par. 5*

Writing by the inspiration of the Spirit of God the apostle Peter says, “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. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.” [1 Peter 1:8-12.]*12LtMs, Ms 128, 1897, par. 6*

Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.*12LtMs, Ms 128, 1897, par. 7*

When the high priest entered the holy place, representing the place

where our High Priest is now pleading, and offered sacrifice on the altar, no propitiatory sacrifices were offered without. While the high priest was interceding within, every heart was to be bowed in contrition before God, pleading for the pardon of transgression. Type met antitype in the death of Christ, the Lamb slain for the sins of the world. The great High Priest has made the only sacrifice that will be of any value. The incense that is offered now by men, the masses that are said for the deliverance of souls from purgatory, are not of the least avail with God. All the altars and sacrifices, the traditions and inventions whereby men hope to earn salvation are fallacies. No sacrifices are to be offered without; for the great High Priest is performing His work in the holy place. No prince or monarch dare venture within the holy enclosure.*12LtMs, Ms 128, 1897, par. 8*

In His intercession as our Advocate Christ needs no man's virtue, no man's intercession. Christ is the only Sin-bearer, the only Sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the holy place. Christ has declared, "If any man sin we have an advocate with the Father, Jesus Christ the righteous." [*1 John 2:1.*] He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. This makes of no avail the offering of mass, one of the falsehoods of Romanism.*12LtMs, Ms 128, 1897, par. 9*

The so-called intercession of the saints is the greatest falsehood that can be invented. Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon transgression and sin. They themselves are sinners. They are only human. One day they will see that their deceptive doctrines have led to crimes of every stripe and type, to adultery, robbery, falsehood. They are responsible for many terrible wrongs which men have perpetrated upon their fellow men. For all this the Judge of the whole earth will call them to account at His bar.*12LtMs, Ms 128, 1897, par. 10*

The case of every soul that has been imprisoned, every human being that has been tortured, has been noted. The recording angel has sustained the martyrs who would not worship idols, or allow

their minds and consciences to become the instruments of men who were instigated by Satan to perform wicked deeds. These things are done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes. *12LtMs, Ms 128, 1897, par. 11*

The mightiest human being, whatever may be his claim, is not infinite. He cannot understand infinity. Christ plainly stated, "No man knoweth the Son but the Father." [*Matthew 11:27.*] A teacher was once endeavoring to present the exaltation of God, when a voice was heard, saying, "We cannot as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God." *12LtMs, Ms 128, 1897, par. 12*

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me"—not through confessionals or priests or popes, but through Me, your Saviour. "Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life." [*John 6:45-47.*] This is the absolute Godhead. The mightiest created intellect cannot comprehend Him; words from the most eloquent tongue fail to describe Him. Silence is eloquence. *12LtMs, Ms 128, 1897, par. 13*

Christ represented His Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen me hath seen the Father." "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." [*John 14:9; Matthew 11:27.*] No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love the Father has manifested in our behalf, the love that He has expressed for us. We cannot measure this love. Measurement there is none. We can only point to Calvary, to the Lamb slain from the foundation

of the world. It is an infinite sacrifice. Can we comprehend and measure infinity?¹²*LtMs, Ms 128, 1897, par. 14*

“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. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: ... therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” [*Romans 5:10-12, 18, 19.*] Here is the mystery of faith and the righteousness of Christ.¹²*LtMs, Ms 128, 1897, par. 15*

“And for their sakes,” Christ prayed, “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 in 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 ... 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 lovest me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.” [*John 17:19-21, 24-26.*]¹²*LtMs, Ms 128, 1897, par. 16*

Here we see the great Intercessor presenting His petition to His Father. No middle man comes between the sinner and Christ. No dead prophet, no buried saint is seen. Christ Himself is our Advocate. All that the Father is to His Son, He is to those whom His Son in His humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly appreciating the value of every human being for whom He suffered and died.¹²*LtMs, Ms 128, 1897, par. 17*

The promise of the Father was pledged that if Christ clothed His divinity with humanity, if He endured the test and trial that Adam failed to endure, His obedience would be counted as righteousness to His people. He would conquer in their behalf, and place them on vantage ground. Thus they would be given a probation in which they might return to their loyalty by keeping God's law. In this Christ would see of the travail of His soul, and be satisfied.*12LtMs, Ms 128, 1897, par. 18*

The race might be wiped out from the universe, another creation might populate the earth; but the throne of Justice must be eternally and forever made secure. In making His infinite sacrifice, Christ would exalt and honor the law. He would make known to the fallen race the exalted character of the law of God's government, which could not be in any way changed to meet man in his sinful condition. Christ alone could restore honor to God's government before the worlds unfallen and the heavenly universe. By the sacrifice He was about to make all doubts would be forever settled, and the human family would be saved if they would return to their allegiance. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by the satanic agencies, by the fallen race, and every mouth would be stopped.*12LtMs, Ms 128, 1897, par. 19*

Christ suffered in man's stead, giving His life for the life of the world. All who repent and turn to Him as to a personal Saviour are His heritage. Christ's death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and exalted attributes of God.*12LtMs, Ms 128, 1897, par. 20*

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. It pleased God to bruise His only begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. The enmity of the apostate against the Commander of all heaven must be seen and realized. It must be shown that Satan's mercy is cruelty. What a

battle was this, between Christ and Satan. It was waged up to the very time of the resurrection, yes, up to the time of the ascension. Then the conflict was transferred to Christ's followers. Satan wars against Christ's representatives. *12LtMs, Ms 128, 1897, par. 21*

"It pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was more marred than any man, and his form more than the sons of men; so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." [*Isaiah 53:10; 52:13-15.*]*12LtMs, Ms 128, 1897, par. 22*

Thus it was. Not only did those who witnessed the crucifixion of Christ never lose the impression made upon their minds; but this terrible scene revealed what humanity will do when under the control of Satan's government. It was shown what the outcome of Satan's methods and counsels would be if he were to control the world. Those under his influence would make void the law of God. If left to themselves, men would bring in the principles of Satan's government. Those who heard the reports of Christ's death, even from those that were against him, were convicted. They commenced searching the Scriptures. Those that were converted to Christ told many others of the awful scene, and thus were fulfilled the words, "So shall he sprinkle many nations." [*Verse 15.*]*12LtMs, Ms 128, 1897, par. 23*

"Thus saith the Lord God, I will also take of the highest branch of the young cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." [*Ezekiel 17:22, 23.*]*12LtMs, Ms 128, 1897, par. 24*

Christ was this branch, the highest branch of the highest cedar. He

was the plant of the Lord's setting. "As the apple tree among the trees of the wood so is my beloved among sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." [Song of Solomon 2:3.]*12LtMs, Ms 128, 1897, par. 25*

Christ's every act was acceptable to the Father. God loved His Son in His humiliation. He loved Him most when the penalty the transgressors of the law fell on Him. In that terrible working out of Satan's enmity, the apostate was joined by the professed worshipers of God, for whom Christ had done so much. These departed from the principles of the law of Jehovah, making void His law by their traditions. Christ said to them, Ye teach for doctrines the commandments of men. [Matthew 15:9.] Christ was the Majesty of heaven. He was the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe to take human nature upon Himself, that humanity might become familiar with humanity. As the world's Redeemer He understands all the experiences that humanity must pass through. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world.*12LtMs, Ms 128, 1897, par. 26*

Christ longed for careworn, oppressed, weary human beings to come to Him, that He might give them the light and life and joy and peace that is to be found no where else. The veriest sinners were the objects of His deep, earnest interest, pity, and love. But when in the greatest need of human sympathy, in the hour of His greatest trial and heaviest temptation, the most promising of His disciples left Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting, and blasphemy. What then was the outlook for His disciples, left in a world that would not tolerate the Son of the living God? Satanic agencies full of animosity strove to inspire the human family to deadly enmity against the law of Jehovah.*12LtMs, Ms 128, 1897, par. 27*

Christ's spirit was grieved because the men of His own nation

looked upon him as a root out of dry ground, without form or comeliness that they should desire Him. The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world's Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, "We have no king but Caesar." [John 19:15.] As He hung on the cross, they said of Him, "He trusted in God: let him deliver him now if ye will have him; for he said, I am the Son of God." [Matthew 27:43.] *12LtMs, Ms 128, 1897, par. 28*

The Lord permitted men to go a certain length, and then as in the destruction of the old world, He rose and punished the inhabitants of the world for their iniquity. The earth will disclose her blood, and shall no more cover her slain. *12LtMs, Ms 128, 1897, par. 29*

In His prayer to His Father Christ said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me thine own self with the glory which I had with thee before the world was." [John 17:4, 5.] Christ's work was finished when He expired on the cross, crying with a loud voice, "It is finished." [John 19:30.] The way was laid open, the veil was rent in twain. Man could approach God without sacrificial offerings, without the service of priest. Christ Himself was a priest forever after the order of Melchizedek. Heaven was His home. He came to this world to reveal the Father. His work on the field of His humiliation and conflict was now done. He ascended up into the heavens, and is forever set down on the right hand of God. *12LtMs, Ms 128, 1897, par. 30*

How carefully Christ Himself folded up the garment which had clothed His mortal body. He laid them away as one would fold up garments which were never again to be used. In Joseph's tomb He wrapped Himself in the garment of immortality, and then waited in the world for a sufficient length of time to put beyond doubt the evidence that He was indeed risen from the dead. *12LtMs, Ms 128, 1897, par. 31*

Christ's life on this earth had been a life of toil, a busy, earnest life. He rose from the dead to become familiar with His disciples

preparatory to His ascension, when He should be glorified before the heavenly universe. He was ready for the leavetaking. He had authenticated the fact that He was a living Saviour; His disciples need no longer associate Him with the tomb of Joseph. They could think of Him as glorified amid the heavenly host. "Let not your hearts be troubled," He said; "ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [*John 14:1-3.*]¹²*LtMs, Ms 128, 1897, par. 32*

All heaven waited with eager earnestness for the end of the tarrying of the Son of God in a world all seared and marred with the curse of transgression. He ascended from the mount of Olives in a cloud of angels, who triumphantly escorted Him to the City of God. Not in His own individual interest did He go, but as the covenant Redeemer of His believing sons and daughters, who are made thus through faith in His name. The plea He makes is, "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 17:24.*] What is the Father's answer? "And let all the angels of God worship him." [*Hebrews 1:6.*] The pledge made before the foundation of the world is renewed; Christ's relation to His Father embraces all who receive Him by faith as their personal Saviour.¹²*LtMs, Ms 128, 1897, par. 33*

The time had come for the universe of heaven to accept their king. Angels and archangel, cherubim and seraphim, would now stand in view of the cross. The Father bows his head in recognition of the One of whom the priests and rulers had said, "He trusted in God; let him deliver him now if he will have him." [*Matthew 27:43.*] The Father accepted His Son. No words could convey the language of heaven, or God's expression of satisfaction and delight in His only begotten Son, as He saw the completion of the Atonement. Christ's sacrifice was in every way satisfactory. In Him mercy and truth met together; righteousness and peace kissed each other. The Father embraced His Son, and this includes all who receive Him. "To them gave he power to become the sons of God." [*John 1:12.*] They are

His chosen ones, joint-heirs with Christ in the great firm of heaven. They overcome as He overcame. *12LtMs, Ms 128, 1897, par. 34*

What a contrast was Christ's reception on His return to heaven to His reception on this earth. In heaven all was loyalty. There was no sorrow, no suffering, to meet Him at every turn. There were no scowling priests to exercise their ingenuity in finding some word of His which they could misinterpret, and thus gain opportunity to harass, abuse, insult, and deride Him. They were given opportunity to acknowledge Him, but they chose Barabbas rather than Christ. *12LtMs, Ms 128, 1897, par. 35*

In proportion to Christ's humiliation and suffering is His exaltation. He could have become the Saviour, the Redeemer, only by <first> being the Sacrifice. What a mystery there is in the godliness of Christ. Having magnified the law and made it honorable by accepting its conditions in saving a world from ruin, Christ hastened to heaven to perfect His <work,> and to accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, though now in the presence of God, where there is fulness of joy forevermore. *12LtMs, Ms 128, 1897, par. 36*

The Holy Spirit was to descend on those in this world who loved Christ. By this they would be qualified, in and through the glorification of their head, to receive every endowment necessary for the fulfilling of their mission. The Lifegiver held in His hands not only the keys of death but a whole heaven of rich blessings. All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who receive Him. *12LtMs, Ms 128, 1897, par. 37*

Christ has said to His disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you." [*John 16:7.*] This was the gift of gifts. The Holy Spirit was sent as the most priceless treasure man could receive. The church was baptized with the Spirit's power. The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonoring the rightful king had been done, and then to the uttermost parts of the earth. The

evidence of the enthronement of Christ in His mediatorial kingdom was given. God testified to the great work of Christ in reconciling the world to God, by giving the true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid. *12LtMs, Ms 128, 1897, par. 38*

The Father gave all honor to His Son, seating Him at His right hand, far above all principalities and powers. He expressed His great joy and delight in receiving the crucified One, and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement, are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffered with Christ in His deepest humiliation, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son. Christ, Emmanuel, stands between God and the believer, revealing the glory of God to his chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness. *12LtMs, Ms 128, 1897, par. 39*

How full and free are the blessings to be bestowed on all who come to God in the name of His Son. If they will observe the conditions laid down in His Word, He will open to them the windows of heaven, and pour them down a blessing that there will not be room enough to receive it. It is because of unbelief that Jesus cannot do many mighty works by converting hearts, and restoring the sick to health. The Father and the Son are equally interested in securing man's salvation. With joy the Lord will give from the overflowing fountain of His love to those who uplift the standard of Jehovah. God's law is the foundation of His government in heaven and earth. If God's people will sanctify themselves by obedience to His precepts, the Lord will work in their midst. He will renew humble, contrite souls, making their characters pure and holy. *12LtMs, Ms 128, 1897, par. 40*

Ms 129, 1897

Condemnation of Christ.

NP

1897

Previously unpublished.

Outside the judgment hall the multitude were heaving and pressing like the billows of the sea, some crying one thing, some another. Herod commanded silence. He wished to interrogate Christ Himself. Herod had slain the holy prophet of God, and for a time had felt the keenest remorse. But now he hoped to efface entirely from his mind the memory of that bloody head brought to him on a charger. He also desired to have his curiosity gratified, and thought that Christ would do anything he asked of Him, if he was given any prospect of release. *12LtMs, Ms 129, 1897, par. 1*

Herod ordered that the fetters of Christ should be unloosed at the same time charging his enemies with roughly treating Him. He looked with compassion into the serene face of the world's Redeemer, and read in it only innocence and noble purity. He as well as Pilate knew that Christ had been brought there through malice and envy. *12LtMs, Ms 129, 1897, par. 2*

Herod questioned Christ in many words, but throughout Christ maintained a profound silence. He might have caused the heart of the king to tremble with terror; but He gave no look, no word. In reality this was the severest rebuke that Christ could have given to the wicked king. Some word of rebuke would have been considered a mercy in comparison with this utter silence. But not a word has the Majesty of heaven for him. Christ stood before the king in silence, yet in calm, dignified majesty. *12LtMs, Ms 129, 1897, par. 3*

Then at the command of the king the decrepit and maimed were called into the presence of Christ, and He was ordered to prove His claims by demonstrating His power before them. If thou canst work miracles for other, he said, work them now for thine own good, and it will serve thee a good purpose. But Christ was as one who heard

and saw not. Still Herod continued to urge Him, “Men say thou canst save the sick,” he said, “I am anxious to see that thy widespread fame has not been belied. Then work a miracle.” [See *Luke 23:8, 9*.] *12LtMs, Ms 129, 1897, par. 4*

Jesus did not respond. Herod felt that he was mocked, and over and over again he repeated in the ears of Christ as if to intimidate Him, the exalted position he held, and how one of the prophets like Himself had been treated at his hands. But no sign from Jesus gave evidence that He heard a word. Herod became excited, and again commanded Christ to work a miracle. Show us a sign, he said, that thou hast the power with which rumor hath accredited thee. But Jesus preserved alike His silence and His Godlike majesty. That ear that had ever been open to human woe, had no room for Herod’s words. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love, had no look to bestow upon Herod. Those lips that had uttered the most impressive truths, that had ever pled in tones of tenderest entreaty, that had been ever ready to speak pardon to the most hardened sinner, were closed to him. *12LtMs, Ms 129, 1897, par. 5*

Herod then promised Christ if He would perform some miracle in his presence, he would release Him. Christ’s accusers had seen with their own eyes the mighty works wrought by His power. Their ears had heard Him command the grave to give up its dead. They had beheld the grave hear His voice, the dead obey His command; and fear seized His enemies lest He should work a miracle and thus defeat their purposes. The priests and rulers, in great anxiety, came with their accusations. Raising their voices they declared, He is a traitor, a blasphemer. He works His miracles through Beelzebub, the prince of the devils. He claims to be the Son of God, the King of Israel. The hall was one scene of confusion, some crying one thing and some another. *12LtMs, Ms 129, 1897, par. 6*

Herod interpreted the silence of Christ as an insult to himself, a contempt for his power. Turning to Him he said, If you will not work a miracle, if you will give no sign of your claims, I will deliver you up to the soldiers and the people. They may succeed in making you speak. If you are an imposter, death at their hands is only what you merit; if you are the Son of God, save yourself. *12LtMs, Ms 129,*

1897, par. 7

No sooner were these words spoken, than a rush was made for Christ. Like wild beasts they darted upon their prey, and Christ was left by the wicked king to the mercies of the mob and the soldiers, who were intoxicated with fury. He was mocked and dragged this way and that, Herod joining the mob, and making suggestions how they could best humiliate the Son of God. A crown of thorns was plaited, and derisively placed upon His sacred head. At his suggestion an old kingly purple robe was brought, and put upon His noble form. Then they seated the world's Redeemer upon a large block, mockingly terming it His throne. An old reed was placed in His hand, they mockingly bowed before Him. Coarse and satanic laughter, jeering and mocking, cursing and swearing, was heard on every side. *12LtMs, Ms 129, 1897, par. 8*

All this mockery—this clothing with purple and crowning with thorns, this saluting and bowing in mock worship—was enacted in the presence of the priests and rulers, and gave them the highest pleasure. Occasionally some murderous hand struck the crown upon his brow, forcing the cruel thorns into His temples, and sending the blood trickling down His face and beard. And all this against a man who had been pronounced faultless. No accusation could be brought against Him. He was the victim of the malice, the envy, and jealousy of the people who had been the chosen of God. *12LtMs, Ms 129, 1897, par. 9*

Though he had pronounced Christ entirely innocent, Pilate decided to give Him over to the will of the infuriated mob, led by the priests who were inspired by Satan. Yet he was not willing that the responsibility of this act should rest upon his shoulders. In an imposing manner he took water, and washed his hands before the people, saying "I am innocent of the blood of this just man." And the cry of the priests and scribes and rulers was, "His blood be upon us and upon our children." [*Matthew 27:24, 25.*] *12LtMs, Ms 129, 1897, par. 10*

Ms 130, 1897

The Truth As It Is In Jesus

NP

November 23, 1897

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This morning, October 3, 1897, I am unable to sleep past two o'clock. I am anxious to relieve my mind by writing. I would speak of those in whom the Word of God has wrought decided reformation in life and character, in accordance with the divine precepts. These have obtained a personal experience in the knowledge that they will carry with them into the future immortal life.*12LtMs, Ms 130, 1897, par. 1*

The Word of God is to be our food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [*John 6:35.*] The world is perishing for want of truth, pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. By being anointed with the sacred salve, the eye of the mind can detect the precious gems of truth, though they may be buried treasure.*12LtMs, Ms 130, 1897, par. 2*

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make a god of self. I must speak to our people. Pride, selfishness, and all desire for self-exaltation places human agents in a position where the Holy Spirit cannot work with them. In no case can the Holy Spirit cooperate with the methods and plans of self-sufficient men. It is not for any to seek to be great speakers or preachers, wonderful evangelists. All who realize the dignity and elevated character of the message they

bear will hide in Christ. Their security and efficiency comes from God.*12LtMs, Ms 130, 1897, par. 3*

All, high or low, if they are unconverted to Christ, are on one common platform. Men may work themselves into the grave by abusing the human machinery. They may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words "A new heart will I give thee." [*Ezekiel 36:26.*] Accepting new theories alone does not bring any new life into the soul, even though the church with which they unite may be founded on the true foundation. A connection with the church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed.*12LtMs, Ms 130, 1897, par. 4*

This question is a serious one, and it should be fully entered into and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that should form the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul.*12LtMs, Ms 130, 1897, par. 5*

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart in its pride and ambition would not surrender. An opposition was maintained against the light of truth, which they had decided to resist and deny. When the truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, the truth only agitates the mind. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure

principles. It is placed in the heart by the Holy Spirit, who [molds] its beauty to the mind that its transforming power may be seen in the character. *12LtMs, Ms 130, 1897, par. 6*

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied because he has not died [to] self. "Come unto me," said Christ, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Again Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] Without me ye can do nothing correctly, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the profession of faith without works? *12LtMs, Ms 130, 1897, par. 7*

No one who believes the truth will live a selfish, self-pleasing life; for the truth is everlasting, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, and decided, as though he fully believed the words spoken to be a savor of life unto life or of death unto death. If he knows that he has the spirit and power of God, his words will awaken the consciences of his hearers. *12LtMs, Ms 130, 1897, par. 8*

The lessons given by the greatest teacher the world ever knew were given in plain, simple language. Christ's words were explicit and direct. His lessons were given line upon line and precept upon precept. This should be our example. While cheerfulness, hope, and faith in and through Jesus should be expressed, nothing should be said to create mirth. *12LtMs, Ms 130, 1897, par. 9*

Make a practical application of the truth. Urge the truth home with directness, and present the high standard that God sets before His people. Truth must become truth to the receiver to all intents and purposes. It must be stamped on the heart. "With the heart man

believeth unto righteousness, and with the mouth confession is made unto salvation.” [Romans 10:10.] “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.] This is the service God receives. Nothing short of this is pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord’s side, the enemy will gain constant victories over us through his subtle temptations. *12LtMs, Ms 130, 1897, par. 10*

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Especially should our words be guarded. Writing to Timothy Paul says, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us.” [2 Timothy 1:13, 14.] *12LtMs, Ms 130, 1897, par. 11*

“All that will live godly in Christ Jesus shall suffer persecutions,” He says again. [2 Timothy 3:12.] But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? From whence can peace come to the soul if not from the Prince of peace? To what source can we look for help but to Him who can give us light in the midst of darkness? *12LtMs, Ms 130, 1897, par. 12*

Christ has promised to send us the Comforter, whose work it is to establish the kingdom of God in the soul. Amid the abundant provisions of mercy, grace, and peace which have been made, why do human beings act as though they entertained the idea that the truth is a yoke of bondage? It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the source of all wisdom. He searches the Word of God, that he may find out what standard has been set up. *12LtMs, Ms 130, 1897, par. 13*

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the way, the Truth, and the Life takes the humble, earnest, whole-hearted seeker and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this way for us at great cost to Himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, I am the way. And all who decide to follow the Lord fully will be led in the royal path, yea more, the divine path cast up for the ransomed of the Lord to walk in.*12LtMs, Ms 130, 1897, par. 14*

Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review His decisions and statutes, endorsing, revising, re-shaping, and annulling at their pleasure. If they cannot misconstrue, misinterpret, and alter God's plain decision, or bend and manipulate it to please the multitude and themselves, they break it. We are never safe while we are guided by human opinions, but we are safe when we are guided by a "Thus saith the Lord." We cannot trust the salvation of our soul to any lower standard than the decision of an infallible Judge.*12LtMs, Ms 130, 1897, par. 15*

Those who make God their guide and His Word their counsellor, behold the lamp of life. God's living oracles guide their feet and the feet of all who are willing to be led, in straight paths. Those who are thus led do not dare to judge the Word of God, but ever hold that His Word judges them. They get their faith and religion from the Word of the living God. It is the guide and counsellor that directs their path. This Word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all His works makes the path of the just as a shining light, which shineth more and more unto the perfect day.*12LtMs, Ms 130, 1897, par. 16*

The teacher of truth must practice the truth he communicates to the people, else his labor will be in vain. Converted messengers of the Most High are needed, to voice the Word of God to the people. Those who support the Word of truth, not only by argument, but by

living the truth, range themselves on the side of righteousness. By a converted life they give evidence that they bear the solemn message of warning, which is a savor of life unto life or death unto death. When men are really converted, controversy and debate will be ended. The plain standing truth will be proclaimed by lips that have been touched with a live coal from the altar of God.*12LtMs, Ms 130, 1897, par. 17*

God gives to every man His Word, and with the imparted commission He gives to His messengers a measure of power proportionate to their faith. He is constantly unfolding to the heart the riches of His grace. Light will shine forth in clear, bright rays from those who receive light from the Word of God.*12LtMs, Ms 130, 1897, par. 18*

God calls upon His people to reveal Him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we place upon this precious foundation, that there may no longer be antagonism but unity in the church? What shall we build? Shall worthless material be laid upon this precious foundation? Shall we bring to it wood, hay, stubble? Shall we not rather bring the most precious material, gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the practical life? Shall we not strive to discern the divinity and atonement of Christ?*12LtMs, Ms 130, 1897, par. 19*

We have the truth. Shall we not practice its living principles? We must practice the truth in our daily lives. Selfishness is the great evil that makes of none effect the preaching of the cross of Christ. Preach the Word, not anecdotes. For Christ's sake do not drown the voice of Christ by your own interpretation of the Scriptures. Do not make the Word of God mean what He never meant it to.*12LtMs, Ms 130, 1897, par. 20*

The Holy Spirit must work on the hearts of the teachers of God's Word that they may give the truth to the people in that clear pure

way that Christ Himself gave the truth. He revealed it, not only in His words, but in His practice. If God's messengers realize the necessity of the Holy Spirit's working, this Spirit will speak through them to the hearers. They will understand the meaning of the truth spoken. Lie low my brethren, lie low, if you would appreciate the Holy Spirit's working upon mind and heart.*12LtMs, Ms 130, 1897, par. 21*

Christ reproached His disciples with their slowness of comprehension. Why did they not understand His lessons? Because His words did not agree with what they had been taught in the past, or with their hopes and expectations. The priests and rulers taught for doctrines the commandments of men. Christ tried to impress His disciples that He had left in their possession truths of which they did not comprehend the value. After His resurrection He said to them, "These are the things which I spake unto you, while I was yet with you. ... Then opened he their understanding, that they might understand the Scriptures." [*Luke 24:44, 45.*]*12LtMs, Ms 130, 1897, par. 22*

Brethren, we are living in perilous times. In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When heart and mind are worked by the Holy Spirit, when self is dead, the truth is capable of constant expansion and new development. When the truth as it is in Jesus molds our characters, it will be seen to be truth indeed. As it is contemplated by the true believer, it will grow brighter, shining in its original beauty. As we behold it, it will increase in value, brightening in its own natural loveliness, quickening and vivifying the mind, and subduing our selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness.*12LtMs, Ms 130, 1897, par. 23*

We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures, for from the pillar of cloud Christ Himself presented the duty of man to his fellow men. In Christ's words to His appointed agencies, both in the Old Testament and in the New, the Christian virtues are plainly brought out. Christ scattered the precious grains of truth through all His teaching. All will find them to be as precious pearls, rich in

value, if they will practice the principles plainly laid down. The Old Testament is the ground where practical godliness was first sown. This was repeated in Christ's words to His disciples.*12LtMs, Ms 130, 1897, par. 24*

Our lack of faith, the absence of the love and respect that is due to all the children of God, detracts from our influence and makes our labors of none effect. When the power of the Holy Spirit is appreciated and felt in the heart, far less of self will be exhibited, and far more of the feeling of human brotherhood revealed that is seen in the tenderness of Christ. Our work is not to exhibit self, but to let the Holy Spirit work in us. Thus self-deceived men and women may be rescued from their delusion.*12LtMs, Ms 130, 1897, par. 25*

I cannot forbear to tell you in the name of the Lord that you are not on safe ground unless the truth with its living principles teaches you your danger, bringing you every day closer to Christ in character. Many supposed conversions are talked of and published, which cannot stand the stress of trial and temptation. Under difficulty, the test of God's Word reveals them to be faithless, envious, jealous, full of evil surmisings. Many, many are [stony] ground hearers. They have no depth of spiritual experience. They do not apply the truth to their hearts and consciences. Self in its unsanctified elements is alive, revealing attributes which strengthen evil in the place of repressing it. Self is not crucified. There is a lack of pure-toned piety, and this lack makes them weaklings in the army of the Lord, when they might be giants if they were willing to be converted to the truth. True conversion is divine, and yieldeth the peaceable fruits of righteousness.*12LtMs, Ms 130, 1897, par. 26*

I am afraid for our churches. I tremble before God on their account. We have light on the Scriptures, and we shall be held accountable for the light that is not cherished. The works of men do not harmonize with the truth they have received. There is far too much of the human element in our methods and plans. We do not depend on the Spirit of God to work with its transforming energy upon the life. We are deficient in faith, which is invincible and mysterious. The efficacy of the simple truth is weakened by the course of those who do not purify their souls by obeying the truth.*12LtMs, Ms 130, 1897, par. 27*

The secrets of the Lord are with them that fear Him and keep His covenant. We need faith in God, that under the sanctifying power of God's Word, the principles of human brotherhood may be manifested. We need the Holy Spirit's guidance. Its power upon minds and hearts will bring pure truth from the Holy Word. And sound doctrines brought into actual contact with human souls will result in sound and elevating practices. We need the working of the Holy Spirit upon mind and character. The truth as it is in Jesus must be cherished. Then Christians will not be Christians in name only. The love of Christ will pervade all their actions.*12LtMs, Ms 130, 1897, par. 28*

I know and am afraid as I realize that with hundreds religion is a cold, formal thing. Many professed Christians will lose eternal life that is within the reach of all. Every provision has been made for them, but they have no hungering or thirsting after righteousness. There is no room in the soul either for the Spirit of God or for the Word of God.*12LtMs, Ms 130, 1897, par. 29*

Truth is delicate, refined, elevated. When it molds the character, the soul grows under its divine atmosphere. The truth is to be partaken of every day. Thus we eat the words of Christ, which He declares are spirit and life. [*John 6:63.*] The acceptance of the truth will make every receiver a child of God, an heir of heaven. Truth that is in the heart is not a cold, dead letter. The Spirit of God is truth. The Lord is dishonored when those who profess to serve [Him] reveal a character that is a denial of their faith.*12LtMs, Ms 130, 1897, par. 30*

There is fulness of joy in the truth. There is a nobleness in the life of the human agent who lives and works under the vivifying influence of the truth. Truth is sacred and divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. When it is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity. Thus truth, pure, unadulterated truth, occupies the citadel of the being. This is the life of God in the soul. "A new heart also will I give you, and a new spirit will I put within you." [*Ezekiel 36:26.*]*12LtMs, Ms 130, 1897, par. 31*

I address my brethren. Do not anchor where you now are; for you are far from the place where the anchor will hold. The truth of the Word of God is regarded by some as a fetter from which the human soul tries to break. But the truth is what makes men free. "If the truth therefore shall make you free," writes Paul [John], "ye shall be free indeed." [*John 8:32, 36.*] The truth as it is in Jesus separates man from his sins, from his hereditary and cultivated tendencies to wrong. Many poor souls are puffed up with pride and self-importance. If they do not change their position, they will be tempted still more strongly to display their supposed qualifications of power.*12LtMs, Ms 130, 1897, par. 32*

O that all who shall read these lines would search their hearts as with a lighted candle, and define, if they can, what true conversion is. The Lord never created man to lord it over his fellow men. This lording propensity has been indulged to the ruin and wreck of humanity. The souls of those that have indulged this propensity are cast in a mold that Satan himself has made to fashion their characters. Every soul carries his credentials with him. By his actions he shows whether or not he is under the power of the Holy Spirit, or whether he is striving to climb over his fellow men to rule or to ruin.*12LtMs, Ms 130, 1897, par. 33*

With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power, we would, become living channels of light. We could then approach the mercy seat, and seeing the bow of promise, kneel with contrite hearts and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force as did Jacob. Then the message we bore would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need, and we would not be denied. The truth would be expressed by life and character, and by lips touched by the living coal from God's altar. When this experience is ours, we shall be lifted out of our poor cheap selves, which we have cherished so tenderly. We shall empty our hearts of the corroding power of self, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Jesus Christ. He will reveal his power by making us as sharp sickles in the harvest field.*12LtMs, Ms 130, 1897, par. 34*

The usefulness of workers in any lines depends on whether they have an abiding Christ. "Without me," said Christ, "ye can do nothing." [*John 15:5.*] Workers for God should be filled with His spirit. The real usefulness of the workman will be manifested by his spiritual discernment, which will testify that he has been taught of God, that his eyes are not blinded to the interests of the cause and work of God or to the elements of true Christianity. By their faith and their labor of love true Christians give evidence unquestioned that their work is wrought in God. *12LtMs, Ms 130, 1897, par. 35*

"Our gospel came not unto you in word only," writes Paul, "but also in power and in the Holy Ghost, and in much assurance, as ye know what manner of men there were among you; for your sake." [*1 Thessalonians 1:5.*] Paul lived the gospel that he preached, and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, and devoted. Their works will be their credentials. There would be one hundredfold more conversions than the record shows today if God's workmen were what they should be. God demands truth in the inward parts. The spirit of those in the ministry must correspond with the truth preached. *12LtMs, Ms 130, 1897, par. 36*

Will the workers in the various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers. When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen. Where is the power of the workers? Where is the demonstration of the Spirit? Where is the assurance of faith? There is a sad deficiency, a great lack, in the preaching of God's Word. Much fluent talking may be done. *12LtMs, Ms 130, 1897, par. 37*

Much cleverness may be shown in the presentation of different points of truth. All this has been seen. Ears are gratified, a present commotion is excited; but where are the souls? Where is the Holy unction, the living earnestness, the deep moving of the Spirit of God? Where are those who expound the truth by upholding staunch, correct principles? O that God would impress His ministers with the need of being thoroughly converted, and led to look away from themselves. O that He would impress them with the need of an abiding Christ. Then there would be a revival of the Holy

Spirit. *12LtMs, Ms 130, 1897, par. 38*

The power of the Holy Spirit is needed to chase away our unbelief and our unchristlike attributes. We must see our need of a physician. We are sick and do not know it. May the Lord convert the hearts of his workmen. When there is a converted ministry, then look for results. *12LtMs, Ms 130, 1897, par. 39*

You cannot convert your own hearts. This work can only be wrought by the Holy Spirit. In every stage of the work let the educators advance. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] *12LtMs, Ms 130, 1897, par. 40*

The question has been asked, What kind of vessels does the Spirit ordinarily use? What does Christ say? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] When the workers in any branch of the work labor in self, they put upon themselves a yoke which Christ does not co-operate with them in carrying. *12LtMs, Ms 130, 1897, par. 41*

What kind of vessels are meet for the Master's use? Empty vessels. When we empty the soul from every defilement, we are clean vessels. Are we emptied of self? Are we cured of selfish planning? Whereby we are to be given every favorable chance, while others get along as best they can? O for less self-occupation. May the Lord purify and cleanse His people, teachers, and churches. The Lord has given a rule for the guidance of all. From this standard there can be no careless departure. But there has been and still is a swerving from righteous principles. How long shall this condition of things exist? How can the Master use us as vessels for holy service until we empty ourselves, and make room for the Spirit of God to work? *12LtMs, Ms 130, 1897, par. 42*

Ms 131, 1897

“I Am the Resurrection and the Life.”

NP

1897

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When the voice of the angel was heard saying, “Thy Father calls thee,” He who had said, “I lay down my life that I may take it again,” “Destroy this temple, and in three days I will raise it up again,” came forth from the grave to life that was in Himself. [*John 10:17; 2:19.*] Deity did not die. Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, “I am the resurrection and the life.” [*John 11:25.*] In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will. *12LtMs, Ms 131, 1897, par. 1*

“I am the resurrection, and the life.” [*Verse 25.*] This language can be used only by the Deity. All created things live by the will and power of God. They are dependent recipients of the life of the Son of God. However able and talented, however large their capabilities, they are replenished with life from the Source of all life. Only He who alone hath immortality, dwelling in light and life, could say, “I have power to lay down my life, and I have power to take it again.” [*John 10:18.*] All the human beings in our world take their life from Him. He is the spring, the fountain of life. *12LtMs, Ms 131, 1897, par. 2*

Lifting Himself up in His supreme dignity, Christ declared, “I am the resurrection and the life.” [*John 11:25.*] His words were distinctly heard by the Roman guard. The whole army of Satan heard them, and we understand them when we hear. Christ had come to give His life a ransom for many. As the Good Shepherd He proposed to lay down His life for the sheep. Death was the punishment of the transgressor of His law. It was the righteousness of God to maintain His law by inflicting the penalty. This was the only way by which the law could be maintained, and pronounced holy, just, and good, by which sin could appear exceeding sinful and the honor and majesty

of Divine Authority be maintained.*12LtMs, Ms 131, 1897, par. 3*

The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the death and incarnation of the Son of God. By voluntarily divesting Himself of His glory, assuming human nature that could suffer and be looked upon by the whole of the heavenly universe, He could suffer, sustained by divinity. He could endure, because He was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of the punishment. He secured eternal life to men while He exalted the law and made it honorable.*12LtMs, Ms 131, 1897, par. 4*

Christ was invested with the right to give immortality. The life which He had laid down in humanity He now takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." [*John 10:10.*] "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." [*John 6:54.*] "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.*]*12LtMs, Ms 131, 1897, par. 5*

All who are one with Christ through faith in Him, by the agency of His Holy Spirit, He carries through the science of that experience, which is life unto eternal life. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "He dwelleth in me, and I in him." "I will raise him up at the last day." [*John 6:57, 56, 54.*] "Because I live, ye shall live also." [*John 14:19.*]*12LtMs, Ms 131, 1897, par. 6*

Christ became one in flesh with humanity, that humanity might become one in spirit and life with Him. By virtue of this union in obedience to the Word of Christ, His life in raising them from the dead becomes their life. He says to the penitent, "I am the resurrection and the life." [*John 11:25.*] He says to the impenitent, "I am the resurrection."*12LtMs, Ms 131, 1897, par. 7*

Death is a small matter to the believer in God. Christ speaks of it as though it were of little moment. "Whosoever believeth in me," He

says, “shall never die.” [*Verse 26.*] “If a man keep my sayings, he shall never taste of death. Neither shall he see death.” [*John 8:51, 52.*] Death is looked upon by Christ as sleep—silence, darkness, sleep. To the believing one, to die is to sleep. “All that sleep in Jesus will God bring with him.” [*1 Thessalonians 4:14.*] Who can take hold of this great truth? Our life is hid with Christ in God. *12LtMs, Ms 131, 1897, par. 8*

The victory of the sleeping saints will be glorious on the morning of the resurrection. Satan’s triumph will end, while Christ will triumph with glory and honor. The Lifegiver will crown with immortality all who come forth from the grave. *12LtMs, Ms 131, 1897, par. 9*

Ms 132, 1897

Holiday Presents

NP

1897

This manuscript is recopied from *RH 11/21/1878*. +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 holidays are approaching. In view of this fact, it will be well to consider how much money is expended yearly in making presents to those who have no need of them. The habits of custom are so strong that to withhold gifts from our friends on these occasions would seem to us almost a neglect of them. But let us remember that our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. Shall we not during the coming holidays, present our offerings to God? Even the children may participate in this work. Clothing and other useful articles may be given to the worthy poor, and thus a work may be done for the Master.¹²*LtMs, Ms 132, 1897, par. 1*

Let us remember that Christmas is supposed to be celebrated in commemoration of the birth of the world's Redeemer. This day is generally spent in feasting and gluttony. Large sums of money are spent in needless self-indulgence. The appetite and selfish pleasures are indulged at the expense of the physical, mental, and moral power. Yet this has become a habit. Pride, fashion, and gratification of the palate have swallowed up immense sums of money that have really benefited no one, but have encouraged a prodigality of means that is displeasing to God. These days are spent in glorifying self rather than God. Health has been sacrificed, money worse than thrown away, many have lost their lives through over-eating or through demoralizing dissipation, and souls have been lost through this means.¹²*LtMs, Ms 132, 1897, par. 2*

God would be glorified by His children should they enjoy a plain,

simple diet, and use the means entrusted to them in bringing to His treasury offerings, small and great, to be used in sending the light of truth to souls that are in the darkness of error. The hearts of the widow and fatherless may be made to rejoice because of the gifts which will add to their comfort and satisfy their hunger. *12LtMs, Ms 132, 1897, par. 3*

Let all who profess to believe the present truth calculate how much they spend yearly and especially upon the recurrence of the annual holidays, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to compete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body. Mites and more liberal gifts may be brought in, according to the ability of the giver, to aid in lifting debts from churches which have been dedicated to God. Then there are missionaries to be sent into new fields, and others to be supported in their respective fields of labor. These missionaries have to practice the strictest economy, even denying themselves the very things many enjoy daily, and which you consider the necessities of life. They enjoy few luxuries. *12LtMs, Ms 132, 1897, par. 4*

If after prayerful consideration of this matter you are not moved to prompt and zealous action, we shall know that you have forgotten your first love, that you have lost sight of the sacrifice Jesus has made for you that you might be blessed with the gift of eternal life. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] Self-denial is a mark of Christianity. To offer to God gifts that have cost something, a sacrifice that we shall ask him to use to advance his cause in the earth, will be pleasing to Him. The Saviour will accept the freewill offerings of every one, from the oldest to the youngest. Even small children may participate in this work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally upon our friends, have we not forgotten God, and passed Him by? *12LtMs, Ms 132, 1897, par. 5*

“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 now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.” [*Malachi 3:8-10.*]*12LtMs, Ms 132, 1897, par. 6*

Heavy debts are upon several of our churches. Let us consider from this time how we may economize in expending our means, and help to remove these encumbrances. As Christians, we should follow the directions of the inspired apostle: “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.” [*1 Peter 3:3-5.*]*12LtMs, Ms 132, 1897, par. 7*

The apostle Paul gave directions to Timothy similar to the instructions given by Peter: “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” [*1 Timothy 2:8-10.*]*12LtMs, Ms 132, 1897, par. 8*

It would be well pleasing to God if extra ornaments so explicitly forbidden in the Word of God, were laid off. Now is a favorable opportunity to present them to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. Let the wearing of useless trimmings and adornings be discarded. Extravagance should never be indulged to gratify our pride. Our dress may be of good quality, made up with plainness and simplicity, for durability rather than display.*12LtMs, Ms 132, 1897, par. 9*

Our appetites must also be brought into subjection, and not gratified

to our injury. The question should come home to every heart, "How much owest thou unto my Lord?" [*Luke 16:5.*] He has granted us privileges and blessings without number; we are dependent upon Him for every earthly favor; and now should not the bands of selfishness be broken and removed from us, and the just claims of God and humanity be met?*12LtMs, Ms 132, 1897, par. 10*

Missionaries are planting the standard of truth in foreign lands. Publications must be multiplied, and scattered like the leaves of autumn. These silent messengers are enlightening and molding the minds of thousands in every country and in every clime. As a people, we come far short of moving forward as fast as the providence of God opens the way. He has given us the command, "Go forward." [*Exodus 14:15.*] Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, "Come over and help us." [*Acts 16:9.*] We look about us, and inquire, "Who will go?" One and another may respond, "Here am I, Lord, send me, I long to do something for my Master." [See *Isaiah 6:8.*] But to do this requires money.*12LtMs, Ms 132, 1897, par. 11*

Time and again I have had presented before me a vision of people, across the broad ocean, standing in perplexity, and pale with anxiety, earnestly inquiring, "What is truth?" [*John 18:38.*] Say they, "We want the bread of life. Our churches are backslidden from God. They have become proud, selfish, and worldly. We want to find the old paths. We want to come back to the simplicity of gospel religion." Our tears will flow as we see this picture, like a reality, rising vividly before us. The voice from heaven pleads, "Go ye therefore into all the world, and preach the gospel to every creature." [*Mark 16:15.*] While so great work remains to be done, shall not we, as Christ's followers, rouse to a sense of our God-given responsibilities, and be active in doing our part?*12LtMs, Ms 132, 1897, par. 12*

The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the church of Christ will now use all her talents of means and of influence, according to God's order, the great work may be carried forward gloriously. We need men who are adapted to the work. Money is also needed to carry it

forward. Let the church show that she is in earnest. A steady flow of means from each member will keep the treasury supplied with funds. "Bring ye," says God, "all the tithes into the storehouse, that there may be meat in mine house." [*Malachi 3:10.*] If all the sin-offerings and peace-offerings and thank-offerings are brought into the treasury we shall see that souls will not be so dark and backslidden from God. They will show by their works that they have a lively interest in the success of the truth and the advancement of the glory of God in the earth. That which costs little, we have no special interest in; but that in which we have invested our means, claims our interest and attention, and we will labor to make it a success. *12LtMs, Ms 132, 1897, par. 13*

We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing. Such an example makes an impression upon the minds of the youth. They notice that lotteries and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. A youth is surrounded by temptations. He enters the bowling alley, the gaming saloon, to see the sport. He sees the money taken by the one who wins. This looks enticing. It seems an easier way of obtaining money than by earnest work, which requires persevering energy and strict economy. He imagines there can be no harm in this; for similar games have been resorted to in order to obtain means for the benefit of the church. Then why should he not help himself in this way? He has a little means, which he ventures to invest, thinking it may bring him quite a sum. *12LtMs, Ms 132, 1897, par. 14*

Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into this false path. *12LtMs, Ms 132, 1897, par. 15*

Let us stand clear of all these church corruptions, dissipations, and festivals which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price

of souls. The pulpit may defend festivals, dancing, lotteries, fairs, and luxurious feasts, to obtain means for church purposes, but let us participate in none of these things, for if we do, God's displeasure will be upon us. We do not propose to appeal to the lusts of appetite, or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has entrusted to them. If they do not give willingly for the love of Christ, the offering will in no case be acceptable to God.*12LtMs, Ms 132, 1897, par. 16*

Death, clad in the livery of heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who but for them, might have remained upright, and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences.*12LtMs, Ms 132, 1897, par. 17*

While God in His providence has laden the earth with His bounties, and filled its storehouses with the luxuries of life, there is no excuse whatever for allowing the treasury of God to remain empty. Christians are not excusable for permitting the widow's prayers and the orphans cries to ascend to heaven because of their suffering want, while a liberal providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down vengeance upon us as a people.*12LtMs, Ms 132, 1897, par. 18*

In the professed Christian world there is enough expended, in extravagant display for jewels and ornaments, to supply the wants of all the hungry, and clothe the naked, in our towns and cities, and yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended, by these professed followers of life for

superfluous clothing and needless ornaments expressly forbidden in the Word of God enough to supply all their wants.¹²*LtMs, Ms 132, 1897, par. 19*

We see ladies professing godliness wear elegant gold chains, necklaces, rings, and other jewelry, with a profusion of feathers and ribbons, and expensive trimmings, while want stalks in the street, and the suffering and destitute are in every side. These do not interest them, nor awaken their sympathy. But they will weep over the imaginary sufferings depicted in the last novel. They have no ears for the cries of the needy, no eyes to behold the cold, and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such Christ will say, "I was an hungered, and ye gave me no meat, I was thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not." [*Matthew 25:42, 43.*]¹²*LtMs, Ms 132, 1897, par. 20*

But on the other hand Christ says to the righteous: "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. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I saw unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *Matthew 25:35-40.* Thus Christ identifies His interests with that of suffering humanity. Deeds of love and charity done to the suffering are as though done to Himself.¹²*LtMs, Ms 132, 1897, par. 21*

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." [*Luke 17:26.*] There will be feasting and merriment, sorrow, and want, and anguish, until the end comes. Then the wicked will reap that which they have sown—corruption.¹²*LtMs, Ms 132, 1897, par. 22*

Ms 133, 1897

The Wrath of the Lamb

NP

November 26, 1897

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It was the expression of justice against sin that crushed out the life of the Son of God. It was the weight of sin that led Him to cry out on the cross, "My God, my God, why hast thou forsaken me," that in the garden of Gethsemane caused Him to sweat as it were great drops of blood. [*Matthew 27:46; Luke 22:44.*] The wrath of God was upon Him, and He felt that His Father had forsaken Him. The sins of the transgressor were placed to His account. But in His justice the love of God was manifested toward every human being. *12LtMs, Ms 133, 1897, par. 1*

In dying upon the cross Christ did not lessen in the slightest particular the vital claims of the law of Jehovah. He gave evidence to the universe of heaven and to unfallen angels that God will punish for the sins of a guilty world. The cross of Christ testifies to the sinner that the law is not changed to meet the sinner in his sins, but that Christ has made an offering of Himself that the transgressors of the law might have an opportunity to repent. As Christ bore the sins of every transgressor, so the sinner who will not believe in Christ as his personal Saviour, who rejects the light that comes to him, and refuses to respect and obey the commandments of God, will bear the penalty of his transgression. *12LtMs, Ms 133, 1897, par. 2*

Although He endured the punishment in the sinner's place that every soul who believed in Christ might become the sons and daughters of God, Christ in no sense lessened our obligations to obey His Father's law. The atonement of Christ has given opportunity to every soul to become a child of God. But if he continues in transgression, he becomes grafted into the parent stock, the originator of sin. He draws his nourishment from Satan, and his spirit and attributes are opposed to the law of God, which is

the transcript of the Father's character, and the rule of His government. *12LtMs, Ms 133, 1897, par. 3*

Christ can save no man in his sins. He came to bring divine power to combine with human God-entrusted capabilities, that man, by calling upon the power of Christ might overcome the temptations of Satan. Therefore whatever security men may feel in their transgression of the law of God, because Christ bore the sins of the world, will be dispelled if they will search the Scriptures for themselves. *12LtMs, Ms 133, 1897, par. 4*

“Blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city. For without are dogs, and sorcerers, and white mongers, and murderers, and idolaters, and whosoever maketh and loveth a lie.”
[*Revelation 22:14, 15.*] *12LtMs, Ms 133, 1897, par. 5*

On a torn scrap of paper, on which was left nothing but a few paragraphs, I read the story of a girl who was lost in the woods, imprisoned by snow. She swallowed a little bread which she had saved from a journey. Days and nights passed, and she lost all power to make any effort, and lay there motionless. After forty days and nights some woodmen came that way. The snow had melted, and she was found unconscious. These men gentle raised her, laid her on some boards, and carried her to the warmth of their own hearth. They took off her clothes, put her in their bed, gave her some warm soup to drink, and at last they had the joy of seeing her open her eyes. Then they learned who she was, and let her parents know in regard to her. The parents came after her, and when she was strong enough to travel, took her home. *12LtMs, Ms 133, 1897, par. 6*

It is a wonderful story of a hardy girl, but this is not why I tell it to you. I tell it to you because I want you to understand the angel of love. Suppose, if you can, that these men had seen the helpless girl, and had passed by on the other side, leaving her to die. How cruel, how wicked it would have been. Suppose that the parents had heard what had been done by these woodsmen to the child they loved. How would that father and mother have felt toward those men. Thankful, do you think? Would they have felt simply

indifferent? Would they not rather have been terribly grieved and wildly indignant? Would not their knowledge of the fact that their child might have lived if these men had been more neighborly had made more bitter their bitterness at their child's death? Had they chanced to see these men, would they have forgiven them? Would their words to them have been soft, honeyed words? How could they forgive them! They would have upbraided and denounced them with righteous indignation, hot as their tears, intense as their love. *12LtMs, Ms 133, 1897, par. 7*

Here, I thought was a human being's life that was saved by human sympathy and tenderness; but how must the anger of God burn toward those who see souls in peril, ready to die, and yet say nothing, do nothing, to help. They lean over, and give all attention to the ninety and nine sheep that are within the fold, while the souls in sin are all around them, and not a hand is stretched out to save them. If one goes astray, they pass on indifferent. And that soul has all the possibilities of immortal life. To lose heaven is to lose everything, and yet how indifferent, how careless, never to give him warning, or show him the way of life. *12LtMs, Ms 133, 1897, par. 8*

The sufferings of every man are the sufferings of God's child, and those who pass by their fellow beings without pity or help, provoke God's grievous anger. His righteous thunders gather, His vivid lightnings flash; it is the wrath of the Lamb. Be faithful to your fellow men, and you will please God. He loves the world; love it too, and you will be acceptable to Him. *12LtMs, Ms 133, 1897, par. 9*

"If any man have not the Spirit of Christ he is none of his." [*Romans 8:9.*] Can we all have read this? Can we individually have brought our minds to comprehend this? Learning, riches, the finest talents, may be thought to make a most useful man. But there is a sentence that spoils that high expectation; "Thou art weighed in the balance and found wanting." [*Daniel 5:27.*] These supposed human agents have never taken themselves in hand. *12LtMs, Ms 133, 1897, par. 10*

There are those who could make themselves a great blessing, if they will see and recognize the blessing of God, and that it is their privilege to see and understand by experience what lessons they

have to learn of Jesus. “Come unto me, all ye that are weary and are heavy laden,” He says, “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.*] There are gloomy, surly spirits that are never grateful, but a thankful spirit will find rest. All who comply with the condition will find in Christ that rest and peace that passeth understanding. *12LtMs, Ms 133, 1897, par. 11*

Ms 134, 1897

Christ's Ascension

NP

1897

Portions of this manuscript are published in *6BC 1053*.

“God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto the King, sing praise. For God is the King of all the earth: sing ye praises with understanding.” [*Psalm 47:5-7*.] “The chariots of God are twenty thousand, even thousands of angels: The Lord is among them, as in Sinai, in the holy place. Thou hast ascendeth on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.” [*Psalm 68:17, 18*.] *12LtMs, Ms 134, 1897, par. 1*

Christ came to earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His exalted character. He went as one mighty in battle, a conqueror, leading captivity captive. He was attended by the heavenly host, amid shouts and acclamations of praise and celestial song. *12LtMs, Ms 134, 1897, par. 2*

The challenge was given by the escorting angels. “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.” Joyfully the waiting sentinels make response, “Who is this king of glory?” This they say, not because they do not know who He is, but because they would hear the answers of exalted praise. The answer comes back, “The Lord strong and mighty, the Lord mighty in battle.” “Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in.” [*Psalm 24:7-9*.] *12LtMs, Ms 134, 1897, par. 3*

Again the challenge is heard, “Who is this King of glory?” for the angels never weary of hearing His name exalted. In strains of heavenly music the escorting angels make reply, “The Lord of hosts, he is the King of glory.” [*Verse 10*.] Emmanuel, God with us

“is gone up with a shout; the Lord with the sound of a trumpet.”
[*Psalm 47:5.*] *12LtMs, Ms 134, 1897, par. 4*

Only for a few moments could the disciples hear the angels' song as their Lord ascended, His hands outstretched in blessing. They heard not the greeting He received. All heaven united in His reception. His entrance was not begged. All heaven was honored by His presence. *12LtMs, Ms 134, 1897, par. 5*

“Wherefore he saith, when he ascended on high, he led captivity captive, and gave gifts unto men. ... He that descended is the same also that ascended far above all heavens, that he might fill all things. ... 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.” [*Ephesians 4:8, 10, 13.*] *12LtMs, Ms 134, 1897, par. 6*

The seal of heaven has been fixed to Christ's atonement. *12LtMs, Ms 134, 1897, par. 7*

Ms 134a, 1897

Obedience to the Truth

NP

November 24, 1897

Previously unpublished.

The reasons given for the transgression of the fourth commandment are various. One idea strikes the mind of one as an excuse for disregarding the law of God, and this he makes known. Another idea fastens itself in another mind, and he communicates it to others. Some mingle erroneous opinions with the Word of God, and give others what they declare to be truth. Some are denunciatory, severe, and critical. Others are more gentle, and yet more subtle in the presentation of error which the enemy has led them to believe is truth. Those who thus transgress God's law do not agree among themselves. There is strife and contention among them. *12LtMs, Ms 134a, 1897, par. 1*

The only ground on which we may expect unity is in obedience to the commandments of God. Christ denounced the teachers who in His day made void the law of God. He stamped them as deceivers, and plainly stated the character of His church. We are to voice no others message than that which combines the truth of the first, second, and third angels' messages, which require obedience to God's law. *12LtMs, Ms 134a, 1897, par. 2*

The belief of the truth will not lead a man into false paths. True faith works by love, and purifies the soul. Our eternal welfare is determined by our faith. If Satan can lead the mind into speculative faith, he has gained his object. The advice of friends has no weight with one thus deceived. Experience will be of no avail, for he is under the delusion of the enemy, and how great is that delusion! *12LtMs, Ms 134a, 1897, par. 3*

He placed confidence in his own ideas, as if he had heard the voice of God. He receives as truth the false statements of those he thinks were inspired by the Spirit of God. He leaves the platform of truth to

join the confederacy of evil workers, and, in his turn to make misleading statements. And though without one word of truth, his assurance will be accepted as evidence by many. *12LtMs, Ms 134a, 1897, par. 4*

Through the false representations of those who have thus accepted error, many are led into darkness. "They shall turn away their ears from hearing the truth, and shall be turned unto fables." [2 *Timothy 4:4.*] "They depart from the faith, giving heed to seducing spirits, and doctrines of devils." [1 *Timothy 4:1.*] All this we must guard against. The apostle Paul wrote to Timothy, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost, which dwelleth in us." [2 *Timothy 1:12-14.*]*12LtMs, Ms 134a, 1897, par. 5*

The Holy Spirit is to conform the habit and practices of the human agent to the working of its power. It is to sanctify and re-shape the character to the divine similitude. Each one so taught is required to make earnest efforts, with much prayer and painful struggles, to learn the lesson, line upon line, precept upon precept, here a little and there a little. Search the Scriptures for yourselves. 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. Let us earnestly strive to secure the heavenly treasure. Let us agonize to enter in at the strait gate. *12LtMs, Ms 134a, 1897, par. 6*

Those who in sincerity of heart are seeking to know the truth as it is in Jesus will have present truth placed before them. They will see that a people must be prepared to stand against the vast confederacy of deception. The only surety in these last days is the Word of God, present truth for this time. Those who are not rooted and grounded in the truth as it is in Jesus will make shipwreck of their faith in the coming contest. *12LtMs, Ms 134a, 1897, par. 7*

The inspired record opens before the human mind truths which man is incapable of comprehending if he looks no higher than ministers and theologians. Often the impressions left by man on the human

mind are misleading. Men and women are taught to depend on the sayings of men, rather than on the Word of God. We are safe only as we drink from the living Fountainhead. The truth as it is in Jesus, in all its simplicity, must be cherished. Upon our obedience or disobedience to this hang eternal results. Wise and happy is he who depends not on man's influence or assertions, but who eats the flesh and drinks the blood of the Son of God. "The flesh profiteth nothing," Christ declared, "the words that I speak unto you, they are Spirit, and they are life." [*John 6:63.*]¹²*LtMs, Ms 134a, 1897, par. 8*

Ms 135, 1897

Diary/"At the seven o'clock meeting..."

Refiled as *Ms 12, 1891*.

Ms 136, 1897

“In the night season some things...”

Refiled as *Ms 41b, 1896*.

Ms 137, 1897

The Judgment

NP

December 16, 1897

Portions of this manuscript are published in *LDE 276*. See also *RH 09/20/1898*. †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.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he will set the sheep on his right hand, but the goats on the left.” [*Matthew 25:31-33.*]*12LtMs, Ms 137, 1897, par. 1*

This whole chapter contains an important lesson, by which is decided our eternal destiny. The Lord Jesus would have all understand the publicity of His second appearing. The judgment scene will be held in the presence of all the worlds, for in this judgment the government of God will be vindicated, and His honor, His law, stand forth as “holy, just, and good.” [*Romans 7:12.*] Then every case will be decided, and the judgment sentence passed upon the whole world. Sin will not then appear attractive, but will be seen in all its hideous magnitude. Then will be seen the relation in which we stand to God and to each other.*12LtMs, Ms 137, 1897, par. 2*

Christ came to the world as its Redeemer, to sow truth in the hearts of all who would give ear to it and receive it and be converted. He longed to breathe into prostrate humanity the breath of life. He came to take away the sin of the world, and to fill every heart with pure, healthful joy. His sermon on the mount broadened and deepened the law of Jehovah. He pronounced His blessings on true merit and righteousness. His benedictions were pronounced upon all who were seeking for that righteousness which it was His

prerogative to give. He gave evidence that all the treasures of heaven were at His command, and that in disposing of them He knew no restrictions. *12LtMs, Ms 137, 1897, par. 3*

Christ discarded kings and priests and rulers. From the men whom the world had favored, the men who had found their own enjoyment in fulsome flattery, He turned with gladness to a peculiar people, and showed which class was “blessed.” That was a representation of what will be enacted at the judgment. He assigned appropriate rewards to those who were faithful and true. Having brought into the world the accumulated treasures of heaven, He bestowed it upon them. He adopted them as His heirs according to the attributes of His character. To those who suffered for His name’s sake He declared, “Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.” *[Matthew 5:11, 12.]12LtMs, Ms 137, 1897, par. 4*

When God’s people are clothed with white robes, and crowned as true subjects of His kingdom, those who have been disloyal will see the inconsistency of their uniting with the loyal to honor and magnify the law of God which they have educated themselves to disregard. As they have regarded the law of God as null and void, should they be trusted to come through the gates into the city? They then find that they have no passport, nothing in them that can change their life sentiments. They have made their choice of false theories in the place of truth and holiness and righteousness, and they cannot change them. *12LtMs, Ms 137, 1897, par. 5*

“The Father judgeth no man, but hath committed all judgment unto the Son” *[John 5:22]*, who can best determine human suffering in that endured by the saints in the cause of truth and virtue in a world corrupted by false religious theories. The judge, the Prince of sufferers for the truth’s sake is on the throne—He who submitted to be arraigned at the bars of Herod and Pilate, who was rejected by His own nation, condemned by the very man who had declared, “I find no fault in him,” He who was lacerated with stripes, spit upon, degraded, and whose holy brow was crowned with thorns. *[John 19:1-4.]12LtMs, Ms 137, 1897, par. 6*

Christ had such an experience in His humanity that He would be close beside every one who passes through suffering for the truth's sake—those who are tortured, imprisoned in dungeons, and bound in chains. Christ ministered unto these. It was Christ in the person of His saints who suffered. And all who cause His people to suffer, will experience this suffering will in their own bodies, be they pope, legate, priests, or people. They will understand in that day that they were dealing with Christ in the person of His saints. Then they will understand the wrath of the Lamb.*12LtMs, Ms 137, 1897, par. 7*

Those who have tried to lay their plans in councils, and by their superior numbers gain power to oppress the saints of God, to compel them to dishonor and disobey their Redeemer, will understand the work they have done upon the earth as enemies of God, betrayers of sacred trusts. They will then know how many souls have deceived and led away from their allegiance to God. They will see that they have made themselves responsible, by misinterpreting the Word of God, for their own destruction and the destruction of God's property, His one heritage, purchased at an infinite cost. The blood of these souls is on their garments.*12LtMs, Ms 137, 1897, par. 8*

Let us read (*Matthew 25*) carefully. Does not this parabolical representation engage the attention and subdue the heart? Have we marked the partition made between the sheep and the goats? Listen to His words to each party, specifying the reward each are to have:*12LtMs, Ms 137, 1897, par. 9*

“Then shall the King say to them on his right hand, Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world. For I was 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. Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink: or when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these by brethren, ye

have done it unto me.” [Verses 34-40.]*12LtMs, Ms 137, 1897, par. 10*

“Then shall he say also 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 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 unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.” [Verses 41-46.]*12LtMs, Ms 137, 1897, par. 11*

Can we not feel that this is real? He has told them of a partial resurrection, of the souls who came up after His resurrection, whom He led captive through the gates of the city to the throne: and He says, “Marvel not at this for the hour cometh in the which all that are in their graves shall hear the voice of the Son of man, and shall come forth.” [John 5:28, 29.] This voice is soon to resound through all the nations of the dead, and every saint who sleeps in Jesus shall awake and leave his prison house. The general judgment shall take place at the end of the one thousand years. Whoever then has disowned Christ, betrayed Him in the person of His saints, will see the result of their work.*12LtMs, Ms 137, 1897, par. 12*

Then the virtue of character we have received from Christ’s righteousness will ally us to true greatness of the highest order. Every action of ours in befriending God’s people will be awarded as done unto Himself. Whatever influences have opposed the truth, which He has made it their duty to proclaim in His name, it has dishonored His name in turning from truth to accept and advocate falsehood. This is a violence offered to the laws of His kingdom, which He will not suffer to go unpunished. “Ye did it unto me,” He says, or “Ye did it not to me.” [Matthew 25:40, 45.]*12LtMs, Ms 137, 1897, par. 13*

Then every man who by his actions has declared, “I will not have

this man to reign over me” [*Luke 19:14*], will no longer have the privilege of being under His rule. Christ will then sit on the throne of judgment. He will not stand before the bar of Pilate or Herod. He is the Judge, and Pilate and Herod stand before the man whom they scourged and delivered up to the will of His enemies, while priests and rulers clamored for the death of their Messiah. Pilate and Herod, who suffered the Lord to be scourged, and those who scourged Him, those who struck Him in the face and mocked Him will then understand what it means to meet the wrath of the Lamb.¹²*LtMs, Ms 137, 1897, par. 14*

Ms 138, 1897

The Gospel Message

NP

December 2, 1897

Portions of this manuscript are published in *7ABC 478*; *VSS 339-340*; *Ev 291-292*; *10MR 290-291*.

The angels told the disciples of the time and place of their meeting with their Lord in Galilee after His resurrection. Christ also had designated the time and place of this meeting. This was to be made known to the disciples far and near. With intense interest all looked forward to the interview. The disciples came from all directions, earnestly talking of the news that had reached them concerning Christ's humiliation. *12LtMs, Ms 138, 1897, par. 1*

At the time appointed about five hundred believers were collected in little knots on the mountainside, eager to see and know all that could be known from those who had seen Christ since His resurrection. Suddenly He appeared in their midst. They saw that He was the same teacher that had been with them before, who had given them the great truths of the kingdom of God. In His hands and feet they saw the marks of the crucifixion. But His countenance was as the face of God, and when they saw Him, they worshiped Him. *12LtMs, Ms 138, 1897, par. 2*

Some of those whom He has not seen since His resurrection, doubted. So it will always be. There are those who find it hard to exercise faith, who place themselves on the doubting side. These lose much because of their unbelief. *12LtMs, Ms 138, 1897, par. 3*

This was the only interview Jesus had with many of them before His ascension. He came and spake to them, saying, "All power is given unto me in heaven and in earth." [*Matthew 28:18*.] The disciples had worshiped Him before He spoke, but His words, falling from lips that had been closed in death, thrilled with the peculiar power. He was now the risen Saviour. They had seen Him exercise His power in healing the sick and controlling satanic agencies. They believed

that He possessed power to set up His kingdom in Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters; He had walked upon the white-crested billows. He had raised the dead to life. Now he claims that “all power” is given to Him. His words carried the minds of the people above earthly and temporal things to the heavenly and eternal. They were lifted from the lower to the highest conception of His dignity and glory. Every word spoken by Him was as heavenly music in their ears.*12LtMs, Ms 138, 1897, par. 4*

“All power is given unto me in heaven and in earth.” [*Verse 18.*] This power was given Him by the Father. In His life and character He had magnified and highly exalted the law. It was not relaxed one iota to reconcile man to God. Instead of annulling the law by His death, Christ showed its immutability and changeless character. But through Christ’s sacrifice a way was prepared for the fallen race to receive pardon. All who are made partakers of His divine nature will be crowned with honor and glory with Him. By the suffering of the Son of God, who bore the penalty of transgression, it was made possible for the minds of repentant sinners to be elevated and made loyal. Through His power they may be brought to the divine level, into sanctified and holy surrender to the mind of God. This is Christ’s work. This is why He died for a guilty world.*12LtMs, Ms 138, 1897, par. 5*

No one can fully enter into or understand the suffering of Christ, the Son of the infinite God. Proportionate to His majesty, His purity, His innocence, His exalted character, was the depth of His suffering as a substitute and surety for the human race. When the sinner realizes the aggravated character of sin, the transgression of the law, he will cease to sin.*12LtMs, Ms 138, 1897, par. 6*

The Father loved His Son in His abasement. Through all Christ’s humiliation, God’s love knew no variableness neither shadow of turning. Now Christ had conquered. Now He could say to His disciples, “All power is given unto me.” [*Verse 18.*] Thus the divine Teacher’s truth and love and goodness were pledged to those who receive Him. This is the assurance that His power will be exercised forever in behalf of those who believe in Him as their Lord and their Redeemer.*12LtMs, Ms 138, 1897, par. 7*

Christ's words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He had won the kingdom. He had wrested it from Satan, and had become heir of all things. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." [*Verses 18-20.*] *12LtMs, Ms 138, 1897, par. 8*

The Jewish people had been made the repository of sacred truth, but Pharisaism had made them the most exclusive, the most bigoted, of all the human race. Everything about the priests and rulers—their dress, customs, ceremonies, traditions, made them wholly unfit to be the lights of the world. They looked upon themselves, the Jewish nation, as the world. *12LtMs, Ms 138, 1897, par. 9*

For four thousand years sacrifices appointed by God had been offered by the Jewish nation. Christ Himself was the designer and foundation of these sacrifices. It was His purpose that they should rivet in every heart the truth that without shedding of blood there is no remission of sins. Each bleeding victim was to impress the lesson, "A body hast thou prepared me." [*Hebrews 10:5.*] The truth that a lamb without blemish was one day to be offered for the world was to be taught by every ceremony. The priests were to teach the people the great truth that through the blood of Christ alone there is forgiveness of sin. *12LtMs, Ms 138, 1897, par. 10*

But the Jews had lost sight of the true meaning of the offerings and sacrifices. They had perverted and dishonored the law of Jehovah. They taught their own customs and traditions as the commandments of God. They exalted themselves. But their costly apparel, their imposing dress, covered hearts that were full of envy, hatred, deception, jealousy. This was revealed in the trial of Christ. Their religion was an inherited faith, bequeathed to them from

generation to generation. *12LtMs, Ms 138, 1897, par. 11*

From this nation One was born in the humblest circumstances whose message was to be of a character altogether different from any the world had heard. This One was the Son of God. He was the Way, the Truth, and the Life. All centered in Him. He had now fulfilled His mission, and was about to ascend to His Father; and He commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all people, all nations, all classes of men. *12LtMs, Ms 138, 1897, par. 12*

When Christ expired on the cross, He cried out with a loud voice, "It is finished." [*John 19:30.*] Then the veil of the temple was rent in twain from top to bottom, signifying that a new and living way had been opened for all tongues and people. The great sacrificial offering had been made, type had met antitype in this perfect offering, to which all the sacrificial offerings pointed. *12LtMs, Ms 138, 1897, par. 13*

As the light of the world, Christ shone amid the moral darkness. He displaced the types and shadows of the Jewish church that He might occupy the place Himself as the substance to which these typical services pointed. He began His work as a Teacher sent from God to lead the people to correct ideas of what constituted true service. By leaving His disciples and going to the Father, He would reveal His glory to them, and through them it would be revealed to the world. He had come to the world to sow the seeds of truth. *12LtMs, Ms 138, 1897, par. 14*

Before leaving His disciples Christ plainly stated the nature of His kingdom. He called to their minds things He had previously told them in regard to it. He declared to them that it was not His purpose to establish in this world a temporal kingdom, but a spiritual kingdom. He was not appointed to reign as temporal king on David's throne. This was not His purpose in coming to the world. He opened the Scriptures to His disciples, leading them on step by step, showing them that all that He had passed through had been ordained in the councils between the Father and the Son. This was foretold by prophets and men inspired by the Holy Ghost. Christ

said, You see that all that I have said to you in regard to my being refused and rejected and the Messiah has come to pass. What I said in regard to the humiliation I should receive and the death I should die, has been verified. On the third day I rose again. Search the Scriptures more diligently, and you will see that every specification of the prophecies concerning me have been fulfilled. *12LtMs, Ms 138, 1897, par. 15*

The truths of the Old Testament are to be sacredly cherished. Christ showed His disciples the remarkable vividness of the representations of what they had witnessed and what He had suffered in His own person that the salvation of the human race might be secured. *12LtMs, Ms 138, 1897, par. 16*

Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem. After His suffering, death, and resurrection, those who had been deceived by priests and rulers were to have the truth presented to them in the lessons Christ had given His disciples. They were to be called to repentance. The truth that the remission of sins could be obtained only through Christ was to be impressed on them. From Jerusalem, the disciples were to widen the sphere of their influence to the earth's remotest bounds. *12LtMs, Ms 138, 1897, par. 17*

You are My disciples, Christ said. You are witnesses of My humiliation, My life of self-denial, My self-sacrifice on behalf of the Jewish people. Although they would not come unto Me that they might have life, although priests and rulers have done to Me as they have done, although they have rejected Me as the Scriptures declared they would do, they will have still another opportunity to accept the Son of God, and confess Him before men. All who come to Me confessing their sins I will freely receive. Him that cometh to Me I will in no wise cast out. I empower you, My disciples, to be My witnesses through whom this message of mercy shall be given to all nations, tongues, and peoples. It is to be given to Jews, Gentiles, and heathen. All who believe are to be gathered into one church. *12LtMs, Ms 138, 1897, par. 18*

Christ knew how much opposition the disciples would meet from the priests and rulers who had crucified their Lord. When He said, "Go

forth in my name to gather into the church all who believe,” He plainly set before them the necessity of maintaining simplicity. The less ostentation and show seen, the greater would be their influence for good. The simple gospel of the grace of God was to be given. The disciples were to speak with the same simplicity that Christ had spoken. They were to impress upon their hearers the lessons He had given them. The truth as a sanctifier was to be presented in its pure simplicity. *12LtMs, Ms 138, 1897, par. 19*

The grace of Christ was to be given to the disciples to fit them for their work, for in their assemblies would be all classes of men, and if they themselves were receiving grace from Christ, they could give grace for grace. The Holy Spirit’s power would attend the appeals made. *12LtMs, Ms 138, 1897, par. 20*

In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. He spoke of His Omnipresence in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I shall forsake you. *12LtMs, Ms 138, 1897, par. 21*

The assurance of His abiding presence was the richest legacy Christ could give His disciples. Having the High Priest of our profession close by our side, we need not imperil our souls by opening the secrets of our hearts to priest or minister. In all confidence we may open our heart to the head over all the church. Take every matter, small or great to Jesus. “Come unto me,” He says, “all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] Precious assurance. Let us show that we honor the invitation by obeying the call. *12LtMs, Ms 138, 1897, par. 22*

“All power is given unto me, in heaven and in earth.” [*Matthew 28:18.*] Christ has every resource at His command, and He is willing and rejoices to give His blessings to those that appreciate them. He knows that His followers need His love, His care, His grace, His

righteousness, in order correctly to represent Him in character. The power He gave His disciples made their calling of men to repentance a success. The Holy Spirit can use consecrated men, and the Lord Jesus, full of mercy, tenderness, and love, shows His perfect willingness to forgive transgressions and sins if men will accept the conditions—repentance toward God, and faith toward our Lord Jesus Christ. *12LtMs, Ms 138, 1897, par. 23*

After Christ rose from the dead the subject of the resurrection was no longer a mystery to the believers. Christ the Son of God was risen, to be the first fruits of them that sleep in Him. It was no longer thought to be a difficult matter to obtain the favor of God. It was not obtained through temple service or sacrifices. A new and direct way was laid open, revealed by God, through which all who will may enter into full comfort and hope. This is the commission God's people are to bear till the close of time. The Saviour would not have His message of a full and free salvation made intricate by words of human learning. His lessons are full of simple illustrations. All are invited to come. It is the very simplicity of salvation through Christ that is its attraction. The persuasiveness of Christ must be seen in our hearts and in our words. *12LtMs, Ms 138, 1897, par. 24*

Direct application must be made. And ever the speaker must remember that he is only the instrument. It is the Holy Spirit that impresses the hearts of high and low, the most dignified and the most hopelessly abandoned. The Word must be spoken in simplicity. Men must be addressed as sinners in peril of losing their souls. All distinctions must be overlooked, for all need the same truth. All need a crucified and risen Saviour, who died that they might be saved. *12LtMs, Ms 138, 1897, par. 25*

Present the Word of God as the way in which a holy faith and a pure character may be attained. Offer a full and free salvation, not as coming from yourselves, but from Christ. Show your hearers their need of returning through repentance and faith to their loyalty, for all are on a level; all are condemned alike by that great moral standard of righteousness. Proclaim remission of sins through Christ, the only Sin-bearer, the only Sin-pardoner. Proclaim the remission of sins through repentance toward God and faith in Christ, and God will ratify your testimony. With all assurance you

can proclaim the means by which a holy character may be obtained —as Enoch obtained it, through Christ Jesus.*12LtMs, Ms 138, 1897, par. 26*

Every messenger of God can proclaim pardon and remission of sins through the name of Christ, who died to redeem the sinner. The Lord's full favor comes to those who seek Him with the whole heart, and are willing to follow Him in doing God's will, enthroning Christ in the heart, planting His attributes deep in the life practice. These have a constraining motive, a supreme love for Christ our Saviour, which brings even the thoughts into captivity to Him.*12LtMs, Ms 138, 1897, par. 27*

What is the evidence of conversion? "If ye love me, keep my commandments." [*John 14:15.*] If you love Me, let not your love be merely like the supposed feeling of attachment between people. Genuine love lies in the keeping of My commandments. The love that will yield willing obedience is not a fickle thing, but a strong, fixed principle, revealed in word and action.*12LtMs, Ms 138, 1897, par. 28*

The true beauty of the soul is found in obedience to the will of God. Adam and Eve's disobedience in a very small matter lost Eden to them. God's commands are for the regulation of the human heart. If we observe them, our lives will be lives of obedience because we love Jesus. "Ye are my friends," He said, "if ye do whatsoever I command you." [*John 15:14.*] Enoch was a friend of God, and he walked with God. Christ's followers will esteem every precept He has given them to be right. They have the guarantee, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*]*12LtMs, Ms 138, 1897, par. 29*

As the blood is in the body, so the life of Christ must be in those that present the Word, circulating through them as a vitalizing power. The man is not to be exalted. It is the Holy Spirit that changes the sinners heart, and pardons his transgression and sin, giving him peace, and joy, and light in the Lord. No power but the truth as it is in Jesus can sanctify the heart.*12LtMs, Ms 138, 1897, par. 30*

The Lord's ministers need the keenness of true discernment, in

order to make sure that the souls for whom they labor are on the Lord's side, that the truth is in the heart. Their words and works will testify if this is so. The shepherd of the flock of God in whose heart Christ abides has discernment which enables him to recognize the fruits of the working of the Holy Spirit in the hearts of those that express repentance and faith in Christ. The truth becomes the property of the receiver, and evidence is given that Christ is indeed received by faith as a Saviour. The Lord pardons the transgressions of such a one, because he has repented and believed in Christ; and words of encouragement are highly proper. *12LtMs, Ms 138, 1897, par. 31*

Those who watch for souls as they that must give account need the continual working of the Holy Spirit in their hearts, that they may win souls to Christ, and encourage every inclination to surrender unreservedly to God. "Ye are laborers together with God." [*1 Corinthians 3:9.*] No dilatory, uncertain movements are to be made. If the servant of God is not wide awake, Satan will work upon the hearts of those that are almost persuaded, and he will gain the victory over them. *12LtMs, Ms 138, 1897, par. 32*

Through ceaseless vigilance and earnest prayer, the co-worker with Jesus may beat back the deceiver of souls. But no power but the truth as it is in Jesus can win the victory, and place the tempted one under the canopy of truth. It is not oratory, it is not eloquence, it is the simple truth of God spoken in the demonstration of the spirit that elevates and ennobles the soul. If the truth be not rooted in the heart, no man can stand. *12LtMs, Ms 138, 1897, par. 33*

This is not merely to be said by those who watch for souls as they that must give account. It is to be demonstrated by the life and character. By this they are to show from whence come their wisdom and sanctification and righteousness. There is only one power that can make man steadfast and keep him so—the grace of God in truth. Teach this to all inquirers after truth. There is only one power that can turn the soul from sin to holiness—the power of Jesus Christ. He is the Lamb of God, which taketh away the sin of the world. He alone can forgive transgression and sin. The grace of God can come to man only through Christ. He alone can by His power make man steadfast in the truth and keep him so. *12LtMs, Ms*

138, 1897, par. 34

“I give thee charge in the sight of God,” Paul writes, “who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his time he shall show, which is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be glory and power everlasting.” [1 Timothy 6:13-16.]*12LtMs, Ms 138, 1897, par. 35*

The men of faith who from hour to hour put their hand to the work of God must depend on the blessing and wisdom that comes only from God. Man may be ignorant and unlearned, but if he gives evidence that he is born again, not of flesh and blood, but of the Spirit, he is clothed and in his right mind.*12LtMs, Ms 138, 1897, par. 36*

The Holy Spirit makes the presentation of the Word powerful. The truth as it is in Jesus changes the temper and habits of man. He who submits to its working is changed from a sinner to a child of God. The truth has wrought upon his mind and character. He has repented of his sins. The servants of God, through whom the Holy Spirit has worked to present a sin-pardoning Saviour can take by the hand these truly converted ones, whom God has raised from moral degradation and sin. When the one who has besought the sinner in Christ's stead to be reconciled to God has evidence that the Holy Spirit is working in his heart by faith, he can clasp his hand, and say, we are one in Christ.*12LtMs, Ms 138, 1897, par. 37*

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, ... nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God.” [1 Corinthians 6:9-11.]*12LtMs, Ms 138, 1897, par. 38*

“Whereof the Holy Ghost also is a witness to us; for after that he

had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised.” [*Hebrews 10:15-23.*]*12LtMs, Ms 138, 1897, par. 39*

“If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.” [*John 14:23.*] What a promise is this. Christ has given it to His church, yea, to all who shall believe on Him. “We will come unto him, and make our abode with him.” Can we ask more than this? This efficiency is waiting our reception. Why do we then distrust? Why do we walk in darkness and unbelief? Where is our faith?*12LtMs, Ms 138, 1897, par. 40*

We have an ever present help in every time of need. If we feel our great necessity, and draw nigh to God, He will respond by drawing nigh to us, that His power and His grace may find a channel through which may be communicated the vital energies that will arouse souls from their slumber to call upon God before it is too late. It is because of the lack of faith that no more of the power and spirit of truth is communicated to the people of God. Humble, sincere prayer is needed. We need earnest, living faith, faith that will take fast hold of the promises made to the disciples in Christ’s parting interview with them, which embraces every disciple in our world.*12LtMs, Ms 138, 1897, par. 41*

A weight of responsibility rests upon every worker. Look carefully at Christ’s words: “He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*Verse 21.*] Meditate upon these words. If they are truly believed,

the messengers sent by God will be endued with power from above.*12LtMs, Ms 138, 1897, par. 42*

How important it is that God's messengers walk worthy of the truth they present to the people. When they do this, the Spirit will work through them, and the people will be willing in the day of His power. This will be because the messengers are men of prayer and faith, obedient to all God's commands. God can teach them His way, and work upon them from within, drawing them to Himself. His power is brought into full and living operation. It works according to the faith of those who are teaching the Word of life.*12LtMs, Ms 138, 1897, par. 43*

The messenger of God is to call men to repentance. His own soul must commune with God in prayer. Open the situation before your heavenly Father. Come before the people fresh from converse with God, your own soul imbued with His love. Let nothing divert your mind from your work. Cling to God the mighty One, saying, I will not let thee go except Thou bless me. Give me this soul as a sheaf to lay at Thy feet.*12LtMs, Ms 138, 1897, par. 44*

There is not one tittle of the pleading with sinners to come to Jesus that there will be when Christ breathes into the soul, and says, "Receive ye the Holy Ghost." [*John 20:22.*] Be assured that God's Spirit will plead for the conversion of souls with groanings that cannot be uttered. Be instant in season and out of season, warning the young, pleading with sinners, with the love for them that Christ has. When there comes from the lips of the sinner the cry, "O my sins, my sins, I fear that they are too grievous to be forgiven," encourage faith. Hold Jesus up, higher and still higher, saying, "Behold the Lamb of God," which taketh away the sins of the world. [*John 1:29.*] When the cry is heard, God be merciful to me a sinner, point the trembling soul to a sin-pardoning Saviour as a refuge.*12LtMs, Ms 138, 1897, par. 45*

The veil has been rent from top to bottom. A new and living way has been opened. And now, all who will may reach forth their hand unto God, and take hold of His strength and make peace with Him, and they shall make peace with Him. The heathen world is no longer to be wrapped in darkness. Midnight superstition and gloom are to

disappear before the bright beams of the Sun of Righteousness. The powers of hell have been overcome. The truth of the words have been proved. "I am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." [*Isaiah 65:1.*]12LtMs, Ms 138, 1897, par. 46

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." [*Isaiah 63:1-4.*]12LtMs, Ms 138, 1897, par. 47

Go; teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." [*Romans 10:14, 15.*]12LtMs, Ms 138, 1897, par. 48

Ms 139, 1897

The Work Before God's People

NP

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“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come 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 with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love.” [*Ephesians 4:11-16.*] *12LtMs, Ms 139, 1897, par. 1*

Who is there that makes the burden of the sinners perishing in their sins his own? No one can do this unless they sympathize with their God. “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.*] The Lord Jesus was lifted up on the cross that He might draw all men unto Him. The word to be given to all is, “Look and live.” [*Numbers 21:8.*] By looking unto Jesus, you express faith in Him. *12LtMs, Ms 139, 1897, par. 2*

The commission Christ gave to His disciples means far more than many comprehend. No man liveth to himself. Let no excuse be

made as a reason why you do not take up your God-given responsibilities. Let none say, I cannot give time to the study of the Word; my children take my time. My domestic duties keep me very busy. Listen to the instruction of our Saviour: "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 and rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore the 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!" *12LtMs, Ms 139, 1897, par. 3*

"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. 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. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" *12LtMs, Ms 139, 1897, par. 4*

"Which of you by taking thought can add one cubit unto his stature? and why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. 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? Therefore take no thought, saying, 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. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." [*Matthew 6:19-33.*] *12LtMs, Ms 139, 1897, par. 5*

The instruction is given that we should take heed to every word spoken by the great Teacher. Your children, properly managed, can

be instructed to be a great help, and not a hindrance. They should be under the Saviour's influence, because you lead them there with prayer and tenderheartedness. These children, were they entrusted to you to be a hindrance to your spiritual growth? They were meant to be useful, to be educated. The time God has given them is for the formation of a useful, all-round character; and when reverses come, as they may in the family circle, they will know how to meet them in the grace of Christ. Are they not training to be the Lord's agencies, living not to please themselves, but to please the Lord Jesus, and to seek to adorn the doctrine of Christ our Saviour?*12LtMs, Ms 139, 1897, par. 6*

Activity alone is not enough. That activity should be trained in Christ's lines. Shall the members of the church give a trifling sum of money to the cause of Christ, and then let their children carry on the work and service of Satan? Far better were it had such children never been born.*12LtMs, Ms 139, 1897, par. 7*

Let us view the case correctly. Children are the heritage of the Lord, and are to be so educated that they may be the younger member of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Parents, has the religion of consecration and devotion to Christ mastered you? What the Lord Jesus expects in all believers is something besides being occupied and active. God requires wholeness of service. For want of this, all things else are inferior. Your children should have a moral fitness to do the work which is due their Redeemer. They should be fitted to witness in a careless, Christless world, that their Saviour has not died for them in vain.*12LtMs, Ms 139, 1897, par. 8*

God requires of all who know the truth that they be disinterested and devoted to the object for which He gave His life—the salvation of perishing souls. If the truth we claim to have has not mastered us, bringing all the powers of our individuality under control to God, how can we show the advantage and power that the truth has over those who profess to believe it? How can the testimony we bear witness to the truth? How can the church members who dress and talk and act as the world plead in behalf of pure and undefiled religion? What power, what moral influence, do they give to the Master, as co-workers with Him in reclaiming the world for Christ,

when their own characters do not adorn the cause of Christ, their Redeemer?*12LtMs, Ms 139, 1897, par. 9*

A large portion of our soul is unreclaimed, unsanctified. The objects and idols of sense are worshiped before the Lord of hosts. Self-indulgence reigns. There is a moral waste of our God-given talents. We must feel the burden of souls before we will put aside our frivolity to work for the Master. His work is to be our work, His love is to be our love. "A new commandment I give unto you." It was not new in principle, for it was definitely given in the Old Testament, but it was new to the disciples, because it was so entirely different from the instruction given by the Jewish teachers. "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.*]*12LtMs, Ms 139, 1897, par. 10*

These are weighty principles. We must work upon them. We must draw together, cherishing love, and ceasing to criticize one another. The Lord help us to understand what this means, "I will have mercy and not sacrifice." [*Matthew 9:13.*]*12LtMs, Ms 139, 1897, par. 11*

The world is selfish. Shall we show that no change has taken place in us in this respect? Shall we remain as self-centered as we always have been? If those who claim to be Christians are Christians only in name, what kind of models are they? If we are not Christians in word and deed, what answer shall we make to the ignorant, who will say sometime, when it is too late, "And you knew all these things, and did not tell us. You did not try to reclaim us, though you knew that we would perish in our sins unless we obeyed the truth. Why were you indifferent?" "Why did you not urge upon us the things which you knew. How could you pass us by, and not tell us what you knew to be true? Why did you leave us to be lost? Why did you leave us to continue in sin? If you were really in earnest, why did you allow us to go on in sin without telling us how we might be saved?"*12LtMs, Ms 139, 1897, par. 12*

This is no idle fancy. It is a most distressing fact. O that the Lord would roll upon the church the burden of souls. Christ has made an infinite sacrifice to draw the world to Himself. The Christian church

is to be His instrumentality to be used in His hands. Worldliness, selfishness, corruption, require patient, earnest, persevering labor. In order to save the world, we must be in perfect contrast to the world. Selfishness must die, and Christ live in us.*12LtMs, Ms 139, 1897, par. 13*

Success does not depend on our numbers, but on our fitness for the work, on our having a right relation to God. By the power of God, one can chase a thousand, and two put ten thousand to flight. If all who claimed to be Christians were believing, self-denying Christians, penetrated and possessed with the conviction that Christian consistency and entire devotedness to the world's recovery are one and the same thing, and that an entire, intense devotion to the work admits of no idols of any order, God's work would prosper.*12LtMs, Ms 139, 1897, par. 14*

The one object of Christians is to be the salvation of souls. This should be the all-pervading interest. Nothing can be accomplished in this work unless the heart of the worker is controlled by the Holy Spirit. All who work in Christ's lines should feel that they are not their own, just as much as if the very stamp and seal of identification were marked upon their persons. They are to be sprinkled with the blood of Christ's sacrifice, and in the spirit of entire self-consecration, they should resolve that by the grace of God they will be a living, consuming sacrifice. Then the world would indeed know that Christians live not to please themselves.*12LtMs, Ms 139, 1897, par. 15*

Those who claim to know the truth cannot know its power until they bring it into their heart and life-practice. The church needs converting as much as does the world, for the world is more susceptible under the influence of the message, and the prayers of God's people cut them to the heart; while those who know the truth are cold and unimpressible. In some way the great danger of a legal religion must be presented. All who are brought to a knowledge of the truth need personal labor from those who have been long in the faith, and who are able to awaken them to a due appreciation of the spiritual nature of the work in which we are engaged, especially for this time.*12LtMs, Ms 139, 1897, par. 16*

The present time will bring dangers which we must individually be prepared to meet. The Lord has a work which is above the world's seeking. To those who have not the mind of Christ, the features of our faith and our work, the great object to be accomplished, is far above their comprehension and unseen. But we are not to come down from our position of ever remaining a people distinct and peculiar from the world. Our vocation is high, holy, and elevated. Our faith, if appreciated, will keep all true believers from political strife. We are to work for the spiritual recovery of mankind to God, to bring them under His theocracy. Then only are we a safe people. In keeping ourselves in close sympathy with God, our hearts bound up in love for Him, is our only security. *12LtMs, Ms 139, 1897, par. 17*

There is no safety for a Christian who acts from the lowest rather than from the highest views of Christian motives. We do not sympathize with God in the salvation of the human race. We do not regard it in the light in which it is viewed by the universe of heaven, as a plan devised from eternity in the mind of God. The greatness of the theme almost takes my breath away—the conditions of life or death to the human race. It required the life of God's only begotten Son as a sacrifice. *12LtMs, Ms 139, 1897, par. 18*

Oh, how tame are our religious exercises. The Holy Spirit is the only adequate agency for our full development! As I look upon those who are handling sacred things, and who feel so self-sufficient and so capable of engaging in the great and solemn work of God, I feel pain of heart that I cannot express, for I know that these men, unless they humble their hearts before God, will mar His work, and will be a hindrance when they suppose they are doing a great work. Oh, how few are heart to heart with God in this solemn, closing up work. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing, if they can only see souls brought back to their loyalty to God. These poor souls will never see, will never properly consider, the influence they leave behind them. There is scarcely a tithe of the sympathetic compassion there should be toward the souls unsaved. *12LtMs, Ms 139, 1897, par. 19*

Jesus died to redeem a depraved and guilty world. He worked for

them in humility, in meekness and lowliness of heart. But those who ought to learn His methods, to wear His yoke and lift His burdens, are self-elated, self-sufficient. Their hearts do not beat in unison with the heart of God. O that I had the strength to labor as I once labored. I am praying for physical strength and soundness. I have a message to bear. But my infirmities press me sore. Who is there who makes the burden of a dying world his own, who watches and prays for souls as he that must give an account? How many are left without any special labor? If one half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising. *12LtMs, Ms 139, 1897, par. 20*

Jesus wept over obdurate Jerusalem. "O Jerusalem, Jerusalem," He said, "thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, but ye would not." [*Matthew 23:37; Luke 13:34.*] Again He weeps over the devoted city, exclaiming, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace." Then with tears in His eyes and quivering lips, He pronounced the irrevocable sentence, "But now they are hid from thine eyes." [*Luke 19:42.*]*12LtMs, Ms 139, 1897, par. 21*

It was a hard sentence for Christ to pronounce. It was hard for Him to give up the son of His care. Who can sympathize with Christ in His distress and anguish of soul over the loss of a nation? This was only a symbol of the giving up of a world. Who are so moved by the terrible loss of souls that they have even a faint appreciation of the anguish of Christ's soul? Enoch, Noah, Abraham, Moses, David, Jeremiah, and Paul were partakers with Christ in His depths of compassion as far as their human perception could take in the situation. Who can say with Jeremiah, "Rivers of water run down mine eyes, because they keep not thy law. O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people"? [*Psalms 119:136; Jeremiah 9:1.*] "I could wish myself accused from Christ for my brethren," Paul exclaimed. [*Romans 9:3.*]*12LtMs, Ms 139, 1897, par. 22*

This sympathy is manifestly needed. Unless the heart can beat in sympathy with Christ, man will never understand the elevated and sacred character of the words, "Watch for souls as they that must give an account." [*Hebrews 13:17.*] We talk of Christian missions. Our voices are heard, but our hearts have never felt the tender longing and craving for souls that they must feel. With many, trifling acts of service are supposed to be all-sufficient, but there is not the feeblest appreciation for the souls whom Christ died to save. They know not the value of the human soul.*12LtMs, Ms 139, 1897, par. 23*

The fires of the last day will consume many souls who might have been saved if the church had but comprehended her sacred responsibilities. Souls are trifling with their own salvation, and are unfitted to co-operate with the Lord Jesus Christ. When will the church become laborers together with God? The laborers have themselves to blame largely for the state of indifference seen. They need to be broken up in heart and in action. Then the Lord will work to strengthen them.*12LtMs, Ms 139, 1897, par. 24*

The root of the evil is selfishness. The dealing in one another branch of the work, with the agents and individuals is of so selfish a character that the Lord cannot vindicate the actions. The Office will never be regarded as the highest and holiest out of heaven until every thread of this narrow figuring is completely eradicated. This poverty of Bible principles will, unless a decided change takes place, place the Office last instead of first.*12LtMs, Ms 139, 1897, par. 25*

Oh that these principles which walk into every business establishment, if permitted, could be cleared out of the institutions that God has ordained! He never designed that men who profess to believe sacred truth should deal as men of the world. The Lord hates every species of narrowness connected with His work; and just as far as this is introduced, will He bind about the success of those who practice it. They will lose ten times as much as they have gained in their business transactions.*12LtMs, Ms 139, 1897, par. 26*

God calls for noble-spirited, whole-hearted, sympathizing, liberal, tender, unselfish men to handle sacred interests. This meanness,

for God calls it nothing else, reveals a lack of faith and trust and benevolence, and should be cut away from every true Christian who would love the Lord supremely and his neighbor as himself. Agents of Christ are supposed to have the Spirit of Christ, to be elevated above all littleness and cheapness of action, all desire to gain an advantage in business lines. The cause of God is one. No lessons must be given on how to take advantage in our conferences or in our institutions, or against the interest of one another. Worldly policy grows every time littleness in deal is practiced. The selfish threads become stronger, the spirit and character more and more offensive, until God will not trust them. The leaven will work, and God's institutions and conferences will become educated in selfish scheming and a low order of deal. *12LtMs, Ms 139, 1897, par. 27*

God calls for nobility in all who are dealing with His cause and work. He will not tolerate one branch of His work scheming against another branch of His work. All the universe of heaven is grieved with the order of management. I am commanded to say the after sufficient trial, God will remove every agent out of His service who will scheme to gain advantage over the one with whom He is dealing. God calls these things robbery. "I hate them, saith the high and holy One; I will not serve with your sins. My name shall not be degraded by the meanness and scheming of men." *12LtMs, Ms 139, 1897, par. 28*

The Lord will work, and none can hinder Him. May the Lord purify the church, cleanse the institutions, and make noble, pure, and holy, the men who deal in sacred things. *12LtMs, Ms 139, 1897, par. 29*

Ms 140, 1897

God's Claim On Us

NP

December 14, 1897

Portions of this manuscript are published in *CG 482-483*; *ML 102*; *AH 35-36*.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [*Romans 12:1, 2.*]*12LtMs, Ms 140, 1897, par. 1*

An inordinate appetite, which clamors for unhealthful things, increases to that degree in which it is indulged, till it becomes second nature to gratify perverted taste. We derive life from God, not from each other, and to follow life-destroying practices because we are living in a world with those who are extremists in everything connected with pleasure and selfish gratification, who are lovers of pleasure more than lovers of God, means to sacrifice health, and truth, and righteousness, and life eternal.*12LtMs, Ms 140, 1897, par. 2*

We are to remember that we are not our own, to treat according to our fancy. We are God's property. By serving God we are brought into collision with common opinions and modes of thinking and practice, but this is not to influence us to wrong. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." [*Ephesians 5:11-17.*]*12LtMs, Ms 140, 1897, par. 3*

Religion in the Home-life

Those who are united by the ties of nature have the strongest claims upon each other. The members of the family should manifest kindness and the tenderest love. The words spoken and deeds performed should be in accordance with Christian principles. In this way the house may be made a school, where workers for Christ may be trained. *12LtMs, Ms 140, 1897, par. 4*

The home is to be regarded as a sacred place. But by our words and deportment we can degrade Bible religion in the home life. By the spirit we manifest we can misrepresent the principles which should rule our life. Every day of our lives we should surrender ourselves to God. Thus we may gain special help and daily victories. The cross is to be borne daily. Every word should be guarded, for we are responsible to God to represent in our lives as far as possible the character of Christ. *12LtMs, Ms 140, 1897, par. 5*

The duties of the home life, the duties of husband and wife, brother and sister, parents and children, are wonderfully misunderstood from a religious point of view. Honesty, candor, frankness, forbearance, tenderness, should be manifested to each other by the members of the family. Each should seek to help each other by speaking encouraging words. These words oft have an influence that makes reproof unnecessary. Look upon things in a cheerful light, seeking to lift the shadows that if permitted, will envelop the soul. Cultivate sympathy for each other. Let cheerfulness, kindness, and love pervade the home. This will increase love for religious exercise. Duties large and small will be done with a light heart. *12LtMs, Ms 140, 1897, par. 6*

God designs the family on earth to be a symbol, on a small scale, of the great family in heaven. In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into church life. Then let church duties first begin in the home. *12LtMs, Ms 140, 1897, par. 7*

Everyone who names the name of Christ has pledged himself to represent Christ in character. He is under pledge to Christ, as redeemed by His blood, to do his best. The provision has been

made that divine grace shall so work on humanity that the character may be molded after the similitude of the character of Christ. To them that receive Him, Christ gives power to become the sons of God. Christ is to be uplifted. He is to be talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart is imbued with love for Christ, and it expresses this love in prayer and praise, not in sighs and the utterance of dark words of hopelessness and discouragement. *12LtMs, Ms 140, 1897, par. 8*

Religion is to be cherished in the home life. The members of the family are to show that they are in constant possession of a power received from Christ. They are to improve in every habit and practice, thus showing that they keep constantly before them what it means to be a Christian. They are to show that they realize that this means nothing less than conformity to the life and character of Christ. They are to demonstrate by the example that they have that faith that works by love and purifies the soul, making the character true, clean, and undefiled, until by growth in grace the natural bent of the thoughts and feelings is heavenward. *12LtMs, Ms 140, 1897, par. 9*

The right principles lived daily, hourly, in the home bring Jesus very near, and where Christ is, there is light and peace and joy. What are the conditions of Christ's indwelling presence? "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." [*John 15:10.*] "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 14:21.*] "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 15:11, 12.*]*12LtMs, Ms 140, 1897, par. 10*

Precious charge, given to every believer. A Christlike influence surrounds him who has given himself to the Lord. He reveals a love that makes all duties pleasant. He feels that he is under duty to serve God. But if Christians educate themselves to be selfish in trifles, they become impatient, petulant, harsh, wrangling. Satan takes the lines into his own hands, and controls them. They speak

and act without regard to the influence they exert upon others. They do not stop to think that the enemy is driving them in order to make general confusion, sadness, and discouragement in the home. God is forgotten. The thoughts are selfish, unsanctified, and unholy. Yet some who act thus are professedly servants of Christ. They think they have a great duty to perform outside of the household. They cannot afford to do missionary work at home, but they have a wonderful zeal to work for sinners afar off. A desire for outward effect captivates their thoughts and actions.*12LtMs, Ms 140, 1897, par. 11*

Missionary work is to be done in the home. In the home those who have received Christ are to show what grace has done for them. "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.*] A conscious authority pervades the true believer in Christ that makes its influence felt throughout the home. This is favorable for the perfection of the characters of all in the home.*12LtMs, Ms 140, 1897, par. 12*

The faithful performance of home duties has a reflex influence upon human beings. Our spiritual progress and perfection of Christian character in the home is carried into our missionary work abroad. Having on the whole armor of righteousness, we can fight as faithful soldiers of Christ. In the father's house the evidence is to be given of a preparedness for the work to be done abundantly in the church. With earnest, humble hearts the members of the family are to seek to know that Christ is abiding in the heart. Then they can go forth with the whole armor on, equipped for Christ's service.*12LtMs, Ms 140, 1897, par. 13*

The reason why there are so many decided failures in missionary lines is because self is not under God's discipline, but is wrestling for recognition. "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light. (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord." [*Ephesians 5:8-10.*] If this had been done, there would be more men with well-balanced minds, men fit to be "laborers together with God." [*1 Corinthians 3:9.*] No one can be a laborer together with God, and yet manifest an ambition to be

the highest. Envy, love for the supremacy, evil-speaking, self-gratification, are altogether too common among professed Christians. *12LtMs, Ms 140, 1897, par. 14*

Self-denial practiced in the home fits us to work for others. The cultivation of our faculties to do what needs to be done to make the home what it should be—a symbol of the home in heaven—prepares us to work in a larger vineyard. The church needs all the cultivated spiritual force that can be obtained, especially to guard the youth, the younger members of the Lord's family. The truth lived at home makes itself felt in disinterested labor abroad. He who shows a Christian character in the home will be a bright and shining light everywhere. The education received in the home in showing a tender regard for each other enables us to know how to reach hearts that need to be taught the principles of true religion. *12LtMs, Ms 140, 1897, par. 15*

Any one could take up the work as some professed missionaries do, giving a few minutes' talk to this one and that one, making common place visits, talking of the mistakes others have made, and giving the impression that the speaker has a superior wisdom that enables him to shun such weakness. This work places human ability in the control of a power from beneath. Let souls fear for themselves and for others. Let missionaries have a living experience in spiritual conflict. *12LtMs, Ms 140, 1897, par. 16*

Home duties should be performed with a realization that if they are done in the right spirit, they will give an experience that will enable us to work in spiritual lines in the most permanent and thorough manner. Oh, what might not a living Christian do in missionary lines by performing faithfully the daily duties, cheerfully lifting the cross, not neglecting that class of work that is not agreeable to the natural feelings. Missionaries for the Master are best prepared for work abroad in the Christian household, where God is feared, where God is loved, where God is worshiped, where faithfulness has become second nature, where haphazard, careless inattention to home duties is not permitted, where quiet communion with God is looked upon as essential to the faithful performance of daily duties. *12LtMs, Ms 140, 1897, par. 17*

Ms 141, 1897

God's Claim on Us

Refiled as *Ms 140, 1897*.

Ms 141a, 1897

Notes of the Work

Stanmore, Sydney, New South Wales, Australia

December 17, 1897

Previously unpublished.

Yesterday was a hard day for me. I could not sleep after two o'clock a.m., but commenced my writing. About ten o'clock I became seriously ill. I think I would have died had I not made the most vigorous efforts to change the order of things. Notwithstanding my efforts, it was some time before I was relieved or safe. I had an appointment in Stanmore an Sabbath and Sunday. Sara could not feel that it was right for me to go to Stanmore. It certainly did not look consistent to do this, but I have done it many times, walking out by faith and not by sight, during my experience. It looked like a great effort, but would not the Lord sustain me, as He had done in the past? Had I not a message to bear to the people in Stanmore?¹²*LtMs, Ms 141a, 1897, par. 1*

This certainly is an important time in Stanmore. The work is going forward. One case, that of Brother Sharp, is of special interest. One year ago Brother Sharp was convicted of the truth, and believed that he ought to keep the Sabbath. But his employer would not give him the Sabbath, and he has worked on, conscious that he was dishonoring God. Again conviction came to him, and he determined to embrace the truth, whatever might be the result. He was then told that if he did not yield up the Sabbath, he would lose his place. For fourteen years he had been with the same firm as bookkeeper and solicitor. He occupied a very responsible position, and had never been admonished for any dishonesty of or unfaithfulness.¹²*LtMs, Ms 141a, 1897, par. 2*

He was given one month, and at the end of that time the test came. Obey the fourth commandment, and you will lose your place. He told his employer that he would make up every hour of his time by working overtime. "Are you not entirely satisfied with the way my work is done?" he asked his employer. He replied that he was

entirely satisfied, but that he would not allow him to keep the Sabbath. He then asked Brother Sharp if he would not resign. "No," said Brother Sharp, "I could not do this. Why should I resign my situation, as though I were conscious of doing wrong? It is a matter of conscience with me to keep the seventh day, and if you dismiss me, this is the only reason I can give." *12LtMs, Ms 141a, 1897, par.*

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Brother Sharp was dismissed, and he went home and told his wife the facts in the case. She was very much wrought up, and the enemy made the most of his opportunity. He comes to every tempted soul with his temptations, as he came to Christ. He took Christ to an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them. Then he said, "All this will I give Thee if Thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [*Matthew 4:9, 10.*] At this rebuke, Satan's power was broken. He left the field conquered, and angels came and ministered to the Saviour. *12LtMs, Ms 141a, 1897, par. 4*

So Satan came to the wife of Brother Sharp. He placed the worst view of things before her mind, and strengthened her unbelief in the care of her heavenly Father. *12LtMs, Ms 141a, 1897, par. 5*

He improved his opportunity to make her life a sacrifice in consequence of her husband moving out in loyalty to God. He would do his worst to make this case perplexing. Mrs. Sharp felt troubled and for a time almost helpless. It was a very trying time for the family. Mrs. Sharp was taken with spasms, and for a time her life was despaired of. But the angel of God stepped in between Satan and the afflicted one, and rebuked his cruel power. *12LtMs, Ms 141a, 1897, par. 6*

I prayed much over this case. We all prayed most earnestly that the Lord would open the way that His own name would be glorified. Brother Sharp's relatives, with others in positions similar to the one he had occupied, who were deeply interested, watched to see how he would come out. I wrote to W. C. White, who was then in Melbourne, telling him that Brother Sharp would be an excellent

man to have in the Health Home. I urged that the situation be given him. The lack of means was the only question. Finally they provided a good place for him in Melbourne, with a salary of £2.10 per week. *12LtMs, Ms 141a, 1897, par. 7*

But the Lord understood His own work, and in one week after Brother Sharp's dismissal he was sent for by the proprietor of a firm in Sydney. This man said, "I hear that you have been dismissed because you would not break the Sabbath. You are just the man I want. You shall have the Sabbath without question, and will you come at once? My business agent, who is also my bookkeeper and solicitor, left for a vacation. During his absence I have kept my own books, and I find that I save £15 a month more than when he is here." *12LtMs, Ms 141a, 1897, par. 8*

Brother Sharp was given a larger and pleasanter room in which to do his work, than he had when with the other firm, and he receives the same wages, £3.10 per week. When his wife heard this, she said that the words, "O ye of little faith," had been in her mind all day. [*Matthew 6:30.*] We feel very thankful to our heavenly Father for this instance of how He is working for the honor of His name. *12LtMs, Ms 141a, 1897, par. 9*

Sabbath, December 18

I have just returned from speaking in the tent. The tent was not full, but we had a good congregation. Several were present who are just on the point of deciding. They listened with great attention. I spoke from (*Colossians 1:4-6*), taking up also the *fourteenth chapter of John* and the conditions of acceptance with God. The Lord gave me much freedom. Brother Sherwin's brother, whose home is five hundred miles back in the country, and who has embraced the Sabbath, was introduced to me. He spoke quite feelingly in regard to the talk I had given. Tears stood in his eyes. He seemed to feel so thankful that he could hear me and speak with me. He donated £2 to the church-building. *12LtMs, Ms 141a, 1897, par. 10*

I was introduced to several who gave just taken their stand on the Sabbath and other points of our faith. I was glad to speak to these dear souls. Most diligent efforts are being made by the workers to watch for souls as they that must give account. The workers watch

and pray, and work as well. There are many precious souls hanging in the balance. I tried to present to them the importance of deciding to follow every ray of light that shines upon them. Then they will have increased light. If they follow on to know the Lord, they will know that His path is prepared as the morning. The lesser beams of light will increase to greater light. *12LtMs, Ms 141a, 1897, par. 11*

How much God loves us we can never measure. Sin entered the world. Men rebelled against God. But in the place of bringing death on them, He gave His only begotten Son, and in this gift He gave all heaven's resources. God could not change His law to meet man in his fallen condition. He did not send His Son into the world to condemn and destroy the world. Neither did He send His Son into the world to unite with disloyalty in making void the law of Jehovah. Christ came to give Himself as a sacrifice for sin, thus to reveal to the heavenly universe that the law is as unchangeable, immutable, and eternal in its character as Jehovah Himself. *12LtMs, Ms 141a, 1897, par. 12*

Christ entered into a covenant with God to vindicate every specification of His character as expressed in His holy law. He must refute Satan's lie, that God had given a law that man could not keep. This charge Satan made in heaven, and if possible he would have changed the principles of God's law. But he was not permitted to subvert heaven to his false principles. There was war in heaven, and the Prince of life overcame the apostate. The Lord cast Satan out of heaven, and with him the angels that had taken side with him. *12LtMs, Ms 141a, 1897, par. 13*

Satan carried forward on this earth the work begun in heaven. By falsehood and misrepresentation he succeeded in turning Adam and Eve from their allegiance. By his falsehood against God, he overcame them. In the antediluvian world he demonstrated his principles, and he worked them out in Sodom and Gomorrah. *12LtMs, Ms 141a, 1897, par. 14*

The Lord destroyed the inhabitants of the old world, after giving them one hundred and twenty years to repent. During this time Noah, the preacher of righteousness, warned them of what was coming on the earth. For one hundred and twenty years he

preached and worked, building the immense ark on dry land. Those who followed their own pleasure mocked and derided the messages sent from heaven, and every day that passed was one less of probation. When the appointed time came, rain was sent from heaven, the foundations of the great deep were broken up, and the waters from beneath united with the waters from heaven. Only eight souls out of that vast population were saved.*12LtMs, Ms 141a, 1897, par. 15*

But no sooner was the earth re-peopled than men threw off the restraint of God's law, and united with the great apostate in lifting their banner of hostility against God. Their disloyalty they transmitted to their posterity as though a sacred responsibility rested upon them to make void the law of God. The inhabitants of Sodom and Gomorrah were fruitful in devising all kinds of polluting practices. Fire from heaven consumed the inhabitants of these cities.*12LtMs, Ms 141a, 1897, par. 16*

So the inhabitants of the earth have in all time lifted the banner of hostility against God. They have confederated with satanic agencies, as if under the most important obligation to make void the law of God.*12LtMs, Ms 141a, 1897, par. 17*

Before Christ's advent the sin of refusing to conform to the law of God had become widespread. The armies of evil were kept in unison by their determined enmity against the law of God. Their aversion to God bound them together in transgression and sin. Man cherished the principles of sin. Through Satan's deceiving power transgression and apostasy had become consecrated. Vice and disobedience, in a variety of forms, were seen. Apparently Satan's power was growing and his boasted superiority against heaven becoming more and more marked. Men strengthened themselves in transgression and sin, showing that they had no sense of what was due God, no respect for His law. While living in His house, the world, they were disobedient, unthankful, unholy.*12LtMs, Ms 141a, 1897, par. 18*

God looked down upon the world, and what did He see? He saw the world, that had been granted a second probation, forgetful of God, and at enmity with Him. His patience and forbearance had not

led them to repentance. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." [*Ecclesiastes 8:11.*] The memorial of creation, the seventh-day Sabbath, which God has sanctified and blessed, was trampled under foot by a race of rebellious subjects. Men made stringent laws to compel their fellow men to respect a false sabbath, while they themselves, though in high positions of trust, were disobedient, unthankful, unholy. *12LtMs, Ms 141a, 1897, par. 19*

Enmity against God was so deep-seated that any indication of a solitary soul returning to His allegiance was denounced as treachery against the national interest. Impiety was wakeful, ready to detect the first desire to return to God. Those who manifested a desire to return to their loyalty were regarded with determined hatred and punished with unmerciful cruelty. *12LtMs, Ms 141a, 1897, par. 20*

A crisis had arrived in regard to the world. The government of God was being watched by the unfallen worlds with intense interest. Would God come forth from His place to punish the world for her iniquity? Would He send fire or flood to consume the disobedient inhabitants? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from God, one sigh, and the world would have been destroyed by His condemnation and wrath. The worlds unfallen would have said, Amen. Thou art righteous, O God, because Thou hast extinguished rebellion. *12LtMs, Ms 141a, 1897, par. 21*

But "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] God might have sent His Son to condemn the world, but He sent Him to save. The Redeemer came to save, not to destroy. No words can describe the effect of His movement on the heavenly angels. They would only exclaim in wonder and admiration, "Herein is love." [*1 John 4:10.*] *12LtMs, Ms 141a, 1897, par. 22*

Every soul who joins the ranks of Seventh-day Adventists has a most solemn responsibility devolving upon him. Men are depraved.

Their passion for gambling, horse-racing, and all kinds of amusement, is far more absorbing than things of eternal interest. Time, God's precious talent, is wasted. Thousands of poor, infatuated human beings devoted their precious, God-given ability to securing the honor of being a champion in the games of this world, forgetting that while they are educating themselves to become experts in football and cricket, they lose sight of the crown of immortality, which will be presented to all who are victors in the race for eternal life. *12LtMs, Ms 141a, 1897, par. 23*

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof, from such turn away.” [2 *Timothy 3:1-5.*] *12LtMs, Ms 141a, 1897, par. 24*

We are in a world where as Christians we must show our colors. We must show that we are on the Lord's side. “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.” “And now ye know what withholdeth that he might be revealed in his time.” [2 *Thessalonians 2:3, 4, 6.*] *12LtMs, Ms 141a, 1897, par. 25*

That revelation is now being made. The man of sin to whom the apostle calls our attention is being revealed. The great controversy will wax stronger as we near the close of this earth's history. *12LtMs, Ms 141a, 1897, par. 26*

What is sin? “Sin is the transgression of the law.” [1 *John 3:4.*] In acting out his principles, the man of sin “exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself to be God.” [2 *Thessalonians 2:4.*] So the prophet writes of Satan, “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the

earth which did weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. ... I will be like the Most High. Yea, thou shalt be brought down to hell, to the sides of the pit. They that look upon thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" [*Isaiah 14:12-16.*]12LtMs, Ms 141a, 1897, par. 27

Ms 142, 1897

God's Care for His Workers.

NP

December 16, 1897

Portions of this manuscript are published in *6BC 1057, 1105; UL 364*.

Paul was one of the most effectual missionary workers. He proclaimed the truth as it is in Jesus. He was a clear, eloquent speaker, and could meet his adversaries on almost any ground on which they chose to approach him. He declares that he was not behind the chiefest apostle. *12LtMs, Ms 142, 1897, par. 1*

We might inquire of the apostle, Why are you engaged at working with your hands at the humble occupation of tent-making? What brought you here to engage with Aquilla and Priscilla? "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." [*Acts 18:3, 4*]. *12LtMs, Ms 142, 1897, par. 2*

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. ... *12LtMs, Ms 142, 1897, par. 3*

"Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, ... He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, where thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the strangers and Athenians that were there spent their time in nothing else, but either

to tell or to hear some new thing.)*12LtMs, Ms 142, 1897, par. 4*

“Then Paul stood in the midst of Mars’ hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*12LtMs, Ms 142, 1897, par. 5*

“God that made the world, and all things that are therein, seeing that he is the Lord of heaven and earth, dwelling not in temples made with hands; neither is worshipped with men’s hands, as if he needed anything, seeing that he giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from any one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.*12LtMs, Ms 142, 1897, par. 6*

“And the times of this ignorance God winked at; but now commandeth men everywhere to repent: because he hath appointed a day, in the 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 17:2-4, 18-31.*]*12LtMs, Ms 142, 1897, par. 7*

Here Paul revealed that he was not a novice. He met every class of people, from the men of renown to the heathen idolaters, setting before them the evidences of Christianity which were not of human invention. His religion came from God, and if it came from God, no power on earth could quench the light from heaven. Divinity puts its stamp upon Christianity. It is of heavenly origin.*12LtMs, Ms 142, 1897, par. 8*

The light and power and glory that had arrested Paul at his conversion did not cease its operations with him after he was

converted to believe in Jesus Christ as the first and the last, the Alpha and the Omega. This made his education of value to him and to the world. He had reasoned that the believers in Christ were ignorant and poor, that they were possessed of little intellectual culture, and lacking in the high moral endowments which would enable them to succeed in difficult enterprises. He claimed that they were sustained by no special authority. But God, who looks into the tiny seed which He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree, saw the ignorance of Paul in regard to the mission and work of Christ. He saw that he was conscientiously bigoted, and was so wrapped about in his misunderstanding of the work of Christ and His followers, that he needed another kind of education.¹²*LtMs, Ms 142, 1897, par. 9*

Paul had an abundance of energy and zeal to work out an erroneous faith in persecuting the saints of God, confining them in prisons and putting them to death. Although his hand did not do the work of murder, yet he had a voice in the decisions and zealously sustained them. He prepared the way, and game up the believers of the gospel into hands that took their lives. In reference to his zeal Paul himself says, "I was exceedingly mad against them." "I persecuted this way unto the death, binding and delivering into prisons both men and women." [*Acts 26:11; 22:4.*]¹²*LtMs, Ms 142, 1897, par. 10*

"Yet breathing out threatenings and slaughter against the disciples of the Lord," Saul went, not to the lower, ignorant class, but to the highest religionists in the world, the very men who acted a part in putting Christ to death, the men who possessed the spirit and sentiment of Caiaphas and his confederacy. These great men, thought Saul, if they had religious, determined helpers, could certainly put down this little handful of fanatical men. So to the high priest Saul went, "and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." [*Acts 9:1, 2.*] Christ permitted this, and many, very many, lost their lives for their belief in Him.¹²*LtMs, Ms 142, 1897, par. 11*

Paul honestly thought that he was persecuting a weak, ignorant,

fanatical sect. He did not realize that he himself was the one deluded and deceived, and following ignorantly under the banner of the prince of darkness. He was in trouble. He had just such an experience as many Seventh-day Adventist pass through.¹²*LtMs, Ms 142, 1897, par. 12*

But listen to the testimony of the persecutor after his conversion. Addressing the church in Galatia, he says, "I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."¹²*LtMs, Ms 142, 1897, par. 13*

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which is preached unto me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in times past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." [*Galatians 1:6-14.*]¹²*LtMs, Ms 142, 1897, par. 14*

That conversion we read of in Acts. Paul understood the work he had been doing after he was obliged to suffer by the same will of men who evidenced their hatred of Christ.¹²*LtMs, Ms 142, 1897, par. 15*

The *11th chapter of 2 Corinthians* contains much instruction. It reveals to us that men who are liable to view matters after human eyesight may make very grave mistakes if they engage in a work that God has not appointed but condemned. That work is to criticize, to climb upon the judgment seat, and pronounce sentence. How much better would it be for the spiritual advancement of such to look well to their own shortcomings and defects of character

through watchful examination of their own hearts, to try to remove from them the beam of faultfinding, of evil surmising, of evil speaking, of bearing false witness, of hatred, and accusing of the brethren.*12LtMs, Ms 142, 1897, par. 16*

The Lord God of heaven is in communication with the fallen inhabitants of this world. He is not regardless of our world and its variety of concerns. The Lord is represented in His Word as bending toward earth and its inhabitants who are deceived and annoyed and deluded by satanic agencies. He is listening to every word that is uttered.*12LtMs, Ms 142, 1897, par. 17*

When Moses turned aside at the sight of the burning bush that was not consumed, the Lord called, "Moses, Moses. And he said, Here am I. And he said drawn not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." *Exodus 3:4-6.12LtMs, Ms 142, 1897, par. 18*

Now mark the words of the Lord, "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou may bring forth my people the children of Israel out of Egypt." [*Verses 7-10.*]*12LtMs, Ms 142, 1897, par. 19*

The Lord is not regardless of His people, and He will punish and reprove every one who oppresses them. He hears every groan; He listens to every prayer; He observes the movements of every one; he approves or condemns every action. The Lord of heaven is represented as raising up the fallen. He is the friend of all who love

and fear Him, and He will punish every one who dares to lead astray from safe paths, putting them in positions of distress as they conscientiously endeavor to keep the way of the Lord and reach the abodes of the righteous. *12LtMs, Ms 142, 1897, par. 20*

Not a sparrow falleth to the ground without the notice of your heavenly Father. Then let men be careful how, by word or action, they cause one of God's little ones sorrow or grief. If the little sparrow that has no soul cannot fall to the ground without the notice of our heavenly Father, surely the souls of those for whom Christ has died are precious; and will not God judge those who cause pain or disappointment to the hearts of those for whom Christ has given His life? *12LtMs, Ms 142, 1897, par. 21*

That God, in order to enlarge our comprehension of His benevolence and love, sends His rain on the just and on the unjust. He leads us forth into the open fields of nature. He seeks to teach us the lesson that the hand which upholds the world and paints the lily of the field, and the flowers of varied beauty, is the hand of the great Master Artist. He is the One who shapes and gives to each its distinctive beauty. He tells that even Solomon in all his glory was not arrayed like one of these simple, natural flowers, which He has given as an expression of His love for man, and that they might learn that everything that God does is for the happiness of man, to fill the hearts of His children with delight. *12LtMs, Ms 142, 1897, par. 22*

He calls the attention to the fowls of the air. Every drop of rain, every ray of light shed on our unthankful world, is an evidence of God's long forbearance and love. And He will not pass by the action of one human being toward another that is selfish, uncourteous, and unkind. That one should lead another to dishonor His name, and transgress His law is a matter that will be considered, to be rewarded according to his works. *12LtMs, Ms 142, 1897, par. 23*

Christ informs His disciples that the amount of divine attention given to any object is proportionate to the rank which that object occupies in the creation of God. If the grass of the field, which today is, and tomorrow is cast into the oven, if the lovely flowers that delight our senses reveal such exquisite skill on the part of the great Master

Artist, we cannot have exaggerated ideas of the regard and value which God has placed on the human beings made in His likeness. [He] lays before men a book, every page of which bears their history. Each has a page assigned him, and every phase of his history is there given, whether it be good, or whether it be evil. The value of men, the estimate God places upon them, is displayed in 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.*]*12LtMs, Ms 142, 1897, par. 24*

Having shown the liberality of God in behalf of the human race that has never been absent from the mind of God, there is revealed before man a more definite view of His character. His very heart is laid open in the royal law of God, which is the standard of all character. That infinite standard is presented to all, that there may be no mistake in regard to what kind of people God would have compose His kingdom. It is only those who are obedient to all His commandments who will become members of the royal family, children of the heavenly king, honored with a citizenship above, a life that measures with the life of God, a life without sorrow, pain or death throughout eternal ages.*12LtMs, Ms 142, 1897, par. 25*

Who can measure or anticipate the gift of God? For ages, sin has interrupted the divine flow of benevolence to man, but that mercy and great love purchased for the fallen race has not ceased to accumulate; it has not lost its earthward direction. But the inhabitants of the world, their reason perverted, have turned the earth into a lazar house of disease and mortality through their own frenzy of determination to do as they please, to the destruction of health, the disregard to God and eternity.*12LtMs, Ms 142, 1897, par. 26*

But God lives and reigns, and in Christ He has poured forth on the world a healing flood.*12LtMs, Ms 142, 1897, par. 27*

Our Saviour has made every provision for man. After His resurrection we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped: but some doubted." [*Matthew*

28:16, 17.] How sad to trace the words. But thus it is, and thus it will be to the close of this earth's history. Hearts are unappreciative. It is not more evidence that they need; they need faith in the words of Christ, for He spake as never man spake. Every evidence had been given them; but some doubted. They seemed unable to unlearn the traditions and maxims of priests and rulers. *12LtMs, Ms 142, 1897, par. 28*

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [*Verses 18-20.*] *12LtMs, Ms 142, 1897, par. 29*

The Lord has a great work for His disciples to perform—not in their own wisdom, but in the wisdom that He shall give them. Having prepared them to see greater things, He leads them into a higher department of truth. The hand of Christ draws aside the veil which conceals the glory of heaven from our eyes. We behold Him in His high and holy place, not in a state of silence and indifference to His subjects in a fallen world, but surrounded by all the heavenly host—ten thousand times ten thousands, and thousands of thousands—all waiting to go on errands of mercy and love at His bidding. Heaven is in active communication with every part of His vast dominions. *12LtMs, Ms 142, 1897, par. 30*

Ms 143, 1897

Christ's Mission to Earth.

NP

December 9, 1897

This manuscript is published in entirety in *16MR 115-125*.

In heaven Satan had declared that the sin of Adam revealed that human beings could not keep the law of God, and he sought to carry the universe with him in this belief. Satan's words appeared to be true, but Christ came to unmask the deceiver. He came that through trial and dispute of the claims of Satan in the great conflict, He might demonstrate that a ransom had been found. The Majesty of heaven would undertake the cause of man, and with the same facilities that man may obtain, stand the test and proving of God as man must stand it. *12LtMs, Ms 143, 1897, par. 1*

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that he was a liar, and that man, as God created him, connected with the Father and the Son, could obey every requirement of God. Speaking through His servant He declares, "His commandments are not grievous." [1 *John 5:3*.] It was sin that separated man from his God, and it is sin that maintains this separation. *12LtMs, Ms 143, 1897, par. 2*

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. He was the Majesty of heaven, but in the divine plan He descended from His high and holy estate to take humanity, that humanity might touch humanity, and divinity, combined with humanity, take hold upon divinity. *12LtMs, Ms 143, 1897, par. 3*

God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation. So infinitely great that He was the Majesty of heaven, and yet He stooped so low without losing an atom of His dignity or glory. Christ stooped to poverty and

to the deepest abasement and humiliation among men. "For our sake he became poor, that we through his poverty might be made rich." [2 *Corinthians* 8:9.] "The foxes have holes," He said, "the birds of the air have nests, but the Son of man hath not where to lay his head." [*Matthew* 8:20.] *12LtMs, Ms 143, 1897, par. 4*

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misapplied and misstated. He heard Himself called the prince of the devils because He testified to His Sonship with God. The circumstances of His birth were divine, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. But these insinuations and charges were but a small part of the abuse He endured in His life. There was not a drop of bitter woe which He did not taste, not a part of the curse which He did not endure, that He might bring many sons and daughters to God. *12LtMs, Ms 143, 1897, par. 5*

When we contemplate the fact that Jesus was on this earth as a man of sorrows and acquainted with grief; that in order to save fallen man from eternal ruin, He left His heavenly home, we should lay in the dust all our pride. This fact should put to shame all our vanity, and reveal to us our sin of self-sufficiency. Behold Him making the wants, the trials, the grief and suffering of sinful man, His own. Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin? *12LtMs, Ms 143, 1897, par. 6*

By taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled that was spoken by the prophet Esaias, Himself took our infirmities and bare our sicknesses." [*Verse* 17.] He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot. *12LtMs, Ms 143, 1897, par. 7*

There should not be the faintest misgivings in regard to the perfect freedom from sinfulness in the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect

confidence, in full and entire faith in the atoning sacrifice. This is essential, that the soul may not be enshrouded in darkness. This holy Substitute is able to save to the uttermost, for he presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God. Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Him.¹²*LtMs, Ms 143, 1897, par. 8*

The purity and holiness of Christ, the spotless righteousness of Him who did no sin, neither was guile found in His mouth, was heavens light in contrast with satanic darkness. In Him was a perpetual reproach upon all sin in a world of sensuality and sin.¹²*LtMs, Ms 143, 1897, par. 9*

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. "I will put enmity," said God, "between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Genesis 3:15.*] The seed of Satan is wicked men, who resist the Spirit of God, and who call the law, as did their father the devil, a yoke of bondage. "Sin is transgression of the law," said Christ. "He that committeth sin is of the devil." [*1 John 3:4, 8.*]¹²*LtMs, Ms 143, 1897, par. 10*

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural, in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became a resident of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all His powers were enlisted against Satan. In the purity and holiness of His life, Christ flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. Christ exposed his falsehoods and deceiving character, and spoiled his

corrupting influence.*12LtMs, Ms 143, 1897, par. 11*

It was this that stirred Satan with such an intense hatred of Christ. With his hosts of fallen beings he determined to urge the warfare most vigorously, for there stood One in the world who was a perfect representation of the Father, and in His character and practices was a refutation of Satan's misrepresentations of the character of God.*12LtMs, Ms 143, 1897, par. 12*

It was the purity and sinlessness of Christ's humanity that stirred up such satanic hatred. His truth revealed their falsehoods. Satan saw God, whom he had charged with the attributes which he himself possessed, revealed in Christ in His true character—a compassionate, merciful God, not willing that any should perish but that all should come to Him in repentance and have eternal life.*12LtMs, Ms 143, 1897, par. 13*

Intense worldliness has been one of Satan's most successful temptations. He designs to keep the minds and hearts of men so completely filled with worldly attractions that there will be no room for heavenly things. He controls the minds of men in their love of the world. The inordinate attachment to earthly things eclipses the heavenly, and puts the Lord out of the sight and understanding of men. False theories and false gods are cherished in the place of the true.*12LtMs, Ms 143, 1897, par. 14*

Men are dazed and charmed with the glitter and tinsel of the world. They are so attached to the things of earth that they will commit any sin in order to gain some worldly advantage. Satan thought to overthrow Christ on this point. He thought that the humanity of Christ would be easily overcome by his temptations. "And the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee if thou wilt fall down and worship me." [*Matthew 4:8, 9.*]*12LtMs, Ms 143, 1897, par. 15*

But Christ was unmoved; and he used only the weapons justifiable for human beings to use—the word of Him who is mighty in counsel, "It is written."*12LtMs, Ms 143, 1897, par. 16*

Had there been the least taint of sin in Christ, Satan would have

bruised His head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. But Christ “knew no sin.” [2 *Corinthians* 5:21.] He was the Lamb “without blemish and without spot.” [1 *Peter* 1:19.] *12LtMs, Ms 143, 1897, par. 17*

With what intense interest was this controversy watched by the heavenly angels and the unfallen worlds as the honor of the law was being vindicated. Not merely for this world, but for the universe of heaven and the worlds that God had created, was the controversy to be forever settled. The confederacy of darkness were watching for the semblance of a chance to rise and triumph over the divine and human Substitute and Surety of the human race, that the apostate might shout, Victory, and the worlds and its inhabitant forever become his kingdom. But Satan reached only the heel; he could not touch the head. Now he sees that his true character is clearly revealed before all heaven, and that the heavenly beings and the worlds that God has created would be wholly on the side of God. He sees that his prospects of future influence with them will be entirely cut off. Christ’s humanity will demonstrate for eternal ages the question which settled the controversy. *12LtMs, Ms 143, 1897, par. 18*

What was it that moved His own nation to throw such scorn upon Jesus? The Jews were expecting an earthly prince, who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey His statutes, His commandments and His laws. They had made their proud boast that Israel’s king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests. *12LtMs, Ms 143, 1897, par. 19*

But it was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness shining amid the moral darkness in such distinct rays revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such an one as themselves. The Jews could have borne their disappointed hopes

better than they could the righteous denunciation of their sins. In parables Christ laid bare their professed sanctity. He compared them to whited sepulchers, deceiving the people by their pretensions to piety. *12LtMs, Ms 143, 1897, par. 20*

That which Christ had specified would be His work was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spake, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. Every miracle wrought by Christ convinced some of them of His true character, which answered to the specification of the Messiah of prophecy; but those who did not receive the light of heaven set themselves more determinedly against this evidence. *12LtMs, Ms 143, 1897, par. 21*

In His youth Christ was subject unto His parents—an example of obedience to all the youth. In His youth He learned the trade of a carpenter, and earned His bread by the sweat of His brow. Thus He honored physical labor, and gave it as a lesson in His practical life. It should be an encouragement and source of strength to every human being in the performance of the commonplace duties of life to know that Jesus labored and toiled to provide for His own temporal wants. *12LtMs, Ms 143, 1897, par. 22*

The teachings of Christ, in precept and example were the sowing of the seed, to be afterward cultivated by His disciples. He scattered the heavenly grain like precious pearls, which minds and hearts that desired light and knowledge might skillfully gather up as precious treasures sent from heaven. *12LtMs, Ms 143, 1897, par. 23*

Christ set forth truths more spiritual and deep than had have ever before been heard from rulers, scribes, or elders. “I am the Way, the Truth, and the Life,” He declared. [*John 14:6.*] The rich treasures of truth opened before the people attracted and charmed their senses. They were in marked contrast with the dry, lifeless, spiritless expositions of the Old Testament Scriptures by the rabbis. And the miracles which He wrought kept constantly before His hearers the honor and glory of God. He seemed to them a

messenger direct from heaven, for He spoke not to their ears only, but to their hearts. *12LtMs, Ms 143, 1897, par. 24*

After listening to Christ, the doctrines of the priests and rabbis were dry and painful to the ears of the people. These dignitaries of the temple saw that they could not hold the people, and they were filled with jealousy and hostility. Christ stood forth in His humility, yet in dignity and majesty, as one born to command. A power attended Him wherever He went, and hearts were melted into tenderness. An earnest desire was created to be in His presence, to listen to the voice of Him who uttered truths with such solemn melody. *12LtMs, Ms 143, 1897, par. 25*

The sayings of Christ are to be valued, not merely in accordance with the measure of the understanding of those who hear; they are to be considered in the important bearing which Christ Himself attaches to them. He took the old truths, of which He Himself was the originator, and placed them before His hearers in heaven's own light. How different was their representation. What a flood of meaning and brightness and spirituality was brought in by their explanation. *12LtMs, Ms 143, 1897, par. 26*

After His resurrection, Christ opened the understanding of His followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ referred to His humiliation, rejection, and crucifixion, the disciples could not take in His meaning. It had been a part of their education to expect Christ to set up a temporal kingdom, and when He spoke of His sufferings they could not understand His words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, He would bring many things to their remembrance. *12LtMs, Ms 143, 1897, par. 27*

Christ had many truths to give to His disciples of which He could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. They did not embrace the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. *12LtMs, Ms*

And for the same reason Christ's disciples of 1897 do not comprehend important matters of truth. So dull has been the comprehension of even those who teach the truth to others that many things cannot be opened to them until they reach heaven. It ought not to be so. But as men's minds become narrow, they think they know it all, and set one stake after another in points of truths of which they have only a glimpse. They close their minds as though there were no more for them to learn, and should the Lord attempt to lead them on, they would not take up with the increased light. They cling to the spot where they think they see a glimmer of light when it is only a link in the living chain of truths and promises to be studied. They know very little of what it means to follow in the footsteps of Christ. *12LtMs, Ms 143, 1897, par. 29*

The harmonious relation of truth, like links in a chain, will, just as fast as the mind is quickened by the Spirit of God to comprehend light and in humbleness of mind appropriate it, be dispensed to others, and give the glory back to God. The development of truth will be the reward to the humble-hearted seeker who will fear God and walk with Him. The truth which the mind grasps as truth is capable of constant expansion and new developments. While beholding it, the truth is seen in all its bearings in the life and character, and becomes more clear and certain and beautiful. As the mind grasps it in its preciousness, it becomes elevated, ennobled, sanctified. *12LtMs, Ms 143, 1897, par. 30*

The entire system of Judaism was the gospel veiled. Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. I have been shown that those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. The Light of the world is sending His divine rays back to enlighten the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are now educated [to] look to God Himself as the Author of all truth. *12LtMs, Ms 143, 1897, par. 31*

Man's inventions and traditions are not only unreliable, but dangerous, for they place men where God should be. They place

the sayings of men where a “Thus saith the Lord,” should be. The world’s Redeemer possesses the key, and unlocks the treasure house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men. *12LtMs, Ms 143, 1897, par. 32*

Christ’s habits and customs and practices were not after the standard of the world. What a lesson He gives to the Christian churches throughout the world not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify their feeling of superiority, keeping themselves apart from their fellow men, hiding themselves from their own flesh, because [they] have obtained more of this world’s goods than [their] neighbor? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose leading and example are such following? Certainly not the example of Him who said, “He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” “to preach the gospel to the poor.” [*Luke 4:18.*] *12LtMs, Ms 143, 1897, par. 33*

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of other men for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. *12LtMs, Ms 143, 1897, par. 34*

Sharp, clear conceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher in finding precious gems. In closely investigating every jot and little which we think is established truth beyond controversy, in comparing Scripture with Scripture, searching to see if there is no flaw in their interpretation, errors may be discovered. Christ would have the searcher of the Scriptures sink the shaft down deeper into the mines of truth. If the search is properly conducted, precious jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of

Christ.12LtMs, Ms 143, 1897, par. 35

Ms 144, 1897

Words to Churches

NP

December 30, 1897

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.

I would now speak, not only of ever power we have, voice, pen, words, influence, each of which should be consecrated to God; but I would speak of the talent of means. Let no one rob God in tithes and offerings. Those who do this weaken their spiritual influence and turn away from a plain "Thus saith the Lord." They will not receive the blessing of the Lord by retaining His money. They will grow more and more selfish, and will have less and less to give. They will feel provoked that the Lord has in His word made His will so plain that a child of five <years> can understand that His requirements embrace the giving of tithes and offerings, which are to be brought as consecrated gifts, to be handed back to the Giver.¹²*LtMs, Ms 144, 1897, par. 1*

The world is committing robbery, wide and deep, against God. The churches are growing worldly. They are embezzling the Lord's goods, that they may indulge appetite and gratify their own taste and pleasure. But shall Seventh-day Adventists be guilty of robbing God? We are a part of the Lord's great firm. We are handling His goods. Trace all you have as coming from the Giver, or as Nehemiah expresses it, from "the good hand of my God." [*Nehemiah 2:8.*] The goods we have are ours only in trust. They are lent to us, to be honestly and faithfully returned, both principal and interest.¹²*LtMs, Ms 144, 1897, par. 2*

We are living in a very solemn period of this earth's history. We are to prepare the way for the second appearing of our Lord. We are to warn the world that they are soon to meet the great Lawgiver. Shall it be over His broken law? As Christians we must be one with

Christ. He gave His life that we might be saved. He requires us to give our influence, our means, our life service, to Him. "Ye are not your own; for ye are bought with a price," He declares. [*1 Corinthians 6:19, 20.*] Any physical strength with which He has endowed us, any mental capability, any energy of purpose and character, is to be properly appreciated, because it is all required in the Lord's service. All the ability, all the influence, all the means we have, creates for us a standing place in God's great firm. He has personal and individual dealing with us, for He has apportioned to each one of us our work. *12LtMs, Ms 144, 1897, par. 3*

Time is passing, and many are neglecting to work with holy determination to exert a continually increasing influence for Christ because He is formed within, the hope of glory. Many are hiding the Lord's money. Then, after robbing Him, they find fault with Him, just as did the slothful servant in the parable. If they gave to the Lord His own in tithes and offerings, the original talent would multiply; for talents increase by exercise. The very humblest may have a share in the work of God. They may do their work according to their several ability. God needs every one of us in His service. We are to co-operate with heavenly intelligences by becoming a channel of influence to communicate light and knowledge to those who are in darkness. *12LtMs, Ms 144, 1897, par. 4*

Our churches are in no wise to be neglected. Whether they will hear, or whether they will forbear, they are to be instructed in regard to their duty, which is plainly specified in the *third chapter of Malachi*. The entire chapter should be brought before those who do not realize their duty, for their souls cannot be free, they cannot receive the blessing of God, unless they take up their neglected duties and no longer rob God in tithes and offerings. Shall church members then be left to pass along, robbing God of His own? "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 8, 9.*]*12LtMs, Ms 144, 1897, par. 5*

The promise of obedience is abundant. "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, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.” [Verses 10-12.] *12LtMs, Ms 144, 1897, par.*

6

Those who are disobedient to the voice of God are the greatest murmurers and doubters and complainers. Those who do the least to supply the treasury of God claim the most attention <and labor> from the ministers. They refuse to heed the voice of the Lord, specifying definitely the portion He claims as His, and <likewise> they will refuse to hear any voice that presents the necessity of returning to the Lord His own. They are not benefited by the words the Lord addresses to them by His appointed pastors and teachers. They represent the class of which we read in sacred history. “Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?” *12LtMs, Ms 144, 1897, par.*

7

“Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts. And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” [Verses 13-15.] These are the sentiments of those who venture to refuse to hear Him that speaks from heaven, and who choose to walk after their own devices. “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.*] *12LtMs, Ms 144, 1897, par. 8*

Let those who are worried and troubled because efforts are not constantly put forth to enlarge the church of which they are members read Christ’s words. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go

ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.] "For the promise is unto you and to your children," Peter declared, "and to all that are afar off, even as many as the Lord our God shall call." [Acts 2:39.] *12LtMs, Ms 144, 1897, par. 9*

God declares through His prophet Joel, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord comes. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." [Joel 2:28-32.] *12LtMs, Ms 144, 1897, par. 10*

No idlers in the Lord's vineyard will find an abundant entrance into the kingdom of Christ. To every one God has given a work. If He places men in positions of trust, He will supply the points of character required for His service in the varied responsibilities connected with the human family. We are not to selfishly use our means or our powers as our own unsanctified human desires shall dictate. We are to exercise in God's service all the powers that He has given us, that they may be felt outside and beyond our own home. Every member of the family should be educated to work for the Master. By continually working in Christ's lines we learn of Him how to do more efficient work and how to use our influence so that it will be a blessing to others. *12LtMs, Ms 144, 1897, par. 11*

The wider the sphere of our usefulness, the more good we may accomplish by making known the unsearchable riches of Christ. We are to show all with whom we come in contact that the law of the Lord is perfect, converting the soul. Daily our work is passing out of our hands beyond recall. This is a most solemn consideration. From

hour to hour we are deciding our destiny for eternity. Today in the love and fear of God we must be in touch with divinity, that we may co-operate with God in the grand and wonderful work of saving souls. Day by day opportunities to speak and act in behalf of others are being brought to us. By speaking words of truth, handing tract, presenting a book, we may exert a saving influence upon those with whom we associate. Our time is a precious talent. It is not to be squandered. If we keep our hearts uplifted to God, we shall have strength and grace every moment. *12LtMs, Ms 144, 1897, par. 12*

A missionary spirit is to be cherished. The message of mercy is to be given to those that have not heard it. By many this message will be received. They will reflect to others the light and truth that has been graciously bestowed on them. Thus the church may enjoy the reflex influence of extending the work to regions beyond. *12LtMs, Ms 144, 1897, par. 13*

The Good Shepherd would not have His ambassadors hovering over one church, to prop up those in whose behalf efforts have already been made, <[and] who have had much light.> They have accepted a theory of the truth, but their own words, deportment, and influence will determine whether they are possessors of the spirit of truth, or whether they only have a name to live when in reality they are dead. All who have not only joined the church in name, but who are truly united with Christ, become one with Christ. They are laborers together with God. *12LtMs, Ms 144, 1897, par. 14*

I wish to impress upon the members of our churches that belonging to the church is not an evidence that our names stand on the records of heaven. We must be washed, cleansed from all sin by the blood of Christ. To be united to Christ means everything to the human agent. *12LtMs, Ms 144, 1897, par. 15*

In every church we shall find tares among the wheat. Christ says, "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." [*Matthew 13:30.*] There will be those who have had every opportunity to become sons and daughters of God. But they decided that they would not wear Christ's yoke of obedience. Their

names were on the church books, but they did not live a Christian life. They did not at the very start knit their souls with Christ. Let all unite with Christ first, and then unite with the church. Those who place their names on the church record without surrendering all to Christ, expecting to take with them their own habits and practices, dishonor their Saviour. Their words are against Christ, their actions, are contrary to Him. Yet they expect a great amount of labor to be devoted to them. They expect to be towed along by <others'> preaching and praying, while they do not receive the engrafted Word into their hearts. *12LtMs, Ms 144, 1897, par. 16*

It is not for any church to dictate to the servants of God where they shall labor. The Lord has given to every man his work. All are to have and must have an experience in the things of God, for they will need it in His service. They must go to God in prayer, asking for grace and spirit food, that they may grow thereby. If they do not live in Christ and eat the living bread, they need to be converted like any other sinner. Those who name the name of Christ many dead, even though they profess godliness, unless they are submissive to the voice of God's Word. *12LtMs, Ms 144, 1897, par. 17*

In a church where there are consecrated sons and daughters of God, there is a web of mutual influences at work under the Holy Spirit's guidance. This is too complicated to explain or unravel. It appears as a wheel within a wheel. But the infinite Hand sets all in motion according to His mind and His will. All is brought into harmonious working order. The members receive blessings from the Lord because they ask Him in faith, and express their grateful thanks to Him for answering their prayers. But Christ says of some, "Ye ask and receive not, because ye ask amiss." [*James 4:3.*] *12LtMs, Ms 144, 1897, par. 18*

Brethren and sisters, You may be connected with the church, but you may not be joined to Christ. Do you feel your need of spiritual grace? Do you look to the ambassador of Christ to revive and strengthen you. If so, you will be disappointed, for you cannot be sustained and upheld by human beings. Can you, the members of the church in different localities, go to your Saviour as a little child goes to his parents when he wants help in anything? Those who have not been in the habit of praying to God need now to kneel

before Him with brokenness of heart. Let the poor souls who are full of complaint go to God, and tell Him all their troubles.¹²*LtMs, Ms 144, 1897, par. 19*

The words in the *first Psalm* need to be committed to memory. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” [*Verses 1-3.*]¹²*LtMs, Ms 144, 1897, par. 20*

“Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. ... But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Stand in awe, and sin not; commune with your own heart upon your bed, and be still. ... Offer the sacrifices of righteousness, and put your trust in the Lord. There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance on us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety.” [*Psalm 4:1, 3-8.*]¹²*LtMs, Ms 144, 1897, par. 21*

“Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King and my God; for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.” “For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.” [*Psalm 5:1-3, 12.*]¹²*LtMs, Ms 144, 1897, par. 22*

This will be the experience of the sons and daughters of God who receive and believe in Christ as their Redeemer. What does the world’s Redeemer say? “The words of the Lord are as pure words; as silver tried in a furnace of earth purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever.” [*Psalm 12:6, 7.*] The children of Christ heed the words,

“Watch and pray that ye enter not into temptation.” [*Matthew 26:41.*] *12LtMs, Ms 144, 1897, par. 23*

The charge given to Timothy comes sounding down along the line to our time: “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 and 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 hearing the truth, and shall be turned into 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.*] *12LtMs, Ms 144, 1897, par. 24*

A clear cut testimony is to be borne. The ministers of God are to be sincere and in earnest, working and watching for souls as they that must give account. Every church should be watching, waiting, and praying for the coming of our Lord and Saviour Jesus Christ. It is no time now for those who know the truth to work contrary to the word. Let the individual members of the church consecrate themselves to God. Each one should now stand with his armor on, ready to do his best. There are many who are not called to the ministry. But all may press close to the side of Christ. A holy atmosphere surrounds the souls of those who do this. They are daily converted to Christ, and they adorn the doctrines of their Saviour in their home life. *12LtMs, Ms 144, 1897, par. 25*

But many professed Christians are more worldly than spiritual. They need the transforming power of grace, else they will make a decided failure. Many do not live so close to Christ that they are spiritually minded. They live so much in the bustle of the world that they do not discern spiritual things. Oh, so many of those who profess to be church members are not members of the body of Christ. They bring little to the Lord's side. So little do they adorn the doctrine of Christ their Saviour, that in the place of convincing souls of the truth by their well ordered lives and godly conversation, the atmosphere that surrounds their souls is as a poisonous malaria, in the home and in the church. *12LtMs, Ms 144, 1897, par. 26*

Our churches will never be complete in Christ until they cease to be self-centered. Many meet together on the Lord's day without any spirit of worship or service. They listen to sermons, but they are not benefited. The words of truth lose their influence on them. The time spent on these is in vain. *12LtMs, Ms 144, 1897, par. 27*

Special meetings have been held. Money has been expended. The truth has been proclaimed in the demonstration of the Spirit and the power of God. But has this expenditure gained the object hoped? No. Why? Because the word preached did not profit <them,> not being mixed with faith in them that heard it. Had the same amount of money and anxiety and earnest labor been devoted to establishing the standard of truth in new fields, to sending the gospel into regions beyond, the work of God would be much further advanced. Those who have never heard the message would have had the privilege of hearing the reasons of our faith for themselves. Souls would have been converted, and some among them would have become laborers together with God. They would have felt the value of souls, and would have made every exertion to save those ready to perish. *12LtMs, Ms 144, 1897, par. 28*

Those in our churches who have accepted a theory of truth, who have not been truly converted, who have refused to co-operate with God by giving Him their tithes and offerings, should read the *third chapter of Malachi*. The members of the churches have had great advantages. Yet some refuse to obey God's plainest requirement. They refuse to help to support the ministers in their labor for the churches. The spiritual life of these corresponds with their failure to fulfill their obligations. They think that the ministers should devote their time to keeping the breath of life in them. They think that God's servants should look upon themselves as highly favored if those for whom they thus labor continue in the faith at all. They think that they should be allowed to disregard the provisions God has made whereby His blessing may rest upon the church. They do nothing to bring the peace and approval of God to their souls. They do nothing to gain the ministration of the heavenly angels. They are under the cloud of God's disapproval, for the Lord cannot work with and bless those who walk directly contrary to His special arrangements. *12LtMs, Ms 144, 1897, par. 29*

If the people care nothing for God's requirements, what can be expected from them by the ministers who labor in their behalf? They refuse to hear Him who speaks to them from heaven, and what will the words of the Lord's delegated servants do for them. If the time of the ministers were occupied wholly in the churches, while some of the members fail to do what the Lord requires them to in sustaining and carrying forward His work, how would the ministry be supported?*12LtMs, Ms 144, 1897, par. 30*

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed them his hands and his feet. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." [*John 20:19-23.*] "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted." [*Matthew 28:16, 17.*] Thus it will ever be.*12LtMs, Ms 144, 1897, par. 31*

There are in the church those who are not cured of their doubts. They nourish and cherish unbelief, as though it were a commendable commodity. They do not cherish faith. They live the life of a doubter. Therefore they are no help to the church. They cannot co-operate with the servant of God, whose work it is to watch for souls as he that must give an account. Any faithful words of reproof, spoken when they are sitting down to a repast of unbelief, any attempt to lead them to cherish correct ideas, irritates, but does not convert them. Shall this condition of things be looked upon as an advantage to the church? It should ever be regarded as a great hindrance, and faithful, straight work in dealing with such members is in no wise to be neglected.*12LtMs, Ms 144, 1897, par. 32*

Ms 145, 1897

Notes of the Work

“Sunnyside,” Cooranbong, Australia

December 30, 1897

This manuscript is published in entirety in *21MR 193-197*.

I have a deep interest for every individual who is now making decisions to obey the Word of the Lord. It is not the will or word of man that is to be received and believed; it is a “Thus saith the Lord.” The controversy is with the Lord. *12LtMs, Ms 145, 1897, par. 1*

Satan will use very subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. A lie will be made to appear a very desirable fact. “Yea, hath God said, Ye shall not eat of every tree of the garden?” Satan said to Eve. “And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the women, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” [*Genesis 3:1-5.*] *12LtMs, Ms 145, 1897, par. 2*

Adam and Eve both ate of the fruit, and obtained a knowledge, which, had they obeyed God, they would never have had—an experience in disobedience and disloyalty to God, the knowledge that they were naked. The garments of innocence, the presence of light which surrounded them, a covering from God, had departed. They supplied the place of the heavenly garments by sowing together fig leaves for aprons. *12LtMs, Ms 145, 1897, par. 3*

This is the covering that all who have transgressed the law of God have used since the days of Adam and Eve’s disobedience. They have sown together fig leaves to cover their nakedness caused by transgression and sin. The fig leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig leaves into aprons will

commence, in order to hide the nakedness of the soul of every transgressor. *12LtMs, Ms 145, 1897, par. 4*

The Lord Jesus Christ had prepared a covering, the robe of His own righteousness, that He will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Sin is the transgression of the law. Christ died to make it possible for every man to have his sins taken away. *12LtMs, Ms 145, 1897, par. 5*

A fig leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, He sees, not the fig leaves covering him, but Christ's own robe of righteousness, which is perfect obedience to the law of Jehovah. Man has hidden his nakedness, not under a covering of fig leaves, but under the robe of Christ's righteousness. *12LtMs, Ms 145, 1897, par. 6*

Christ has made a sacrifice to satisfy the demands of justice. What a price for heaven to pay to ransom the transgressor of the law of Jehovah. Yet that holy law could not be maintained with any smaller price. In the place of the law being abolished to meet sinful man in his fallen condition, it has been maintained in all its sacred dignity. In His Son God gave Himself to save from eternal ruin all who would believe in Him. *12LtMs, Ms 145, 1897, par. 7*

Sin is disloyalty to God, and deserving of punishment. Fig leaves sewed together have been employed since the days of Adam, yet the nakedness of the soul of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught. Sin is the transgression of the law. Christ was manifest in our world to take away transgression and sin, and to substitute for the covering of fig leaves the pure robes of His righteousness. The law of God stands vindicated by the suffering and death of the only begotten Son of the infinite God. *12LtMs, Ms 145, 1897, par. 8*

The transgression of God's law in a single instance, in the smallest particular, is sin. And the non-execution of the penalty of that sin would be a crime in the divine administration. God is a Judge, the

avenger of justice, which is the habitation and foundation of His throne. He cannot dispense with His law, He cannot do away with its smallest item in order to meet and pardon sin. The rectitude and justice and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen. What is the justice of God? It is the holiness of God in relation to sin. Christ bore the sins of the world in man's behalf, that the sinner might have another trial, with all the divine opportunities and advantages which God has provided in man's behalf. "Whosoever committeth sin," says John, "transgresseth also the law; for sin is the transgression of the law. And we know that he was manifest to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." [1 John 3:4-6.] *12LtMs, Ms 145, 1897, par. 9*

I would call on all who would win heaven to take warning. Do not devote your precious probationary time to sewing together fig leaves to cover the nakedness which is the result of sin. As you look into the Lord's great moral looking glass, his holy law, his standard of character, do not for a moment suppose that it can cleanse you. There are no saving properties in the law. It cannot pardon the transgressor. The penalty must be exacted. *12LtMs, Ms 145, 1897, par. 10*

The Lord does not save sinners by abolishing His law, the foundation of His government in heaven and earth. The punishment has been endured by the sinner's Substitute. Not that God is cruel and merciless, and Christ so merciful that He died on Calvary's cross to abolish a law so arbitrary that it needed to be extinguished, crucified between two thieves. The throne of God must not bear one stain of crime, one taint of sin. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. *12LtMs, Ms 145, 1897, par. 11*

"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.] Christ did not come to change the Sabbath of the fourth commandment. He did not come to lessen the

law of God in one particular. He came to express in His own person the love of God. He came to vindicate every precept of the holy law.*12LtMs, Ms 145, 1897, par. 12*

Christ presented to His disciples their exalted position in the world. "Ye are the light of the world," He said; "a city set on an hill cannot be hid. Neither do men light a candle, 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." [*Matthew 5:14-16.*]*12LtMs, Ms 145, 1897, par. 13*

Christ read the hearts of the Pharisees, who were bracing themselves to resist the light. Their prejudice against him was strengthening; they were saying in their hearts, He is doing away [with] the law. We will have no such teaching. But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought: "Think not that I am come to destroy the law, or the prophets: I am not come 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 will 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." [*Verses 17-19.*]*12LtMs, Ms 145, 1897, par. 14*

This is the judgment pronounced in the councils of heaven. Some have thought that the commandment breaker will be there, but will occupy the very lowest place. He will not be there. Sinners will never enter the abodes of bliss. The commandment breaker, and all who unite with him in teaching others that it makes no difference whether they break or observe the divine law, will by the judgment of the universe of heaven, be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God with impunity. Christ pronounces judgment upon those who claim to have a knowledge of the law of God, but who lead souls into confusion and darkness, both by precept and example. They are teaching for doctrine the commandments of men, and making void the law of God through

their traditions. “For I say unto you, (my disciples) that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [Verse 20.] *12LtMs, Ms 145, 1897, par. 15*

“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” [Verse 18.] As long as heaven and earth remain, not one jot or tittle will pass from the law. As long as there is a canopy of heaven above our heads, and the earth beneath our feet, there should be no argument or controversy over this question. Until this evidence is fulfilled before your eyes, you may be sure that the law of Jehovah will hold its exalted place. *12LtMs, Ms 145, 1897, par. 16*

“Then cometh Jesus from Galilee unto Jordan, to be baptized of John. And John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness.” [Matthew 3:13-15.] In fulfilling “all righteousness,” Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law’s requirements. He was the head of humanity, its Substitute and Surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character. *12LtMs, Ms 145, 1897, par. 17*

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last man that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience. In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that he fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God’s commandments. *12LtMs, Ms 145, 1897, par. 18*

The typical offerings pointed to Christ, and when the perfect sacrifice was made, the sacrificial offerings were no longer

acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity. But in no case did He come to lessen the obligations of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set men free from the law; He came to open a way by which they might obey that law, and teach others to do the same. *12LtMs, Ms 145, 1897, par. 19*

Ms 146, 1897

The Threefold Message

Stanmore, New South Wales, Australia

December 5, 1897

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.

I very much desire the presence of the Lord this morning. "All power is given me in heaven and in earth." [*Matthew 28:18.*] I rely on this. Of ourselves we can do nothing, but through Christ Jesus we can do all things. We must have a meeting house here, and we must begin to prepare for it now. In a few weeks it must be completed. We speak upon the faith side. This morning my heart rejoices in the Lord as I view the matter by faith. The first, second and third angel's messages must be given, they are all combined.¹²*LtMs, Ms 146, 1897, par. 1*

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." [*Revelation 14:6, 7.*] This is the message that we have to bear. We see it is no time for man worship, no time for idolatry, it is not to have an existence in any heart to corrupt and defile the temple of God. "For whoso defileth the temple of God him will God destroy." [*1 Corinthians 3:17.*] Now is the time to purify the soul by obedience to the truth.¹²*LtMs, Ms 146, 1897, par. 2*

"Fear God and give glory to him for the hour of his judgment is come, and worship him that made heaven and earth." [*Revelation 14:7.*] As a people there is a great work for us to do in purifying and cleansing the heart. In all things we must have that faith that works by love and purifies the soul. The admonitions of the Lord are upon

us because we have so little love for Him, when our hearts glow with His love we will love one another with pure hearts.¹²*LtMs, Ms 146, 1897, par. 3*

We will be kind and courteous. We will be cleansed from every thread of selfishness, for it is making its disagreeable tread into our churches. It is tainting and corrupting the Echo Office through its managers. Let them search carefully and divest themselves of every approach to this [type of] ministry, for it drives Christ out of the soul and extinguishes His love, and sets up its idol in the heart.¹²*LtMs, Ms 146, 1897, par. 4*

“Fear God and give glory to him” is the burden of our message “for the hour of his judgment is come, and worship him who made heaven and earth, and the sea, and the fountains of waters.” [*Verse 7.*] Proclaim it with a loud voice, not in silent whispers, not in suggestions now and then, but let it ring through our churches. Ministers and people professing to keep the commandments of God must awaken, and they themselves testify as witnesses for God, so that in dress and in outward adorning there shall be a change, and women will clothe themselves as Christians, <with modest apparel,> that the line of demarkation may be distinguished between him that serveth God and him that serveth Him not.¹²*LtMs, Ms 146, 1897, par. 5*

Now the Lord calls upon all who have the light of the gospel, and who profess to believe the truth as it is in Jesus, to reveal it by their words, by their spirit, and we need to go no farther in including their dress, for this will come in. Let every one who now believes be true witnesses for God. We are not half awake. Live the truth, practice its holy principles which is represented by Christ, as eating His flesh and drinking His blood.¹²*LtMs, Ms 146, 1897, par. 6*

A great and solemn work is to be done in our world. “And there followed another angel, saying, Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication.” [*Verse 8.*] We may see this very clearly, but the churches refuse the message. “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” [*Daniel*

12:10.] The wine of the wrath of her fornication refers to the churches fallen. It is a spiritual, a moral, fall. The time has come for the Lord to vindicate His law which has been crucified as was Christ between two thieves. Study the subject. *12LtMs, Ms 146, 1897, par. 7*

“And the third angel followed them saying with a loud voice, If any man worship the beast and his image (which is the Sunday exalted) and receive his mark in their forehead, or in their hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.” [*Revelation 14:9, 10.*] It will then be known what it meaneth. “The wrath of the Lamb.” [*Revelation 6:16.*] This is the third angel’s message voiced by those who have received the light and accepted the truth. John sees another party, he says, “Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus.” [*Revelation 14:12.*] This is the message that is to be proclaimed everywhere. *12LtMs, Ms 146, 1897, par. 8*

The Lord calls upon His people, “Go forward.” [*Exodus 14:15.*] This is no place where you can stand still. It is to advance or go backward. “But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.” [*2 Peter 3:10.*] Have we not here an evidence of how quickly the Lord God of Hosts can create, and how quickly he can destroy? Shall we not fear the Lord, and shall we not acknowledge His power? Shall finite man exalt himself against God, and speak great swelling words of vanity that always corrupt both speaker and hearer? *12LtMs, Ms 146, 1897, par. 9*

“Seeing then that these things shall be dissolved” even more thoroughly than in the great fires that have occurred close by, and in London and as in Chicago—what power or invention of human skill could stay that fire? It was as the voice of God speaking to Chicago calling them to repentance. “What manner of persons ought we to be in all holy conversation and godliness, looking for

and hasting unto the coming of, the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a 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. And account that the longsuffering of our Lord is salvation.” [Verses 11-15.] *12LtMs, Ms 146, 1897, par. 10*

Now is the time when the work of preparation should begin in every family. As we cry the message to the churches “Babylon is fallen, is fallen, ... 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 18:2, 4, 5.] Let those who believe the message of warning for these last days reveal to the world that they have come out, that they partake not of her sins, that they receive not of her plagues. *12LtMs, Ms 146, 1897, par. 11*

Those who have great light, have had great opportunities, and they are to evidence to the world that they walk in the light as Christ is in the light, that they cherish no idols, that they allow nothing to engross their minds or affections that shall intercept the bright rays of light of the Sun of Righteousness that goeth before us. We are sure of having the glory of the Lord as our reward. *12LtMs, Ms 146, 1897, par. 12*

Temptations are ever laid as a snare to take souls in an unexpected form to give the affections of the heart, and the thoughts of the heart to the creature in the place of the Creator. “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself.” And Christ said to the lawyer, “Thou hast answered right, this do and thou shalt live.” [Luke 10:27, 28.] Read *Deuteronomy 6:4-9*. The standard of character which God requires of His children is not a lowered standard in the gospel. The same Saviour that has given His requests in the cloudy pillar on Sinai’s mount gives the same requests in the gospel as is plainly stated in the terms of eternal life. *12LtMs, Ms 146, 1897, par. 13*

How much inclined are human agents to glorify human beings when they are esteemed and praised and exalted for their excellencies which they suppose they possess. Take all these words of praise and give them to Him who hath redeemed us. You are safe only in giving praise to God. The Christian's voice should be employed in glorifying God and not sinful human beings. We may safely employ all our powers and all the faculties that God has given us in His service, and educate the mind, the heart, the voice to glorify God our Saviour. *12LtMs, Ms 146, 1897, par. 14*

I speak to those who know the truth but do not practice the truth. You are in a deception which will prove fatal to you unless you shall be converted. The false motives, the spurious principles, which give birth to fair pretenses and appearances, and as viewed by the eyes of those who are not anointed with the holy eyesalve as good works, have no rule in heart and life, but is all a false show. There are those who worship the human but not the divine. When they have that faith that works by love and purifies the soul they will have regard to all of God's commandments. They will regard all their social virtues, all their religious aspirations, as coming from God, to be returned to God with increased love and devotion, that His holy Name shall be magnified, for God commands, "Whatsoever ye do, do it heartily as unto the Lord and not as unto men." [*Colossians 3:23.*] *12LtMs, Ms 146, 1897, par. 15*

Our work as children, sons and daughters of God, is to demonstrate that in all things we esteem all of God's holy precepts, concerning all things, to be right; not even the least of His precepts are to be broken. I testify in the name of Jesus Christ of Nazareth that God has a law, <which is> the foundation of His government in heaven and in earth, and obedience is required to that law, else we will not from characters that will be accepted of God as righteous <and prepared> for the society of the saints of light. To avoid the grossest offenses and suppose that God is not so particular about the little things is a mistake. Such ideas will cause all who entertain them to lose heaven. *12LtMs, Ms 146, 1897, par. 16*

The work of the Christian is within. There must be truth in the inward parts, but self-complacency [and] self-righteousness are abundant. [By] many of the members of our churches [there is] vain

and proud conversation demeriting those whom God esteems, and exalting those whom the Lord cannot vindicate or justify. We should be very careful whom we justify in our human wisdom and whom we condemn. Ascribe unto God all your overflowing praise and thanksgiving. Be polite and courteous unto God. Give Him the honor due His holy name. He is God who searcheth every heart, who readeth every thought, purpose and motive. *12LtMs, Ms 146, 1897, par. 17*

There is a great deficiency in the religious experience and manners towards God. Self-complacency leads to this. Oh, for Christ's sake do not deceive and cheat your own souls with a spurious, counterfeit righteousness. He who searcheth the hearts and trieth the reins requireth truth in the inward parts. He who sets the Lord always before him will walk circumspectly and safely before the Lord. This will be his prayer, "Search me O God and know my heart, try me and know my thoughts, see if there be any wicked way in me, and lead me in the way everlasting." [*Psalm 139:23, 24.*] "Come out of her my people" is a message that those who claim to believe the truth will do well to search, and see if the sins of which Babylon was guilty does not reach even unto them. [*Revelation 18:4.*] "Because iniquity abounds, the love of many waxeth cold." [*Matthew 24:12.*] This is the reason so many assimilate to the practices of the nominal churches called Babylon. *12LtMs, Ms 146, 1897, par. 18*

There is coldness, weakness of principles, which leads to extra adornment in dress, and if both men and women had the holy fear of God, it would help them not to give forced allegiance but to give cheerful obedience. There would be implanted in their minds holy, generous, dispositions which reveal the love toward one another that Christ has enjoined, which expresses to the world a heaven born love which Christ has expressed on our behalf. *12LtMs, Ms 146, 1897, par. 19*

God will accept only a cheerful, holy service in obedience to all His requirements. God's people will have gratitude to express toward Him; they will have faith and truth and confidence in God. They will cultivate a purity of motive in all their actions. They will have care <for souls> and draw out their soul in prayer to God. [They] labor,

[they] pray and possess a communicative goodness, because Christ abides in the soul temple. All this surliness, this uncourteousness conduct toward brethren, is because the grace of Christ is not in the heart. There needs to be a yearning, a hungering desire, after God. “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of might thunderings, saying, Alleluia: for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor unto him, for he marriage of the Lamb is come, and his wife has made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”

Revelation 19:6-8.12LtMs, Ms 146, 1897, par. 20

My message to the churches is, “Seek ye the Lord while he may be found, call ye upon him while he is nigh, let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon.” [*Isaiah 55:6, 7.*]12LtMs, Ms 146, 1897, par. 21

God forbid that there should be any delay. The church needs cleansing, and if they do not put away their sins the Lord will turn away <from them.> With Babylon their punishment will be greater than that of former Babylon, because they have had greater light and greater opportunities.12LtMs, Ms 146, 1897, par. 22

Those who have had warnings and have refused to heed them <will be ensnared by the enemy.> “Who is among you that feareth the Lord, and 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 yourself about sparks: walk in the light of your fire, and in the sparks that ye have kindled, this shall ye have at my hand; ye shall lie down in sorrow.” [*Isaiah 50:10, 11.*]12LtMs, Ms 146, 1897, par. 23

Ms 147, 1897

“All Power Is Given Unto Me.”

NP

December 9, 1897

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“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.” [*Matthew 28:18-20.*]*12LtMs, Ms 147, 1897, par. 1*

This is a consecrated message, commissioning all who engage in the great work under the divine Head to preach the gospel to all nations, tongues, and peoples. Christ gave His life to save sinners. He Himself was a substitute for the sinful race. He made an offering of Himself to save men, that they might be elevated and ennobled by entering into oneness with Him, partaking of the divine nature.*12LtMs, Ms 147, 1897, par. 2*

In Christ's strength men may go forth to the great, grand work of imparting the life-giving principles they have received to those that are perishing in their sins. Those who are called and chosen will be co-laborers with Christ. They have a part to act under the greatest Educator the world has ever known. The man who is consecrated to God, sanctified by the breath of Christ, is one with Christ. He can communicate to others the instruction he has received. He can tell them that the merits of a crucified and risen Saviour are our hope and crown of rejoicing.*12LtMs, Ms 147, 1897, par. 3*

God is found of those who diligently seek Him. God's servants are not to be slothful in business. They may understand that is their privilege and happiness to be obedient to all the requirements of God. They are to be fervent in spirit, serving the Lord. They are not

to serve worldly interests. They are not to seek for gold and silver as their god. All their desires are to be directed heavenward.*12LtMs, Ms 147, 1897, par. 4*

Think of what might be gained by all who would seek first the kingdom of God and His righteousness. There is a great work before all who will do this. What a field of usefulness is opened to him who will do good in this life. The words and works of him who serves God are a savor of life unto life. He may not be able to speak to congregations, but he can lead souls to Jesus. Those who fulfill Christ's commission find many souls in need of a Saviour. Those who believe the truth through their word are to use their entrusted capital of intellect and wealth in God's service, individually imparting the truth to others. God has made them His stewards; they are to act in His stead. God has a controversy with him who misapplies the capabilities and powers God has given him. Souls that might have been saved are lost through his unfaithfulness, indolence, and neglect.*12LtMs, Ms 147, 1897, par. 5*

The Pharisees could not understand why a holy Teacher sent from God should eat with publicans and sinners. Why did Christ accept the invitation to eat with publicans? Because He knew that at their tables there would be sinners to be saved. In all His words He scattered the seeds of truth. Thus the ambassadors commissioned by God are to do. They are to study how they can reach souls. They are to be found in every place where there are souls in need of a Saviour. To the priests Christ spoke words that were to live through all time, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] Ye make the Word of God of none effect through your tradition. Ye teach for doctrines the commandments of men. Ye are both ignorant of the Scriptures and of the power of God.*12LtMs, Ms 147, 1897, par. 6*

"The Son of man is come to seek and to save that which was lost."
"How think ye? If a man have 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.” “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” [*Luke 19:10; Matthew 18:12-14; Luke 15:7.*]*12LtMs, Ms 147, 1897, par. 7*

Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with Himself, giving them the breath of His own Spirit, the life of His own life, that they may be enlightened and have expanded ideas of what life means. To all who obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness, and to do their work successfully. These breathe the atmosphere that surrounds the soul of Christ. They live the true life that Christ lived in our world.*12LtMs, Ms 147, 1897, par. 8*

None who breathe the breath of God, receiving the Holy Spirit from Him, can be indifferent in regard to the welfare of others. Their own souls are inspired with the love of Christ, and they use their powers and capabilities in the work of presenting Bible principles. Some may tire of the warnings and appeals given them. The workers may receive no response from them. This is discouraging, but it is no more so to us than it was to Christ.*12LtMs, Ms 147, 1897, par. 9*

There are others who have not realized that they needed to behold the Lamb of God, which taketh away the sin of the world. These become interested, inspired with hope. They believe in the One who said, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] He fills their souls with His grace, and how precious to them does the light appear. How different are their attitude and words from the attitude and words of the scorner of grace. They understand the meaning of the words, The entrance of thy word giveth light; it giveth understanding unto the simple. They eat the bread that comes down from heaven. They are surprised that their companions turn from precious truth, which is such a valued treasure to them. Even in the infancy of their experience they see that their companions use every device to turn souls away from hearing the word of life. If these scornors see any one inquiring in concern, What shall I do to be saved, they make light of his convictions, and try by every false method to hinder him from seeking the truth as hidden treasure.*12LtMs, Ms 147, 1897, par. 10*

From generation to generation the enemy has been marshalling his forces against God. His enmity against the law of God has been increased and intensified. His followers are at enmity with the human being who has the moral courage to depart from evil and bear witness to the truth. They pay no respect to the divine law, but they are very strict in enforcing their human laws. They are not in harmony with God. They are not pleased or attracted by His righteousness. In their human judgment they will condemn men and call them sinners because they conscientiously keep the commandments of God. But the watchful piety of God's children will not be frightened from its purpose by the proud, presumptuous noise and shouting of evildoers. By faith they see a crown of life awaiting those who are victorious, and they press forward toward the mark of the prize of their high calling in Christ Jesus. *12LtMs, Ms 147, 1897, par. 11*

The church militant is not, in this world, the church triumphant. But all who will remember the words of Christ. "Lo, I am with you always, even unto the end of the world," will be patient under provocation. They will say to their adversaries, Hinder me not. I must be a partaker with Christ in His sufferings, that I may be a partaker also with Him in His glory. The commissioned messengers of Christ possess the meekness and lowliness of Christ. They love the work in which they are engaged, and they turn from every idol to serve the living God. *12LtMs, Ms 147, 1897, par. 12*

Angels are sent to minister to those who shall be heirs of salvation. Could the eyes of God's children be opened, they would see from how many evils they have been saved, from how many perils they have escaped. "Lo, I am with you always," Christ says, "even unto the end of the world." [*Verse 20.*] You may be taken by councils, and accused and condemned by the men chosen to administer justice; but who are themselves trampling under foot the highest of all laws, even the law of Jehovah. "But be of good cheer; I have overcome the world." [*John 16:33.*]*12LtMs, Ms 147, 1897, par. 13*

The messenger who bears the Word of life to a perishing world is bound to speak the truth. The Lord Jesus is by his side, ready to enlarge the narrow confines of human knowledge, that all may see that the teacher who is the mouthpiece of God is presenting the gift

of imperishable wealth to all who shall believe on Christ. There is power in Christ to redeem the mental and moral character, and mold the man after His likeness. *12LtMs, Ms 147, 1897, par. 14*

Christ came to quicken the understanding, that men might discern truth. The truths which God had given were lost or obscured. Through the lapse of time they had become disconnected from their true place in the grand economy of truth. Christ replaced and established them anew. True, righteous principles, which had apparently been displaced by false principles, He now established and vindicated, and commanded that they stand forever. *12LtMs, Ms 147, 1897, par. 15*

Christ laid out a work before His disciples. They were to preach the Word. Not in their own strength were they to do this. Christ came to reveal the truth. "The Word was made flesh, and dwelt among us, ... full of grace and truth." [*John 1:14.*] In His power the disciples were to carry forward the work. The Lord has more and still more grace and love and assurance to communicate to those who preach the gospel to sinners. A work is to be done for and in the churches. They are not merely to be preached to; they are to be educated to receive Christ as their personal Saviour. The hearts of the members are to be so softened and humbled and teachable, that they will receive with meekness the engrafted Word, which is able to save their souls. All heaven is waiting for men to take up their God-given responsibilities, and co-operate with heavenly intelligences in voicing the lessons given by Christ to His disciples when He was with them in humanity. *12LtMs, Ms 147, 1897, par. 16*

The commission Christ gave to His disciples was the gospel. And to those today who have the light of truth is the commission given, "Go, work today in my vineyard." [*Matthew 21:28.*] At all times and in all places service for God is to be done. The call is to be given in the highways and in the hedges, Come; for all things are now ready. All who go forth as Christ has told them to, with a sense of responsibility for the souls to be saved, nigh and afar off, will have an increasing solicitude to win souls to Christ; and they will be blessed in their work. There are many who desire the truth. After hearing the truth from the Lord's messengers, they receive the Word. Through diligent searching, they understand their Bibles as

never before, for the gospel has been preached to them in its simplicity and fulness. All heaven is full of joy when souls hunger and thirst after righteousness, confessing their sins, and through faith receiving remission of sins from Christ.¹²*LtMs, Ms 147, 1897, par. 17*

There is a majesty in the truth. Those who possess that faith that works by love and purifies the soul have a message plain and decided to bear to those who know not the truth. They have an important work entrusted to them. They are to live close to the One who has said, “Lo, I am with you alway, even unto the end of the world. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.” [*Matthew 28:19, 20.*]¹²*LtMs, Ms 147, 1897, par. 18*

Ministry does not consist alone in preaching, but in relieving the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith. Those that are strong ought to bear the infirmities of the weak until they become strong. Nigh and afar off, souls are weighed down by a sense of guilt. It is not hardship, or toil, or poverty that lowers and degrades humanity. It is guilt, wrongdoing, unrest, and dissatisfaction.¹²*LtMs, Ms 147, 1897, par. 19*

The Lord has debarred no one from ministering to others. “These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.” [*Mark 16:17, 18.*]¹²*LtMs, Ms 147, 1897, par. 20*

This is the privilege of God’s children, and faith should lay hold of all that it is possible to have as an endorsement of faith. “These signs shall follow them that believe.” [*Verse 17.*] Why do we not present the sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold on the promises, bringing the sick to God, and praying for relief, for the healing power of God to be revealed? Plead the promise, Thou hast said, “These signs shall follow them that

believe.”*12LtMs, Ms 147, 1897, par. 21*

These promises are just as fresh and strong and trustworthy now as they were in the days of the apostles. Some have carried the matter of faith healing to an extreme, and this has greatly hurt the subject. But the need of faith in God should be revived and kept before the church. The realization of our privileges has become almost extinct. Let this part of the commission be revived and brought into our practical life. It is of as great force as the preaching of the Word.*12LtMs, Ms 147, 1897, par. 22*

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [*John 11:25.*] But if the workers neglect to link themselves in divine connection with God, the electric current of reviving, life-giving spiritual energy cannot flow in full rich streams to the people. The church needs to be awakened. When Christ was on this earth, trying to reclaim souls, to restore the moral image of God in man by warnings, entreaties, appeals, by a perfect example of obedience to His Father’s will, He said that in some of the places He visited, He could not do many mighty works, because of their unbelief. This is the reason why we do not now see more of the deep moving of the Spirit of God upon human minds, more of His power manifested in healing the sick. Unbelief is the barrier between us and God.*12LtMs, Ms 147, 1897, par. 23*

How sad it is that God is disappointed and robbed of His weight of glory because those who minister the Word do not realize their privileges, and fail to increase in faith and hope and charity. Bring your sick to God in faith. Humble your hearts before Him, confessing your sins. Then pray earnestly, trustingly. You will see the practical working of God’s power, and it will be said, “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 which are.” [*1 Corinthians 1:27, 28.*]*12LtMs, Ms 147, 1897, par. 24*

Much more of God’s light and love and grace should be seen in our

churches. Then we should see souls taking the impress of the image of Christ. Those who keep the love of Christ glowing in the heart will provoke others unto good works. A hundredfold will be rendered to God in praise and gratitude, in willing, cheerful obedience. The hearts of God's children will be full of praise and thanksgiving to Him who has given His life for the life of the world. *12LtMs, Ms 147, 1897, par. 25*

Within one step of His Father's throne Christ gave the promise, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] We need more of Christ's wisdom. If we only believed, there would be less need for <so many> council meetings and committee meetings. If we prayed in faith and took God at His word, He would work for us. *12LtMs, Ms 147, 1897, par. 26*

Faith has every encouragement, for it has an eternal source. Our faith in eternal realities is weak. We have a heavy charge against us in the books of heaven for neglecting to do our utmost for the salvation of those nigh and afar off. God will not honor such weak faith, such manifest unbelief. Why do we not lay hold on the promises of God, presenting them before Him in living faith? We must no longer remain indifferent. Every day we are losing our grasp on eternal realities. While we have a voice and pen let us awake to our duty. Let us not sleep as do others. Let us devote every entrusted power and endowment without reserve to the service of God, who has given Jesus to be our righteousness and our efficiency. We are not to be presumptuous. We are not to trust in our own merits, but rely upon the One who has promised to help us. *12LtMs, Ms 147, 1897, par. 27*

The great apostle Paul, to whom Christ revealed Himself, spoke from a heart full of love because in Ephesus there were souls who had accepted Christ as their Saviour. "Grace be to you and peace, from God our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children be Jesus Christ unto himself, according to the good pleasure of his will, to the praise of

the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace.” [Ephesians 1:2-7.] This is the message God has commissioned His servants to bear. *12LtMs, Ms 147, 1897, par. 28*

The Holy Spirit fills the mind with faith in Christ’s mercy and love. He teaches the sinner that the Saviour blots out his transgression and sins, inserting his name in the book of life, and presenting him with the robe of His own righteousness. He carries his mind to the heavenly mansions Christ has gone to prepare for all who love Him. He places the cross before him as the only means that could be devised for the redemption of a fallen world. He points him to the crown of glory awaiting all who are won from the side of the great apostate to loyalty to God. Those who are willing to partake of Christ’s sufferings will share His glory. *12LtMs, Ms 147, 1897, par. 29*

The realization of the absolute necessity of regeneration through the Holy Spirit comes to all who are seeking by patient continuance <in well doing> for glory, honor, immortality. The Lord Jesus, the One altogether lovely, seeks to engage the attention and receive the first glance of the repentant sinner, that he may read the expression of love in the Saviour’s face, and receive him as His. Christ would turn men’s minds from every sound that emanates from him who abode not in the truth. He has knowledge to impart, the absolute necessity of regeneration by the Holy Spirit, who comes to the believing soul under the great seal of solemn assurance. “I speak to you,” He said, “I, who speak not merely as a man. I, who am the Truth, I, who am acquainted with heaven and all the characters that shall be therein admitted, I, who hold the keys of the kingdom of heaven, I say, Except a man be born again, he cannot enter the kingdom of heaven.” *12LtMs, Ms 147, 1897, par. 30*

The Lord says to those living in 1897, as He said to those of Israel who had chosen to serve Him, “I will give them a heart to know me that I am the Lord.” [Jeremiah 24:7.] The Lord has given us Jesus our Saviour to reveal the character in humanity that He wishes each of us to reveal. The Lord’s purpose concerning His people is, I have

given them minds <to understand and know Me.> I will increase My grace unto them. Will those who have backslidden return. Return unto the Lord, return. Let there be no delay. "In that day shall it be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." [*Zephaniah 3:16, 17.*]12LtMs, Ms 147, 1897, par. 31

"And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the Lord thy God with all thy heart, and with all thy soul. For this is the commandment which I command thee this day; it is not hidden from thee, neither is it afar off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thine heart, that thou mayest do it." [*Deuteronomy 30:8-14.*]12LtMs, Ms 147, 1897, par. 32

When the prodigal son came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." [*Luke 15:17-20.*]12LtMs, Ms 147, 1897, par. 33

Jesus Christ is our surety. "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*] Christ our Passover has been sacrificed for us. Every drop of blood shed as the sacrifices

were offered pointed to the Lamb of God. All the typical offerings were fulfilled in Him. Type met antitype when He died on the cross. He came to make it possible to put away sin by the sacrifice of Himself. He is our substitute and surety. He paid the ransom for our redemption. We are bought with a price, and Christ calls upon us to let Him take our sins and impute to us His righteousness.*12LtMs, Ms 147, 1897, par. 34*

People are suffering for want of the knowledge of truth. They do not understand what they must do to be saved. Unless the gospel is preached clearly, simply, over and over again, line upon line, precept upon precept, Satan will cast his shadow between the sinner and God. God will be represented as a stern, unforgiving judge. Christ did not sermonize. He gave instruction as a divine Teacher. He taught in simplicity, and thus His ambassadors are to present the truth, making everything connected with the salvation of the soul plain and easy to be understood. The message must be given to the world that the way of repentance and faith is now made plain through Him who had power to lay down His life and to take it again. "He that believeth on me," Christ declared, "though he were dead, yet shall he live." [*John 11:25.*]*12LtMs, Ms 147, 1897, par. 35*

The conflict between good and evil will continue till the close of time. Satan, the first great rebel, inspires his followers with hatred against God. His warfare is not carried on in subordination to established law, but in positive disobedience to the God of heaven. He works with malice to destroy souls, but eternal vigilance, laying hold of the promises of God, will raise up a standard <for us> against the enemy for the tempted soul.*12LtMs, Ms 147, 1897, par. 36*

Suffering, want, despondency, misery, unbelief, the ministers of God will meet every day. Their work is not a work of self-pleasing or self-indulgence. Many, many souls are unsaved. Fasten yourselves by faith to the Lord Jesus, and tell sinners that the Saviour is calling for them. Entreat them to tarry not, for He is calling, "Come; for all things are now ready." [*Luke 14:17.*] These are days of peril for souls. Be instant in season and out of season. Be always ready, saying, Speak, Lord; for Thy servant heareth. What precious blessings the Lord longs to give to the self-denying, self-sacrificing

worker! God would have His servants at their post of duty, their loins girt about with truth. Gird up the loins of your mind, be sober and hope to the end, watching, waiting, praying, and working. *12LtMs, Ms 147, 1897, par. 37*

The apostle Paul in his epistle to the Corinthians lifts a voice of warning, "Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. (They live in an atmosphere of sin; therefore sin is not to them exceeding sinful.) I speak this to your shame." [1 *Corinthians 15:33, 34.*]*12LtMs, Ms 147, 1897, par. 38*

Paul writes to the Ephesians, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him: in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." [*Ephesians 1:10-14.*]*12LtMs, Ms 147, 1897, par. 39*

Christ's commission is every to be kept before the church. Sinners must be saved by the light reflected from the church by the ministry of the Word. Through God's obedient, loyal, commandment keeping people, sinners are to behold the Sun of Righteousness. Ministers and people are to catch the light of God's purposes, hidden from the world because it cannot see the Sun of Righteousness. "Ye are the light of the world," Christ said to His disciples. [*Matthew 5:14.*] As light-bearers, you are to reflect the rays of the Sun of Righteousness to the world. Ye are a spectacle to the world, to angels, and to men. God's people should now receive the light, and diffuse it. They need not try to shine; but they will shine if their hearts and minds are enlightened by the Sun of Righteousness. The brightness will appear, for every true disciple is bound to make Christ appear to the world as the sin-pardoning Saviour. *12LtMs, Ms 147, 1897, par. 40*

The church is to exhibit to the world the forbearance of God, His holiness, meekness, mercy, and truth. They are to shine brighter and brighter, catching more and more of the bright beams from the Redeemer's face. They are to receive more and still more light, and reflect it to the world. God has appointed every member of the church to represent the truth in character. He has given human beings capabilities and faculties, and has endowed them with power to improve. Everything, the voice, the affections, property, influence, all are entrusted to man to be rendered back to God.*12LtMs, Ms 147, 1897, par. 41*

Quicken your powers by appropriating His grace to yourselves and communicating it to others. As we put our talents to use, our moral power to work increases. Just in accordance with the power and grace received will be the grace we have to use. Work we must while the day lasts. Pure doctrines have been lost, and as the result error has taken the field where only truth should be. God's requirements are lost sight of. All that possibly can be done should be done to scatter the moral darkness.*12LtMs, Ms 147, 1897, par. 42*

Passion and human wisdom are arrayed against purity and holiness, against self-denial, and against the law which governs heaven and earth. Man's will and purpose, dictated by the wisdom of Satan, is to deny the requirements of God. He would have human laws take the place of the divine. The will of the finite creature has been arrayed against the will of the infinite God. This has brought in and developed the man of sin, who has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial established to commemorate the work of creation, and has presented to the world in its stead a common working day. This has been set up, as a rival sabbath, to be sacredly observed and worshipped. This has set the world against their God; for the Lord declares that He has sanctified the day of His rest. *Exodus 31:13-17.12LtMs, Ms 147, 1897, par. 43*

Marked and decided hostility is shown to God. The will of man is brought into direct collision with the will of God. Man is working in direct hostility to the Lord God of heaven. The judgment of the

creature is set above that of the Creator. But though every member of the human family should accept the child of the papacy, and exalt it to the throne, in no case would this invalidate the holy Sabbath of Jehovah. Everyone that accepts the rival sabbath, in the place of the true, exalts the man of sin. The divine government of God is thus assailed by human power. But the man of sin cannot annul that which God has said shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it; because the world has accepted the falsehood of Satan. The time has come when the truth is to be proclaimed against falsehood and error. *12LtMs, Ms 147, 1897, par. 44*

“And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory, and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. *12LtMs, Ms 147, 1897, par. 45*

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come on her in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God which judgeth her.” [*Revelation 18:1-8.*] *12LtMs, Ms 147, 1897, par. 46*

The Lord has a special work for His church. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles and by the Holy Spirit's power proclaim the great truth for

these last days. It will not be long before every one will have heard the warning and made his decision. Then shall the end come.¹²*LtMs, Ms 147, 1897, par. 47*

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” [*Revelation 14:8-10.*]¹²*LtMs, Ms 147, 1897, par. 48*

Ms 148, 1897

The Christian Life

NP

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“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 tribulation 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 when we were yet without strength, in due time Christ died for the ungodly.” [*Romans 5:1-6.*] *12LtMs, Ms 148, 1897, par. 1*

“Whereof I am made a minister,” writes Paul of the gospel, “according to the dispensation of God, which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the mastery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily.” [*Colossians 1:25-29.*] A solemn responsibility tests upon the men who teach God’s Word. They are not to try to work the Holy Spirit; they are themselves to be worked by the Holy Spirit. *12LtMs, Ms 148, 1897, par. 2*

We greatly desire that at this time the Holy Spirit may show every professing Christian the fulness and perfection of Christ’s atoning sacrifice. It was a whole and entire sacrifice that Christ made for the sins of the world. We are living and working and breathing in a low atmosphere. Now and then we get glimpses of Christ, but much selfishness is manifested. Our failure to appropriate the grace of

Christ leaves us defective and faithless, unable correctly to represent Christ. By clinging to self, ministering to our selfish interests, we dishonor God, and the and the sacred Word we minister is made to taste of the uncleansed vessel through which it is communicated. Self is so largely revealed that the sacredness of the truth is lost sight of. *12LtMs, Ms 148, 1897, par. 3*

Will not those who profess to be Christians walk in the light of the Sun of Righteousness, showing by their life and character that they realize the value of the atoning sacrifice of Christ our Saviour? The truth is not to be rendered lusterless by a manifestation of our own unsanctified, selfish spirit. The truth must shine forth in the life. Then Christ is glorified. Emptied of self we must be, else we cannot show that Christ is formed within, the hope of glory. The Lord would have self hidden; for when it appears, souls are misled. The preciousness and importance of truth must appear, and will appear when self is hid with Christ in God. Then Jesus will be revealed in our lives. Our characters will be molded after the divine similitude. Then the Holy Spirit will control the human agent. Men will possess the attributes of Christ. *12LtMs, Ms 148, 1897, par. 4*

The minds of many are clouded with unbelief because those who unite with the church as the chosen of God do not reveal the virtues that are the fruits of the Spirit. Joining the church is not a sure evidence that a man has joined himself to Christ. The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die! and therefore they did not rise to newness of life in Christ. *12LtMs, Ms 148, 1897, par. 5*

Thousands who claim to be religious are not Christians. Paul was very strict in carrying out his religion, but he was not a Christian until Christ revealed Himself to him, and talked with him, showing him that he was persecuting his Master in the person of His saints. Then Paul was converted. He became one of the sect he had despised and hated; and for his love of Christ he received the same cruel treatment that he had once co-operated with others in giving. *12LtMs, Ms 148, 1897, par. 6*

The churches have an abundance of the religion and zeal that Paul had. Many persecute those who differ from them in religious matters. But no true Christian will persecute one who conscientiously differs from him in faith. Those who try to force the consciences of their fellow men do it because Christ is not abiding in their hearts. They do not realize that they have the attributes of Satan, but he delights to make them his instruments to bear witness against God's chosen ones. They strive to make them observe rites that have no foundation in the Word of God. When these persecutors have the Spirit of Christ, they will hear and receive the words of Christ, "Touch not mine anointed, and do my prophets no harm." [*Psalm 105:15.*] Christ and Him crucified will absorb the whole soul. *12LtMs, Ms 148, 1897, par. 7*

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye also 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. *12LtMs, Ms 148, 1897, par. 8*

"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, ... Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward inheritance; for ye serve the Lord Christ. But ye which doeth wrong shall receive for the wrong which ye hath done, and there is no respect of persons." [*Colossians 3:12-17, 23-25.*] *12LtMs, Ms 148, 1897, par. 9*

What does God require? Perfection, nothing less than perfection. But if we would be perfect, we must put no confidence in self. Daily we must know and understand that self is not to be trusted. We need to grasp God's promises with firm faith. We need to ask for the Holy Spirit with a full realization of our own helplessness. Then when the Holy Spirit works, we shall not give self the glory. The

Holy Spirit will graciously take the heart into his keeping, bringing to it all the bright beams of the Sun of Righteousness. We shall be kept by the power of God through faith.*12LtMs, Ms 148, 1897, par. 10*

When we are daily under the control of God's Spirit, we shall be commandments-keeping people. We may show to the world that obedience to God's commands brings its own reward even in this life, and in the future life eternal blessedness. But notwithstanding our profession of faith, the Lord, by whom our actions are weighed, sees but an imperfect representation of Christ. He has declared that such a condition of things cannot glorify Him.*12LtMs, Ms 148, 1897, par. 11*

It means much to commit the keeping of the soul to God. It means that we are to live and walk by faith, not trusting in or glorifying self, but looking to Jesus our Advocate, as the Author and Finisher of our faith. The Holy Spirit will do its work upon the heart that is contrite, but never can He work upon a self-important, self-righteous soul. In his own wisdom such a one would mend himself. He interposes between his soul and the Holy Spirit. The Holy Spirit will work if self will not interpose.*12LtMs, Ms 148, 1897, par. 12*

Where is our dependence? Where is our help? God's Word tells us: "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*John 14:26.*] The Holy Spirit is ready to co-operate with all who will receive Him and be taught by Him. All who lay hold on the truth and are sanctified through the truth are so united with Christ that they can represent Him in word and action. They have put on Christ, and they possess a power that enables them to reveal the truth to others.*12LtMs, Ms 148, 1897, par. 13*

May the Holy Spirit speak to the hearts of God's chosen people, that their words may be as choice as gold as they give the bread of life to those in transgression and sin. "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my

words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings, and the word which ye hear is not mine, but the Father's which sent me." [*Verses 21, 23, 24.*]12LtMs, Ms 148, 1897, par. 14

If through the imputed righteousness of Christ we strive to keep God's commandments, we shall not be fractious when things do not please us. We will say, "I am not my own, I am bought with a price. I am the property of Christ, who has bought me with his own blood." "Therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] Thus may every church member represent Christ.12LtMs, Ms 148, 1897, par. 15

"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. ... I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [*John 15:4, 5.*] We show that we are fruit-bearers by pure words, unselfish planning in the meekness and lowliness of Christ, by softened hearts, full of sympathy, love, and compassion. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." [*Galatians 5:22-26.*]12LtMs, Ms 148, 1897, par. 16

God's people are justified through the administration of the "better covenant," through Christ's righteousness. [*Hebrews 8:6.*] A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not he respects these conditions.12LtMs, Ms 148, 1897, par. 17

Man gains everything by obeying the covenant-keeping God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why then are those who claim to believe in God

changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His a requirements and our obligations are. The terms of God's covenant are, "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." These are the conditions of life. "This do," Christ said, "and thou shalt live." [*Luke 10:27, 28.*]*12LtMs, Ms 148, 1897, par. 18*

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our Righteousness is shining in brightness upon us.*12LtMs, Ms 148, 1897, par. 19*

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest of ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour.*12LtMs, Ms 148, 1897, par. 20*

It is God's pleasure and will that the blessings bestowed on man shall be given in perfect completeness. He has made provision that every difficulty may be <overcome, every want> supplied through the Holy Spirit. Thus He designs that man shall perfect a Christian character. God would have us contemplate His love, His promises, given so freely to those who have no merit in themselves. He would have us depend fully, gratefully, rejoicingly, in the righteousness provided for us in Christ. To all who come to God in His appointed

way, He freely listens. *12LtMs, Ms 148, 1897, par. 21*

“We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (from character to character), even as by the Spirit of the Lord.” [2 *Corinthians 3:18.*] Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. By beholding, we become changed, morally assimilated to the One who is perfect in character. By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him. The image of Christ is cherished, and it captivates the whole being. *12LtMs, Ms 148, 1897, par. 22*

The Lord abides with the contrite soul. “Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*] “The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” [*Isaiah 66:1, 2.*]*12LtMs, Ms 148, 1897, par. 23*

Ms 149, 1897

The Remission of Sins

NP

December 1, 1897

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Before His death Jesus told His disciples what the priests and rulers would do to Him, but the disciples could not understand His words. Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. They had gained a valuable experience. All the sophistry and theories of the scribes and Pharisees could not now turn them from Christ. They could say as did Paul, "I know whom I have believed." [2 *Timothy 1:12*.] Their faith in Christ was followed by a most remarkable experience. They saw their beloved Master. They heard His voice as He opened to them the Scriptures; and from this they obtained much knowledge. *12LtMs, Ms 149, 1897, par. 1*

The lessons given by Christ to His disciples after His resurrection were with reference to the Old Testament Scriptures. He could now explain to them the prophecies concerning Himself. They were surprised that they had not discerned the meaning of the inspired prophetic delineation of Christ's work and the reception given Him by the Jewish dignitaries. While the poor heard Him gladly, those to whom had been committed the sacred oracles closed the eyes of their understanding that they might not see Christ. They blinded the eyes of others. By misapplying the Scriptures, substituting their own traditions and fables, and exalting their words as the commandments of God, they so bewildered the minds of the people, that they could not see Christ. *12LtMs, Ms 149, 1897, par. 2*

Christ rebuked these false teachers. "In vain do ye worship me," He said, "teaching for doctrines the commandments of men." [*Mark 7:7*.] "Thus have ye made the commandments of God of none effect by your tradition." [*Matthew 15:6*.] This is the work of many of the teachers of this time. They make void the law of God, teaching for

doctrine the commandments of men. Christ said to the teachers in His day, "Ye are both ignorant of the Scripture and of the power of God." [*Matthew 22:29.*] His words embrace all who claim to be religious, but who make void the law of God by their traditions. *12LtMs, Ms 149, 1897, par. 3*

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he showed them his hands and his side." He gave them evidence that He was the same Jesus that had been crucified. "Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained." [*John 20:19-23.*]*12LtMs, Ms 149, 1897, par. 4*

Thus the disciples received their commission. They were to preach and teach the gospel in Christ's name. The instruction given them had the vital, spiritual breath that is in Jesus. He alone could give them the oil that they must have to work successfully. Christlikeness must appear in them. They could be successful only as they studied their Master's character, and followed His example. *12LtMs, Ms 149, 1897, par. 5*

The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. Without this qualification, their work could not be accomplished. Thus they were to fulfill the official duties connected with the church. But the Holy Spirit was not yet fully manifested, because Christ has not yet been glorified. The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension. *12LtMs, Ms 149, 1897, par. 6*

The Holy Spirit is the breath of life in the soul. The breathing of Christ upon His disciples was the breath of true spiritual life. The disciples were to interpret this as imbuing them with the attributes of Christ, that in purity, faith, and obedience, they might exalt the law

and make it honorable. God's law is the expression of His character. By obedience to its requirements we meet God's great standard of righteousness. Thus the disciples were to witness for Christ. *12LtMs, Ms 149, 1897, par. 7*

“And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted.” [*Verses 22, 23.*] The warnings in the *seventh chapter of Matthew* forbid men from pronouncing judgment on their fellow men. The remission of sins is to be understood as the prerogative of God alone. The Holy Spirit will convince of sin, of righteousness, and of judgment. The lesson given to the disciples means that wise men, truly taught of God, possessing the inward working of the Holy Spirit, are to be representative men, samples of the whole body of believers. These are to show themselves capable of preserving due order in the church. *12LtMs, Ms 149, 1897, par. 8*

Christ has given rules for the guidance of His church. “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. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.” [*Matthew 18:15-18.*] *12LtMs, Ms 149, 1897, par. 9*

There is no power given to any of God's delegated servants to cast down or destroy. The apostles were unable to remove the guilt from any soul. They were to give the message from God, which might reach the soul, “It is written, The Lord hath said thus and thus in regard to lying, Sabbath breaking, bearing false witness, stealing, idolatry.” *12LtMs, Ms 149, 1897, par. 10*

Remitting sins or restraining sins applies to the church in her organized capacity. God has given directions to reprove, rebuke, exhort, with all longsuffering and doctrine. Censure is to be given. This censure is to be removed when the one in error confesses and

repents of his sin. This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christ-life is manifested. They are to be men who have spiritual eyesight, who can discern spiritual things, whose actions in dealing with members of the church are such as can receive the endorsement of the great head of the church. If this is not so, in their human judgment they will censure those who should be commended, and sustain men who are worked by a power from beneath. *12LtMs, Ms 149, 1897, par. 11*

The gospel commission is entrusted to men to be executed by those who know the inward working of the Spirit, and who have the attributes of Christ. Christ's breath is breathed upon them, and He says to them, "Receive ye the Holy Ghost." [*John 20:22.*] All who are thus inspired by God have a work to do for the churches. Christ's representatives, the ministers of the grace of God may say to others, "It is written," "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.*] This is remission of sins in accordance with the Word of God. *12LtMs, Ms 149, 1897, par. 12*

In all labor with individual members of the church, every eye is to be directed to Christ. The shepherds are to take kindly, fatherly care of the flock of the Lord's pasture by presenting the Word of Christ, giving encouragement to the erring by speaking of the divine tenderness of the Saviour. Those in the wrong are to confess their sins to the sin-pardoning Saviour, and the servants of the Lord Jesus are not to strive, but to minister in word and doctrine. Present the grace of Christ, encouraging all who shall fall into sin to repent and believe in Him who alone can pardon transgression and sin. *12LtMs, Ms 149, 1897, par. 13*

Let the tenderness of Christ find a place in the hearts of Christ's ministers. Encourage the one humiliated to go to Christ. If he repents of his sin, he will find abundant pardon. He has assurance that his sins will be remitted, for thus it is written. Bear in mind that first the Lord gave His disciples the Holy Ghost. He breathed upon them, and those who truly believed on Him received the presence of the Holy Spirit, and worked under His influence. *12LtMs, Ms 149, 1897, par. 14*

The servants of God are to watch for souls as they that must give account. Watch constantly, vigilantly. Earnest prayer is essential. Faithfully warn every soul that is in danger.*12LtMs, Ms 149, 1897, par. 15*

Remission of sins can be obtained only through the merits of Christ. On no man, priest, or pope, but on God alone, rests the forgiveness of sins. All who announce the gospel message to sinners voice the words of John, "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*] "As many as received him, to them gave he power to become the sons of God." [*Verse 12.*] Here is the message that is to be borne. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. But whoso keepeth his word, in him verily is the love of God perfected." On this basis Christians are free. Give encouragement of sins remitted.*12LtMs, Ms 149, 1897, par. 16*

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." [*1 John 1:7-9; 2:1, 2.*]*12LtMs, Ms 149, 1897, par. 17*

Ms 150, 1897

Our Reasonable Service

1897

Copied from *CTBH 15-24*.

Ms 151, 1897

An Appeal to Our Churches in Behalf of Home Missionary Work

NP

1897

This manuscript are published in entirety in *PH007 3-21*.

It Is the Duty of the Church to Let its Light Shine

Christ, the True Witness, addresses the church at Ephesus, saying, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, add 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.*]*12LtMs, Ms 151, 1897, par. 1*

O how few know the day of their visitation: How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not blow? Among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of His suffering.*12LtMs, Ms 151, 1897, par. 2*

Dead in Trespasses and Sins

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth,

because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude. *12LtMs, Ms 151, 1897, par. 3*

Though the heavenly merchantman displays before them the richest jewels of faith and love, though His voice invites them to buy of Him “gold tried in the fire,” and “white raiment” that they might be clothed,” and “eyesalve” that they may see [*Revelation 3:18*], they steel their hearts against Him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time is in no way acceptable to God. Awake, awake, before it is everlastingly too late. *12LtMs, Ms 151, 1897, par. 4*

No One Is to Be an Idler in the Vineyard

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through His professed followers as a light to the world? *12LtMs, Ms 151, 1897, par. 5*

The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their

occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master.*12LtMs, Ms 151, 1897, par. 6*

The Result of Inaction

Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing His love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others?*12LtMs, Ms 151, 1897, par. 7*

When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become less discerning, lose their appreciation of the richness of the heavenly endowment, and, failing to value it themselves, they fail to present it to others. It is only as God sees His professed people eager to be laborers together with Him, that He can impart to them light and grace; for then they will make every interest secondary to the interest of His work and cause. With such workers the heavenly intelligences will co-operate.*12LtMs, Ms 151, 1897, par. 8*

Diligence in the Master's Work

Are we endowed with the Holy Spirit so that, with heavenly wisdom, we may meet the emergencies of this age, and counteract, as far as possible, the movements of this world? It is no time now for the watchman to become sleepy and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place; and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy.*12LtMs, Ms 151, 1897, par. 9*

Winning Souls to Christ Our Chief Aim

God has given to every man a work to do in connection with His kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God. But, instead of this, how many of our large churches come and go like a door on its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died? They do not dream of weaving their religion into their business. They say religion is religion, and business is business; they believe each has a proper sphere, but let them be separated.*12LtMs, Ms 151, 1897, par. 10*

But in whatever calling a Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money, and [of] effort. In withholding our heart's service from the Lord, we fail to benefit our fellow men, and thus rob God of the glory that would flow to Him through the conversion of others.*12LtMs, Ms 151, 1897, par. 11*

Training the Children

What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will, for the sake of advancing the work of Christ, bind about their waists, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God.*12LtMs, Ms 151, 1897, par. 12*

O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been

careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence, in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom?¹²*LtMs, Ms 151, 1897, par. 13*

A Transformation Needed

This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. If parents would see a different state of things in their family, let them consecrate themselves wholly to God, and the Lord will devise ways and means whereby a transformation may take place in their households. Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich as you practice the Christianity you profess.¹²*LtMs, Ms 151, 1897, par. 14*

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts, and the advantage of the present light, and feel the necessity of rising to the urgent emergency that now presents itself before us? O that all may arouse and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe we are on the borders of the eternal world.¹²*LtMs, Ms 151, 1897, par. 15*

It Is the Duty of the Ministers to Instruct the Churches in Practical Missionary Work¹²*LtMs, Ms 151, 1897, par. 16*

“Watchman, what of the night?” [*Isaiah 21:11.*] Are the watchmen to

whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world, and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before our people in such a way that each one saw the necessity of taking part in the work?*12LtMs, Ms 151, 1897, par. 17*

It is evident that all the sermons that have been preached have not brought up this kind of labor. And the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master, that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others.*12LtMs, Ms 151, 1897, par. 18*

Years Behind

Every means should be used to get the knowledge of the truth before the thousands who will discern the evidence, who will appreciate the likeness of Christ in His people if they can have an opportunity to see it. There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them.*12LtMs, Ms 151, 1897, par. 19*

God has given His messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but

not one hundredth part has been done or is being done, by members of the church, that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to self-penitence, and to now see themselves and exclaim, "Lord, I am that fruitless fig tree." May the Lord forgive His people who are not doing the work in His vineyard that He has given them to do.*12LtMs, Ms 151, 1897, par. 20*

Evils of Inaction

What can we expect but deterioration in religious life when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed will become as tools that rust from inaction. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands; and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy to those less fortunate than themselves.*12LtMs, Ms 151, 1897, par. 21*

The very simplest modes of work should be devised and set in operation among the churches. If members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward, for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church.*12LtMs, Ms 151, 1897, par. 22*

Set the Members to Work

There are scores who have real ability who are rusting from inaction; and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise

ways whereby his talent may be utilized, lay out before these inactive ones the line of work that they could do. Let them understand that this is expected from them, and many who are now unemployed will become true laborers. *12LtMs, Ms 151, 1897, par. 23*

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability, the Lord expects that His professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know if they undertake to work for the Lord they will have divine aid. *12LtMs, Ms 151, 1897, par. 24*

Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is work to be done; whether you are rich or poor, great or humble, God calls you into active service for Him. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord. *12LtMs, Ms 151, 1897, par. 25*

Angels Waiting to Co-operate with Us

All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for the forwarding of His work, and He expects that His professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven. *12LtMs, Ms 151, 1897, par. 26*

God expects His church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." [*Psalm 119:130.*] The prayer of the sincere heart, offered in faith, will be heard in heaven.*12LtMs, Ms 151, 1897, par. 27*

Ministering to Others

Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents entrusted for this very work, but they have bound them up in a napkin and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the market place that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church member to make him realize the necessity of unearthing his talent and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine!*12LtMs, Ms 151, 1897, par. 28*

This work of enlightening others is not the work of the minister alone, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. We must teach the members of the church how they may effectually minister to others. There are many who are ordained ministers, who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master.*12LtMs, Ms 151, 1897, par. 29*

Scores of Slothful Servants

But instead of thus developing, the church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preaching, and depend upon his efforts to keep alive their weak faith. Because of the lack of proper instruction among the church members by those whom God has placed as overseers, there is not one merely, but scores, who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children.*12LtMs, Ms 151, 1897, par. 30*

This condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they bare to impart the light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light; for every one is compared to a precious stone that catches the glory of God and reflects it to others.*12LtMs, Ms 151, 1897, par. 31*

The idea that the minister must carry all the burdens, and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ and to work as He worked.*12LtMs, Ms 151, 1897, par. 32*

Let the Overseers Devise Plans

Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their entrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God and thereby grow in spiritual muscle and sinew. Let the

ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work to be done?*12LtMs, Ms 151, 1897, par. 33*

But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and, through the grace of Christ, what success has been theirs. If the missionary meetings were a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of interest, and there would be no lack in attendance.*12LtMs, Ms 151, 1897, par. 34*

In every church the members should be trained so that they will devote time to the work and win souls to Christ. How can it be said of the church, "Ye are the light of the world" [*Matthew 5:14*], unless the members of the church actually impart the light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love will be kindled, and by beholding Him they, too, will become changed into His likeness.*12LtMs, Ms 151, 1897, par. 35*

Will those who have charge of the flock of God awaken to their duty?*12LtMs, Ms 151, 1897, par. 36*

The Need of Home Missionaries

Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands to take hold of a work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin to work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test revealing their ability or inability for service in a wider field.*12LtMs, Ms 151, 1897, par. 37*

An Example

In the case of Philip and Nathanael we have an example of true home missionary work. Philip had seen Jesus, and was convinced that He was the Messiah. The knowledge he had received was so blessed to him that he wished his friends also to know the good news. He was desirous that the light and truth which had brought him such comfort and joy should be shared by Nathanael. True grace in the heart will always reveal its presence by using itself. Philip went in search of Nathanael and, as he called, Nathanael answered from his place of prayer under the fig tree. *12LtMs, Ms 151, 1897, par. 38*

Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward Him in spirit. He longed for light and truth, and was at that moment sincerely praying for them. Philip with joy exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." [*John 1:45.*] This is the way light is to be communicated—by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown that will spring up and bring forth fruit after many days. *12LtMs, Ms 151, 1897, par. 39*

Loving Labor for the Master

Our Redeemer is to see of the travail of His soul, and be satisfied; how is it with those who profess to be His followers? Will they be satisfied when they see the fruit of their labors? What are the members of the church doing, to be designated "laborers together with God?" [*1 Corinthians 3:9.*] Where do we see travail of soul? Where do we see the members of the church absorbed in religious themes, [with] self surrendered to the work and will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the Master? Jesus, your Redeemer, and all the holy angels are grieved at your hardness of heart. Jesus came to our world and gave His own life to save their souls, and yet you who know the truth make so little effort

to impart the blessings of His grace to those for whom He died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected. *12LtMs, Ms 151, 1897, par. 40*

Neglected Opportunities

We see large churches gathered in different localities. Their members have a knowledge of the truth, [but] they are content to hear and partake of the Word of life themselves, and do not seek to impart light to those who are without. Because of these neglected opportunities, this abuse of privileges, they themselves are not growing “in grace and in the knowledge of our Lord and Saviour Jesus Christ.” [2 *Peter 3:18.*] Thus the members of our churches are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them, for they will have no spiritual eyesight to discern truth from error. *12LtMs, Ms 151, 1897, par. 41*

The end is near! God calls upon the church to set in order the things that remain. Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God’s living agents, channels of light to the world, and round about you are angels of heaven with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls. *12LtMs, Ms 151, 1897, par. 42*

I appeal to the churches in every conference: Stand out, separate and distinct from the world—in the world, but not of it—reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth. To His church God has committed the work of diffusing light and bearing the message of His love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus. *12LtMs, Ms 151, 1897, par. 43*

Co-operation with God

The upbuilding of the kingdom of God is retarded or urged forward, according to the unfaithfulness or fidelity of human agencies. Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. The love of Christ does not seek to constrain those who profess His name; but a death-like slumber is upon the human agents, and the work is hindered by failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come, thy will be done in earth as it is in heaven" [*Matthew 6:10*], but they fail in acting upon this prayer in their lives. *12LtMs, Ms 151, 1897, par. 44*

The living Christian is one who has not left his first love, and his candlestick is not removed out of its place. But those who would not maintain their consecration to God are blind and cannot see afar off, and have forgotten that they were purged from their own sins. But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with Himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me" said Christ, "ye can do nothing." [*John 15:5*]. *12LtMs, Ms 151, 1897, par. 45*

Isaiah says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." [*Isaiah 58:8*]. This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of the divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly, that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work? *12LtMs, Ms 151, 1897, par. 46*

Ms 152, 1897

The Church Must be Quickened

NP

1897

This manuscript is published in entirety in *PH007 21-27*.

“Awake, thou that sleepest, rise from the dead, and Christ shall give thee light!” [*Ephesians 5:14*.] This is a time when every member of the church should be waiting and watching and working. Through faith in Jesus Christ, we should be alive unto God; and every man, woman and child who has a knowledge of the truth should be able to discern these signs of these times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted His endowment of heavenly truth, must not remain dead in trespasses and sins. *12LtMs, Ms 152, 1897, par. 1*

As Christ’s witnesses, our commission is clear, “Go ye into all the world, and preach the gospel to every creature.” [*Mark 16:15*.] We are to be waiting, watching, working; it is most inconsistent for the church, to whom has been opened the treasures of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise. *12LtMs, Ms 152, 1897, par. 2*

There is a great work to do, and the spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness; they must be quickened with power from above. The Lord has promised, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: they shall look upon him whom they have pierced, and they shall mourn for him as for an only son.” [*Zechariah 12:10*.] *12LtMs, Ms 152, 1897, par. 3*

The Lord God of heaven would have the entire church devising ways and means, whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference; He can awaken their sympathies; He can soften their hearts; He can reveal to their souls the beauty and power of the truth. The Master Worker is God, and not finite man; and yet He calls upon men to be the agents through whom He can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciations of the professed religious world; but in humility and love, to present to all the truth as it is in Jesus. Let men see piety and devotion. Let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely, and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same; they are to lift up Jesus, the world's Redeemer; they are to hold forth the Word of life. *12LtMs, Ms 152, 1897, par. 4*

We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception in those upon whom the Word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering, we are to do our part. *12LtMs, Ms 152, 1897, par. 5*

God's People Are to Watch and Give the Trumpet a Certain Sound

We are pressing on to the final conflict, and this is no time to compromise; it is no time to hide your colors. When the battle rages sore, let no one turn traitor. It is no time to lay down or conceal our weapons and give Satan the advantage in the warfare, but unless you watch and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide awake. Call to your fellow watchmen, crying, "The morning cometh, and also the night." *[Isaiah 21:12.]12LtMs, Ms 152, 1897, par. 6*

It is no time now to relax our efforts, to become tame and spiritless,

no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Do not be turned aside by any suggestion the world may make. We cannot afford to compromise; there is a living issue before us, of vital importance to the remnant people of God to the very close of this earth's history, for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God. *12LtMs, Ms 152, 1897, par. 7*

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, He had an eye single to the glory of God. He says, "As the Father gave me commandment, even so do I." [*John 14:31.*] Divinity and humanity were united in Christ, that He might reveal to us God's purpose, and bring man into close union with Himself. This union will enable us to overcome the enemy, for through faith in Christ, we shall have divine power. *12LtMs, Ms 152, 1897, par. 8*

Our numbers are increasing; our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither hot nor cold. *12LtMs, Ms 152, 1897, par. 9*

Watchmen on the walls of Zion are to be vigilant, and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice, as speaking to you through His Word. Let His truth be received into the heart, that you may be spiritualized by His living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. *12LtMs, Ms 152, 1897, par. 10*

Why Are the Churches So Indolent?

As agents for Jesus Christ, men are to be laborers together with

God. Why then are so many acting as did Meroz, doing nothing, while those sitting in darkness receive no light, no help, from those who claim to be the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? Christ is saying to these idlers in the market place, "Go work today in my vineyard." [*Matthew 21:28.*] Angels who minister to those who shall be heirs of salvation are saying to every true saint, There is work for you to do. "Go, stand and speak ... to the people the words of this life." [*Acts 5:20.*] If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go. *12LtMs, Ms 152, 1897, par. 11*

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? And how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. O how they rejoiced when they saw that through the work of Christ the world was brought back into favor and position with God, and again connected with heaven, to be benefited with all the treasures of light and knowledge emanating therefrom; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ. *12LtMs, Ms 152, 1897, par. 12*

Christ's church on earth is to be an agent for Him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work He has assigned them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and knowledge of God and Jesus Christ whom He has sent, are borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings. *12LtMs, Ms 152, 1897, par. 13*

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as His agent you are to gather other agencies, and unite them with those already in the

work, that the instrumentalities for winning souls to look to Christ, may be as many as possible. *12LtMs, Ms 152, 1897, par. 14*

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of this church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly, for they know that your eternal welfare depends upon the use you make of your entrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to co-operate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption. *12LtMs, Ms 152, 1897, par. 15*

It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. U are demanded in the work which must be done to bring the grand results. I inquire, How can any one be silent when they know what the Lord Jesus expects from every human being? I implore you that name the name of Christ to no longer be selfishly and wickedly indifferent to your duty. Live unto Christ, who died for you, and rose again. Each angel has his own mission, and is at his post, ready to co-operate with you, and by combining divine power with human effort, make of none effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places. *12LtMs, Ms 152, 1897, par. 16*

Ms 153, 1897

Every Individual Member Should Be an Active Missionary Worker

NP

1897

This manuscript is published in entirety in *PH007 27-29*.

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls. Christ requires that every one who will be called by His name should make His work [the] first and highest consideration, and disinterestedly co-operate with heavenly intelligences, in saving the perishing for whom Christ has died. *12LtMs, Ms 153, 1897, par. 1*

The members of the church of Christ, are to be faithful workers in the great harvest field. They are to be diligently working, earnestly praying, making progress, and diffusing light amid the moral darkness of the world, for are not the angels of heaven imparting to them divine inspiration? They are never to think of, and much less to speak of failure in their work. They are to be filled with hope, knowing that they do not rely upon human ability, nor upon finite resources, but upon the promise of divine aid, the ministry of heavenly agencies, who are pledged to open the way before them. The promise is given them, "Righteousness shall go before them." [*Isaiah 58:8.*] We, of ourselves, have no righteousness. We have only that righteousness which is imparted from Christ, the Fountain of righteousness. He is "the Lord our righteousness." [*Jeremiah 23:6.*] The angels of God will break the way before us, preparing hearts for the gospel message. *12LtMs, Ms 153, 1897, par. 2*

The Lord Jesus is our efficiency in all things; His spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted, for the resources of the power of Jesus Christ are to be at our command.

We may draw upon His fullness, and receive of that grace which has no limit. *12LtMs, Ms 153, 1897, par. 3*

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest." [*Matthew 9:38.*] Not only is there a need of reapers, but of other agencies that will work in various lines according to their ability. Every kind of labor is to be devised and set in operation. Every follower of Christ is to do something in the work, and not to do what you can, is to manifest an indifference to the claims of Christ. If you refuse to be a faithful steward working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." [*Matthew 12:30.*] If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him, for we are in the position of stumbling blocks. Every means of influence God has given you, should be employed to the utmost. *12LtMs, Ms 153, 1897, par. 4*

Listen to the voice of Jesus, as it comes sounding down the long lines to our time, addressing the professed Christians who stand idly in the marketplace: "Why stand ye here all the day idle? ... Go ye also into the vineyard." [*Matthew 20:6, 7.*] Work while it is day, for the night cometh in which no man can work. *12LtMs, Ms 153, 1897, par. 5*

Ms 154, 1897

Christ the Center of the Message

Refiled as *Ms 84, 1894*.

Ms 155, 1897

To the Teachers and Students in our College in B.C.

Refiled as *Ms 51, 1893*.

Ms 156, 1897

“He that is faithful in that which is least...”

Duplicate of *Ms 20, 1896*.

Ms 157, 1897

“Make Straight Paths for Your Feet”

Duplicate of *Ms 39, 1896*.

Ms 158, 1897

“Side by side, wearing the yoke of Christ”

Refiled as *Ms 15, 1897*.

Ms 159, 1897

“The Lord has made His people...”

Refiled as *Ms 27, 1897*.

Ms 160, 1897

Daniells, A.G./Colcord/Faulkhead/Salisbury

Extract from *Lt 27, 1896*.

Ms 161, 1897

Laborers Together With God

Cooranbong, New South Wales, Australia

December 16, 1897

See also *Lt 21, 1897*. This manuscript is published in entirety in *RH 03/10/1904*.

To My Ministering Brethren:

I beseech you to rise to your high calling in Christ. The prayer of Moses, "I beseech Thee, show me Thy glory" (*Exodus 33:18*), is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, "I beseech Thee, show me Thy glory." *12LtMs, Ms 161, 1897, par. 1*

What was God's answer to Moses? "I will make all My goodness pass before thee." [*Verse 19.*] "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." [*Exodus 34:6, 7.*] *12LtMs, Ms 161, 1897, par. 2*

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner for his iniquity is as verily the glory of the Lord as is the manifestation of His mercy. *12LtMs, Ms 161, 1897, par. 3*

"Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God." *Exodus 34:14*. The Lord God of Israel is jealous for His honor. How then, I inquire, does He regard the inhabitants of this world, who live in His house, and from His liberal treasury are provided by Him with food and clothing, but who never so much as say, "Thank you" to Him? They are unmindful of His goodness. They are like the inhabitants of the antediluvian world,

who were destroyed by a flood because they continually worked in opposition to their Creator.*12LtMs, Ms 161, 1897, par. 4*

Of the antediluvians we read, “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved him at his heart.” “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and, behold, I will destroy them with the earth.” *Genesis 6:5, 6, 13.12LtMs, Ms 161, 1897, par. 5*

Christ said, “As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, when the flood came, and destroyed them all.” *Luke 17:26, 27.12LtMs, Ms 161, 1897, par. 6*

God warned the inhabitants of the old world of what He purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah’s warning of a coming flood.*12LtMs, Ms 161, 1897, par. 7*

When Christ was upon the earth, He gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded.*12LtMs, Ms 161, 1897, par. 8*

The Lord has sent us, by His ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded.*12LtMs, Ms 161, 1897, par. 9*

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared.*12LtMs, Ms 161, 1897, par. 10*

Thus it will be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare.*12LtMs, Ms 161, 1897,*

par. 11

“Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.” [*Mark 13:35-37.*]*12LtMs, Ms 161, 1897, par. 12*

To Every Man His Work

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for Him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference of God’s requirements.*12LtMs, Ms 161, 1897, par. 13*

It is our duty and privilege to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon take place. The end is near. The commission given by Christ to His disciples is to be fulfilled. To all people the gospel is to be preached.*12LtMs, Ms 161, 1897, par. 14*

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ.*12LtMs, Ms 161, 1897, par. 15*

“We Preach not Ourselves, but Christ.”

The *fourth chapter of second Corinthians* contains a lesson that should be carefully studied by all. The apostle urges those who have received light from God to walk and work in the light. If they do this, they will not give utterance to the sentiments of Satan by complaining against Christ. They will be workers together with God.*12LtMs, Ms 161, 1897, par. 16*

“Seeing we have received this ministry,” Paul says, “we faint not; but have renounced the hidden things of dishonesty, not walking in

craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." *2 Corinthians 4:1-5.* *12LtMs, Ms 161, 1897, par. 17*

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls cannot see Jesus. *12LtMs, Ms 161, 1897, par. 18*

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving life from above. God works through His faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears His endorsement. *12LtMs, Ms 161, 1897, par. 19*

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the Word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn. *12LtMs, Ms 161, 1897, par. 20*

Love, courtesy, self-sacrifice—these are never lost. When God's

chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved. *12LtMs, Ms 161, 1897, par. 21*

Trusting in Christ

In order to fight successfully in the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in Him. God is not pleased with our lack of faith. Unbelief always separates the soul from Christ. *12LtMs, Ms 161, 1897, par. 22*

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet He has reached out His hand to save me. I have told Him all about my mistakes. I have confessed with shame and sorrow that I have dishonored Him. I have looked to the cross, and have said, All this He suffered for me. The Holy Spirit has shown me my ingratitude, my sin in putting Christ to open shame. He who knows no sin has forgiven my sin. He calls me to a higher, nobler life, and I press on to the things that are before." *12LtMs, Ms 161, 1897, par. 23*

Christ Our Efficiency

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." *2 Corinthians 4:6, 7. 12LtMs, Ms 161, 1897, par. 24*

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as His instrumentalities, to do His work. Our

capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to His service. To the one who does this the Lord can give higher abilities.*12LtMs, Ms 161, 1897, par. 25*

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can be said, "The Spirit of God never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction, warning, and counsel he received as a blessing from God. Thus the way was prepared for him to receive still great blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder, the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of the high calling of God in Christ Jesus."*12LtMs, Ms 161, 1897, par. 26*

This experience every one who is saved must have. In the day of judgment, the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.*12LtMs, Ms 161, 1897, par. 27*

Called to Service

Now, just now, is out time of probation, wherein we are to prepare for heaven. Christ gave His life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invests many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning—the adorning of a meek and quiet spirit—which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out

ambitious projects, or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God. *12LtMs, Ms 161, 1897, par. 28*

Satan uses his influence to drown the voice of God and the voice of conscience; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using. *12LtMs, Ms 161, 1897, par. 29*

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." *2 Corinthians 5:9, 10. 12LtMs, Ms 161, 1897, par. 30*

The fast-fulfilling signs of the times declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed"? Again and again the Spirit moved upon his heart, but he said, "Go thy way, for this time, and when I have a more convenient season, I will call for thee." [*Acts 24:25.*] This man saw the Saviour's sacrifice in a beautiful light. But some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed. *12LtMs, Ms 161, 1897, par. 31*

Ms 162, 1897

How To Conduct Sanitariums

NP

1897

Formerly Undated Ms 115. Portions of this manuscript are published in *MM 141, 163-164, 199-201, 207, 214-216, 227-229.*

The management of our sanitariums involves a great deal. Those connected with them have a noble work to do, and right principles are to be strictly maintained. The workers are to labor for the establishment and support of the work of God in accordance with His appointment, and the spread of the principles of true temperance in eating, drinking, and dressing. To impart knowledge of this character and of the saving grace and mercy of God is the most honorable, noble work in which Seventh-day Adventists can engage. They thus honor God, and advance their own interests for this life and for the future, eternal life. Their example works for the saving of souls for whom Christ gave His life. *12LtMs, Ms 162, 1897, par. 1*

In our Sanitariums we must seek to uplift a high standard. The banner of truth, goodness, and usefulness must ever be raised. The blessed fruits of the gospel tree are to be manifested in thorough consecration, in holy lives. Every true worker for the Master is to be as a city set on a hill, that cannot be hid. *12LtMs, Ms 162, 1897, par. 2*

The physicians and managers in our medical institutions must be guarded; otherwise they will surely deny the principles of truth and righteousness, which exalt the Lord of heaven. They must have God dwelling in their hearts, or they will set an example to others that will be to their injury. They will be tempted to cater to the tastes and habits of unconsecrated people by bringing in innovations, and the blessing of God will be removed from the work. Ever remember that in God's sight a heart that is meek and lowly constitutes true value, even the ornament of a meek and quiet spirit, which He regards as of great price, God can bless the meek and lowly. He

can use them as honored instruments in blessing others; for they will give the glory to Him to whom belongs all greatness and power. *12LtMs, Ms 162, 1897, par. 3*

Tact and ingenuity will be required. It is necessary to be constantly on the alert to meet prejudice and to overcome difficulties. Unless this attitude is taken, there will be, not peace, but a sword, in our institutions. The workers are constantly brought in contact with others who also carry heavy burdens; and all need divine enlightenment. They need to manifest the unselfish, loving spirit of Christ. They will be tried. Their faith and love, patience and constancy, will be proved; but God is their helper. *12LtMs, Ms 162, 1897, par. 4*

Hygienic Principles

Our sanitariums are to be conducted on hygienic methods. The light God has given on the subject of disease and its causes, needs to be dwelt upon largely, for it is wrong habits in the indulgence of appetite and inattention to the care of the body that tells upon people. Habits of cleanliness, care in regard to that which is introduced into the mouth, should be observed. It is not best to tell patients that flesh-meats shall never be used; but reason and conscience are to be awakened in regard to self-preservation and purity from every perverted appetite. They can learn to relish a diet that is healthful and abstemious, consisting of fruits, grains, and vegetables. *12LtMs, Ms 162, 1897, par. 5*

Drug medication is to be discarded. On this point the conscience of the physician must ever be kept tender and true and clean. The inclination to use poisonous drugs, which kill if they do not cure, needs to be guarded against. Matters have been laid open before me in reference to the use of drugs. Many have been treated with drugs and the result has been death. Our physicians, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sickroom. *12LtMs, Ms 162, 1897, par. 6*

Fever cases have been lost, when had the physicians left off entirely their drug treatment, had they put their wits to work and

wisely and persistently used the Lord's own remedies, plenty of air and water, the patients would have recovered. The reckless use of these things that should be discarded has decided the case of the sick. Experimenting in drugs is a very expensive business. Paralysis of the brain and tongue is often the result, and the victims die an unnatural death, when, if they had been treated perseveringly, with unwearied, unrelaxed diligence with hot and cold water, hot compresses, packs, and dripping sheet, they would be alive today. *12LtMs, Ms 162, 1897, par. 7*

Nothing should be put into the human system that will leave a baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, is the reason which has been given me for establishing sanitariums in various localities. I have been pained when many students have been encouraged to go where they would receive an education in the use of drugs. The light I have received on the subject of drugs is altogether different from the use made of them at these schools or at the sanitariums. We must become enlightened on these subjects. *12LtMs, Ms 162, 1897, par. 8*

The intricate names given medicines are used to cover up the matter, so that none will know what is given them as remedies unless they consult a dictionary. The Lord has given some simple herbs of the field that at times are beneficial; and if every family understood how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old-fashioned, simple herbs, used intelligently, would have recovered many sick, who have died under drug medication. *12LtMs, Ms 162, 1897, par. 9*

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smart-weed tea, it is still better. I have ordered this in cases where persons were suffering great pain, and when the physician has confided to me that he thought life was about to close. Then I suggested charcoal; the patient slept; the turning-point came, and recovery was the result. For bruise hands with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation is overcome, the pain

removed, and healing goes on rapidly. The most severe inflammation of the eyes is relieved by a poultice of charcoal, put in a bag and dipped in water, hot or cold as will best suit the case. This works like a charm.*12LtMs, Ms 162, 1897, par. 10*

Patients are to be supplied with good, wholesome food; total abstinence from all intoxicating drinks is to be observed; drugs are to be discarded, and rational methods of treatment followed. The patients must not be given alcohol, tea, coffee, or drugs, for these always leave traces of evil behind them. By observing these rules, many who have been given up by the physicians may be restored to health.*12LtMs, Ms 162, 1897, par. 11*

In this work the human and divine instrumentalities can co-operate in saving life, and God will add His blessing. Many suffering ones not of our faith will come to our institutions to receive treatment. Those whose health has been ruined by sinful indulgence, and who have been treated by physicians till the drugs administered have no effect, will come; and they will be benefitted. The Lord will bless institutions conducted in accordance with His plans. He will co-operate with every physician who faithfully and conscientiously engages in this work. He will enter the rooms of the sick. He will give wisdom to the nurses.*12LtMs, Ms 162, 1897, par. 12*

The Training of Workers

In the sanitariums workers are to be trained, some of whom will be connected with the institution while others will go out as medical missionaries. These, in what ever line of work they are to labor, whether as physicians, nurses, or helpers, should be firm upon the principles of health reform and all the points of our faith, that as they come in contact with the patients, or go out into all the civilized world and to the regions that lie in heathen darkness, the truth of God on these subjects may be given to them. As these workers enter upon their duties, the efficiency of experienced men and women is increased a hundredfold, and the work for this time is far more rapidly accomplished.*12LtMs, Ms 162, 1897, par. 13*

Proper persons need to be selected and trained, persons who will do honor to every branch of the work. The consecration of their

talents must be very real, and then God will bless their efforts. He is the source of all wisdom and grace. In His strength defects and ignorance may be overcome. *12LtMs, Ms 162, 1897, par. 14*

Every physician, every nurse, every helper, who has anything to do in God's service, must aim at perfection and under the discipline of the greatest Teacher the world has ever known, [his] course must ever tend upward toward this aim. All who are connected with the medical missionary work must be learners. No one must stop to think, I cannot do this. He must say instead, God requires me to be perfect. What did Christ say in regard to this matter? "Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew 5:48. 12LtMs, Ms 162, 1897, par. 15*

No one who allows known defects to remain in his manners or his character is excused. Those connected with medical missionary work are connected with God's service, and they must try to reach His standard. He will give them wisdom and understanding. We are to show a superiority in intellect, in understanding, in skill, and knowledge, because we believe in God and in His power to work upon human hearts. Read the history of Daniel. The Lord would have His people reach the highest round of the ladder, that they may glorify Him by possessing the ability He is willing to bestow. He has a treasure-house of knowledge from which we can all draw. Then let us realize our defects and improve under the instruction of God. Then the light and grace of God will be reflected to the world as the highest education, which sanctifies the receiver. *12LtMs, Ms 162, 1897, par. 16*

The religion of Jesus Christ never degrades; it never makes men and women coarse and rough. Incorrect speech, wrong habits, must be overcome. God would have every man correct in speech, correct in habits, possessing knowledge that will give him a standing-place among men. I present this matter as the Lord has presented it to me. Let us determine to put ourselves to the task of learning in the school of Christ. *12LtMs, Ms 162, 1897, par. 17*

In the training of nurses there must be an organized plan. They are learning a most valuable trade; and many temptations will come to them through offers of large wages and of places where they will

have a better chance to earn money, if they will go with some patient. This point must be guarded, or there will surely be trouble.*12LtMs, Ms 162, 1897, par. 18*

After doing their best to fit these young people for work, how can the managers be sure that they can be depended upon to go here and there as helpers? The only way is to have the students agree to serve a certain period of time, that they may obtain the knowledge essential to make them trustworthy nurses. It requires years of practice to make a full practitioner. As workers together with God, the student nurses should enter into contracts to accomplish that which should be done, fitting themselves to engage in the work as part of the firm, to be sent where help is most needed, unless for some reason, on account of health or family demands, such a move is made inconsistent. This must be treated as a business transaction, as well as a sacred obligation, to be true to the principles of righteousness.*12LtMs, Ms 162, 1897, par. 19*

Let it be understood that those who go out to work in medical missionary lines are not to go independent of the institution already established, for this would cause confusion, and the institution that God would have stand before the world as a perfect and complete whole would be misinterpreted and misrepresented. All are to be united as a sacred firm in the great work God has signified should be done. No one is to feel at liberty to go away and establish an institution on his own merits, and after his own methods, because the work would surely be inferior, and no credit to the central institution, which it supposed to represent.*12LtMs, Ms 162, 1897, par. 20*

The students should feel that they are under obligation to cooperate with the institution. They should regard their knowledge as a valuable treasure, to be used discreetly, and not opened indiscriminately to all. Keep your own counsel. All are to work intelligently and cheerfully, each willing to do his part towards the building up of the institution in any place where the board of directors shall see fit to send him in the order of God, to advance the work as God's providence shall lead the way. Each one must have the spirit of self-sacrifice and self-denial, of which Christ had given us an example in His life. We are to feel our obligation to do

the very best we can. Those who have many talents and those who have few are to work unitedly, as a wheel within a wheel. And if all feel their responsibility and accountability to God, they will do His will, acting their part according to His appointment. *12LtMs, Ms 162, 1897, par. 21*

The nurses and student nurses should be under the charge of a matron who can be a guide and counselor to them. She should be capable of exercising wise supervision. She needs to be a woman of good health, not self-centered, but affectionate, unselfish, and sunny, one who can mold minds, not by being authoritative but by being kind and thoughtful, and yet firm to principle. She must forget herself in her interest for others. The simplicity of heart religion must be seen in those who perform the services required of a matron. *12LtMs, Ms 162, 1897, par. 22*

The Observance of the Sabbath

The Lord designs that our sanitariums shall be places where He shall be honored in word and deed, where His law shall be magnified, and the Sabbath of the Bible made prominent. *12LtMs, Ms 162, 1897, par. 23*

Often physicians are called upon on the Sabbath to minister to the sick, and it is impossible for them to take time for rest and devotion. The Saviour has shown us by His example that it is right to relieve suffering on this day; but physicians and nurses should do no unnecessary work. Ordinary treatment, and operations that can wait, should be deferred till the next day. Let the patients know that physicians must have one day for rest. The Lord says, "Verily my Sabbaths ye shall keep; for it is sign between me and you throughout your generations." *Exodus 31:13. 12LtMs, Ms 162, 1897, par. 24*

Let no man, because he is a physician, feel at liberty to disregard this Word of the Lord. He should plan his work so as to obey God's requirements. He should not travel on the Sabbath except when there is real suffering to be alleviated. When this is the case it is not a desecration of the Sabbath for physicians to travel upon that day; but ordinary cases should be deferred. *12LtMs, Ms 162, 1897, par.*

God created the world in six days and rested upon the seventh. He sanctified and blessed the seventh day and made it His sacred memorial. "Wherefore," He declares, "the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." *Exodus 31:16*. Those who do this, keeping all of God's commandments, may claim the promises contained in *Isaiah 58:11-14*. The instruction given in this chapter is full and decided. Those who refrain from labor on the Sabbath may claim divine comfort and consolation. Shall we not believe God? Shall we not call holy the day which He calls holy? Man should not be ashamed to acknowledge as sacred that which God calls sacred. He should not be ashamed to do that which God has commanded. Obedience will bring him a knowledge of what constitutes true sanctification. *12LtMs, Ms 162, 1897, par. 26*

Let there be no robbery of God in tithes and offerings, no desecration of His holy time. Man is not to do his own pleasure on God's holy day. He has six days in which to work at secular business, but God claims the seventh as His own. "In it," He says, "Thou shalt not do any work." *Exodus 20:10*. The servant of God will call sacred that which the Lord calls sacred. Thus he will show that he has chosen the Lord as his leader. The Sabbath was made in Eden, when the morning stars sang together, and all the sons of God shouted for joy. God has placed it in our charge. Let us keep it pure and holy. *12LtMs, Ms 162, 1897, par. 27*

The Tithe

The men connected with the institutions of God's appointment should be careful to acknowledge Him in all their ways. To Him they owe their intellect and all their capabilities, and they are to acknowledge this. As did Abraham, they are to pay a faithful tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every one should freely, willingly, gladly, bring tithes and offerings into the storehouse of the Lord. In so doing he will receive a blessing. There is no safety in withholding from God His own portion. *12LtMs, Ms 162, 1897, par. 28*

The Lord says: "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 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, and he shall not destroy the fruits of your ground; neither shall your vine cast the 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 3:8-12.12LtMs, Ms 162, 1897, par. 29*

Dangerous Temptations

Subtle, dangerous temptations will come to the physician who believes the truth for these last days. That which would be condemned in a worker of another class is supposed to be admissible in him. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. In stead of being careless and familiar, he should act wisely, discreetly. Our sanitariums must not be made a subject of criticism because of a careless familiarity shown by the physicians and the nurses. Temptations of this kind the physician may resist if he understands his peril and clings to his Saviour, living out the Word of God in every respect. If true to the Word of God, we are on the side of Christ, on the side of the loyal, holy angels, we stand under the shield of Omnipotence. Of whom, then, should we be afraid?*12LtMs, Ms 162, 1897, par. 30*

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticize. Those who are superficial and selfish do not know God or Christ by an experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way.*12LtMs, Ms 162, 1897, par. 31*

The Lord will give the Holy Spirit to all who ask Him in faith. He calls for men to act as gospel ministers, to act as physicians, whom no

flattery can cause to swerve from the trust. Ministers and doctors are to be under the rule of God. He in with heart the Holy Spirit bears rule will follow the example of Christ. The life, the character, will be so Christlike that it will roll back the unjust reproach from the pure truth of God.¹²*LtMs, Ms 162, 1897, par. 32*

Ms 163, 1897

The Third Angel's Message

Stanmore, Sydney, New South Wales, Australia

December 17, 1897

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“Ye are laborers together with God; ye are God’s husbandry: ye are God’s building.” [*1 Corinthians 3:9*.] Our building may be erected upon the true foundation, and composed of the most precious material—gold, silver, and precious stones. These are as durable as eternity. But though unseen influences guide the current of the life, there is still need of the co-operation of the human agency in his individual action with the divine. The Lord is pleased to honor men in making them fellow workers with Himself, that humanity may touch humanity, and the divine Worker, with man, lay hold upon infinity. Thus the structure goes up. The forces are working, and the enlightened perception of man recognizes a power working within him that is subduing him, soul, body and spirit, the results of which are to last not only for time, but for eternity. *12LtMs, Ms 163, 1897, par. 1*

The warfare of the Prince of life with the prince of darkness is very trying and humiliating to the conscientious soul, but if God’s plans are prayerfully and carefully carried out, those who have the light and a knowledge of the Word of God, in this age when such open and universal contempt is placed upon His law, when it is frowned upon by priests and rulers and despised as was Christ when He was upon earth, rise with the loyal and proclaim the third angel’s message. *12LtMs, Ms 163, 1897, par. 2*

John was directed by the “Alpha and Omega” [*Revelation 1:11*] to a people who in the last days were making void the law of God. But these churches, who have drunk deeply of the wine of Babylon are to receive a startling message of truth which will reveal to them their true position. The loud cry, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of

her fornication,” has been, and will again be, given. [*Revelation 14:8.*]*12LtMs, Ms 163, 1897, par. 3*

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his make in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” [*Verses 9-11.*]*12LtMs, Ms 163, 1897, par. 4*

This is the judgment appointed in that great day to be executed upon all who have deceived the inhabitants of the earth and caused them to believe the fatal lies that have been presented as truth. This is plainly brought to view in *Revelation 13*. Let all, who will, read this definite explanation of the apostate power against the law of God: “And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.” [*Verses 6-10.*] Read to the close of the chapter.*12LtMs, Ms 163, 1897, par. 5*

In (*Revelation 14*) John beholds another scene. He sees a people whose fidelity and loyalty to the laws of God’s kingdom, grow with the emergency. The contempt placed upon the law of God only makes them reveal more decidedly their love for that law. It increases with the contempt that is placed upon it. This commandment-keeping people place in song the declaration of their faith as did the psalmist: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” [*Verse 12.*] Their happy voices are upraised as they echo

the words of the psalmist, “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes. Then shall I not be ashamed when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned all thy righteous judgments. I will keep thy statutes, O forsake me not utterly.” [*Psalm 119:1-8.*]12LtMs, Ms 163, 1897, par. 6

“Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually forever and ever. And I will walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved: and I will meditate in thy statutes.” [*Verses 41-48.*]12LtMs, Ms 163, 1897, par. 7

“O how love I thy law, it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste, yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.” [*Verses 97-104.*]12LtMs, Ms 163, 1897, par. 8

“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. Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way. Thy testimonies are wonderful, therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted; for I longed for thy commandments. Look thou upon

me, and be merciful unto me, as thou usest to do unto those that love thy name. Order my steps in thy word. Let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts. Make thy face to shine upon thy servant, and teach me thy statutes. Rivers of waters run down mine eyes, because they keep not thy law.” [*Verses 126-136.*] *12LtMs, Ms 163, 1897, par. 9*

Thus all can proclaim the third angel’s message with heart and voice. *12LtMs, Ms 163, 1897, par. 10*

By the Lord’s appointment, all the evil that is countenanced and vindicated by a nation—all the injustice and oppression practiced against God’s people for the truth’s sake, all the devices made to hinder and oppress them—will return upon themselves. Mark God’s dealings with nations, as recorded in His Word. Selfishness and oppression practiced by one nation on another has always brought the sure result. That oppression which they have made others to suffer has come upon the oppressors themselves. One part of the nation rises up against the other part, and God allows that nation to destroy itself. *12LtMs, Ms 163, 1897, par. 11*

The most cruel despotism has been practiced by men against his fellow man, even in 1897. Those who have allowed officers to rule and govern by despotic power have created a spirit of retaliation, and this will react upon those who have caused pain and suffering to their fellow men. Those who for many years have been breaking down the commandments of God, trample God’s law under their unholy feet, are being educated to despise everything like human law and restraint. Sin and violence and crime have created a condition of lawlessness that causes iniquity to abound. *12LtMs, Ms 163, 1897, par. 12*

Men who claim to be preaching the gospel of Christ teach that the law of God is not valid. They strive to make it void, and teach the churches the law of God, the foundation of His government in heaven and in earth, was crucified with Christ. A more fatal error could not be brought into existence. The curse of God, pronounced upon the transgressor of His law, will rebound upon those who have ventured to do wickedly. The eternal justice of God is working with

an unseen power, bringing about events which, were men half intelligent in regard to the Word of God, they would recognize.*12LtMs, Ms 163, 1897, par. 13*

The transgressors of the fourth commandment have made the Sabbath to fit their own maxims and teachings. They declare that the first day of the week is the Sabbath, and are now making wonderful restrictions to show their reverence for a day that is but a common working day and has not one thread of sanctity in it. The observance of this day originated with the Catholic church, which has set aside the day that God gave to the world as a memorial of creation, and which defines who its Author is—the living God, who created the world in six days, who rested on the seventh day, and who sanctified and blessed the day of His rest.*12LtMs, Ms 163, 1897, par. 14*

The Protestant world has taken this child of papacy, and cherished it, and called it Christ's day—the Christian Sabbath. But it is a spurious sabbath, an idol, placed where the Lord's day should be. And, like Cain, the transgressor is exceedingly angry because the whole world does not regard it with the sacredness of the Sabbath of the Lord.*12LtMs, Ms 163, 1897, par. 15*

God's people must awake. Young men need to enter more deeply into the study of the Word. Obedience to the Word will follow. Probationary time is given us, not to secure our own pleasures, ease, and the praise of human beings. It is given us to honor and glorify God. We are to overcome selfishness. We are instructed in the Word to consider our eternal interests. Allegiance to God will impress upon each Christian his duty to humanity. All who love God will keep His commandments, for this is the sign God's children bear to distinguish them from the world.*12LtMs, Ms 163, 1897, par. 16*

“And the Lord spake unto Moses, saying speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you: everyone that defileth it shall surely be put to death; for whosoever doeth any work

therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for it is a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed.” [*Exodus 31:12-17.*]12LtMs, Ms 163, 1897, par. 17

The everlasting gospel is to be proclaimed. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made the heavens, and earth, and the sea, and the fountain of waters.” [*Revelation 14:6, 7.*] The attention of the people is to be called to the long neglected oracles of God. All kindreds and nations and people are to be aroused. Their minds are to be stirred, their attention called to the Word of God. Men are to hear the message that proclaims the soon coming of Christ. All are to open their eyes, and unstop their ears, and hear the message of the first angel, “Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters.”12LtMs, Ms 163, 1897, par. 18

That God who made the world is the only object to whom human beings should bow. God has not given to human beings, the power to claim homage to themselves. He has given to none the power to become an object of worship. “Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and he saith unto him, All these will I give thee if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.” [*Matthew 4:8-11.*]12LtMs, Ms 163, 1897, par. 19

Here we are taught that finite man is not to be placed where God

should be. He is not to be honored as a god, or to be bowed down to. "Worship him that made heaven and earth, and the sea, and the fountains of waters." [*Revelation 14:7.*] The man of sin is worshiped in the person of the pope, and his representative, the cardinal. But God has not given this power to pope or prelate. The pope is not regarded by God as anything more than a man who is acting out in our world the character of the man of sin, representing in his claims that power and authority which Satan claimed in the heavenly courts. *12LtMs, Ms 163, 1897, par. 20*

Satan inspires these men who claim to be Christ's vicegerents upon earth. Prayers are offered to private saints in heaven for many favors. But these men are not in heaven. They lie in their graves until the coming of the Son of man in the clouds of heaven. Mary, the mother of our Lord, has not been raised. She is waiting the sound of the trump of God that shall call the dead from their prison house. All the prayers offered to Mary fall to the ground. Mary's ears have not yet been pierced by the sound of the trump of God. *12LtMs, Ms 163, 1897, par. 21*

The question has been asked, Do you not believe that we should pray to the dead apostles and saints? No; for this would teach for doctrine not a "Thus saith the Lord," but the thus saith of the man of sin, "the son of perdition; who opposeth 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." [*2 Thessalonians 2:3, 4.*] *12LtMs, Ms 163, 1897, par. 22*

"The mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [*Verses 7-12.*] *12LtMs, Ms 163, 1897, par. 23*

Read *chapters four and six of the prophet Hosea*. Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The whole world keeps Sunday, they say, and why should not this people, who are so few in number, do according to the laws of the land? Because they are blinded by error, because they take their words from the lips of the priests and the human law makers, they suppose that it does not matter if they do not keep the law of God instituted in Eden, when the foundations of the earth were laid, and all the sons of God shouted for joy. God's memorial was then given to man, that he might honor the name of the living God who made the world in six days and sanctified and blessed the day of His rest. *12LtMs, Ms 163, 1897, par. 24*

God proclaimed the Sabbath made in Eden as the Sabbath that was to endure forever. *Exodus 31:12-18*. "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 ye were more in number than any people; for ye were the fewest of all people. But because the Lord love you, and because he would keep the oath which he swore 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. 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.*] *12LtMs, Ms 163, 1897, par. 25*

The Sabbath is to be a sign between God and His people. "Verily my Sabbaths ye shall keep: for it as a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." [*Exodus 31:13.*] This is Bible sanctification. *12LtMs, Ms 163, 1897, par. 26*

Those who teach for doctrines the commandments of men make void the law of God through their tradition. Said Christ, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put in under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your

light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law and 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, until all be fulfilled.” [Matthew 5:14-18.] *12LtMs, Ms 163, 1897, par. 27*

Just as long as the heavens remain above us, and the earth is beneath our feet, there can be no semblance of excuse for any power in heaven or earth to change the law of God. “Whosoever therefore,” continued Christ, “shall break one of these least commandments, and shall teach men so, the same shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [Verses 19, 20.] *12LtMs, Ms 163, 1897, par. 28*

“As it is written, there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good; no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes.” [Romans 3:10-18.] The eye of Him who sees the present condition of things has portrayed the state of things existing in the world and the church today. *Psalm 14:1-4*. And what has brought about this terrible condition? It is the making void of the law of God. *12LtMs, Ms 163, 1897, par. 29*

The men who have the oracles of God, not only break the law themselves, but teach those who would investigate and obey the light to do the same. The men who claim to be teachers deceive the people as did the leaders in Israel in Christ’s day. He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his hellish shadow between Him and the souls whom

Christ came to save. When accused by the Pharisees, He said, "Ye make void the law of God by your tradition." "Ye teach for doctrine the commandments of men." [*Matthew 15:6, 9.*] Again He said to those so-called teachers, "Ye are both ignorant of the Scriptures and the power of God." [*Matthew 22:29.*]*12LtMs, Ms 163, 1897, par. 30*

Satan is continuing the work on earth that he commenced in heaven. He leads men to transgress the commandments of God. The plain "Thus saith the Lord" is put aside for the thus saith of men. The whole world needs to be instructed in the oracles of God, to understand the object of the atonement, the atonement, with God. The object of this atonement was that the divine law and government might be maintained. The sinner is pardoned through repentance toward God and faith in our Lord and Saviour Jesus Christ. There is forgiveness of sin, and yet the [law] of God stands immutable, eternal as His throne.*12LtMs, Ms 163, 1897, par. 31*

There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It cannot be repealed or changed in one principle. It is eternal, immutable as God Himself. To "honor" or "dishonor" it is but the speech of men. The law is to awaken respect and honor in the minds of the human family. Christ honored the law of Jehovah by giving it His implicit obedience. The law of Jehovah was always holy, just, and good, and complete in itself. The law is altogether a different thing from what men in their ignorance have considered it. It is because of Satan's falsehoods that such blindness exists in regard to the law.*12LtMs, Ms 163, 1897, par. 32*

The law of God was given for the human family, and in punishing sin, Christ reveals His holiness, and His love even for those whom He has punished. Men did not obey the Word of God in this world, and because He loved them, He gave them a probation; He gave them His only begotten Son to bear all the guilt of their transgression. If they refuse the expensive offering of heaven, and will not obey His commandments in their life-time, while wholly dependent upon God; if they show no gratitude and love by keeping His commandments, Christ can do no more for them. But if they will receive the Son of God, believe in Him, they will find their way back,

through Jesus Christ's own merits, to the place of sons and daughters of God.¹²*LtMs, Ms 163, 1897, par. 33*

Ms 164, 1897

The Southern Field

“Sunnyside,” Cooranbong, New South Wales, Australia

March 2, 1897

Portions of this manuscript are published in *SWk 79-82*.

I have been deeply stirred during the night season. I was in a meeting where were present men to whom have been entrusted large responsibilities. I cannot now write as fully as I would like to do, because I have not the strength, but I have words to say that I dare not leave unsaid. One stood in our midst and said to Brother Olsen, Brother C. H. Jones, Dr. Kellogg, and several others: “There is a large work to be done in lines that the Lord has laid out before you—a work that has as yet scarcely been touched. I have sent my message to you, and what have you done for the Southern Field, for the colored people? What have you done with the means solicited for that field? <Some are guilty. They> have robbed this destitute field of the means that God designed should come into it. The money brought in, in response to the appeals made in behalf of the Southern Field was just as much set apart for that work as is the tithe for the support of the ministers. Why did you divert that means to other purposes? What facilities have you set in operation to save the souls of this down-trodden people? Why has the Southern Field been passed by on the other side as though its people are not worthy of saving? Why have you not heeded the appeals made, and brought your means into the treasury?”^{12LtMs, Ms 164, 1897, par. 1}

God is displeased with your unfaithful stewardship. The books prepared to bring in a revenue for that field might have helped largely; but dishonest measures were used to obtain the control of these works, that other interests might be advanced. God hates this dishonest dealing. He cannot sanction such artful scheming, such dishonest practices. He now calls for these very facilities to be appropriated where He designed they should be.^{12LtMs, Ms 164, 1897, par. 2}

Mismanagement, wrong methods, ill advised movements, have brought a reproach upon the work and cause of God, and these matters need to be adjusted. The book work needs to be cleansed of every artful intrigue. Those who have stood at the head of this unjust dealing will never be clean in the sight of God until they restore that which they have taken away. They are held responsible for the work that might have been done, but is not. *12LtMs, Ms 164, 1897, par. 3*

The use of means in lines which will make a good showing is right, but not until you have done the work the Lord has appointed you to do in the field that has been so manifestly neglected. The Lord says, "Their suffering, their poverty, their degradation, has come up before me. I have heard their cries, I have seen their neglect. I have called your attention to the field. But the means you should have used to advance the work there, you have appropriated to more pleasing work, more promising fields—fields that have not such necessities, and will reveal no better results." *12LtMs, Ms 164, 1897, par. 4*

The Southern Field is a hard field, a very unsightly field, because it has been so long uncultivated. All who take hold of the work in the cause of God and suffering humanity will have to be one in their designs and plans. They will have plenty of trials and discouragements to meet, but they must not allow these to hinder or dishearten or handicap them in their work. In love for Christ who died to save this poor, down-trodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country. *12LtMs, Ms 164, 1897, par. 5*

Brethren, you have a work to do which you have left undone. A long neglected field stands out in plan view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field. *12LtMs, Ms 164, 1897, par. 6*

God sent a message to Nineveh by His servant Jonah, saying,

“Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.” “And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days’ journey. And Jonah began to enter into the city a day’s journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown.” [*Jonah 1:2; 3:1-4.*] *12LtMs, Ms 164, 1897, par. 7*

When the people of Nineveh humbled themselves before God, and cried to Him for mercy, He heard their cry. “God saw their works, that they turned from their evil way; and God repented of the evil that he said that he would do unto them; and he did it not.” [*Verse 10.*] But Jonah revealed that he did not value the souls in that wretched city. He valued his reputation, lest they should say he was a false prophet. He said, “O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou are a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.” [*Jonah 4:2.*] Now when he sees the Lord exercise His compassionate attributes, and spare the city that had corrupted its ways before Him, Jonah does not co-operate with God in His merciful design. He has not the people’s interests in view. It does not grieve him that so large a number must perish, who have not been educated to do right. Listen to his complaint: *12LtMs, Ms 164, 1897, par. 8*

“Therefore, now, O Lord, take I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.” [*Verses 3-6.*] *12LtMs, Ms 164, 1897, par. 9*

Then the Lord gave Jonah an object lesson. He “prepared a worm when the morning sun rose next day, and it smote the gourd that it withered. And it came to pass, when the sun did rise, that God

prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored; neither madest it grow; which came up in a night, and perisheth in a night; and should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [*Verses 7-11.*] *12LtMs, Ms 164, 1897, par. 10*

In the history of Nineveh there is a lesson that you should study carefully. This lesson is to learned for yourselves, and in regard to your relation to the Southern States. You must know your duty to your fellow beings who are ignorant and defiled, and who need your help. *12LtMs, Ms 164, 1897, par. 11*

The Southern Field is a hard field, but is this any excuse for your doing scarcely anything in it? Let us read the *eighth* and *ninth chapters of 2 Corinthians*. Study and heed these lessons, for you need such examples kept ever before you. The Lord is not pleased with you treatment of the Southern Field. And after the Lord has called your attention to your neglect, your wrong has been increased in your management of the books. The entire profits of these books should have been used in that destitute field. But deception has been practiced, and the means which the churches have been told to use in bettering the condition of the Southern Field, they have appropriated to fields that have had much better advantages in every way. Will you be prepared to meet this neglect in the judgment? The Lord now calls upon you to do more than begin where you ought to have begun years ago. You have restitution to make of that means which you have diverted from the field. *12LtMs, Ms 164, 1897, par. 12*

You have done this work notwithstanding the light that has been given you and kept before you. Not only did the design for this work originate with God, but the facilities were His, and were to be found in His treasury. God will reward according to the measure of the neglect shown for His purposes and His specified methods. *12LtMs,*

Ms 164, 1897, par. 13

He designs that we shall educate the people how to work to sustain themselves. The insignificant measures employed in their behalf come up before God, in the destitute corrupted state of humanity. The apostle Paul could say of the primitive churches, "They glorified God in me." [*Galatians 1:24.*] There are many souls in the South who through well-directed labor may be converted, but the work must be conducted in different lines than in any other field in the United States. *12LtMs, Ms 164, 1897, par. 14*

What deep humiliation should be felt by those whom God has so greatly favored with His blessing of light, whom He has made the repositories of truth, the most sacred truth ever given to our world, but who have neglected their God-given work. What far seeing judgment would they now have, if at the heart of the work men had been careful to seek their counsel from God as to who should connect with His great work to prepare a people to stand in these last days "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*] *12LtMs, Ms 164, 1897, par. 15*

There need be no dearth of means today for the advancement of the work, but the Lord has no pleasure in His people because pride and selfishness have expelled mercy and the love of God and their fellow men from their hearts. Wrong actions are clothed with a pretense of righteousness, which the Lord calls dissembling, false weights, unjust balances, and fraud. This is the iniquity of the people of God. They have not restored the pledge, nor brought back that which they have taken away. "Truth has fallen in the street, and equity cannot enter." [*Isaiah 59:14.*] *12LtMs, Ms 164, 1897, par. 16*

The deepest humility should be felt by those who have the privileges of enlightenment and education in missionary lines. The Lord God of heaven, by whom all actions are weighed in the golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who in their destitution are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant, <many>

knowing nothing of purity and godliness and elevation. But among them are men and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word. But they need ministry, not in the Word alone. Those who would do God service in this field must go among the people. *12LtMs, Ms 164, 1897, par. 17*

There are those who, while they profess godliness, are not pure. They have corrupted their ways before God. And when these meet those who have no disguise for their corruption, they have so little sense of what constitutes a high and holy character, that they are in danger of revealing that they are of a class as degraded as their fellow beings of the Southern States. The people of the South do not need those to go among them who have not the love of the truth in their hearts, and who will easily yield to temptation, who, with all the light they have, will descend to the low level of the moral corruption of those they are professedly trying to save. This will be the danger of those whose minds are not pure; therefore be sure that men of steadfast principle be sent to work for God in this field. *12LtMs, Ms 164, 1897, par. 18*

In His providence, God is saying, as He has been saying for years past: Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work and at the same time show in their characters the high morality which it is the privilege of this people to attain to. Teach them the truth in simple object lessons. Make everything upon which they lay their hands a lesson in character building. *12LtMs, Ms 164, 1897, par. 19*

The South is calling to God for temporal and spiritual food, but it has been so long neglected that hearts have become hard as stone. God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out His Spirit upon those who will take up their God-given work. *12LtMs, Ms 164, 1897, par. 20*

Ms 165, 1897

“I have been unable to sleep much...”

Refiled as *Ms 39, 1887*.

Ms 166, 1897

Hopeful Words for Stanmore

NP

December 1897

Formerly Undated Ms 87. Portions of this manuscript are published in *2MR 38-39*.

We are hoping that the Lord will indeed prepare the way in Stanmore for a church to be erected. But this movement of advance, we are learning, calls for the exercise of faith. Our only hope is in God. He can bring around results to suit His own purpose which will be to His own name's glory, and we will realize in the end He had our own good in view every moment.¹²*LtMs, Ms 166, 1897, par. 1*

“O ye of little faith,” may be said of very many, but let it not be said of us. [*Matthew 6:30.*] We must have faith. We have the work to do to fight the good fight of faith. Faith is not sight. “Faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*] I think we are in just that position that the Word represents, exercising that faith and long patience we can scarcely take in. But after we have done our very best, we can at least try. The Lord proves and tests His people, sometimes in the very way that is most trying. We will not doubt God. We will not rob God of the honor due His holy name from every one of us, in continual trust and thanksgiving and praise for all His benefits. We will walk by faith. We will trust in God as His dear children who have been kindly treated. We will not throw ourselves away from God in a pet and say, “I am discouraged. He doth not love or care for me.” This will greatly dishonor His holy name. We should all consider [that] this casts reflection upon God, and dishonors His holy name.¹²*LtMs, Ms 166, 1897, par. 2*

Let us, every one of us who is engaged in His work, be sunshiny Christians. We should reflect the bright beams of the Sun of Righteousness. We must talk faith, we must work in faith. Faith without works is dead, being alone. May the Lord greatly increase

our faith; and if we continue to look unto Jesus who is the Author and Finisher of our faith, we shall grow in grace, and in the knowledge of the truth. We will trust in our Helper. We will lay our hand confidently in the hand of God, and say, "I will follow Thee, my Saviour, wheresoe'er my lot shall be. Where Thou goest, I will follow; by Thy grace, I'll follow Thee." We must follow without fretting and throwing ourselves into disagreeable attitudes. Tell the workers they are gaining a good experience at this time. The Lord is our Helper. He is at our right hand to help us, to strengthen and bless those who put their trust in Him. *12LtMs, Ms 166, 1897, par. 3*

I wish I was this very morning where I could address the precious souls who are contemplating walking from henceforth in the way of the commandments of the Lord. This is a great honor for any soul. They can walk as honorable men toward God, saying at every step, "Then shall I not be ashamed when I have respect unto all thy commandments." [*Psalm 119:6.*] No one need to consider themselves engaged in a work that will require their apologies to their friends, or to their relations, or to the world in uniting with Seventh-day Adventists. Christ gave His precious life. What for? The sole purpose that He might make it possible for men to come back from the side of the great apostate and choose for themselves to stand by the side of truth. God is truth. Coming back to their loyalty to God, in the keeping of His holy law, needs no apologies; but only a glad rejoicing in God that God so loved the world that He gave His only beloved Son that whosoever believeth in Him should not perish, but have everlasting life. Let every soul look unto Jesus, the Captain of his salvation, and consider that he is greatly honored by being at His side. *12LtMs, Ms 166, 1897, par. 4*

Treat the matter in this light always. All who will take the yoke of Christ upon them, take the work of perfect obedience, they yoke up with Christ. "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] *12LtMs, Ms 166, 1897, par. 5*

All who surrender entirely to the Lord will realize that the words of Christ mean everything to them, "Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” [Luke 10:27.] We are individually under the yoke of obedience which Christ pronounces light. Every young man, every young woman, who places themselves in living connection with Christ, yoking up with Him, is yielding homage to Christ by returning to his loyalty to God in obeying all His commandments, and are connecting themselves with the greatest Teacher the world has ever known. All young men and young women who place themselves by the side of Christ, are greatly honored. They learn Christ’s meekness, Christ’s lowliness of mind, in willing homage to the plain “Thus saith the Lord.” They are learning Christ’s ways, they avoid the principal causes that bring mortification in disappointments that are sure to come to the high hopes of all youth who are not submitting their will and way to the Lord. Christ is all and in all to those who put their entire faith and trust in Him. A pure, good character may be attained through Christ alone, and in and through obedience to the Word he will not stumble. His youthful vigor will not be exhausted in eating the air. God will bless every youth who will love and honor Him by keeping His commandments. “Great peace have they who love thy law and nothing shall offend them.” [Psalm 119:165.] *12LtMs, Ms 166, 1897, par. 6*

There are sources provided for all who love high and holy thoughts, provisions made that all may climb the ladder of progress heavenward. A heart under the impress of the Holy Spirit is full of sympathy and holy aspirations toward God, and the sure result is tender appreciation of all connected with us in this life by ties of relationship. Will this lead the one who loves and honors God to hide his faith, to smother his convictions in order to please his relations? No, for their sakes he will feel that their eternal well-being depends upon the course he pursues. He who is making straight paths for his feet is making straight paths for the feet that are looking to him, and following him. If he blunders, if he fails to confess Christ, he dishonors God, his Redeemer. His own heart, submissive to Christ Jesus, becomes a storehouse of persuasion and Christlike eloquence. *12LtMs, Ms 166, 1897, par. 7*

The soul who yields his heart to be worked by the Holy Spirit will be a living channel of light in the inculcation of the precepts and truth of

the Word of God, winning others to obedience of the commandments of God. Those who are beholding us must first reverence the law of God as pure and binding upon every soul that lives on the face of the earth, and all will not obey the drawing of the Holy Spirit. *12LtMs, Ms 166, 1897, par. 8*

There must be in those who see a walking in that light, living in reverence to the commandments of God, which are the expression of the character of God, which character they must accept if they would become members of the royal family, children of the Heavenly King. The truth, the light, the righteousness of Christ must shine forth from them in distinct lines. There is nothing that God will accept as a substitute here. To walk away from conviction to avoid the cross is not only to impair but extinguish the inward striving of the Spirit of God in its power on the mind and will. *12LtMs, Ms 166, 1897, par. 9*

We ask in the name of Jesus to our friends in Stanmore, Who will be on the Lord's side? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do," said Christ, "and thou shalt live." [*Luke 10:27, 28.*] *12LtMs, Ms 166, 1897, par. 10*

To all who would love, honor, and please God, we present to you the perfect obedience to the law of God. Give to all your friends an example in these things. Love to all. *12LtMs, Ms 166, 1897, par. 11*

Ms 167, 1897

No Man-made Tests Now

NP

July 1897

Portions of this manuscript are published in *OHC 40, 43*; Story of Our Health Message 441-445.

In answer to the questions that have recently come to me in regard to resuming the reform dress, I would say that those who have been agitating this subject may be assured that they have not been inspired by the Spirit of God. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. The difficulties that we once had to meet are not to be brought in again. There must be no branching out now into singular forms of dress. New and strange things will continually arise, to lead God's people into false excitement, religious revivals, and curious developments; but our people should not be subjected to any tests of human invention that will create controversy in any line.*12LtMs, Ms 167, 1897, par. 1*

The advocacy of the old reform dress proved a battle at every step. With some there was no uniformity and taste in the preparation of the costume, and those who refused to adopt it caused dissension and discord. Thus the cause was dishonored. Because that which was given as a blessing was turned into a curse, the burden of advocating the reform dress was removed.*12LtMs, Ms 167, 1897, par. 2*

There were some things that made the reform dress a decided blessing. With it the ridiculous hoops, which were then the fashion, could not possibly be worn; nor the long, trailing skirts, sweeping up the filth of the streets. But in recent years a more sensible style of dress has been adopted by the world, which does not embrace these objectionable features; and if our sisters wish to make their dresses after these models, simple and plain, the Lord will not be dishonored by their doing so.*12LtMs, Ms 167, 1897, par. 3*

A Uniform Style Not Needed

Some have supposed that the skirt and sacque mentioned in *Testimonies, Vol. IV, page 640*, was the pattern that all should adopt. This is not so; but something as simple as this should be used. No one precise style has been given me as the exact rule to guide all in their dress. Should our sisters think they must adopt a uniform style of dress, controversy would arise, and those whose minds should be wholly given to the work of the third angel's message, would spend their time making aggressive warfare on the outward dress, to the neglect of that inward piety, the ornament of a meek and quiet spirit, which is in the sight of God of great price. *12LtMs, Ms 167, 1897, par. 4*

Not to Be Our Present Truth

The dress question is not to be our present truth. To create an issue on this point now would please the enemy. He would be delighted to have minds diverted to any subject by which he might create division of sentiment, and lead our people into controversy. *12LtMs, Ms 167, 1897, par. 5*

I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress so far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God. Place yourselves under the discipline of the living oracles of God, subjecting the mind to influences which form the character aright. *12LtMs, Ms 167, 1897, par. 6*

Living Issues to Be Met

We are nearing the close of this world's history. We are face to face with tremendous conflicts, storms of dissension of which few dream; and all our time and power of thought are to be centered on the living issues before us. God has tests for this age, and they are to stand out plain and unmistakable. It is too late now to become enthusiastic over any man-made tests. The great test for this time is

on the commandments of God, especially the Sabbath, and nothing is to be brought in to draw the mind and heart from the preparation needed to meet it. The people of God will have all the test that they can bear. The Sabbath question is a test that will come to the whole world. We need nothing to come in now, as a test for God's people, that shall make more severe for them the test they already have. *12LtMs, Ms 167, 1897, par. 7*

The Work for This Time

There is a work which I call upon our sisters to take hold of, earnestly, perseveringly, and with prayerful contrition of soul. Search the heart; penetrate into the daily acts of life; work earnestly to weed out from the character the defects that exist. Christ has died for you, and you are to live as unto God. Let your reasoning powers, refined, purified, sanctified, be brought to God. The Lord requires the sanctification of the whole being. The mind, as well as the whole body, is to be elevated and ennobled. God has claims upon mind, soul, and body. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*12LtMs, Ms 167, 1897, par. 8*

All must make the choice for themselves. "If the Lord be God, follow Him: if Baal, then follow him." [*1 Kings 18:21.*] The principles that are adopted after careful consideration, will, if right, become a living, molding influence, which will take hold of the very depths of your nature, and will be as a well of water, springing up unto everlasting life, and overflowing the soul.*12LtMs, Ms 167, 1897, par. 9*

Exerting a Positive Influence

God calls upon every member of the church to adorn the doctrines of Christ our Saviour. A child of God, a daughter of the Lord, you are called upon to exert a positive influence for the right. It is your privilege to obey the living Word of God as a truly converted and transformed soul, to perform the highest service as a free, heaven-born spirit, to give evidence that you are worthy of the sacred trust that God has given you by sending His only begotten Son to die for

you. If you believe in Christ as your personal Saviour, you receive every grace, every spiritual endowment, necessary for the perfecting of the Christian character. Show that you appreciate the sacrifice made for you, and regard it as too great to allow you to make a mock of your religious profession by being molded and fashioned after the world's criterion. Put all there is of you, my sisters, into an effort to get as close as possible to perishing souls. See if you cannot, by a consistent, harmonious, all-round character, by the presentation of truth to individuals who are out of Christ, save some souls from ruin. *12LtMs, Ms 167, 1897, par. 10*

Why do I trace these words? Because I would have those who, under the Holy Spirit's prompting, have adopted the Bible principle of action respect and reverence in their deportment the Author and Finisher of their faith. Make it the law of your life to eat, to drink, to dress, to do everything you do, to the glory of God. Let no influence or circumstance seduce you from conscientious, holy piety. *12LtMs, Ms 167, 1897, par. 11*

How to Meet the Test

The great conflict that is coming will be over the commandments of God. Then let us not spend as much time in the consideration of outward dress as of the inward adorning, the need of being clothed with the robe of Christ's righteousness, woven in the loom of heaven. Be sure that this robe clothes you. Then as the test comes to you, this righteousness will go before you, and the glory of the Lord will be your reward. This representation is better than genius or eloquence. It simplifies all the movements of the religious life, while it elevates the receiver. The religion of Christ never degrades the receiver, never makes a son or daughter of God rough, unkind, or uncourteous. It prepares the way for every emergency, and gives discernment to know temptation when it comes, even though disguised as an angel of light. *12LtMs, Ms 167, 1897, par. 12*

Let all seek the Lord most earnestly for that deep, rich experience that is to be found in preparing the heart to follow Christ wherever He shall lead the way. "If any man will come after me," He says, "let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] These words are to be weighed well. The man who wishes

to follow Christ, who chooses to walk in His footsteps, will find self-denial and the cross in that path. All who follow Christ will understand what this involves. *12LtMs, Ms 167, 1897, par. 13*

Let our sisters conscientiously heed the Word of God for themselves. Do not begin the work of reform until you do. You cannot possibly change the heart. To get up a different style of dress will not do it. The difficulty is, the church needs converting daily. There are many things that will come to try and test these poor, deluded, spiritually-dwarfed, world-loving souls. They will have deep trials. Let there be no man-made tests, for God has prepared to prove and try them. If they will heed His admonitions and warnings, humble their souls before Him, and let Him be the object of their worship, He will receive them graciously. *12LtMs, Ms 167, 1897, par. 14*

The working of the Spirit of God will show a change outwardly. Those who venture to disobey the plainest statements of Inspiration will not heed any human efforts made to induce them to wear a plain, neat, unadorned, proper dress, that will not in any way make them odd or singular. They will continue to expose themselves by hanging out their colors to the world. *12LtMs, Ms 167, 1897, par. 15*

There are those who will never return to their first love. They will never cease to make an idol of self. With all the light of the Word of God shining on their pathway, they will not obey His directions. They will follow their own tastes and do as they please. These sisters give a wrong example to the youth, and to those who have newly come to the faith, for they see little difference between their apparel and that of the worldling. *12LtMs, Ms 167, 1897, par. 16*

To those who are making self their idol nothing in the line of human tests should be presented, for it would only give them an excuse for making the final plunge into apostasy. Such do not know whom they are serving. Knowledge and power belong to God. The ignorantly guilty must learn their condition. We must wait patiently, and not fail or be discouraged, for God has His plans all arranged. While we are burdened and distressed, but waiting in patient submission, our invisible Helper will be doing the work we do not see, and will bring to pass in His providence events which will either work

reformations, or will separate these half-hearted, world-loving members from the believers. The Lord knows about every case, and how to deal with each. Our wisdom is limited, to a point, while infinite wisdom comprehends the end from the beginning. Our whole term of probation is very brief. A short work will be done in the earth. God's own tests will come; His proving will be sharp and decisive. Let every soul humble himself before God, and prepare for what is awaiting us. *12LtMs, Ms 167, 1897, par. 17*

Let these conscientious sisters, who would enter upon the work of dress reform, walk circumspectly, and work in a manner that will correspond with the burden of the message for this time. The surrender of heart, soul, and mind in obedience to the commandments of God is as a thread of gold, binding up the precious things of God, and revealing their value in the time of trial. *12LtMs, Ms 167, 1897, par. 18*

Therefore I say to my sisters, Enter into no controversy in regard to outward apparel, but be sure you have the inward adorning of a meek and quiet spirit. Let all who accept the truth show their true colors. We are a spectacle to the world, to angels, and to men. False prudence, mock modesty, may be shown by the outward apparel, while the heart is in great need of the inward adorning. Stand ever committed to the right. *12LtMs, Ms 167, 1897, par. 19*

The Real Test

Do not look around to see if there are not tests that can be brought upon God's people. God has given a test—the Sabbath of the fourth commandment. “Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” [*Exodus 31:13, 16, 17.*] *12LtMs, Ms 167, 1897, par. 20*

All who bring to the observance of the Sabbath a heart consecrated

to God will find that the day God has sanctified is more to them than they had any idea of. "I am the Lord that doth sanctify you." [*Verse 13.*] "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 58:13, 14.*]¹²*LtMs, Ms 167, 1897, par. 21*

Ms 168, 1897

The Avondale School

NP

[November 1897]

Previously unpublished.

We are now drawing near the close of our school. The school was opened April 28. We did not any of us flatter ourselves that we should have a large number of students. There were obstacles presented that made the school question a doubtful matter, but we have worked steadily to the point, notwithstanding discouragements have come in various lines. We knew from the light given us of God that we must work in different lines than our schools have hitherto been conducted. We must withdraw from our cities, which are becoming very much as demoralized as in the days of Noah and as were the inhabitants of Sodom. *12LtMs, Ms 168, 1897, par. 1*

We were not for a moment in doubt in reference to the proper location of our school, because the Lord gave decided evidence where this should be—some distance from our cities. We thank the Lord that notwithstanding the many objectionable features that have been dwelt upon by some who did not hesitate to express their unbelief, we moved forward in the fear and guidance of God. If all would, in their words, do God service, what great good they might do in helping to push to car up the steep ascent! “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” *2 John 8.12LtMs, Ms 168, 1897, par. 2*

The burden was very heavy upon me. I felt a deep interest that every student should receive the blessing of God during this first term of school. Our prayers were offered to God most earnestly for the Lord to send us the proper persons, who had experience and wisdom coming from God, properly to instruct the youth in obtaining an education and a knowledge of the Word of God, because inspiration has stated that the fear of the Lord is the beginning of wisdom. After earnest prayer, there was an assurance that proper

help would come, and the Lord did provide for us.*12LtMs, Ms 168, 1897, par. 3*

We have been much blessed in the efficient help we have received from Brother and Sister Haskell. We feel deeply grateful for these experienced workers. All who have attended the school have had every opportunity of feasting upon the most precious food from the Word of God taught in its simplicity. The crib has not been placed so high that the minds and hearts of the students could not see and feed and digest the precious food for the soul, and the testimonies in our meetings declare that these souls have grown thereby. The help the Lord has sent in Brother and Sister Haskell has been appreciated.*12LtMs, Ms 168, 1897, par. 4*

After a time Brother and Sister Hughes came. He was to work as principal in the school, and be a manager out of the school in educating the students how to labor—to fell trees, clear the land, plow the ground, prepare the soil for the crops, trim the trees in the orchard, and sow the seed preparatory to the harvest. And in this class of work they were to learn how to become Christians, for these useful branches of practical labor all have a lesson for the students to learn. There are souls that need cultivation and firm discipline, just as the soil they are working needs cultivation. Children have been indulged to do about as they pleased. Some have a cold, lifeless religion.*12LtMs, Ms 168, 1897, par. 5*

We are very grateful that the Lord has been working human minds. We know this is the case, and with hearts of grateful thanks we have rendered praise and thanksgiving to God. We have tried to keep before the students in our school that all had strong tendencies to be careless and irreverent, and they may easily become demoralized. There are those whose hearts are tender and contrite. The soil of the heart is prepared for the reception of the precious seeds of truth. These have manifested a tendency to grow upward.*12LtMs, Ms 168, 1897, par. 6*

The gospel in both Old and New Testaments has been most earnestly and interestingly presented. The gospel feast is spread and the invitation is given to all to sit at the supper so abundantly supplied for all who will come. No one can be made to eat and feast

on spiritual food, and no one will become an all-round Christian without himself being a grateful partaker of the gospel feast. All who fully yield obedience to the call, "Come; for all things are now ready" (*Luke 14:17*), are highly privileged with precious opportunities for spiritual development and training. *12LtMs, Ms 168, 1897, par. 7*

Dews of grace have been falling upon the soil of the soul, freshening the precious plants of truth and preparing the soul, through a new experience, to develop growth. In those who have been careless, reckless in regard to their eternal interest, the soil has been softened; and those who have been lovers of pleasure more than lovers of God have, we are assured, felt the Holy Spirit striving with their hearts. The Lord Jesus has been in that schoolroom every day, ready to mold and to fashion the character of every youth for the glory of God, and their own eternal good. *12LtMs, Ms 168, 1897, par. 8*

We have seen the moving of the Spirit of God upon hearts, and may these dear souls have moral courage to take their stand on the right side in this spiritual crisis with them. To the striving soul, God says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." *Isaiah 27:5*. If he will obey, the praying, believing, determined soul receives strength from the Source of strength, and receives from Jesus Christ, the Sun of Righteousness, an imputed power and grace. Then it is known to what party he belongs for he stands under the bloodstained banner of Prince Immanuel. *12LtMs, Ms 168, 1897, par. 9*

We have moved by faith to make improvements. Two school buildings have been erected. One only has been finished; the second is only enclosed. Our meetings were held in a loft over the mill. We were surrounded with furniture and all kinds of things that had been used in the school, for it was the only place where they could be stored. This situation was not calculated to give heavenly thoughts, and I felt when we entered the building that it would be only for a few weeks, until it would be decided to build a house of worship. In cold weather the large cracks made it quite uncomfortable and not safe for those who were not strong. When the second building was erected we saw that with one hundred pounds we could add a second story to accommodate the students

and also have a good-sized room for meeting purposes. From the commencement of the school the meetings were held in the second story of the second building. This has been highly appreciated, but the room is crowded full and the iron roof makes it oppressive in warm weather. *12LtMs, Ms 168, 1897, par. 10*

Ms 169, 1897

God, Not Men, To Be Our Counseler

NP

1897

Previously unpublished.

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” *Romans 8:14-16, 17, 18.* *12LtMs, Ms 169, 1897, par. 1*

The Lord has a wider outlook for men than they themselves can discern and that the educators of youth can take in. There is no living mortal, youth or man, whatever his experience of his influence, his learning or his supposed sharp intuition, that can make his chalk line for any other man to walk on. He may be in the highest place of responsibility, yet he must not in any sense lord it over his fellow man and think he can command or mark out what another man shall do. Although Noah, Job, and Daniel were in the land, they cannot save son or daughter; they can only deliver their own souls by their own righteousness. *12LtMs, Ms 169, 1897, par. 2*

We each have a responsibility to bear for our individual course of action. We need individually to consider our course, to take control of the time, the mind, the conscience. No one is to tell another what he shall do or what he shall not do, for we are under the control of God. The pupil is to learn all that is possible for him to learn from his teachers, but never to be under domination, for that human mind is God's property, not to be bound about to do any man's will. We have one Master, which is Jesus Christ. Every heart and mind should be lifted up to God. *12LtMs, Ms 169, 1897, par. 3*

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering [doubting]. 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. A double minded man is unstable in all his ways." *James 1:5-8.12LtMs, Ms 169, 1897, par. 4*

There is a divine life proffered to every blood-bought soul. The capabilities of that soul God alone knows. Every life must answer to the touch of God and be bound up with God. No human mind should dare take the responsibility of his finite mind guiding or controlling the mind of the Lord's servants and making them his servants. God Himself understands the experience every individual soul is to gain to do his appointed work.*12LtMs, Ms 169, 1897, par. 5*

Times of perplexity are before us. This is the description: "The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." *Luke 21:25, 26*. There will be wars and rumors of wars. There will be religious oppression. A voice comes through the past to the stormy future saying, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." *Verse 28.12LtMs, Ms 169, 1897, par. 6*

All may take courage by lifting up their heads. When we look away from man to our Redeemer, there need be not a bit of fear, or of heart and hands hanging down; no fear that the work waiting for us will be drudgery. Every man who is faithful to God will be faithful to his fellow man. There is no fear that such an one will be discouraged for want of appreciation. The unselfish heart always leads to unselfish purpose. If firmly connected with God, the heart is of courage in the Lord, and is satisfied that his labors are not in vain in the Lord.*12LtMs, Ms 169, 1897, par. 7*

The Lord gives honor to whom honor is due. Finite judgment will judge from its own human standard. A man oft makes mistakes, in his own wisdom, in apportioning certain work for men to do which he supposes they can do, and is disappointed when they do not fill the bill. Then the man is discouraged by being blamed. He is fully conscious of his lack of success in his efforts in temporal lines, and thinks he will fail in doing God's service. That man has had

someone take the responsibility of outlining his work for him, and the time and courage lost may be very hard to win back. There are men who have felt they would do all possible to obtain a fitness in educational lines. They have entered Battle Creek with a full determination to give themselves to the opening of the Scriptures to others, and to the ministry. They have been encouraged with flattering presentations to become doctors. There has been a great dearth of ministerial workers. *12LtMs, Ms 169, 1897, par. 8*

They that “follow on to know the Lord” shall know that “his going forth is prepared as the morning.” *Hosea 6:3*. He that is unfaithful in the least will mar his conscience and separate himself from God. Unless he repents, even in the least dishonesty, he will go on in this course of action to become unfaithful in much. No one will now plead ignorance of what constitutes sin. All sin—the least to the greatest sin—is transgression of the law of God. *12LtMs, Ms 169, 1897, par. 9*

We shall have temptations as long as Satan lives, but the Lord Jesus has promised, “all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” *John 6:37*. All who will may come to Him for refuge, for strength and power. “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” *Matthew 11:28*. How little we honor God in doing this! How readily we complain and murmur, as did the children of Israel. We appeal to human beings. Letters come clear across the continent to me and to others for our prayers and our advice and our counsel. *12LtMs, Ms 169, 1897, par. 10*

Christ says, “Come unto me.” He is close beside you. He wants you to ask Him. Many seek to every source but the true one. Here there is a great weakness, a great dishonoring of their God. The invitation comes from Him who has united humanity with His divinity, that He might save to the uttermost all who come unto Him. “Come,” is the invitation. “Come, ... all ye that labor and are heaven laden, and I will give you rest. Take my yoke upon you (the yoke of obedience to all God’s commandments and of restraint from being Satan’s channel of sin, and a wrong example before other souls to

perpetuate sin), 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 11:28-30.12LtMs, Ms 169, 1897, par. 11*

There would not be all this complaint and mourning and sadness because of being led astray from right doing if you were wearing Christ's yoke of obedience and restraint. You would not be left to walk in the sparks of your own kindling. You would not feel that you are left to devise and plan for yourself. You would strive most earnestly, as did Jacob, for the blessing of being taught of God. You would read the Word; you would study the Word; you would increase in intellect in searching the Scriptures.*12LtMs, Ms 169, 1897, par. 12*

"The entrance of thy words giveth light; it giveth understanding to the simple." *Psalms 119:130*. This does not mean those who are termed foolish, but those who feel their need of counsel from God, who realize their own weakness and come to God for enlightenment. They never solicit Him, in their sincerity and soul hunger, in vain.*12LtMs, Ms 169, 1897, par. 13*

You know to whom to go to light your lamp. It is to Jesus Christ, the light of the world. You are not to send across the broad waters, soliciting help from those who have no help except they receive light and peace and grace from the Source of all light, all righteousness. Shall they seek that help for you? Without help from the same Source to which you are invited to come, they would be as weak and destitute as yourself. When the brazen serpent was lifted up in the wilderness, all who had been bitten with the fiery sting of the serpent were bidden to look, and all who looked were healed.*12LtMs, Ms 169, 1897, par. 14*

Ms 170, 1897

“Great In the Sight of the Lord” (Meditations on John the Baptist)

Cooranbong, New South Wales, Australia

April 21, 1897

Previously unpublished.

“For he shall be great in the sight of the Lord.” *Luke 1:15.12LtMs, Ms 170, 1897, par. 1*

I have been contemplating the case of John the Baptist. The history of his birth is given in *Luke 1*. An angel of God appeared unto Zacharias while he was ministering in the priest’s office before God, and “when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. *12LtMs, Ms 170, 1897, par. 2*

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (before the Lord Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” (*Luke 1:12-17*)—prepared to receive and believe in Christ as the Son of God at His coming. *12LtMs, Ms 170, 1897, par. 3*

John had not rich parentage to make him great because of riches. He was the son of a poor priest. He was born in a little village among the hills of Judea. His life was a singular one. He lived in the wilderness. After his birth the father of John was filled with the Holy Ghost and prophesied. “And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to

them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.”
Verses 76-80.12LtMs, Ms 170, 1897, par. 4

This is the record of the life of John. Now the question is answered, why John was called great in the sight of the Lord. *Matthew 3:13-17.12LtMs, Ms 170, 1897, par. 5*

John’s message was a clearcut message of reproof of sin and all hypocrisy. And all the universe of heaven was watching with intense interest the preparation through the prophet John for the mission and work of Christ. Before John’s birth, the angel Gabriel was sent to Zacharias, the father of John, to outline the life and work of John, and to give the encouraging testimony [that] he was to be a great man in the sight of God.*12LtMs, Ms 170, 1897, par. 6*

Some will judge from human appearance and say, I do not see anything very great in the life of John. The way human wisdom looks upon such a work as John was permitted to do—as it was positively stated he would do, to go before and prepare the way for the first ministry of the gospel of Christ—reveals the short measure of human wisdom’s estimate of greatness as compared to Infinite Wisdom’s estimate of the value of true greatness.*12LtMs, Ms 170, 1897, par. 7*

Some men, who in their own estimation are supposed to be doing a grand and wonderful work and place themselves in the very highest seat, are not pronounced great in the sight of God. There are two specimens of greatness. What makes men great in the sight of men? Birth, money, talents of intellect. Greatness in the sight of men because one is born of parents who have occupied distinguished positions is of little real value if the child owes its greatness to birth of men of renown and is not rich toward God.*12LtMs, Ms 170, 1897, par. 8*

Money is one great thing that makes men accounted great. How much of that money is obtained through scheming, through unjust weights and measures, and through hoarding money that God has entrusted to them as stewards of His goods, whereby they may bless humanity? The Lord calls for His own to be placed in His

treasury, to relieve the poor of God's heritage, and to advance His kingdom. But the moneyed men say, No, we will not. And do they? They let the Lord's money increase to millions and in their hearts despise men who have not the amount of hoarded treasures that they have heaped to themselves through injustice and oppression of the poor, while they have closed their selfish hearts to the suffering necessities of the human family starving in poverty. *12LtMs, Ms 170, 1897, par. 9*

All they have is God's money, and the cries of the suffering ascend to heaven. In their distress they call upon God, and all their tears, all their hunger and nakedness and wretchedness, all the suffering that has come through the devising of men to make themselves millionaires, will be as is represented in James. The end is near, right upon us, and when the denunciation is made, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." *James 5:1-3*. See also *verses 4-8. 12LtMs, Ms 170, 1897, par. 10*

There is a greatness that will not in the day of God be coveted by any person who in human wisdom has glorified these men who have, many of them, obtained their Lord's money through robbery and deceit of the poor and needy, and turning away the stranger from his right. The Lord has been a witness to every unjust transaction. Where will the lauded great men be on that day when "the Lord cometh out of his place 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*)? "Your riches are corrupted, and your garments are moth-eaten." [*James 5:2*.] While poor suffering fellow beings were naked and you highly exalted because you were rich, you have left your poor fellow creatures to hunger and cold and nakedness. *12LtMs, Ms 170, 1897, par. 11*

But look, the scene changes. That God who has seen every unjust action in the market places, in all the confederacies of evil, will give to every man according to his works. Hear this: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

[Verse 1.]*12LtMs, Ms 170, 1897, par. 12*

Hear their insane ravings, as the rusted gold and silver eat their flesh as it were fire. The storehouses of grain, the vast treasuries of produce are corrupted, while thousands have been starving for the very necessities of life. Oh, what a multitude will rise up in the judgment and charge back upon these supposed great men their sinful robbery of the poor! And many of these robberies were committed by men whose names were on the church books. "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 are entered into the ears of the Lord of sabaoth." *James 5:4*. Oh, how the tables have turned! The voice of God is heard in condemnation, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." *Verses 5, 6.12LtMs, Ms 170, 1897, par. 13*

Matthew 24:1-13; James 5:7, 8. The Lord would have His people a sharp, discerning, spiritually sharp-minded people. The worldly policy is not in any sense to be the policy or principle of God's commandment-keeping people. *Deuteronomy 10:17, 18.12LtMs, Ms 170, 1897, par. 14*

Here are the requirements of God to His people. The Ten Commandments express the will of God and the duty of all men, and when the hearts of men are thoroughly converted they are brought into perfect harmony with the attributes of God, for this is always the effect of divine grace. In this harmony with God is spiritual life and efficiency and power. There is to be no divorcing of the interest of those who believe sacred truths, to take up and confederate with men of the world, or men of the church whom the world has converted to their worldly methods and plans. *Deuteronomy 10:17*. When men who have the light of truth and do not walk in that light but follow the sparks of the fire of their own kindling, they shall lie down in sorrow. God would have His people look to Him and derive their strength and power from Him and not trust those who are not obedient to His commandments.*12LtMs, Ms 170, 1897, par. 15*

It is the will of God that men should be set apart to minister in sacred service in various lines for Him, to preach the Word of God as did John, preparing the way of the Lord. There must be no binding up in confederacies with men; bind up in covenant relation with God. *12LtMs, Ms 170, 1897, par. 16*

The Lord is the shield of His people. He alone must be our strength, our sufficiency. He says to His people, "Fear not; ... I am he that liveth, and was dead; and, behold, I am alive for evermore." *Revelation 1:17, 18.* "God is in the midst of her; she shall not be moved: God shall help her, and that right early." *Psalms 46:5.* Our relation with God must be of a distinct character as a people waiting and watching for the Son of Man to come in the clouds of heaven. The church whom God loves and keeps as His commandmentkeeping people is as precious as the apple of His eye. The Lord saith, Do you know your privileges? Have you faith in God? Have you a living connection with God? Do we sense His love as light in the morning in the midst of the church militant, feeding each lamp with the golden oil of His grace, of His love? *Zechariah 4; Deuteronomy 10:19-22. 12LtMs, Ms 170, 1897, par. 17*

The Lord has a specific work for every one of His people to do. This work is not to be confined to one or two created centers but is to be far-reaching. Men of God's appointment are to fulfill their obligations to God to do His service, bearing not the requirements of men, but through diligent searching of the Scriptures realizing their individual responsibility. They are to watch, to pray, to seek counsel of God, and be prepared to place before those whom they are seeking to save the pure, unadulterated motives which He has revealed to them as His stewards to set before others, to induce them to work for the Master. *12LtMs, Ms 170, 1897, par. 18*

"The fear of the Lord is the beginning of wisdom." [*Psalms 111:10.*] All men who seek this wisdom, asking in faith, will receive. God is no respecter of persons. He looks with tender compassion on the stranger, the widow, and the fatherless. He delights to help them and requires that all who believe in Jesus Christ should imitate Jesus' example. Life and death are to be set before men nigh and afar off, and the strongest motives are to be brought from the treasure house to induce them to choose life by obeying the

commandments of God. In keeping His commandments they choose life; disregarding His law, they choose death.¹²*LtMs, Ms 170, 1897, par. 19*

Now where does self come in? never independently. The Lord will be with His people. Every living agency that will be with God, willingly doing His service, God will be with him and work through him.¹²*LtMs, Ms 170, 1897, par. 20*

Ms 171, 1897

Diary, March 1897

Cooranbong, New South Wales, Australia

March 5 - 7, 1897

Previously unpublished.

Sunnyside, Cooranbong, New South Wales, Australia

Friday, March 5, 1897

Friday morning. Cannot sleep past twelve o'clock. Arise and after a season of prayer commence my writing for African mail. *12LtMs, Ms 171, 1897, par. 1*

We expected Brother and Sister Haskell to be with us on the Sabbath, but we are to be disappointed. They could not come before Sunday. We have had our tent pitched for them. Then they can occupy the tent or our parlor. We have a carpet on the tent floor, a wardrobe, bureau, washstand, and bedstead in it, and a lounge and chair. We wish this servant of God shall find, if possible, a pleasant resting place which he can call home. *12LtMs, Ms 171, 1897, par. 2*

There need not and should not be a better provisioned table. There should be one who understands how to prepare food in the very best and most palatable style. This is not Sister Haskell's forte and she has not the person, of sufficient tact and time to prepare food as it ought to be prepared. There should be no stinting of good provisions on the table, for every one will have his strength taxed to the utmost. *12LtMs, Ms 171, 1897, par. 3*

March 6, 1897

Attended meeting as usual in the upper chamber of sawmill. I can but wish there were a more suitable place where we could assemble to worship God. There was supposed to be a missionary meeting held, but such meetings should not be held upon the

Sabbath. There are not those present who can make these meetings interesting. Those who come to the Sabbath meeting come to receive the Bread of Life, and, as there is scarcely anything done in the line of missionary work, the breath of life is not brought into the meeting. There was a form and nothing more. *12LtMs, Ms 171, 1897, par. 4*

I opened the meeting by prayer, then I read an important article calculated to awaken in the heart an interest in seeking a preparation of soul by consecration to God, that He could use us in missionary service. Some bore testimony but it was a failure as far as missionary meeting was concerned. I returned sad and disappointed to my home, resolved that while I was permitted to be in Cooranbong the only meeting we have in the week should not be occupied with merely a form of words, making a revelation that they do not know what should constitute a missionary meeting. May the Lord forgive our people for their want of judgment and perception. *12LtMs, Ms 171, 1897, par. 5*

Sunday morning, March 7, 1897

Could not sleep past one a.m. *12LtMs, Ms 171, 1897, par. 6*

Ms 172, 1897

Diary, April 1897

Cooranbong, New South Wales, Australia

April 6 - 28, 1897

Portions of this manuscript are published in *4Bio 293, 302*.

Sunnyside, Cooranbong, N.S.W.

Friday, April 6, 1897

Slept until half past two o'clock. This day, Friday, was a very busy working day, for all on the school ground, and also in my home. We send two carriages to meet Brother Herbert Lacey, his wife, Lillian Lacey, Sister Lacey's daughter Cressey from Tasmania, and her baby boy. We are inexpressibly thankful for the great goodness of the Lord. *12LtMs, Ms 172, 1897, par. 1*

Sunday morning, April 2, we were deeply burdened. We could not see our way through our difficulties. The cistern was in process of being excavated. It is a very large cistern and the eaves troughs are fixed to each building, prepared to empty the water received from the showers from heaven into the large reservoir. But the workmen must come from Sydney, and Brother Hare told me the sum of money was exhausted and the school building would not be ready. Sister Haskell, with pencil in hand, inquired how many he could use in the different lines of work, and the particulars were traced upon the paper. *12LtMs, Ms 172, 1897, par. 2*

I gave an appointment at the close of the Sabbath meeting that I would speak some things to all assembled. They came, quite a large number. We then set before them our situation: out of means, and no money to pay the many hands that could be employed. *12LtMs, Ms 172, 1897, par. 3*

I said, I will pay the wages of [Brother] Worsnop for two weeks to put his time and tact and strength to do his best; the same to Brethren James and Connell. I would give up Sara McEnterfer to

unite with Sister Haskell and, with suitable help lay the floor. This was their own proposition. *12LtMs, Ms 172, 1897, par. 4*

Brother Connell said he had made a donation of three weeks' work. I said I would board him free. Brother James has a large family of children to support. He donated one week's work. Brother Woshnop donated one week's work. He also has a large family of children. This was all they should do. I would pay them for the second week's work, both Brother James and Brother Woshnop. Other donations followed, and thirty men, women, youth, and children seemed enthused. Thus the first day of the week began. Some were employed in cleaning out the new building, which was no small task. Some were working inside the building, some drawing and others shoveling the sand. Thus the work advanced. *12LtMs, Ms 172, 1897, par. 5*

All worked with a will—men, women, and children—for the school must begin at the appointed time. All seemed to do their level best and the building was so nearly completed that it was occupied according to appointment. *12LtMs, Ms 172, 1897, par. 6*

We assembled for the first time in the large dining room for a religious meeting. Our hearts were filled with gratitude to God that He had put it into many hearts to work diligently that the school should commence at the appointed time, April 28, 1897. Many donated their time, and many hands were employed all through the week past. *12LtMs, Ms 172, 1897, par. 7*

We had suffered many fears that Brother Herbert Lacey might not, in his weak state, come up from the exhausting fever. We have made his case a special subject of prayer. We wrote a few lines to him each day to call his attention to that which the Lord was ready and willing to do for him. The angels of God have presided over him all through his sickness, and when I saw Brother Lacey he was, although emaciated, doing much better than persons, usually, who are treated with drugs. We felt very grateful to our heavenly Father. My heart was broken with the sense of the love and goodness of God to us, when, if it had not been for the power of the great Restorer, we might be sorrowing over Herbert that he could no more meet with us. But he was with us, glad and thankful to the

Lord for all His goodness and love. We had an excellent meeting.*12LtMs, Ms 172, 1897, par. 8*

The work began on the first day of the week and it was a very busy place in and around the buildings. Some remarks had been made in rather a light manner in regard to the lady carpenters, Sister Haskell and Sara McEnterfer, but they soon learned the use of the carpenter's hammer and how to drive the nails in the boards of the floor. While Brother James with a screw instrument forced these boards in position our lady carpenters nailed them fast.*12LtMs, Ms 172, 1897, par. 9*

There were some tired muscles at night, but all were cheerful and full of zeal and energy. They rested during the hours of sleep and arose refreshed in the morning. Brother Hare's courage rose, as his faith as well as our own began to realize the substance of things unseen. All seemed to do their work cheerfully.*12LtMs, Ms 172, 1897, par. 10*

Women acted their part, one handing the brick to another young lady in the cellar, who also handed the same to the bricklayer. When through with one line of work, they would lay hold on that which they could do, one piling up the brick, another lady worker sliding them down into the deep fifteen-foot vault for two men bricklayers to put the two tiers of brick in the cistern. Thus thirty hands were employed in all the various lines of work. Heavenly intelligences were overseeing the work and cooperating with the workmen, men, women, and children. Thus the work went forward from one stage to another.*12LtMs, Ms 172, 1897, par. 11*

Our much respected Brother Tucker, eighty-three years old, worked day after day. He is a carpenter by trade. He did the handling of the paint brush, going over all the doors and window casings and frames. He worked in, so aptly and faithfully, wherever he could work, and continued his work as long as the rest, faithful and true to service.*12LtMs, Ms 172, 1897, par. 12*

The first week's work was done, and on Sabbath the church assembled in the pleasant, new, second building erected, in the dining room, which is of sufficient length and breadth to contain seats to accommodate about one hundred people. We thought

about eighty were present the first Sabbath.^{12LtMs, Ms 172, 1897, par. 13}

The second week there was still considerable work done, donated by men, women, and children. The second Sabbath we assembled in the new building. I spoke a short time from *Revelation*, (*chapter 1*), and related some incidents of our experiences in our mission work, given us of God to accomplish. Our meeting was most excellent. Brother Herbert Lacey assisted very acceptably in singing in the social meeting.^{12LtMs, Ms 172, 1897, par. 14}

Brother and Sister Dean came in on Friday with their little girl. They wished to be present for the Bible instruction. They do not mean to burden any one. They seem to be willing to do any way if they can only have the advantages of the school for three months. If they can do this, they are more than pleased. They have been very successful canvassers, and they want their little girl educated in our school. They do not want to take her with them to be exposed to all kinds of society, and it is not often a place is found that is for the best interest of the child. Sunday we let them have our tent. They have pitched it on the school grounds near the place of interest. They took dinner with us Sunday. We took their breakfast to them this morning. They seem very much pleased with the school grounds. They took right hold of the work, which they see someone must do, and made themselves useful.^{12LtMs, Ms 172, 1897, par. 15}

This day, Monday, April 15, 1897, Sara and I have been riding round to see if we could find vegetables for the school, but nothing but potatoes rewarded our search. The land is not cultivated much. We hope to set an example and make a change.^{12LtMs, Ms 172, 1897, par. 16}

Monday, April 19, 1897

Cooranbong

The Lord is giving us favorable weather. We see now is the time to carry through with expedition the work begun.^{12LtMs, Ms 172, 1897, par. 17}

Tuesday, April 20, 1897

Who does the Lord estimate as great in His measurement?¹²*LtMs, Ms 172, 1897, par. 18*

This morning there is no appearance of rain. Water tanks everywhere are empty. Water holes for cattle are fast being used up. We had appearance of rain yesterday, but there is none today. The sun shone brightly this morning, and at noon it becomes burning hot.¹²*LtMs, Ms 172, 1897, par. 19*

Brother and Sister Dean and their little girl breakfasted with us. They will take care of themselves as soon as they can get things together. We will try to help them to be passably comfortable. They are nice, energetic people and will be a blessing to the church and school.¹²*LtMs, Ms 172, 1897, par. 20*

We are patiently waiting and working. We are yet only beginning to walk and work by faith. We pray and we believe, and we seek to do all things possible in harmony with our prayers. This is watching unto prayer—to pray and watch and patiently and perseveringly work, doing as well as praying. Our prayers and our alms united, even in our poverty, will be responded to by One who knows our situation, who sees our great need. Let the prayers and self-denying, self-sacrificing work go on. God knows our works as He knew the works of Cornelius. Our prayers and alms are coming up before God as a memorial, and I am not faithless but believing that the Lord will honor our faith.¹²*LtMs, Ms 172, 1897, par. 21*

Those who have manifested the spirit of unbelief that is in no sense inspired of God make our hearts sad indeed, because the treasure of the heart that is drawn upon is not valuable as gold, but is a mass of rubbish, which needs to be purified for the soul temple.¹²*LtMs, Ms 172, 1897, par. 22*

All men who are faithful stewards in the service of God will bring from the treasure house most precious things, new and old. They regard the Scriptures as communications from God, to be received, believed, and taken into the life practice, that they may be a blessing to others. All who really have genuine faith will study the Word most earnestly and prayerfully, hungering and thirsting for

that Bread of Life which comes down from heaven, and which gives eternal life to all who eat of it. It is as if eating of the tree of life, which is for the healing of the nations.*12LtMs, Ms 172, 1897, par. 23*

“I am the bread of life,” said Christ. “He that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... For I came down from heaven, not to do mine own will, but the will of him that sent me.” *John 6:35-38*. Who of those who claim to believe the truth are walking in Christ’s footsteps?*12LtMs, Ms 172, 1897, par. 24*

April 28, 1897

Our school opened April 28. We had the opening exercises in the last building erected. We had more in attendance than we had expected. We felt very thankful to make so good a beginning. We were very much pleased to have Brother and Sister Haskell with us. Brother Herbert Lacey and his wife were with us.*12LtMs, Ms 172, 1897, par. 25*

We greatly feared that Brother Lacey would not be able to attend the meeting. But as soon as the fever left him and he could take nourishing food, his strength came to him quickly. He had not the effects of drug medication to overcome. The Lord is good and merciful. We praise the Lord that Brother Herbert Lacey was under the supervision of Brother Semmens. He was laborer together with God in this critical case, and our brother recovered. Many prayers were offered in his behalf, and the Lord has heard and raised up our brother. And He will help him in every time of need if he will trust in Him.*12LtMs, Ms 172, 1897, par. 26*

Brother Herbert has lessons he has learned to unlearn, and lessons of a different character to learn. I pray the Lord that our brother may be teachable. As one who takes a leading position, many of his ideas are sound and precious. [But] then some chaff has been sown among the wheat, which will be sown by him in other minds if left to himself.*12LtMs, Ms 172, 1897, par. 27*

I thank the Lord that Elder Haskell is here to guard the school. Notions and traditions will have sufficient weight in some minds that

they will consider tares as precious wheat, and, unless teachers know for a certainty that the ideas they advance are truth, because they are something new, they will bring them in and without consideration sow the chaff of infidel sentiments. Their safety is to make no statements which shall set the students on a train of thought that will do them positive harm. The teachers should be sure to hug the shore and not launch their boat in any deep waters of skepticism, which makes shipwreck of faith. I am hoping that Elder Haskell's judgment will be respected.¹²*LtMs, Ms 172, 1897, par. 28*

The lessons of Christ are to be taught in a very simple manner. Bible history is to be made an interesting study. Under the influence of the Holy Spirit, the teachings of the apostles after the ascension of Christ was with power. They taught as did Christ, "as one having authority." [*Matthew 7:29.*] They were the means of imparting light and truth and the way of salvation through Jesus Christ. But the Word was less and less studied with deep interest, prayerfully. Then it was listened to less. It was casually perused. It was not fed upon as Bread from heaven to sustain spiritual life, and to keep the soul in health. The teachings of theologians, the ordinances of bishops, the decrees of councils, was the main interest. The Word of the only true and living God lost influence in public opinion. The word of finite man was regarded with far greater reverence than a "Thus saith the Lord," or "It is written."¹²*LtMs, Ms 172, 1897, par. 29*

When the churches departed from strict obedience to the Word, ceremonies were considered essential. The church walked in the shadow of human doctrines, teaching for doctrines the commandments of men. Then darkness came upon the church, because the commandments of God were rejected and tradition exalted. Then just as far as they forsook the commandments of God for church tradition, they were preparing for the mazes of popery. All Christians who bear the name Christians should watch, should pray, and be strong in the grace that is in Christ Jesus. *Revelation 3:10-12.*¹²*LtMs, Ms 172, 1897, par. 30*

I have had a very pleasant conversation with Brother Herbert Lacey. He is learning that he has much to learn.¹²*LtMs, Ms 172,*

1897, par. 31

Ms 173, 1897

Diary, June 1897

Cooranbong, New South Wales, Australia

June 18 - 30, 1897

Portions of this manuscript are published in *5MR 187; 8MR 368; 10MR 342.*

June 18, 1897

Sunnyside, Cooranbong, New South Wales

This is preparation day, in which we are to prepare for the Sabbath.*12LtMs, Ms 173, 1897, par. 1*

Slept the past night until three o'clock, and then commenced my writing after a season of prayer. The Lord alone can be my helper, my strength, my front guard, and my rereward.*12LtMs, Ms 173, 1897, par. 2*

Sara and I rode across my paddock to see the road workmen were making to get to the school buildings. This work was not large. Four men have worked upon the road, uprooting trees, and cutting away and removing fallen trees. The recent rains have left the passageway to the school buildings next to impassable. Heavy loads of brick and timber have been drawn from the brick pile.*12LtMs, Ms 173, 1897, par. 3*

Our large horse broke through the crust and went down, and was nearly covered. The tackling was let loose, and with considerable effort he freed himself. The wagon had to be unloaded and pried out. The school students are, under the direction of Elder Haskell, building a log bridge. They think they will complete it for us to pass over securely to the meeting on the Sabbath. Sara and I could go only as far as the bridge-building. Here we found Elder Haskell as director or manager of a goodly number of students who were drawing down logs, cutting down trees, and filling in brush to bridge over the difficult water passage so that a team could pass safely.

This was an interesting sight. This is a part of the educational process for the students. Elder Haskell and I visited but a few minutes. *12LtMs, Ms 173, 1897, par. 4*

Sara passed over the bridge on foot and did her business with Brother John Belle, my bookkeeper, and I waited her return sitting on a log. Earnest work must be done to complete the bridge. The road through my paddock was completed nicely. There is not time to do anything but a rough job on the road through the school land. *12LtMs, Ms 173, 1897, par. 5*

Sabbath, June 19, 1897

Sunnyside, Cooranbong, New South Wales

I attended the meeting in the school building, and the room was full with the exception of one seat front. Three more might have occupied that seat. When the design was carried out to put another story on the building designed for cookroom, dining room, and storerooms, we supposed the room would serve the purpose of meetinghouse some time, until money should come in to build a chapel. We thought our school would be very small the first term, but there are sixty students, besides six teachers. The students are an intelligent class who can receive benefit if they will. How they shall improve the opportunities with which they are not privileged depends altogether upon themselves. *12LtMs, Ms 173, 1897, par. 6*

We were approaching another holiday, the Queen's Memorial, and there were great preparations for processions and displays. Thousands of pounds were to be expended in honor of the Queen's reign. If the Queen had notified her subjects that this expression of appreciation should be devoted to suffering humanity, starving thousands without homes in India, in Africa, and all over the land [might have been helped]. What a memorial this would be to the closing up of her acceptable service for her country. Thousands of pounds were invested in decorations in Sydney alone, which proved to be almost useless, for there were showers through the day that made many of their exhibitions a failure. Thousands of people were compelled to leave the scene in consequence of the rain, and a vast amount of money had been consumed to no manner of good to any one. *12LtMs, Ms 173, 1897, par. 7*

Sabbath, June 19, 1897

Sunnyside, Cooranbong, New South Wales

The Lord blessed me with great freedom in speaking to a large assembly, for this place. The Spirit of the Lord was in our midst. I spoke from *Ephesians first chapter*, reading the entire chapter. I thank the Lord for the strength and grace He gave me on this occasion. *12LtMs, Ms 173, 1897, par. 8*

Sunday, June 27, 1897

Sunnyside, Cooranbong, New South Wales

Yesterday, Sabbath, June 26, I spoke to the church assembled at Avondale upon the talent of speech entrusted to us, of how to use to advantage this precious talent, and of the evil done through its abuse. The "form of sound words" is to be prized. [2 *Timothy 1:13.*] It is of high value if used to the glory of God. *12LtMs, Ms 173, 1897, par. 9*

All students should feel the [necessity] of bringing the Word of God into actual contact with souls for whom Christ has died, that they may, through the power and virtue of His merits, have eternal life. *12LtMs, Ms 173, 1897, par. 10*

Let us see ourselves in the light of the Word of God. Are we in spirit and practice representing Christ Jesus? Are we professing to be Christians, but misrepresenting Christ, and in our actions testifying that we know not the Man? Shall we continue in imperfection in the principles of our daily walk, because we do not have the spirit of meekness, of His lowliness of heart, but we act as though we were children of darkness and not of the light? Will Christ then say of us, "Ye are my witnesses"? [*Isaiah 43:10.*] *12LtMs, Ms 173, 1897, par. 11*

It will cost us something to be Christians. Many will have to change their spiritual circle. We will come into close relationship with Christ, into fellowship with the Father and the Son. Will not this be of the highest advantage to us? We need to feel much more deeply the dignity that Christ has conferred upon us in calling us to represent

our Redeemer in this world of selfishness and darkness. We are to represent in character Him who pours His blessings into our hearts in rich profusion. We will accomplish but very little if we preach grace and Christ's love, and do not act either grace or love. "How," say many, "could we do as Christ did? We would be robbed of all we have, by the unprincipled, and the grasping, dishonest human agents." Obedient disciples will never ask "How?" The question is, Shall we be perfect as our Father in heaven is perfect?*12LtMs, Ms 173, 1897, par. 12*

I was able to sleep the past night until half past two o'clock. Then I prepared for my writing. My pen traces many pages while the members of my family are soundly asleep.*12LtMs, Ms 173, 1897, par. 13*

This Sunday, the first day of the week, is a very busy day for us. The building of Willie's house is going forward. The plasterers from Sydney have put the first coat on some of the rooms. Mr. Leonard is cutting out of our front yard a tree one hundred feet tall. The roots are immense, leading out from the tree and interlaced one with another, and all have to be cut out. When the monarch of trees fell, it smashed itself in pieces and was found to be decaying in the center, both trunk and branches. The roots were a sight to behold, stretching out for a large distance under the surface and as large as the trunk of a large tree. These gum trees, if they stand anywhere close to an orchard, absorb the moisture and richness of the ground to a large distance.*12LtMs, Ms 173, 1897, par. 14*

Monday, June 28, 1897

I awoke at one o'clock, and knew it would be a fruitless effort to attempt to sleep. The mornings are cold. We have had much rain, but it is clear this morning.*12LtMs, Ms 173, 1897, par. 15*

We took Brother and Sister Haskell to the station at Dora Creek with our team. On the way Brother Haskell read an article on the day line, written to meet the fallacies that are coming in to make everything uncertain in regard to when the seventh day comes. It would be very strange if the Lord God of heaven should set apart a day for people to observe, and bless and sanctify that day, and give it to man and enjoin upon man that it be kept holy unto the Lord as

a memorial that He made the world in six days and rested upon the seventh day and blessed the Sabbath day, and yet that day become so uncertain the world cannot tell definitely when the seventh day comes to us. *12LtMs, Ms 173, 1897, par. 16*

Here is a day given, and the Lord declares it shall be observed throughout your generations “for a perpetual covenant” [*Exodus 31:16*], as a sign of obedience and loyalty to God, and yet it is so obscured no one can tell when it comes! Oh, what fallacies men will resort to in order to carry out false theories. The Lord pronounced His blessing upon all who keep holy the Sabbath day. His commandments are given to a thousand generations, and when that period is ended the redeemed host shall be in the city of God and observe the Sabbath there, and especially come up to worship God from Sabbath to Sabbath and from one new moon to another. *12LtMs, Ms 173, 1897, par. 17*

Brother and Sister Wilson left Avondale for Sydney, en route for Tasmania to help the church at Hobart. May the blessing of the Lord attend them, and may Brother Wilson recover his health. Last Friday a season of prayer was held for him. Brother and Sister Haskell and Brother and Sister Wilson were blessed. Brother Wilson was healed. *12LtMs, Ms 173, 1897, par. 18*

Tuesday, June 29, 1897

The Lord is giving me strength and clearness of mind, and I am very grateful to His holy name. The Lord is giving me freedom in prayer and increasing my faith to present our necessities in the school interest. *12LtMs, Ms 173, 1897, par. 19*

The Lord wants to help us and do large things for us. Has He not said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light” (*Matthew 11:28-30*)? We need not remain in ignorance and questioning whether we can find mercy and grace and salvation in God. All the teachings of Christ were positive, no “guess so.” He spake as one having authority. Whatever the theme that engaged His tongue, His voice and His words and articulation were in perfect harmony with His

subject. *12LtMs, Ms 173, 1897, par. 20*

The many invitations of mercy and goodness should cut away from every soul the doubt existing, and the questioning: Will the Lord hear my prayer? Will the Lord have mercy upon me? Will He give me His favor? Hear His invitation, "If any man thirst, let him come unto me and drink." [*John 7:37.*] Here is the woman of Samaria. Christ asks of her, "Give me to drink" [*John 4:7.*], and she begins the controversy so singular to her, that a Jew should ask drink of a Samaritan—a class of people they thoroughly despised. Then the words of Christ. See *John 4.* Here the mission work of Christ commenced. Jesus said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle" (*Verses 10, 12*)? See also *verses 13-42.* *12LtMs, Ms 173, 1897, par. 21*

Wednesday, June 30, 1897

Made up quite a large mail for Africa. We rode to the post office. The twins, Herbert and James Henry, saw the horse and wagon at the door and both came running to their grandmother with their little arms outstretched, full of expectation that I would take them. I could not have heart to disappoint them. Their wraps were thrown on and Sara cared for one and I for the other, and then they were perfectly happy, having a hold of the end of the lines and supposing they were driving. *12LtMs, Ms 173, 1897, par. 22*

It was a beautiful, cool morning, the atmosphere sweet and pure. We enjoyed the ride. The trees are being taken down in our front yard and close by the fence outside. We are preparing for cultivating the land. *12LtMs, Ms 173, 1897, par. 23*

Elder Haskell visited me in the afternoon and invited me to attend the school faculty meeting, which I consented to do, at half past six. The days are the shortest now that they will be. It was dark. We passed over the new-made road, through the woods. We dared not trust to our eyesight. Brother Connell, mounted on his horse and wearing a white coat so we could see him, led the way. Sara and I followed with Jessie. We have no moon now, but one will soon

appear. *12LtMs, Ms 173, 1897, par. 24*

We had an excellent meeting, consulting in regard to how we shall bring our expense in the eating line within the low figures given for rooms, board, and tuition. I had considerable talking to do, and read matter I had written, which was important to be acted upon. Should the teachers of our school relax their strict and vigilant rules of order, cleanliness, thoroughness, and neatness, it would involve a moral loss to the pupils. *12LtMs, Ms 173, 1897, par. 25*

There are few of the human family strong enough to grasp the eternal holiness, without the means God has provided, that their fellow beings shall encourage and help those who are weak in the faith to a higher standard. It is the Lord's anointed ones who keep their full hold of their own souls to impart knowledge and strength to the poor and needy ones. *12LtMs, Ms 173, 1897, par. 26*

Ms 174, 1897

Diary, July, 1897

Cooranbong, New South Wales, Australia

July 1 - 31, 1897

Portions of this manuscript are published in *TMK 141, 143; 5MR 187; 4Bio 304, 306-311, 327-329, 391.*

Thursday, July 1, 1897

Sunnyside, Cooranbong, New South Wales

There is much writing to be done. May the Lord give me mental clearness and spiritual power. Elder Haskell called a short time and wished me to visit the school building Friday, to meet with a few from Dora Creek and talk over matters in reference to the conducting of the meetings there. *12LtMs, Ms 174, 1897, par. 1*

Monday, July 5, 1897

Sunnyside, Cooranbong, New South Wales

We felt thankful to have a good night's sleep. Awakened a little before three o'clock and wrote letters to Willie White, and then Sara and I went to the post office to mail letters. This day has been a very busy day. *12LtMs, Ms 174, 1897, par. 2*

I had a long talk with Brother Schowe. We think it was a profitable interview. We considered many matters in reference to school and in reference to a sanitarium, which he wished to be located upon his land at Pennant Hills. It is certainly a very desirable location, but it will cost money to purchase it, which we have not. If Brother John Wessels is directed of the Lord to come to Australia and invest his means in building a sanitarium, this will be a good investment, we think, for him, and be a great blessing to us. *12LtMs, Ms 174, 1897, par. 3*

I had a long interview with Brother Martin in regard to many

important matters in reference to the school orchard, and my own orchard, and in reference to the best methods so to manage the land that it shall produce sufficient for the consumption of the school and there be no expenditure of money for fruit and vegetables. We expect good crops this year, and we shall have, we expect, all that the school will demand on their own land and all that our own family will require on our little farm. *12LtMs, Ms 174, 1897, par. 4*

Had an interview with Professor Hughes and wife, in regard to the Sunday holiday. He is troubled to know how it shall be employed. The students are wandering about, and it is not having a good influence upon them. The teachers would prefer to teach Sunday; that would counterwork the influence of that day when there is no school, and the students regard it as a holiday. We find that so many youth lodging in one room is not having the best influence, and there is need of finishing off the school building for sleeping rooms for the students. *12LtMs, Ms 174, 1897, par. 5*

Tuesday, July 6, 1897

Sunnyside, Cooranbong, New South Wales

Tuesday morning I brought before the students the most important matters in regard to an all-round education. May the Lord bless the effort made to bring before the school the necessity of physical culture combined with the mental taxation. The Lord has pointed out the deficiencies in our ideas, and the true education that is essential in our school here in Cooranbong in order that all shall cultivate their God-given talents to the very best of their ability that, through their use, they may be returned to Him with accumulated talents. We have tried to impress upon the students the importance of appreciating the present opportunities and privileges of their school life. Let every moment be deemed of consequence, and in their studies let the students consecrate themselves to the service of God. Educational advantages are among the talents entrusted to the youth to acquire knowledge to be used to communicate to others that which they have received. *12LtMs, Ms 174, 1897, par. 6*

What a difference it would make in their school days if all were to take this view of the matter: "I am studying for time and for eternity." By consecrating themselves to God and His service, they will

preserve themselves as ones chosen of God and precious in His sight to be laborers together with God. This is the only way we can yoke up with Christ. *12LtMs, Ms 174, 1897, par. 7*

Brother Schowie addressed the school. He has been employed by the government as a school teacher for many years. His remarks were excellent. He and his daughter leave us this afternoon for their home. *12LtMs, Ms 174, 1897, par. 8*

I had a long conversation with Brother Schowe. He presented his future plans before me. I had visitors for counsel—Brother and sister Skinner, Brother and Sister Hughes. This has occupied my time. I also had an interview with Brother and Sister Haskell and several others, while Brother Schowe laid before us the advantages of keeping bees. He would furnish the hives of good bees for the advantages of having his children attend the school in Avondale. Brother Hare was doubtful whether the enterprise would prove a success. He feared the outgoes would be more than the profit. *12LtMs, Ms 174, 1897, par. 9*

July 7, 1897

Sunnyside, Cooranbong

Renunciation of self. Obedience is then easy. *12LtMs, Ms 174, 1897, par. 10*

Brother Haskell left Cooranbong in company with Brother Schowe and his daughter on his way to Sydney. He requested me to fill in his time in the school until he returns. *12LtMs, Ms 174, 1897, par. 11*

Again I presented to the school the advantage of physical labor combined with the study of books. All who accept Christ will serve Him with their undivided interest. He requires all that there is of a man—soul, body, and spirit. He can accept no half service. Every student must accept Christ as his personal Saviour and by his simple, entire obedience to God's will render to Him perfect service as His chosen workers. This purpose fully realized and carried out will advance the student in his power to acquire knowledge as service done to God—to receive wisdom and knowledge that he may communicate the same to others. This will overcome

selfishness, for it has Christ for its object.*12LtMs, Ms 174, 1897, par. 12*

We closed our exercise to take Brother Martin to the Dora Creek station, to return to his home. His daughter is to come to the school. I pay tuition, and he returns the same to me in helping me to secure trees—orange, lemon, mandarin, and other fruits—and he will set them himself in the ground, and see that they are cared for. He also wishes his second daughter, thirteen years old, to visit us and attend school if possible the remainder of the term of school.*12LtMs, Ms 174, 1897, par. 13*

We had a very pleasant ride to Dora Creek. The weather is as nice as it can be, although it is midwinter. We had to visit Brother Hare for information in regard to bricks. We find not enough good, sound, hard brick and shall have to use many soft brick to put in the finishing of W. C. White's cistern, which is eight feet deep and fourteen feet across. We shall have to make the best of it.*12LtMs, Ms 174, 1897, par. 14*

Brother and Sister Hughes called to see if I would speak to the school Thursday morning. I consented to do this.*12LtMs, Ms 174, 1897, par. 15*

Thursday, July 8, 1897

Sunnyside, Cooranbong, New South Wales

I arose at two o'clock a.m. and commenced my writing. My prayer is, O Lord, teach and lead and guide me. Help me to feel my responsibilities in regard to my committed trust. To every man there is given his work, some work to do for the Master. If all the professed people of God would have a sense of their God-given accountability, they would then be laborers together with God.*12LtMs, Ms 174, 1897, par. 16*

Quarter before 9 a.m. I again visited the school and read to them important matter in regard to the relation of diet to health and morals—words that had been written years ago for the book *Christian Temperance*. It is just what is needed now for the students in our school. I occupied about 55 minutes.*12LtMs, Ms 174, 1897,*

par. 17

We returned to my home, about three quarters of a mile, took the two babies, Henry and Herbert White, and Sara and I rode in the country about five miles to Martinsville to purchase corn. We went to Mr. Smith's. We had a very pleasant visit with his wife and his daughter. They were very much delighted to see the twins trotting over the oilcloth floor. Mr. Smith had no corn to sell. We then started on our return to Martinsville and found one of the Martins family had corn, so we were favored. We purchase two bushels, and bought of them twenty dozen oranges—ten dozen for myself, five dozen for May White, and five dozen for our workers, which they pay for themselves. *12LtMs, Ms 174, 1897, par. 18*

It has been a very beautiful day. We enjoyed the ride very much. I hastened to my writings to prepare mail for America. It is seldom we have one mail leave Monday and another leaving Saturday. We have all letters in before the Sabbath. May the Lord grant that these letters may be correctly understood, for we need so much clear discernment. *12LtMs, Ms 174, 1897, par. 19*

Elder Haskell is in Sydney and will not return until Sunday. I shall have to take the forenoon meeting. The Lord will strengthen and bless me to speak to the people. Oh, for words that will be appropriate to move the hearts and produce inward workings that shall work outward! *12LtMs, Ms 174, 1897, par. 20*

July 9, 1897

Sunnyside, Cooranbong, New South Wales

I could not sleep longer than half past one o'clock a.m. I arose and dressed and sought the Lord most earnestly. I believe He heard my prayer. My only hope is in God. He is my strength and my fortress. He is my exceeding great reward. I can lean upon His strong arm. I can hide my life in Jesus Christ. He will never disappoint me. He is true, and full of mercy and compassion. He will be to all who seek Him a present help in every time of need. *12LtMs, Ms 174, 1897, par. 21*

I read to the students important matter in reference to hygienic

principles connected with Bible religion—eating, drinking, and speaking, that all our actions shall be in accordance with the will and ways of God, corresponding with the great truths which He has given us in His Word. The Lord does want us to be miserable, but happy. The yoke of Christ, accepted submissively, is a restraint from pulling apart from Christ in wrong directions. “Without me,” He says, “ye can do nothing.” [*John 15:5.*] All who wear the yoke of Christ draw with Christ and He gives the human agent, if he submits, grace and willingness to co-operate with Him. *12LtMs, Ms 174, 1897, par. 22*

I sought to impress upon the minds of the students the necessity of the restraint of the yoke of obedience to Jesus Christ, and of lifting burdens in practical working in Christ’s methods. All who love Jesus will work as He worked. Satan will seek to make all who have made any profession of religion careless and indifferent. He succeeds largely in doing this, because many are ignorant of the claims of God upon them, and what is due from them to their Redeemer, and therefore they are ignorant of their peril. They do not keep the eye of the soul fixed on Christ. They do not discern that our hope of eternal life is centered in Him. The darkness of unbelief interposes its shadow so that they do not behold Jesus as the Light, the Truth, the Way. In His compassion He is drawing all men heavenward who will be drawn. *12LtMs, Ms 174, 1897, par. 23*

Will the students appreciate their heaven-sent privileges? Or will they forget that their responsibilities are proportionate to the light that the Lord has privileged them to receive? We shall not be judged according to the light we do accept but according to the light we might have had if we had followed on to know the Lord. It is the duty of all to place themselves in the channel of light. *12LtMs, Ms 174, 1897, par. 24*

July 10, 1897

Sunnyside, Cooranbong, New South Wales

I arose from my bed at half past three and after offering up my prayer to my heavenly Father, I engaged in reading the history of Daniel and his three associates. These were health reformers in the courts of Babylon. It is a most instructive history and profitable for

us all to consider. If the students in our school would study the life and character of Daniel with a purpose to learn what constitutes true education, and then practice the life characteristics developed in these young captives in Babylon, there would be all-round characters that would be a power of influence in our world, because of the steadfast principles shining out so clearly. I spoke to the people on Sabbath. I felt the deep movings of the Spirit of God upon me. Brother Lacey, a young man, stood up before the people to pray; that act so pained my heart I said, "Brother Lacey, get down upon your knees," which he did. I knew if any human being knew whom he was addressing—the great and holy God, who dwelleth in light unapproachable, before whom angels veil their faces and cry, Holy, Holy, Holy—he would not stand erect before his students and present his petitions to God.¹²*LtMs, Ms 174, 1897, par. 25*

Isaiah 6:1-4. What effect did this vision have upon Isaiah? *Verses 5-8.* This statement is recorded for our benefit, that we shall have reverence for God and holy things. There is little enough reverence in our world.¹²*LtMs, Ms 174, 1897, par. 26*

I feel very sad when I consider that young men come from Battle Creek with a deficient education in spiritual godliness. After devoting years of study in the school at Battle Creek, some have stated that they had an education that was of little use to them. I see more and more the folly of five years in succession devoted to education of any student. Let them learn common hard work, in exercising the muscles and their hands, and let them learn from books that have not one grain of infidelity sprinkled in through their brilliant productions. It is like the sugar-coated pills that are used—a drug to destroy rather than to restore.¹²*LtMs, Ms 174, 1897, par. 27*

July 11, 1897

Sunnyside, Cooranbong, New South Wales

I rose this morning at 3 o'clock a.m. and commenced my work. If ever there was a time when our hearts should hunger and thirst after righteousness it is at the present time. I have the rich promise that if I seek the Lord with all my heart I shall find Him, and it will certainly be to the joy of my soul.¹²*LtMs, Ms 174, 1897, par. 28*

“My brethren, count it all joy when ye fall into divers temptations.” *James 1:2*. This may seem a strange note, at first appearance, almost a contradiction of truth, but if we read on to the end of the whole chapter with an intelligent, thoughtful mind, the explanation is clear. No one is to invite temptation, but if “ye fall into ... temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” *Verses 2-4.12LtMs, Ms 174, 1897, par. 29*

This is a state of peace, of rest, because they have taken the yoke of Christ upon them, which is a yoke of restraint. They are laborers together with God and lift Christ’s burdens, and in this very action comes peace and rest and assurance. They have fallen into temptation, unawares, but they have not been overcome with the temptation. They have come out on the right side and have not dishonored their Redeemer by hasty speech and a reckless discouragement. *12LtMs, Ms 174, 1897, par. 30*

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he will receive any thing of the Lord. A double minded man is unstable in all his ways.” *Verses 5-8*. Let us read the entire chapter for a solution to the whole subject of temptation. *12LtMs, Ms 174, 1897, par. 31*

Wrote eight pages in the forenoon. Sara and I rode to Dora Station to meet Cressey Martin, hoping also to meet Elder Haskell, but he left the cars at Morisset. I wished to converse with him while riding in the carriage. Cressey has come to attend school and her sister, younger, comes next Sunday, and the father, Brother Martin, comes to set out trees for me and to trim the school orchard. *12LtMs, Ms 174, 1897, par. 32*

Brother Martin is pleased to have his children attend the school in Cooranbong. I have agreed to board them and pay their tuition through this term of school. Brother Martin will return the same amount to me in ways that shall help me. *12LtMs, Ms 174, 1897,*

par. 33

We need much wisdom to know how to move. Brother John Bell called to bring me notes to sign. In afternoon, wrote twelve pages of important matter for the school. *12LtMs, Ms 174, 1897, par. 34*

Monday, July 12, 1897

I thank my heavenly Father for a good night's sleep. Retired after eight o'clock and slept until nearly past three o'clock. I sought the Lord in prayer and then I believed that He would give wisdom that we should know how to move through the day. I ask that the Holy Spirit shall control my thoughts through the day. I plead for wisdom in judgment, clearness of brain, and understanding, that I may see the treasures in the Word of God, and bring out the precious truth in the simplest language. Thus did the greatest Teacher the world ever knew. *12LtMs, Ms 174, 1897, par. 35*

I feel more and more impressed with the greatness of the subject of the Lord's soon appearing in the clouds of heaven, with power and great glory. This faith moves me greatly to observe due solemnity at all times and in all places; but while I enjoin upon myself and others to be sober, they are not to cherish sadness and gloom. *Luke 21:26-28. 12LtMs, Ms 174, 1897, par. 36*

I wrote many pages July 8, in regard to the students' behavior in school. There are some few who seem to have little idea of what it means to behave like gentlemen. They certainly do not behave like Christians, but more like clowns. The Lord has given me a testimony of reproof and warning for them. While we are not to be gloomy, but cheerful and happy, there is to be no silliness, but a sobriety in harmony with our faith. Words and actions form character. Therefore our words should be clean, pure, simple, yet elevated. The gift of speech is a valuable talent, and the Lord has no pleasure in heaving low, cheap, degrading nonsense which tastes strongly of vice and revelry. No Christian should condescend to imitate and catch such habits from another student. These evil, silly words are discordant notes and contribute to the happiness of no one. They are a detriment to spirituality, the Word of God forbids them. *12LtMs, Ms 174, 1897, par. 37*

“A good man out of the good treasure bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Matthew 12:35-37. 12LtMs, Ms 174, 1897, par. 38

“And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts” (*Matthew 9:4*)? Jesus reads the hearts and minds and thoughts of every student in the school. Do they think of this, that He hears every word uttered in the bedchamber, that He sees every action? There is a Witness present, tracing every word spoken and every act performed, good or evil. Do all feel they are doing honor to God? They are dependent upon Him for every supply, even for food and life and health, and yet they insult Him to His face. Will He not judge for these things? Shall we not keep the Lord ever before us?*12LtMs, Ms 174, 1897, par. 39*

July 13, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at half past 3 o'clock a.m. A burden is upon my mind. The state of things in our school as it has been presented before me, is not meeting the mind of the Spirit of God. His heart of love is grieved.*12LtMs, Ms 174, 1897, par. 40*

As I consider these things, I have a burden to write. There is a message I must bear to the student at the school. There is a spirit of levity and recklessness that should not be tolerated. There are some who have not stood in the counsel of God, but have by their words and by their attitude given more or less encouragement to the students to suppose they were under too much restraint. I knew from the light given me it was time for me to speak.*12LtMs, Ms 174, 1897, par. 41*

I went to the school this morning and found Brother and Sister Hughes and Brother and Sister Haskell counselling together as to what they should do, to change the order of things. Mr. _____ and Mr. _____ were the moving elements in this riotous business in the rooms they occupied. The foolish talking, the jesting, the joking, the

low cheap talk, and the unruly spirit, were contaminating the youth. I presented to them that both principal and teachers were held responsible, and were under condemnation of God while these things existed. They are to watch for souls as they that must give an account. *12LtMs, Ms 174, 1897, par. 42*

I read before the school that a change must come. No longer should any such deportment be tolerated in the school. After I had read the matter written, there were some testimonies borne by the students, which were to the point. Brother _____ had given his class unwarranted liberties, and they received little good from their studies. *12LtMs, Ms 174, 1897, par. 43*

Wednesday, July 14, 1897

I could not sleep past two o'clock. At three o'clock I have built my fire and offered up praise and thanksgiving to God for His watchcare and guardianship through the night. I am very grateful that the Lord gives me health and physical activity and mental clearness to do the work He has appointed me to do. It is often not pleasant to speak the plain words of reproof and counsel; but I dare not hold my peace, lest the sins of the wrongdoer, not warned, shall go on in heedless indifference until the Lord shall cut him down like a tree that is as a cumberer of the ground. *12LtMs, Ms 174, 1897, par. 44*

This day the men plastering our house leave for Sydney. Their work is done. We had only two coats on the house. The third coat, which is the hard finish and very white, is generally put on. We thought, on estimating the cost, that we might save that extra coat which would cost six pounds additional expense. *12LtMs, Ms 174, 1897, par. 45*

In one week May White can move into her new home. They begin the cleaning at once. Brother Worsnop will finish the cistern. It is eight feet deep and fourteen feet in circumference, making it a cistern which will hold a large body of water. *12LtMs, Ms 174, 1897, par. 46*

I have been writing upon important matter today in relation to the school. The Lord has given me a message for the students. We are very sorry that some few are not Christians. They have not

accepted Jesus Christ as their Saviour. There are three, especially, who harmonize in sport and disorderly behavior in their room, and this makes it a hard matter to keep the young men associated with them from being contaminated with their influence. I have spoken the Word of the Lord to them, and now we wait to see what they will do.*12LtMs, Ms 174, 1897, par. 47*

We need the Lord Jesus with us at every step. We cannot be safe unless our hearts are going out after God. The end is near. We need to be instant in prayer, to educate the heart to be in a praying mood, hearts drawn out after God. If we do this, there will be less nonsense and our words will be more fitly spoken and our hearts softened by the Holy Spirit. And we shall have the comfort of the grace of Christ.*12LtMs, Ms 174, 1897, par. 48*

Thursday, July 15, 1897

I arose this morning at half past three o'clock. I am thankful to my heavenly Father for a good night's rest. I feel refreshed. After a season of prayer I wrote important matter in relation to the school.*12LtMs, Ms 174, 1897, par. 49*

Brother Herbert Lacey called and made a short visit. We engaged in profitable conversation. He stated that while in America at Healdsburg, he engaged in Bible studies. After going to Battle Creek he went deeper into study and did not take Bible studies at all. Here he has lost much, for the most important of all education is to understand what saith the Scriptures—and yet he was ordained for the ministry when he had not fitted himself at all for such a position. He was not fitted to teach the students, for the Word of God is our lesson book, lying at the very foundation of all true education. He is just beginning to understand that he has everything to learn. The Lord gave me a message for him. He says every word of it is truth and he wants to know himself. May the Lord mold and fashion him. The very first work he needs is thorough conversion. He is ignorant of the Scriptures and the power of God. This is the great mistake that has been made in this young man's education. Oh, that as a teacher in this school, he may be a learner.*12LtMs, Ms 174, 1897, par. 50*

I had my attention called to the various interests outside—where

things shall be planted. Sara and myself have to keep the run of the business of Willie's house, in his absence, and of the cistern which is now being dug. The brick is now being drawn to brick it up, and we just found we must have cement, which no one has thought to order. The brick has to be laid in cement, so that no water will seep through. The order has been sent to Newcastle for the lime and cement. *12LtMs, Ms 174, 1897, par. 51*

I rode over to the school to see Brother Hare and converse with him. Brother James must have a home built, a small cottage for his family. There are many things requiring to be done, and responsibilities which someone must take upon themselves. Sara has obtained a donation of six fowl for the school from Sister Coulston. May White and I gave six more, and others will make a donation, we think. I have confined myself closely to writing today. Have written many pages, notwithstanding the interruptions. *12LtMs, Ms 174, 1897, par. 52*

Friday, July 16, 1897

I awakened this morning at three o'clock and lifted my heart in prayer and thanksgiving to God for His watchful care over the household. I pray the Lord to take us all under His guardianship today and make His face to shine upon us. I pray most earnestly that He will honor our humble dwelling with His abiding presence in our home. We may every individual in the family have the converting power of God daily upon heart and character. *12LtMs, Ms 174, 1897, par. 53*

The religion of Christ in the heart is the wellspring of life. It is the living water that Christ will give to every thirsting soul that asks Him. There are many who keep religion in practice far from the soul temple, and their faith is not in Jesus Christ. We are trying to do all in our power to help the unconverted professor of religion to see the great loss he is sustaining in keeping his Lord and Saviour in the outer court. The heavenly Guest should be invited to occupy the throne of the soul, to control every impulse of the mind, and to bring even the thoughts into subjection to Jesus Christ. *12LtMs, Ms 174, 1897, par. 54*

Half past four o'clock. I have not accomplished as much as I

desired in writing today. I have much to think of and to plan and devise for others. We shall have no American mail until next Tuesday. *12LtMs, Ms 174, 1897, par. 55*

Brother Worsnop has finished the cistern, and, if there is no rain, three men will work at it commencing Sunday and carry the matter through in three days. This cistern will hold a large body of water, and this we need, because we have had one year without any rain, except one or two very light showers. *12LtMs, Ms 174, 1897, par. 56*

We were highly favored in having water creeks that did not become dry in the drought of summer. The water of the creeks is not fit to drink, but we so all our washing at one of these creeks in a washhouse we have built. *12LtMs, Ms 174, 1897, par. 57*

The Sabbath is soon to commence. *12LtMs, Ms 174, 1897, par. 58*

We sent a letter for Brother Wilson to come to Cooranbong. He has had two attacks of bleeding since he went to Sydney. I will pay his board at the school if he can have a room which is provided with fireplace advantages. My Brother Wilson is too much respected to be left uncared for. He needs to forget himself and not be afraid. He keeps himself in weakness because he watches every symptom. He is to exercise care and then trust in God. He is to use every precaution and leave the rest with God. *12LtMs, Ms 174, 1897, par. 59*

Saturday, July 17, 1897

I awoke quire early but I had a good night's rest and feel very thankful to my heavenly Father. I want so much every day to have a deeper experience in the things of God. I want to know, day by day, that I am taught of God. I have now a great earnest, longing desire to see the school prosper, and to see it advancing in Christian experience and knowledge in the Word of God. I thought best not to attend service today. I do not want to tax my physical powers so that I shall not have mental healthfulness to devote to my writing. *12LtMs, Ms 174, 1897, par. 60*

Sunday, July 18, 1897

I awoke before three o'clock and after a season of prayer attend to my writing. The cistern is to be completed today. We have been very anxious to have the cistern finished before it rains. Mr. Labor is doing his best for us, working early and late.*12LtMs, Ms 174, 1897, par. 61*

I have not been able to trace words in my diary because of other writing urging upon me that must be done.*12LtMs, Ms 174, 1897, par. 62*

Thursday, July 22, 1897

I awakened early this morning at half past three o'clock. My mind was drawn out in prayer in behalf of our school. It has been an uphill business from the first to get the school started. Now the buildings are up, although the second is not yet completed. I wish it was. I sincerely wish it was all finished, for it would be much advantage to both teachers and students.*12LtMs, Ms 174, 1897, par. 63*

I read to the students and teachers a very solemn message, setting forth the necessity of teachers observing order and discipline. It is what is expected of them, and unless this is strictly guarded, students who are not as they ought to be, will demoralize the school unless they reform.*12LtMs, Ms 174, 1897, par. 64*

We have to watch those who are teachers, but who need to be learners. If one of the teachers has not the transforming influence of the Spirit of God upon his heart, fashioning him daily as a vessel unto honor, his departure from the rules of the school in even that which he may consider small things, such as taking liberties to open fruit cans and help himself has its influence. When a teacher—knowing the students are not permitted to do this—has for his last meal in the day two or three kinds of sauce, which he calls for, and then, when remonstrated with, says, “I am the faculty,” and laughs at his liberties which he has taken, much labor must be put forth to counteract his influence. The eating question is most difficult to manage. We are making most strenuous efforts. We feel compelled to do this, because of setting the tuition so low that we will be swamped in debt unless we study economy. We see the influence is not that which should be seen by the students. The influence is to

counteract the influence of the matron. I am so sorry, so sorry.*12LtMs, Ms 174, 1897, par. 65*

This is not to be a school after the common order of schools. It is such a school as the Lord has marked out should be established. We have to demonstrate that we have not followed cunningly devised fables. That which we might attain through living connection with God, we do not have because we do not feel our need.*12LtMs, Ms 174, 1897, par. 66*

Friday, July 23, 1897

I awoke at three o'clock and prepared myself to write. My heart is full of the matter of the preparation our people need to stand in the day of the Lord. Every moment is an entrusted talent to be employed in doing good and blessing humanity. We have no time to lose in speaking needless words or in doing unnecessary things. There is enough to be accomplished in our world to bless those who need help most, doing what we can. I want my soul all alive with interest for those who are not in the ark of safety, to open the door for them to come in.*12LtMs, Ms 174, 1897, par. 67*

While I was busily writing upon important matters, Sara came in interrupting me, saying Brother Coulston had just come running from Dora Creek, so out of breath he could scarcely speak, stating, "There is at Dora Creek a man very sick with inflammation of the lungs, and he will and must die unless he has help."*12LtMs, Ms 174, 1897, par. 68*

The family is large, and they are not poor, but most bitterly opposed to Seventh-day Adventists. The father of this large family will not allow one of our faith to step foot on or across his premises. We thought this might be an opportunity to break down this prejudice. Sara and May White went as soon as they could gather up articles to take with them to help the sick man. They found him with his eyes glazed; he was unconscious, and was mourning and repining, saying he had been a good son, loved his mother and his brothers and sisters. Thus he kept his mourning. The room was full of his parents and brothers and sisters. There were no windows open—not a crack of air for ventilating the room.*12LtMs, Ms 174, 1897, par. 69*

Sara took charge at once, told them that they were killing him, that the lungs must have food—good pure air. All must leave the room but those required to wait on him. She examined the house and told them he must be moved into the sitting room. First she directed that his bowels, which were burning hot, be relieved by an enema, administered by two brethren who were present. Then a cot was brought in and Sara made it up. Then, all unconscious of everything, he was moved by four men onto the cot, and plenty of air was given him. He fell asleep for the first time since Monday.*12LtMs, Ms 174, 1897, par. 70*

After remaining until the afternoon was nearly gone, Sara and May returned.*12LtMs, Ms 174, 1897, par. 71*

Saturday, July 24, 1897

I write my diary on Sunday, not on the Sabbath.*12LtMs, Ms 174, 1897, par. 72*

I passed a very restless night, but I thank the Lord I slept much better after twelve o'clock, until morning. I offered up my morning tribute of thanksgiving and praise that my health is quite good. I suffer as little pain as I have done since I was nine years old, and then the great affliction came to me, the injury of a broken nose. I am grateful to God for His mercies and blessings given me in health.*12LtMs, Ms 174, 1897, par. 73*

We rejoice in God as a family. We have discarded meat. We know it is not healthful to eat the flesh of dead animals. We have had no meat upon our table for years. We likewise discarded butter. I eat no pastries. I confine myself to one or two things but will not venture a mixed diet. I have used at my meals homemade coffee, but have abandoned this and use no drink of any kind with my meals; and I am much better healthwise.*12LtMs, Ms 174, 1897, par. 74*

Not any one in our family attended service. It has rained all day and some of the time quite severely, pouring down from the heavens. The cistern is unprepared for the rain.*12LtMs, Ms 174, 1897, par. 75*

I have many things of importance impressed upon my mind. My

heart longs to speak these things to the people, and with my pen to voice the impressions made upon my mind by the Spirit of God. May the Lord help me, is my prayer. *12LtMs, Ms 174, 1897, par. 76*

Saturday about noon Brother Coulston called stating the young man was dead; he died at one o'clock. A doctor had been telegraphed to come from Newcastle before Sara was sent for. He had been sent for once before, earlier in the week, but had done not a thing for him. The same doctor came again on Friday after Sara left, and was surprised at the change for the better. He found him rational and said himself he was better. He was told what treatment he had received, and said it could not be bettered, said he was free from fever, that his hands were soft and moist. He left word that if he had sinking spells to give him a drop or two of liquor. *12LtMs, Ms 174, 1897, par. 77*

Well, the doctor left, and Brother Coulston came in the room and found a blazing fire, and every window closed shut. As he had been sent for help in this case, he went to work at once and threw the wood out of doors, put out the fire, bathed his face and head, and opened the window and let in air. The sick man said, "You are a good fellow, Billy Coulston. You know what to do for a fellow. I feel better." *12LtMs, Ms 174, 1897, par. 78*

Brother Coulston remained with him until past ten o'clock. He saw the brothers and father were drinking rum and they proposed giving the sick man some, but Coulston said, "Do not give him one drop. If you do, it will kill him, and I will not remain." They said they would not give him any. Said the brothers, "He is the only one in the family that has refused to drink liquor. He would never touch it." But Brother Coulston left and they thought he was weakening, and gave him liquor. *12LtMs, Ms 174, 1897, par. 79*

Early next morning Coulston went to the house, and learned the patient was dead. Then said Coulston, "You gave him liquor." They said they did. *12LtMs, Ms 174, 1897, par. 80*

Mrs. Swann, a neighbor, who had been with Sara while she was giving him treatment, came in early to see the patient and found he had died. Said she to his mother, "Then they have given him liquor." "Yes," said the mother, "all they could possibly stuff down him."

“Well,” said Mrs. Swann, “they have killed him.” “Why,” said she, “did you not send for me?” Said she, “My conscience would not let me, after this was done.” *12LtMs, Ms 174, 1897, par. 81*

She charged it all upon the doctor who advised that a little liquor be given him, but the men, drinking themselves, were in no condition to stop with a drop or two. The man was doing well, remarkably well. He was violently sick, but the treatment had worked favorably, and he had slept, and awoke knowing every member of the large family. But they killed the poor young man. They are a very affectionate family, but liquor had beclouded their senses. *12LtMs, Ms 174, 1897, par. 82*

This day, July 25, every effort is made to prepare the new home for May White. It rained all day Sabbath and through the night. Everything is wet. Today, Sunday, it does not rain, but mists. Considerable work is done by our farmer, and work out of doors by other hands. The house is nearly finished. Painting and hanging doors are still being done. The iron roof is being put on the barn. The tank was leaking into the cellar. This had to be seen to. The tank full of water was emptied into another tank, and the pipe leakage mended, and the cistern was cemented, but everything fell off in the bottom of the cistern. The water pipes are turned into the cistern and the two tanks are full, and the cistern must now be left to its fate until it is dry again. Toward evening it commenced raining and rained hard. *12LtMs, Ms 174, 1897, par. 83*

We have a new milk cow. Beauty calved this evening, July 25, 1897. *12LtMs, Ms 174, 1897, par. 84*

Monday, July 26, 1897

Slept better last night. Awoke at half past two o'clock. I render thanks unto my heavenly Father for His blessing, after seeking the Lord in prayer. I go to my heavenly Father as a child in need goes to his temporal earthly father. We know that God must be interested in us, as the earthly parent is interested in his child, but to a much larger degree. I place myself as His child, and in simple faith ask for the small favors as I would ask for larger gifts, believing the Lord hears the simple, contrite prayer. I keep saying in my heart, He loves me, He wants my love, and He wants me to be happy. “No

good thing will he withhold from them that walk uprightly.” “For the Lord is a sun and shield; the Lord will give grace and glory.” “O Lord of hosts, blessed is the man that trusteth in thee.” *Psalm 84:11, 12.* I will appropriate His promises to myself, and will be glad in the Lord and ever praise His holy name. *12LtMs, Ms 174, 1897, par. 85*

Last night it rained, yes, poured down water from the heavens. Our lemon and navel oranges and other trees are well set in the ground. The asparagus bed is set out, rhubarb or pieplant is in the ground, and have the benefit of the rain. The rainbow appeared this morning, and the treetops glistened like diamonds in the sunbeams breaking through the clouds. Soon the sun was hidden again, and the rain has been coming down in showers. All our garden planting is overflowed by the rising of the water. Yet amid the storm we are trying to settle May White in her new house. For several days she has been living in three places—in the new house, settling that, in my parlor as a safe nursery for her children, and cooking and eating in the small house where they have lived for six months. They carried the twins to the new house, into larger rooms. I never saw children fifteen months old act as these children did. They would run and laugh and hop and jump and kept up this trotting and running for hours. They acted as if they thought the house was built for their playhouse. *12LtMs, Ms 174, 1897, par. 86*

Tuesday, July 27, 1897

I slept this morning, July 27, until half past two, and then I could sleep no more. I have slept quite well during the night. I see it has not rained during the night. The stars are out, shining brightly. *12LtMs, Ms 174, 1897, par. 87*

I have not been able to write today. My head will not do me service. May has now been moved into her new house and will be able to sleep in it in the course of one week. We have had no rain today. It has been sunshiny and pleasant. The sun set clear tonight. *12LtMs, Ms 174, 1897, par. 88*

I have felt much exhausted today. I will not be discouraged. I will trust in the Lord. I will glorify His holy name. There is too much care that comes upon me. Sara and I have much to plan and to think of. I hope and pray the Lord will give wisdom in all things. *12LtMs, Ms*

July 28, 1897

Sunnyside, Cooranbong, New South Wales

I awaken at half past two, and offer up my prayer to God in the name of Jesus. I am weak in physical strength; my head is not free from pain; my left eye troubles me. In writing upon the life of Christ I am deeply wrought upon. I forget to breathe as I should. I cannot endure the intensity of feeling that comes over me as I think of what Christ has suffered in our world. He was a man of sorrows, and acquainted with grief; 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, if we receive Him by faith as our personal Saviour! *12LtMs, Ms 174, 1897, par. 90*

Everything is at stake with us. Our obedience or disobedience to the commandments of God will decide our eternal welfare. "If ye keep my commandments," Christ says, "ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [*John 15:10.*] "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 will manifest myself to him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [*John 14:15, 21, 23, 24.*]*12LtMs, Ms 174, 1897, par. 91*

Now is our time of probation; now is our time of test and trial. Will we be obedient to God? Will we respect the commandments which are the rule of His government in heaven and in earth? If men respect not a plain "Thus saith the Lord," but accept the word and commandments of men; if they venture to dishonor God's law, and compel the consciences of men, forcing them to respect human laws and enactments, they exalt the human above the divine, and plainly say, "We will not have this man to rule over us. We will receive the commandments of men, and teach them as the commandments of God." [*Luke 19:14; Matthew 15:9.*] Thus they

bind up with the first great apostate, and decide their future destiny. *12LtMs, Ms 174, 1897, par. 92*

July 29, 1897

I was able to sleep till 3:30. I thank the Lord that I am gaining some strength. I pray to my Lord for strength; I give myself to His service. I long for physical strength and health, for mental clearness, that I may render to God acceptable service. "Ye have not chosen me," Christ has said, "but I have chosen you, and ordained you, that ye should go, and bring forth, 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.*]*12LtMs, Ms 174, 1897, par. 93*

The Word is full of precious promises. I shall have strength of eyesight; I shall have strength of brain; I shall have clearness of conception and the inspiration of the Holy Spirit, because I ask in the name of Jesus. Precious Saviour! He gave His life for me. "O the depths of the riches of the wisdom and knowledge of God! how unsearchable are his judgment, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." [*Romans 11:33-36.*]*12LtMs, Ms 174, 1897, par. 94*

I long for the benefits that we all may receive through faith. Now is our opportunity to hide our life with Christ in God. Every moment of our time is precious. The precious talents lent us of God are to be employed in His service. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*12LtMs, Ms 174, 1897, par. 95*

Yes, we are the Lord's blood-bought heritage. Whether therefore ye eat or drink; or whatsoever ye do, do all to the glory of God. This God requires of every one who shall compose His family in the kingdom of heaven. All selfishness must be overcome. We must be true to God, true as steel to all His commandments. Human beings frame laws and are very zealous for their enactment. At the same time they transgress the highest law from the mightiest Sovereign.

This they attempt to make null and void. They exalt the human above the divine. "Shall I not judge for these things, saith the Lord of hosts?" [*Jeremiah 5:9.*] Yes, God will reward every man according to his works. *12LtMs, Ms 174, 1897, par. 96*

Friday, July 30, 1897

I rise at three a.m. and commit myself to the care of my heavenly Father. There is much that I desire to do, and the time passes and I regret that I cannot do more. *12LtMs, Ms 174, 1897, par. 97*

I feel deeply that the Lord must be with us, else we shall not succeed in this school. I have again been instructed that side issues would certainly come in. The enemy is wide awake and we must watch for souls as they that must give account. The period of school life is beset with special influences of temptation. The young men and women are some of them ignorant of Satan's devices. The young men can influence the young men, the young women can influence the young women for good, by the talents of words, and by the talent of influence. The example on the right side will impress hearts, for angels of God co-operate with every person that is on the right side. *12LtMs, Ms 174, 1897, par. 98*

Each soul must have a vital connection with God. All should feel that their time is a talent, their speech is a talent. The influence that surrounds the soul may be charged continually with good. They can be witnesses for Christ and they can represent Christ. This they have pledged themselves to do. Yet when the young men and women associate together, they seem generally to consider that cheap words and a cheap example in sport and frivolity are expected of them. But Christ does not expect any such cheap representations. Shall the character be bereft of all the sweet, heavenly, life-giving fragrance when they associate together, and their words and deportment become unsavory in their human exhibitions? Shall not the grace of the heavenly adornment show the transformation wrought by the Spirit of God? *12LtMs, Ms 174, 1897, par. 99*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your

life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ... Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.”
Colossians 3:1-4, 12.12LtMs, Ms 174, 1897, par. 100

Sabbath, July 31, 1897

Sabbath morning I awoke having slept until past five o'clock. This is unusual with me. I praise the Lord that I was able to obtain rest in sleep.*12LtMs, Ms 174, 1897, par. 101*

In the night season I was addressing the students. No man can teach the Word of God successfully who has ceased to be a student. No teacher can successfully lead the minds of youth in safe study unless they shall put away their own ideas and take the Bible as their counsellor. A vivacious habit and practice in speaking the word of truth is not enough. The endowment of the Spirit of God must come to the heart and soften and subdue the soul. The ministers who have a long list of notes, and who keep to these notes and reproduce their old discourses over and over again with scarcely any variation, become uninteresting to the hearer. The thought of entertaining the congregation with a routine of declamation is not feeding the flock of God with pure provender, thoroughly winnowed. Diligent study of the Word is essential in order to bring fresh manna to the hearers.*12LtMs, Ms 174, 1897, par. 102*

The minister's discourse is oft framed by the experience he obtains doing good to others. In making pastoral calls, as he seeks to impart comfort and encouragement to souls, the Scriptures open to them with new and interesting light, because the light of truth is shining into the chambers of the mind.*12LtMs, Ms 174, 1897, par. 103*

We feel very earnest and anxious to say to the people, If the Lord be God, follow Him. Do not eat fables and drink in the fables of infidelity. Illusions will abundantly penetrate the mind and heart opened to receive them. There is need of walking with God as did Enoch. Let each have an earnest regard for his own present and eternal good, and make every effort to improve all his powers in the

service of God. The principles young men and women adopt become henceforward a living, molding influence. Those things which they receive in their period of education will be as the water of life. They will enter into his heart experience and become his own property and his own chosen principles. *12LtMs, Ms 174, 1897, par. 104*

Ms 175, 1897

Diary, August 1897

NP

August 1 - 31, 1897

Portions of this manuscript are published in *3MR* 274-275, 292; *5MR* 187-188; *13MR* 407-408; *20MR* 39; *4Bio* 317-320, 326.

Sunday, August 1, 1897

Sunnyside, Cooranbong

I could not sleep until 11 o'clock last night. There was considerable stirring about and considerable noise made, but I slept later this morning. *12LtMs, Ms 175, 1897, par. 1*

There is much to do in writing, but my strength is not sufficient to take hold of the work on the life of Christ—His betrayal, His trial in the judgment hall, His crucifixion. All these things rend my soul and cause me such sorrow of heart that so few appreciate. Oh, if they could only appreciate that heart of love for the human family, lost, ruined, through sin; and He, the Son of the living God, came to seek and to save that which was lost, and they would not be found. All who seek Him with their whole heart will hate sin, although, like Christ, they will seek to save the sinners. And a hungry wishfulness was ever in the heart of Christ for the guilty transgressor of the law of God, who must be punished for his transgression. He would save men, not in their sins, but from their sins. He says, "Ye will not come to me, that ye might have life" [*John 5:40*]; and when one soul learns of Jesus, and finds in Him that everlasting strength which begins where mortal strength has failed, then the heart of Christ is made glad and there is joy and singing in the heavenly courts. *12LtMs, Ms 175, 1897, par. 2*

Will our school in Avondale make Christ their own? Will they eat of the flesh and drink of the blood of the Son of God? Will they determine what food they will give their souls, what it will be that shall nourish the spiritual life? Ever bear in mind, in choosing your

teachers, to make choice of those who consider that “The law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*] Discipline and order must be maintained.*12LtMs, Ms 175, 1897, par. 3*

Students, if you will subject your minds to influences which shall be of the choicest order, you will then wear Christ’s yoke and lift Christ’s burdens. You will avoid a cheap, driveling experience. The Lord will help and strengthen and bless those who are sound in the Bible doctrines. Then show that you know the truth by your practice.*12LtMs, Ms 175, 1897, par. 4*

Monday, August 2, 1897

Sunnyside, Cooranbong

This school is going to be a success.*12LtMs, Ms 175, 1897, par. 5*

This morning I awoke about two a.m.*12LtMs, Ms 175, 1897, par. 6*

My soul is drawn out in earnest prayer to God this morning. The Lord is blessing Brother and Sister Haskell in giving them grace to hold the attention and interest of the students. This school is going to be a success. The blessing of God is upon it. The Lord teaches me in the night season that He will put His Spirit upon Brother and Sister Haskell and give them the co-operation of the heavenly angels.*12LtMs, Ms 175, 1897, par. 7*

Every effort that can be made is being made, but if any of the students are determined to resist order and discipline, they will find means to do this. Some have not been true. The light has shone upon them in clear, distinct rays from the throne of God, but some do not open their hearts to it. They watch for something they can report in regard to the discipline. In the place of feeling to give thanks to God every day that angels of God are ministering in the school room daily, they do not have hearts in sympathy with the regulations and feel that there is too much restriction. The talent of speech is misapplied to speak evil, because their hearts are not converted. They will introduce in their families at home, little matters which they do not harmonize with. In the place of thanking the Lord that they have rules and guardians to help them, to teach them the fear of the Lord, they have a dish of scandal to pass around. There

is everything to be grateful for, that they have teachers who possess moral stamina to hold fast and uphold discipline.*12LtMs, Ms 175, 1897, par. 8*

Those who will dwell on little things that they think are too strict do not consider that Adam and Eve fell through a very little act of disobedience—just taking an apple, of which the Lord said they must not eat. They listened to the tempter, and the words of Satan were much more pleasant than the words of prohibition from God. So they ate, and that little sin opened the floodgates of woe to our world. The word is given me, Maintain your discipline. And if some have had an entirely different education all their lives, it is time now they make straight paths for their feet.*12LtMs, Ms 175, 1897, par. 9*

Tuesday, August 3, 1897

Summer Hill Health Home, Sydney, New South Wales

We left Cooranbong for the station at half past eight o'clock. At Morisset waited about thirty minutes for the train.*12LtMs, Ms 175, 1897, par. 10*

I see and sense that we are living in perilous times. There is no surety wherever we may go, in the cars or in the trams. Liquor drinking is almost universal. Mistakes are made, wrong signals given, and the result is, many human beings are launched into eternity unprepared.*12LtMs, Ms 175, 1897, par. 11*

We thank the Lord with heart and soul that we have the watchcare of the heavenly angels. Poverty binds us about, but we need not be discouraged, for in the humble life of poverty we shall keep trusting in God and remember the poverty to which Jesus, the world's Redeemer, was subjected. And shall we complain? He for our sakes became poor that we through His poverty may be made rich.*12LtMs, Ms 175, 1897, par. 12*

There are many things in this world that cast bright lights into our life experience. We have the evidence day by day that the Lord is working through the ministration of His angels in our school in Cooranbong. In His Word the Lord is giving the most precious, noble thoughts to our students. It is the inspiration of the Holy Spirit

that is working in cooperating with the educators in our school. The Lord is blessing Brother Haskell. The higher education is the study of great and noble thoughts, given in a special manner to His servant, Brother Haskell. He could not produce these things of himself. The work may be at times taxing, but the very consciousness of the help from the Spirit of God will sustain His servants, Brother and Sister Haskell, to act their part honestly, unselfishly, and according to the light the Lord has given. All have every advantage in the school to have their minds carried upward to a higher level and to a purer, clearer atmosphere, where the Lord can communicate with them individually. Religion in the heart, religion in practice, is the higher education which all must have if they enter heaven.*12LtMs, Ms 175, 1897, par. 13*

Wednesday, August 4, 1897

Health Home, Summer Hill

We went into Sydney to do some law business and some trading. It is many months since I have visited Sydney. And I care not to visit Sydney again very soon. It is a painful bustle and confusion.*12LtMs, Ms 175, 1897, par. 14*

Thursday, August 5, 1897

Health Home, Summer Hill

I am not able to write. My head will not work. I am compelled to let it rest. Devoted some time to visiting Sister Semmens and Brethren Davis and Semmens. Brother Baker is moving to [a place] several stations nearer Sydney—Northcote, I think is the place.*12LtMs, Ms 175, 1897, par. 15*

Friday, August 6, 1897

Health Home, Summer Hill

My head is so weary writing cannot be done. Sara is in the city of Sydney. This forenoon we purchased carpet for [the] floor. It is cheap material, only fifteen pence per yard.*12LtMs, Ms 175, 1897, par. 16*

I am scarcely satisfied not to be able to write. Visited Sister Semmens and we had conversation together. Visited Brother Davis and Brother Semmens, and had profitable talk. I took lunch in my room.*12LtMs, Ms 175, 1897, par. 17*

Saturday, August 7, 1897

Health Home, Summer Hill

Spoke to the people in Ashfield. The Lord gave me freedom and the Word was well received. The weather was rainy. Brother Jennet kindly came for me with horse and carriage and took me to the meetinghouse. We did not get wet. The rain held up until we were within the house, then it poured down. Thus it was when we returned to the Home, Summer Hill. We did not get wet, and after we were in the Sanitarium, the rain poured down most earnestly.*12LtMs, Ms 175, 1897, par. 18*

We took the tram for Newtown, Sydney. The rain came so hard Sara thought it might be imprudent to go out, but I made my preparations and when the time came the rain held up, and I walked a short distance to the station. At Newtown Brother Jennet's horse and carriage were waiting for me, and again there was the holding up of the rain, and the carriage took us to the hall, which was well filled with people. The Lord gave me much freedom in speaking to the people in regard to the development in Congress of the strict enforcement of Sunday laws.*12LtMs, Ms 175, 1897, par. 19*

Sunday, August 8, 1897

Sunday morning we prepared to leave Summer Hill for Cooranbong. Brother Robb took us in his handsome to Strathfield, about four miles, to save change of cars. We knew he needed the money, for it is very little he receives in his business in the cab line. We had conversation with him in regard to his moving to Cooranbong in order to be better situated to live and support his family. We persuaded him to visit the place and see for himself what was the outlook and the prospect before him. We will pay his carfare.*12LtMs, Ms 175, 1897, par. 20*

I had a long conversation with Brother Davis this morning. Poor

man, he is in trouble. He once dabbled with spiritualism and theosophy, and its dark influence has shrouded him ever since. Although he sees the truth and believes the truth, yet there seems to be a bondage to this power that it is hard for him to break. I could only bid him "Look and live." [*Numbers 21:8.*] An uplifted Saviour will heal the serpent's bite, and although its poison has been diffused through his entire being, I could say to him, "Look and live." Satan has indeed tempted him and desired to sift him as wheat, but Christ is a living Saviour and Advocate in the courts of heaven in his behalf. May the Lord deliver him from the cruel power of Satan, is my prayer. *12LtMs, Ms 175, 1897, par. 21*

We had a pleasant journey of three hours. There were only two ladies besides ourselves in the ladies' compartment. The covered carriage was waiting for us and we arrived safely at our own home. The whole garden we find overflowed. Much rain has fallen. All were glad to see us and we were glad to see all again. *12LtMs, Ms 175, 1897, par. 22*

Monday, August 9, 1897

Sunnyside, Cooranbong, New South Wales

We visited the brother living about one mile from Morisset. We found there a brother who had embraced the truth and had been baptized and was a member of the church. He had a home of four rooms, all small but one. The dining room was a large room. He had garden stuff growing, and everything seemed to be flourishing and doing well, but the family that had moved from the house four weeks before had allowed everything to run down and decay. He wished to rent the place and all he would require was half of the things raised. We thought Brother Robb might be pleased with the place if it was not so far away. We wrote to Brother Robb and asked him to come and see for himself. *12LtMs, Ms 175, 1897, par. 23*

Tuesday, August 10, 1897

Sunnyside, Cooranbong

Elder Daniells came to visit Avondale, Cooranbong. *12LtMs, Ms 175, 1897, par. 24*

Monday Mrs. _____ came to Morisset to see the place and provide for her son to attend school. We met her at [the] station with our carriage. She was very large but pleasant woman. She was accommodated at the school, and tarried over one night.*12LtMs, Ms 175, 1897, par. 25*

Wednesday, August 11, 1897

Sunnyside, Cooranbong

Counsel in regard to camp meeting in Stanmore.*12LtMs, Ms 175, 1897, par. 26*

We had an interview with Brethren Baker and Daniells, who had come up to Cooranbong to counsel with the brethren in regard to the camp meetings to be held and their relation to the school; also to counsel in regard to the advisability of having the camp meeting held first in Melbourne, then in Sydney. We could not see light in this because the school was to run until October 27. If, at the close of the term, all could attend the camp meeting in Sydney, it would be a good winding up the school.*12LtMs, Ms 175, 1897, par. 27*

We were perplexed to know just who to do. We hoped further light would come. We have had no camp meeting in New South Wales since 1894. We think the meeting should be held in New South Wales first.*12LtMs, Ms 175, 1897, par. 28*

We have now to consider the necessity of building our third and principal school building. The means has now come to light, which was donated to the school or meetinghouse as the necessity demands. We can see a providence of this delay in the means reaching us. It has been the design of God that it should be thus to test and prove and try our faith.*12LtMs, Ms 175, 1897, par. 29*

But we feel the need of a church very much. Had we moved out in faith, and started to build a church before now, it would have been better, far better, for the success of the work. Such a movement would have given importance and character to our work. Having to come so great a distance from the road into the bush to get to the place of meeting, and then climb the stairs to the mill—often exposed to cold, and again to heat—and with surroundings of every

conceivable kind of furniture and utensils, did not honor God or inspire the people with sacred ideas. The force of truth loses much of its influence on the mind because of the surroundings. *12LtMs, Ms 175, 1897, par. 30*

I have seen this and deplored it, but the dearth of means has left us in perplexity. *12LtMs, Ms 175, 1897, par. 31*

We must make the Lord's cause and work first. I see we have not done this. There is in a church building an indirect influence upon the people where its direct power is not apparently felt; that there is a restraining of transgression and sin. *12LtMs, Ms 175, 1897, par. 32*

Thursday, August 12, 1897

Sunnyside, Cooranbong

Brother Baker visited us. We have many things to consider in regard to the working forces and the necessity of the students having something to do in order to earn means to attend another term of school. We feel very grateful to our heavenly Father for the success of this school the present term. We hope to see success at every step we advance. We realize that a solemn responsibility rests upon us to work most diligently while the day lasts, for the night cometh in which no man can work. *12LtMs, Ms 175, 1897, par. 33*

Laborers are needed in all parts of the Australian field. There are but few workers. Everything has seemed to be held for want of means, and workers could not be paid. We need positive labor in various fields. The restraining influence of truth is telling in any community where the truth is not only made known by precept but positively by example, in living the Word of God. Here is the great lack of our churches. *12LtMs, Ms 175, 1897, par. 34*

We see the threatening of the elements in the religious world, to restrict religious liberty by exalting human laws above the divine law, making them take the place of the divine enactment, and making the laws of God of little account—subject to change by the will of human judgment. They have made void the law of God, and

unless restrained, they will make human laws oppressive.*12LtMs, Ms 175, 1897, par. 35*

The secret of God is with them that fear Him. Our work must be pushed most earnestly, and there will be impediments placed in the way of the advance of the work. Therefore every self-denial should be practiced. Every man, woman, and child who believes the truth should ever maintain its elevated character.*12LtMs, Ms 175, 1897, par. 36*

There is no condemnation to them that are in Christ Jesus. The profession of the truth will have an influence upon the entire character only as it is in Christ Jesus. The Lord does not design to leave His people destitute of His grace and power. The souls that are obedient are the ones who may have power with God in prayer and with the people. There are souls to save and there are those, who have taken the truth as a theory, who are not converted; therefore their influence does a great deal of harm in lowering the standard of the truth, making it a common thing.*12LtMs, Ms 175, 1897, par. 37*

Friday, August 13, 1897

Sunnyside, Cooranbong

We had a talk with Brethren Baker and Daniells. We canvassed quite largely the subject of ways and means—how to build the meetinghouse. We could see only one hundred pounds that I had loaned to the New South Wales Conference in 1895. If I could get that I would invest it in the church. One hundred pounds more we could see would come to the church building. That would only be ten hundred dollars.*12LtMs, Ms 175, 1897, par. 38*

We had a long conversation and decided that the meetinghouse must go up, even if it could be only sided up and unfinished within for a time. We decided that the boys' dormitory, the main building, should be erected as soon as possible, for we were very much crowded for room.*12LtMs, Ms 175, 1897, par. 39*

We could not do this had not a long mystery been solved in regard to means which came from Africa. Eleven hundred pounds never

came into the school at all, and the reports had gone out the school had squandered money. We all had planned very economically and studied in every way to bind off the edges and allow no extravagance. In balancing the books at Echo office, by a most critical examination there was found the sum of eleven hundred pounds, for which they could give no account. This was traced and it was ascertained it was sent from Battle Creek, and without any statement in regard to the matter. After tracing the matter out, it was found it was money donated to the school which had never come to the school. *12LtMs, Ms 175, 1897, par. 40*

We believe this was in the providence of God that this money was hid from all of us, and our test and proving came and because there was not money to pay carpenters high wages, and for other work, our brethren, whom we supposed true, turned traitors and spread every kind of evil report. After these had left the place, then the Lord in His providence permitted us to have the means, which was so much needed to build the third and largest building of all. And also the same Friday night there came in the mail a draft of two hundred pounds from Harmon Lindsey and Mother Wessels. *12LtMs, Ms 175, 1897, par. 41*

Sabbath, August 14, 1897

Sunnyside, Cooranbong, New South Wales

I did not attend meeting. I was much worn from writing. Elder Daniells gave an excellent discourse. The meeting room was crowded full; about one hundred and seventy-five were present. I was so thankful to God that we could see our way amid the difficulties that perplexed us. We could indeed arise and build. We could have a chapel erected, simple but neat and tasteful. I felt that I could weep and rejoice before God because of the discovery of the means that it was supposed we had received and used up—where and how the books did not enlighten us. But now, at the very time when we needed this means to use, it is placed at our disposal to be appropriated. I could and did make melody to God in my heart. God is the Lord and greatly to be praised. *12LtMs, Ms 175, 1897, par. 42*

The work must advance by being elevated to a higher and holier

standard. This can be done only through the reception of the Holy Spirit in the heart, and its sanctification of the daily practice of life. Sin is polluting, degrading the entire being, disqualifying the human agent to be used as His worker to win souls to Christ. We must in character be fitted, refined, sanctified through the truth. We are sons and daughters of God if we do the will and commandments of God. *12LtMs, Ms 175, 1897, par. 43*

We are to expect the converting grace of God upon us every day. We need to take heed and cultivate the graces of the Spirit, and cherish susceptibility to divine impressions in the study of the Word, that the truth shall show its impress upon heart and life practice. This will qualify us for receiving the power of the truth through faith, and qualify the soul for the enjoyment of the Word, feasting upon its treasures for our enjoyment. We may then expect to receive Christ's righteousness. Then, through the grace of Christ, there is a transformation of the natural tendencies, an elevation and refinement of speech, and an elevating of the taste. The appetite craves the food, which is the Word of God, and walking in the light of the Word, we cannot but become complete in Jesus Christ. We are the elect of God. We receive His Son as our personal Saviour. *12LtMs, Ms 175, 1897, par. 44*

Sunday, August 15, 1897

Sunnyside, Cooranbong, New South Wales

Early in the morning I was informed I was wanted in the council meeting to be held at the school building. We were in the council meeting from morning until noon. Elder Daniells was deploring the idea of the Melbourne camp meeting being put off until December, if the Sydney meeting was to be first on the list, and the school is held until October 27. *12LtMs, Ms 175, 1897, par. 45*

I inquired, Supposing the school should be cut short two weeks, then would that give sufficient time and relieve the situation? Brother Daniells caught at the suggestion, reckoned from the calendar, and light flashed in and all difficulties were removed. He could see—all could see—that to cut the school one month short and hold the meeting first in Melbourne would not be the wisest move to make. But to cut off the school two weeks, give them this

time in Sydney camp meeting—the school paying all the expenses of the students and they being cared for under the school discipline, was the very best thing that could be done. They would get much good at the meeting, the very thing they needed, and the Melbourne meeting need not be put off until December, when the flies are so troublesome that there is a necessity of both men and women wearing veils. The bite of these flies is very poisonous.*12LtMs, Ms 175, 1897, par. 46*

Everything was harmonious in calculation and all were pleased. Brother Robb and Brother _____ came on the cars to look at the place and to see what chance there was for him to locate here in Cooranbong. We lodged him in our house and he sat at our table. These brethren must be assisted to help themselves. Brethren Baker and Daniells left for Sydney Sunday night.*12LtMs, Ms 175, 1897, par. 47*

Monday, August 16, 1897

Sunnyside, Cooranbong, New South Wales

Sara and I went to Martinsville and Brother Robb accompanied us. May White and her twin boys went with us and they had a picnic handling the oranges. The piles of bright yellow fruit were very attractive to the little lads. We had a very pleasant drive and when we returned we called for the mail and had quite a large mail to examine. We always take a deep interest in the arrival of mail on the steamer from America. We learned that Brother Lockwood is dead, and Sister Lockwood has sold her home and has gone to Battle Creek, en route to visit her brother, George I. Butler. His wife is a paralytic; has to be lifted; cannot walk and cannot talk. We feel very tender feelings for them all. We have received communications pleasant and things which require consideration and prayer to know how to answer them.*12LtMs, Ms 175, 1897, par. 48*

Tuesday, August 17, 1897

Tuesday there arrived at Cooranbong Brother Bond and family. They came on the steamer from America. His wife felt too weary to visit us. A half cast Maori, a missionary named Nicholis, also a Maori, the son of a prince who is traveling, has also called to see

this country. This Sister Nicholis comes to us from New Zealand. She was warmly recommended by Brother Steed. I have not seen them yet. Brother Bond came to visit us and we had a long talk. He tarried with us overnight and said he must leave the next morning. *12LtMs, Ms 175, 1897, par. 49*

The rooms are becoming altogether too strait for us. The school needs the room in the second building. It should be finished and made into sleeping rooms. If we had moved out by faith, the Lord would have been our guide and our stronghold. He would have honored our faith. *12LtMs, Ms 175, 1897, par. 50*

Oh, when will we learn to trust in the Lord Jehovah, not only in jots and tittles, but with a never-failing trust? We are not to doubt our Lord Jesus, whether He is in heaven or on earth, for He ever liveth to make intercession for us. We are to trust Him humbly, trust Him wholly, trust Him unwaveringly. He says, "He that followeth me shall not walk in darkness." *John 8:12*. God forbid that any one shall walk in the sparks of his own kindling. *12LtMs, Ms 175, 1897, par. 51*

No man can be his own teacher in regard to the soul's eternal interest. If we are daily looking unto Jesus, who is the Author and Finisher of our faith, we shall come to correct decisions. We will make straight paths for our feet. We will be following on to know the Lord. The Lord Jesus says, "I will be your teacher. Learn of me, for I am meek and lowly of heart. I will be your light." "Light is sown for the righteous, and gladness for the upright in heart." *Psalms 97:11*. *12LtMs, Ms 175, 1897, par. 52*

We need more than human wisdom to know how to act, how to speak, how to pray, how to give counsel. *12LtMs, Ms 175, 1897, par. 53*

Wednesday, August 18, 1897

Wednesday morning. Brother Bond intended to leave for Sydney this morning, but there was a misunderstanding in regard to the arrangements and he did not go. *12LtMs, Ms 175, 1897, par. 54*

In the afternoon he came, accompanied by Sister Nicholis and the son of a prince. We had a pleasant visit. They seemed anxious to

know where the church was to be built, and Sara told them she would accompany them to see where we intended the church should be located. They were very much pleased with the site. *12LtMs, Ms 175, 1897, par. 55*

In the afternoon we visited Brother Hare, and we came to an understanding upon some points in regard to building a church without delay. We cannot see the necessity or the least excuse for delay. When reproof comes that we have been negligent in regard to building a house for the Lord that we can dedicate to Him, we will feel clearly that we have not acted our part. Until we shall show an interest and a becoming zeal in this direction, we shall not feel that we are excused or free from condemnation. *12LtMs, Ms 175, 1897, par. 56*

My soul is burdened. I feel that there should no longer be delay in putting up a house for the Lord. If the Lord will pardon our blindness and our ignorance in our lack of faith, we will be thankful forever and forever for His tender compassion and mercy and love. When we see the acceptance of that place of worship in the loft of the mill for about one year, we feel that we have made a mistake and have failed to appreciate the greatness and the character of the work. The climbing of the stairs was not a refined action for women and young ladies. I sincerely repent of all such mistakes as this. Then permitting money to be diverted into different channels and consenting to worship God in that loft, that upper room, surrounded with all that furniture and rubbish, was a shame to us as a people holding the most sacred truth ever given to mortals. We might have erected a suitable house of worship then as now, if our perceptions had been pure and elevated, as they should have been. If the Lord will pardon our transgressions, we will never, never repeat the same and dishonor our God. *12LtMs, Ms 175, 1897, par. 57*

Thursday, August 19, 1897

This morning I arose quarter before three and wrote a letter to Brother Olsen, who is now in Africa. I wrote six pages and aroused Maggie and Sara to copy it on typewriter. I then felt relieved. Sara and I visited Brother Haskell and had a profitable talk with him in regard to the meetinghouse—plans for the size of building, and the

preparing of material. Sara and I rode again to the site which we thought the best place for the meetinghouse. Certainly it is the most beautiful spot upon the whole grounds. We cannot see where there can be a spot that will have greater advantages, and as all our advancement and favors come from God, we will present to Him the very best offering we have, and say, Of Thine own we freely give Thee. We will honor God in preparing a place where He can meet with His people who love God and keep His commandments.*12LtMs, Ms 175, 1897, par. 58*

We must have a neat, humble, attractive, and convenient house of worship that will represent the character of the elevated work in which we are engaged. We have made a mistake in not investing means in a house of worship suitable for the people to assemble and worship God in the beauty of holiness. If He will pardon our transgressions, forgive our sins of unbelief, and look upon us with favor, it is more than we deserve.*12LtMs, Ms 175, 1897, par. 59*

We all seem to have defective spiritual eyesight. We want the aftersight before the foresight. We must walk and work by faith. We need, oh, so much, an increase of faith. We need the deep moving of the Spirit of God upon mind, heart, and character. Then shall we see of His salvation and sinners will be converted unto Him.*12LtMs, Ms 175, 1897, par. 60*

We must not have any cheap, half-hearted work in this enterprise of building a house for God. We need His presence, His grace. In all our actions and in all our words we are to reveal the refining influence of the truth, and the Lord will help us in all our efforts to advance to His name's glory.*12LtMs, Ms 175, 1897, par. 61*

Friday, August 20, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at half past two a.m. and arose and dressed and pleaded with the Lord for His blessing and special help at this time. We have very important work to do in devising and planning for the church, and for the school to be all that it should be. We are convinced that the school has been well conducted and we have the honor to have the presence of God in our midst. We have the

word of the greatest Teacher the world ever knew, "Without me, ye can do nothing." [*John 15:5.*] With Christ's intercession before God, we can ask whatsoever we desire to the end to honor and glorify God.*12LtMs, Ms 175, 1897, par. 62*

Elder Haskell walked over to our place and took breakfast with us and we had quite a profitable interview. He requested that we go upon the school grounds and select the place where the building shall be for the church. We spent some hours in this work. It was not an easy task to decide the most favorable position, but we decided to take more than one lot. We must have three or four, and maybe five. Work will commence on Sunday morning, August 22, 1897.*12LtMs, Ms 175, 1897, par. 63*

This is a great enterprise for this part of the country. Our school being established here demands that we arise and build. We cannot present to the Lord any meager offering. We want, when this work is done, to have done our best according to the light God has given. We want to hear from the Lord the word of approval as did the remnant who obeyed the voice of the Lord their God coming to them through Haggai the prophet, when "they came and did work in the house of the Lord of hosts." *Haggai 1:14*. The word of approval came, "I am with you, saith the Lord." *Haggai 2:4*. "Therefore thus saith the Lord; I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." *Zechariah 1:16*. *Chapters 2, 3, 4, and 5* are chapters appropriate for our study. We are to learn our lessons from these chapters, for history will be and is being repeated.*12LtMs, Ms 175, 1897, par. 64*

Saturday, August 21, 1897

Sunnyside, Cooranbong, New South Wales

Respect for the Sabbath Day

We feel very much the need of wisdom from the Lord. This is the holy Sabbath and our people who observe the Sabbath will be assembling together to worship God on the day specified in the fourth commandment of the decalogue. This is the day He has

sanctified and blessed and He has told us, "Remember the Sabbath day, to keep it holy." [*Exodus 20:8.*]¹²*LtMs, Ms 175, 1897, par. 65*

I fear we too often forget that this day has been set apart as sacred time. We are not to wear a long face and endeavor to be very sedate. We are to be cheerful and pleasant and happy and to make all around us happy. We will have a subdued, holy joy upon the Lord's holy, sanctified day. We will make melody to God in our hearts. We will sing His praises. We will feed upon His Word, we will be altogether what the Lord would have us to be. We will meet with the people of God to worship Him.¹²*LtMs, Ms 175, 1897, par. 66*

I spoke to a room full in regard to building a house for the Lord. I spoke from *Haggai, chapter 1*. This had been urged home upon my mind, also *chapter 2*. I also urged the people to show honor to God at once by building a house for Him, where we could worship God in all humbleness of mind, where we could kneel down to worship God, and could serve the Lord becomingly and in order.¹²*LtMs, Ms 175, 1897, par. 67*

I have a message from the Lord in regard to building a house for God. I read *Haggai first and second chapters*, and *Ezra, third chapter*. I bore a clear and decided testimony, and appealed to all to rise up and build a house for the Lord. Elder Haskell spoke to the point, and we know the people felt indeed in earnest in the matter to do all they could.¹²*LtMs, Ms 175, 1897, par. 68*

A meeting was appointed for Sunday evening to consider the matter of the plan of building, and that without delay, for we wished to dedicate the house for the worship of God before the school should close. That church building will be a witness to the truth which we claim to believe, and we deeply regret that we did not do our best before this time. It could have been done, had we had faith of the right quality. But we will not wait longer. We feel in haste now to prepare a chapel that we can dedicate to God before October 13, 1897. May the Lord favor us and guide us, is our prayer. We are here located on this ground according to the Lord's directions.¹²*LtMs, Ms 175, 1897, par. 69*

Sunday, August 22, 1897

Sunnyside, Cooranbong, New South Wales

Church to Be Erected

Sunday Elder Haskell came before breakfast. He sat at our table, then after breakfast we had conversation in reference to erection a house of worship, now, without delay. I proposed that we visit Brother Hardy. He is a skillful workman, and if we can engage him to manage the workers, in connection with Fred Lamplough, the building will—with the blessing of God—be a success.*12LtMs, Ms 175, 1897, par. 70*

It was raining, but we put our horses before our double phaeton carriage, and Sara, Elder Haskell, and I went about three miles, much of the way through the woods, to find Brother Hardy. He was at home and we laid the rough sketch before him, and he thought the dimensions proportionate. We advised with him, and he decided to stand with Fred Lamplough as directors over a large number of hands. We gave our message and then we returned home in the rain. We found Brother Schowe at our house. We were all soon seated at the table to enjoy our midday meal.*12LtMs, Ms 175, 1897, par. 71*

In the afternoon Brother and Sister Hughes called upon me, and we had a long conversation in regard to the meat diet question. Oh, that we may in all things eat and drink to the glory of God. We need a strictly hygienic diet. The eating of the flesh of dead animals is repulsive to me. The animal creation is largely diseased and meat eaters eating the flesh of dead animals cannot avoid eating meat that is more or less diseased.*12LtMs, Ms 175, 1897, par. 72*

Many who ought to know better will say, “Oh, I cannot live without meat. I feel so weak and gone if I do not have meat; I have no strength.” Thus argues the tea and liquor drinker. Some have undertaken to live without meat but have devised nothing to supply its place, and finding themselves weak have supposed it was subsisting upon the flesh of dead animals that gave them strength, and therefore returned to their meat-eating diet. All who will learn how to cook properly will soon find they can live without meat entirely. Good sweet bread, fruit, and vegetables, supply all the

necessities the system requires. I have a large family of workers and all are in good health, but none taste of meat. *12LtMs, Ms 175, 1897, par. 73*

Monday, August 23, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at a quarter before four o'clock. I thank the Lord for a precious night's sleep. I am presenting my case before the Great Restorer that He will strengthen and restore my eyesight. I have much writing to do, and I pray for the Lord to heal my left eye and remove the pain from my left cheek bone close under the eye. The Lord hath hitherto been my physician. He hath mercifully and compassionately come to my aid when no human power could avail. I have pain in the eye when writing by lamplight. *12LtMs, Ms 175, 1897, par. 74*

The morning hours, from three a.m. until seven a.m., are my best hours to write, for then I am not broken in upon and obliged to give my time to advise with my brethren and counsel with them. *12LtMs, Ms 175, 1897, par. 75*

The Lord Jesus knows all the arts and all the malignity of Satan to annoy, to cause pain and suffering. He would have us know that He is afflicted in all our affliction, and that He is ready to give His compassion and His grace that we may endure as He endured the assaults of Satan. I doubt not His compassion and His love. On earth He evidenced His love to suffering humanity. He will manifest the same through His representative. Now that He is in heaven, the Holy Spirit is our Comforter. *12LtMs, Ms 175, 1897, par. 76*

Elder Haskell and Brother Lamplough rode through our yard to visit Healy's Mill. He brought word that they had a very stirring meeting. The subject was the chapel to be built, and its being built now without delay. All present voted in favor but two. I was sorry in my heart that these men did not unite with those who were in favor. May the Lord help us and open ways before us and strengthen the purpose of everyone to "Arise and build." [*Nehemiah 2:20.*] If we are not able to accomplish that which we have undertaken, it will not be because we did not try to do our best. The Lord God possesses

infallible insight in regard to [the] past and the present and the future. If we fail to complete the building at the appointed time, we will know that the victory was not vouchsafed to us because it was not safe. *12LtMs, Ms 175, 1897, par. 77*

Tuesday, August 24, 1897

Sunnyside, Cooranbong, New South Wales

Tuesday morning. I passed a restless night. I thank the Lord we have no rain and the prospect is we shall have fair weather. May the Lord direct us at every step in building our chapel, is our prayer. We must move in His counsel, work under His directions, and obey His word, and then leave the result and consequences with Him. He knoweth the end from the beginning. He will give grace if we ask Him. *12LtMs, Ms 175, 1897, par. 78*

Last evening I received a visit from Brother and Sister Brandstater. They have come to connect with Brother Semmens and to give treatment to the sick. He has received education as a nurse at the sanitarium at Battle Creek. We are glad that they have come, and hope there will be a decided change in the Health Home. *12LtMs, Ms 175, 1897, par. 79*

Brother Hare came to converse with me in reference to building a chapel. We talked about one hour. We hope that our words and ideas were not materially apart but in harmony generally. *12LtMs, Ms 175, 1897, par. 80*

My heart longs for God, the living God. I want the presence of God this day. I have read this morning a chapter for *The Life of Christ*, "Woes Pronounced Upon the Pharisees." Were Christ upon the earth today, priests and rulers would hear scathing rebukes and woes pronounced upon them for their impenitence, and their opposition to truth and righteousness. *12LtMs, Ms 175, 1897, par. 81*

Last night, August 23, I seemed in a vision of the night to be in Ashfield. Several of our brethren were present. I said to Elder Haskell, This church will answer for this place, but the church at Cooranbong must be larger in width and longer than this building. It

must be larger than you have estimated, and should seat four hundred people. Then I saw papers where the length and breadth were marked out and the figures given. I had thought 32 by 50 was not enough, and we were saying it must be lengthened. Then the width of the Ashfield church was given and the width of the chapel which was wider than the Ashfield church, and after consideration, the chapel was enlarged and as the size was stated in figures, all seemed to be pleased with width and length. *12LtMs, Ms 175, 1897, par. 82*

I am in earnest labor from the early hours of the morning all through the day, writing and counseling with our brethren in reference to the work that must be done in this place to accommodate the students. But the special burden now is the chapel. There is to be no delay, no change of site. *12LtMs, Ms 175, 1897, par. 83*

Wednesday, August 25, 1897

Sunnyside, Cooranbong

I have awakened at half past three o'clock a.m. I am so very thankful to sleep as I have done during the night. I see I have several articles put under my door to read this morning, to see if all is correct. My eyes trouble me. My head seems strained and tired. *12LtMs, Ms 175, 1897, par. 84*

Elder Haskell came in the forenoon to see me and he has had a very successful business trip. The way seemed to be opened to get material for building at cheaper figures than were expected. He requested we should come to the school grounds, to a board meeting where a sample of seats to furnish the church was examined. We assembled and talked over our plans. *12LtMs, Ms 175, 1897, par. 85*

We had sent to Newcastle for prices of brick, delivered at Morisset. Six thousand bricks for piles under the church, would cost 38 pounds. Wood piles would answer. If we waited for the brick and the hauling, it would delay the building. We decided on wood piles, and there had been wood piles set for a building, and then it was not considered a proper place. Those piles were very proper for the church to rest upon. When the brick making can begin on the

ground again, then the brick piles can be put in any time, and the church can stand upon a better foundation. The only objection was the appearance. But we do not consider the Lord will be displeased with the wood piles, under the circumstances.*12LtMs, Ms 175, 1897, par. 86*

Brother Hare and Brother Hughes seem to be in no hurry for the building to go up; but for them, all are very anxious for it to go forward. We have four experienced carpenters, already out of employment. These will work for six shillings per day, and will give half their wages. These are Brother Baron, Brother Lamplough, and Brother Hardy. There are other carpenters not as experienced, who will work the same way. We feel very anxious, while the Spirit seems to move upon the people, that all shall move in harmony and arise and build. I have never seen a greater willingness to take hold of the work. All seem burning with a desire to do something in that building. Some will give donations, others will give work, and all these gifts will be duplicated by the General Conference.*12LtMs, Ms 175, 1897, par. 87*

Thursday, August 26, 1897

Sunnyside, Cooranbong, New South Wales

The atmosphere is beautiful this morning. It is a good day for the workers.*12LtMs, Ms 175, 1897, par. 88*

I awakened at half past four o'clock. I retired at eight. This night has been the best I have had for a long time. I had a most earnest spirit of prayer in the evening of August 25 for the Lord to help us and bless us and give us wisdom and light and knowledge. Oh, to understand the will of God.*12LtMs, Ms 175, 1897, par. 89*

In the night season we were preparing for a meeting to be held. There were preparations to be made, and all seemed to be interestedly active. I was saying, The Lord has a message for you: Arise and shine; for thy light has come, and the glory of the Lord has risen upon thee. This was caught up and repeated from one to another with wonderful effect. The angels of God were speaking these words and every one seemed to be walking softly and their countenances were lifted up and the bright beams of the Sun of

Righteousness were shining upon them.*12LtMs, Ms 175, 1897, par. 90*

Then I heard exclamations of praise to God. I heard words of faith and courage and hope repeated one to another, and then would be these words again, "Arise and shine for thy light has come and the glory of the Lord has risen upon you." [*Isaiah 60:1.*] This was repeated and repeated. I could not hold my peace. I caught the words, and the Light of heaven was in our hearts.*12LtMs, Ms 175, 1897, par. 91*

In the morning, as soon as breakfast was over, I rode over to the school grounds and saw Brother Haskell. I had conversation with him and I told him my dreams. He was pleased indeed. He was going to Sydney to arrange for the making of the seats. Sister Haskell accompanied him. We then visited the grounds where the church would be built. We saw men working with axe and saws on the felled monarchs of the forest that they might move them out of the way. We then went to visit Brother Baron, whom Brother Baker desired to come to Sydney to prepare for the camp meeting—to build temporary buildings for the restaurant. But we needed every carpenter who was skilled in building to work to erect the chapel and have it all completed in six weeks. He said he would work for six shillings per week and give half his wages, so that was made sure. We came back through the woods, satisfied we had done our best.*12LtMs, Ms 175, 1897, par. 92*

Friday, August 27, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at three o'clock a.m. I have passed a restless night. I arose and dressed and then sought the Lord. I desire His blessing upon myself, upon my brethren teaching in the school, and upon the students. The hellish powers are seeking for the supremacy, and our only safety is to hide in the cleft of the Rock. We want to be covered with the righteousness of Christ. We must work the works of Christ, else we cannot yoke up with Christ.*12LtMs, Ms 175, 1897, par. 93*

I wrote a short letter to Brother Baker. We had our reading of the

Word with the family. Then my heart was drawn out in most earnest prayer to the Lord in behalf of those who were preparing the way for the chapel to be built. The angels of God can and will be on the ground to direct the work and control the judgment of everyone who shall set his hand cheerfully to the work. "Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." *Haggai 1:7, 8.12LtMs, Ms 175, 1897, par. 94*

We feel deeply in earnest to push forward this work before the close of the school. We have prayed for wisdom and a heart to understand every impression of the Spirit of God. "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout," when "the foundation of the house of the Lord was laid." *Ezra 3:11*. I think all the people will feel thus. They will rejoice and praise God with singing an shouting His praises. *12LtMs, Ms 175, 1897, par. 95*

I went to the school this morning and talked with Brethren Haskell and Wilson. I addressed the students for one hour, then returned to my house in Sunnyside. About three o'clock a messenger came to inform me I was wanted on the allotments for the church building. The ground was now measured and staked off, and [they wanted me to see] if the position of the building was all right. Sara and I rode over, and we saw a very busy party at work. The bullock team was drawing the immense logs from the building site and placing them in heaps ready to be burned. The sound of the axe and saw was very apparent, getting the trees in sections to make it possible to draw them away, that they would be no interference with laying the foundation of the building on Sunday. Another bullock team came from Healy's Mill with lumber. *12LtMs, Ms 175, 1897, par. 96*

August 28, 1897

Sunnyside, Cooranbong

I awoke at half past three o'clock. My heart is drawn out in prayer to God that this day we may have much of the peace and blessing of God. At family prayer I again felt the burden of supplication that the

Lord would meet with us and strengthen and bless all who shall assemble together to worship the Lord. I spoke to the people assembled in regard to the necessity of a preparation of character day by day, that shall be such as God shall approve. I presented the *first chapter of Ephesians, verses 1-14*. The Lord led my mind out in lines of truth. *12LtMs, Ms 175, 1897, par. 97*

Sunday, August 29, 1897

Sunnyside, Cooranbong

I did not sleep well. My left eye pained me and the left cheek bone has troubled me for some time, giving me some uneasiness. It seems like neuralgia. I do not say much about the matter for I know that no one can understand my real necessities but my Redeemer. I can take all these things to the Lord in prayer. *12LtMs, Ms 175, 1897, par. 98*

I was much surprised to see Brother Baker. He had some matters to present before us and seek counsel upon. I had written him a letter in reference to getting out many papers and spreading the news a month beforehand that Seventh-day Adventists we to hold a camp meeting in Sydney. Satan is moved with intensity from beneath to set every mind called to this subject with a spirit to oppose. After the meeting place has been located, after the tent meetings are started and we enter upon the work, then there is time enough to make decidedly aggressive movements. Every pulpit in Sydney would be notified and the powers of darkness would be fully aroused to take the field against us, and the opposition that was aroused against us in Petersham—when the professed gospel ministers did their best to falsify the position of Seventh-day Adventists—[would be repeated]. *12LtMs, Ms 175, 1897, par. 99*

After Brother Baker came we met him, Brother Wilson, and Brother and Sister Haskell. We were sorry Brother Hughes was in Sydney. Brother Baker laid matters before us and we had a long talk, and we think a profitable talk, in regard to plans to be followed in our future movements. We feel intensely in earnest in this matter of our future camp meeting, that every move shall be made wisely. The very same course cannot be followed the second year, because it was a success the first year. That which would impress minds to

whom the truth was all new will not make the same impression three years afterward, because if they do not receive the message of truth from the Word of God, they will try to evade conviction by starting some falsehood in circulation. We must not give publicity to the camp meeting. We must work wisely. *12LtMs, Ms 175, 1897, par. 100*

Monday, August 30, 1897

Sunnyside, Corranbong,

I awoke about three o'clock, having been blessed with sleep during the night. Now every moment after seeking the Lord in prayer is to be spent writing to get some important matter in the mail to go to America. *12LtMs, Ms 175, 1897, par. 101*

Sara and I rode to the post office and mailed forty-five letters. We returned by the location for the church. All the students were given a holiday to work on the grounds, to prepare for the foundation to be laid. Several were felling mahogany trees. Others were sawing them. Other hands were stripping or cutting off the bark, for it would not come off easily. Others were digging holes in the ground for the piles. All seemed to work cheerfully, and with great pleasure. We rejoice at every stroke made that tells in advancing the work. My big carpenter's bench is loaded on a cart and taken to the grounds where the chapel is to be built. There are no idle hand about here now. I have no question in regard to the location of the chapel. It is a beautiful spot. *12LtMs, Ms 175, 1897, par. 102*

We are studying every means of practicing economy, and how entirely proper it is for us to take courage as we consider the life of Christ. I feel His presence is with us. The King of glory, the Majesty of heaven, the Sun of Righteousness, became the Head of humanity and commenced His human life in poverty. He accepted poverty; He made it His own. Who is He? Isaiah tells us, "Unto us a child born, unto us a son is given: ... and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." *Isaiah 9:6. 12LtMs, Ms 175, 1897, par. 103*

He came to our world, taking His position with those who were poor. He removes every thread of disgrace forever from the humble

worthy poor of this world. He blesses the poor, for they are the inheritors of the kingdom of God. Such is the sanctification, the consecration, and redemption brought to the world through Jesus Christ. He who knew the stigma and reproach of poverty worked in poverty all through His life in our world, molding by force of His example and influence all who were poor, and by His words and life He placed the poor on vantage ground with God. He says, I came to preach the gospel to the poor. *12LtMs, Ms 175, 1897, par. 104*

New South Wales, August 31, 1897

Sunnyside, Corranbong,

I awoke about three o'clock a.m. Slept well through the night. I dressed and then wrote seven pages and a half letter paper to Elder Daniells concerning camp meetings. As soon as it was day, I called typist up to go to work and copy that which I had written. She could not be with us for prayer or breakfast. *12LtMs, Ms 175, 1897, par. 105*

I also wrote one page for Brother Brandstater in Sydney in reference to his work, advising him to work with the physicians, and thus become acquainted with them and be ready to report at the camp meeting. I also told him not to suppose his wife could be a matron, for she has not the qualifications for such a responsible position. As a mother of two children, mere babies, her work was already assigned here, to take care of her children. There must be a woman fitted for the position of matron, who can give her whole time and her entire interest to the position she shall engage to fill. *12LtMs, Ms 175, 1897, par. 106*

Just as I am taking hold of my writing, a message by telegram from Melbourne was brought to me from Brother Miller, stating that his wife is insane—has a religious mania—and begging me to send her words that shall help her. I worked to select passages of Scripture and a word from myself as the Lord's servant, reminding her that the everlasting arms were beneath her, that the Lord loved her as His chosen one. *12LtMs, Ms 175, 1897, par. 107*

Two poor men came along to get something to eat. Two came a few days ago. We gave them food. We hired them to work a short

time in preparing wood to burn and paid them one shilling apiece, after giving them dinner and a package of food for their supper.¹²*LiMs, Ms 175, 1897, par. 108*

Ms 176, 1897

Diary, September 1897

Sunnyside, Cooranbong, New South Wales, Australia

September 1 - 30, 1897

See also *Ms 70, 1897*. Portions of this manuscript are published in *20MR 37-38*; *4Bio 329-330*.

Wednesday, September 1, 1897

Sunnyside, Cooranbong, New South Wales

I could not sleep longer than half past twelve. I thought best to arise, dress, and seek the Lord, and then I wrote thirteen pages of important matter before daylight, for Brother and Sister Miller and Brethren Daniells, Colcord, Salisbury, and Faulkhead.¹²*LtMs, Ms 176, 1897, par. 1*

Elder Haskell visited me and we counselled together in regard to the chapel building. Everything seems to work in lines of advance without hindrance.¹²*LtMs, Ms 176, 1897, par. 2*

American mail came by Vancouver boat. It was a small mail. Nothing from Willie either to May White or myself.¹²*LtMs, Ms 176, 1897, par. 3*

While I was reading the mail, a woman from Dora Creek came up with her baby for instruction on what to do for the child. Elder Wilson and his wife called, and I read letters to them from Dr. Kellogg, which they were very glad to hear. A telegram was received that Sister Miller was relieved by my telegraph return. I sent portions of Scripture and words from me that the Lord loved her and His everlasting arms are beneath her to strengthen her. I hope the letter sent this morning will be a blessing to her. I have written to them both, which will reach them Friday noon. Received letter from Elder Daniells.¹²*LtMs, Ms 176, 1897, par. 4*

Thursday, September 2, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at half past three o'clock. I arose from my bed, dressed, and asked the Lord to help and strengthen me and to give me wisdom and His grace to help me in every time of need. Now is my time of need. I must hear the Word of God.*12LtMs, Ms 176, 1897, par. 5*

I commenced writing to finish some things sent yesterday morning. Sent letters to Brother and Sister Miller, a letter to Brother Davis, a letter to Brethren Daniells, Colcord, Salisbury, and Faulkhead.*12LtMs, Ms 176, 1897, par. 6*

Sara and I rode to post office. We went to see the child that was brought to our house yesterday, that was sick. Sara prescribed for her, and the mother followed the prescription. We learned today the child was relieved.*12LtMs, Ms 176, 1897, par. 7*

Another woman came running out, a young woman with a babe four weeks old. She needed some counsel because the child could not retain the food from the mother's breast. A few questions were asked. Do you not put your child to the breast whenever it cries? She said she did. And you work hard and get tired and then nurse your little one? Yes, she did. Then a little counsel was given to observe regular periods to nurse her child, not oftener than two or three hours. The child was stuffed full and it was a mercy that it could throw up that which the stomach could not retain. There is so great ignorance among mothers as to how to care for their children properly. The mother promised to heed the suggestions.*12LtMs, Ms 176, 1897, par. 8*

The father of the first child that had appealed for help asked me if we did not receive pay for our trouble. We told him no, we did not do the work for pay, only to relieve suffering humanity as Christ did when He was in our world. They seemed very thankful.*12LtMs, Ms 176, 1897, par. 9*

As soon as this case was off our hands and we were nearly home, we learned a messenger had come for Sara to see if she could come to see a suffering boy who had stepped in a hole where there was a broken bottle, and had cut his foot fearfully. She went in the

house for flannel fomentation cloths, vaseline, and several necessary articles with which to work, turned her horse, and was away again. She found a very aggravated case. It had been hurt two weeks, was fearfully cut, and proud flesh was revealed. *12LtMs, Ms 176, 1897, par. 10*

Friday, September 3, 1897

Sunnyside, Cooranbong

Calling to recollection light given in 1875, while in California, in reference to Australia and the standard of truth there to be uplifted. *12LtMs, Ms 176, 1897, par. 11*

I arose from my bed at quarter before three o'clock and tried to consider what I must write. I then submitted myself to God to be guided and controlled by His Holy Spirit. I cannot choose myself the best way to work in most difficult places, but the Lord can choose for me, for He seeth and knoweth from cause to effect. *12LtMs, Ms 176, 1897, par. 12*

I long for the light and love and presence of God, that I may have the same spirit that Christ had in His work. *12LtMs, Ms 176, 1897, par. 13*

Brother Robb wished the loan of our horses and platform wagon and working trap to move their goods. So all three horses were in use, only one was left for me. Sara drove my horse and single carriage to the school, and I talked with the students above one hour, reading some things which were revealed to me in 1875 in reference to the work that had to be done in California. And I was shown, at that time, that the work must go to Australia, and the standard of truth be there uplifted; that we had a world-wide message. Australia was a world of itself. *12LtMs, Ms 176, 1897, par. 14*

We know the students have been trying to follow the light given them. I urged them calmly to consider why they were here studying. What was their object? Was it that they might be young men that would be sober-minded, that they might be agents for God to use, co-workers with Jesus Christ. *12LtMs, Ms 176, 1897, par. 15*

Said John, "I have written unto you, young men, because ye are strong." [1 *John* 2:14.] You are God's chosen instruments to carry forward the highest class of work ever given to mortals—to seek and to save that which is lost. Be sober-minded. Rise up to the due appreciation of your high calling. Ponder well the paths of your feet, for you are stepping on holy ground. Begin your life work with high and holy ends in view. You have no time to lose. Yoke up now with Christ. *12LtMs, Ms 176, 1897, par. 16*

Brother Wilson took me with Brother Husk's horse and carriage to my house. Sara visited the afflicted sick boy whose foot and ankle were so badly mangled. *12LtMs, Ms 176, 1897, par. 17*

She found the poor suffering one weary and distressed. He is only eight years old. He was crying, "Oh, she does not come; she will not come today. Oh, I want her to come. Oh what will I do?" She opened the door and he was pleased. She remained with him until noon, ministering to that suffering foot. The blood poisoning must not be allowed to advance. She left him quietly sleeping; but the house is full of noisy children, and they run against his bed and jar his foot. *12LtMs, Ms 176, 1897, par. 18*

She went again in the evening. I told her to take the child and bring him to our home. We would treat him under better circumstances. In case of necessity our house shall be used as a hospital. *12LtMs, Ms 176, 1897, par. 19*

Sabbath, September 4, 1897

Sunnyside, Cooranbong

Written after the Sabbath. I thank my heavenly Father for rest in sleep. I slept until half past three o'clock. I spent a little time in meditation and sending up my petition to heaven for His grace and for His Holy Spirit to be present with us in our work which is now going on in this place, fitting up the place here. We feel very much the need of Divine help. *12LtMs, Ms 176, 1897, par. 20*

I attended the meeting in the upper story of the large building. The room can seat no more and chairs are stowed in every space in the room. Every seat was filled and the atmosphere was

oppressive.*12LtMs, Ms 176, 1897, par. 21*

I spoke to the people from (*Revelation 3*), speaking upon the whole chapter. I felt the Spirit and power of the Lord upon me. We then had a social meeting, after singing "When the mist has rolled away." This was sung with earnestness and fervor; by many, I knew, with the spirit and understanding also.*12LtMs, Ms 176, 1897, par. 22*

I had made most earnest appeals to the congregation before me. I spoke of the necessity of our students knowing that there was a right side and a wrong side. In Noah's day the largest number chose the wrong side. The world has gone mad under the training and inspiration of Satan. They are sustaining and giving popularity to sin and transgression of the law of God, but this does not in the least demerit or lessen the force of one principle of Jehovah. It is of the highest consequence that young men and young women should be on the right side.*12LtMs, Ms 176, 1897, par. 23*

This morning we did such kind of work as Christ would have done had He been in our world. We harnessed our team and Sara went to visit the suffering boy with the cut foot. She took the mother and the boy to Mrs. May White's, my daughter-in-law's, close by our own house. The boy enjoyed the pure air and the ride in the easy phaeton. Then Sara had conveniences to dress the afflicted limb. She greatly feared, at first, that he would lose his limb, but by working with it twice a day for hours with hot compresses, the pain was removed and the poor little sufferer, who had not slept day or night, fell into slumber, saying to Sara's words, "Now try to go to sleep," "I can't sleep, I can't sleep, I can't sleep, I can't sleep," until he was fast asleep.*12LtMs, Ms 176, 1897, par. 24*

Sunday, September 5, 1897

Sunnyside, Cooranbong

I have had a precious sleep. Thank the Lord for this blessing. I awoke at half past two o'clock a.m. I offered up praise and thanksgiving to God in my bed before rising. I felt that my heart panted after God as the hart panteth after the waterbrooks. I offered up my request with thanksgiving and praise.*12LtMs, Ms 176, 1897, par. 25*

I arose and dressed and then bowed before God to commit the keeping of my soul to Him who is merciful and full of love and tender compassion. His lovingkindness faileth not. If I am the Lord's chosen instrument to do good to poor souls who need counsel, I must first be instructed my self. I must ask of Him the living water. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." *John 4:14*. If I receive this water and drink of it, I can then impart to others the knowledge of my experience and urge them to come to the living fountain that they may drink of this water of life. *12LtMs, Ms 176, 1897, par. 26*

Sister Robertson, a woman who has embraced the truth in a family where all her relatives are opposers, came to me after the meeting yesterday and related her experience of dissatisfaction with herself, her inability to believe the Lord would bless her. I tried to show her that while she had distrust of herself, she must not distrust and disbelieve the power of Christ to keep her and save her, because this was dishonoring her Redeemer. Her very sense of helplessness to lift up and heal herself made her the one whom Christ would compassionate and help and make free. She caught the idea and declared, "I do love Jesus, and He does love me." She praised the Lord, and her countenance was all aglow with hope and happiness. *12LtMs, Ms 176, 1897, par. 27*

I attended the morning meeting, spoke, and read articles from typewriting, then some bore testimony. I prayed at close of meeting, and came home. *12LtMs, Ms 176, 1897, par. 28*

Brother Robb has just come from the station, where he went to meet his wife and children. They are taking dinner with us. Nine compose the family. We shall have an addition to our school, bringing it up to one hundred. *12LtMs, Ms 176, 1897, par. 29*

Our meeting room is very uncomfortable, for want of ventilation and room for all that come. Sabbath school numbers one hundred fifteen. The Lord is good, and this school has been a success. We sincerely hope the chapel will be erected without delay. All are pressing the work as fast as possible. We are having beautiful weather, all clear and bright, not too warm or too cool. *12LtMs, Ms*

176, 1897, par. 30

I am weary and must have rest. I cannot, I fear, attend these meetings, all of them. May the Lord prepare hearts for doing of His work and fit souls for His kingdom is our prayer. The sick lad we are taking care of is improving, but he still needs almost constant attention. He slept quietly last night, most of the night.*12LtMs, Ms 176, 1897, par. 31*

Monday, Sept. 6, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at a quarter before three, and rose and dressed and asked the Lord for wisdom and counsel of God. Oh, how much we need genuine faith. How little faith is now exercised, and how greatly we need faith, every hour!*12LtMs, Ms 176, 1897, par. 32*

I see a paper under my door. I read it, and the writing is Elder Haskell's. It says there will be a morning meeting at half past five a.m. at the school building. "Come." I will go, but what can I say to our people to present faith in so simple a manner that they, the inexperienced, can take hold of it?*12LtMs, Ms 176, 1897, par. 33*

Seven o'clock a.m. We have just come from morning meeting of prayer. We had something to say upon faith and prayer, showing how faith must mingle with all our prayers and there must be watching unto prayer. We must never lose sight of the object of our prayers. We had a good attendance and the Lord blessed us as we tried to lay out the exercise of faith before them. Some testimony evidenced that the heart work was deepening. Oh, how much we need an experimental knowledge of God and Jesus Christ whom He hath sent, which is eternal life! May the Lord grant that we may feel our need of His mercy and His love.*12LtMs, Ms 176, 1897, par. 34*

We are very thankful to our Heavenly Father that the eight-year-old boy Sara has taken under her care is certainly improving. She gives her whole attention to the lad. She works over that most terribly wounded foot, fomenting it with hot flannels, poulticing it with charcoal and flax seed. Maggie Hare went to help Sara and when

she looked at the foot its appearance was so terrible she just fainted dead away. His own father came to see him last Sunday. He had one look and he could endure no more; turned and went out into the air. *12LtMs, Ms 176, 1897, par. 35*

But Sara just works over it, and we know it is improving. He cannot eat anything but a little fruit. He has not slept until Sara took him in hand and worked over him. He slept last night the best he has done yet. Poor little fellow, his life will be saved through the attention given him. He delights in riding out and is greatly soothed. His aunt holds him in her arms and enjoys his rides in the open air so much. I shudder as I think what must have been the poor boy's fate if Sara had not been called to him. *12LtMs, Ms 176, 1897, par. 36*

Tuesday, September 7, 1897

Sunnyside, Cooranbong, New South Wales

I cannot sleep past two o'clock this morning. I dress, and ask the Lord's special blessing to rest upon me. Then I take my pen to write upon the life of Christ. *12LtMs, Ms 176, 1897, par. 37*

I was glad to have an interview with Brother Haskell. We had some important things to talk about. I have not had time to visit the place where our meeting house is being built. They are working all the hands they can get in the framework of the building. Elder Haskell is of good courage. He says the morning meetings are good. I am glad that he is on the ground. He has had an experience in the advance movements of the work when the cause was much more limited than it is now. Then we were educated not to wait until we could see every step before us, but to move out by faith. Faith is the substance of things hoped for, the evidence of things not seen. *12LtMs, Ms 176, 1897, par. 38*

We are not to be slow and undecided at a time when circumstances demand that we move, although we may not see the end from the beginning. When there is a work to be done, and minds are moved to action, to "Arise and build" [*Nehemiah 2:20*], it behooves us, when the help is at hand, to avail ourselves of every expedient and every suggestion that will help us to push to work of building as rapidly as possible, that we may have a house prepared to dedicate

to the Lord at the close of the school term. Then the students can carry away with them the word that the chapel is built, and preparations made to accommodate all who will worship God. Here we breathe the free, pure air, and all who come to reside at Cooranbong may get a quiet home, away from the noise and bustle of the city.*12LtMs, Ms 176, 1897, par. 39*

There is work to be done here. Sara has been engaged in medical missionary work since last Wednesday. We find those who meet with mishaps, and know not what to do. One child, away in the bush, was fearfully burned, and could not sleep. Sara attended to the wound, and the child recovered. Another lad, eight years old, stepped into a hole where was some broken glass, and cut his ankle in a most dreadful manner. We brought him to our home, and are now giving him treatment. He is recovering. Maggie Hare fainted away after looking at the terrible wound.*12LtMs, Ms 176, 1897, par. 40*

September 8, 1897

Sunnyside, Cooranbong

This morning it was almost three o'clock when I awoke. I had my season of prayer, and then wrote ten pages to the New Zealand mail.*12LtMs, Ms 176, 1897, par. 41*

Sara was called away to attend Sister James. Her child, a son, was born early this morning. She felt full of gratitude to God for her safe delivery with so easy a time. Never before has she suffered so little. She has now two boys and four girls.*12LtMs, Ms 176, 1897, par. 42*

I find myself nervous and tired through anxiety in many lines. But the Lord is good. I praise His holy name. Through the sickness of Sister James, Sara was kept away from the sick boy a little longer than usual. He moaned constantly, "When will she come? When will she come?" When Sara had taken a bite she went across to May White's house to care for him. The proud flesh is now being conquered, and only a mite of it is left.*12LtMs, Ms 176, 1897, par. 43*

Brother Haskell called for a few moments, and reported that they

had a good meeting this morning at the school. He wished me to be present on Thursday morning. He also reports that the building is going up, and that all the workers are laboring cheerfully and heartily as unto the Lord. We had a nice shower last night, and another slight rain this morning, but the building has not been hindered. *12LtMs, Ms 176, 1897, par. 44*

The lady living about three miles off has brought her sick baby to us again. She lives in an open house, and says that her baby was doing well under the treatment, but that it suddenly had another attack, and she knows not what to do. We invited her to take one of the two rooms above the storeroom, and we would make her comfortable and give her child treatment. But as her sister lives within one mile of us, she decided to go there. Sister Robb promised to give the child treatment. Sara has Sister James and her baby and the sick boy to attend to, and these can in no case be neglected. The lad's aunt also has a swollen foot, which is being treated. *12LtMs, Ms 176, 1897, par. 45*

We shall have to build a hospital on the school grounds. *12LtMs, Ms 176, 1897, par. 46*

Thursday, September 9, 1897

Sunnyside, Cooranbong

It was four o'clock this morning soon after I awoke. I dressed and lifted my earnest prayer to God for His blessing to rest upon me. I greatly desire a large measure of grace, to communicate to others who need counsel and encouragement. Oh, so many are walking in the shadow of the cross! So many are saying, "Oh, I wish I knew where I might find him, that I might come even to his seat." [*Job 23:3.*] My prayer is, Teach me to help the needy, O God. Teach me how to lead and guide souls. *12LtMs, Ms 176, 1897, par. 47*

The good work is going on in the school. All find that proper restraint and discipline are the very best thing for the students. Indulgence and halfway measures are not right or good in their influence. When all understand that they must obey the rules of discipline then they are far more settled and happy. *12LtMs, Ms 176, 1897, par. 48*

The Tahitian, the son of a prince, has been in the school about five weeks. He is now anxiously studying the Scriptures, especially the Sabbath question. He says next term he will get other young men of his people to come to the school. They have money and can learn what he is learning. He is sharp and keen to discern the truth. The half-breed, Sister Nicholis, is learning the truth fast. She has been a missionary in Tahiti. She came with the young man, son of a prince. I do not know one in the school who has any feelings of rebellion. All are deeply moved by the Spirit of the Lord. The Holy Spirit is working all. *12LtMs, Ms 176, 1897, par. 49*

This day May White is twenty-three years old. *12LtMs, Ms 176, 1897, par. 50*

Sister Wilson called on me this afternoon. We had a profitable talk together. We are having beautiful weather to carry forward the building. They will have it partially under cover today. *12LtMs, Ms 176, 1897, par. 51*

Friday, September 10, 1897

Sunnyside, Cooranbong

I arose from sleep at three a.m., dressed, and after a season of prayer commenced writing. I thought not best to speak at the school in the morning. *12LtMs, Ms 176, 1897, par. 52*

I was surprised to see Brother Haskell, for I thought he was in Sydney. The things he was going to Sydney for had come and were here on the ground, where the chapel is being built. We conversed in regard to the propriety of having a canvassers' institute here at Cooranbong, the last of the school. We decided that after shortening the school two weeks, it was not best to do this. *12LtMs, Ms 176, 1897, par. 53*

There is a deep moving of the Spirit of God among the students, and hearts are turning unto the Lord. We are highly pleased with the school because of the evidence of the working of the Holy Spirit upon hearts. *12LtMs, Ms 176, 1897, par. 54*

We cannot see how much good seed has been sown. If there is one

student who has a disposition to speak in any line disrespectful of the school, it will be because his own heart needs the sanctifying influence of the Spirit of God.*12LtMs, Ms 176, 1897, par. 55*

There are a few who have felt dissatisfied with the restraints, because of the most earnest efforts not to allow association between girls and boys, and this dissatisfaction will be manifested by disregarding the rules. If the boys and girls loved the Lord Jesus, they would be under the influence of His Holy Spirit and would choose to carry themselves with modesty and sobriety. They would maintain their own integrity and there would be no need of these rules. But so long as they will, at every chance they can get, act out the desire to be in association—the girls with the young men and the young men with the girls—there must be a large responsibility upon the teachers to keep the young men and women from forming attachments. If the students have come to the school to study, to put in their time earnestly, and be prepared to act in home duties and in missionary work, they must consecrate all their faculties to improvement. But some youth need far less looking after than others.*12LtMs, Ms 176, 1897, par. 56*

Saturday, September 11, 1897

Sunnyside, Cooranbong

I spoke to the people assembled from *2 Peter 1*. The Lord blessed me while speaking. The meeting room was full. The presence of the Lord was in our assembly, although the seats were not comfortable and the atmosphere was not the best. Yet it was the best we could do, so we tried to brace ourselves to endure that which could not be avoided. The testimony meeting was good. Many youth bore testimony. The two from whom we had experienced the most trouble testified. The Lord had put a new song into their mouths, even praise to His name. They said the past week had been the best week they had ever had in their lives, and they meant all that they said.*12LtMs, Ms 176, 1897, par. 57*

Sunday, September 12, 1897

Sunnyside, Cooranbong

Carpenters at work on creating our church. The weather is still fair. If the Lord favors us so that we can get the house of worship sided up, how thankful we will be. No rain has fallen in the daytime, with the exception of one shower. Two nights rain fell, but the workmen were able to keep at the building during the day. *12LtMs, Ms 176, 1897, par. 58*

Brother Thomson came from Prospect today. He is a first-class carpenter. We have six first-class carpenters at work now on the building, besides several who are not as experienced. The roof goes on the main part of the building today. The Lord is in this matter. I do not know a circumstance like this. At the present time there are six first-class carpenters, besides as many more carpenters at work under them, and several other workers doing what they can in other lines. There was an excellent meeting this morning, at half past five o'clock. Several pledged more work. *12LtMs, Ms 176, 1897, par. 59*

Truly the hand of God is in this matter. Has not the Lord seen our necessities and provided for us? Every man, in the providence of God, was right here on the ground. Brother Thomson was out of work. He solicited a brother to remember him. He had no work, and would like to go to Cooranbong. This is the first man that came from another place. Had we dallied and waited in unbelief, these men would have been at work in other places and we would have been obliged to take up with workmen of an inferior order and demanding more money. Oh, I feel so thankful that we did not delay one day. Had we done this, some men would have been in Sydney, and employed. The prospect is that we will have the house finished in three weeks. *12LtMs, Ms 176, 1897, par. 60*

This day I rode over to the school. Wrote twenty pages today for American mail. *12LtMs, Ms 176, 1897, par. 61*

Monday, September 13, 1897

Sunnyside, Cooranbong

I was awakened at 3 a.m. and I wrote eleven pages of letter paper this morning for the mail. Sara and I rode down to the post office. This is a very warm day. We waited some time before the post

office opened. *12LtMs, Ms 176, 1897, par. 62*

Elder Haskell called and we had some interesting talk in regard to the chapel that is being built, in which those may assemble who worship God. We rejoiced and praised the Lord together for His great goodness and mercy and love manifested to us, in this our time of need. We would both converse a little, and then praise the Lord. Elder Haskell took dinner with us. *12LtMs, Ms 176, 1897, par. 63*

Sara has just opened a deep gathering on the little boy's foot that has been so deeply wounded. It healed, but the opposite side has swollen and seemed ready to break. After poulticing it some days, Sara opened it and there streamed out a quantity of black blood and corrupted matter. He seems anxious to return home and Sara has given her consent that he should go this afternoon, and she will go and see him once each day as long as is necessary. *12LtMs, Ms 176, 1897, par. 64*

Brother Tucker has brought us quite a large mail. We are glad that in a few weeks we shall see W. C. White again. May has been very patient over his long absence. *12LtMs, Ms 176, 1897, par. 65*

We see some things that are sad and some things that are encouraging. I feel deeply over the brethren who are experienced leaving Battle Creek. I think it a decided mistake for Elder Olsen to go and leave the cause that his own attitude has imperiled, and the men he has sustained in their wrong course of action and given influence among the people. These men were not connected with God or sanctified in any way to do the work Elder Olsen encouraged them to do. Oh, how my heart aches when I think of these things! It is a sad picture, very sad, and that Brother Olsen is in the line of his duty to leave the seat of war just now has no appearance to me of being true, brave, or honorable. He has been an unfaithful Aaron, and he could have at least tried to restore the things he has made weak and ready to die. *12LtMs, Ms 176, 1897, par. 66*

Tuesday, September 14, 1897

Sunnyside, Cooranbong

This morning I awakened thankful to my heavenly Father for a good night's sleep. I feared last evening that after the perusal of the American mail I should not sleep, but I have slept. Looking at my watch, it is half past three o'clock. The Lord is good to me. He guards me in the night season; He gives me rest in sleep. I commit myself to God with thanksgiving and ask Him to bless and keep me through the day. I cannot keep myself. I must be kept by Thy power, oh, my heavenly Father. My soul longs after God. I want to realize His presence ever with me. I must be led and instructed every hour. I can say from the heart, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." *2 Timothy 1:12.12LtMs, Ms 176, 1897, par. 67*

The whole of the Old Testament Scriptures is the voice of the blood of Christ. The whole of the New Testament Scriptures is the blood of Jesus Christ. Abel's blood testified of the blood of Christ. The entire New Testament Scriptures speak better things than the blood of Abel. We are purchased by Christ's blood. We overcome by the blood of the Lamb and the word of our testimony.*12LtMs, Ms 176, 1897, par. 68*

Wednesday, September 15, 1897

Sunnyside, Cooranbong, New South Wales

I am in an exhausted state; I have used my powers too much in writing. I am unable to sue my brain now. I must rest my mind. The Lord is gracious unto me and I am very thankful to our heavenly Father that I am usually blessed with strength and health to write largely. The Lord is very merciful to me. My strength comes from Him.*12LtMs, Ms 176, 1897, par. 69*

Sara and I rode to Martinsville for oranges. We were unable to get the fruit where we usually obtain it. The poor afflicted man has injured himself in falling and is quite sick and helpless. There was no one to pick the oranges for us. We rode to Mr. Kulda's and could get only five dozen. Then we came back to Martinsville and obtained all we wanted at another place. We took with us the children, May's babies, and we enjoyed the ride.*12LtMs, Ms 176, 1897, par. 70*

I received a letter from Brother Daniells, an excellent letter. He had visited Brother Davis. *12LtMs, Ms 176, 1897, par. 71*

Thursday, September 16, 1897

Sunnyside, Cooranbong

We had an interview with Brother and Sister Wilson. Brother Wilson is improving in health. I thank the Lord for this. They are much encouraged. May the Lord spare their lives is my prayer, for such faithful souls are of great value. I had let Sister Wilson have dress goods costing one pound. She presented the pound to me and when I told her the dress was a present she wept like a child. Brother Wilson has been unable to labor as usual for some months, and any favor shown them is as if shown to our Lord and Saviour Jesus Christ. "Inasmuch as ye have done kindness and favor to my chosen ones, ye have," said Christ, "done it unto me." [*Matthew 25:40.*] Oh, the Lord would have us cultivate kindness and compassion for one another! *12LtMs, Ms 176, 1897, par. 72*

Brother Haskell, Sara, and I rode to the depot to Morisset. We were en route for Sydney. We had a pleasant passage and arrived at Summer Hill Station past ten o'clock. No one to meet us. *12LtMs, Ms 176, 1897, par. 73*

Friday, September 17, 1897

Summer Hill, Sydney, New South Wales

I find myself wearied. Sara and I purchased a few things in a drapery store at Summer Hill. Friday forenoon brethren came to see me and talk with me. Had a long talk with Brother Baker, also with Brother Semmens, later on. Sara spent the day in Sydney getting her teeth fixed. *12LtMs, Ms 176, 1897, par. 74*

In the evening Brethren Semmens, Haskell, Baker, and Brandstater met in my room and we had conversation upon many things. Without doubt this was the means of my reviewing the situation of my money matters, being deprived of money by mismanagement of my brethren that leaves me handicapped, that I cannot do the works I greatly desire to do in relation to the advancement of the

work of God in this country. *12LtMs, Ms 176, 1897, par. 75*

It was a severe conflict to silence the suggestions and temptations of the devil. He seemed to be present, seeking to imbue my mind with dwelling upon the management of my money matters that presented before me so many things that are taking money from me, that should not be done. I found in the morning I was weak. I had wrestled and prayed for hours for the Lord to lift up a standard for me against the enemy and let him not oppress my soul and drive me to have thoughts that I could not trust anyone; that if they had a chance they would draw money from me and would, in order to do this, involve me in debt that would be a severe burden to me. W. C. White was, I feared, doing this, and my burdens seemed greater than I could stand under. *12LtMs, Ms 176, 1897, par. 76*

The Lord heard my prayer and gave me the quietude I needed. I slept until half past three. But although the atmosphere of my mind was clear, I was physically weak. I dared not attend meeting on Sabbath. I knew Brother Haskell could do this. *12LtMs, Ms 176, 1897, par. 77*

Saturday, September 18, 1897

Summer Hill, Sydney, New South Wales

The history of this day is on the page before this. I spent the day mostly lying down, contemplating writing a little upon the resurrection of Christ. I was weak as a wilted plant. Sara left for meeting because I assured her she could do so. *12LtMs, Ms 176, 1897, par. 78*

In the evening, Brethren Baker and Haskell called to see me. Sara went out to the store in Summer Hill to purchase some things after the Sabbath was ended. *12LtMs, Ms 176, 1897, par. 79*

Sunday, September 19, 1897

I was awake at three a.m. and wrote several pages, but I feel the need of vital energy which I have not. I dread the idea of going to Strathfield and there changing cars, and then having to walk up and down the steps to get to the platform. The porter at the station

assisted us to a ladies' compartment, but it was full of men, boys, women, and children. The porter had the men and the larger boys leave the ladies' compartment. We then, Sara and I, had room and were comfortable. Soon we were left all to ourselves, but again the door opened and Mrs. Martin and her youngest daughter stepped in. She was going to Cooranbong, so we had company all the way. *12LtMs, Ms 176, 1897, par. 80*

I was so exhausted I had to lie down nearly all the way. I slept some. Our team was not at the station but got there after we had waited a short time. Then Sister Haskell came for her husband, but we had not room in the carriages, and Brother James and another brother walked to our home. I was very much pleased to get to my home once more. *12LtMs, Ms 176, 1897, par. 81*

Monday, September 20, 1897

Sunnyside, Cooranbong, New South Wales

I slept until two o'clock and then found I could not sleep longer. I arose and dressed and commenced writing. I am quite weak now. I am not discouraged, but I do long and pray for strength. *12LtMs, Ms 176, 1897, par. 82*

Had conversation with Mrs. Martin in reference to the school. The Lord led me out in prayer and gave me freedom and His blessing. How I wish this woman would be a true believer. I pray the Lord that His Holy Spirit will melt away her opposition to the truth. Some victory is gained, in that two of her daughters are attending school. The youngest said, "I think the school is so nice, and I want to attend it next term." *12LtMs, Ms 176, 1897, par. 83*

I think the Lord will work upon this woman's heart. She seemed to enjoy her visit very much, and I kept my heart uplifted to God that His Holy Spirit might impress and work her mind and she become truly converted. Cressey took her to the station with our horse and carriage. My heart yearns for the soul of this woman. *12LtMs, Ms 176, 1897, par. 84*

Brother Schowe desired to see me, but I had no strength and had to say "Excuse me," through Sara. *12LtMs, Ms 176, 1897, par. 85*

I rode to Morisset Station. We took the twins with us. They enjoyed the ride very much, but most of the time they were asleep. *12LtMs, Ms 176, 1897, par. 86*

Tuesday, September 21, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at three o'clock and wrote on the life of Christ until breakfast time, then went to Morisset for a box of lemons to be sent to Brother Martin. The lemons are for planting the seeds to raise young trees to be prepared to be grafted. *12LtMs, Ms 176, 1897, par. 87*

Mrs. Martin came on horseback to see Sara and to tell her that her brother-in-law, of whom we buy oranges, is very sick. He cannot bend one limb; it is stiff. He met with an accident years ago and was torn and bruised, and it has left him a wreck of humanity. He cannot comprehend what you say unless it is motioned out to him. He fell and hurt himself and has suffered from the injured limb, with gatherings. Sara told Mrs. Martin how to treat the limb with flaxseed poultices, and with disinfected vaseline, which she provided for her. Thus we are called upon if there is any sickness in any family around. *12LtMs, Ms 176, 1897, par. 88*

The question was, Shall he be taken to the hospital? Sara said she would visit him as soon as she could, but if they would give him hot water fomentations and flaxseed poultices and charcoal poultices, it would be more than they would do for him at the hospital. The man is as feeble in mind as a child, and the thought of going to the hospital is a great terror to him. He wants just to stay in his one little room, twelve by twelve. *12LtMs, Ms 176, 1897, par. 89*

Wednesday, September 22, 1897

Sunnyside, Cooranbong

Awoke at three o'clock and commenced my writing. My state of exhaustion will not permit me to do much writing, for my mind seems very tired. It is cloudy and threatens to rain. May Lacey White, Sara, and Edith go to Newcastle. They take the babies with

them. I go with them to the Dora Creek Station and drive the team back. I am trying to keep out of doors all that I can, for this relieves my head. *12LtMs, Ms 176, 1897, par. 90*

I am distressed that our ministers make long prayers in their service and preach a discourse to the Lord, and everything is brought into the prayers but the fervency of the Holy Spirit. Shall we have less preaching in prayers? Less preaching, and more beseeching, more heart earnestness as needy, dependent, sinful human nature needs. Prayer is a holy exercise of the soul and should consist in supplication from a pure heart, softened and subdued, and drawn out after God for a renewal of His Holy Spirit, from a humble heart, seeking the correct understanding of truth. When the soul loses sight of self it is evidence that it is in communion with God. Let us educate ourselves that prayer is a sacred, pure, solemn exercise, in which the human being of the dust is in communion with God. There is no exhibition of self, but we are to tell the Lord what we desire for our souls' interest. He says, "Ask, and ye shall receive." [*John 16:24.*] Take right hold of God, whom we need. *12LtMs, Ms 176, 1897, par. 91*

One of the most unprofitable exercises in prayer is to get the head in the hands and then whisper out a prayer so that but few can hear the words spoken. Do not do this anywhere except in private, alone with God. When you pray at the family altar, come with holy boldness to the throne of grace, where we have been invited to come and make known our requests unto God. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." *Colossians 3:16.* Praying is to be short, right to the point, as a religious exercise. There is too much rambling in prayer in public. Singing is to be with the spirit and understanding, also making melody to God. *12LtMs, Ms 176, 1897, par. 92*

Thursday, September 23, 1897

Sunnyside, Cooranbong, New South Wales

Awoke at three o'clock. After a season of prayer I commenced writing and worked very earnestly until half past 11 o'clock. Elder

Haskell then came to see me and tarried until after dinner. We had some profitable conversation. *12LtMs, Ms 176, 1897, par. 93*

Sara promised to visit a poor sick man at Martinsville. He fell and hurt himself, and the poor man every year has gatherings in his limb. Years ago he was thrown from a cart and so terribly bruised he was not expected to live, but his life was spared. His power of speech is so imperfect it is difficult to understand what he says. He has a little place and a few orange trees. We generally buy our oranges of this poor soul. *12LtMs, Ms 176, 1897, par. 94*

We drove six miles and there were several in the one little room of the house. He told Sara by motioning that the sore had broken and had run powerfully. This she interpreted by his motions. She was convinced that they had done all they could and success had attended their efforts. They were much relieved at the result of following the directions given. *12LtMs, Ms 176, 1897, par. 95*

Sara patiently worked out all the bad, poisonous matter she could, and then poulticed the limb and left him expressing his joy like a little child. We did not get home until about dark. *12LtMs, Ms 176, 1897, par. 96*

We find much to be done for the afflicted ones. My prayer is, Give me strength, O God, that I may do all my duty faithfully. When I speak before the unconverted in the open air, to arouse them to conviction, I am deeply impressed that the church needs to be awakened into activity and earnestness to speak words in season to souls perishing out of Christ. I have felt on every occasion that earnestness and fervor, as if standing before the great white throne. When are those who know the truth [going to be] stirred up to plead earnestly for sinners to come to Jesus that He may take away their sins? Oh, the unbelief of Christians is the great hindrance to the church, for it is a crime before God! We do not take Him at His word, believing that He will do all that He has promised. Shall we not be more earnest with sinners? The religion of Christ is to be the main business of our lives. *12LtMs, Ms 176, 1897, par. 97*

Friday, September 24, 1897

I cannot sleep after one o'clock a.m. My soul is drawn out in earnest

prayer to God, and I do take hold of His Word. This is my only strength, my only help, and His Word is sure as the throne of God. It can never, never fail.*12LtMs, Ms 176, 1897, par. 98*

September 25, 1897

Again I cannot sleep past one o'clock. I arise and dress. I feel that God is my only helper. He knows what I need, and he can supply every necessity. I come to my heavenly Father in my weakness. I fall helpless, strengthless, upon His mercy. He is my all and in all, the first, the last, the best in everything. I cast my helpless soul upon Him and I am comforted and blessed.*12LtMs, Ms 176, 1897, par. 99*

Although weak, I attended meeting. The room was full of people and there was not vitality in the air, but I had strength to speak to them and entreat of them to seek the Lord with their whole heart. I told them that Jesus, our precious Saviour, is only too willing to be found by all who seek Him sincerely. We had a very precious testimony meeting.*12LtMs, Ms 176, 1897, par. 100*

Sunday, September 26, 1897

Sunnyside, Cooranbong, New South Wales

Again I could not sleep past one o'clock, and I arose and commenced writing after my season of prayer. The load of lumber came in Friday evening. It remained until this morning. The work on the chapel has been nearly suspended for ten days, waiting for the lumber. The work will now go on rapidly. I visited Sister Hardy. Sara and I found her sick. We feel very sorry for her, for she has too many cares and burdens on her, looking after hens, chickens, and ducks, and milking the cows.*12LtMs, Ms 176, 1897, par. 101*

Monday, September 27, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at quarter before three o'clock. I wish I could sleep easier. This is mail day, but I can write but one letter, to my son Edson. I called my copyist at half past four to set the typewriter at

work to copy for me. I have not been able to write. I am glad when the mail goes; now I am relieved. I could not use my head to write much in the forenoon. In afternoon I wrote several pages.^{12LtMs, Ms 176, 1897, par. 102}

Tuesday, September 28, 1897

Sunnyside, Cooranbong

I thank my heavenly Father I have been able to sleep some hours. Awoke at one o'clock. Letters have to be written to Norfolk Island. We know not when the boat shall leave but will not delay the matter; will write at once, and be sure not to disappoint them. I write to Brother Nobs and to S. T. Belden. I send communications which I know will please them, isolated as they are on the Island.^{12LtMs, Ms 176, 1897, par. 103}

Received letters of inquiry [in] the mail from Elder Daniells of Melbourne, in reference to camp meeting, demanding immediate answer. I wrote him several pages in response, earnestly urging upon them all to seek the Lord most earnestly, to pray, and watch unto prayer. We have too little faith.^{12LtMs, Ms 176, 1897, par. 104}

Wednesday, September 29, 1897

Sunnyside, Cooranbong

I could not sleep past one o'clock. I arose and dressed and urged my petitions to the Lord God of heaven for His counsel and direction. I long for heavenly wisdom. I pant after God as the hart panteth after the waterbrooks.^{12LtMs, Ms 176, 1897, par. 105}

I am so glad I have written without delay to S. T. Belden and Brother Nobs. I find it best to be in season. The paper advertises the boat to leave this day, and my letters are mailed today. ^{12LtMs, Ms 176, 1897, par. 106}

Elder Haskell called upon me today and we had some talk upon important matters. I read to him letters received from Brother Daniells, his communication to me, and mine to him in response. Was called off from my writing to see Sister Hare and her mother.

Had a pleasant interview with them.*12LtMs, Ms 176, 1897, par. 107*

Thursday, September 30, 1897

Sunnyside, Cooranbong

I praise my heavenly Father. I retired at half past seven o'clock and slept soundly most of the time until half past three o'clock. This is a great blessing to me, which I appreciate. My mind is so full of matter to write upon that I cannot sleep after I once awaken and my train of thought begins. I must write, else I shall lose the immediate and forcible impressions made upon my mind.*12LtMs, Ms 176, 1897, par. 108*

It is a beautiful morning. The sky is clear and the atmosphere cool and bracing.*12LtMs, Ms 176, 1897, par. 109*

In the night season I was in an assembly listening to One of authority in regard to the education in the home as well as the school. Our children, I thought, had been repeating something that had transpired at school which had become magnified by repetition. The Instructor said, "Home life should bring the rays of sunshine from the Sun of Righteousness. The conversation at the table should be cheerful. There should be no evil surmising or selfishness. The best construction should be put on the doings of any member of the family."*12LtMs, Ms 176, 1897, par. 110*

"No gossip should be permitted to go from the home to talk and tell tidbits said and little things done. Neither should the home sanction the members of the family criticizing the teachers, the matron, or the Bible teachers. If this thing is permitted, there is an evil done—an injustice to the students, injustice to the teachers, injustice to Me. The Spirit of the Lord is grieved. Those who engage in this unconsecrated use of their tongues need a converted tongue; but the tongue will never be converted until they have a converted heart. Then they will express the fullness of the unmerited favor of God as the Source of our salvation and all its blessings will be brought within our reach. When the Lord does a special work upon the hearts and bodies of those in need, He says, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.' Every true son and daughter of

God may do this work safely and it will be the right way to do.”
[*Mark 5:19.*]¹²*LtMs, Ms 176, 1897, par. 111*

Ms 177, 1897

Diary, October 1897

Cooranbong, New South Wales, Australia

October 1 - 31, 1897

Portions of this manuscript are published in *4Bio* 333, 337-338.

Friday, October 1, 1897

Sunnyside, Cooranbong, New South Wales

Thursday my head pained me severely. Sharp pains darted through my head. The night before I did not sleep longer than half past one o'clock. I tried hard to close the door of my mind, but it would not be closed. I retired Thursday night at seven o'clock and could not sleep until after one o'clock a.m. Sharp pains in my head worried me and I was much distressed. I fell asleep at last and had very troublesome dreams. I awoke at half past three o'clock. That ended my night's sleep. *12LtMs, Ms 177, 1897, par. 1*

There are reports circulating that will be to the injury of souls. I sometimes plan what I had best do to meet these talkers and set things before them as they are or are not. I dread to do, this for I have not strength. The words are such that if the talkers had any consecrated reasoning powers they would know better than to suggest such a fallacy. This kind of talk evidences how little they know of her whom they call Sister White, and how little is their estimate or appreciation of her work. These poor souls become excited and love to talk, and they say perverse things which sow in minds seeds which will bear their harvest. *12LtMs, Ms 177, 1897, par. 2*

Are these the ones of whom Christ says, Ye are My witnesses? [*Isaiah 43:10.*] Is this according to the Divine counsels? Will those who are listening every day to the living oracles of God hear with a purpose to give entrance to the words of God, or will they be surface-ground or stony-ground hearers? Will they make a mistake, to gather up the chaff and pass by the precious treasures of truth,

as if they were of no consequence? Will there be those as students in the school who will emulate the tattling tongue, the wicked tongue to send broadcast evil seed?*12LtMs, Ms 177, 1897, par. 3*

Will not all be determined they will promote the honor and glory of God by sound speech, seasoned with grace? As each opportunity of life occurs, God requires of every soul the appropriate action which belongs to that period, and if we neglect it, He will not hold us guiltless. God lives and reigns.*12LtMs, Ms 177, 1897, par. 4*

Sabbath, October 2, 1897

Sunnyside, Cooranbong

Thank the Lord, I have slept unusually well until half past four o'clock. My head is still weak, but I am thankful it is much better. I dare not attend meeting this Sabbath, for I have not strength. I must keep as quiet as possible.*12LtMs, Ms 177, 1897, par. 5*

This day was the celebration of the ordinances. Today fifteen were baptized. All but one were students attending the school. Their minds had been exercised upon the subject of baptism, and we were glad they did take their stand and go forward in baptism. We think one more will make a decided stand before the school shall close. It holds one week longer.*12LtMs, Ms 177, 1897, par. 6*

This day my mind has been exercised especially upon the closing scenes of the life of Christ and His burial.*12LtMs, Ms 177, 1897, par. 7*

I understood Sister Wilson designed to go forward in baptism. I did not feel altogether clear in this matter. If she had backslidden from God and done according to the sins that the wicked man doeth, then there was necessity for repentance, faith in Jesus Christ as the sin pardoner, and baptism. These are the requisite steps in conversion. But we must not go back and retrace our steps, unless we have reason to do this. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation.*12LtMs, Ms 177, 1897, par. 8*

We feel very grateful to our heavenly Father that the school has

been a success. Some will join the army of the Lord's workers and go out into the highways and byways of life. Some will go forth to conduct schools, some to live out the precepts of the Word in the home circle. "Go home to thy friends," said Christ to one whom He had healed, "and tell them how great things the Lord hath done for thee, and hath had compassion on thee." *Mark 5:19*. He obeyed the Lord. How many will show in their characters that the Lord has given them pardon and peace? All who have the genuine work wrought in the soul will evidence in their characters that they are born of God, turned from darkness to light.*12LtMs, Ms 177, 1897, par. 9*

Sunday, October 3, 1897

Sunnyside, Cooranbong

I thank the Lord my Redeemer this morning that I have rested well during the night. I slept with few interruptions until two o'clock a.m. I tried to compose myself to sleep but my mind is too active. I could not do this. I arose and dressed and committed the keeping of my soul to my heavenly Father, pleading for physical strength, mental clearness, and spiritual grace that I may honor the Lord because I walk and work in His counsel. What could I do without my help which cometh from God? I love Him. I love the Lord because He first loved me.*12LtMs, Ms 177, 1897, par. 10*

Monday, October 4, 1897

Sunnyside, Cooranbong, New South Wales

I could not sleep longer than half past two o'clock. I arose and dressed and then sought the Lord for His presence through the day. I then wrote upon the life of Christ. I feel so intensely over this subject that I am able to write but little at a time. But I know the Lord helps me.*12LtMs, Ms 177, 1897, par. 11*

I have had serious fears in regard to my left eye and my left cheek bone, which was hurt some two years ago. I have suffered much pain and a great amount of heat at times in the bone, but I sought the Lord most earnestly and I know that He has compassionated my case and heard my prayer, and has healed that affliction

because I asked Him.*12LtMs, Ms 177, 1897, par. 12*

I wrote a short letter to Sister Miller who is now desponding in her mind, and seems unable to trust in the Lord. Poor, dear afflicted one. May the Lord help her is my most earnest desire and my prayer.*12LtMs, Ms 177, 1897, par. 13*

We went to the station to take Sara to the [train]. She goes to Sydney today to find a room for me during camp meeting. We found Herbert White very bad, suffering with bringing through his stomach teeth. James Henry does not suffer, but little Herbert is a very sensitive child.*12LtMs, Ms 177, 1897, par. 14*

Poor little fellow, his nerves are unstrung. I knew it would be best for the child and best for the mother [for him to ride out]. He would not cry in the carriage, but he could not keep still. His nerves were twitching and he was in constant motion, but he fell asleep and the jerking of the nerves stopped. We were out two hours. Sister Wilson and I took charge of the babies. She drove.*12LtMs, Ms 177, 1897, par. 15*

I had an interview or visit with Elder Haskell. Read to him writings in regard to Haggai—"Arise," etc.—and about allowing debts to remain on the church buildings. Maude Skinner is here sewing for Marian. While conversing with Elder Haskell, finished the babies' dresses.*12LtMs, Ms 177, 1897, par. 16*

Tuesday, October 5, 1897

Sunnyside, Cooranbong

This morning I looked at my watch and saw it was only two o'clock, but there was no more sleep for me. I retired early, at eight o'clock. I rose and dressed and made my supplications to my heavenly Father. My soul must take hold upon God. I must have His presence every moment. He can help me write. He can give me clearness of thought.*12LtMs, Ms 177, 1897, par. 17*

We are living in a peculiarly solemn period of time. Every facility that Satan can employ will be used to strengthen his satanic schemes. If the church will now realize that she must find her

position and understand that the Lord alone can strengthen and shield and hide her in the cleft of the Rock, then she is safe from the delusions and deceptive workings of the powers of darkness.*12LtMs, Ms 177, 1897, par. 18*

Christ will be with His faithful ministers. Christ will instruct His earthly potentates. Christ is King of Zion; Christ is above all. He retains faithful watchmen on the church's battlements, whose voices are heard in warning and entreaty in times when everything is in unrest. Apostasy and blasphemy will not decrease but increase. Now is the time for Zion, God's commandment-keeping people, to understand where is the Source of their strength. Every shield and protection is His. His words I want in my mouth.*12LtMs, Ms 177, 1897, par. 19*

Sara came home from Sydney on the eight o'clock train. She was not able to secure the room near the campground, but we will not be worried over the matter. The Lord has a place for us and we will not trouble.*12LtMs, Ms 177, 1897, par. 20*

Wednesday, October 6, 1897

Sunnyside, Cooranbong

Work on meetinghouse progressing.*12LtMs, Ms 177, 1897, par. 21*

This morning I awakened at half past three o'clock. I did not get to rest until nine o'clock. I thank my heavenly Father for the strength and health He has given me. I wish to use every jot of my ability to the glory of the Lord.*12LtMs, Ms 177, 1897, par. 22*

Our chapel is nearly completed; it will be done this week. We have had favorable weather. The blessing of the Lord has attended the work from the beginning to the present time. The workmen were waiting ten days for lumber, but notwithstanding this, the house will be done in time. We have every reason to praise the Lord with heart and soul and voice.*12LtMs, Ms 177, 1897, par. 23*

We feel a decided interest in the school. The students are having special advantages. The truth comes forth in simple, clear language from the servant of God, Elder Haskell. The message of truth and

compassion and love wells forth as a stream from the waters of life. Although one can “speak with the tongues of men and of angels,” if he has not the spirit and power of the truth in the heart, if he has not a living connection with God, this is a failure. [1 *Corinthians 13:1.*] The voice may speak burning words. Because the speaker is indeed worked by the Holy Spirit, burning words come forth from his lips that cannot fail to reach hearts. It is the Lord that makes his words the power of God. He will work with human instrumentality to give additional impetus to the work, and if there is cooperation with those who are advantaged, God will, through the united effort, put everything in motion and triumph over every obstacle that may present itself. *12LtMs, Ms 177, 1897, par. 24*

What victories may we not have if self is hid with Christ in God! Oh, could there be a whole host of young men, sanctified through the truth they have been privileged to hear, who would gird themselves with the whole armor of God and in His strength enter the whitening fields, all ready for the harvest! We want a new life. The cause of God at this time needs men, self-sacrificing, wholly converted young men to take hold of the work. *12LtMs, Ms 177, 1897, par. 25*

Thursday, October 7, 1897

Sunnyside, Cooranbong

I have slept until half past two o'clock and I can sleep no more. I have been enabled to use my brain to write some things in regard to the death and resurrection of Christ. This is a great subject and I am incapable of expressing all that I would. I hope the students will consider this great subject. This is a subject I must impress upon the minds of the students. *12LtMs, Ms 177, 1897, par. 26*

How many will increase in faith under the precious opportunities they now have? Abraham staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God. There will be seeming impossibilities that will seem to bar our way, but we must not fail nor be discouraged. Faith says God is able. *12LtMs, Ms 177, 1897, par. 27*

“And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for

righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” *Romans 4:21-25; 5:1. 12LtMs, Ms 177, 1897, par. 28*

We want the students to understand. The light of full and varied experiences shines full upon their pathway. Will they walk in the light? Will they improve every talent that they may contribute to the welfare of their fellow men? Will they multiply their talents through the energetic, proper use of the gifts God has entrusted to them? The power of the truth upon human minds, in the church and out of the church, is just what the zeal, purity, and intelligence of its members make it. One single individual may apparently be a humble man, but if he is consecrated to God—soul, body, and spirit—the Holy Spirit enlarges his conception of duty, and inspires him with a burning zeal for Christ. He will communicate the light and grace of God to the whole church. *12LtMs, Ms 177, 1897, par. 29*

Friday, October 8, 1897

Sunnyside, Cooranbong

I arose at three a.m. My soul earnestly longs after God. I pressed my petition to the throne for help and grace and the peace of resting in Christ, which I greatly desire to have constantly. *12LtMs, Ms 177, 1897, par. 30*

This is a very important time with us. We are closing up the book, *Life of Christ*, and the many letters I am called to write make it next to impossible to get through with the book. I am so anxious to see Willie White. I feel very much disappointed that he is not here at the present time. I wish to have his decisions upon many points. *12LtMs, Ms 177, 1897, par. 31*

Elder Haskell visited us today, and we had profitable conversation together. We felt so thankful that the chapel would be ready for dedication at the close of the school. One week from next Sunday the chapel will be dedicated. Many delegates will be here to the

dedication of our church. By request I consented to speak Sabbath, before the Sunday dedication. *12LtMs, Ms 177, 1897, par. 32*

I am so thankful that the much talk of our enemies against Cooranbong must now be made of none effect. I am more thankful to God than I can express that students and teachers and all who are in any way connected with our school should feel their hearts full of praise and gratitude to God that the Lord has given us the victory over the speech of tongues. The Lord hath wrought. Angels of God, I have been assured, are on the ground and in the school, and I am of good courage that all will appreciate the labors of the teachers and speak in praise rather than in censure. They will do this if the Word of God abideth in them. *12LtMs, Ms 177, 1897, par. 33*

I am sure Sister Haskell has labored as matron with her whole soul devoted to the work, to do her service as unto God, with a single eye to His glory. Brother and Sister Haskell both have wrought as if in sight of the universe of heaven, and the angels of God have cooperated with them. They have both had a depth of experience in the work God has given them to do. They have been supplied with rules of action and principles on which to work, from the Source of all wisdom, fitting them for the place which they have occupied. It is rather a trying place for Brother Haskell, but he does not complain. *12LtMs, Ms 177, 1897, par. 34*

Sabbath, October 9, 1897

Sunnyside, Cooranbong, New South Wales

I thank my heavenly Father I have rested through the night and am refreshed. I could not sleep after two o'clock. I feel stirred to write some things upon the life of Christ. This book is now about completed. I am deeply sorry that W. C. White cannot be here to hear the chapters read. *12LtMs, Ms 177, 1897, par. 35*

I attended meeting and spoke in the crowded upper chamber to all who could be in so small a compass. I gave a very plain, decided testimony. I dwelt upon the trial and suffering of Christ. I tried to present before them the importance of standing in the strength of Jesus. My text was *Ephesians 6:10-17*. *12LtMs, Ms 177, 1897, par.*

I impressed upon their consideration that temptations will come, permitted of God to test and prove us. Without these trials we should only be weaklings. When the students shall leave the school, they will not have all the helps that they had been blessed with during the term of school. Their duties had been kept before them in scriptural lessons, and we were very grateful to God that the efforts made in behalf of the students had not been in vain. They had responded to the painstaking efforts exercised in their behalf. These young men and young women came to this school in Avondale, Cooranbong, with but little idea of what they came for or really needed. The Lord knew their necessities. The Lord loved their souls, and He would receive them as His students, in His school, to learn of Him, the greatest Teacher the world ever knew. The Lord has been helping His servants to be mouthpieces in giving instruction for Him. Oh, that many more could have listened to the instruction these youth have had the privilege to hear—the most precious things out of the Scriptures. *12LtMs, Ms 177, 1897, par. 37*

But now comes the test of character. You have had your trials. Whom will you every one choose, to be on the Lord's side, or to follow your own devising? Will you refuse to follow the light? The turning point of your life had come when you were all called upon to decide in regard to the course you would pursue. Will the weight of your mind and heart be cast into the scale of evil, demanding a heavy counterweight to keep the balance—which means work, decided work for the teachers—or will it be surrendered to do whole-souled service to God, whose we are and to whom we must give an account? *12LtMs, Ms 177, 1897, par. 38*

We thank the Lord that He has given to you, and to every one, His grace to choose to be a follower of Jesus Christ. Some of you have, since attending the school, decided no longer to manifest unwillingness and a want of sincere piety, but to lead a life of self-denial, of purity, and earnest, persevering effort to overcome the defects of your individual character. *12LtMs, Ms 177, 1897, par. 39*

The real difficulty has been a want of heart work, of sincere, earnest seeking of God. All pretense is vain. Deficiencies in human

character can only be detected and overcome by self-examination and seeking the Lord in prayer. Obstacles in hereditary and cultivated tendencies that seem impossibilities may be overcome by steady, determined effort, working to the point, and never, never giving up. It is life, spiritual life, or death with you. Persevere in your efforts. If you fail again and again, do not be discouraged. *12LtMs, Ms 177, 1897, par. 40*

Imperfections in education as to what constitutes true manliness and true womanliness in the Christian life is the cause of many failing and falling. When you leave the school you will need to place yourselves daily under the watchcare of God. Never suppose you are sufficient to be wise and good of yourself. God will take charge of you if you will commit your souls to His keeping. Do not ever undervalue the impressions you have received during this term of school, as the Scriptures have been opened to you and precious light has shone forth in distinct and clear lines. Be on guard, and read the text I have been seeking to impress upon your minds, in *Ephesians 6:10-12*. Read also *James 4:2, 8*. *12LtMs, Ms 177, 1897, par. 41*

Some of you will be called to the canvassing field. You can, through earnest prayer to God, surround your souls with an atmosphere that will be a savor of life unto life. Then the angels of God will walk with you and commune with you by the way. These heavenly messengers will impress the hearts of the people whom you shall address and they will give you the right words to speak at the right time, and God will give you success, if you pray and believe. The precious season that you have had during this school period, by acting on the light given, is designed in the providence of God for giving you an experience, in spiritual and intellectual preparation, to enter the canvassing field or to work in other lines in doing God's service. Be sure that the still, small voice, which indicates your duty, is heeded. *12LtMs, Ms 177, 1897, par. 42*

We are settling important decisions for eternity. The path of duty should be settled with prayerful deliberations. It is an important work that is before us. *12LtMs, Ms 177, 1897, par. 43*

The apostle Paul speaks in *Romans five* of some things we need to

earnestly consider. (Read this whole chapter 5.) “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” [*Verse 1.*] This privilege granted to us is not half appreciated. This peace—the result of the faith that justifieth—is of more value to us than the possession of houses and lands and gold and silver and precious stones. Through Jesus Christ alone we may have possession of that peace that the world cannot give or take away. *12LtMs, Ms 177, 1897, par. 44*

The education of years, in order for men and women to do, as they suppose, a great work, [is a failure] if it [is] of that kind which hinders them from doing that which is essential in the supposed smaller duties in life. Such teachers need to become learners before they can become teachers. *12LtMs, Ms 177, 1897, par. 45*

Love to God is the essential element in the experience of the sons and daughters of God. Love asks not glory. Charity seeketh not her own. Charity is kind. Love to God and our fellow men thinks of doing works of kindness and finds its joy in doing good, in blessing others. The Lord Jesus could condescend to the doing of the smallest acts of Christian duty, which many have been educated to consider menial service, or which they were ashamed. The small things which someone must do are despised, but love for God and our fellow men knows no contempt. Love vaunteth not itself. Love is kind and unselfish. *12LtMs, Ms 177, 1897, par. 46*

We are to educate ourselves to consider nothing too small and insignificant which is of use and help to others. Love measures not by the greatness or conspicuousness of the work done, but by the help which it can afford. Our Lord’s example teaches us that He called nothing inferior that needed to be done. He labored as earnestly in the lesser as in the larger works in His life. When apparently commonplace duties had to be done in His home, in private as well as public life, He cheerfully did that which He saw some other one must do if He did not do it. He could gather up the litter and shavings and put them in the right place. The simple, obscure work was never overlooked by Him. Nothing was too small for His notice. *12LtMs, Ms 177, 1897, par. 47*

Sunday, October 10, 1897

Sunnyside, Cooranbong, New South Wales

I arose at three a.m. I am asking my heavenly Father for a larger portion of His Holy Spirit. "Without me," said Christ, "ye can do nothing." [*John 15:5.*] If we move forward in any service without the earnest seeking of wisdom from God, we shall make failures, but if we keep the mind stayed upon Christ, who is our efficiency, we will be strong in His strength and the power of His might.*12LtMs, Ms 177, 1897, par. 48*

(*Zechariah 3 and 4*) need to be carefully studied, for there is much in these chapters that is essential for us in these last days. (*Chapter 4*), in figure, presents the encouragement that we may have a strength not of our own. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." *verse 6*. This is a lesson all have to learn who have any connection with the sacred work of God.*12LtMs, Ms 177, 1897, par. 49*

It was quite a trial to us to have those, who did not help advance the work at all, act as criticizers to watch and weigh the actions of those who were willing and felt compelled to set to work. After bearing these hindrances in silence, the Lord gave me a message for these men and women who were doing the work Satan had put in their heads to do. As for these disorderly, selfish, cowardly, unbelieving, talkative ones, they, in the providence of God, left. We had held them for their own good, but now we were educated of the Lord to let them go. The word came to me, "If they stay here, such is their self-determination in a wrong course of action, such their want of the Spirit of God in time of action, they will not do God's work intelligently, but will, with their false ideas, prejudice and subvert others."*12LtMs, Ms 177, 1897, par. 50*

We were relieved after these most active ones in talking and doing nothing took themselves away. Then the work advanced, and now we see the blessing of the Lord in the chapel being built. If ever a people should have nought but the praise of God in their hearts, it is these who are located in Cooranbong.*12LtMs, Ms 177, 1897, par. 51*

They should look to all that God has done and exclaim, What hath

God wrought! The Bible is the expression of divine wisdom and announces to all human intelligence the true method of life. The fear of the Lord is the beginning of wisdom.*12LtMs, Ms 177, 1897, par. 52*

Monday, October 11, 1897

Sunnyside, Cooranbong

I thank my heavenly Father for rest in sleep. I awoke at three o'clock a.m. I feel deeply the need of casting my helpless soul upon Jesus Christ. He is my helper. He is my all and in all. I am weak as water without the Holy Spirit of God to help me.*12LtMs, Ms 177, 1897, par. 53*

I tried to write but I have a weary brain. The tax is too great.*12LtMs, Ms 177, 1897, par. 54*

Received the American mail and feel very sorry to learn W. C. White will not be here for several days yet, and we need him so much. We need to counsel with him in regard to many things, especially the book, The Life of Christ I read the letters from my sons Edson and Willie with interest. I would be very much pleased if it is the will of our heavenly Father that he [Willie] should be here as soon as possible. Nearly ten months has he been away from Cooranbong.*12LtMs, Ms 177, 1897, par. 55*

The Lord has hitherto helped me in my great distress, when I knew not what to do. When I could not sleep, I have been comforted in the light given that I need be in no uncertainty, for He had provided help for the school in those who would keep the way of the Lord and do justice and judgment, that His Word shall be in their hearts and in their mouths, to communicate to others. They will not call right wrong, or light darkness.*12LtMs, Ms 177, 1897, par. 56*

This Word, the living Oracles of God, is perfectly adapted to all circumstances and wants. It contains the Word of God and makes known to us the decisions of the highest intelligences in all matters concerning the duties of man to God and to his fellow man. These practical lessons cannot be learned elsewhere, and therefore all who have had the benefits of our school should consider

themselves highly favored. Some will think of something to find fault with because of the restrictions that would not let them do as they pleased, which they had done all through their home life. And yet their complaints will be of little effect, for those who know the light given in reference to our schools will see the necessity of following the light God has given. *12LtMs, Ms 177, 1897, par. 57*

Tuesday, October 12, 1897

Sunnyside, Cooranbong

I feel very grateful to my heavenly Father for health and strength. If I could be relieved from writing more, I would be very grateful to my heavenly Father. I seek for His help and His grace, both alone and at the family altar. My heart is full of thanksgiving and praise to the Lord that I am able to get around with alacrity. My limbs are not crippled, as I feared they would be, after my severe sickness in Preston eleven months. Good is the Lord to preserve me that I can still have clearness of mind to do Him service. When I am weak, then am I strong, in a strength not my own. *12LtMs, Ms 177, 1897, par. 58*

I devoted myself to writing, and then at half past five o'clock Sara McEnterfer and I went to Martinsville to get oranges. We agreed to go Tuesday. Our work kept us until that hour. It was dark when we reached Martinsville. We found they had not gathered the oranges from the tree, forgetting our arrangement. We turned toward home. The moon was not up and it was quite dark, but we had no accident. We arrived home at eight o'clock. *12LtMs, Ms 177, 1897, par. 59*

Wednesday, October 13, 1897

Sunnyside, Cooranbong

I could not sleep past two o'clock a.m. I am thankful to our heavenly Father for rest in sleep during the night. My health is good. The feelings of exhaustion have passed away. If my head could have rest from writing I would be very thankful. I have reason to thank God. He has heard my prayer and the left eye that has pained me so much is relieved, so that I can write day after day. The left cheek

bone threatened to trouble me. I had pain in it, and there was swelling that I did not like. I injured it two years ago in falling, but the Lord has heard my prayers. I believed I received the things I asked for, and I did receive the blessing of God.*12LtMs, Ms 177, 1897, par. 60*

I read several pages of manuscript for my new book. Received word from Brother Haskell, who was at Sydney yesterday, that Brother and Sister Farnsworth, Brother and Sister Starr, Brother and Sister Robinson, Sister Graham, and Sister Ingels were coming on the noon train. We can take, May and I, the three couples, leaving Brother and Sister Robinson to go to the school. They have expected them. Others will crowd into the school, and we will have our guests at the very beginning.*12LtMs, Ms 177, 1897, par. 61*

Brother and Sister Farnsworth, Brother and Sister Starr, Brother Hanson from West Australia, and Brother Crothers, and Sisters Graham and Ingels took dinner with us at our table. After dinner I had a visit with them. Brother and Sister Robinson came in with their little girl, and we were very glad to meet them. We had a pleasant visit for we all had important matters to talk over in reference to one great question, the advancement of the truth in this country, and the work done here in Cooranbong.*12LtMs, Ms 177, 1897, par. 62*

Elder Daniells came with Brother Robert Hare from West Australia. This was a most interesting meeting. We felt grateful to God that we had the privilege. We miss Willie. He is not in our midst. We may meet him Sunday or Monday. Meanwhile we must be patient.*12LtMs, Ms 177, 1897, par. 63*

Thursday, October 14, 1897

Sunnyside, Cooranbong, New South Wales

We are having much to be thankful for in meeting our dear friends again. I thank the Lord that I slept well last night. I slept until four o'clock a.m. Praise the Lord for this. I will praise His holy name for He hath done wonderful things, whereof we are glad. Brother and Sister Starr make their home at Willie White's. We have to find places for all we can, for many more will come who will have to be

cared for. We lodge five and two more will find lodging room, that is the best we can do. *12LtMs, Ms 177, 1897, par. 64*

Friday, October 15, 1897

Sunnyside, Cooranbong

Slept not as well during the night. We learn the decision is made to meet in the new chapel. We fear the upper room will not be able to hold the parties that shall visit Cooranbong to be at the dedication. *12LtMs, Ms 177, 1897, par. 65*

Sabbath, October 16, 1897

Sunnyside, Cooranbong

I slept until three o'clock. My heart goes out in prayer to God that His blessing may rest upon us at the close of the school. *12LtMs, Ms 177, 1897, par. 66*

I spoke to the people in the afternoon from *1 Corinthians 3:9-17*. The Lord strengthened me to speak to the people. We then had a very interesting social meeting. The Lord was in our midst, and this was the first meeting held in the chapel. We knew the upper chamber would not contain the people. *12LtMs, Ms 177, 1897, par. 67*

It was the first time I had seen the building since the piles for the foundation had been laid. I was pleased with the work done, which was very nice, skillful work. I was surprised at the neatness and skill of the work. The Lord is good. He was with the workers. They did with willingness push the work, and it did advance, for the Lord gave not only inspiration to finish the work, but signified His presence was with the workers, to push with them. This was a demonstration to all living in Cooranbong and to all who had any part in the work, to show there is no need of such slow, dilatory movement; that whatever the workers may do, if they put heart and willingness into the work, the dilatory, sleepy movements will be overcome, and the great length of time occupied in building need not be. *12LtMs, Ms 177, 1897, par. 68*

Time is a talent entrusted of God, and those who are paid for their work should work and not exhaust their talent in using their tongues. It is not the time to devote to conversation and waste movements that hinder their own working and the work of those who listen to them. Silence is eloquence, and expedition and skill brought into using of the hands when doing service are the training essential for all workers doing service for God. Many who claim to be Christians need to reform decidedly in the lack of speed in advancing the work. It is not honest before God to consume so much time. *12LtMs, Ms 177, 1897, par. 69*

Sunday, October 17, 1897

Sunnyside, Cooranbong, New South Wales

Dedication of New Church

Sunday afternoon the dedication service for the new church was held. The house was crowded full of people. Oh, how thankful we were that there was a building we could dedicate to God, free from debt. Brother Haskell gave the dedicatory discourse, and I was called upon to offer prayer, at the close of the service. A contribution was then taken up for the missionary work, and five pounds was given for that purpose. For this country place it was doing well. I do not think the city churches would have done better. All the ministers took part in the meeting in the evening, and their testimonies were good and right to the point. Then the students brought in their testimonies promptly. The presence of the Lord was in the meeting and all seemed to enjoy the meeting very much. *12LtMs, Ms 177, 1897, par. 70*

Monday, October 18, 1897

Sunnyside, Cooranbong

I was not able to get to rest until eleven o'clock. Then I could not sleep longer than half past two o'clock. I had rather a hard night. Brethren Salisbury and Faulkhead came to converse with me upon some things important for consideration. I could not give them any light in regard to this matter, as to what the laborers should do in

vacation. We had quite a lengthy visit.*12LtMs, Ms 177, 1897, par. 71*

No sooner had they left than Elder Haskell called and we had a visit with him. We see many things that need to be carefully and prayerfully considered. Let the Lord indicate our duty. I was quite unwell through the day. Yet a number called to see our home, that had, they reported, been called a mansion by Brother McCullagh. They were much surprised at the narrow, contracted rooms, which they said ought to be much larger.*12LtMs, Ms 177, 1897, par. 72*

Tuesday, October 19, 1897

Sunnyside, Cooranbong

I am not well, but feel thankful to our heavenly Father that we had excellent weather Sabbath and Sunday. We have had showers Monday and Tuesday. May White's family, Sara McEnterfer, Maude Hare, and Minnie Hawkins all went to the station to take the train at Cooranbong. There was a large amount of baggage for the campground.*12LtMs, Ms 177, 1897, par. 73*

I shall not be able to leave my home until Thursday morning. I am trying to use my strength carefully and prudently and recover if possible that strength that will enable me to do service to God through the meeting.*12LtMs, Ms 177, 1897, par. 74*

Wednesday, October 20, 1897

Sunnyside, Cooranbong

I slept better last night, for which I am very thankful to the Lord, for His mercy and loving kindness to me. Elder Haskell called in the forenoon to visit a short time. We had him as a guest at our table to dinner. My time is devoted to preparations to leave home Thursday morning. I must do everything myself, then I shall know what is done and what is not done. I shall avoid confusion. This is more difficult for me than anything else, because it confuses my thoughts.*12LtMs, Ms 177, 1897, par. 75*

A letter came from Sara and a telegram from W. C. White stating

that he was in Sydney; had a pleasant trip. Thus this long separation is ended. I am rejoiced that the Lord has protected W. C. White, and during the ten months of his absence no harm has befallen him.*12LtMs, Ms 177, 1897, par. 76*

Thursday, October 21, 1897

Stanmore, Sydney, New South Wales

I awoke quite early, at two o'clock, and arose and dressed and sought the Lord in prayer. Then I prepared the things I must take, as this can be done better when there is no one around to ask questions. Elder Haskell drove the horse with the luggage to the station. His wife and other students were in his own carriage. Two were walking on foot. We took in Sister Robinson. Sister Robinson and child were with Sister Haskell. We had special attention given us; secured a good ladies' compartment by the kindness of the station agent. I had cushion seats, and my pillows laid upon the seat made me a comfortable bed. Sister A. T. Robinson and her child and Sister Haskell and I were all the occupants in our section. I slept some and rested comfortably all the way.*12LtMs, Ms 177, 1897, par. 77*

The change at Strathfield I always dread, but we got along very well through the matter of traveling down two pair of stairs and up another two pair of stairs, to get on the opposite platform to take the train to Stanmore. We arrived at the camp after about five minutes' walk. We found 60 tents up and still others were to be pitched. We had the privilege of all dining together, W. C. White's family and our family. It was good to sit at the same table on this reunion. We have had little opportunity to converse as yet with Willie, but that must come by and by.*12LtMs, Ms 177, 1897, par. 78*

Our first public meeting commenced at half past seven. No notices had been put in the papers. Notices had been printed and quite a number engaged in the work [of distributing them]. It was quite a surprise when the crowds began to flock into the large tent. The mammoth tent was full, and the crowds were standing on the outside six feet deep. All were respectful and there was no confusion.*12LtMs, Ms 177, 1897, par. 79*

Elder Daniells gave a discourse upon practical godliness. The attention was good. All seemed surprised to see such a village of tents go up so quietly in a short time. Many commendable remarks were made.*12LtMs, Ms 177, 1897, par. 80*

Friday, October 22, 1897

Stanmore, Sydney, New South Wales

I slept well last night. I attempted to do a little writing, but had not much more than made a beginning when Willie came to my room to see if I wished to attend morning meeting.*12LtMs, Ms 177, 1897, par. 81*

I certainly wished to go. We found a very good congregation assembled. Prayer was offered by several of our ministers, and the Lord seemed to indite the prayers offered. Then excellent testimonies were borne. All seemed to be in earnest and determined to submit themselves to God to be worked by the Holy Spirit. All the testimonies were of a hearty, cheerful character. Their lips were expressing the sentiments of their hearts, bringing forth good things from the treasure of the heart.*12LtMs, Ms 177, 1897, par. 82*

Sabbath, October 23, 1897

Stanmore, Sydney, New South Wales

Evening after the Sabbath. I slept well during the night and I praise God for this blessing of sleep. I learn the tent was full last evening. Several ministers spoke and the meeting was interesting. We have never seen so large an interest at the very first meeting as we have seen on this occasion. There had been notices distributed but nothing in notices published in the papers the first evening. Thursday night the tent was crowded and outside the tent the people who could find no place within the tent were standing six feet deep. Elder Daniells spoke with much freedom. Friday morning there was a large number out to the social meeting, and after a season of prayer, testimonies were promptly borne.*12LtMs, Ms 177, 1897, par. 83*

Elder Haskell occupied the time in the forenoon after the Sabbath school exercises. The tent was full. I occupied the time in the afternoon. The tent was full, and many were obliged to stand on the outside. I spoke from (*1 John 3*), first four verses. May the Lord bless the word spoken is the prayer of many. *12LtMs, Ms 177, 1897, par. 84*

Oh, how much we need the enlightenment of the Holy Spirit that all may behold God's unerring wisdom, unblemished truth, spotless holiness, and the tender mercies that He bestows upon the children of men. All should love God and behold Jesus Christ in His self-sacrificing love in its strongest light. *12LtMs, Ms 177, 1897, par. 85*

Let all who love the Lord keep the eye fixed on the Author and Finisher of our faith. Let us consider the words of Paul in commendation of the Thessalonians. He told them that their faith grew exceedingly, and the charity of every one of them toward each other abounded. Yes, there is a continual growing in grace and in the knowledge of our Lord and Saviour. God does not mock His people or trifle with them, when it is written the righteous shall wax stronger and stronger. We are to have keen perception of what God has done for our souls and daily to become His witnesses. But hope thou in God. A day of greater things is attainable, and we may well question our Christlikeness if we do not aspire after the highest Christian principles. If divine, they will manifest a constant tendency to grow and bear much fruit. *12LtMs, Ms 177, 1897, par. 86*

Sunday, October 24, 1897

Stanmore, Sydney, New South Wales

This is an important day. I wish I was not on the program to speak. I am not well. The Lord can strengthen me. He has done this many times. *12LtMs, Ms 177, 1897, par. 87*

Elder Haskell spoke to the people in the forenoon with the assurance of the Spirit. He was interrupted twice by men asking questions, but he treated the matter wisely and aptly. The tent was nearly full. *12LtMs, Ms 177, 1897, par. 88*

In the afternoon the tent was full. All that could crowd in did, but a

wall of people were standing on the outside. I did not tremble because of my weakness, but I put my trust in God that He would help me as He had done on so many occasions. I had strength given me of God. *12LtMs, Ms 177, 1897, par. 89*

I spoke upon temperance—the Lord Jesus passing over the ground where Adam fell and His redeeming Adam’s disgraceful, sinful fall by bearing the test of temptation upon the point of appetite in behalf of the sinful race. He was our Sin-bearer. He stands before God bearing our condemnation, undeserving, while we stand before God—if we receive Christ as our personal Saviour—justified from sin with the imputed righteousness of Christ, although unworthy and undeserving. *12LtMs, Ms 177, 1897, par. 90*

I spoke upon the liquor question and the tobacco habit. It was the work of the enemy to pervert the senses of the human race, that they shall not discern between good and evil, the sacred and the common. Attention was given from the first to the last. Elder Farnsworth spoke in the evening to a larger crowd than was represented in the afternoon, and his words were in the power and Spirit of God. Oh, how earnestly should our prayers ascend to God that the mist and veil of darkness may be rent away from many minds at this meeting. From the first up to this time it exceeds in interest any previous meeting. *12LtMs, Ms 177, 1897, par. 91*

Monday, October 25, 1897

Stanmore, Sydney, New South Wales

Monday morning. I passed a restless night, but I felt desirous to attend the morning meeting. We found a goodly number, more than we usually have at our morning meetings. There were matters of importance that were brought in by Brother Robert Hare. He was deeply moved as he talked and confessed mistakes that he had made. His talk was well wet down with tears. There was much feeling in the congregation. Many were weeping. I said a few words and the meeting closed. I attended the union conference meeting, [but] was not able to bear the light and the heat of the tent. *12LtMs, Ms 177, 1897, par. 92*

Had a long talk with Dr. Caro. He is trying to do what he can to

present hygienic principles of living and health foods. He spoke with acceptance Saturday evening upon the subject of health. Today he had three hundred children in the tent and gave them a lecture upon health. This will be the means of interesting the parents. *12LtMs, Ms 177, 1897, par. 93*

Had one hour's talk with Brother and Sister Haskell. They had received encouraging letters from Africa, which they read to me. And now Dr. Caro talks this evening upon the health question. The people need instruction in regard to the care of their physical structure. The neglect of proper consideration in keeping in a wholesome, healthful condition all our God-entrusted faculties is bringing much debility and great suffering upon the human structure. *12LtMs, Ms 177, 1897, par. 94*

The thoughtless transgression of nature's laws entails a penalty which cannot be avoided. The question is, What can be brought to bear upon young men and young women to awaken them to a knowledge of their accountability and responsibility to God for the entrusted talents with which He has endowed them, to be well employed to do His service? The beginning of the formation of habits is to be carefully and sacredly guarded, from childhood upward to manhood and womanhood. *12LtMs, Ms 177, 1897, par. 95*

Everything depends upon the regulation of the thoughts. One can enrich and glorify his mind by keeping his thoughts stayed upon God. He will choose the good and refuse the evil, and others will follow his example. He would degrade and debase the mind by unholy thoughts which lead to impure actions. This life we live is determining our future eternal destiny. Then take heed to obey the Word of God. *12LtMs, Ms 177, 1897, par. 96*

Tuesday, October 26, 1897

Stanmore, Sydney, New South Wales

Again the morning meeting was large, and I felt the necessity of presenting the importance of taking heed that our words shall not be of a character to dishonor God. Words are a valuable talent, to be used intelligently to the glory of God. "By thy words thou shalt be

justified, and by thy words thou shalt be condemned.” *Matthew 12:37.12LtMs, Ms 177, 1897, par. 97*

We are seeking for a life that measures with the life of God. Then we are to learn the lessons of what we should cherish that is worth being perpetuated, the attributes we may cultivate which will not perish when every evil purpose, thought, and action shall have an end. Let us entertain thoughts that are profitable to the health of soul and body, that are esteemed of God because they flow forth from God. *12LtMs, Ms 177, 1897, par. 98*

Christ is the Way, the Truth, and the Life. He gives us unsearchable, inexhaustible, and eternal riches. He who has given us the faculties to enter upon the grand work Christ has laid out for us in His life character, will not only be the Alpha but the Omega of the life work. “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” *Philippians 1:6*. “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.” *Romans 2:6, 7.12LtMs, Ms 177, 1897, par. 99*

There is not any excuse for our unbelief, not any excuse for a feeble, dwarfed spirituality. We must grow in grace, grow in spiritual knowledge, grow in greater intelligence. Our resources are simply without limit, for when God gave Christ, the great gift of heaven, He gave all the treasures of heaven. Then let us honor God who hath made every provision for us that we shall not falter, that we shall not fail or be discouraged. Let us press forward. The mark of the prize of the high calling is before us. “Being justified freely”—not stintedly—“by his grace through the redemption that is in Christ Jesus.” *Romans 3:24. Ephesians 2:4-8. Titus 3:5-8.12LtMs, Ms 177, 1897, par. 100*

We have the abundant assurance that we may give all the consolation possible to others, because we receive of Him whom we love, to impart the precious gifts to others. We are not to talk one word of hopelessness or of doubt, because all these words we shall speak in this direction create feelings which dishonor God and exalt and honor Satan’s power. The Lord Jesus expects His

followers to be complete in Him. Then we can be His living witnesses, magnifying His grace.*12LtMs, Ms 177, 1897, par. 101*

We had an excellent testimony meeting. Many were on their feet, six and eight, waiting their turn.*12LtMs, Ms 177, 1897, par. 102*

Wednesday, October 27, 1897

Stanmore, Sydney, New South Wales

Again I spoke to the crowd on Wednesday. The congregations are very large even in our weekday meetings. I spoke upon the subject of Christian temperance, the importance of taking into consideration that we are the Lord's property. We are bought with a price, and that price is beyond computation.*12LtMs, Ms 177, 1897, par. 103*

Here comes the weighty subject, the Son of God clothing His divinity with humanity and leaving His heavenly home, His heavenly riches, and for our sakes becoming poor that we through His poverty might be made rich—rich in possession of a valuable Christlike character, that shall give us a welcome as members of the royal family, heirs of God and joint heirs with Jesus Christ. By beholding Him—beholding and dwelling upon things pure and clean and lovely—we become changed. We encourage the mind to be attracted to these things.*12LtMs, Ms 177, 1897, par. 104*

To keep the mind fresh, clean, uplifted, requires a persevering course of training. The Word declares that "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." *Titus 1:15*. If the Lord bids one bear His message among the lower classes, as city missionaries are often obliged to do, he is and must be oft where he will behold things that are impure and defiling; but even in such a place, if he carries Christlikeness in his mind and remembers that he is doing service to God, wherever he goes he has the assurance Christ is by his side, and angels of God are round about him. It is not the disgusting scenes and filthiness he observes, but he is watching and studying ways of saving these poor souls from ruin by relieving their wretchedness. He is beholding the probabilities of their learning through Christlike love and pity to present things that are high and holy, and secure as

many souls as possible to cooperate with the efforts he is putting forth to restore the moral image of God in man. Man must cooperate with God, else He can do nothing with him. This is the work every Christian must not shrink from doing. But very many have not this kind of labor. It would be to the danger of their souls. *12LtMs, Ms 177, 1897, par. 105*

Thursday, October 28, 1897

Stanmore, Sydney, New South Wales

Last evening there was a large crowd of people in the tent and outside. Oh, that the warning messages from the Lord may have influence to turn some souls from error to truth. Meetings are held every day, and are well attended. Oh, that the light might break through the darkness which has enveloped the minds of the people, and they look unto Jesus, the refuge prepared for them! Oh, that they may run into it and be safe! Oh, that in this very opportunity and privilege granted them, they may learn that all their lower desires are to be regulated and subordinated and controlled by the obedience they owe to God, to cultivate and improve all the God-given faculties to perfect a character for the higher life which is eternal. Then will the glory of God be kept in view. The very best thoughts will be cherished and cultivated with persevering energy, for their personal advantage, for the good of others, and for the honor of God, whose they are by creation and redemption. *12LtMs, Ms 177, 1897, par. 106*

God calls for far more than created beings are disposed to give Him, who should be all and in all to them. How can we make the people understand the cultivation and development of the higher spiritual life, which is not bound up with the things of time and sense, but is viewed in the light of sanctified obedience of all the powers to God? Every indulgence of selfishness makes it harder to free the soul from its trammels. Just the selfishness sown will be the selfishness reaped. *12LtMs, Ms 177, 1897, par. 107*

This morning the meeting was very interesting. There were many faithful testimonies borne. The outside interest is great, and seems to be increasing. There are those who hear with amazement. They say, "I never heard such things before. I am astonished at the

words I hear. Their words make the Bible shine forth in a rich luster." Oh, will they obey the truth which holds their interest?*12LtMs, Ms 177, 1897, par. 108*

Friday, October 29, 1897

Stanmore, Sydney, New South Wales

I have an appointment to meet all our ministers and leading workers in the reception tent. I have matters which are traced in my diary at Ashfield camp meeting in 1894, which will, if known, help some to take heed to be very careful in their words and in their deportment.*12LtMs, Ms 177, 1897, par. 109*

We met at half past five, and I read many pages of that which the Lord had presented to us at that camp meeting. Then I bore a very plain testimony to correct existing evils that would lead to serious consequences. Confessions were made and all seemed to feel that the Spirit of God had appealed to them in the testimony given. Elder Daniells expressed himself as greatly relieved. All who spoke seemed to feel it was a great blessing to have their mistakes and dangers laid open before them.*12LtMs, Ms 177, 1897, par. 110*

But this duty was done at great cost to myself. I returned to my room and for some hours my heartache was so intense it seemed to me I could not live. But the Lord mercifully gave me rest and relief in my efforts to lay my burden upon Him. I was afflicted with physical suffering throughout the day.*12LtMs, Ms 177, 1897, par. 111*

All day was a day of much labor upon the campground. Elder Haskell conducted the morning meeting with a Bible class, which report says was very interesting. Meeting in evening was large, and the discourse from Brother Farnsworth interesting. There seemed to be no abatement of the interest.*12LtMs, Ms 177, 1897, par. 112*

Sabbath, October 30, 1897

Stanmore, Sydney, New South Wales

I was quite weary. Brother Haskell spoke in the forenoon to a

crowded tent. The Lord has given him His word to speak to the people, and truth is spoken as a reality. *12LtMs, Ms 177, 1897, par. 113*

I felt scarcely able to address the large audience upon the Sabbath, but the Lord strengthened me to present before parents their solemn accountability to their children. *12LtMs, Ms 177, 1897, par. 114*

“The Word was made flesh and dwelt among us, ... full of grace and truth.” [*John 1:14.*] “In the day that God created man, in the likeness of God made he him.” *Genesis 5:1.* The missing link between beast and man we need not be particular to search for. It is not in the natural world of living, only as man himself makes it through the indulgence of liquor and tobacco and all kinds of vice which he greedily enters into. Then it is that the beasts may well refuse to own him. He places himself far below the brute creation. Man was not made in the likeness of any of the highest of the beasts that God created. *12LtMs, Ms 177, 1897, par. 115*

God has given us the knowledge of where the likeness link is to be found. It is not from beneath but from above, the Highest Model. The link connecting man in the chain of living [beings] is plainly specified. “In the day that God created man, in the likeness of God made he him.” [*Verse 1.*] “Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.” *Psalms 8:5, 6.* *12LtMs, Ms 177, 1897, par. 116*

This model in its fullest sense belongs to the Son of Man. When the “Word was made flesh, and dwelt among us,” “full of grace and truth,” God became one with man. “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, 14.* *12LtMs, Ms 177, 1897, par. 117*

“I and my Father are one,” said Jesus. [*John 10:30.*] Thus through Christ man is brought into oneness with the Father, and we have fellowship and relationship to God. Fathers and mothers should cooperate with God and teach their children to know God, whom to

know aright is life eternal. Then they will, in a most sacred sense, educate their children from their infancy to reject the evil and choose the good. It is by patient continuance in well doing that the parents seeking for glory, honor, and immortality will teach their children the lesson. *12LtMs, Ms 177, 1897, par. 118*

Sunday, October 31, 1897

Stanmore, Sydney, New South Wales

The meetings in the tent continued larger in numbers than at any previous time. *12LtMs, Ms 177, 1897, par. 119*

Brother Crothers had a long conversation with me. I begged a respite, for I was far from being strong and must take my place to speak to the people in the afternoon. *12LtMs, Ms 177, 1897, par. 120*

Oh, how helpless I felt, how utterly weak, compassed with infirmities, yet not daring to express unbelief by drawing back. I could only say over and over again, Without Thee, my Saviour, I can do nothing. Become my strength. I may venture only because Thou hast promised, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] I dared not open my lips to say to anyone, I am weak; will you take my place? lest I give the enemy advantage over me. Yet sensing my own littleness, I said, Lord I will go not in my own strength, but in Thy strength. Thou canst strengthen me. *12LtMs, Ms 177, 1897, par. 121*

I saw before me a tent packed full and a large number as a wall upon the outside of the tent. The children had been gathered into tents to be instructed by teachers, that more seats might be made for older persons. The Lord strengthened my heart, which had been severely taxed, and suffered much pain from the exercise of the message I had to bear on Friday morning. I could only repeat, Let the people see Thy divine greatness and let not my littleness be made apparent. *12LtMs, Ms 177, 1897, par. 122*

The Lord be praised, the attention and interest of the people was held to the very close. I spoke one hour and twenty minutes. There was no confusion from the outside. I felt grateful to the Lord that He

granted me His strength, and gave me words to speak and voice and strength to utter these words. All the results must be left with Him. Our Lord Jesus, who took human nature, knows all about our infirmities and bears them for us, without effacing one ray of His divine glory. God created all things out of nothing by the word of His power. Oh, how weak is our faith. Why do we hesitate to venture in asking God for large things when we are restored to His fellowship through Jesus Christ? *12LtMs, Ms 177, 1897, par. 123*

Ms 178, 1897

Diary, November 1897

Cooranbong, New South Wales, Australia

November 1 - 28, 1897

Portions of this manuscript are published in *4Bio 338*.

Monday, November 1, 1897

Sunnyside, Cooranbong, New South Wales

I was admonished this morning that it was wisdom for me to return home without delay. I am feeling much exhausted. Sister Haskell returns today. May the Lord help and bless me and strengthen me is my prayer. If I can today get into my quiet home, I will praise the Lord.¹²*LtMs, Ms 178, 1897, par. 1*

We were at last seated in the ladies's compartment. Sister Haskell made up a bed for me, and I did not sit up at all on the journey of three hours. Carriages were waiting for us, and we rode the four miles in a very strong wind. I was very weak, suffering much pain.¹²*LtMs, Ms 178, 1897, par. 2*

Tuesday, November 2, 1897

Sunnyside, Cooranbong, New South Wales

I had a hard night. Slept considerable. I reason from cause to effect.¹²*LtMs, Ms 178, 1897, par. 3*

Friday, November 12, 1897

Sunnyside, Cooranbong

Willie C. White left for Sydney on the morning train. A telegram came from Newcastle that Sister Jennett Connell was at the point of death. There must have been another hemorrhage of the lungs. There was a letter sent at once to Sydney for the father, Mr. Connell, to be found and made acquainted with the circumstances

of his daughter's case, that he will either go himself to Sydney or give instruction what they would have done. *12LtMs, Ms 178, 1897, par. 4*

We were much perplexed to know what to do. Her father is much provoked because Jennett embraced the Sabbath. She was attacked with hemorrhage while Sister Semmens had given her a home. There was necessity of consulting the doctor. For this purpose she went to Newcastle and then had another hemorrhage, bleeding about one quart. Then a physician attended her and Sara McEnterfer, accompanied by Brother and Sister Shannon visited her. She was unable to be moved. They learned what they could in reference to the doctors and the hospital, and found they would not accept incurables in their institution. They had a season of prayer with this exemplary Christian sister. While we were planning what could be done, a telegram came in regard to this sister that she was just at the point of death. Now plans must be laid to get her to some place where she can be cared for, should she live or die. *12LtMs, Ms 178, 1897, par. 5*

Sabbath, Nov. 13, 1897

Sunnyside, Cooranbong, New South Wales

I am not able to attend meeting, but my mind is stayed upon the Lord. I do not recover from my feebleness. Last night we had thunder, strong, short claps, and much lightning. *12LtMs, Ms 178, 1897, par. 6*

Sunday, Nov. 14, 1897

Sunnyside, Cooranbong, New South Wales

I was able to sleep until nearly three o'clock a.m. The night was more favorable for sleep. The burning furnace heat has passed. We have a cooling breeze. I had some talk with Brother and Sister Haskell, and Brother and Sister Starr, a short talk with Brother Baker. Wrote several pages for American mail, sent to Brethren Evans and Irwin. *12LtMs, Ms 178, 1897, par. 7*

I spoke in afternoon to a goodly number under the tent. The Lord

gave me strength and clearness of voice and clearness of mind. I spoke from *Luke 12*.^{12LtMs, Ms 178, 1897, par. 8}

Tuesday, November 16, 1897

[Sunnyside, Cooranbong]

Cannot sleep past half past one o'clock. I write some things to relieve my mind.^{12LtMs, Ms 178, 1897, par. 9}

Friday, November 19, 1897

We left Cooranbong for Sydney.^{12LtMs, Ms 178, 1897, par. 10}

Sabbath, November 20, 1897

Stanmore, Sydney

Arose at three o'clock. It has been a most oppressive night. The atmosphere was like a blast from a furnace, dry and hot. I seemed to be scarcely able to breathe.^{12LtMs, Ms 178, 1897, par. 11}

Sabbath forenoon, Sabbath school was followed by a discourse from Elder Haskell.^{12LtMs, Ms 178, 1897, par. 12}

I was very weak and the heat was almost unbearable, but I spoke one hour upon the *fifty-eighth chapter of Isaiah*. Above one hundred were present. A cab took me to meeting; a cab took me from the meeting to the mission home.^{12LtMs, Ms 178, 1897, par. 13}

We had Sabbath school in the morning and it was excellent. Brother Starr spoke in forenoon. I brought before the people present the Word of the Lord in contrast to the words of man.^{12LtMs, Ms 178, 1897, par. 14}

Sunday, November 21, 1897

Stanmore, Sydney

I did some writing for American mail, which goes on Monday. We return home Monday evening, if the Lord will.^{12LtMs, Ms 178, 1897, par. 15}

I spoke to the people Sunday afternoon. The Lord strengthened me. My text was *Luke 12:22-40*. I had much freedom in speaking the words of instruction Christ gave to us all.*12LtMs, Ms 178, 1897, par. 16*

Monday, November 22, 1897

Sent our American mail. I had not as large a mail as usual. Brother Goodheart, employed as my secretary and business agent, came from Cooranbong Sunday afternoon. Had a short interview with him. Sara was in the city of Sydney. We were all ready for the carriage to take us to the station, but she arrived a little too late.*12LtMs, Ms 178, 1897, par. 17*

We desired much to be at home, but it may be all for the best; we cannot tell.*12LtMs, Ms 178, 1897, par. 18*

The first half of the day from nine o'clock a.m. until noon, we had a visit from Mrs. Gorick, which was interesting and profitable. She has taken her stand with us upon the Sabbath and the special doctrines of our faith, as far as she has heard. She feeds upon the truth as a soul starving for the Bread of Life. She was invited to the home of a friend to meet Cardinal Moran.*12LtMs, Ms 178, 1897, par. 19*

Tuesday, November 23, 1897

Stanmore, Sydney, New South Wales

The past night I could not sleep past thirty minutes after twelve o'clock a.m. I awoke in great pain in stomach and bowels, which continued with weakening severity. I arose and dressed and looked to my great Physician in my need and suffering. This continued until daylight and then became lighter, and yet this left me quite weak, unable to eat. It was thought not best to take the morning train for Cooranbong. I was unable to take refreshment. Sara went on business to the city. I felt that I must write a little, but was too much racked with pain to do much.*12LtMs, Ms 178, 1897, par. 20*

Wednesday, November 24, 1897

Sunnyside, Cooranbong, New South Wales

Thank the Lord this morning, I slept well during the night. We left Stanmore in season for the train to take us to Cooranbong. Brother Starr secured a conveyance from Brother Jennet, which he kindly lent us, and we went five miles to Strathfield, that in my weak state we need not have to make change of cars. I was favored in this. We cannot get to the platform without crossing the track, going down a long tier of steps and climbing up another tier of stairs to reach the platform. Had we not come with horse and carriage to Strathfield, this would have been repeated, the going down and ascending the stairs. We were very thankful we were saved this. *12LtMs, Ms 178, 1897, par. 21*

Once on board the train, I lay down on the seat and rested and slept. The journey was not wearisome. Sara and I had the compartment to ourselves. Brother Jones was waiting for us at Dora Creek with platform wagon drawn by Jessie and Bay. The ride did not cause me suffering by the return of severe pain. I was more than pleased to get to my home in Sunnyside and much pleased to meet my family again and find them well. *12LtMs, Ms 178, 1897, par. 22*

The drought is rather severe on our growing crops. We pray that the Lord will send us the blessed refreshing showers. We had an interview with Brother and Sister Wilson, advising them to go to Sydney. They left Wednesday on evening train. I rode with them to the station, Morisset. It did me no harm. My head was weary from writing and from looking over the matter I wish to reprint as appropriate for this time. *12LtMs, Ms 178, 1897, par. 23*

Thursday, November 25, 1897

Sunnyside, Cooranbong, New South Wales

I thank the Lord this morning I slept well through the night. I feel stronger this morning. My head is clear and I am of good courage in the Lord. I will not be discouraged. I will have faith that the Lord will strengthen me and fit me up to do His work and His will. It is very oppressive because of heat. By keeping a wet cloth on my head I am able to write the matter I long to see in print. *12LtMs, Ms 178, 1897, par. 24*

Today is trying upon us all because of the dry heat. *12LtMs, Ms 178, 1897, par. 25*

Friday, November 26, 1897

Sunnyside, Cooranbong, New South Wales

I awoke this morning at one o'clock a.m. I arose and dressed. I commit my earnest desires in prayer to God, and I believe He will keep me and strengthen me to do much work yet. Another year of my life has ended. This day I count myself seventy years old. *12LtMs, Ms 178, 1897, par. 26*

Friday. We learn there was a great fire in Melbourne, which destroyed a large number of buildings. The fire could not be got under control. There was something like one million pounds loss. About the same time a tornado, similar to the tornadoes in America, swept over some portions of Melbourne and the suburbs. Trees were blown down, houses shaken and destroyed, and some lives lost. *12LtMs, Ms 178, 1897, par. 27*

Sabbath, November 27, 1897

Cooranbong, New South Wales

It is cooler today, but I am not strong enough to speak to the people today. I rest as much as possible, but my mind is on the stretch, constantly full of precious matter I wish to put in order. There were between fifty and sixty in attendance. Brother Hughes spoke to the people. Then there was a social meeting. *12LtMs, Ms 178, 1897, par. 28*

Sunday, November 28, 1897

Sunnyside, Cooranbong

I have written letters to Sydney and Melbourne. There are questions that need to be considered. *12LtMs, Ms 178, 1897, par. 29*

Ms 179, 1897

Diary, December 1897

Cooranbong, New South Wales, Australia

December 3 - 28, 1897

Previously unpublished.

Friday, December 3, 1897

Cooranbong, New South Wales

The rain has continued for one week. It has fallen very gently and will do the earth much good. All vegetation will now express its improvement, for the rain was much needed. But for the rain, I should have been in Stanmore today to speak to the people according to appointment. There will be but few to attend the meetings. I may be needed to bear my testimony in Cooranbong. *12LtMs, Ms 179, 1897, par. 1*

I learn there is not all the interest and talent brought into the meetings there should be. The Lord requires more of His people here, for whom He has done so much, than they evidence that they give Him. He has made the infinite sacrifice in their behalf. It seems that the followers of Jesus Christ are not careful to keep close to their leader. They follow at a distance. Soldiers cannot be off guard at any time for the lurking enemy is always watching his chance to secure an advantage. Better, far better, leave some temporal matters undone than to leave our eternal interest in a haphazard shape. *12LtMs, Ms 179, 1897, par. 2*

My heart is sad and sore as I consider the course Brother Metcalfe Hare is pursuing, to the injury of his influence and his soul. I cannot have fellowship with his spirit, and how he can have fellowship with his own spirit is a large mystery to me. O self! self! self! What a tyrant it is! All who choose their own way will have the satisfaction of walking in the sparks of their own kindling, but will lie down in sorrow. My heart aches, aches, aches, and then I consider Jesus is bruised. My Saviour is dishonored. Can my brother think he is right?

Can he suppose God sustains him in his treatment of Elder Haskell? Has he lost his spiritual eyesight? Those upon whom God lays the burden of His work are not left in darkness. But I feel so sorry for Brother Hare. He is deceiving his own soul, to his own spiritual disadvantage. When will he see aright?*12LtMs, Ms 179, 1897, par. 3*

Sabbath, December 4, 1897

Cooranbong, New South Wales

After the Sabbath has closed, I write up my diary.*12LtMs, Ms 179, 1897, par. 4*

I awoke at two o'clock. I am so thankful that we have Jesus as our Saviour. We may lay our whole weight upon His mightiness. I will praise Him for He is the health of my countenance and my God.*12LtMs, Ms 179, 1897, par. 5*

I attended meeting and spoke to about sixty who had assembled. I am not much encouraged as I see the church is not growing. I had not been in the church since the dedicatory service. It is with great satisfaction I look upon the chapel built under the supervision of God. He sent His light, He signified to us, Arise and build, and angels of God were with the workmen. We know the good hand of the Lord was with us. And now we desire to see the people who shall assemble to worship God.*12LtMs, Ms 179, 1897, par. 6*

Will we obey the summons of God, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"? [*Isaiah 60:1.*] Unless the members of the church shall arise and shine, the Lord God will bring them to an account. He wants that in every sense of the word every man shall be at his post of duty. Everyone is to become intelligent as to what his talents are, and consecrate himself to God, soul, body, and spirit. The Lord has given to every man his work. There are to be no idlers in the Lord's vineyard. Will the church arise and shine? Will they be "not slothful in business; fervent in spirit; serving the Lord"? [*Romans 12:11.*] We must make the consecration of ourselves to God, and then we only return to Him the service which is His own. All is His, and we can misapply our powers to self-service, but in that we rob God. All we render to

God is His, just as really His whether we recognize the fact of not. It is best for our present and eternal interest to demonstrate that we understand "Ye are not your own." "Ye are bought with a price." [*1 Corinthians 6:19, 20.*] Being the Lord's property, His interest always comes first. The talent, of the unprofitable servant, wrapped up in a napkin and buried in the earth is a lesson to us. *12LtMs, Ms 179, 1897, par. 7*

Sunday, December 5, 1897

Sunnyside, Cooranbong

I could not sleep past half past one. Many thoughts are in my mind in reference to many things in regard to the work at Stanmore. I am casting about in my thoughts how we can now arise and build a house for God in Stanmore. He certainly would be glorified in our thus acting, showing our faith. *12LtMs, Ms 179, 1897, par. 8*

The earth is the Lord's and the fullness thereof, and if we as His faithful servants shall do our very best, the Lord will open ways before us, just as He has done in Cooranbong. Impossibilities were kept constantly before us. There were some few who said, "You can't, you can't," but we looked to the Source of our strength and said, Let us arise and build. The house is built and not a debt upon it. *12LtMs, Ms 179, 1897, par. 9*

Now we see not how the means is to be obtained, but the Lord can spread a table for us in the wilderness. He did do this in Cooranbong. Now we come to Him. The gold and silver is the Lord's and we ask Him to supply our necessities. He will do it and we will not distrust Him. We will move right straight forward. We will not fail nor be discouraged. The lot will be purchased, the house will go up. We will cling to the Mighty One by faith. The world is His. He owns it. Men may build palaces to gratify their selfish ends, but how quickly can the Lord consume these grand idols and make a heap of ruins of their gods which they worship. *12LtMs, Ms 179, 1897, par. 10*

The law of the Lord must be exalted. The standard of character must not become obliterated. The truth must triumph. God wills that we should raise the standard in Sydney, more decidedly

proclaiming the third angel's message. Here are they, said John, who "keep the commandments of God, and have the testimony of Jesus Christ." [*Revelation 12:17.*] Truth will triumph and we want to triumph with it. The work is advancing. We must advance with it or be left behind. God help us to arise and shine, for our light has come, and the glory of the Lord has risen upon His true people. We need more, far more living faith. *12LtMs, Ms 179, 1897, par. 11*

Monday, December 6, 1897

Sunnyside, Cooranbong, N. S. W.

I have slept until three o'clock a.m. Thank the Lord for this blessing of sleep. This morning my heart yearns after God. We must have an abiding Christ in the soul, for unless we do have Christ in our hearts, we cannot reveal Him. We want every word we speak to be a kind and courteous word. *12LtMs, Ms 179, 1897, par. 12*

There is much we may do to please our Saviour if we will learn His meekness, His lowliness. This is the testimony we may bear to the world of the Saviour's grace. We must receive daily, else we cannot impart to others. That which we receive from God will be accumulating only as used to bless others. The talents God has given us are given us to use, and He expects us to use them and improve them, increase our talents because we do use them to bless others. How much we may leave out of the reckoning of our talents! We may become careless and indifferent, forgetting the account to be rendered. God does not forget. This account must be rendered for each, individually. Day by day we are laying up material for the rendering of our accounts. *12LtMs, Ms 179, 1897, par. 13*

Our whole life work is connected with the second appearing of Christ to our world. He says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." *Revelation 22:12.* Solemn thought. The Lord Jesus loves us. He wants us to be partakers of His trials and sufferings, that we may be partakers with Him of His glory. They that suffer with Him shall reign with Him in His kingdom. *12LtMs, Ms 179, 1897, par. 14*

I plead with God for Stanmore. The work is going forward. There is

good work being done. The truth will be accepted by many souls. God forbid that the work shall be limited because of our weak faith, and it be said of us, God could not do many might works in this place, because of their unbelief.*12LtMs, Ms 179, 1897, par. 15*

Tuesday, December 7, 1897

Sunnyside, Cooranbong, N. S. W.

I arose very early, at two o'clock. My heart was drawn out after God, in my room alone and at the season of morning prayer. The work now going forward in Melbourne and Stanmore calls for most earnest prayer to God for His Holy Spirit to work upon human hearts. Can we make the church sense her responsibilities? Will she arise and shine in Melbourne, in Sydney? Will she, in her members, be a faithful steward for the Master? Will the church of Seventh-day Adventists consider that the reckoning with the Lord must be an individual work?*12LtMs, Ms 179, 1897, par. 16*

Proportionate to the talents bestowed must be the returns in results and increase of the talents by trading with them. Will we not exercise faith? And will not our united prayers bring the needed blessing to His church?*12LtMs, Ms 179, 1897, par. 17*

If there was ever a time for real earnestness and zeal it is now, and there should be no sleeping upon the enchanted ground from this time onward. There is no excuse for our stupor. The church should consider, every individual member, that the rewards in the future kingdom are proportioned according to every man's work, of what sort it is—all that he has done heartily unto the Lord, or what he has not done because of his unbelief and worldliness and indolence. "My reward is with me, to give to every man according as his work shall be." [*Verse 12.*]*12LtMs, Ms 179, 1897, par. 18*

"By grace are ye saved through faith." *Ephesians 2:8*. We need a living, acting, increasing faith and zeal. The whole life is to be consecrated to God. We must bring earnestness into our works. The Lord will accept of no divided service. Each day we live we are deciding our future eternal destiny. Solemn thought. Let not Satan steal a march upon us. We are to be always abounding in the work of our Lord, knowing that our labor is not in vain in the Lord.*12LtMs,*

Ms 179, 1897, par. 19

Sara and I rode up into the woods several miles to get Mr. Cunall to plaster for us.*12LtMs, Ms 179, 1897, par. 20*

Thursday, December 16, 1897

Sunnyside, Cooranbong

I could not sleep. Rose at two o'clock and wrote quite a number of pages—twelve. I was trying to be prepared for American mail. I expected to spend Sabbath and Sunday in Sydney. I was taken suddenly ill and was for a time very, very sick.*12LtMs, Ms 179, 1897, par. 21*

Friday, December 17, 1897

Sunnyside, Cooranbong

Accompanied by Sister Sara McEnterfer, left our home for Morisset station. We took the cars for Stanmore. We were favored with a ladies' compartment that was as nice as the first-class compartment.*12LtMs, Ms 179, 1897, par. 22*

Sabbath, December 18, 1897

Stanmore, Sydney, N. S. W.

Spoke to the people. There was a goodly number assembled and the Lord gave me freedom in speaking from (*John 15*), presenting to the people the evidence that the human agent loves God because he keeps His commandments.*12LtMs, Ms 179, 1897, par. 23*

Sunday, December 19, 1897

Stanmore, Sydney, N. S. W.,

Spoke in the tent one hour and a half to a good congregation who listened with intense interest. I dwelt upon the simple truth which must be received to constitute us individually the light of the world. "Ye are," said Christ to His disciples, "the light of the world."

[*Matthew 5:14.*] He intended to teach them that they were chosen for a special work, and that in their spirit and in their words and influence they were to represent the character of the truth. They were to keep humble, not striving for the supremacy, and then they would rest in His love and be happy. The lamps that give light have no light in themselves. We must first receive our light, the grace of our Lord Jesus Christ. Then that treasure in our hearts will be revealed. Our hearts are to be constantly replenished with the acceptance of his love, the grace of Jesus Christ. They cannot reveal that which they do not possess.¹²*LtMs, Ms 179, 1897, par. 24*

Monday, December 27, 1897

Sunnyside, Cooranbong

In company with my son, W. C. White, I left Stanmore for Cooranbong. There was a very great crowd elbowing their way through the hundreds of people. There was a mother with four or five children unable to look out for themselves, and an infant in her arms.¹²*LtMs, Ms 179, 1897, par. 25*

The little ones were hustled this way to the right, next the other way to the left, and lost in the crowd. Oh, what a mistake! Home should have been the haven of rest.¹²*LtMs, Ms 179, 1897, par. 26*

Tuesday, December 28, 1897

Cooranbong, N. S. W.

W. C. White was weary and brain taxed. I was very glad to be at home. This place is much better than in Sydney.¹²*LtMs, Ms 179, 1897, par. 27*

Ms 180, 1897

An Appeal to Our Teachers at Battle Creek

NP

1897

Previously unpublished.

I appeal to the teachers in our school at Battle Creek. Be not deceived, for God is not mocked. Be faithful to the light God has given and regulate the conduct by His Word, for therein is contained the declaration of His will. The Holy Spirit alone can render this effectual. The plain "Thus saith the Lord" enlightens the understanding. Look to God and seek to honor God, and the more you study His Word the more light will you receive and the language of the soul will be "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name" (*Revelation 15:3, 4*)? *12LtMs, Ms 180, 1897, par. 1*

I say in the name of the Lord, Give your attention to this Word. The Lord has ever existed in perfection from all eternity. He has been ever what He now is, "I am that I am;" "The high and lofty One that inhabiteth eternity." [*Exodus 3:14; Isaiah 57:15.*] This is His title. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." *Psalms 90:2.* "I am the Lord, I change not." *Malachi 3:6.* With Him is no variableness or shadow of turning. *12LtMs, Ms 180, 1897, par. 2*

"The ways of man are before the eyes of the Lord, and he pondereth all his goings." *Proverbs 5:21.* "The eyes of the Lord are in every place." *Proverbs 15:3.* "He looketh to the ends of the earth, and seeth under the whole heaven." *Job 28:24.* "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." *1 Chronicles 28:9.* He knoweth the things that come into our minds, every one of them. There is no creature "that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." *Hebrews 4:13. 12LtMs, Ms*

180, 1897, par. 3

We beseech of teachers and students to study the Word and practice the Word. Do not do as Adam did—insult his Maker by believing the words of Satan and disbelieving the words of the Lord. But then the Lord did not leave the fallen sinful pair. The Lord removed His blessings, cut off their access to the tree of life, but gave them the gospel promise to send an invincible Deliverer into the world to be received, to be worshiped—the Only Begotten of the Father, full of grace and truth. *12LtMs, Ms 180, 1897, par. 4*

What will remove the absolute blindness of man with respect to his Creator? He who does not search the Scriptures cannot know God. A life of selfishness will be chosen, a life of self-indulgence lived, and a life of obedience to all of God's commandments will be considered a restraint upon the human mind. *12LtMs, Ms 180, 1897, par. 5*

There is need of teaching the Word far more positively than it has been done. What is a life of obedience to God? It is a decided withdrawing from Satan's sway and giving the whole heart in obedience to God, giving allegiance to God, whose we are by creation and by redemption. It is cutting off the supplies he has received from Satan in any line and seeking God with the whole heart. This is freedom—high, elevating, and ennobling. It makes a man a blessing to all around him. The natural passions that are so often seen are cleansed from the soul, for the Lord is formed within the hope of glory. *12LtMs, Ms 180, 1897, par. 6*

Look now at the one who chooses self-indulgence before a life of entire obedience. What is obedience? Paying our allegiance to the most merciful, gracious Saviour and discharging our duty to Him as to a kind, tender Father. Look at the opposite of this. What do we behold of those who serve sin? It is a picture we do not love to behold, for it is ignorance and defilement, roughness and unholiness, obstinately standing in his own wisdom. *12LtMs, Ms 180, 1897, par. 7*

A spirit is revealed to give their fellow workers less and less through their own management. The will of God works in laying open the evils which, if followed, will bring human passion in collision with

God. The will of God is protesting against the passions and attributes of Satan that are taking captive the minds of men, and this makes a collision. There have long been unconverted men in positions of trust. We know that they have been at some time in their lives converted, but they did not stay converted. They yielded to Satan's sway and were not opposed in their work and influence. While they were presented as representative men who were worthy of confidence, there was no open, decided collision, but when God undertakes to set things in order then, if truth and righteousness get the vantage ground, they must fight every inch to drive back the power Satan has gained to bring everything under his dominion. *12LtMs, Ms 180, 1897, par. 8*

Satan will not submit to be cast out without tremendous opposition. If truth and righteousness conquer, the hearts that love the truth of God must absolutely and zealously rebuke and expel wrong. In this conflict, when truth takes possession of the heart, nothing but conflict and disturbance may be expected, for God calls upon every man to do his duty. And the full Spirit of the living God which has been finding no place shall have room to work out the victory. There can be no right longing only as the Holy Spirit shall begin at the heart, out of which flow the issues of life. And poor souls who have been deceived and deluded shall send up the earnest prayer, "Create in me a clean heart, O God; and renew a right spirit within me." *Psalm 51:10*. And the response from One who is merciful, full of goodness and truth, will be, "A new heart will I give you." [*Ezekiel 36:26.*] *12LtMs, Ms 180, 1897, par. 9*

The voice of God is heard, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." *Psalm 2:10-12*. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 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." *Ezekiel 36:25-27.* *12LtMs, Ms 180, 1897, par. 10*

The Lord has been greatly displeased and His name dishonored by the men standing in holy places. Oh, why do not men learn that God will not serve with their own natural, unconverted hearts? Oh that men would learn the simple lesson that in their relationship as superiors, inferiors, or equals there is to be a pure, clean heart wherein dwelleth righteousness, through the creating power of the Holy Spirit. Then the whole building, fitly framed together, grows into a holy temple in the Lord. The church would have the deep movings of the Spirit of God in their midst. The world would not have the supremacy, and the church would not be chained to its ungodly ways by the example of men professing the truth but holding it in unrighteousness, because the attributes of Satan are cherished in the heart. *12LtMs, Ms 180, 1897, par. 11*

When the Holy Spirit is admitted into the heart, the very first work is an aspiration for the friendship of God, and then next a perpetual longing to walk in the ways of true goodness and righteousness and the love of God. *12LtMs, Ms 180, 1897, par. 12*

Ms 181, 1897

Medical Missionary Work in Cooranbong

NP

September 8, 1897

Previously unpublished.

There is work to be done here. Physicians charge a great price for coming twenty-five miles to visit a patient. The poor people suffer much before they will go for a physician. This injured lad [see *Ms 97, 1897* and *Ms 176, 1897*] was two weeks in his agony of suffering with an awful cut, not knowing what they should or could do. He was in a high fever when Miss Sara McEnterfer was sent for. The appearance was terrible, but disgusting and disagreeable as the work was, she undertook the case, telling them she had no one to counsel with. The foot was in such a state that blood poisoning was feared. *12LtMs, Ms 181, 1897, par. 1*

The child could not eat and that was a good feature in the case. He had, they said, been a plump, healthy boy, and now he was so reduced he was little more than skin and bones—last Wednesday, September 1. It is now September 8. We took the boy to our own home. His mother's sister is with him, and we feed and give treatment asking nothing for our labors. It is a very serious case, for the lad is a great sufferer. Sara has a very severe work to do to manage this suffering boy. Thus we made our home a hospital. We pray for the sick child. After about three weeks he is out of danger and can be cared for at home. *12LtMs, Ms 181, 1897, par. 2*

We cannot tell what influence these attentions given in all kinds of sickness may have. They break down prejudice. This family was Catholic except the grandmother of the boy, an excellent woman, and she was sick and died soon after. The grandfather of the boy, who has had the care of him, brought him to the Avondale school, so you see the work of the Lord is going on. Treating so many bodily infirmities has broken down the prejudice and given us the confidence of the people. All seem to be interested to have a sanitarium in Avondale. *12LtMs, Ms 181, 1897, par. 3*

We have not had the least doubt or drawing back from the decision that this is the place for the school, for everything that we do prospers. The land is wonderful. Souls are being added to the numbers of those who are preparing to do the will of God. Meetings are held by students in different places and in the bush, which is miles out of Cooranbong, and there are souls converted, while there are sick and suffering ones relieved. Souls as well as bodies are saved to the Lord Jesus. *12LtMs, Ms 181, 1897, par. 4*

We have been perfectly reconciled to the apparent delay of the Lord's coming, for we see the goodness and the mercy of our Lord in His word, "though it tarry, wait for it; because it will surely come, it will not tarry." *Habakkuk 2:3*. But first the warning must come to all places of the world. The people perishing in their sins must hear the message of the truth from the Word. We are to reach the people in every part of our world where there are settlements. *12LtMs, Ms 181, 1897, par. 5*

There is too much self-indulgence, too much seeking individual ease, too much gratification of appetite, too much adornment of dress. When the money is unnecessarily used to adorn the body, little is spent to make it possible for souls to have the words of warning and they are being left unwarned and are perishing out of Christ. *12LtMs, Ms 181, 1897, par. 6*

We sorrowed much in being disappointed in our expectations of the Lord's coming at the time expected, but we see now the great goodness of God. We may now use our every capability to present the Word of God to all parts of the world. Our missionaries are occupying new territory, for we are not to confine the truths to a narrow compass. All the features of our faith are to be given in foreign fields. *12LtMs, Ms 181, 1897, par. 7*

It is not wise for poor people to crowd into these wicked cities to make their home. It has been said that even in the neighborhood where we are, and in the country round about, all kinds of wickedness is practiced. That may be, for wicked people are found everywhere. No mountain home or secluded location in the bush or woods can enclose us from the enemy who found his entrance at

the gates of Paradise. No seclusion from the companionship of the world can sanctify and cleanse from moral defilement of sin. *12LtMs, Ms 181, 1897, par. 8*

The people of Nazareth had become proverbial for their wickedness. They were considered the worst of the people of Palestine. Yet Jesus made His home among the people of Nazareth for thirty years. He lived there unhonored and unknown—in a town from which it was thought a wonder if any possible good thing could come. This great and mighty work began there in that place of bad reputation. *12LtMs, Ms 181, 1897, par. 9*

Christ was the mighty Worker to uplift and regenerate the whole human soul. He commenced amid moral darkness and misery, by becoming a citizen of that place. Thus He set His own feet upon the paths which the poor and neglected souls must tread. Thus the Light of the world pours contempt upon human pride of place, station, honor, and fame. *12LtMs, Ms 181, 1897, par. 10*

He might have made His home in places of renown, but He did not, lest His followers who were compelled to live in these lowly places should frame an excuse for their sins and for their rough, hard, uncourteous characters. One who left the courts of heaven and took humanity upon Himself, to live out a pure human character, made His abode among those who were far down in the scale of popularity and morality, that He might demonstrate to the world that any place, however hard and lowly, if it is our post of duty, can be made honorable by our own fidelity. *12LtMs, Ms 181, 1897, par. 11*

Ms 182, 1897

“Ye Are God’s Husbandry”

Sunnyside, Cooranbong, New South Wales, Australia

September 24, 1897

Portions of this manuscript are published in *TDG 276; 11MR 37-39*.

“For we are labourers 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. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” *1 Corinthians 3:9-13. 12LtMs, Ms 182, 1897, par. 1*

We need to understand that individually we are in copartnership with God. “Work out your own salvation with fear and trembling,” He admonishes us; and adds, “for it is God which worketh in you both to will and to do of his good pleasure.” *Philippians 2:12, 13*. Here is the co-operation of the divine with human agencies. *12LtMs, Ms 182, 1897, par. 2*

“Ye are God’s husbandry.” [*1 Corinthians 3:9*.] Will the students apply this lesson while they are working upon the land, tilling the soil, plowing and harrowing, putting all the skill they possess into the work of bringing the land into a condition where it will be fit for the planting of the seed, and the trees, preparatory for the harvest? Will they bear in mind that they are God’s husbandry, a part of the Lord’s farm, and that in this term of school there is a great deal of work to be done by those who are appointed to watch for souls as they that must give an account? There are hearts that need much more labor bestowed upon them because the soil has not been under the plow or the harrow. The hardened soil must be broken up and subdued, so that the Word of God, the gospel seed, may find

favorable soil for the production of a harvest. *12LtMs, Ms 182, 1897, par. 3*

Let the students call all their faculties of discernment to bear upon this subject. Let their skill interpret the figures used. The earth has to be worked to bring out its varied properties favorable to the growth of the seed and fruit. But the harvest will reward the painstaking efforts made in a supply of food for the necessities of man. *12LtMs, Ms 182, 1897, par. 4*

The former and the latter rains are needed. "We are laborers together with God." [Verse 9.] The Lord alone can give the precious former and latter rain. The clouds, the sunshine, the dews at night—these are heaven's most precious provisions. But all these favors graciously bestowed of Heaven will prove of little worth to those who do not appropriate them by diligent, painstaking effort on their part. Personal efforts must be put forth in agriculture. There is the plowing and replotting. Implements must be brought in and human skill must use them. The seed must be sown in its season. The laws which control seed time and harvest must be observed, else there will be no harvest. *12LtMs, Ms 182, 1897, par. 5*

There must be an intelligent, harmonious co-operation of the divine and human. The working of the soil is a lesson book which, if read, will be of the greatest benefit to every student in our school. They may understand that surface work, haphazard half-effort, will reveal itself in the harvest to be garnered. *12LtMs, Ms 182, 1897, par. 6*

The apostle brings in another figure: "Ye are God's building," an edifice to be erected. [Verse 9.] The construction of a building calls for skill in using the timber which God has caused to grow for the happiness and blessing of man. The Lord has provided the forest trees, and now man must use the trees. They must be cut down and prepared by saw, and axe, and wedge, and hammer, to be fitted for the building. *12LtMs, Ms 182, 1897, par. 7*

Preparations have been made to build a house for God. The word has come, Arise and build a house for the Lord. The workmen have taken hold nobly and the angels of God, we testify, have been in their midst. This is the work the Lord would have done in Cooranbong, and let not one in our school work become

discouraged.*12LtMs, Ms 182, 1897, par. 8*

This is a lesson to be applied to our spiritual building of character with solid timbers. The very best kind of timber was secured for the building of our church. We did not stint in measurement, for we wanted the presence of the people who needed to assemble to worship God, and we wanted the heavenly angels and Jesus Christ in our midst. Let us apply the figure, “Ye are God’s building”—a temple prepared to be a home where God shall preside, a home where God’s attributes shall be constantly shining forth in our characters, showing that we are living with God’s presence. The inner sanctuary of the soul is consecrated to God and we are to keep the soul dedicated, cleansed, purified for the sacred repository of truth.*12LtMs, Ms 182, 1897, par. 9*

“Ye are God’s building.” [Verse 9.] Thus is presented the co-partnership of the human and the divine. All the power is of God. “Without me,” says Christ, “ye can do nothing.” [John 15:5.] Then how many hours is it safe for us to try to work alone? All the glory proceeds from God and should flow back in all possible ways to God, through our co-operation with God. All the responsibility is left upon our willing, our working in harmonious connection with God.*12LtMs, Ms 182, 1897, par. 10*

We need to consider carefully our own spiritual interest. If we are abiding in Christ, we shall not allow ambitious business transactions, even in our service for Him, to come before the spiritual fragrance that should characterize our association with our brethren, so that the crude elements in our characters shall break forth into action. In all the mechanical business our hands and minds shall undertake, let us be sure that we represent Christ’s kindness, His long forbearance, His compassion, His goodness and love.*12LtMs, Ms 182, 1897, par. 11*

We cannot afford to become too absorbed in our business transactions, even in doing service to God. We must strive prayerfully to hold in check our over-ambition in any enterprise, lest we run ahead of Jesus and meet obstacles that test and provoke us. If we will walk in the companionship of Christ, He will prepare the way for us, for His righteousness goeth before us, and the glory

of the Lord shall be our reward. We are to follow where Christ leads the way. He makes no crooked paths for our feet to travel.¹²*LtMs, Ms 182, 1897, par. 12*

We are dishonoring the Lord Jesus if we claim to be following Him and then are in altogether too great a hurry to take time to pray, "Lead me, my Saviour, by Thy Spirit. Imbue me with Thy Holy Spirit that I may be pleasant in all my words, cheerful and thankful day by day, testifying that Thou leadest me."¹²*LtMs, Ms 182, 1897, par. 13*

As we listen to words of instruction that fell from His lips when He was instructing His disciples, we are to appropriate these words as if spoken directly to us, and He will purify us from vain ambition that has a desire to please and glorify self. Our individual selves must not get in the way. The Lord Jesus will purify our motives if we will let Him do this by working out our own salvation with fear and with trembling.¹²*LtMs, Ms 182, 1897, par. 14*

Ms 183, 1897

“The Two Classes”

Cooranbong, New South Wales, Australia

March 9, 1897

This manuscript is published in entirety in *RH 06/15/1897*.

“Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.” [*Ecclesiastes 8:11*.] The means which the Lord has employed, in the gracious provision of His mercy, to soften and subdue the objects of His love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance and transgression, that, even as far back as the days of David, led him to exclaim, “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.” [*Psalms 119:126, 127*.] *12LtMs, Ms 183, 1897, par.*

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O that all might consider before it is everlastingly too late that there are limits to the mercy and forbearance of God! There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, “The Lord delayeth his coming,” and they are eating and drinking with the drunken. [*Matthew 24:48, 49*.] But God declares of such that “swift destruction cometh upon them,” “and they shall not escape.” [*1 Thessalonians 5:3*.] *12LtMs, Ms 183, 1897, par. 2*

At this time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this—those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, depravity and boldness in transgression is becoming all-pervading. *12LtMs, Ms 183, 1897, par. 3*

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and [of] all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they shall become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because displeased with His requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their places, and take their crowns. *12LtMs, Ms 183, 1897, par. 4*

While many have reduced the Word, the Truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden, while they say, "We will lay off this yoke; we will be free; we will no longer remain in covenant relation with God; we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the Word will come to them. [*Luke 19:5.*] And the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him. *12LtMs, Ms 183, 1897, par. 5*

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with Him. And others will come in and occupy the places they have left vacant. The time is very near when man shall have reached the prescribed limits. He has almost now exceeded the bounds of the long-suffering of God, the limits of His grace, the

limits of His mercy. The record of their works in the books of heaven is, "Weighed in the balances, and found wanting." [*Daniel 5:27.*] The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression.¹²*LtMs, Ms 183, 1897, par. 6*

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the "Thus saith the Lord" become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil? No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [*Psalms 119:126, 127.*] It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grow with the contempt which all around him would put upon them.¹²*LtMs, Ms 183, 1897, par. 7*

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in (*Malachi 3:13-15*): "Your words have been stout against me. 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 ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here are a company of disaffected, professed Christians, whose chief business is to murmur and complain and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to displease in others.¹²*LtMs, Ms 183, 1897, par. 8*

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is

brought to our notice: “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. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.” [*Verses 16-18.*]12LtMs, Ms 183, 1897, par. 9

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are not making our choice, and we shall soon discern between him that serveth God, and him that serveth Him not. Read the *fourth chapter of Malachi*, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy.12LtMs, Ms 183, 1897, par. 10

Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have made not the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the Word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, “It is time, Lord, for thee to work, for they have made void thy law.” [*Psalm 119:126.*]12LtMs, Ms 183, 1897, par. 11

When our first parents fell from their high estate through transgression, God’s law was made void. Then Christ entered upon His work as a Redeemer, and probation was granted to the inhabitants of the world. In Noah’s day, men disregarded the law of God until almost all remembrance of Him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the

Lord brought a flood of water upon the world and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven and destroyed these wicked cities.*12LtMs, Ms 183, 1897, par. 12*

From time to time the Lord has made known His manner of working. He is mindful of what is passing upon the earth. And when a crisis has come, He has revealed Himself, and has interposed [to hinder] the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals, to come to a crisis, that His interference might become marked. Then He has let the fact be known that there is a God in Israel who would sustain and vindicate His people.*12LtMs, Ms 183, 1897, par. 13*

When the defiance of the law of Jehovah shall be almost universal, when His people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of His people will be answered, for He loves to have His people seek Him with all their hearts, and depend upon Him as their Deliverer. He will be sought unto to do these things for His people, and He will arise as the protector and avenger of His people. The promise is, "The Lord will avenge his own elect, which cry unto him day and night." [*Luke 18:7.*]*12LtMs, Ms 183, 1897, par. 14*

The Protestant government will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which is practiced in our world. More prayer and less talk is what God desires, and would make His people a tower of strength.*12LtMs, Ms 183, 1897, par. 15*

Ms 184, 1897

“Believe in Me.”

NP

1897

Formerly Undated Ms 58. Portions of this manuscript is published in *7BC 989*.

[First seven pages missing.] *12LtMs, Ms 184, 1897, par. 1*

“Ye shall seek me,” said Christ to His disciples, “and as I said unto the Jews, Whither I go ye cannot come; so now I say to you.” “Simon Peter said to him, Lord whither goest thou? Jesus answered, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards.” Peter seemed to realize that Christ was referring to His death, for he said, “Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shalt not crow before thou shalt deny me thrice.” [*John 13:33, 36-38.*] *12LtMs, Ms 184, 1897, par. 2*

Peter did not then understand these words, but in a short time he remembered them with a remorse that broke him to pieces. He was converted. How confident man is apt to be in his own strength. Little did Peter think of the possibility of his denying Christ; but circumstances of a most trying nature came up, in which he was involved, and he declared, “I know not the man.” [*Matthew 26:74.*] If Peter had kept away from those who were making false and unworthy statements in regard to Christ, he would not have denied his Master. *12LtMs, Ms 184, 1897, par. 3*

Christ now sought to divert the minds of the disciples to more pleasing subjects. The time was weighty with importance, and Christ understood the characters of all before Him. “O Lord, thou hast searched me, and known me,” declares the psalmist, “thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off.” “Thou compassed my path and my lying down, and art acquainted with all my ways.” [*Psalms 139:1-3.*] With His

prophetic eye Christ saw the characters that His disciples would develop in a crisis. Before the thoughts of distrust had entered their minds, even before they had supposed they could entertain such thoughts, Christ knew what they would think. He desired to prepare the way for them to reveal their inward instincts, that he might open to them truth that will stand through all time. *12LtMs, Ms 184, 1897, par. 4*

“Let not your hearts be troubled,” He said. [*John 14:1.*] But should not their hearts be troubled? Had He not just said that the cock should not crow thrice before Peter should deny Him thrice? *12LtMs, Ms 184, 1897, par. 5*

“Ye believe in God; believe also in me.” [*Verse 1.*] Cultivate implicit faith in me, and it will be a safeguard in the hour of trial. From the evidence they had received, from their knowledge of Christ and His work the disciples were to believe in Him. *12LtMs, Ms 184, 1897, par. 6*

After his baptism, while praying to His Father, the Holy Spirit descended upon Him in bodily shape like a dove, and a voice from heaven was heard saying, “This is my beloved Son in whom I am well pleased.” [*Matthew 3:16, 17.*] *12LtMs, Ms 184, 1897, par. 7*

“As you believe in the revelation of God in the Scriptures, even so believe in me as the only begotten Son of God, the express image of His person. The manifestation of God’s love is to be communicated through the only channel by which His mercy can flow to you, the only channel through which your prayers can reach the Father’s throne. You are to believe in me as you believe in God. The tide of His love is to flow through Me.” *12LtMs, Ms 184, 1897, par. 8*

The treasures of heaven are at Christ’s command. When Christ came to this world, God gave Him the disposal of every gift, that He might carry out the will of His Father. *12LtMs, Ms 184, 1897, par. 9*

“In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” [*John 14:2, 3.*]

These words of Christ are assurance enough, if He had said nothing more. "If that which you see and experience in a few days was to end your relation to Me, I would have told you. In the place of sorrowing, you should rejoice. Although your hearts are and will be troubled and perplexed, yet in the end you will rejoice, for I go to prepare a place for you. You will have a right to be there, a right to be in the Father's presence."*12LtMs, Ms 184, 1897, par. 10*

Christ is the truth of all that we find in the Father. The definition of heaven is the presence of Christ.*12LtMs, Ms 184, 1897, par. 11*

Christ holds before the eyes of the disciples a very beautiful picture—a happy family, filling the many mansions of the heavenly home.*12LtMs, Ms 184, 1897, par. 12*

Ms 185, 1897

Apostasies

NP

1897

Formerly Undated Ms 148. This manuscript is published in entirety in *2SM 392-395*.

I am in great travail of soul for our people. We are living in the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of *Daniel* and the book of *Revelation*, and to learn the texts thoroughly, that we may know what is written. *12LtMs, Ms 185, 1897, par. 1*

The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise, and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching for the strong evidence that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth. *12LtMs, Ms 185, 1897, par. 2*

My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and he charmed with a spurious holiness. When men turn away from the landmarks the Lord has established, that we may understand our position as marked out in prophecy, they are going they know not

whither. *12LtMs, Ms 185, 1897, par. 3*

I question whether genuine rebellion is every curable. Study in *Patriarchs and Prophets* the rebellion of Korah, Dathan and Abiram. This rebellion was extended, including more than two men. It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name, and apostasy by its right name, and then consider that the experience of the ancient people of God, with all its objectionable features, was faithfully chronicled to pass into history. The Scriptures declares, "These things ... are written for our admonition, upon whom the ends of the world are come." [*1 Corinthians 10:11.*] And if men and women who have the knowledge of the truth are so far separated from their great Leader that they will take the great leader of apostasy and name him Christ our Righteousness, it is because they have not sunk deep into the mines of the truth. They are not able to distinguish the precious ore from the base material. *12LtMs, Ms 185, 1897, par. 4*

Read the cautions so abundantly given in the Word of God in regard to false prophets that will come in with their heresies, and if possible will deceive the very elect. With these warnings, why is it that the church does not distinguish the false from the genuine? Those who have in any way been thus misled need to humble themselves before God, and sincerely repent, because they have so easily been led astray. They have not distinguished the voice of the true Shepherd from that of a stranger. Let all such review this chapter of their experience. *12LtMs, Ms 185, 1897, par. 5*

For more than half a century God has been giving His people light through the testimonies of His Spirit. After all this time, is it left for a few men and their wives to undeceive the whole church of believers, declaring Mrs. White a fraud and a deceiver? "By their fruits ye shall know them." [*Matthew 7:20.*] *12LtMs, Ms 185, 1897, par. 6*

Those who can ignore all the evidences which God has given them, and change that blessing into a curse, should tremble for the safety of their own souls. Their candlestick will be removed out of its place unless they repent. The Lord has been insulted. The standard of truth, of the first, second and third angels' messages has been left

to trail in the dust. If the watchmen are left to mislead the people in this fashion, God will hold some souls responsible for a lack of keen discernment to discover what kind of provender was being given to His flock. *12LtMs, Ms 185, 1897, par. 7*

Apostasies have occurred, and the Lord has permitted matters of this nature to develop in the past in order to show how easily His people will be misled when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. And the Lord has permitted things of this kind to occur that warnings may be given that such things will take place. *12LtMs, Ms 185, 1897, par. 8*

Rebellion and apostasy are in the very air we breathe. We shall be affected by them unless we by faith hang our helpless souls upon Christ. If men are so easily misled now, how will they stand when Satan shall personate Christ and work miracles? Who will be unmoved by his misrepresentations then—professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God’s people from giving their allegiance to false Christs? “Go not after them.” [*Luke 17:23.*] *12LtMs, Ms 185, 1897, par. 9*

The doctrines must be plainly understood. The men accepted to preach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on. In this conflict we do not meet men only, but principles and powers. We wrestle not against flesh and blood. Let (*Ephesians 6:10-18*) be read carefully and impressively in our churches. *12LtMs, Ms 185, 1897, par. 10*

Those who apostatize are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. “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.*] Those who apostatize leave the true and faithful people of God, and fraternize with those who represent Barabbas. “By their fruits ye shall know them.” [*Matthew 7:20.*] *12LtMs, Ms 185, 1897, par. 11*

I write this because many in the church are represented to me as seeing men like trees walking. They must have another and deeper experience before they discern the snares spread to take them in the net of the deceiver. There must be no half-way work done now. The Lord calls for staunch, decided, whole-souled men and women to stand in the gap, and make up the hedge. "And they that shall be of thee shall build the old waste places, and 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 shall honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [*Isaiah 58:12-14.*] *12LtMs, Ms 185, 1897, par. 12*

There is a decided testimony to be borne by all our ministers in all our churches. God has permitted apostasies to take place in order to show how little dependence can be placed in man. We are always to look to God. His Word is not Yea and Nay, but Yea and Amen. *12LtMs, Ms 185, 1897, par. 13*

Ms 186, 1897

The Apostasy of Brethren McCullagh and Hawkins

NP

1897

Formerly Undated Ms 151. Previously unpublished.

Following close upon the disaffection of Brethren Shannon and _____ came the apostasy of Brethren McCullagh and Hawkins. *12LtMs, Ms 186, 1897, par. 1*

In the summer of 1896 a severe sickness, which almost cost Elder McCullagh his life, caused him to move to Adelaide, to seek the benefits of a milder climate. At the close of the Adelaide camp meeting that summer, he with Elder Hawkins, a Wesleyan minister who had recently been converted to the truth, was left to bind off the work of the camp meeting. For a time Brother Wilson and his wife labored with them. When they returned to Tasmania, these two men were left to work together. *12LtMs, Ms 186, 1897, par. 2*

The first news of the apostasy reached Melbourne in the form of the resignation of these two brethren, which they sent to Elder Daniells, saying that they could no longer conscientiously be connected with Seventh-day Adventists. *12LtMs, Ms 186, 1897, par. 3*

Elder Daniells telegraphed the word to us, and we at once made arrangements for Brother G. B. Starr and his wife to go to Adelaide, and for Brother Pallant to carry on the work in Queensland in Brother Starr's absence. *12LtMs, Ms 186, 1897, par. 4*

Brethren Daniells and Colcord went immediately to Adelaide, where they found a determined rebellion. When they arrived, Brethren McCullagh and Hawkins refused to converse with them. They had given out an appointment for a meeting on Sunday evening, and asked Brother Daniells to speak in the tent that same evening. This he refused to do, going instead to hear them. They had repeatedly said that they would have nothing to say against Seventh-day Adventists. *12LtMs, Ms 186, 1897, par. 5*

It was found that these men, while under the pay of the conference, had been working in a most subtle manner, until the whole church was being carried away by their deceptions. Their entrancing theory was, The Holy Spirit, Sanctification, Nothing but Christ. Doctrines, they taught, were of no value. They had presented these deceptive theories, working as the great Apostate worked in heaven in the first rebellion. Indeed their work seemed a repetition, on a small scale, of the working of the first great rebel. *12LtMs, Ms 186, 1897, par. 6*

In all my experience I have never met with such deep laid plottings as was revealed in this apostasy. These men gave no intimation of their purpose, until they had everything prepared to make the break and carry the whole church with them. Without intimating to me one word of any difficulty, or giving me opportunity to speak for myself, they had visited from house to house, and told the most wicked falsehoods about me and my work. It was not merely the apostasy of these two brethren that we had to regret; it was their power to hurt the church, and to make a lie appear to be truth. "I know; for I have been with them," these accusers say. "I know the ins and outs of the matter," and many thought they spoke the truth. Nearly the entire church was captivated by their presentations. *12LtMs, Ms 186, 1897, par. 7*

Elder Haskell was summoned to Adelaide. It was thought that as he had ordained both Elder McCullagh and Elder Hawkins, he might possibly be able to save these poor deluded men. He stood there amid the difficulties arising from the apostasy, and met the workings of Satan through human agencies. *12LtMs, Ms 186, 1897, par. 8*

After earnest labor for the church, nearly all those who were deceived were able to say, "The Lord hath redeemed us from the snare of the fowler, and we are escaped." They saw their error in listening to the words of these men, and again took their position for the truth. *12LtMs, Ms 186, 1897, par. 9*

I felt deeply over the sudden apostasy of Brother McCullagh. I cannot say the apostasy of Brother Hawkins, for he was greatly deceived by one who was himself deceived by Satan. The raid that was made against me was mostly of Brother McCullagh's devising. He began the work of disaffection by criticism. For two years he had

been finding fault with every minister in the work, and had been serving the enemy of God by uniting with him in the work of accusing the brethren. The first step in this direction is a dangerous one for any human being to take.*12LtMs, Ms 186, 1897, par. 10*

Here is where these brethren fell; and this is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to seek for spot or stain in the action of our fellow workers, is to follow in the enemy's steps. He who chooses to obtain this class of education will find Satan standing ready to help in a masterly manner. Then, having criticized all that to him appears out of joint, he will commence to weave webs of falsehood, abusing the confidence that has been reposed in him, and seeking to destroy the reputation of those who have ever been his truest friends. This was the class of work done in Adelaide.*12LtMs, Ms 186, 1897, par. 11*

We should work earnestly to close the door against those who in this way are serving under Satan's banner, for they are doing their best to counter work the prayer of Christ: "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.*] To His disciples Christ said, "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [*John 13:34, 35.*]*12LtMs, Ms 186, 1897, par. 12*

Our work is to stop surmising evil of our brethren. We should seek to press together, and thus fulfill the longing of Christ to see His chosen people love one another as He loves them. "Lord, who shall abide in thy tabernacle?" the psalmist asks; "Who shall dwell in thy holy hill? He that walketh uprightly" is the response, "and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor. ... In

whose eyes a vile person is condemned, and he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [*Psalm 15:1-5.*]*12LtMs, Ms 186, 1897, par. 13*

“These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against your neighbor, and love no false oath; for all these are things that I hate, saith the Lord.” [*Zechariah 8:16, 17.*]*12LtMs, Ms 186, 1897, par. 14*

“These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” [*John 15:17-19.*] We read of the false witness borne of Christ, and we know that every child of rebellion will do this evil work. If they spoke against Christ, who was without spot or stain, they will surely speak against His followers. What reproach they heaped upon Christ. Shall we complain when we are made partakers of His reproach? “Remember the word that I spake unto you,” Christ said, “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.” [*Verse 20.*]*12LtMs, Ms 186, 1897, par. 15*

Those who draw away from us, and remain not in the truth, will fabricate reasons why they did not remain steadfast. They will do as Satan did—cast the reproach upon some one else. God Himself will be accused of unfairness. But should not the professed followers of Christ be afraid to treat their brethren and sisters as the Jewish nation treated the world’s Redeemer?*12LtMs, Ms 186, 1897, par. 16*

Up to the time of his apostasy, my association with Brother McCullagh had been most pleasant. When we first came to Cooranbong for the purpose of viewing the land preparatory to its purchase, Brother McCullagh came with us. He was quite sick at

the time, suffering from inflammation of the throat, stomach, and lungs. The morning after the decision was made to purchase the land, we had a season of prayer for Brother McCullagh. The Spirit of the Lord laid the weight of his case upon me, and indited prayer in his behalf. *12LtMs, Ms 186, 1897, par. 17*

As we pressed our petitions for his recovery to the throne of God, the room seemed full of the presence of God, and then and there our brother was healed. He had brought his spring cot to Cooranbong, designing to remain a couple of weeks at the least; but the next day he felt that his stomach and throat were healed, and he went back to Sydney to continue his work. Apparently an excellent work was done for our brother. We regarded this blessing which was given us, and especially to Brother McCullagh, as an evidence that our decision to purchase the land was according to the will of God. *12LtMs, Ms 186, 1897, par. 18*

Brother McCullagh continued in earnest labor for a long time, until his sickness in the summer of 1896. In this illness I visited him, and spoke to him in reference to his health, showing that there was a great necessity of his having the proper kind of food. I told him that if he were neglectful in this, the Lord would not work a miracle to counteract the effects of wrong habits of eating and drinking. These were the first words I had spoken to him of a serious character in regard to his diet. *12LtMs, Ms 186, 1897, par. 19*

I had spoken to Brother McCullagh in regard to his being careful of his diet because I knew that his stomach was irritated. I had sat at their table a very few times, but I never made a raid against them because I could not approve of the diet prepared for Brother McCullagh and his child. I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given me by the Lord to give to others. *12LtMs, Ms 186, 1897, par. 20*

I present these matters before the people, dwelling upon general principles, and sometimes, if questions are asked me at the table, I answer according to the truth. But I have never made a raid upon any one in regard to that which is upon the table. I would not consider such a course at all courteous. I am a vegetarian. I refuse

to eat the flesh of dead animals, when I know that it is filled with disease of every kind. I have made no secret in of testifying in reference to the health reform essential for Christians. I have never made this question a test; but I have given to all the instruction the Lord has given me, and I shall continue to do this. I shall continue to warn others of the dangers of meat-eating, giving facts which have come under my observation, and showing the dangers of meat-eaters. *12LtMs, Ms 186, 1897, par. 21*

In April 1896, meetings for Bible instruction were held in Cooranbong, and I urged Elder McCullagh and his wife to come to them. I told him that we would take care of him and his wife, but that circumstances were such we could not accommodate Christabel. W. C. White's children and Edith Ward, whom I had taken as a member of my family, were enough children to be together. I told Brother McCullagh that if they could find a place for Christabel among Sabbath-keeping friends, we would do everything in our power to care for him and his wife. But they came late, and secured a place with Brother Sherwin's family. This was quite a distance away, and they were often absent from meetings. *12LtMs, Ms 186, 1897, par. 22*

I was very desirous that Brother McCullagh should have all the benefit possible from these meetings, for matters had been presented before me so clearly that I knew he was in danger. I knew that his mind was under strong temptation. He talked these temptations to his wife, and together they were causing in the churches of Sydney a state of things that would produce a harvest that would not be pleasant to garner. Sister McCullagh's missionary visits and Brother McCullagh's influence tended to counteract the work for the accomplishment of which much money and labor had been expended. *12LtMs, Ms 186, 1897, par. 23*

It was in mercy to them, and to Brother McCullagh in particular, that we wished him to attend the meetings in Cooranbong, and receive all the blessing possible, for at that time he was really anchored nowhere, but was on the point of cutting himself loose from us as a people. Not one word was spoken to me by either Brother or Sister _____ in regard to McCullagh's feeling of disaffection, which had existed before he left Sydney. On one occasion during the meeting,

Brother McCullagh was especially blessed of God. He confessed that he had been blessed, and that he saw things in a different light than ever before, and his countenance reflected the light shining upon him. We all hoped that during this meeting he had received a blessing, and was strengthened to resist temptation.*12LtMs, Ms 186, 1897, par. 24*

I ever showed the most tender sympathy for Brother and Sister McCullagh, for I knew that Christ was touched with the feelings of their infirmities. At one time when I had a decided testimony for them, I did not present it, but tried to follow the example of Christ in presenting general principles.*12LtMs, Ms 186, 1897, par. 25*

When I was at Hastings, New Zealand, Brother and Sister McCullagh sent me a letter, saying that their daughter was at the point of death, and asking our prayers in their behalf. We did pray for the whole family, for all had been passing through a siege of diphtheria. That night the true situation of the family was laid open before me. I wrote out many pages in regard to the mismanagement of their child. The light given me was plain and decided. I did not send this testimony at that time.*12LtMs, Ms 186, 1897, par. 26*

I wrote Brother and Sister McCullagh a short letter, in which I entreated them for Christ's sake and their own sake to seek the Lord, to confess to Him their wrong course they had pursued toward their child. I then pleaded with God in their behalf. My soul was wrought up in an agony, as I thought the child was dying, and that even that little child had deceived and falsified. I begged the parents to seek God for themselves and for their child. I knew that it would be better for her to die now than to live to become what she surely would unless the parents took the matter decidedly in hand, and in the name of the Lord did the work which every parent should do.*12LtMs, Ms 186, 1897, par. 27*

It was some time after this that I visited Ormondville, and in the little hall which they had hired for their meetings, I bore my testimony. The Spirit of the Lord was upon me. I did not name their child in my public testimony, but laid down principles of the duty of parents to their children, and the relation of children to parents, showing the

great responsibility of parents. After the meeting Sister McCullagh came to me. She said, "The Lord gave you those words to speak, for they meant me. I never had the subject of the responsibility of parents in the education and training of their children presented to me in this light. I shall feel ever grateful to you for this counsel." *12LtMs, Ms 186, 1897, par. 28*

As I talked with Sister McCullagh, I really thought she would do as she said. And as I had laid the matter out in a general way before the people, I thought that perhaps it would not be necessary for me to send the personal testimony I had written. But I spoke again and again upon the duty devolving on parents to work unitedly in the duty of training their children for the future immortal life. *12LtMs, Ms 186, 1897, par. 29*

While at Hastings, New Zealand, I wrote many pages to them, but I did not give it to them, hoping that the plain testimony I had borne to all would obviate the necessity of speaking to them personally. When I saw that other children were in danger because of their child, I spoke a word of warning to the parents of these children, telling them to keep their children under their own eyes. *12LtMs, Ms 186, 1897, par. 30*

But the time came when all restriction was removed from me. I had written Brother and Sister McCullagh quite a lengthy testimony, a message from the Lord that Sister McCullagh's influence was not helpful to the members of the church in and about Sydney, that in visiting the families, she was plainly sowing seed which would imperil the church. Her influence was not strengthening and upbuilding, but was of a character to create suspicion and suggest ideas that created disaffection and disunion; and we knew that this work had been done. *12LtMs, Ms 186, 1897, par. 31*

It did not please the Lord that the family should remain as it was, for the influence of both mother and daughter was displeasing to Him. "Report, and we will report it" they said by their actions. [*Jeremiah 20:10.*] This mischievous gossiping was sowing seeds of evil. Knowing all this, I gave them the warning. I did not parade the defects before a church or a people; but I wrote to them. I thought that if we could correct the evil without making trouble, we would do

so; but the church must not be injured by such conversation, such complaining, such jealous surmisings. I sent them the light given me by the Lord; but in the place of reforming, they tried to destroy my influence. O what a work has been done!*12LtMs, Ms 186, 1897, par. 32*

I spoke to them in regard to the education and training of Christabel, for I knew they did not manage the child in a way that accorded with the Word of God. The words I spoke were not harsh, but were the truth, which they needed. This was before they came to Cooranbong.*12LtMs, Ms 186, 1897, par. 33*

Brother McCullagh had often said that Sister White was his best friend, and a great help to him. I had ever befriended him. He had often been entertained at my house, and eaten at my table. Our association together had been most pleasant. And now, without any change in my attitude toward him, without any warning, without uttering one word to me of what he considered me to be guilty, he handled my name in a public meeting, pouring out upon me all the venom he could well represent in words. He had no provocation to do this. What spirit could have taken possession of him but the spirit that inspired Lucifer and Judas?*12LtMs, Ms 186, 1897, par. 34*

The fury of the spirit that led to this unchristian step, to break up the friendship that had existed, the Christian unity that Christ prayed might exist among His followers, speaks for itself in language that cannot be misinterpreted. I was not present to answer the charges made against me. Had I been, I should have demanded a hearing just as soon as it could have been arranged. It was my due.*12LtMs, Ms 186, 1897, par. 35*

Shall we call this step the moving of the Spirit of God? We see not one sign of Christlikeness in this way to treating matters. There is a moral as well as a mental mania; when this takes control, humanity seems to drop out of the being.*12LtMs, Ms 186, 1897, par. 36*

Another power takes possession and controls. In the case of Brother McCullagh, mental self-delusion was strongly combined with an infatuated moral perversion. He was as deluded as those of whom Christ said, "They shall put you out of the synagogue; yea, the time cometh that whosoever killeth you will think he doeth God

service.” [*John 16:2.*]12LtMs, Ms 186, 1897, par. 37

Christ warned Peter that he would deny Him, but in his self-confidence Peter said, “No, Lord, I never will.” [See *Matthew 26:33.*] He thought himself perfectly secure, and protested against being misjudged, denying the necessity of any warning. He declared that though all should be offended in Christ, yet he never would. Christ had before 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.*]12LtMs, Ms 186, 1897, par. 38

And when Peter denied Christ, declaring that he knew not the Man, Jesus turned and looked upon him. Had He spoken, He would have said, “I pardon your transgression.” Satan has not power even to sift without permission from God, and Christ was watching the terrible sifting of him for whom He had prayed. The fall of Peter was the development of the natural elements of his character. Under testing trial these revealed themselves. When Peter saw this, his repentance was sincere, and strength came where there had been weakness.12LtMs, Ms 186, 1897, par. 39

The greatest tirade may be made against me, but it will not change in the least my mission and my work. The Lord gave me the message when I was only sixteen years old, and I have engaged in public labor ever since. The message the Lord has given me to bear has been in a straight line from light to light, upward and onward from truth to advanced truth. Because I was faithful in the discharge of my duty; because I bore a decided testimony against the existing wrongs, and the influence that would be exerted by Brother and Sister McCullagh unless there was a change in their religious experience, their hearts were turned from me.12LtMs, Ms 186, 1897, par. 40

God is pleased with holiness of heart, and displeased with sin. Holiness may be much talked of and exalted, but if it is not taught and practiced in the home life, it is of no value to those who think they have great light on sanctification and holiness. As for the claims that these brethren make, that their conscience and the Holy Ghost have led them to take the position they have against me and

against the truth, the Lord has given them no such commission. They cannot do anything against the truth, but for the truth. The Lord is a God of truth. He never leads a man to walk in crooked paths, directly contrary to the principles of truth and righteousness. *12LtMs, Ms 186, 1897, par. 41*

Those who think that the change in the sentiments of one or two will cause the whole body of Sabbath-keepers to turn aside and follow a new torch-light that has never been kindled from the divine altar, will find themselves disappointed. They will lie down in sorrow. "Pride, arrogancy, ... and a proud mouth do I hate, saith the Lord." [*Proverbs 8:13.*] The action of these two brethren appear to God in a peculiarly sinful light. If Sabbath-keeping Adventists are all wrong, what evidence shall we expect to receive in the correction of supposed existing wrongs? Will the revealing of the dragon spirit have a convincing power? Will the betrayal of sacred trust give evidence of the teaching of the Holy Spirit? *12LtMs, Ms 186, 1897, par. 42*

To witness the gradual corruption of a child is most painful to my heart, because that child is a member of God's human family. Can parents see their children becoming vicious and unclean in thought and practice without feeling deep sorrow? How is it, then, when the Lord's children turn from the light and the leading of His Spirit, and with their own hands tear down the pure and holy things in which they have delighted, and which they have revered, and have been building up for years? Does not God feel the rebellion of His children? And when, as a moral judge, He is called to pass sentence against them, as unruly and dangerous subjects, does it not grieve His heart of love "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live." [*Ezekiel 33:11.*] *12LtMs, Ms 186, 1897, par. 43*

O better, far better, would it have been for Brother McCullagh to have died in peace while he was anchored in Jesus. What confidence can he have in his future line of faith any more than in the past? *12LtMs, Ms 186, 1897, par. 44*

We have had to pass through this experience again and again. This

apostasy brought trial to us, and largely increased my burdens and writing. But we must expect to meet these trials and disappointments. The apostle Paul warned his disciples, “Take heed therefore unto yourselves and to the flock of God, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” [*Acts 20:28-30.*]*12LtMs, Ms 186, 1897, par. 45*

Paul wrote also to Timothy: “As I besought you to abide still at Ephesus, when I went unto Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables nor endless genealogies, which minister questions, rather than godly edifying, which is in faith; so do. 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; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. ... Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. This charge I commit unto thee son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience which some having put away, concerning faith have made shipwreck.” [*1 Timothy 1:3-7, 17-19.*]*12LtMs, Ms 186, 1897, par. 46*

If these men who went out from us had, as faithful stewards, searched deep into the Word of God, and heeded Paul’s words in the *sixth chapter of Ephesians*, they would now be standing firmly in the faith. Paul enjoins us: “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.” [*Verse 14.*] These men did not yield to Bible truth. They thought to wrap themselves up in a spurious sanctification which would accord with any false theories which men might choose to accept. They added not to their faith, but rather detracted from it. “A good man out of the good treasure of his heart, bringeth forth good things; but an evil man, out of the evil treasure of his heart, bringeth forth evil things.” [*Matthew 12:35; Luke 6:45.*] There is no middle ground to

occupy. The heart is either given to God to be purified, and sanctified and refined, or it is the sport of Satan's temptations. *12LtMs, Ms 186, 1897, par. 47*

“That servant which knew his lord's will, and prepared not himself, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him will they ask the more.” [*Luke 12:47, 48.*] The number of talents, the proportion of light, which each has received, will determine the returns which the Lord will require. He will ask for principal and interest. Those who have known the truth, who have been blessed with the influence of the Holy Spirit, who have appreciated the truth, but who have turned from it, will not be treated simply as impenitent sinners. Their guilt is aggravated because of their knowledge of the truth. They have misrepresented the words and actions of the faithful servants of God, who have sought to lead the straying feet into paths of holiness. They have put an evil construction on the actions of those who have labored for the erring. If such continue to corrupt their way before the Lord, the whole world will rise in judgment against them. *12LtMs, Ms 186, 1897, par. 48*

In the judgment, Brother McCullagh, and those who have pursued a similar course, unless they are converted and put away their evil works, will find themselves confronted with the dwellers of Sodom and Gomorrah, because they have had the example before them of these cities warning them not to follow the same course. *12LtMs, Ms 186, 1897, par. 49*

The experience of Israel, in the rebellion of Korah, Dathan and Abiram, was repeated in the apostasy of Brethren McCullagh and Hawkins. These men worked upon the minds of certain of the children of Israel, and through their deceptive reasoning two hundred and fifty princes of the assembly, men renown, gathered themselves together against Moses and Aaron, and said to them, “Ye take too much upon you, seeing that all the congregation are holy; every one of them, and the Lord is among them; wherefore then do ye lift yourselves up above the congregation of the Lord?” [*Numbers 16:3.*] *12LtMs, Ms 186, 1897, par. 50*

These things were written for our learning, upon whom the ends of the world are come. The circumstances of the apostasy in Adelaide so nearly resembled the outbreak in the camp of Israel, that we can see it is of the same piece. Brethren McCullagh and Hawkins worked in the same lines, and the evil leaven spread among many who were displeased with something in their experience with us as a people. They were prepared to be influenced by the leaven of sinful murmuring, as were the children of Israel. The one who led these men always stands ready to take the disaffected ones today and start a rebellion. Ever watching for an opportunity, he works upon the mind with all deceivableness of unrighteousness in them that perish.*12LtMs, Ms 186, 1897, par. 51*

Satan is the father of lies, and the accuser of the brethren. God's people must be on their guard. None of us can occupy middle ground. We are either decided believers in the truth, the subjects of faith, and holding the truth in righteousness, or we are the most guilty, the most inexcusable of those who profess godliness, and deserving of the wrath of the Lamb. O that those who can so readily enter by forbidden paths, who contradict and cast away their former experience, could see what awaits those who deny the Holy Spirit's leading, and are willing to be led by the agencies of evil. The judgment will present a scene the like of which the universe has never beheld. To what a pass will they come who have made light of the work of the Holy Spirit, and called its workings a delusion. The sentence of death will be passed upon all who, having light and evidence, like the Jews have refused to come to the Light, that their deeds should be reprov'd.*12LtMs, Ms 186, 1897, par. 52*

Ms 187, 1897

An Appeal for Sydney

Cooranbong, N. S. W., Australia

December 20, 1897

Previously unpublished.

Since the Sydney camp meeting, an excellent work has been done in Stanmore, a suburb of Sydney. Forty have already taken a stand, many more are interested, and every day we learn of someone who has decided to obey the truth. Elders Haskell, Starr, and Wilson are carrying the work, assisted by their wives, and a large family of workers who are receiving instruction and giving Bible readings. They do not go and preach to the people and let the matter rest here; they go to the homes and give Bible instruction to all who are interested. A dozen more are needed for this house to house work. The ministers of the congregations in the churches are just as active as our own workers. They are circulating Canright books, and dealing out falsehoods; but the meetings move on just the same. *12LtMs, Ms 187, 1897, par. 1*

Several times, accompanied by Sister McEnterfer, I have come from my home in Cooranbong, ninety-five miles away, to assist in the work here. A good class of people are taking hold of the Sabbath. The interest is excellent. I have not seen an interest like this before since 1842-1844. The loud cry is to be given now. We need a church and now is the time to build. A church has not yet been erected in Sydney. Stanmore is a beautiful suburb near Sydney. A building here would accommodate the Sydney church and all the suburbs near here. *12LtMs, Ms 187, 1897, par. 2*

Those who have newly come to the faith are stirred to arise and build. But land is expensive; and I make my appeal to you in California to help us. If our brethren will do something for us, the land can be bought and the church building go up at once. When those who are deeply interested see that we mean to push the work, and make a home for those who will be turned out of the churches, they will take hold of the truth with better courage. The

Spirit of the Lord is moving upon the hearts far and near, and we do not want the work to fail of completion for lack of means. *12LtMs, Ms 187, 1897, par. 3*

I feel at perfect liberty to call for means. I went across the mountains alone, when the work was begun in Oakland, and solicited means for building the publishing house, and the meeting houses in Oakland and San Francisco. I obtained means. Then we sold our property and invested the money in California. I now feel perfectly free to ask you in California to help us what you can. We must have a house of worship either in Stanmore or Newtown, adjoining Stanmore. As I solicited for California in the day of its necessity, I solicit now for these foreign fields. *12LtMs, Ms 187, 1897, par. 4*

We are in new fields. The standard of truth has never yet been raised in Sydney as it should be. Sydney should be worked. There is Newcastle, twenty miles from Cooranbong, and other places nearby. The field is a large one, and it has never been entered. We must have workers and means in these missionary fields, to raise the standard of truth where now there is nothing. *12LtMs, Ms 187, 1897, par. 5*

We have been drawing nearer and nearer to Sydney, and now we are close by. The forces that unite with us are men and women of intelligence and moral worth. Our next camp meeting will, I think, be in Sydney. This wicked city must be moved. It is next to Melbourne as a great center. Melbourne and Sydney must have their camp meetings in different localities every year, to reach new hearers. There is no release in this war. *12LtMs, Ms 187, 1897, par. 6*

A camp meeting is now in progress in Napier, New Zealand; but none of our working force can be spared from this place. They must work here, with all the ability God has given them. We ask the Lord for no less than a hundred souls as the result of the camp meeting and the after-work now being done. *12LtMs, Ms 187, 1897, par. 7*

We have a very good house of worship in Cooranbong, and there is not a penny of debt on it. We shall insist that every meetinghouse be dedicated free from debt. *12LtMs, Ms 187, 1897, par. 8*

I send this letter to you in faith. May the Lord put it into the hearts of our brethren to help us. *12LtMs, Ms 187, 1897, par. 9*

Ms 188, 1897

“Be Ye Therefore Perfect”

NP

February 3, 1897 [typed]

Previously unpublished.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48.*] God has made His followers co-partners with Himself to build up, to strengthen, and [to] advance His kingdom in the world. Those who would be workers together with God must strive not only for perfection of character, but also for perfection of every organ of the body, and [for] quality of the mind. God designs that every movement shall adorn [not sure that is correct word] the doctrine of Jesus Christ, and recommend to others the truth that has had its sanctifying influence upon our own lives.*12LtMs, Ms 188, 1897, par. 1*

Those who give themselves to the work of the ministry are engaged in the most sacred work that can be done on earth. And if any feel that they cannot, as laborers together with God, improve in their speech, their attitude, and their manner of delivery—if they cannot make manifest what the truth has done for them through the Holy Spirit’s molding—they should not connect their defects of character with the sacred work of the ministry. Such laborers do not honor the truth.*12LtMs, Ms 188, 1897, par. 2*

God calls for laborers in His vineyard. He wants men who have an education in the Word of God, whose weapons of warfare are not carnal, “but mighty through God to the pulling down of strongholds; 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 10:4, 5.*] The preaching of the Word is not alone to give information. Hearts must be touched and the will directed in the path to heaven. The teaching that fails of this is of no value.*12LtMs, Ms 188, 1897, par. 3*

The Lord does not use any minister in ignorance and rudeness.

Neither is human elegance or learning to take the place of prayer and study of the Word. Education alone will never make a successful shepherd of the flock. But love for the truth and for God, combined with perseverance and determined effort, will accomplish much. *12LtMs, Ms 188, 1897, par. 4*

If some who are rough and uncourteous have blundered into the ministry, let them look to Jesus and follow His example. Let them daily be fitting themselves for the great work of God. Those who would excel must be toilers. They must work out their own salvation with fear and trembling. Their work must be mingled with earnest prayer and meditation. Then they will receive from the heavenly messengers the golden oil that will enable them to enlighten other minds. *12LtMs, Ms 188, 1897, par. 5*

The minister of God needs the Holy Spirit every moment; he needs to be imbued with the spirit of prayer that the word he presents may have force and power. His language should be such as can be understood by the most simple, and yet will refresh the most learned. He must become acquainted with the people and be to them a savor of life unto life. He must participate alike in the joys and sorrows of the rich and the poor, the high and the low, for there is no respect of persons with God. *12LtMs, Ms 188, 1897, par. 6*

A great mistake has been made in allowing God's servants to carry too many burdens. Too often the minister has so many responsibilities placed upon him that he cannot find time for physical exercise. But this is necessary in order to keep the human machinery in order. God requires that all our powers shall be used and improved to His name's honor and glory. The mental powers are not calculated to give way under vigorous work unless they are taxed disproportionately. The whole being needs to be brought into action. The mental powers will be greatly benefitted by the use of the physical. Our intellect is God's entrusted gift, and He requires all to use their reasoning powers in obedience to His will. We know not to what position we may be called; we should therefore aim to reach the highest standard, even the perfection of all our faculties. By earnest culture we should learn how to work intelligently. *12LtMs, Ms 188, 1897, par. 7*

The Lord's vineyard is large. It embraces the whole world, and everyone connected with the work of God should study, without partiality, more than that portion of the field over which he presides. God would have every part of His work treated with equal consideration, for He has just as great interest in one part as another. If one branch of the work absorbs the means that should be given to another, the work becomes one-sided and unsymmetrical. *12LtMs, Ms 188, 1897, par. 8*

The medical missionary field has been presented in so attractive and urgent a manner that it has gathered to itself more than its share of workers. Some of these should have given themselves more directly to the preaching of the Word. There is danger that the medical missionary work will so absorb our time and overshadow the importance of other lines of work that the gospel ministry will be crippled. Those who preach the Word should have a knowledge of the medical missionary work, but they cannot devote themselves wholly to it. *12LtMs, Ms 188, 1897, par. 9*

For many years warnings have been given on this subject. The more paying enterprises gather in the talent that should be devoted to the ministry. But this is not as God would have it. There must be a change in the management of the work. The ministry must be revived; the breath of life must be breathed into human hearts. *12LtMs, Ms 188, 1897, par. 10*

Satan has been working with all his arts and devices to so manage things that there shall be a dearth of means in the treasury of God. Thus but little encouragement has been given to those who engage in the ministry. Those who labor in word and doctrine have been left largely to a chance settlement. And when funds have been low, the wage appointed them has been diminished. This is not right in the sight of God. The minister has just the same right to know what he has to depend on from week to week as have those employed in our publishing houses and other institutions. *12LtMs, Ms 188, 1897, par. 11*

Satan exults when he can persuade men to take his arm and walk with him, to become his agents to advance his plans, and increase the woe and misery of the world. The great enemy of souls never

slumbers. It is while men sleep that he sows the tares among the wheat. He is watching to take God's standard from the hands of His people and place his own standard in their hands, and they discern it not. But the voice is come, "What meanest thou, O sleeper? Arise, call upon thy God." [*Jonah 1:6.*]*12LtMs, Ms 188, 1897, par. 12*

It is high time to awake out of sleep, to cast off the arm of Satan, and call upon Him who never slumbers or sleeps. The Lord desires that man shall break his connection with Satan and link up with Christ. The mistakes of the past have been enough. Through them minds have been confused, precious opportunities have been neglected, and time which is of more value than gold has been wasted. God wants us now to link up with Christ, to wear His yoke in meekness and lowliness of heart, for He says, "My yoke is easy, and my burden is light." [*Matthew 11:30.*]*12LtMs, Ms 188, 1897, par. 13*

God has placed a copy before us. He says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] As God is perfect in His sphere, so man also may be perfect in his sphere. The God of heaven will favor no slothfulness; He will accept no cheap, haphazard work. Where there is life there is growth, and God designs that His children shall advance in spiritual things.*12LtMs, Ms 188, 1897, par. 14*

God will accept only those who are determined to aim high, to be wise, and to teach the truth that is burning in their own souls. He will impart to such His Holy Spirit. In contemplation of Christ, we shall bring even our thoughts into captivity to His will. We shall determine, with the Holy Spirit's guidance, to become capable of doing the work of the ministry with excellence and success. We shall cast off the old man and his deeds, and put on the new, which "after Christ is created in righteousness and true holiness." [*Ephesians 4:24.*] By beholding the character of Christ we shall become more and more like Him, until through the transforming grace of Christ, we reflect His image.*12LtMs, Ms 188, 1897, par. 15*

Ms 189, 1897

Diary Fragment

NP

January 11, [1897?]

Previously unpublished.

January 11. I have a burden resting upon my soul in regard to matters that are presented before me. I have been in council meetings, speaking to our leading brethren in regard to the dealings with every soul for whom Christ has given His life. One of authority was instructing you, saying, "There is no respect of persons with God." The burden was pressing heavier and heavier upon my soul. He said, "God is not pleased with the management of things in connection with His work. It is not according to His direction, and there must be improvements, changes made, else the Lord's displeasure will be upon the workers." I was presenting the words of Christ given to Moses from the pillowy cloud. *Leviticus 25:17, 25, 35-37, 39, 43. Chapter 26.12LtMs, Ms 189, 1897, par. 1*

Ms 190, 1897

Diary, February 1897

Ashfield, N.S.W.

Tuesday, February 9, 1897

Previously unpublished.

Received a letter from Brother Haskell, informing me he had arrived in Sydney last Sabbath. He went on board the boat—not [the one] from America which had been delayed on her passage from San Francisco several days until fears were entertained that the boat might be lost. But she arrived at Auckland [New Zealand]. Reported heavy seas and strong wind on New Zealand coast. The American boat has not yet arrived in Sydney; is expected to be in today. We shall then expect American mail.*12LtMs, Ms 190, 1897, par. 1*

We wished to have a consultation with Brethren Haskell and Semmens in reference to the Health Home, its furnishing, and in regard to the treatment of patients. In a few hours we were in the carriage on our way [from] Cooranbong to Morisset where we took the train for Sydney. Stopped at Ashfield Health Home. Elder Haskell is here and we will meet him at the breakfast table.*12LtMs, Ms 190, 1897, par. 2*

I slept most of the way on the cars and arrived at our destination at eleven o'clock p.m. Neither Sara nor I slept well. It has rained during the night.*12LtMs, Ms 190, 1897, par. 3*

Received a letter from James Edson White. He is trying to do what he can in obtaining entrance into many places.*12LtMs, Ms 190, 1897, par. 4*

Ms 191, 1897

The Miracle at Bethesda, Part 1

NP

February 24, 1897 [typed]

Previously unpublished.

“After this, there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.” [*John 5:1-3*].¹²*LtMs, Ms 191, 1897, par. 1*

At certain seasons the waters of the pool were agitated, and it was commonly believed that this was the result of supernatural power, and that whoever first after the troubling of the pool stepped into the waters would be healed of whatever disease he had. Hundreds of sufferers visited the pool in hope when the wonderful period should arrive, it would bring life and health to them. But many were disappointed. They would creep to the edge of the pool and lie upon its brink waiting for the moving of the water, only to see another step in before them and gain the blessing they coveted.¹²*LtMs, Ms 191, 1897, par. 2*

Jesus, walking alone in apparent meditation and prayer, came to the pool. He saw the wretched sufferers waiting and watching for that which they supposed would be their only chance of relief. Those suffering souls did not know that there was among them One who is always ready to hear the cry of the oppressed, the suffering, and the sorrowing: One to whom they could go and find immediate relief. Christ longed to exercise his healing power in their behalf. He longed to pour his healing waters into every soul, to make every sufferer whole. But it was the Sabbath day. Multitudes were going to the temple for worship, and Christ well knew that such an act would cut his work short. The prejudice of the Jews against him and his work was strong, and they greatly desired to find something whereby they might accuse him and put him to death.¹²*LtMs, Ms*

191, 1897, par. 3

But Christ sees one case of supreme wretchedness. It is that of a man who has been a helpless cripple for thirty-eight years. Those who pitied his helplessness would bear him to the porches at the time when it was expected that the waters would be troubled. But at the favored moment he has no one to help him in. He has seen the rippling of the water, but has never been able to get farther than the edge of the pool. Others stronger than himself would plunge in before him and seize the coveted opportunity. *12LtMs, Ms 191, 1897, par. 4*

“When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?” [Verse 6.] The sick man was lying on his mat, and occasionally lifting his head to gaze at the pool that contained what he thought to be life-giving power, when the words of Jesus, spoken in tones of the tenderest sympathy and compassion, reached his senses. *12LtMs, Ms 191, 1897, par. 5*

“Wilt thou be made whole?” Had he not been coming to this pool for years, in the hope of being cured of his disease? Had he not longed and hoped, waited and prayed, only to be disappointed? But the tender, compassionate face now bonding over him, and the words, “Wilt thou be made whole,” arrested his attention. That face and those words brought hope to his discouraged heart. He felt that in some way he was to have help. With piteous yearning of soul he answered, “Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me.” [Verse 7.] *12LtMs, Ms 191, 1897, par. 6*

Christ did not require an evidence of faith as a condition of receiving his mercy. He simply said to the man, “Rise, take up thy bed, and walk.” [Verse 8.] With the words of Christ, hope revived in the heart of the sufferer. He felt every nerve and muscle thrill, and healthful action came to his crippled limbs. Without question he put his will to work to obey the word of Christ. All his muscles responded to his will, and springing to his feet, he finds himself an active man. He is sound, and no longer a cripple. *12LtMs, Ms 191, 1897, par. 7*

This act should have been sufficient evidence to the Jews that

Christ was the world's Redeemer, the Son of God. But the scribes and Pharisees, by their prejudice, their unbelief, and opposition, had firmly closed the door of their hearts against him. All the evidence that was given them, they turned against Christ. They were determined not to receive him. *12LtMs, Ms 191, 1897, par. 8*

Rolling up his mat and blanket, the healed man went his way with joy and ease, while Jesus quietly passed on his way. The man, filled with gratitude that he had been made whole, could not refrain from telling all with whom he came in contact of the wonderful work that had be wrought for him. He who had been borne to the pool a helpless sufferer now leaves it in perfect soundness, healed. *12LtMs, Ms 191, 1897, par. 9*

In his first visit to Nazareth Jesus had announced his mission to earth. Entering the synagogue as was his custom on the Sabbath day, he stood up to read. "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." *[Luke 4:17-19.]12LtMs, Ms 191, 1897, par. 10*

This case of healing was within the sphere of Christ's labor. His work was to care for the friendless, the suffering, the hopeless, and to heal the broken-hearted. As the great Physician he possessed infinite wisdom to reach the diseases of both body and soul. And whatever be the evil practice, the master passion which through long indulgence binds both soul and body, He is able, and longs to deliver. He will do his utmost to set free the captive that is held by weakness. *12LtMs, Ms 191, 1897, par. 11*

Ms 192, 1897

The Miracle at Bethesda, Part 2

NP

February 1897

Previously unpublished.

As the healed man went on his way, he met the Pharisees, and immediately related to them the cure he had experienced. He was surprised at the coolness at which they listened to his story. These men who should have been filled with joy that this poor sufferer had been made whole, met with him a frown upon their faces. They thought more of the blanket he was carrying than of the glorious work that had been done in his restoration. *12LtMs, Ms 192, 1897, par. 1*

Presently they interrupting him by inquiring why he was carrying his bed, saying, "It is the Sabbath day; it is not lawful for thee to carry thy bed." He answered them, "He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place." [*John 5:10-13.*]*12LtMs, Ms 192, 1897, par. 2*

Before the eyes of a large number who were looking upon him with astonishment, the man pressed his way to the temple, there to present the praise of a full soul to God. Christ knew that the man's own sinful course of action had brought its sure result, and finding him in the temple, he said unto them, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." [*Verse 14.*]*12LtMs, Ms 192, 1897, par. 3*

"The man departed, and told the Jews that it was Jesus, which had made him whole." [*Verse 15.*] The man did not once think that in naming Jesus as the One who had healed him, he was provoking the anger of the priests and rulers so as to imperil the Saviour's life. He was overjoyed to behold his deliverer, and, ignorant of the

malice which the Jews held against Jesus, he had informed the Pharisees who had before questioned him that this was he who had wrought the wondrous cure.*12LtMs, Ms 192, 1897, par. 4*

The Jewish dignitaries well knew who had performed the work of restoration; for Christ alone had shown himself able to do this deed. But they wished to get direct proof, for then they hoped to condemn him as a Sabbath-breaker.*12LtMs, Ms 192, 1897, par. 5*

The object of the Sabbath requirement had been lost sight of, and the sacred ordinance which had been given in love to secure to man rest and peace, was turned away from its purpose by the inventions of men. The Jews claimed to observe the Sabbath of the fourth commandment; but the day that God had given to man for a blessing, they had made a day of rigorous exactions. That which God had made a blessing, these teachers of the people were making a curse. That which was given in mercy to man for a rest and a joy was made oppressive. Burdensome customs lay heavy upon it, and it was loaded with frivolous and senseless restrictions.*12LtMs, Ms 192, 1897, par. 6*

The Jews had covered up the significance of the Sabbath with man-made traditions. They added their own commandments to God's law, and then pronounced them binding. They wrested the Scriptures, and perverted the Word of God by their own foolish interpretations. Under the lengthy specifications of the "Thou shalt" and "Thou shalt not" of man, they entirely lost sight of the original holy requirements. The action of the healed man in carrying his bed on the Sabbath day was converted by these men into a crime. The Sabbath had become a yoke of bondage.*12LtMs, Ms 192, 1897, par. 7*

As the divine Redeemer, Christ had a work to do in restoring the day to its true dignity and glory. He came to establish anew the Sabbath truth, which with the lapse of time man had displaced, and covered up with false representations, and disconnected from its true position. He desired to free God's holy rest day from this mass of rubbish, to relieve it of the cumbersome "Thou shalt" and "Thou shalt not" of man. He would give it to the world in its true importance, with a fresh and elevated force which would commend

it as God's memorial. *12LtMs, Ms 192, 1897, par. 8*

Jesus did not choose to sanction the prejudices of the Pharisees and to leave undisturbed their perversion of the Sabbath. He wrought many miracles upon the Sabbath-day. In the case of the impotent man, Christ did not wait to be asked to perform the work of restoration. He sought him out, and volunteered to heal him. He foresaw the result of his action, but did not make the least effort to avoid it. He knew that it would secure attention and be violently resisted, for the action of the man in carrying his bed would be interpreted as breaking the Sabbath. He might have charged the healed man to remain where he was until the going down of the sun; but no, he could not sanction a false standard. He must place before the people the true import of the Sabbath. *12LtMs, Ms 192, 1897, par. 9*

Christ sought to impress upon the narrow minds of the Jews a sense of the folly of their view of the Sabbath. He showed them that God's work never ceases. It is even greater upon the Sabbath than upon other days. And, in like proportion, man has a work to perform upon that day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be met. The holy Sabbath was made for man, and acts of benevolence and mercy are always in order upon that day. God does not desire his creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day. *12LtMs, Ms 192, 1897, par. 10*

God instituted the Sabbath that it might be a day of cessation from labor, a day of rest and peace in which to contemplate God, the Maker of the heavens and the earth. But in order to keep the Sabbath holy it is not necessary that we enclose ourselves within walls, shut away from the beautiful scenes of nature and the invigorating air of heaven. On that day we may walk in the fields and forests and behold the trees and flowers that deck the mountains and plains with their endless variety. Thus we should allow our minds to become acquainted with God in the scenes of nature; we should see in his created works the tokens of his love. And as we view the beautiful things he has made for our happiness, we shall be led to regard him as a tender loving Father. We shall see that his prohibitions and injunctions are not intended merely to

show his power and authority, but that he has the happiness of his children in view.*12LtMs, Ms 192, 1897, par. 11*

Ms 193, 1897

Home Discipline a Preparation for Heaven's Discipline

NP

1897

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Our God has laid down the rules of his kingdom, and those who are doers of his words will have an abundant entrance into the mansions he has gone to prepare. We are here to become obedient subjects of that kingdom by rendering obedience to his statutes and his laws. In the law of God he has given to the world the transcript of his character, and has made known the fact that his law is the foundation of his government over human intelligences. The ten commandments were proclaimed in an audible voice from Sinai; but the Lord well knew that these precepts engraven with his own finger upon tables of stones, could profit nothing to those who should read them, unless the truth could be brought into the soul-temple, and illuminate the mind. Man does not consider the fact as he should that sin and guilt originate in the heart; that the transgression which he thinks very small is not weighed in the finite scales of man compared with God's standard of righteousness. Disobedience to God is condemned of God, because it is a disregard of his requirements. *12LtMs, Ms 193, 1897, par. 1*

The principle of disobedience which works in the smallest transactions will reveal itself in larger matters. God requires the service of the whole heart, the whole mind, the whole soul, and the whole being. No one will be in heaven who have seen the light upon the commandments of God, and who have yet refused to walk in the light because there was a cross to be lifted, and they have concluded to turn from the holy commandment to follow the fables and traditions of men. These unruly, lawless ones will never enter into the kingdom of heaven, because they would work upon the very principles in which they had educated and trained themselves in the world. God could not imperil heaven by introducing these disloyal elements into his kingdom. It was to win the disloyal to loyalty that God gave Jesus to the world. He became our sin-bearer

in order to give to human beings another opportunity to be proved, to see if they would surrender their will and their ways to God's will and God's ways. In this life every man is deciding his own destiny by obedience or disobedience. *12LtMs, Ms 193, 1897, par. 2*

Jesus Christ through Moses gave to his people special rules by which they should live, if they obeyed them. "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess it; and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them their seed, a land that floweth with milk and honey. ... And it shall come to pass, if ye shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. ... Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking to them what thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. ... Behold I set before you this day a blessing and a curse; a blessing if you obey the commandments of the Lord your God, which I command you this day: and a curse, if you will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known." [*Deuteronomy 11:7-9, 13, 14, 18, 19, 26-28.*] "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good." [*Deuteronomy 10:12, 13.*]*12LtMs, Ms 193, 1897, par. 3*

Parents are to feel the responsibility of educating their children. Mothers are not to be given up to the following of fashion, but to be queens in their households. They are to train their children to be obedient to all the statutes and commandments of the Lord, keeping before their tender minds the fact that the sin of Adam and

Eve opened upon our world the flood gates of disappointment, sorrow and suffering as the result of disobeying God's requirements. *12LtMs, Ms 193, 1897, par. 4*

In the old dispensation the significance of the typical sacrifices was often before the minds of the children for they prefigured the great sacrifice that was to be made for the redemption of man. The same lessons are essential in our time, that a foundation shall be laid for prosperous households. "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.*]*12LtMs, Ms 193, 1897, par. 5*

If parents had always followed the directions of God, and had aimed to reach the high standard of life and character which is presented in the law of God, we should have altogether a different world, and should breathe in a holier, purer atmosphere. Parents should educate their children, teaching them that the law of the Lord is perfect, converting the soul, that each member of the household might say, "I will walk in mine house in a perfect way, I will behave myself wisely." [*Psalm 101:2.*] The reason the world is so wicked, and that the earth is defiled under the inhabitants thereof, is because there is so little respect for the law of the Lord. The reason there is so little respect for the Lord God of hosts, is because children are brought up to have little respect for their parents. All family government is to be shaped after the direction given by Jesus Christ through Moses to the heads of households. In homes where children and parents are followers of Jesus Christ there will be the doing of his word, that they may receive the blessings promised to the obedient, and avoid the curse that is the sure result of disobedience. If there is not a law in the household after the similitude of the law of God, there will be dissension, selfishness,

and unhappiness. The Lord will work with parents as they work with him to be doers of his will. *12LtMs, Ms 193, 1897, par. 6*

There should be no disorder, no haphazard work in the family; for those who profess to be followers of Christ are to reveal the fact to the church, to the world, and to the heavenly universe. There are a great many families bearing the displeasure of God because they follow their own imperfect way, and do not obey the words of Christ given for the instruction of parents in the Old Testament. "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; 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 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 all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine 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 thine house, and on thy gates." [*Deuteronomy 6:2-9.*]*12LtMs, Ms 193, 1897, par. 7*

"Who Is On the Lord's Side?"

Those in responsible positions are called upon to be faithful sentinels, to stand on guard in our families, in our churches and in our schools. There will be erring ones to be dealt with, and while they must be dealt with in love, yet they must be instructed and corrected with firmness and earnestness. It will be necessary for every soul and who loves God to stand firmly, in union with these who are on the side of God, instead of taking their place on the side of the wrong-doer. In the great work that is going forward in these last days, we would ask, who is on the Lord's side, working the works of God? The Word of God presents the fact to the human family, that life is a conflict, a warfare. In the great controversy there is a right side and a wrong side, and we individually stand under the

banner that represents the opposing forces. Whose side are we on? There is a vast army standing under the black banner of the prince of darkness, and there is another army standing under the blood-stained banner of the Prince of life. How shall we discern between the soldiers of Christ and the soldiers of the enemy? "By their fruits ye shall know them." [*Matthew 7:20.*] The words, the actions, make manifest what are the principles which control the life. These who are on the Lord's side are continually exerting their influence to build up the interest of Christ's kingdom. They represent Christ in words and character, and make manifest the fact that they are under the Captain of the Lord's host. Their names stand registered on the books of life as being on the Lord's side.*12LtMs, Ms 193, 1897, par. 8*

Those who are the enemies of God work under the generalship of Satan, and his works they will do. These who are working under Christ obey the orders of the Captain of their salvation, and work the works of God. Who in our schools are loyal soldiers? This question of allegiance to God will be made manifest by the character of the works of these who claim to be on the Lord's side. Not one can occupy a neutral position, there is no middle class who neither love God, nor serve the enemy of unrighteousness.*12LtMs, Ms 193, 1897, par. 9*

Every individual belongs to God by creation and by redemption. If men refuse to work on Christ's side then they are working on the side of the enemy of Christ. Jesus says in plain words, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] Half and half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness, and from him comes forth continually the evil works of Satan. Individually we must be either on one side or the other. All who are on the Lord's side are co-laborers with Jesus Christ, doing the works that Christ would do were he here upon earth. They follow Jesus the light of the world. They are themselves children of the light and of the day, they are not of the night nor of darkness. They are doing their best, marching under the banner of Prince Immanuel. They will not dishonor God, they will not prove traitors to their Captain. They will not act upon the suggestions of the rebel captain, and while professing to be on the Lord's side,

daily take their commands from the chief of rebels by betraying sacred trust. *12LtMs, Ms 193, 1897, par. 10*

He who listens to the counsels of Satan, while claiming to be a follower of Christ is counted to be a worshipper in the synagogue of Satan, and the child of the wicked one; for while professing Christ in words, he denies him in works, and transgresses the laws of God, despising the precepts of Jehovah, and fighting against the rules of his government. He makes void the order of Christ, resisting his grace and bringing in disorder, and unrighteousness. The law of truth and verity is not in his lips. Guile, dissembling, and open falsehood, show him to be unconverted, unsanctified, unholy, and his influence works to destroy the virtue of truth. *12LtMs, Ms 193, 1897, par. 11*

Satan is specified as a liar, as a deceiver, as an accuser of the brethren. No one of you can be working the works of Satan, and yet be on Christ's side. You cannot serve Christ and Belial. Not one of you can serve the world, the flesh and the devil, and yet be true and loyal soldiers for Jesus Christ. "To be carnally minded is death; but to be spiritually-minded is life and peace." [*Romans 8:6.*] *12LtMs, Ms 193, 1897, par. 12*

We cannot discern with the natural eye the line of demarcation between those who are on the Lord's side, and those who are on the enemy's side. Satan seeks to obliterate this line; but he cannot do this; for an infinite finger has traced the laws that govern the words, the conduct, and the works of these who walk in the light as Christ is in the light. Let this question come to you individually, Am I on the Lord's side? If you are not definitely and clearly on the Lord's side, you are not working in Christ's lines, but are warring on the enemy's side. *12LtMs, Ms 193, 1897, par. 13*

Satan will devise ingenious methods whereby those who are not on the Lord's side may evade the rules of the home and of the school. He will provide ways by which they may follow inclination and oppose God's work. But such will be registered in the books of heaven as fighting against God, because they venture to transgress the regulations, and to go contrary to a plain, "Thus saith the Lord," in order to work their own ways in secrecy and under cover of

falsehood. Will not each one decide the question, On whose side am I?¹²*LtMs, Ms 193, 1897, par. 14*

Individually you are deciding your own eternal destiny by the character you are now developing. God is testing and proving every human being, that it may be known whether he may become a member of the royal family, a child of the heavenly King, an heir of God, and joint heir with Jesus Christ to an immortal inheritance, an eternal substance in heaven. The Lord will not take those to compose his family in heaven, who are not pleased with order, regulation, and rule in this life, who would break down his specified discipline, and who feel that their liberty is restricted if they cannot have their own will, and follow their own perverse way. Those who despise discipline, if they were permitted to have a place in God's family, bring disorder into heaven, just as they have brought strife into their homes on earth. The same principles that govern and control their life here in the probation so mercifully given them of God, would work out a similar result in the courts above.¹²*LtMs, Ms 193, 1897, par. 15*

God's law is the standard of righteousness, and it has been plainly defined in order that none need make a mistake in his character building. No one will be a saint above in the courts of heaven unless he is first a saint in probationary life. God will make no mistakes. Heavenly intelligences are watching to see what manner of characters the children of man are developing, and they are weighing moral worth. Every man, woman, youth and child will be judged according to his works. An unconverted soul will never see the indescribable beauties and glories of heaven. Those who do not correct their defects of character in this probationary life, though they be our dearest earthly friends, are unfit for the kingdom of heaven, and we cannot wish them to be there with characters that are wholly unlike the character of Jesus Christ. They would make it manifest that they were not trained or disciplined to love pure truth and holiness in this life, and they could no more enjoy the atmosphere of heaven when there, than they could enjoy the society of Christians in this probationary life.¹²*LtMs, Ms 193, 1897, par. 16*

Christ has died a most humiliating, ignominious death, bearing the

sins of the whole world upon his soul in order to make it possible for every human being to have this trial and test in a second probation. Satan is playing the game of life for the souls of those for whom Christ has paid the ransom of his own blood, in order that those who believe in him shall not be tempted above that which they are able to bear. Because of the great provision that has been made in man's behalf, we can, through faith in him our personal Saviour, be a partaker of the divine nature, having escaped the corruptions that are in the world through lust. Although our race has fallen through sin, it has not been left to perish in sin; for Christ took human nature upon himself in order to show men how they may form characters after the divine similitude. In the prayer of Christ for his followers it is revealed that the Father loves those who are followers of Christ as he loves his own Son, who redeemed man through suffering the penalty of the law. The blood of Christ shed for a fallen race on the cross, elevates man in the sight of God, and as he accept the provision God has made, he is regenerated, transformed by the Holy Spirit into the likeness of Christ's character. This divine transformation so dignifies man in the sight of God, that God loves him as he loves his own Son. What elevated ideas this gives us of the value of the human soul! *12LtMs, Ms 193, 1897, par. 17*

Our schools have been instituted not only to give our youth a knowledge of scientific truth but to open to them the Scriptures, that they may be partakers of the benefit of the gospel, be transformed in character, and be elevated in value in the sight of heavenly intelligences. "The fear of the Lord is the beginning of wisdom." [*Proverbs 9:10.*] This is the foundation of true knowledge; but Satan is opposed to having human agents gain a true knowledge of God and of Jesus Christ whom he hath sent. He is willing that the human agent should learn anything but this; for "This is the life eternal that they might know thee the only true God, and Jesus Christ whom he hath sent." [*John 17:3.*] "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [*Jeremiah 9:23, 24.*] "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings,

with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgressions, the fruit of my body for the sins of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depth of the sea." [*Micah 6:6-8; 7:18, 19.*]*12LtMs, Ms 193, 1897, par. 18*

Let everyone consider the improvement that human agents may attain unto by co-operating with the divine agencies who are seeking to elevate and ennoble the character of men. Let them by faith receive of the character of Christ; for it is through the merits of Christ that we are made capable of constant improvement, and can make progress in mental, moral, and spiritual experience. Those who improve their opportunities, and grow in grace and in the knowledge of Jesus Christ, may stand forth in the world as did Daniel, and be a representative to men of what man may become through the power and grace of Christ. Let the light of truth shine into the chambers of the mind, let the love of God be shed abroad in the heart, until Christ is represented to the world in the characters of those who believe on him.*12LtMs, Ms 193, 1897, par. 19*