

ELLEN G. WHITE ESTATE

# LETTERS AND MANUSCRIPTS VOL. 13 (1898)

*Ellen G. White*

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# 1898

## Letters

### Lt 1, 1898

Austin, Sister

Sunnyside, Cooranbong, New South Wales, Australia

January 14, 1898

Portions of this letter are published in *4Bio 342*.

Dear Sister Austin:

It is some time since I last wrote to you, but this is not because I have forgotten you. Your thoughtful kindness and love has been expressed toward me many times. I thank you for this thoughtfulness. I should enjoy a visit with you and Brother Henry Kellogg and your daughters, but I am hard at work, as I have been for many years of my active labor. I am writing now by lamplight. *13LtMs, Lt 1, 1898, par. 1*

For a few weeks after the camp meeting I was compelled to keep quiet, with the exception of writing in the early hours of the morning, but constant work has been done in Stanmore since the meeting. This is one of the most beautiful suburbs of Sydney, and is thickly settled. At the close of the camp, the preaching tent was pitched on the same ground on which our city of tents stood. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson have united in carrying forward the awakened interest. Many who did not attend the camp meeting have attended the meetings that have been held in the tent since the camp broke up. The interest reaches out to other suburbs, and the three couples whom we mentioned do personal work from house to house. The demand is so great for Bible instruction, that husband and wife separate in their labors, and take different localities. *13LtMs, Lt 1, 1898, par. 2*

Twenty-seven persons have been baptized, and another baptism

will be administrated the first of next week. We know of forty who are keeping the Sabbath. These people are of a better class than those who came into the truth at the Ashfield camp meeting. Many of them own their own homes, and have a good business. Some have houses to rent. None of them are wealthy. The truth has been proclaimed in simplicity, but in the demonstration of the Spirit. The Lord has wrought upon human hearts, and those who have accepted the truth are men of capabilities, men in positions of trust, who will, we believe, be laborers together with God.*13LtMs, Lt 1, 1898, par. 3*

I sometimes seem to be bearing my testimony in America. This may yet be so. The Lord knows all about the future. Our work now is to have a preparation of heart, that we may not be surprised as were the foolish virgins.*13LtMs, Lt 1, 1898, par. 4*

We are now preparing to build a meetinghouse. Land here costs from four to seven pounds per foot; but the Lord has been stirring the people, even before they were fully decided to take their stand, to present their donations for a meetinghouse where they could worship God and keep His commandments. One man and his wife pledged five pounds each, and in a few weeks doubled it, and this before any one had asked them. Another couple gave twenty-five pounds, and still another couple twenty-five. An aged sister, baptized one week ago, gave twenty-five pounds, and another gave ten pounds. And so the sum is increasing. Some can only give smaller sums—one, two, and three pounds.*13LtMs, Lt 1, 1898, par. 5*

Two of our brethren who have been in the truth for years were rather on the background, but the Spirit of the Lord has taken hold of them. One has pledged twenty-five pounds, and loaned one hundred pounds on interest. This, Brother Starr intends to raise in some way. We have been hindered in securing a location for building, but the Lord desires that we should have a meetinghouse, and He will surely favor us for we cannot do as well with the tent as with a dwelling place where the Lord shall meet with His people.*13LtMs, Lt 1, 1898, par. 6*

We have hired a large house, and a number of young ladies are

being educated as Bible workers. They have two sessions each day. Besides this, they are doing all the personal labor possible. I go down frequently and spend Sabbath and Sunday speaking to the people. We feel rejoiced to see the work advance. Sydney, I think, will be our next field. Then we shall not have to build; for this location, just out of Sydney, and away from the bustle and rush of cars and trams, will be a central place for many of the suburbs. We greatly desire that the truth shall bear away the victory. *13LtMs, Lt 1, 1898, par. 7*

Brother and Sister Haskell are excellent workers. I wish we had twenty more workers. When I see now the ministers of the nominal churches work to confuse the minds of the people who are interested, I am surprised that so many have moral courage to take their position as they do, when they know so little of the word for themselves. In a most deceiving manner these ministers misinterpret, misapply, and wrest the Scriptures. If our camp meetings are not followed by personal, house to house labor, if we do not watch for souls as they that must give an account, many will be led away by false doctrines. *13LtMs, Lt 1, 1898, par. 8*

Our churches must not feel jealous and neglected because they do not have ministerial labor bestowed upon them. They should rather take up the burden, and labor most earnestly for souls. This will keep their own hearts warm with the love of Christ. Christ commissions His angels to co-operate with every one who will consecrate himself to the service of God. The Lord has no use for those who profess to be His sons and daughters, but who feel no burden to be laborers together with God. *13LtMs, Lt 1, 1898, par. 9*

It is selfishness on the part of church members to hold the shepherds to minister to the sheep and lambs of the flock, while thousands are unconvicted, unconverted, lost. These need to be searched for, labored for, prayed for. They need to have the Scriptures opened to them. Church members are to arouse from their indolence and go to work for those outside of the church. If they do this the blessing of the Lord will rest upon them. If they diffuse the light they have to others, their light will increase, and they will have more to give as they open the Scriptures. *13LtMs, Lt 1, 1898, par. 10*

I am in earnest in giving my message to the church in Battle Creek. Seek the Lord most earnestly, for there are many there who should be elsewhere, helping those who are not rejoicing in the light of God's truth. This great work should have been accomplished years ago if the church had put on less outward display, and had accepted the garments of Christ's righteousness. Every unnecessary adornment is a sign testifying that these poor souls are trying to make up for their lack of the inward adorning, which is a meek and quiet spirit, in the sight of God of great price.*13LtMs, Lt 1, 1898, par. 11*

The human being cannot become entitled to heaven, unless the grace of Christ works on heart and character a meek and quiet spirit. This will fit him for the mansions that the Lord has gone to prepare. Jesus redeems by His blood all who will come unto Him. All whom God elects, Christ redeems, and the Spirit sanctifies.*13LtMs, Lt 1, 1898, par. 12*

I must stop here.*13LtMs, Lt 1, 1898, par. 13*

Love to all the household.*13LtMs, Lt 1, 1898, par. 14*

P.S. Sister Marian Davis says, "Give my love to Sister Austin."*13LtMs, Lt 1, 1898, par. 15*

# 1898

## Letters

### Lt 1, 1898

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Love to all the household.*13LtMs, Lt 1, 1898, par. 14*

P.S. Sister Marian Davis says, "Give my love to Sister Austin."*13LtMs, Lt 1, 1898, par. 15*

## Lt 2, 1898

To the Leading Men in Our Churches

NP

March 17, 1898

This letter is published in entirety in *PH162*.

To the Leading Men in Our Churches:

I must speak. I cannot hold my peace. There is a work to be done for the leading men in our churches, ministers and helpers. I shall not at this time try to do more than to tell you that every soul needs personal religion. Give your attention to yourselves and make most earnest efforts to examine yourselves most critically whether ye be in the faith; “prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” [2 *Corinthians 13:5*.] *13LtMs, Lt 2, 1898, par. 1*

“But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: But if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.” [*Romans 8:9-14*.] *13LtMs, Lt 2, 1898, par. 2*

We must not strive to mold people to our own ideas and inclinations and practices. By unselfish, consecrated lives, through the power of the Holy Spirit working on our minds, we are to reveal, not our own ways and wills, but the power of the love of Him who gave Himself for us that we should be drawn out of and away from our own traits of character to the perfection of Christ's character. He died that we should cultivate the attributes of His character, and elevate, purify and gladden the hearts and lives of others. All who are connected

with the work of God need to have sanctified hearts where Christ can abide. This means that there is a positive necessity of your closely examining yourselves whether you be in the love of Christ.*13LtMs, Lt 2, 1898, par. 3*

If you are individually attending to your own soul's interest, you will have a sense of your own short-comings, and will not sow the seed that Christ calls tares. If the truth you profess to know in theory is in your heart, you will reveal the truth as it is in Jesus. In every sphere of action you will represent His character. Our maxim should be, "Whatsoever you do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Colossians 3:17.*] This is the great restoring influence of all our moral ills. With any lower incentive than to honor and glorify God, the principles become full of disease. Little by little self strives for the mastery, and the man will never rise to moral rectitude in word and action.*13LtMs, Lt 2, 1898, par. 4*

Brother \_\_\_\_\_, whatever is to benefit you in your personal experience as a fallen human being, can only derive its vitalizing power from the Lifegiver, He who is Truth. Apart from Him, whatever you may do in religious lines will be found to be as worthless as a tinkling cymbal.*13LtMs, Lt 2, 1898, par. 5*

There is a great dearth of the spirit of life from Jesus Christ in the North Fitzroy church. But the members cannot be reached and impressed until those who labor for them are feeding upon Christ, the Bread of Life, and drinking His blood. Then their experience in religious things will be of a healthier order, and in the place of unrest and dissatisfaction, because the spirit is restless, they will heed the admonition God has given them. But if they have a desire to draw away from the work, if their hearts are not in it, they will sow seeds in the minds of those connected with them that will surely lead into false paths. And all this will be because they do not appreciate the work and cause of God as anything but a common work.*13LtMs, Lt 2, 1898, par. 6*

God wants everyone to walk in the light He has given. If men do not take heed to the warning, seeds will be sown that will create disaffection and uneasiness. This influence will strengthen. No one

can tell how it came, but it did come, and has entered the hearts of those who ought to be, after the light that has been given, sincere and as true as steel to principle. *13LtMs, Lt 2, 1898, par. 7*

A sentiment prevails that commercial work should be divorced from the Echo office. This is one of the seeds that has been sown. Words have been spoken here and there, and these are taking root to bring about certain results. There are no vital reasons for this, only that minds that ought not to be allowed to run in certain channels, unless guarded, have yielded to temptation. Satan will tempt them again and again. Again and again they will pass over the same ground which he has carried them. *13LtMs, Lt 2, 1898, par. 8*

Christ Jesus is the great influence for correcting all the threads of influence that Satan would appropriate to compose his web. But the enemy's work is so subtle that those who ought to be wise seem to be blind. They discern nothing of the effect of their words dropped to divert minds to false theories. The time given to this devising and planning might better be devoted to work in which God has called men to act their part. Let them give counsel when they are sure that they have words from the Lord. Quite enough haphazard work has been done by catching at ideas which if carried out prove to be mistakes. *13LtMs, Lt 2, 1898, par. 9*

The commercial work is not to be divorced from the office. When the Lord would have this done, He will make the matter so plain that we shall understand His mind and will. Connection with outside parties need be no more detriment to any one than was Daniel's work as a statesman a perversion of his religious faith and principles. There are many sides to this matter, and it is a great pity that seeds of thought are dropped in regard to changes that keep minds in an unsettled condition, or leave them in uncertainty. Ideas that are positively misleading, strike the mind, and are expressed. This is always fruitful of evil results. All such influences are unsettling. They create disorder and disorganization. *13LtMs, Lt 2, 1898, par. 10*

Every Christian needs to be guarded in his expression of opinion. One thing he may settle forever. True prosperity can never come to

the soul that is constantly aspiring to get higher wages, and who yields to the temptation that leads him away from the work that God has appointed him. There never can be prosperity for any man, or any family, or any firm or institution, unless the wisdom of God presides. Every right effort should be made to know what we are voicing. We must know whether it is the mind of the Lord, or the suggestions of minds controlled by the stealthy foe of righteousness. *13LtMs, Lt 2, 1898, par. 11*

Now, just now, every right effort should be made to bring the minds of men under the influence and power of truth, that our work, our merchandise and hire, shall be holiness unto the Lord. The workmen may rank themselves as doing worldly business, when they are doing the very work that will call out questions. If they are of the right spirit, they will be able to speak a word in season. Thus it may be said of our workers, our artisans, as it was said of those of old, of whom we read, "I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship: to devise cunning works, to work in gold and in silver and in brass, and in cutting of stones, to set them in carving of timbers, to work in all manner of workmanship." [*Exodus 31:3-5.*]*13LtMs, Lt 2, 1898, par. 12*

Every person connected with our institutions, if they have a new heart, will exert a sweet, saving influence on all connected with the work. They will make no suggestions that will make the workmen uneasy, unless there is positive need of speech. If we keep guard over the disposition and over the unruly member, a great victory is gained. All who connect with the Echo office, should be taught that Bible principles are to be brought into contact with the work in every department. But too often suggestions are made that set in operation a train of thought that is detrimental to the one who [rest of sentence missing]. *13LtMs, Lt 2, 1898, par. 13*

No persons should be placed as directors in the Echo office or in any of our institutions who have not a knowledge of the truth. Yet this will do far less harm than to put in as managers those who claim to believe the truth, but who do not manage under the influence of the Spirit of God, because these can do tenfold more harm to mislead the workers. Men who abide in the truth, who have

a conscientious regard for the glory of God, who value the salvation of the soul as higher than money, position, or self-aggrandizement, who are conscientiously walking and working in the way of the Lord, should be trained to carry responsibilities. Men may have ever so much ability and knowledge, but if it is used in such a way as to administer to self, they will do the greatest damage to the work. *13LtMs, Lt 2, 1898, par. 14*

If those who are connected with the work will place themselves in a humble, teachable position, they will be blessed by God, and will be more precious than fine gold, even than the golden wedge of Ophir, to our publishing institutions, for they will adorn their own character with the virtue and grace that dwelt in Christ. The entire nature will be sanctified, and they will be fitted through grace for the grand work of being laborers together with God. But when any man in our institutions trusts to his devices and wisdom, he declines the authority of God, and the sooner he goes where he will have ample room to work out his devising without interference, and thus reveal the true principles that control him, the better will it be for all who are connected with him. *13LtMs, Lt 2, 1898, par. 15*

There is today in our world an unceasing unrest among the nations. Yet the nations are as if held back from action by unseen forces. In their moral disorder, the powers are in terrible confusion. This will be seen in every church, in every institution, that claims to believe the truth for this time. These are the objects of Satan's special work. He strives to unsettle the works, to make them discontented. If there are among them unconsecrated ministers or teachers, who have attributes of character that Satan delights to handle, he will use them plant the seed that yields thorns. *13LtMs, Lt 2, 1898, par. 16*

A moral tonic needs to be given to every branch of the work in the office. Too many words that yield no good fruit are spoken. It is very easy to pick flaws, but it is not so easy to restore, purify, ennoble, and elevate by personal, devoted labors and a godly example. Satan is doing his utmost to seduce, and if he can control the human element as his agents he will do it. He will use individuals who are in such blindness that they cannot discern on which side they are working. Christ calls for every one who names the name of

God, to open the door of the heart, that He may be an abiding presence, restoring the moral image of God in men.<sup>13</sup>*LtMs, Lt 2, 1898, par. 17*



**Lt 3, 1898**

Brethren

NP

February 2, 1898

Portions of this letter are published in *Ev 475; 7BC 989*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Brethren:

The Lord has given light in regard to the building of the school in Cooranbong. But Satan came in with his temptations, and the trials he brought upon us have caused him to triumph. At the first, through the united influence of Elders Rousseau and Daniells, the school was hindered for two years. These brethren had had no experience in this line of work, and they took their position on the side of unbelief and doubt. They acted the part of unbelievers. They trusted to their own human wisdom, and left God out of their counsel. This led to entanglements. *13LtMs, Lt 3, 1898, par. 1*

These men had worked the rich soil of Iowa, and because this did not appear so rich in color, they united in saying that it was not the land we should have. They telegraphed me to come to Sydney. When I arrived, I found these two brethren determined not to accept the land in Cooranbong. They said they would search for better land. *13LtMs, Lt 3, 1898, par. 2*

Brother Reekie was then in the mission in Sydney. The bargain for the land had been made, and I told them to take the land, and if they decided that it was not the place they should have, I would purchase it myself, and make settlements for the poor families upon it. But nothing we could say made the least impression on their minds. They would not accept the land. My testimony was of no account with them. They were so strong and firm, that W. C. White was afraid to venture. This union of sentiment between these two men brought upon us a great burden and hindrance. *13LtMs, Lt 3,*

1898, par. 3

If the work had been carried forward according to the light God had given, if the place had been purchased, and the deeds made out in my name, as I told them, we should not have had to sustain the losses that have come to us. The mistake has not been in the devising of the work on the land, the planting of the orchard, the draining of the swamp. None too much land has been cleared. All this was necessary. We were in need of the produce of the soil for the support of the school. We were not too early in setting the trees; but so much complaint was made of the means invested in the land, that the work that was needed to be done to the orchard was not accomplished, and the second year proved a partial failure. I did what I could. Had they been faithful, my hired workmen might have done much more than they did; but I did all in my power, in accordance with the light God had given. I had full confidence that if the land was properly worked, it would yield its treasures. *13LtMs, Lt 3, 1898, par. 4*

The criticizing and false reports carried to Melbourne, to Africa, and by letter to other places round, were pleasing to the enemy, but they did not please God. They left the impression on minds that Brethren Hare and White had proved themselves a failure. No man has a right to pronounce judgment upon things which he simply “supposes,” when he knows nothing of the possibilities and probabilities of the work. They would do no better were they in responsible places. Men should not decide upon this question within the narrow compass of a three-years’ test. He who knows the end from the beginning has laid no censure upon these men for a foolish outlay of means. *13LtMs, Lt 3, 1898, par. 5*

The Lord calls upon those on this ground—even if mistakes which have been made in this new enterprise are apparent—to attach no blame to any soul until they know that God Himself condemns. Say to all complainers and criticizers, Had you been on the ground in responsible positions, you might have made many more blunders than have been made. *13LtMs, Lt 3, 1898, par. 6*

The work that should be done by those who love to criticize is to study the Bible, as well as read it. The truth is represented as

treasure hid in a field, and in order to discover and come into possession of it, there will need to be a most careful, diligent search. Mere surface work is not enough. But little more than this has been done on these grounds. Minds must bend to the task of ascertaining from the Word the thought of God. There must be a taxing of the intellect in dependence upon the Holy Spirit to open the understanding. "If thou thirst [criest] after knowledge, and liftest up thy voice for understanding: if thou seek after her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." [*Proverbs 2:3-5.*]*13LtMs, Lt 3, 1898, par. 7*

This earnestness and diligence and persevering labor is to be put forth in our regular labor also. In felling the trees, in breaking the soil preparatory to sowing the seed, every toiler has a lesson to learn. And just in the way in which the land is treated, will be the spiritual work on the human heart. Those, who by vigilant, intelligent, persevering effort would be benefitted by the tilling of the soil, must break up the fallow ground of the heart, with the help of the softening, subduing influence of the Holy Spirit. Thus the cultivation of the soil will prove the education of the soul.*13LtMs, Lt 3, 1898, par. 8*

If properly managed, the cultivation of the soil will not be considered drudgery. The work is to be done intelligently. Study to begin the training process in the work done on the land. That which is done should be explained to the worker, just as in any trade. And the blessing of the Lord will rest upon those who are working upon the land, and learning spiritual lessons from nature. In cultivating the soil, the student little knows what treasures will open up before him. While he is not to despise the instruction he may gather from minds that have had an experience, and from the information that intelligent men can impart, he should gather lessons for himself. This is a part of his education.*13LtMs, Lt 3, 1898, par. 9*

In tilling the soil, one will propose that the work be done one way, another will suggest that some other plan be adopted, and while there should be minds to advise and plan, we are all to gather all the knowledge possible. We must not despise counsel, but accept all the help that can be brought in.*13LtMs, Lt 3, 1898, par. 10*

The Lord designs that the school shall also be a place where a training may be gained in women's work—cooking, house-work, dressmaking, bookkeeping, correct reading and pronunciation. They are to be qualified to take any post that may be offered—superintendents, Sabbath school teachers, Bible workers. They must be prepared to teach day schools for children.*13LtMs, Lt 3, 1898, par. 11*

Agencies of every kind are to be brought to bear upon the poor around us. Bible classes should be held in different localities. Medical missionary work will do much for those places where there is so little knowledge of how to care for the suffering. Counsel must be given to those who are in difficulties, relief to the more serious cases. A mission house must be built as soon as possible; then if any are sick at the school, they can be taken away to the mission house. There must be missionary nurses. There will be hospital duties to perform.*13LtMs, Lt 3, 1898, par. 12*

Let all bear in mind that the tree of life bears twelve manner of fruits. This represents the spiritual work of our earthly missions. The Word of God is to us the tree of life. Every portion of Scripture has its use. In every part of the Word is some lesson to be learnt. Then learn how to study your Bibles. This book is not a heap of odds and ends. It is an educator. Your own thoughts, students, must be called into exercise before you can be really benefitted by Bible study. Spiritual sinew and muscle must be brought to bear upon the Word. The Holy Spirit will bring to remembrance the words of Christ. He will enlighten the mind, and guide the research.*13LtMs, Lt 3, 1898, par. 13*

Some may be perplexed to know the real purpose of every book in the Bible; but as they make it their book of study, the conviction will grow that the divine Intelligence has prepared that book for the education of the human race, to express His own thoughts and intentions concerning the children of men.*13LtMs, Lt 3, 1898, par. 14*

The Word of God is a complete body, pervaded by one divine life, just as the tabernacle of flesh, our outward form, is a complete structure, every part united to and dependent for life upon the other.

Each member has its special office, each is connected with the other to form a complete whole. So every book of the Bible is adapted to the human being in every phase of life, to secure a special result—to make the human family complete in Christ.*13LtMs, Lt 3, 1898, par. 15*

The appreciation of the Bible grows with its study. It has a wonderful self-preserving power. The testimony of every true searcher of the Word of God is, “I had no knowledge of the treasures, the depths of instruction in all essential lines, that the word of God contains.” The wealth of that hidden treasure is inexhaustible. Which ever way the student may turn, he finds displayed the infinite wisdom and glory of God.*13LtMs, Lt 3, 1898, par. 16*

**Lt 4, 1898**

Brethren

NP

February 20, 1898

Portions of this letter are published in *2SM 336-337*; *1BC 1095*; *8MR 352*.

My Brethren:

Our work is to watch and wait and pray. Search the Scriptures. Christ has given you warning not to mingle with the world. We are to come out from among them and be 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.*] Whatever the opinions you may entertain in regard to casting your vote in political questions, you are not to proclaim it by pen or voice. Our people need to be silent upon questions which have no relation to the third angel’s message. If ever a people needed to draw nigh to God, it is Seventh-day Adventists. There have been wonderful devices and plans made. A burning desire has taken hold of men or women to proclaim something, or bind up with something; they do not know what. But the silence of Christ upon many subjects was true eloquence. *13LtMs, Lt 4, 1898, par. 1*

My brethren, I have a message for you. The Lord would have you put your trust in Him, and every day, from sunrise until sunset, consider your individual responsibility. The responsibility resting upon every individual, if at all realized, makes his life a very solemn one. Consider what is truth. “Sanctify them through thy truth, thy word is truth. ... And for their sakes I sanctify myself, that they also might be sanctified through the truth.” [*John 17:17, 19.*] I set myself apart to the entire service of God, that I may leave others an example that they may safely follow. The perfection of Christ’s character is what we should struggle for earnestly. *13LtMs, Lt 4, 1898, par. 2*

You may ask, as did Cain, Am I my brother's keeper? I answer, "No man liveth to himself." [*Romans 14:7.*] Remember that every move you make is in the full sight of the heavenly universe. Impulsive movements may be made, which will make a wrong impression on human hearts. Thus seeds of evil, which will bear their harvest, are sown. After ministers or those in responsible positions make remarks, they cannot gather up the thoughts they have planted in human minds. Under Satan's temptations they have expressed that which has set in operation a train of circumstances that lead to results they never thought would occur. An act, a thought, a word, when cast into the minds of the great concourse of humanity, if it bears the heavenly endorsement, will yield a harvest of precious fruit. Then with what watchful care should we guard every talent of influence, and study and practice the life of Christ. "Let this mind be in you which was also in Christ Jesus." [*Philippians 2:5.*]*13LtMs, Lt 4, 1898, par. 3*

In every movement made, prayerfully ask, "Is this the way of the Lord?" because you may start many persons in the right way, and encourage them by your example. You are in the service of God, to do His will and His way. In all that you do, you are influencing others, and eternity alone will reveal the results. Let us devote more time to prayerfully studying from cause to effect. "Lift up the hands that hang down," either in discouragement or through yielding to temptation to engage in wrong actions. "And the feeble knees." [*Hebrews 12:12.*]*13LtMs, Lt 4, 1898, par. 4*

There are many souls looking to those whom they suppose have light and faith. These persons are responsible for their influence, for many are weak in moral courage. They are by no means firm, steadfast, courageous Calebs, but they are inclined to walk away from right into false paths. What is our individual duty, we, who have been long in the truth, who have had a large experience? "Make straight paths for your feet, lest the lame be turned out of the way. But rather let it be healed." [*Verse 13.*] This is the work of all who have been placed in positions of responsibility. If you have the mind of Christ, you are your brother's keeper.*13LtMs, Lt 4, 1898, par. 5*

Christ has taught us by precept and example to walk in all lowliness

of mind, striving to reach all who need help, and seeking to restore them. All self-exaltation must die. Only beneath the cross is found the precious grace that is to be cultivated and nurtured.*13LtMs, Lt 4, 1898, par. 6*

“Follow peace with all men, and holiness, (wholeness for God) without which no man shall see the Lord.” Consider these words, “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.” [*Verses 14-16.*] What was the matter with Esau? He had no respect for sacred things. He sacrificed spiritual things for the gratification of appetite, for the love of selfish indulgence, pleasure and gain.*13LtMs, Lt 4, 1898, par. 7*

Christ has brought within reach, and secured for every man, high and temporal and spiritual blessings. This is the birthright of every soul born into the world. Esau represents those who have not tasted of the privileges which are theirs, purchased for them at infinite cost, but have sold their birthright for some gratification of appetite, or for the love of gain.*13LtMs, Lt 4, 1898, par. 8*

Esau cherished a reckless spirit. How many, although professing to be Christians, are doing the same thing, selling their souls for the gratification of selfish indulgence? A heavy burden has rested upon my soul in regard to the demonstrations made by those who should have been close to the cross of Christ, and leading others there. An enthusiasm is shown which God’s Spirit has not inspired. How did the heavenly universe look upon the demonstrations made by Seventh-Day Adventists, as others of the same faith zealously advocated an opposite worldly policy? What impression was left on the minds of unbelievers? Were they favorably impressed in regard to our faith and the testing proof of God for these last days?*13LtMs, Lt 4, 1898, par. 9*

My brethren, will you not remember that none of you have any burden laid upon you by the Lord to publish your political preferences in our papers, or to speak of them in the congregation, when the people assemble to hear the word of the Lord?*13LtMs, Lt*



4, 1898, par. 10

“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. ... But ye are come unto mount Zion, and unto the City of the living God, the heavenly Jerusalem, and unto an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel.” *13LtMs, Lt 4, 1898, par. 11*

“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: whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receive a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.” [*Verses 15, 22-29.*] *13LtMs, Lt 4, 1898, par. 12*

Let the words in this chapter have some weight upon your course of action. Those who move heedlessly forward may start a train of circumstances leading to evils that they cannot control. They have thrown into the mass of humanity a grain of thought which Satan will take care shall live and do its work by causing the root of bitterness, which means any kind of evil, to spring up, whereby many will be defiled. Then shall ministers and the stewards of God’s grace in any line of His service mingle the common with the sacred? If they do this, many are defiled, and the result is charged to them. *13LtMs, Lt 4, 1898, par. 13*

Esau did not look upon it as so momentous a matter to sell his birthright. But afterwards, “when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.” [*Verse 17.*] *13LtMs, Lt 4, 1898, par. 14*

“Let brotherly love continue.” [*Hebrews 13:1.*] Let it. If the human brotherhood in Christ Jesus will contemplate their Saviour, they will not only receive Christ, but will receive from Him power and grace that will cause them to be recognized in heaven as the sons of God. “Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.” [*Verse 2.*] Here is a truth I wish to present before you. Angels in person have been guests in the dwellings of humanity. Apostate angels have also come in person into families. Where they were entertained, they have dropped seeds of doubt and unbelief which have started a fatal train of circumstances. Parents and children have accepted the temptations of Satan to their ruin. *13LtMs, Lt 4, 1898, par. 15*

“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 12:15.*] Read and consider these words. A man claiming to be a Christian may entertain one temptation from the devil. That temptation leads him to work in the same lines, because he has entertained and nourished the dangerous root. And many are defiled. And how much larger number have that “many” poisoned. *13LtMs, Lt 4, 1898, par. 16*

The Lord says through Paul, You are to look diligently, lest any man fail of the grace of God. If he does fail, he leads many others, by precept and example, to fail of fixing their eyes on the Lord Jesus. I beseech you as men in responsible positions, to keep your eyes upon your leader, the Lamb of God. Then you will learn of him. You will not only profess to believe the truth, but you will practice the Word of God most diligently. You will have neither time nor disposition to come in touch with the champions of evil, which will be abundant in these last days. *13LtMs, Lt 4, 1898, par. 17*

The work God would have us individually do is to voice His mission and do His works, keeping Christ as the living center before all minds. Just as soon as those who claim to believe present truth feel at liberty because of the example given them by ministers and men who are supposed to be stewards of sacred trusts to mingle with the world and take part in its politics, they have awakened a spirit of strife and a burning enthusiasm that quenches the Spirit of God in the human heart, and opens the door wide for the enemy of all

righteousness to take possession. *13LtMs, Lt 4, 1898, par. 18*

Controversies will spring into life. The third angel's message, where is it, and what part does it act in the experience of those who do not give evidence that they are the people of God? They are not compassionate, they are not amiable or gentle. And those who were once witnesses for Christ will lose their hold on Christ. They will climb out of the cleft of the rock, and in process of time will reveal the class of education they have been receiving, which has made them hardened sinners. *13LtMs, Lt 4, 1898, par. 19*

"If our gospel be hid, it is hid to them that are lost." [2 *Corinthians* 4:3.] The god of this world has blinded their minds, obscured their fine perceptions of righteousness and true holiness. They may boast of riches in the knowledge of the Scriptures, but they are poor and wretched, miserable, blind, and naked. They have need of inward purity. *13LtMs, Lt 4, 1898, par. 20*

The Lord Jesus is dealing with us individually. I raise my voice in warning my brethren in the ministry and the lay members of the church. Seek the Lord in the most earnest, heartfelt, thorough manner. We must have an experimental knowledge of God, and of Jesus Christ whom He has sent. Inquire in the light of the Word of God, Am I a friend of God, or am I an enemy of God? Am I gathering with Christ, or am I scattering from Christ? The soul is too precious, of altogether too much value for its salvation to be risked on supposition. The Lord Jesus leaves no soul without light sufficient to test him, and to prove whether he is obedient or disobedient. The true light will shine into all hearts directly from God. *13LtMs, Lt 4, 1898, par. 21*

A response from the heart to the gospel message means life and hope and restfulness and peace. He who is imbued with the love of Christ is one with Him. He is drawn out in communion with Jesus. He abides in Christ, and Christ abides in him. Christ is formed within, the hope of glory. *13LtMs, Lt 4, 1898, par. 22*

I urge upon all who open the Scriptures to others to read carefully and with a heart to understand the words found in the *second epistle of Timothy, chapter two, verses four to eight*. "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. ... No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for the mastery, yet is he not crowned except he strive lawfully. The husbandman that laboreth must be first partaker of the fruit. Consider what I say; and the Lord give thee understanding in all things. ... 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.” [Verses 2, 4-7, 14.]*13LtMs, Lt 4, 1898, par. 23*

This is a terrible responsibility. In the place of being a savor of life unto life, many are a savor of death unto death. They subvert their hearers and ruin their faith by inculcating ideas and principles which are received from the councils of Satan, and which turn their hearers away from the truth.*13LtMs, Lt 4, 1898, par. 24*

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [Verse 15.]*13LtMs, Lt 4, 1898, par. 25*

“But shun profane and vain babblings, for they will increase to the more ungodliness.” [Verse 16.] Please read to the close of this chapter. If the men selected to stand in positions of truth do not seek wisdom from God, if they open their hearts to the temptations of the enemy at a time when right actions mean so much to the kingdom of God, and if they set in operation through careless counsel plans that cause the ruin of souls, are they not responsible for the result of their course of action? If human laws do not condemn them, they will be held responsible by the divine law of God.*13LtMs, Lt 4, 1898, par. 26*

I again repeat, Come out from among them, and be separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. There are forces at work in our world that will not be checked or stayed. “Know ye not that your bodies are the 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 he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he

that is joined unto the Lord is one spirit.” [1 *Corinthians* 6:15-17.] *13LtMs, Lt 4, 1898, par. 27*

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 *Corinthians* 6:14-18.] Please read the entire chapter. *13LtMs, Lt 4, 1898, par. 28*

“Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 *Corinthians* 7:1.] The office of the ministry is a sacred office. “We then as workers together with him, beseech you also that ye receive not the grace of God in vain. ... Giving no offense in anything, that the ministry be not blamed.” [2 *Corinthians* 6:1, 3.] Read this Scripture carefully and may the Spirit of God reveal to you the necessity of meeting a higher standard. We need to watch and pray and purify our hearts through the grace given us by Jesus Christ. *13LtMs, Lt 4, 1898, par. 29*

My brethren who believe the truth. I tell you that division will constantly arise. Unholy principles will be brought to the front. All classes will be called upon to take their stand on one side or the other. Christ says of one class, Let them alone. Men who have so long trampled upon the rights of God, who have accepted the idol Sabbath will accept very strong and unreasonable beliefs. *13LtMs, Lt 4, 1898, par. 30*

The Lord is not in the alliances that are being formed with political movements. They are bound to bring confusion and great entanglement. “Come out from among them, and be ye separate, ... and touch not the unclean thing.” [Verse 17.] *13LtMs, Lt 4, 1898, par. 31*

The Word of the Lord is to be studied. It contains lessons for nations, for churches, for individuals. Warnings are given us in this Word, that we may learn clearly the way of safety for the soul. The greatest thing each human agent is to study is, How shall I save my soul? God has given to every man his work. Do you stand under God's colors, the commandments of God and the testimony of Jesus Christ? Those who would be overcomers are to make it their first work to seek the kingdom of God and His righteousness. And all other things shall be added unto them. We are not as a people to become mixed up with political questions. All would do well to take heed to the Word of God, Be ye not unequally yoked together with unbelievers in political strife, nor bind with them in their attachments. There is no safe ground on which they can stand, and work together. The loyal and the disloyal have no equal ground on which to meet. *13LtMs, Lt 4, 1898, par. 32*

He who breaks one precept of the commandments of God is a transgressor of the whole law. Keep your voting to yourself. Do not feel it your duty to urge every one to do as you do. That one rotten plank is in every platform. Men trample under their feet the holy law of Jehovah. "What communion hath light with darkness? ... Or what part hath he that believeth with an infidel?" [*Verses 14, 15.*] I tell you in the name of the Lord, You cannot bind up Christ with Belial. The elements will never mingle. The Lord tells His people the conditions of their prosperity and the continuance of His favors and blessings. There must be no intercourse with idolaters. It was a violation of this contract on the part of the Jewish nation that led to their overthrow. No man can possibly serve two masters. He cannot enter into partnership with Christ and with Belial. *13LtMs, Lt 4, 1898, par. 33*

The Lord Jesus is desirous to find persons who are trustworthy, those who will wear His yoke and lift His burdens. He has been crucified afresh and put to open shame by those who should have proved Calebs in His cause. Those who will so quickly go out of the way to bind up their influence with those who are at enmity with God know not what they are doing. They are making a record that they will be ashamed to meet in that great day when the Judgment shall sit and the books shall be opened, and every case will be decided according to the things written in the books. *13LtMs, Lt 4, 1898, par. 34*

We have no more strength and grace given us than we can wisely appropriate. If God has a work for any of His commandment-keeping people to do in regard to politics, reach the position and do the work with your arm linked in the arm of Christ. The salvation of your souls should be your greatest study. All for whom Christ has died are to become familiar with His life. What shall it profit a man if he gain the whole world, and lose his own soul? or what will a man give in exchange for his soul? Satan has many subjects of interest and these he lays before the minds of those who need to know more of Christ. If a man should gain the whole world and yet build upon the foundation hay, wood, and stubble, all will be consumed by the fires of the last day. But the man who has committed the keeping of his soul to God can repose in faith, assured that He is faithful who has promised. It is life, eternal life, to be true and loyal to Christ. *13LtMs, Lt 4, 1898, par. 35*

Brethren at the heart of the work, enter not into Sodom. Be willing to suffer inconvenience, if you can remain far from Sodom. The idols of gold and silver will very soon be cast to the moles and to the bats. Be content to live where you can have the bread of life, that living bread that came down from heaven. Keep holy the Sabbath day. We need to be much more particular than we are in regard to the Lord's institution. Bind about the edges of the Sabbath. Let us study the prospect. Let us all allow our workers, if possible, the hours from noon on Friday until the beginning of the Sabbath. Relieve them, that they may prepare to meet the Lord's day with quietude of mind. Let all the work of preparation, cleansing the body, blacking the boots, be finished early, and the family assemble early to read the Word, to sing and pray before the Sabbath shall begin. You will be no losers temporally. Let us study this, for we have all been remiss. We need to confess to God and to one another, and begin anew to make special arrangements, that every member of the family may be prepared to greet the Sabbath, with every preparation made, to honor the Lord's day, that He has sanctified and blessed. *13LtMs, Lt 4, 1898, par. 36*

Let us study this subject. I know that the Lord has been greatly dishonored by those who have claimed to be Sabbathkeepers, but who have not kept the Sabbath in spirit or in precept. Please read carefully the *fifty-eighth of Isaiah*. This Scripture may be studied

with profit by our people. God calls upon us all, ministers and people, to be re-converted in regard to [the] observance of the Sabbath day. The whole of the *fifty-eighth chapter of Isaiah* will bear more attention and closer study. Shall we not take these things to heart? Shall we be remiss in our duty? Shall we not confess our neglect, the want of reverence we have shown for the Sabbath, by bringing in our own work, our own words, and our own unsanctified thoughts?<sup>13</sup>*LtMs, Lt 4, 1898, par. 37*



**Lt 5, 1898**

Michaels, Brother

NP

April 12, 1898

Portions of this letter are published in *OHC 105; 3MR 320-321*.

Dear Brethren:

Some things have been urged upon my mind about which I felt so deeply, and suffered such agony of soul, that I became very sick. I could not sleep through the night for more than two hours after this matter was brought before me, for I could not see in what way it could be treated. But light came to me in the night season.<sup>13</sup>*LtMs, Lt 5, 1898, par. 1*

There is need of different elements in the Echo office and in the North Fitzroy church. Christ announced Himself as the Light of this world, and those who follow Jesus should walk no more in darkness, but should have the light of life. By His pure doctrines, Christ revealed the contrast between truth and error, light and darkness. To Him, truth, all truth, was ever present and self-evident. He uttered no worthless sentiments, notions, or opinions, but spoke only important truths. "Every one that is of the truth," He said, "heareth my voice." [*John 18:37.*] If this were the case with those who claim to know the truth today, we should have from them the unmistakable evidence that they hear the voice of Jesus, and obey.<sup>13</sup>*LtMs, Lt 5, 1898, par. 2*

Our Lord and Saviour was the great teacher sent by God. He was perfectly acquainted with the need of all in our world, perfectly acquainted with the principles of truth, which is the gospel unto salvation, for He was the foundation of the whole Jewish economy, and that economy was the gospel in figure and symbol. Having stood in the councils of God, the elements of truth, from the least to the greatest, were always familiar to His mind. All the treasures of heaven were given to Him to bestow upon the fallen race, that He might give all the needed help to every soul, to enable men to break

the chains of sin-slavery, and become free men and women in Christ Jesus. *13LtMs, Lt 5, 1898, par. 3*

He revealed the infinite mind of God, and spoke with personal knowledge, for He was the expression of the mind of God to man. He unfolded truth of the highest order, for He was Himself the Word and the wisdom of God. He presented truth with the authority of a divine Oracle, and with a power and knowledge that He was unfolding truth of the highest magnitude, even the words of eternal life. *13LtMs, Lt 5, 1898, par. 4*

The science of true godliness was the life which through Jesus Christ runs parallel with the life of Jehovah. It is enduring, because the student can take it with himself into the higher grade, the courts above. Minds must be kept up, up, up. There must be no cheap, downward tendencies allowed. That which the universe of heaven deems important in all education is that kind of knowledge which has been revealed from eternity, and which enters into His purposes, expressing His mind, and involving His glory. This is the true science of all education. *13LtMs, Lt 5, 1898, par. 5*

The revelation of what concerns man's eternal destiny has been largely laid aside as a mystery. Other reading and other principles have been brought in. Human inventions, called education, have been counterworking the infinite counsels of heaven. This is called higher education, but it is an insult to God. The themes that are to be man's study throughout eternal ages are so momentous that they not only disdain the discoveries of man, but engross to themselves the undivided attention of the only begotten Son of God. True education would have held its sacred, holy principles belittled and degraded had it been mingled with the topics now called by men the higher science of education. *13LtMs, Lt 5, 1898, par. 6*

Christ, is the Way, the Truth, and the Life. He is the Light of the world. He contemplated the situation of the world. He saw that eternal interests were involved in the choice man should make. An immortal crown was presented for the overcomer, and unhappiness and eternal ruin for those who neglected the science of salvation, which is the only term to which higher education can be applied. That which is of the earth is earthy. *13LtMs, Lt 5, 1898, par. 7*

The message of deliverance is granted to all. We are to wear Christ's yoke, and bear His burdens. Other knowledge than this may be acquired by ordinary means, but the way of salvation, the science of true higher education, can be found only in the Word of God. The value of this education is revealed. It is certain that man will lose eternal life unless he gains this knowledge.*13LtMs, Lt 5, 1898, par. 8*

"I am come a light into the world," Christ declared. [*John 12:46.*] Should He withdraw His beams, the world would be shrouded in eternal darkness. Christ is the light of the world, ascending the firmament of truth, and shining in clear, distinct rays. He is light, and in Him is no darkness at all. He is the greatest Teacher, the greatest benefactor, the world will ever look upon. He combines within Himself all the several qualities of beneficence. In imparting the gospel, He was pouring out all the resources of heaven. As the great Physician, He was bringing to suffering humanity a balm for all their woes. He lived not to please Himself.*13LtMs, Lt 5, 1898, par. 9*

He enwrapped in the garments of His righteousness all who came to Him for refuge. He assumed human nature that He might display in humanity the perfect obedience that God requires from the subjects of His kingdom. He desired to show men and women that their happiness consisted in their obedience. He rejoiced in the anticipation of doing for His followers more abundantly than they could ask or think. "If any man thirst, let him come unto me, and drink," He cried. "The water that I shall give him shall be unto him a well of water, springing up into everlasting life." [*John 7:37; 4:14.*]*13LtMs, Lt 5, 1898, par. 10*

The teachers of Christ's day did not receive His words. After rejecting the truth, they labored to retain their influence over the people by an endless repetition of fables and childish traditions. But when they refused the light of the world, they lost their wisdom. Christ said to them, "Ye teach for doctrines the commandments of men." [*Matthew 15:9.*] Trivial and unessential forms and ceremonies were made by them as important as the law of Jehovah.*13LtMs, Lt 5, 1898, par. 11*

These things disgusted sensible people, and when they flocked to hear Christ, they were astonished at His doctrine. Never man spoke like this man, they declared. The subjects He presented were high and elevating, plain and simple. He treated His hearers as men capable of securing a life that measures with the life of God. He carried them to the very threshold of heaven, that truth, eternal truth, might efface the things of earth that were absorbing their minds. *13LtMs, Lt 5, 1898, par. 12*

Christ brought the eternal future to view. Some were afraid of His searching parables. But He declared, If any man will do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself. [*John 7:17.*] Those who have yielded their will to God are trained in Christ's school to do all justice possible to His divinity. They are disciplined to habits of obedience, to do service to God. We are not creatures devoid of moral nature. The gospel does not address the understanding alone. If it did, we might approach it as we approach the study of a book dealing with mathematical formulas, which relate to the intellect alone. *13LtMs, Lt 5, 1898, par. 13*

The Word of God is what it claims to be in the *sixth chapter of John*—the bread of life—for it represents the body and blood of the Son of God. Its aim is the heart. It addresses our moral nature, and takes possession of the will. It casts down imaginations, and every high thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. It is the wayward heart that has dragged down the faculties of the soul. *13LtMs, Lt 5, 1898, par. 14*

All who would learn the science of salvation must be submissive students in the school of Christ, that the soul-temple may be the abiding place of the Most High. If we would learn of Christ, the soul must be emptied of all its proud possessions, that Christ may imprint His image on the soul. *13LtMs, Lt 5, 1898, par. 15*

The greatest and most dangerous deception is upon those in our churches who think that a bare assent to truth is sufficient. This is not all that God expects. He expects to see in us that faith that works by love and purifies the soul. Then we shall have such a view

of Christ's infinite sacrifice in our behalf that the soul will be softened and humbled and made full of thanksgiving to God. An intense desire will be begotten by the Holy Spirit for a favorable opportunity to witness for Christ and to express gratitude and devotion to Him who has redeemed us. Loyalty and love will be seen in all the service. A burning desire to be like Christ will keep the soul tender, leading it to give vent to grateful emotion, and in the sight of heaven to offer thanks to God for His goodness, His love, and His compassion. Such have a grace that cannot be repressed into a tame, every-day evenness of assenting to truth, while the heart is not affected. *13LtMs, Lt 5, 1898, par. 16*

Oh, how much more safe it is to agonize to enter into the strait gate! It is only at the altar of God that human beings can receive the celestial torch. Poor souls may kindle their own fire, and try to walk in the light of the sparks of their own kindling, but they will lie down in sorrow. All self-importance, all striving for the mastery, is born of self-exaltation. This spirit is now so prevalent that the Lord can do very little for humanity, lest men take the glory to themselves, and disparage others. Puffed up and self-inflated, they greatly hurt their own souls and wound the souls of those with whom they have to do, as though they possessed far more wisdom than their brethren. *13LtMs, Lt 5, 1898, par. 17*

When the soul feels its poverty, and lies low at the feet of Christ, the Saviour puts it under the guidance of the Holy Spirit, who leads it into all truth. The Holy Spirit takes the words that fell from the lips of Christ, and presents them with a living power to the tender, contrite, obedient soul, that Christ's followers may reveal the gospel by living the truths they profess, and express the perfect image of their Author. *13LtMs, Lt 5, 1898, par. 18*

We are to learn, ever learn, daily learn, to deny self. Take up the cross of self-denial and self-sacrifice. My brother, I have something to say to you. Words were spoken to you by the Lord. What are you doing to prepare a people for eternal life? You are perilously behind the spirit of the truth. You have not had a correct conception of your duty. Your soul must be purified. You must rise above the frosty atmosphere in which your spirit lives and breathes. *13LtMs, Lt 5, 1898, par. 19*

You are crippling your powers of conception in regard to the work of saving souls. Satan is blinding your mind, and many other minds, so that you cannot see that there is a most solemn work to be done, to save those ready to perish. Can you not see the vast procession of all kindreds, tongues, and nations passing in unbroken ranks to perdition? What are you doing to save them, my brother? What kind of treasure are you laying up in heaven as the result of the work you are now doing? Your faith is not growing stronger. Are you bearing the message of truth wherever you go, so that the printed pages you carry from place to place are as a light shining in the dark?*13LtMs, Lt 5, 1898, par. 20*

All around us men, women, and children, who know not Christ and the truth, are perishing. A vast, countless army is passing into the perils of the last day, without knowing the time of its visitation. This is the period of probation, the only time when salvation can be secured. Oh, if we occupy the position of agents responsible to God, what are we about? Have we hearts that throb with the heart of Christ? Are we in deadly earnest to warn, reprove, rebuke, with all longsuffering and doctrine? Are we faithful stewards of the grace of Christ, or are we careless, self-loving, looking for the employment that will best serve self?*13LtMs, Lt 5, 1898, par. 21*

Have we hearts that can feel, or are we among that number who have ears but hear not, eyes, but see not? Can we not understand the declaration of eternal truth in regard to the curse that must come upon the nations that know not God, and that right early? Why then is no effort made to save souls? Why do not the churches that have heard the last message of mercy awake to their duty? We have been entrusted with the gospel. Light has been given us to give to others. Take nothing into your hands to handle, representing hay, wood, stubble. Just according to the food you give your mind will be your advancement or your weakness of conception. You will assimilate to the standard of the matter you handle.*13LtMs, Lt 5, 1898, par. 22*

We ask, Where is the travail of soul for the sinners perishing in their sins? A decided change must be made in our churches. A self-denying, cross-bearing, working church is a living church. Wherever they may be found, the churches professing godliness, but which do

not bring godliness into the daily practice, are as signboards, pointing the wrong way. Self-denying, cross-bearing believers, who give self without reservation to Christ, and who are not adulterated with worldly theories, will not be sour and intractable, neither will they set themselves up as superior to others. *13LtMs, Lt 5, 1898, par. 23*

Let those who are striving for the victory, strive lawfully, that is, let them have that faith that works by love and purifies the soul. Let them put on Christ, manifesting His meekness and lowliness. Let them hide themselves behind Christ. Then the Saviour will appear in their words, their actions, their deportment. They will be kind, courteous, tender-hearted, pitiful, full of compassion and divine-human sympathy. Self will not press itself into notice, but will give honor to those to whom honor is due. A vital piety, a renewing of the mental and spiritual powers will be seen. *13LtMs, Lt 5, 1898, par. 24*

But too often self, self, self stands directly in the way of God's working for the members of our churches. Self-love makes it impossible for the Lord to pour out His Spirit on those who should have it. Those who handle sacred things should allow nothing to intercept the rays of light coming from the throne of God, by which God would make them lights in Him. Simplicity, true modesty, humility, and meekness will make them as savors of life unto life. But if they lack these graces, they will move in self-confidence, and will not discern that spiritually they are walking over the ground trodden by the Pharisees of old. They will lose the power to distinguish between light and darkness. They will unwittingly sustain evil, while they see nothing attractive in God's faithful messengers, who are true to principle, through whom God works. They will pick to pieces the very men God honors, while they connect with those who misunderstand and misinterpret, receiving their words as if from God. *13LtMs, Lt 5, 1898, par. 25*

The Lord can do little for this class. When souls are convicted of the truth, they do not travail in soul for their conversion. If through the work of the Spirit of God these souls are led to take their position for the truth, they are not in a position to educate them, and lead them to advance step by step. *13LtMs, Lt 5, 1898, par. 26*

The Lord wants His professed followers to be His followers in reality. The religion of Christ will reveal itself in those who possess it, as a vitalizing, pervading principle. A living, working, spiritual energy, it is seen and felt. Those who possess it reveal the freshness and power and joyousness of perpetual youth, and the divine impress is upon the character. *13LtMs, Lt 5, 1898, par. 27*

I have been shown what the people of God may be, and what they are not today. The Lord will give mental and even physical health to those that seek Him. He will renew their powers day by day. By His omnipotent grace, He will refresh the souls of His people—those who serve themselves, who live for themselves? No; those who serve Him with the whole heart. Then they are prepared to refresh others with the grace which has refreshed, strengthened, and uplifted them. They have drank of the waters of life, and they show that their bodies are temples of the Holy Spirit. Their whole work is to co-operate with God. *13LtMs, Lt 5, 1898, par. 28*

What we all need is to be converted to Christ. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] There is to be a rearranging, a reconstruction of the minds of those who believe the truth. They are to be molded after the divine similitude, else the Lord cannot manifest His power in them and through them as His co-workers, for they will surely mislead through want of spiritual eyesight. *13LtMs, Lt 5, 1898, par. 29*

Provision has been made for great stores of wisdom to be given to man. The Lord is waiting for the proper channels through which this wisdom can safely flow. Just as soon as the soul is lifted up unto vanity, just as soon as men begin to look upon themselves as specially righteous and the favored of heaven, they cease to walk humbly with God. They work in self and not in God. Those who have put confidence in them, as men fit for any responsible position, have not the discernment to see that a change has come. But just as long as the human agent walks softly before God, just as long as men are simple-hearted, humble, self-denying followers of the Saviour, others will take knowledge of them that they have been



with Jesus, that they have learned of Him. They can communicate to others the measure of wisdom that God has given them. God has hidden this wisdom from those who look upon themselves as wise and prudent, and has revealed it unto babes.<sup>13</sup>*LtMs, Lt 5, 1898, par. 30*

If the people of God derive spiritual enlightenment from God, they will, in diversity, and as branches of the True Vine, show that unity that Christ has enjoined upon them. If they are humble, they will appreciate the words of Christ, which enjoin humility and unity. They will cherish Christian affection, banishing sloth and lukewarmness. They will draw nigh to God, earnestly interceding for the grace that will give them efficiency and success in representing Christ.<sup>13</sup>*LtMs, Lt 5, 1898, par. 31*

A marked change is to be made in the line of hospitality. God is displeased with the selfish spirit manifested for “me and my family.” For some reason, this spirit is prevailing more and more largely. Every family that cherished this spirit needs to be converted to the pure principles Christ has given of the gospel life. Those who shut themselves within themselves, who are unwilling to be drawn upon to entertain others, lose many blessings. Invite your brethren and sisters to your homes. Make no extra parade, but when you see their necessity, take them in. Do not separate so far from God that you refuse to entertain them. There are privileges in social intercourse. Acquaintances are formed and friendships contracted. The expense incurred is profitable, for unity of heart is often the result. “Behold, how good and how pleasant a thing it is for brethren to dwell together in unity.” [*Psalm 133:1.*]<sup>13</sup>*LtMs, Lt 5, 1898, par. 32*

There is altogether too little sociability, too little of the spirit which makes room for one or two or three more at the family table without any embarrassment or parade. Entertaining friends has been the means of the conversion of many souls. Praying together will blend hearts in unity. But, some say, it is too much trouble. It would not be if you would say, You are welcome to what we have. A welcome is more appreciated by the unexpected guest than the most elaborate preparations. Those who live in the light of God’s countenance bring heavenly angels with them, and although the entertainers may not realize it, they entertain angels unawares; and these angels

leave a blessing behind them. *13LtMs, Lt 5, 1898, par. 33*

The exhortation is given by Paul, “I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also.” [*Romans 16:1, 2.*] Phebe entertained the apostles, and was in a marked manner an entertainer of strangers who needed some one to care for them. Those who travel from place to place as missionaries should be entertained by those for whom they labor. Make a home for them, even if it is at considerable sacrifice. *13LtMs, Lt 5, 1898, par. 34*

“Let love be without dissimulation. Abhor that which is evil.” We need to practice these words of inspiration. Let there be no linking up with sin, but hate sin with abhorrence. “Cleave to that which is good.” Be cemented with that which is good. Cherish an unalterable attachment to whatever leads to God or contributes to the well-being of our fellow creatures. “Be kindly affectionate one to another with brotherly love, in honor preferring one another.” This is one of the Christian graces that is strangely neglected. “Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.” [*Romans 12:9-12.*] We have every encouragement to do this, for He who pledged His life to save the fallen race, has pledged Himself to be our personal Intercessor, saying, “I will pray the Father for you.” [See *John 14:16.*] *13LtMs, Lt 5, 1898, par. 35*

**Lt 5a, 1898**

Avondale School Board

Cooranbong, New South Wales, Australia

April 28, 1898

Portions of this letter are published in *8MR 257*. +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:

The ways of the Lord are equal and righteous and just. There must be no selfishness nor unjust requirements woven into the work and cause of God. All true righteousness God accepts, and this will have no selfishness in it. Brother Hughes has worked hard. He has not been regarded as the principal. He has not looked on, as a director, but has put his strength into hard, physical labor. The cutting down of his wages is a mistake and should not be done. If he is willing to thus sacrifice himself, his associates in the school are not to allow him to do so. *13LtMs, Lt 5a, 1898, par. 1*

Will his brethren allow him to do all the sacrificing? Will the Lord justify his brethren in doing this? He would take up the work that lies in his pathway, but his work should not be that which it has been in the past. He should cultivate his mind and talents to engage in the school work, for he can do this work conscientiously and intelligently. But he has neglected responsibilities in the line of a pastor, and has borne the burdens of physical labor which should have been carried by others who have not a preparedness to take hold of the pastoral work. *13LtMs, Lt 5a, 1898, par. 2*

This has been unwise. "Seek ye first the kingdom of God, and his righteousness," Christ says. [*Matthew 6:33*.] This is to be the first business. Brother Hughes has not shunned the labor on the land; but to maintain the two interests has been too much for the human strength to endure. There must not be a repetition of this. The Lord would not have our Brother and Sister Hughes pass through the

same experience in the future that they have in the past. *13LtMs, Lt 5a, 1898, par. 3*

Neither Brother nor Sister Hughes have superior physical ability, yet they have been hard toilers. All through the vacation Sister Hughes has carried a heavy burden. Sister Hughes is not a strong woman, but she will carry the burdens that lie in her pathway. Her labors during the vacation are of as much value as is her work during the school term, and she should receive according to her work. She has shouldered the care, the inconveniences, and the responsibilities of the school, and for this she should receive proportionate wages. Nothing of complaint has come to me from them, but these workers are of value to God, and they must be considered. Arrangements must be made that will save the precious talents of these workers, whose influence we cannot have separated from the school by any unadvised movements. *13LtMs, Lt 5a, 1898, par. 4*

Discouragement has been brought upon Brother and Sister Hughes, and the impressions made upon their minds must be effaced by their associate workers. Those who have held the fort and borne responsibilities are to receive just and equal remuneration. They have a love for the cause of God, and a conscientious regard for the work in all its phases, and the work needs their talents and influence. They will not put upon the work a wrong impress. The door of temptation should not be opened to them by the inattention of their brethren. *13LtMs, Lt 5a, 1898, par. 5*

The ways of the Lord are just and equal. The workers in the school should receive according to the hours they give to the school in honest, hard labor. Injustice must not be done to any worker. If one man or woman gives to the school full time, he is to receive from the school according to the time the school receives of him. If one gives mind, soul, and strength in bearing the burdens, he is to receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice. *13LtMs, Lt 5a, 1898, par. 6*

If we have consecrated ourselves to God, we are daily and hourly to

do the will of our Father which is in heaven. It is profitable for us to inquire as to what enterprise it is best for us to engage in; and whatever work we accept we should give it our whole-hearted service. We should never forget that this school was established at a great sacrifice, and we should inquire every day how we can best please the Master in our labors to advance the students in every line of education. *13LtMs, Lt 5a, 1898, par. 7*

The most essential experience to be gained by the teacher and the student is that obtained in seeking for the salvation of the souls for whom Christ has died. Teachers and students are to work for the recovery of that which was lost through transgression. Let every teacher take this work upon him, laboring to place the feet of every student upon the true foundation, the solid Rock. *13LtMs, Lt 5a, 1898, par. 8*

All our talents of ability and means are God's entrusted gifts, and He would not have any of His workers behind in a conception of their duty. Everyone is required to shake off the spirit of lethargy, and employ his energies faithfully for the advancement of the school. *13LtMs, Lt 5a, 1898, par. 9*

The Lord gave instruction during the last term which is doubly applicable in this present term. God calls for earnest workers, who will give time, strength, and ability to the school. We have no time to lose. We shall soon enough be scattered we know not where. The students will be scattered in different localities. They must have a thorough knowledge of Bible truth. Our faith must be something more than it is now. The Word of God is offering to each one who receives Jesus Christ a preparedness for eternal life; and as long as Satan exists, every inducement will be presented to lure the soul to self-deception and death. *13LtMs, Lt 5a, 1898, par. 10*

We must have the truth as it is in Jesus. Christ was the great worker. He did not measure His work by hours. His time, His heart, His soul, and strength were given to labor for the benefit and blessing of humanity. Entire days were devoted to labor, and entire nights were spent in prayer that He might be braced to meet the wily foe in all his deceptive workings, and fortified to do his work in uplifting and restoring humanity. Our faith must take in more than it

has done. We must not pervert the Word of God, or crush out and weaken its precious meaning. That Word alone can move our consciences, and quicken our minds to understand, and our hearts to feel.<sup>13</sup>*LtMs, Lt 5a, 1898, par. 11*

**Lt 6, 1898**

Campbell, Emily

“Sunnyside,” Cooranbong, New South Wales, Australia

January 12, 1898

This letter is published in entirety in *12MR 353-357*.

My Dear Sister:

I have commenced letters to you several times, but have not been able to finish them before something else came in that must have immediate attention. I would be most pleased could I have a long talk with you [face] to face. This may be some time. My health is as good and better than I could expect at my age. I was seventy years old last November. I am still engaged in writing.*13LtMs, Lt 6, 1898, par. 1*

We are now in the midst of the hot weather. Fruit is being canned vigorously. We have been at work canning for quite a while. I often think of the time when you and I first came here, when we used to hire a horse and carriage and drive round. As I drive over these roads now, I often think of you. We have a very thrifty orchard, which bore a considerable number of beautiful peaches last year. I think I never saw such beautifully tinted peaches. No artist could have so blended the darker and lighter shades of red with the green. Some of these peaches weighed half a pound each, and they were delicious.*13LtMs, Lt 6, 1898, par. 2*

I would have said to you, Come to me again; but I knew that it would not answer for you to work the typewriter. I can get persons to keep my books, and although I have missed you very much, I could not ask you to join me in my work, fearing that your health would suffer by thus doing.*13LtMs, Lt 6, 1898, par. 3*

Calls have been made by sick people, and the young ladies at the mission, who are receiving their education, are visiting the sick and doing what they can to relieve their sufferings. This opens the way to gain access to still others.*13LtMs, Lt 6, 1898, par. 4*

Now there must be a meetinghouse built in or near Stanmore. This will cost quite a sum. The believers who assemble in a hall at Newtown, called the Sydney church will meet with the church at Stanmore as soon as ground can be procured on which to erect a house of worship. Brother Humphries is re-converted. He has pledged £25 to help in building the church, and loaned Brother Starr £100 more, which he proposes to use in building the church. He hopes to get this back in donations. Several who have newly come to the faith [have] donated, some £25, some £20, others £10. *13LtMs, Lt 6, 1898, par. 5*

A beginning has been made, and when the new ones see that the land is purchased, they will be led to donate further. We see that we must all strain every nerve and muscle to do our level best. Our people have long talked of building a house of worship in Sydney. Now Brother Humphries and his wife are aroused to do something. Brother Shannon is all interested to act his part. We feel courage in the Lord to advance. The house is to be built of brick, and Brother Shannon says that he will furnish half the brick. I hope we shall not be unbelieving, for the Lord has a location for us, and He will clear the way. *13LtMs, Lt 6, 1898, par. 6*

Those who have already embraced the truth are in better circumstances than those who embraced the truth after the Ashfield camp meeting. Already several have commenced to pay their tithes. *13LtMs, Lt 6, 1898, par. 7*

The amount of writing that I have been compelled to do has been greater than at any former period of my life. Maggie Hare and Minnie Hawkins are doing good work. I feel so thankful that Fannie is not with me. She has not known what the manner of spirit she is of, and I do not think she ever will, for she is deluded by the enemy in regard to her own talents. If she would be converted and remain transformed in character, no one would be more happy than I. But even then I would say to her, Remain in America. Never come across the waters again. But I have no such thought or feeling in regard to you. I would be very glad to have you with me, but I do not think it best, for reasons which I have written. *13LtMs, Lt 6, 1898, par. 8*



A very precious work has been going on in Stanmore, a suburb of Sydney a few stations from Ashfield. Forty have embraced the truth since the camp meeting. Twenty-seven have been baptized, and still others are to go forward in baptism next week. The interest continues to be good. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are at work. Meetings have been held in the tent on Sabbaths and Sundays, and every evening in the week except Monday. *13LtMs, Lt 6, 1898, par. 9*

The workers visit from house to house, laboring personally with the people. They have so many calls that the three married couples separate, one going to one place and one the other, to hold readings with those who are interested. New families, one after another, are soliciting help, and the workers say that ten or twenty more could be employed to good advantage. In the mission there is a company of twelve. Two classes are held every day, that the workers may receive instruction from the Bible and know how to work to enlighten others. *13LtMs, Lt 6, 1898, par. 10*

The work in Melbourne is just as promising as it is in Sydney. Since the camp meeting held there, forty-three have decided to keep the Sabbath. Brother A. T. Robinson and his wife are the main workers, and Brother Herbert Lacey and his wife are also engaged in the work. I have no doubt but that no less than one hundred souls will be added to the church in Melbourne, and one hundred souls in Sydney. The Lord will help us. *13LtMs, Lt 6, 1898, par. 11*

As those who profess to believe the truth, we are called, not only in these cities, Melbourne and Sydney, but everywhere, to rise up in the spirit and mind of Christ, and with a firm purpose of heart separate from all worldly influences, break every worldly link, laying aside every weight, in order to wear the armor of righteousness and be co-workers with Jesus Christ. We are to be absolutely and completely for Him in this world, as He is for us in the presence of God. If Christ abides in the heart, the work will go forward. But if there is a reserve, an undercurrent in the soul, any secondary object, any worldly motive, any selfish aims or ends, the work that the Lord means should be done will not be done. We must make the kingdom of heaven and the glory of God our best and whole interest. We want to see the work advancing. *13LtMs, Lt 6, 1898,*

*par. 12*

I often think that if those who are church members in Battle Creek would do their best, and realize that the work of saving souls is of the uttermost importance, the work would move more rapidly. The banner of truth must be held firmly and in the spirit of Christ. Open the Word, and present from it the lines of truth that concern the salvation of souls. The truth is to be presented as it is in Jesus. We need hearts filled with love and tender compassion. Christ came to seek and to save that which was lost. If all in Battle Creek would stand firm, separating from the world, and drinking from the water of life, they could refresh thirsty souls. *13LtMs, Lt 6, 1898, par. 13*

In love. *13LtMs, Lt 6, 1898, par. 14*

## Lt 8, 1898

Gotzian, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 4, 1898

This letter is published in entirety in *21MR 292-299*.

Dear Sister Gotzian:

I received a letter from Sister Ings in the last mail from America. I was at Stanmore when it came and did not see my mail for several days after its reception at Cooranbong. Sara and I left Cooranbong Thursday evening, January 27. We found the work still progressing. During one of the evening meetings, the rain had poured through the tent and broken up their meeting. As the congregation could not leave in the rain, they had a singing exercise, and when they could hear they had a Bible reading. *13LtMs, Lt 8, 1898, par. 1*

There are many still interested. Some excellent families are receiving the truth, and the interest holds good. The people were very anxious that I should come and speak to them. There are about fifty now who have taken their stand, and readings are given to quite a large number who are deeply interested; but it is about impossible to organize them into a church, until there is a meetinghouse erected. The Sydney church have not a meetinghouse; they have been dependent upon halls in which to assemble to worship God. But the camp meeting recently held so near Sydney, which is now being followed up by the house-to-house labor of the mission, has brought out fifty souls, and there are yet many interested families. We shall expect no less than one hundred souls will receive the truth. An excellent class of people is interested, and several who have taken their stand are those who depend for a living upon government situations. [Some] of these own their own houses and have good pay for their work, and here comes the trial of their faith. *13LtMs, Lt 8, 1898, par. 2*

Two are fully with us. Brother Sharpe, a very intelligent and capable man, lost his situation where he had been employed for fourteen

years. He felt quite bad, and it so deeply effected his wife that she came near losing her life. When a businessman in Sydney learned that Brother Sharpe had lost his situation because he conscientiously observed the Sabbath, he said, "That is just the man I want in my work." He immediately sent for Brother Sharpe, employed him at once, giving him the same wages he had previously received, together with his time on the Sabbath. He payed him \$17.50 (seventeen dollars and a half) per week. He also gave him a much pleasanter room, larger and better lighted, in which to do his work. He lost only one week's time. He was a very happy man. *13LtMs, Lt 8, 1898, par. 3*

Brother Stuckey, trembling fearfully at the thought of losing his situation, hung back some weeks before being baptized. He had not moral courage to make the venture, but he felt so wrought upon that he was baptized. Then after he had settled his duty with God, he went to his employer and told him that he could not conscientiously work on the Sabbath, and without one remonstrance the employer gave him the day. He was just the happiest man there was in Stanmore. *13LtMs, Lt 8, 1898, par. 4*

There are now three other men whose wives are in the truth; one has never been converted, the other two hold important positions and have held these positions, one, for eighteen years. He has the general oversight of the post office in Sydney, and it is a big step for him to take. None of these men are poor, but they have hardly faith to venture. They keep saying, I will not work on another Sabbath. It is very little work they are required to do on the Sabbath as Saturday is a partial holiday and most of the day they may do just as they will. *13LtMs, Lt 8, 1898, par. 5*

I spoke on Sabbath. These men were all there, no less than three of them hanging in the balance. The wind blew so that the pulpit had to be moved near to the people to preserve me from taking cold. I had great freedom in speaking, and told them plainly that the Lord Jesus was in our midst. I asked them to turn to (*Exodus 31*): "And the Lord spake unto Moses saying, (Now, said I, listen attentively to what the Lord is saying unto you this day), 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 do sanctify you. Ye shall keep 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.” [Verses 12-14.] I read to the close of the chapter. *13LtMs, Lt 8, 1898, par. 6*

Then I asked them if they would turn away from a plain “Thus saith the Lord” for the sayings of men, when they see that their assertions are entirely contrary to the Word of God. The Word has made the statement, “I am the Lord that do sanctify you” if you observe the Sabbath. [Verse 13.] This is the only true sanctification in the Scriptures—that which comes from God because of obedience to His commandments. Then we may know that the little companies, assembled together to worship the Lord on the day which He has blessed and made holy, have a right to claim the rich blessings of Jehovah. *13LtMs, Lt 8, 1898, par. 7*

[Those] who have declared that His words are spirit and life should have their faith in strong exercise that the Lord Jesus is an honored guest in their assemblies. “Where two or three are met together in my name, there am I in their midst.” [Matthew 18:20.] If He is there, it is to enlighten and bless. Therefore as we assemble together, we all have a solemn sense of the presence of God, and know that the angels of God are in the assembly. The messengers of the gospel know by experience its truth, power and excellence. It is the hours of the Sabbath that are sacred and sanctified and holy, and every true worshipper who keeps holy the Sabbath should claim the promise, “That ye may know I am the Lord that doth sanctify you.” [Exodus 31:13.] *13LtMs, Lt 8, 1898, par. 8*

I tried to make this point as impressive as possible—that the Sabbath day was a special occasion on which the people of the Lord were celebrating the memorial of His creation; that on the Sabbath the Lord was in the assembly to bless and sanctify, and if they have faith in the Lord every Sabbath would be a day when His people in a special manner will be blessed in their acts of obedience in keeping the commandments of God. The sacred hours are to be employed in conversation that is holy. *13LtMs, Lt 8, 1898, par. 9*

This is a day set apart for special service, to give earnest heed to the Word of God and to give expression to their exercises of mind, to relate their experience, and to express in exhortation their solicitude for the saving of the souls of those who know not the truth. There is to be the greatest freedom in their conversation, speaking one to the other in reference to the truth, the labors, and prayers in behalf of the souls ready to die. Tell the story of the interest that angels have in the salvation of the human souls for whom Christ has given His life; and if angels feel so great an interest in their salvation, should not these souls who are within the influence of the truth feel deep concern for their own souls? *13LtMs, Lt 8, 1898, par. 10*

The atonement and the intercession of Christ in their behalf should inspire the human agent with zeal and earnestness to set forth the truth and the riches of divine grace, and the quickening influence of the cleansing power of the Holy Spirit will avail to touch the heart and convert the soul. The Sabbath is holy unto the Lord. Affectionate, personal, private conversation in regard to religious experience will be blessed of the Lord. "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." [*Malachi 3:16, 17.*] *13LtMs, Lt 8, 1898, par. 11*

The Lord gave me His Spirit on that occasion and sent home the word spoken. Those who will honor the Lord in keeping His Sabbath holy will be blessed of the Lord. There is not more than one in one hundred who do honor to God in keeping His Sabbath from polluting it. The Word of God is not practiced by thousands who profess to be Christians. The looseness of the habits and practices in observing the Sabbath has become a customary thing. God help us to see that great blessings are enfolded in the observance of the Sabbath of the fourth commandment. The human agent cannot afford to lose these blessings by dishonoring God in their loose habits and practices. This is a day of meditation and of closely examining our own spiritual condition before God. "Examine yourselves, whether you be in the faith." [*2 Corinthians*

13:5.]*13LtMs, Lt 8, 1898, par. 12*

On that day have no loose, cheap, common talk. It is God's day, sanctified by Himself and made holy, and should be treated as a holy day. If God condescends to speak to man out of His holy Word, should we not have sanctified ears to hear and hearts to perceive? His words are entitled to be heard and received with reverence, faith, and submission. We have the Word of God. Let us make that Book our companion on the Sabbath. It is God's revelation to man accompanied with unmistakable proofs of its origin. Then search the Scriptures; investigate every point of your faith in the light of the Word. How can we as rational beings who have souls to save or to lose, who are seeking for truth as for hid treasure, who are dependent upon God for instruction how to gain the eternal reward, how can we do otherwise than to take this Word and appreciate it and be blessed of God?*13LtMs, Lt 8, 1898, par. 13*

February 9, 1898

Many things have called my attention since beginning this writing. Matters must be prepared on *The Life of Christ*, and after I thought it was done, in reading the manuscript, I saw that some other things must be written. Many matters besides must be considered.*13LtMs, Lt 8, 1898, par. 14*

Our brethren are working very hard to secure a lot for a meetinghouse in Stanmore, a suburb of Sydney. These lots cannot be obtained for less than six or seven hundred pounds sterling, but we must build. The building will cost about six hundred pounds. We really need help and if you can help us we would be very grateful; and if you can get help from any others, please do so. I expect to have to visit Sydney and Melbourne soon. There will be a general rally then and meetings will be held over two Sabbaths and Sundays. The weather is extremely hot in both these places.*13LtMs, Lt 8, 1898, par. 15*

There is a great work being done in Melbourne—forty or fifty have embraced the truth. Brother Robinson has been very anxious that I should come to Melbourne but I have not dared to leave the interest in Stanmore, as Sydney is a large center. We must have small

houses of worship built in the suburbs and we are now in selection of land seeking to get as near Sydney as possible. We are to commence labor in Sydney proper if we can get a suitable place for a tent to be pitched and of the Lord opens the way for the standard to be raised. *13LtMs, Lt 8, 1898, par. 16*

We have not the advantages that you have in America of institutions that have given character and strength to our work. There are none here to be relied upon to come to our help. I sent to Africa for help and two hundred pounds came to us in the providence of God just at the time we needed it in building in Cooranbong. *13LtMs, Lt 8, 1898, par. 17*

Sunday afternoon I spoke again to the people in the tent. The Lord gave me a decided testimony to bear in reference to acting upon the light and evidence received. The Lord would have the service of the whole mind and heart. Every capability is called for. I spoke from *2 Peter 1*. The services were concluded by a special effort. There were many souls came forward for prayers and we united in earnest entreaty for the Lord to reveal himself to them in his own way. This movement made a break and the impression made was excellent. Some who had been long upon the point of decision took their position to keep the Sabbath. This was an advance movement and decided victory was gained. We then felt how necessary [it is] for us to commence at once to build. *13LtMs, Lt 8, 1898, par. 18*

Sabbath the wind was strong. Elder Haskell told me that the tent was in a most precarious condition. There has been a break somewhere and nothing but two small ropes held the tent from falling. He said his heart was uplifted to God that he would keep us and hold up the tent. A single gust of wind might have brought it down upon us. As soon as the Sabbath was past, the tent was made strong so that there was no danger. *13LtMs, Lt 8, 1898, par. 19*

Monday I was solicited to attend meeting at Ashfield in the evening. I have not spoken evenings because I could not sleep after speaking, but I decided to comply with the request. Brother Baker hired a cab to take me to Ashfield, a distance of several miles, and to wait and bring me back after [the] discourse. I felt called upon to



say some plain things to the church in counsel and reproof. Confessions were made. The parable of the elder son was there acted out most distinctly. This church has been raised up as the result of the Ashfield camp meeting. A neat little church was erected, very nicely planned and tastefully arranged, but a debt of two hundred pounds was left upon the church. *13LtMs, Lt 8, 1898, par. 20*

Since that time a second camp meeting has been held in Stanmore. Great interest has been created and extended into other suburbs close by. The elder son who ought to rejoice that the Lord is bringing the wandering sheep to the fold now felt envious and jealous because more labor could not be given to them. The Lord is now waking them up and several have been baptized again, and yet there are a few poor souls who are in some way influenced by Elder McCullagh who keeps up communications with them. He continues sowing his tares, and they in their turn resow them in other hearts. *13LtMs, Lt 8, 1898, par. 21*

If the churches who know the truth and have had great labor bestowed on them are now selfish and exacting and covetous for fear they will not have the ministry of the Word, it reveals that the Word would do them no real good if they had its ministry. They are not prepared to be benefitted by the Word, by becoming doers of the Word, "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 4:2.*] *13LtMs, Lt 8, 1898, par. 22*

I told them that some there present had been at the meetings when the Lord had spoken through His humble servant. They had felt His power on their own hearts, and then if words of unbelief had come from those who were under temptation, inspired from beneath with a spirit of criticism and envy and evil surmising, even words from Africa from some professing our faith, they received and nurtured it, and commenced to sow the same seed of unbelief in other minds far and near, and the truth was a very mixed crop. Their hearts were weak and their faith small, and the ministry of the Word would not profit those who heard, because like the Pharisees they have ears but they hear not, because their ears are not sanctified, they

have eyes but they see not, because Satan has interposed his hellish shadow between God and their souls.*13LtMs, Lt 8, 1898, par. 23*

It is not evidence such ones need; this they have had, and are over fed with the precious banquet from heaven's store house, and then they go away and begin to criticize the messengers and the message God sends until more food would only do them harm. Light from heaven has flashed upon them; they have had evidence piled upon evidence; what they need is not more evidence but a new heart, a converted soul, a new mind, a new purpose. Then they can hear and be blessed. When the enemy comes in like a flood, the Spirit of the Lord will lift up for them a standard against him. In the heart will be a burning desire to do something for the Master to give evidence of their love for the truth as it is in Jesus.*13LtMs, Lt 8, 1898, par. 24*

God will demand lowly service of all. But when like Chorazin and Bethsaida, they reject light, great opportunities, and great privileges, greater privileges they will never have. But some have excused themselves from making any sacrifices, and when the heart desires to make excuses, they will be furnished abundance from the vigilant adversary of souls who has his work to do and who is not at [a] loss for human channels through whom to work. The aptitude, the talents of influence, are brought in on Satan's side of the question to sow tares.*13LtMs, Lt 8, 1898, par. 25*

But those souls who are perverting their God-given capabilities by their words and works are scattering from the truth. They are not building up souls in the most holy faith. They are not making straight paths for their feet lest the lame be turned out of the way, They draw back from self-denial and self-sacrifice. They find fault with God and His Word in finding fault with those whom God has sent with His messages of mercy. What have these complainers, these accusers of the brethren done to gather with Christ? What have they done to advance the work and cause of God in the earth? Have they not only done harm to the messengers and the message God has sent them? They are in the position of those who might have done good service for the Master, but who have missed opportunity after opportunity until their senses are blunted, their

perceptions confused. They call evil good, and good evil; light they call darkness and darkness light, because, says Christ, they knew not the time of their visitation. *13LtMs, Lt 8, 1898, par. 26*

Oh, how many opportunities have come and gone when they could have been a blessing had they but been converted! But their minds are mixed with contradictory sentiments and they have not perception to distinguish the wheat from the tares. May the Lord pity and forgive these unfaithful workers who dishonor God and do not love Jesus nor the truth. Self and self-righteousness are as filthy rags, yet they cling to them and will not receive the garments of Christ's righteousness. Christ says of these unfaithful stewards, "Ye have not honored me in receiving my messengers; ye have not honored me with your substance. Ye did it not unto me. The opportunity has come and gone and thus stands your record in the great book of account. Thou gavest me no water for my feet; thou gavest me not the care and devotion of thy heart; my head with oil thou didst not anoint." O, my God, grant that these souls may not always be under the educating power of the arch deceiver! *13LtMs, Lt 8, 1898, par. 27*

I left the meeting before it closed in company with Sister Peck, and rode to Stanmore. I retired to rest about eleven p.m., but my mind had brought with me the burden for the souls of the church members in Ashfield. Oh, how my heart ached! I felt at times in an agony of spirit. I could not obtain sleep until two o'clock a.m. The privileges that are now ours seem so large and abundant, but truth must be brought into the practical life and each be doers of the Word else it will not sanctify and save the soul. We must co-operate with all our faculties with the Lord Jesus Christ. He says, "Let him take hold of my strength, and make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] Man is utterly dependent upon God. Christ says, "Without me ye can do nothing." [*John 15:5.*] We must co-operate with God if we do His Word. *13LtMs, Lt 8, 1898, par. 28*

I devoted Tuesday to writing. Tuesday evening I spoke in Stanmore to the people assembled in the tent. The Lord blessed me with great freedom and power. I knew the angel of God was by my side. The power of the Holy Spirit was upon me. I returned to my room so

thankful to God. The night before I was so burdened I could not sleep; this night I was so grateful to God I could not sleep till one o'clock. I awoke at half past three in the morning.*13LtMs, Lt 8, 1898, par. 29*

We left Stanmore with all our luggage. Sister Peck was with us. We went a few stations beyond and had to go through the process of changing cars, but we missed the train and had to return to Stanmore. That night I spoke again under the tent, and the Lord helped me and blessed me. I spoke upon faith, and many souls said they were helped. I slept a few hours that night and next morning we made connections. We had a compartment all to ourselves, and I lay down like a tired child and slept until within a few miles of Cooranbong. I have spoken twice on Sabbath in our new chapel here. Sabbath was quite warm and I suppose from what I know of America, that Feb. 5, was not very warm where you are.*13LtMs, Lt 8, 1898, par. 30*

A letter came to me last night from Elder Haskell, stating that the land, a beautiful spot, is now secured. I do not know the price, but I think they offered it cheaper than any we had yet looked at. Now the process of building goes forward. In eight days we leave here for Melbourne to spend some weeks there speaking to the people under the tent. And now I again invite you to help us and be my agent to get what help you can from others. In much love to you, my sister, Brother Zelinsky, and Sister Ings.*13LtMs, Lt 8, 1898, par. 31*

**Lt 9, 1898**

Henry, S. M. I.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 2, 1898

Portions of this letter are published in *7MR 155*.

Mrs. S. M. I. Henry

Dear Sister:

I would be very much pleased could I be seated by your side and converse with you in regard to the incidents of our experience. I have an earnest desire to meet you. It is not impossible that, even in this life, we shall see each other face to face. When I learn of the gracious dealings of God with you, I feel very grateful to my heavenly Father that the light of the truth for this time is shining into the chambers of your mind and into the soul temple. Across the broad waters of the Pacific, we can clasp hands in faith and sweet fellowship. I rejoice with you in every opportunity you have of reaching the people. I praise the Lord that He has wrought for you, that the Great Physician who has never lost a case, has healed you, and given you access to the people, that you may set before many your experience of the loving kindness of a gracious Redeemer. *13LtMs, Lt 9, 1898, par. 1*

“The angel of the Lord encampeth round about them that fear him, and delivereth them.” “Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.” [*Psalms 34:7; 32:10, 11.*] *13LtMs, Lt 9, 1898, par. 2*

We are engaged in a great work, and daily we would invite the Holy Spirit to work upon mind and character that we may indeed be colaborers with Jesus Christ. We are greatly honored in being a part of His Firm. During the years 1896 and 1897, we have been earnestly engaged in our Master’s work, establishing a school where young men and women may receive the proper education for

domestic and missionary life—manual labor and mental taxation combined. *13LtMs, Lt 9, 1898, par. 3*

The Word of God is made the principal book of study in our school. In the communication of Christ to His disciples in the *sixth chapter of John* is opened before us that which constitutes “higher Education.” “Blessed are they who hear the word of God and keep it.” [*Luke 11:28.*] “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48.*] If we can educate the children and youth in the understanding of the words of Christ, we shall be doing a grand work, for they perceive more quickly than do older persons. *13LtMs, Lt 9, 1898, par. 4*

Our prayers are constantly ascending to heaven for spiritual food, for the bread of God, “which cometh down from heaven, and giveth life unto the world.” Jesus said to His disciples, “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... 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. ... Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. ... 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.” [*John 6:33, 35, 45, 47, 48, 51.*]*13LtMs, Lt 9, 1898, par. 5*

The explanation of His words was given to the disciples that all may understand. “It is the spirit that quickeneth,” said Christ, “the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*Verse 63.*]*13LtMs, Lt 9, 1898, par. 6*

We would lay no new foundation for educating our students. We have the Word of the living God as our study book. “The fear of the Lord is the beginning of wisdom.” [*Psalms 111:10.*] Says the psalmist, “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 (teachers), 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! sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path.” [*Psalm 119:97-105.*]*13LtMs, Lt 9, 1898, par. 7*

“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.” [*Verses 130, 131.*]*13LtMs, Lt 9, 1898, par. 8*

Again he declares, “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.” [*Psalm 19:7-11.*] “The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever.” [*Psalm 111:7-10.*]*13LtMs, Lt 9, 1898, par. 9*

“Now, therefore, hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live and go in and possess the land which the Lord God of your Fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.” [*Deuteronomy 4:1-4.*] Read the *twenty-fifth chapter of Numbers*. All who search the Scriptures will understand that there is a decided difference made by the Lord between those who are obedient to His commandments and those

who are disobedient. *13LtMs, Lt 9, 1898, par. 10*

“If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you, for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.” [*Deuteronomy 11:22-25.*]*13LtMs, Lt 9, 1898, par. 11*

“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 this day, to go after other gods, which ye have not known.” [*Verses 26-28.*]*13LtMs, Lt 9, 1898, par. 12*

I have a request to make of you, Sister Henry. I have a desire that the convicted, and those newly come to the faith, may have the privilege of reading your little tract relating your experience. I read this little book in some of our meetings, and several were anxious that I should let them have one. But only two were sent to me, and therefore I held fast to them. I thought that I would write to you, and ask you if I could reprint this little book, which pleased me so much, and have it to put into the hands of newly converted souls. I think it would be a blessing to them. Please let me hear from you as soon as convenient. *13LtMs, Lt 9, 1898, par. 13*

January 2, 1898

The request which I thought would go in the last mail did not go. I spoke to Willie in reference to the matter, and he said I had better not wait, that we could make it all right with you. Away in this missionary field we need all the help that we can possibly have in the line of reading matter to help poor souls to decide. In this field people are not so familiar with the Scriptures as in America.



Seventh-day Adventists are not so numerous, and our faith not so well known.*13LtMs, Lt 9, 1898, par. 14*

The ministers are prepared to make any assertion and advance the most inconsistent doctrines if they can get rid of the Sabbath question. But the time has come when this matter demands attention. It will press itself to the front. The loud cry of the third angel, with his special message, will be heard, and when souls are all broken up, and seem to have lost their foundation, we want every jot and tittle of precious things to help them. Some of the things which the ministers of the churches present have the appearance of sound doctrine, but when compared with Scripture, they are like the chaff which the wind driveth away. Truth is truth, and cannot be changed to error.*13LtMs, Lt 9, 1898, par. 15*

Last Friday we sent the little book to be reprinted at the Echo office.*13LtMs, Lt 9, 1898, par. 16*

Yours in much love.*13LtMs, Lt 9, 1898, par. 17*

**Lt 10, 1898**

Hare, Joseph

“Sunnyside,” Cooranbong, New South Wales, Australia

January 26, 1898

Portions of this letter are published in *TDG 34*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Hare:

I address you and your children. I sympathize with you in your bereavement at this time. If I were with you, I could speak words of comfort to you, but as I am not, I can only trace a few lines, and let you know that I do not forget you in your affliction. We are not now coming to the perils of the last days; we are in the midst of them. “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 14:9, 10.*]*13LtMs, Lt 10, 1898, par. 1*

John’s attention is then called to another party. He beholds the remnant of the people of God, who are loyal to Him and to the truth; and [he] exclaims, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” [*Verses 12-14.*]*13LtMs, Lt 10, 1898, par. 2*

We are in the evening of this earth’s history, and we may lay our dead, knowing that they are hid for a little moment until the indignation be overpast. We need not mourn for them as those who

have no hope; for their life is hid with Christ in God. We have every reason to rejoice. *13LtMs, Lt 10, 1898, par. 3*

Brother Hare, God says to you, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon the whole 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 3:10, 11.*] *13LtMs, Lt 10, 1898, par. 4*

I address a few words to Father Hare's children. The difficulties which those who put on Christ and keep His commandments must undergo are not of Christ's designing. "If any man will come after me," He says, "let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] The duty of intelligent souls is to hold to the truth, to practice virtue. We are born with a disinclination to both. *13LtMs, Lt 10, 1898, par. 5*

It is sad to find in one's own constitution an opposition to virtues that are commendable in the sight of God, as submission, charity, sweetness of spirit, and patience that will not be provoked. Say to yourselves, dear children, I am weakness, but God is my strength. He has given me my post of duty. The General whom I serve bids me be an overcomer. The moment you take your eyes off Jesus, your natural temperament will lead you to cherish high ideas of yourself. But in this there is nothing that will give you a permanent hold upon God. Say, This is the enemy self, which I am to oppose. I am to be an overcomer. I will be loyal to God. *13LtMs, Lt 10, 1898, par. 6*

Let the affliction that has come to your family circle be a blessing to you all. Our dear sister, your mother, loved Jesus. Her warfare is ended. You are to remember that she rests in hope. "When he who is our life shall appear, then shall we also appear with him." [*Colossians 3:4.*] Let the peace and comfort of the Holy Spirit come unto your hearts. Open the door of your hearts, that Jesus may enter as an honored guest, and you will have a Comforter. "This is my commandment, That ye love one another." [*John 15:12.*] Let the hearts of the living draw close to one another. Let each try to be a blessing to the other, and not a hindrance. *13LtMs, Lt 10, 1898, par.*

I have but a few moments to write now, but I will write to you again soon. God bless you. He does, He will, bless you. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. 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 14:15-21.*] *13LtMs, Lt 10, 1898, par. 8*

Let us prepare for the coming of the Son of man. Let us be true to God, and we shall receive the crown of life. *13LtMs, Lt 10, 1898, par. 9*

In love. *13LtMs, Lt 10, 1898, par. 10*

## Lt 11, 1898

Hare, Metcalfe

NP

January 21, 1898

Previously unpublished.

I have some things to say to you, Brother Hare. Do you remember when several of us went to look for a lot for the meetinghouse? You first took us to the spot where was a bent tree, under which a horse and wagon could pass. You said, "This is the lot that W. C. White and Elder Rousseau selected." I said, "I cannot understand that, for just before he left, W. C. White asked me if I would object to getting out of the carriage and looking at the best location for a meetinghouse. I consented, and we looked at the lots, and as near as I can remember I will show you the very spot."<sup>13</sup>*LtMs, Lt 11, 1898, par. 1*

We then went to the ground with Brother Haskell, the brethren Lamploughs and several others. I repeated to those present that which I had said to Brother Hare. Brother Hare said that the first place was the best because secluded, and away from all dust and noise of the bullock wagons. I could not see that the noise of the bullock teams would be an objection. Then the objection was raised that the larrikins would gather about the premises and make mischief. But we thought the meeting should be where it would be accessible to outside parties. The more retired the position, the more favorable it would be for hiding places for those who wished to do mischief; but if placed within sight of the road, and facing the shops of Brethren Hansen and Lamplough, the house would be protected.<sup>13</sup>*LtMs, Lt 11, 1898, par. 2*

As we began to specify the most favorable lots, Brother Hare spoke to me saying if we would wait until W. C. White came home, he would give his opinion. I said, "Brother Hare, his opinion was given before he left for America." He said he understood things differently. Willie was then expected earlier. I said to Brother Hare, We will not rush anything. We will move carefully and considerately. But every

man that is on this ground must see that this is the best place for the meetinghouse. We want the very choicest piece of land for a house for the Lord, even if it takes three lots to make it. We will make the Lord no mean sacrifice. *13LtMs, Lt 11, 1898, par. 3*

Brother Hare left fully dissenting from us. That night (I think it was about that time. I will not give exact dates, but I think I have them in some of my writings), I was aroused at an early hour. Matters were brought before me in the night season. The words were spoken, "Arise and build a house for God." Then some statements were made, and again the messenger repeated the words, "Arise and build. Make no delay." I wrote this at once to the brethren. *13LtMs, Lt 11, 1898, par. 4*

I will not go into all the particulars, but from that time Brother Hare did not co-operate with us. But we knew that the Lord was with us, and that we were following His directions. The work was the Lord's. Brother Hare might have participated with his brethren, and they would have been glad to have him co-operate with them; but he had taken his stand on the other side, and kept it. *13LtMs, Lt 11, 1898, par. 5*

The house was built, and the Lord was with those whose heart was in the work. Brother Hare was on losing ground, and I felt this keenly. I regret nothing that we have done. We have moved intelligently, in the fear of the Lord, under His guidance. If Brother Hare chose to stand in the position he had taken, there he must stand. We had heard the word from the Lord. Go forward, and we would not wait for any human voice that directed contrary to this. *13LtMs, Lt 11, 1898, par. 6*

The angels of God were with the workmen on the ground, and the light and blessing of heaven rested upon them. The church was built and dedicated before the school closed, and every heart should have been in perfect harmony to praise God with joyful songs of thanksgiving. We had every encouragement from heaven in this enterprise. It was of God, it was his work, done under his supervision. It was built at the right time; for at that time able workmen were right on the ground to carry forward the work. They were the Lord's instrumentalities just when it was needed to be

done. *13LtMs, Lt 11, 1898, par. 7*

The light given me of God was to work without delay, and we obeyed His voice. Were we, who moved forward, out of line? No; more recently the light has been given to me that Brother Hare has been working in the counsel of his own erroneous judgment. "Behold, the Lord will help me; who is he that shall condemn me? ... 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 50:9-11.*]*13LtMs, Lt 11, 1898, par. 8*

**Lt 12, 1898**

Hare, Metcalfe

NP

January 21, 1898

Portions of this letter are published in *8MR 155-156*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Hare:

I am more sorry than I can express for the course you have pursued. I know, and you might have known had your heart been right with God, that the Lord was working in a special manner during the school term. When I see you so dull spiritually that you cannot comprehend when and where the Lord is manifesting His presence and His power, how He is leading and guiding His servants in their work, I am afraid for you. I am afraid for your board. Correct judgment is not manifested. *13LtMs, Lt 12, 1898, par. 1*

It has hurt my heart sorely to see you manifest so little respect for Elder Haskell and his wife. There has not been that respect shown to them that their experience in the work of God demands. As matters now stand I cannot counsel them to go into the school. I was glad that you were present at that meeting in the reception tent on the campground when I read the articles and said what I did in reference to Brother Haskell. I then said that the Lord had designated Brother and Sister Haskell as the two persons who should be my helpers and take their position in the school. But your jealousy was not cured as I hoped it would be. The Lord cannot trust decisions with you in the interests and management of the school until your heart shall come into harmony with the mind and will of God. *13LtMs, Lt 12, 1898, par. 2*

Under the present circumstances, I cannot see any light in my having the least connection with the school. To see those of the



faith acting as though it were praiseworthy to be at variance one with another would bring upon my soul such grief and sadness as would imperil my life. As matters now stand I should feel relieved were I one thousand miles from this place. Just as long as the spirit of the adversary is cherished, I have nothing further to do beyond telling the reasons why I feel discharged from all responsibility of the school. When those who are leaders make manifest that they do not follow the great Leader—which I know they are not doing, for He never leads in a wrong course—what good could I do in this place? I would much rather be situated in some retired place among unbelievers, for they have not had the light and evidence that you and others have had. You have resisted light. You have set yourself against light to follow your own judgment. God cannot work for you until you humble your heart before Him.*13LtMs, Lt 12, 1898, par. 3*

There has been nothing to call forth criticism or complaint from you or any one of those who have found fault with Brother and Sister Haskell. Brother Skinner needs the converting power of the Lord upon his heart. If he does not experience this, he will not walk with God, he will not be found worthy. If this spirit is brought in at the second term of school, it will fall far short of the first. I have hoped and prayed that you would come to your senses; but as there seems to be no change on your part, I am compelled to withdraw myself from the school. I dare not connect with it in any way. During the last term of school, the Lord opened things before me night after night, and I have presented the same to the school. I now lay down the burden.*13LtMs, Lt 12, 1898, par. 4*

Your great danger, Brother Hare, is self-will. If you could see these matters as they are in truth, you would not repeat the experience of the past few months. You have not been awed by the testimonies you have received; neither have you been allured into safe paths, into straight lines of duty. You have not rested satisfied with what the Lord was doing.*13LtMs, Lt 12, 1898, par. 5*

You have had no ground for displeasure. God says to you, as he said to Jonah, “I have set mine hand to prosper the workmen in building a house for me, and the time has come that for the good of the people, and for my own name’s glory, the house be put up with dispatch. Who are you displeased with? What ground have you for

your displeasure: Shall I not do what I will with mine own?" Jonah was very angry because he did not have matters his own way, and according to his will. *13LtMs, Lt 12, 1898, par. 6*

The Lord is not pleased to have you go on in this way. You are not advancing spiritually; you are retrograding. You need to understand the perversity of your own heart, and be made sensible of your deep need of a Saviour's grace to pardon, cleanse, and purify. I cannot bear to see you unhappy. From the plant of selfishness proceeds the root of bitterness. Man seeks to have his own perverse way, to be pleased with his own devising; but from this principle proceeds disobedience, rebellion, discontent, murmuring. This means opposition to God. We must all come into willing obedience to Him. It is a terrible thing for a man to have his own way, and I beg of you to stop right where you are, and ask yourself, "Is this the way of the Lord?" *13LtMs, Lt 12, 1898, par. 7*

What is self-will? It is a contest between man and his God. Which will prevail? Shall man, finite man, have God give up His plans and come over to the will of man? Let us not quarrel with the Lord. He has wrought for His own name's glory. His work went on just the same, although you set your will against the will of God. At the time of the dedication of His house, when your voice should have been heard in approval, when your soul should have been filled with gladness and joy, you manifested no gratitude, because everything did not go in accordance with your way and will. *13LtMs, Lt 12, 1898, par. 8*

My brother, Jesus 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.*] O, if you had only been satisfied with the ways of God. The will of God is to do us good, and only good. He came to answer the prayers of His people as He promised He would. With His holy angels He came to favor His people who were following the plan He had marked out. If you had humbled your heart before Him, and, even if you could not do one stroke of work, cheered the others, revealing that a right spirit was within you, you would have been raised to vantage ground. *13LtMs, Lt 12, 1898, par. 9*

There is nothing to justify your course of action. Your God will not let you have your own way, for it would be to your injury. His providence thwarts you. The way in which you would manage if left to yourself would not be the right and safe way. And because the Lord is not pleased with your way, He reproves you. You see almost everything in a perverted light. The more efforts are made to please you, the more you will not be pleased. *13LtMs, Lt 12, 1898, par. 10*

The Lord wants you and me, and every member of the church, to strive together for unity. He exhorts us, "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [*Ephesians 6:10-13.*] *13LtMs, Lt 12, 1898, par. 11*

The Lord would bless you abundantly if you would seek for that preparedness of heart which all must have who would enter heaven. Why should your influence be weakened by the faults and mistakes you think you observe in others? You must put yourself under a careful examination and see the reason why you are not drawing in even cords with your brethren. You can be a man of sterling worth if you will not pet yourself; but if you do this, you will fall into grievous blunders. *13LtMs, Lt 12, 1898, par. 12*

Who in your board meeting proposed Sister Hughes as matron in the place of Sister Haskell? Those who cannot discern more clearly than this, should not be so ready to propose. Sister Hughes is not strong enough for such a position. If we wanted to sacrifice her, we would say, Go in as matron. But we know, and you should know, that she has not managing ability. It needs experience and firm decision to meet and deal with human minds. It needs a person of firm determination, of justice and mercy blended, to handle such elements as we had in the school last term. *13LtMs, Lt 12, 1898, par. 13*

Large responsibilities require peculiar traits of character which but few possess. But Brother Skinner, yourself, and others did not understand the duties of a matron. Had the managing been left with Brother Skinner, it would have been uneven. He would have been sometimes sunshiny, at others cloudy, first up and then down. This would have brought about a demoralizing condition of things. Those who do not know how to deal with human minds may be ready to propose how things should go. They do not know how to manage their own individual selves, but they can criticize, they can take note of little items, and make a world of an atom, and an atom of a world.*13LtMs, Lt 12, 1898, par. 14*

It is entirely contrary to your education to give honor to a woman in office. Your position was not that of matron, and on this point you became confused and displeased. If all would come to their senses, take hold of the work, and sustain each other in their several positions of trust, if they would help and strengthen and lighten each others burdens by unity and co-operation, there would be a different atmosphere in connection with the school than existed during the last term. Those who come in touch with the work of God must be noble-minded and benevolent. Let the heart burn with the love of Jesus, and there will be freedom from criticism. An upright, kindly spirit will be cherished, to sustain all who carry heavy loads of responsibility. It will lead them to esteem those whom the Lord has selected to stand in difficult places.*13LtMs, Lt 12, 1898, par. 15*

The Lord knows whom to appoint to positions of trust. He does not need to come to man to ask his opinion. He knows whose temperament can bear the heaviest strain; and when the burden-bearers are seeking the Lord most earnestly for wisdom, He gives them what they ask from His own resources.*13LtMs, Lt 12, 1898, par. 16*

If all, students, teachers, and managers, will bridle the tongue which is so easily set in active exercise to complain, the angels of God will walk in the midst of His people. An unruly, accusing tongue can do a great work on the devil's side of the question; and if the students are encouraged to talk about those things that should not be mentioned to others, there will be roots of bitterness springing up. One tells his small complaint, another tells some little thing, of

which he makes a large matter. God looks upon this as bearing false witness. It is the infirmity of some souls to talk out all that is in them. Others catch up the matter to marvel and disapprove. Thus the seeds of doubt and criticism are sown, which do harm to the reporter and the hearer, creating enmity in the mind. *13LtMs, Lt 12, 1898, par. 17*

Silence is eloquence. If the talkative ones had the grace of God in their hearts, they would overcome their infirmity. The very ones to whom the ready talkers open their hearts dare not make these persons their equal confidants. They are afraid that if they repeat their words they will be taking up a reproach against their neighbor. How lamentable it is that there are no barriers to confine the mischievous tongue. Let those who talk so readily be invited to preserve silence, or to go to the one of whom they talk, and tell them the great burden of their soul. I am afraid to visit, I am afraid to associate with the ready talker, for in many words there wanteth not sin. How much more pleasing to God would it be to have these students take themselves in hand, and see if they cannot overcome their unchristlike characters, and become vessels unto honor. *13LtMs, Lt 12, 1898, par. 18*

This school has been appointed of God. God has said, "I will be in your midst." Then should not every student be careful what he says and what he does? Should he not strive to maintain order and discipline in the school? Will the students do, as some have done—make the boast that, notwithstanding the vigilance of the teachers, they associated with the young men by stealth? Is that something of which to be proud? Is it not rather something of which they should be ashamed before the universe of heaven? We are establishing a school as a place where missionaries can form characters not of levity, but sobriety. *13LtMs, Lt 12, 1898, par. 19*

The minds of men and women must be worked by the Holy Spirit in order to understand the Scriptures. The Holy Spirit is called the Spirit of truth, and truth is "all and in all" for this time. [See *Colossians 3:11*.] Every Christian student will help the teachers who carry the load of responsibility. They will not see how far they can go in breaking the rules of the school. This brings in the spirit of error and perversity; and they seek to please only their own unruly

attributes!<sup>13</sup>*LtMs, Lt 12, 1898, par. 20*

These things are developing, and who can carry the burden of responsibility if we as Christians do not unite and do all in our power to preserve order and harmony in the school? We established the school for the purpose of making most diligent efforts to reach the higher education, of which Christ spoke in His prayer to His Father. "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.*] This is the knowledge it is essential that students, teachers, and managers obtain, that they may through their knowledge and belief in Christ come into possession of eternal life.<sup>13</sup>*LtMs, Lt 12, 1898, par. 21*

The question is, Will all who have any connection with the school interests exercise their sanctified ability on the side of Christ? Will they keep their eternal interests in view, exercising all the influence God has given them to draw with Christ, to draw with the teachers, and win souls to Christ? Will they seek to upbuild, elevate, and ennoble every precious soul with whom they are brought into contact? In doing this, they will co-operate with Jesus Christ, and by their words, their spirit, their attitude, they will help every soul to resist temptation.<sup>13</sup>*LtMs, Lt 12, 1898, par. 22*

God help you, my brother, to unite in this work with your whole soul and mind and heart, for your own sake, and for Christ's sake. If heaven is worth anything to us, it is worth a lifelong, persevering, untiring effort. If we lose heaven, we lose everything.<sup>13</sup>*LtMs, Lt 12, 1898, par. 23*

**Lt 13, 1898**

Hare, Metcalfe

“Sunnyside,” Cooranbong, New South Wales, Australia

January 19, 1898

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 Hare:

I arise this morning early to speak with you. I have decided to write, for then the enemy cannot tell you I said things which I did not say. I want you to receive the things I have to say. This is the first time I have had it signified to me that I should write to you.<sup>13</sup>*LtMs, Lt 13, 1898, par. 1*

Since I attended the last council, I have had an account of the after meetings. The proposition was made for Sister Hughes to be matron of the school in place of Sister Haskell. When the motion was made for Sister Haskell, there was no second. What does this mean? I said. Who is working out these things? At last an unwilling vote was given; but under such circumstances, I would not advise Brother and Sister Haskell to come into the school at all. There is an abundance of places where they will be wanted.<sup>13</sup>*LtMs, Lt 13, 1898, par. 2*

My duty to write to you, Brother Hare, is now made known to me. I might speak to you, but you might forget my words, or the enemy might cause you to think I said that which I did not say. Therefore I will write.<sup>13</sup>*LtMs, Lt 13, 1898, par. 3*

I was bidden to speak these words to you: “Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?” [*Ezekiel 18:31.*] You may say, This is impossible; I cannot do it.<sup>13</sup>*LtMs, Lt 13, 1898, par. 4*

If you see your own helplessness in the matter, one point will be gained. You can truly say, "I have no power to make me a clean heart. Will God mock my inability? Can an Ethiopian change his skin or a leopard his spots? Who can bring a clean thing out of an unclean." You are surely in a helpless condition. You say in truth, My neighbor cannot help me. Why? Because you will not be helped by your neighbor. You say, He cannot help or redeem himself from sin; how can he help me? You are disgusted at the thought. You have not considered that your own heart is in such a diseased state that it cannot be repaired. Therefore the Lord says to you, "Make you a new heart." [*Verse 31.*]*13LtMs, Lt 13, 1898, par. 5*

You do not think that you have wandered so far from God, but you have; and a voice is crying unto you, "Return unto me, and I will return unto you." [*Malachi 3:7.*] "I will heal all thy backslidings." [*Jeremiah 3:22.*] This work is yours to see and understand. You need to heed the voice which says to you, "Return." You say, "This is a hard saying," but take heed. [*John 6:60.*] The working of the Spirit of God upon your heart will make you feel your helplessness to save yourself. When you opened the door of your heart to envy, suspicion, and evil surmisings, Satan took possession of your mind; and if you continue the same work, the words of Christ will be applicable to you:*13LtMs, Lt 13, 1898, par. 6*

"By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men 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." [*Matthew 13:14-17.*]*13LtMs, Lt 13, 1898, par. 7*

The sin of the Jews was prejudice against Jesus Christ. Your sin is prejudice against the servants of God, against God in the person of His brethren. In the place of improving the privileges and opportunities you have had of receiving the engrafted Word, you



have closed your heart against the Lord's workmen, because they did not harmonize in all things with your ideas. The servants of God are not placed at your disposal. God has given them their place of duty and their work; but because you have seen them move along in the path that He has bidden them take, you have taken counsel of yourself. You have received the testimonies of others who needed to have an entire change of sentiments. You will understand this when you "make you a new heart." [Ezekiel 18:31.] Then mind and will, thoughts, plans, and purposes, will run in a more correct channel. Motives and principles will be in accordance with the will and ways of God. *13LtMs, Lt 13, 1898, par. 8*

The stony heart is as unimpressible as the stony ground hearers of Christ's parable. The engrafted word is not received. "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.] You have much to learn. Unless you have a heart softened by the grace of God you will never enter into the kingdom of heaven. There are hindrances in you which you do not sufficiently consider. Hereditary tendencies and prejudices are strong. You hold fast to your impressions of men and things until, through these strong traits of character, you walk contrary to righteousness and truth. The enemy takes advantage, and brings in and makes prominent your objectionable traits of character, and deceives you. He spoils your Christian experience. *13LtMs, Lt 13, 1898, par. 9*

I could say much, for there is much that could be said; but it would not be the least use until Brother Hare makes him a new heart. Then you will not think that God has laid on you the burden of arraying yourself in opposition to His delegated workmen, to whom He has given His work. *13LtMs, Lt 13, 1898, par. 10*

You may say, What shall I do? Jesus tells you. "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.] Come to Jesus just as

you are, helpless sinful. Fall upon the Rock, and be broken. Christ is the Rock. When you see yourself just as you are, you will understand. You will come to Christ just as you are. You will plead with God. As you see your defects of character, you will see that you have been imbued with the spirit of the enemy, and have worked out his will. This is killing your soul. You are in danger, but when you will draw nigh unto God, God will draw nigh unto you.<sup>13</sup>*LtMs, Lt 13, 1898, par. 11*

When you are tempted, He will lift up for you a standard against the enemy. "Then will I sprinkle clean water upon you," He says, "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.*]<sup>13</sup>*LtMs, Lt 13, 1898, par. 12*

"Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate has become like the garden of Eden: and the waste and desolate and ruined places are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of for the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord!" [*Verses 33-38.*]<sup>13</sup>*LtMs, Lt 13, 1898, par. 13*

As the master calls for his servant, and he obeys, so all nature does the bidding of Jehovah. The Lord speaks: "And I will make them and the places round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth

shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of them that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.” [Ezekiel 34:26-31.] *13LtMs, Lt 13, 1898, par. 14*

God will bring you to the test. You may think yourself honest, that all your course of action is dictated by conscience. But that conscience is not a good conscience. You may be in as grievous an error as was Paul in his blindness. You do not possess the right spirit. When the practical working of the truth is felt upon your own heart, you will be altogether a changed man. You will learn invaluable lessons when you cease to make yourself a criterion. You will not only feel that you are weak, but helpless to help yourself. You will have a burden of soul. *13LtMs, Lt 13, 1898, par. 15*

The Word of God is like a sharp, two-edged sword, piercing even to the dividing asunder of soul and spirit. It cuts to the joints and marrow, and is a revealer of the thoughts and intents of the heart. It will discover to you your impotency. It is not enough for you to have a vague sense of your inability and stop with that knowledge. The Lord says, “Make you a new heart.” [Ezekiel 18:31.] Then you will have an actual experience. Do this work in the light of the Word, while some strength remains in you to reform. Take hold of the work, for your eternal interests demand it. Break off your habits of criticism, overcome your self-sufficiency. You will then be convinced that some things which you have asserted to be true are the devil’s lies. *13LtMs, Lt 13, 1898, par. 16*

Things which you have merely surmised have been looked upon in the light in which Satan has presented them to you, until you feel it your privilege to act upon them. The precepts of the Word of God

must cut to your very conscience. Unless it does this, you will not reform. You need to closely examine yourself in the place of sympathizing with yourself and others who make a mountain out of a molehill. Take your stand as one whom the Lord can regard as a faithful sentinel. You are not to exercise your own ideas and supposed wisdom to counterwork the work which the Lord has given His servants to do in this locality, where so much is to be done. *13LtMs, Lt 13, 1898, par. 17*

You regard yourself as deserving of sympathy because you have made moves to bind about and hedge up the way of the servants of God in doing the work He has appointed them. You are responsible to God to co-operate with the Holy Spirit. Make you a new heart. You can never have a transformation of character until you see your own weakness and the stubbornness of your own heart. The deceitfulness of your own heart must be met and repulsed. You do not need to exercise tenderness toward your defects. These defects weaken your judgment in many things in connections with your brethren. God has not called upon you to maintain your opinions as superior to those of your brethren. This self-sufficiency and want of harmonious action has always in the end reacted upon yourself, although you have not discerned it just in this light. *13LtMs, Lt 13, 1898, par. 18*

The great Teacher is giving His lessons line upon line, and precept upon precept, here a little and there a little. As you now stand you cannot hear from Him words of condolence and sympathy. The old heart may tell you that you should hear such words; the new heart will tell you no such fabulous tale. God gives you His precepts of authority. He gives you the injunction, "Make you a new heart, and a new spirit." [*Verse 31.*] You are responsible for the spirit you manifest in your family. You need much more tenderness and sympathy. This is an hereditary trait that needs to be cut away. You need to have more caution. Trust not to your own impulse. You think you see things in a correct light, and stand braced to resist everything that does not harmonize with your ideas. You shut yourself up to your own ideas. This cannot be while you are associated with your brethren in any work. The Lord's work must be done with all opening candor, without one thread of selfishness or superiority. All must strive for harmonious action. *13LtMs, Lt 13,*

1898, par. 19

You may ask, Why did you not come to me with this before? The Lord who sees the end from the beginning, who sees every stage of the spiritual conflict, comes with His individual dealing with the human heart at the right time. When you see your great necessity, and seek the Lord with contrition of soul, that which you cannot possibly do for yourself the Lord will do for you.<sup>13LtMs, Lt 13, 1898, par. 20</sup>

As you ask Him with your whole heart, He will respond, “A new heart will I give you, and a new spirit will I put within you.” [Ezekiel 36:26.] This must be, or you will never see the kingdom of heaven. That which you need is a transformation of character, and this He promises to bestow upon you as an individual, if you will ask with a sense of your great need. The return which He requires of you, and which you are bound to render Him, is a full surrender of yourself, without any reservation. Then you will be able to say, “He pitied me in my lost estate. He looked upon me in my blindness and helplessness. It was in His grace that He pitied me when I had no pity for my weak, helpless, suffering self. He strengthened me when I was without strength.”<sup>13LtMs, Lt 13, 1898, par. 21</sup>

When you come to the point where you will submit to be helped in the Lord’s own way, then help will come. Then you will learn your obligation to God. You will learn that there is a Sovereign in the heavens, the Authority of God, and that the Lord maintains His right of control and command every one of His creatures. You will realize that whatever may be your personal inability, His power remains the same. He will reign over every human being. But if men will not submit to His salvation, it will be to their own destruction.<sup>13LtMs, Lt 13, 1898, par. 22</sup>

If the Sovereign who rules in the heavens and on the earth—He who commands the worlds unfallen, and is excellent in His majesty and glory, who has ten thousand times ten thousand of angels at His command—singles you out, and distinguishes you by sending you the message, “A new heart will I give you, and a new spirit will I put within you,” how grateful should you be that it is not too late for the wrongs in your disposition to be righted. The Holy Spirit, who

teaches that man is helpless and guilty, and brings his deficiencies before Him, also promises that there is help and forgiveness in Christ. But only in meekness and humility before God will these promises be fulfilled. *13LtMs, Lt 13, 1898, par. 23*

“I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and about the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. *13LtMs, Lt 13, 1898, par. 24*

“And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto 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 they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [*Revelation 7:9-17.*] *13LtMs, Lt 13, 1898, par. 25*

**Lt 14, 1898**

Haskell, Brother and Sister

“Sydenham,” Westbury St., St. Kilda Road, Melbourne, Australia

March 27, 1898

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 Haskell:

I was pleased to receive Sister Haskell’s letter this morning. We are greatly privileged by having the loan of the pony and phaeton belonging to Sisters Graham and Ingels. It has been a great blessing to us, and especially to me. Your letter was placed in our hands this morning as we called at the Echo office. You cannot think how strange it appeared to us to go the whole distance from Balaclava to North Fitzroy, and not see a street car on the line. They must all have been keeping the Pope’s sabbath.<sup>13</sup>*LtMs, Lt 14, 1898, par. 1*

We are now all hung up with regard to means. None comes from the General Conference. Apparently we are left high and dry. But we must not fret, but just hold on the best we can until the cloud parts, and clear light shines again. W. C. White has been sent for to come to Melbourne, because important matters are to be adjusted. I dare not take any burden, for it nearly kills me when I do. I must rest in peace, and wait for the salvation of God. One thing I have written, or am now writing to Battle Creek, and this is, I must have the royalty upon all foreign books sold. The battle has been kept up with me, and I have had to call upon every resource for means, without much response. Now, when the Conference takes its position, as it has done, I see great perplexity ahead. I shall send by letter to call in all the money unused, and all that shall be received on foreign books, to use in this missionary field. Thousands of dollars have been appropriated in Europe that we have greatly needed in this field.<sup>13</sup>*LtMs, Lt 14, 1898, par. 2*

I fear that those who have visited this country from America have not properly set forth the situation as it is. Will they ever take it in? Will they ever realize that we are not in a community that is favorable to Seventh-day Adventists; that we are not surrounded by churches to which we can appeal in a crisis? We have no money from which we can draw when we come to a pinch; we must simply stop working unless the Lord helps us in unforeseen ways. We shall just wait for the issue. I know not where the means is coming from for the school or for the church buildings in Balaclava and in Stanmore. I can do nothing unless I receive something. Here the matter hangs.*13LtMs, Lt 14, 1898, par. 3*

But our Saviour is not in Joseph's tomb. He is a living Saviour, and we would better cling to Him. I see light in Him, and nowhere else.*13LtMs, Lt 14, 1898, par. 4*

I have had freedom in speaking to those who are deciding for the truth. The last Sunday [that] I spoke in the tent, the best attention was shown. One was there who had attended the meetings ever since the tent was pitched in the new place to continue the meetings after the camp meeting. His wife was keeping the Sabbath, but although he saw the evidence of truth, he had not the moral courage to stand the test of going to his employer, and saying, I have decided to keep the Sabbath. But my discourse one week ago settled it. He went to his employer, and told him that he had decided to keep the Sabbath, and that he could not violate his conscience. This man is working in the gas works, in a very responsible position, and is paid good wages.*13LtMs, Lt 14, 1898, par. 5*

His employer asked him, Would you work on Sunday if we came into a straight place? Would you take hold and help us? "Oh yes," he answered, "I will do anything on Sunday." "If there was a breakage on the Sabbath, that must be fixed at once, would you feel that you could help us?" his employer asked. "I would," he answered, "but I would not receive pay for anything done on the Sabbath."*13LtMs, Lt 14, 1898, par. 6*

His employer then said, "Come to your business, saying nothing to any one. I am the man who is responsible." When this brother



received his wages, he saw that he had been paid for the Sabbath, on which he had done no work. He told his employer of this, thinking it was a mistake. He was told that it was no mistake. "I have charge of all this business," his employer said, "and I have a perfect right to pay you thus if I choose." *13LtMs, Lt 14, 1898, par. 7*

Brother Robinson called on this brother and his family today. He says he is a happy man, and that the talk that I gave the last Sunday I spoke balanced him fully. His wife, his mother, and himself are all keeping the Sabbath. He has a good home. His mother lives near him, but by herself, in a house of her own. Brother Robinson enjoyed his visit very much. *13LtMs, Lt 14, 1898, par. 8*

There is one lady who works in the Government house who is keeping the Sabbath. She is well educated. She has been given six months vacation while the family is making a visit to some place. I mean to see this lady, and have her visit the school if she will. *13LtMs, Lt 14, 1898, par. 9*

Quite a number of nice looking people have taken their stand here to obey the truth. They tell me that no less than forty are keeping the Sabbath. Brother and Sister Robinson work very hard, and they do have something to show for their labor. The net has gathered quite a number of the poorer class, but Christ pronounced a blessing upon the poor, and upon those who help the poor and lighten their burden. I am sure that good work has been done here. *13LtMs, Lt 14, 1898, par. 10*

I feel loth to have anything to do with the North Fitzroy church, for the members are as dead as logs. They are of such a spirit that I feel that my time would be thrown away in trying to help them. I want all the strength that I can rally to help the souls who have just taken hold of the truth, and to help those who are deciding for the truth. Everything should be done for these that it is possible to do, while Satan is placing every obstruction in their way, by the influence of those who have been long in the truth, but who are filled with jealousy and evil surmising. I have no message for these. I cannot do them the least good until they are humble and contrite before God, and yoke up with Christ to become laborers together with God. I might lift and lift the poor souls who are playing the

Pharisee, but what good could I do?*13LtMs, Lt 14, 1898, par. 11*

They have had the benefit of a blessed camp meeting; and if they have become blinded, and cannot see afar off, and have forgotten that they were purged from their old sins, and reveal the attributes of Satan, because they have failed to live upon the plan of addition specified in the epistle of Peter, all my words can do them no good.*13LtMs, Lt 14, 1898, par. 12*

Said Christ, I am not come to call the righteous, but sinners to repentance—those who realize that they are needy, who are hungering and thirsting for salvation. [*Matthew 9:13.*] These will not be like the heath in the desert, not to know when good cometh. Our time is altogether too precious to consume in this way. Opportunity is golden. We are to hunt and fish for souls.*13LtMs, Lt 14, 1898, par. 13*

One week ago I was in Geelong. Brother Robinson, Sara, and Maggie accompanied me. I spoke in a quaint little brick church, which is very ancient, to our Sabbathkeepers on Sabbath morning. They were hungry for the truth, and it was a pleasure to give them the bread of life and the water of salvation. They thought themselves highly privileged. The melting grace and joy of the Lord was upon me, softening and subduing my heart. I knew that the presence of Jesus was in our midst. There were only about seventeen or eighteen adults present, but they were fed and rejoiced.*13LtMs, Lt 14, 1898, par. 14*

It is easy to speak to those who love the truth, those who do not come to meeting to act the Pharisee, to criticize and make careless remarks, showing that they have no interest in the work of Christ, to seek and to save that which was lost. Such want all the attention given to them, and begrudge the attention that is given to the needy souls who are hard beset by Satan, and are struggling for the victory, gasping for the breath of spiritual life. They have no travail of souls for them. May the Lord God of Israel show these selfish souls, who begrudge every crumb of gospel food given to hungry starving souls, their error.*13LtMs, Lt 14, 1898, par. 15*

Elder Robinson spoke Sunday evening, and I understand that the people were highly pleased. A hall was hired, and in the afternoon,

when I spoke, there were a few more than a hundred present. I spoke upon the coming of the Lord, and had a free time. At Brother Robinson's meeting, there were about a hundred present. A sand storm came up just before the meeting commenced, and this made it very bad; but the discourse was highly appreciated by those present.*13LtMs, Lt 14, 1898, par. 16*

On Monday we returned to Melbourne. Our fare both ways was only eighteen pence a piece, a cheap boat ride for forty-five miles. The water was clear, and the boat did not rock. Brother Neilsen met us at the wharf with the pony and phaeton. We were only four hours on the water. We did not get to rest until about eleven o'clock. *13LtMs, Lt 14, 1898, par. 17*

The Monday before we went to Geelong, we made one visit; but my soul was so burdened after returning home, and thinking of the work to be done in the churches, that it seemed as though soul and body would part. I was in agony, because I could see no way to reach the people. They seemed to be immovable, helpless, lost. The next day I was very sick, and for several days I suffered much. *13LtMs, Lt 14, 1898, par. 18*

During this time Brother and Sister Robinson were hunting for a smaller house into which to move the Mission family, as they could not afford to keep the large house and the land attached to it, after taking down the tent. Elder Robinson had quite a hunt to find a house, but seemed unable to get one that would be near enough the station, and also near where they expect to build the church. At last he grew desperate, and decided to take a miserable, poor, dark, inconvenient house. *13LtMs, Lt 14, 1898, par. 19*

I saw how he felt, and I decided to go and see the house that day, as I was too sick to remain in doors. Sister Robinson went with us, and showed us the place. We looked it over, and then I said, If you have to lose one month's rent, you must not take this place. The Spirit of the Lord forbids it. We were returning home when I felt that I must counteract the action. So I told Sara to turn the horse round, and go back to the place. She and Sister Robinson must go and tell them that we could not take the house. This must be done, and at once. *13LtMs, Lt 14, 1898, par. 20*

We just managed to get them out of the difficulty, and it cost them nothing. You never saw a more gratified man than Elder Robinson was when he came home and learned what had been done. He had felt sick at the thought of taking this house, and he was pleased to get out of it. *13LtMs, Lt 14, 1898, par. 21*

After we had told the family that we could not be made comfortable in the house, Sara and I started out to look for houses. We found one that we thought would do. The house that we had just refused was 11/- a week, and the house that we thought would do was 17/6 a week, and we thought it cheaper than the one at 11/-. Brother and Sister Robinson went to look at it, and were well pleased with it. We all thought that if the rent of the house that we were then in was put down to the same price as the house we had in view, we would not exchange the one we had found for the one we were living in. *13LtMs, Lt 14, 1898, par. 22*

The one at 17/6 was only a little over half of what they were paying for the house at Orange Grove. We moved here last Wednesday and our little pony and phaeton did good service. We like the house more and more. We are all moved and settled. But we are greatly in need of a hall in which to hold meetings. There is not a hall in the place that can be secured for Sunday meetings. The little room that we used yesterday was well filled, and we have had excellent meetings during the day. In the afternoon a social meeting was held, and the new Sabbathkeepers were prompt and free in speaking. I will write no more. May the Lord bless you, and may His grace be upon you. *13LtMs, Lt 14, 1898, par. 23*

## Lt 14a, 1898

Haskell, Brother and Sister

Balaclava, Melbourne, Victoria, Australia

March 3, 1898

Previously unpublished.

Brother and Sister Haskell:

I have many things to say to you, my Brother and Sister Haskell, but I have waited, hoping that you would both be in a receptive frame of mind, so that I could broach the subject to you. I have hoped that through the Holy Spirit of God working upon your mind you would understand that God has not given you a work to do where the opinions of your brethren should have no influence upon you. The Lord has a special work for each of His servants to do. You are not the only actors in the binding-off work for these last days. *13LtMs, Lt 14a, 1898, par. 1*

Elder Haskell, you were especially presented before me as one who could help me in helping the school, because you had had a knowledge of the work from the beginning; but your taking the responsibility of the work, with the idea that you alone were capable of carrying it, led me to false conclusions in this matter. For years the Lord has been teaching that the greatest evil was liable to occur in our work through one or two persons feeling themselves sufficient to be a complete whole. You have thought, What need is there of a school board? My wife and I can carry all the responsibilities of the school. And when the work in Stanmore was to be bound off, the same feeling was indulged. *13LtMs, Lt 14a, 1898, par. 2*

Instead of linking up with your brethren, letting them help you, and you helping them, and feeling a unity of sentiment, you took the whole burden of work. This the Lord did not lay upon you. You represented that your brethren were to help you, but you gave them little chance to work. Now, the Lord could and would have used them in positions varying from yours, but you represented that they

could not fill the office, and I accepted the representation. This representation, if all true, showed that they needed instruction and training. If they were with you at all, they should not have been left to speak only now and then, while you carried all the important meetings. *13LtMs, Lt 14a, 1898, par. 3*

The light given was that they were to be your fellow laborers, and if Brother Starr was not concentrated and connected in presenting his subject, you would have been the man to help him, to kindly speak with him, as brother speaks with brother. You should have studied with him, and kindly instructed him. As these men have been carrying responsibilities, they should have had a share in all the work in Stanmore. Today there is no better nor as good a showing, as [to] the numbers and condition of the church, [than] if your brethren had been entrusted with the responsibilities, which were certainly their due. They were out of their place in so largely leaving the churches and coming to hear you preach. Their help was needed in building up the waste places in Zion. It was a mistake on your part to feel that no one but yourself could carry the Sunday meetings. *13LtMs, Lt 14a, 1898, par. 4*

The Lord has opened the matter before me, and I have some things now to say. You can instruct and help your brethren, but let them have a chance to get hold, and learn to work out the truths which you have taught from the Scriptures. When you are so sensible of the defects of the preaching of your brethren, you reveal this by your words and plans and actions. They must have a chance to work by your side, as they have not had. You are to bring them up to your ideal as far and as fast as possible by trusting to them the responsibilities that will perfect them through the Lord's working them. *13LtMs, Lt 14a, 1898, par. 5*

You cannot always bear the strain and gather the responsibilities into your own hands. Others are to stand by your side and share those responsibilities. They must impart the precious things they are receiving from the Word. You embrace too much, and leave little for your associate laborers to do. If you are in advance of them in experience and knowledge, it is because you have educated yourself by practice. There is a chance for your brethren as well as yourself to learn from the great Teacher, and to impart what they

receive from the great reservoir of power. If any are deficient in some lines, they are not to be ignored, but helped, not to be criticized and made a subject of remark. It is not the Lord's plan to give one man, or two or three men, power to do all the work. Help every man whom God has chosen, not the ones who will help you alone, not merely the ones who please you. No minister is to be made an errand boy for you or any other minister. There are men who have not ability to open the Scriptures to others, but they can do good service in secular lines; let them do this work.*13LtMs, Lt 14a, 1898, par. 6*

You should yoke up with your brethren, and esteem them, and not feel that you are so far above them that you cannot permit them to share the responsibilities, but take them all yourself. What profit is it for these ministers to sit and hear you preach, when the preaching talent is needed in other places? I labored that these brethren should connect with you in the work, that everything that could be done should be done. Again I plead for the same thing.*13LtMs, Lt 14a, 1898, par. 7*

Your brethren feel sensibly the slight you put upon them. It hurts them. You do not put yourself in their place. How would you feel to be treated thus? You feel hurt at the least supposed indifference or slight to your ability; and other men have the same aspirations as yourself. They are not slow to feel that they are regarded as unqualified to preach the Word. In these things you have been extremely sensitive. Cannot you put yourself in their place, and think how you would feel under similar circumstances? You should not do all the work of preaching, for fear that your brethren would not interest the people. If the people are supposed to have a preference for one man, and are foolish enough to say so, that should not lead us to depart from a correct course of action and break down principle.*13LtMs, Lt 14a, 1898, par. 8*

The Lord can work other men just as verily as He has worked you. He is much displeased when any of His ministers obtain the idea that they are the only ones whom God works. These are things that need to be corrected. The ones who sanction everything you do, and echo every suggestion you make, are thought to be your very best helpers; thus brother links up in fast confidence with brother,

but the union is not a right one; it is not for the good of either. You need to be, it may be often, entreated as a father, for there are in you things that need to be corrected just as much as in your younger brethren. You have traits of character that God does not approve, and you as verily as other men need to be shown yourself. But it must be done in tender, pitying love. We are to unite ourselves one with the other, remembering that just as we treat the case of our brethren, God will treat our case. As we judge, we shall be judged.*13LtMs, Lt 14a, 1898, par. 9*

As the Lord permitted me, I heard the remarks made by yourself and your wife in regard to W. C. White. I was referred to the case of Miriam and Aaron. This history should lead us to guard sacredly the interests of one another. A course similar to that of Aaron and Miriam will meet the signal displeasure of God. On the Stanmore campground I was burdened in regard to the disrespect shown to Brother Haskell because it was supposed that he had made some mistakes. I stood in his defense. The Lord led me to do this, for there was a wrong state of things coming in.*13LtMs, Lt 14a, 1898, par. 10*

But what other ministers have done to him, he and Sister Haskell have done to other ministers, only in a much greater degree. If we could see ourselves as God could see us, it would put an end to this spirit of criticizing, much of which is borne of evil surmising and seeking to be first. And just as you judge others in little things, so God will judge you in the things you have done which dishonor His name. The Lord requires that those who occupy positions of responsibility shall be doers of His Word in little as well as large things. In regard to this practice of criticism, you were to take warning.*13LtMs, Lt 14a, 1898, par. 11*

Brother and Sister Haskell, I must leave it to yourselves, under the guidance of the Holy Spirit, to think out this matter, just as you try to get the thought of the Bible. We must not be weighed in the balance and found wanting. Be sure that you are wholly out of sympathy with God and angels when you feel at liberty to give loose rein to your tongues in criticizing and condemning your brethren. You are not at liberty to put your estimate upon any one of God's messengers. You are not to disparage their work, to cut away the



influence God has appointed they should have with His people.<sup>13</sup>*LtMs, Lt 14a, 1898, par. 12*

Whenever you, Sister Haskell, are disposed to look with contempt upon any of God's servants, or to criticize their missionary work because they are not working exactly after your plans, consider that the leaven of Pharisaism must be purged out of your heart before God will say, "Well done, good and faithful servant." [*Matthew 25:23.*] You need as verily as did the Pharisees to have the leaven of criticism and accusing purged away from you.<sup>13</sup>*LtMs, Lt 14a, 1898, par. 13*

The Lord saw fit to reprove Brother Herbert Lacey, but your treatment of his case did not please the Lord. Brother Lacey was not a stubborn, wilful sinner. His error was small in comparison with the error which both of you have committed. Did you think of it in this light? You have had a large experience, and he was a mere youth when he left Australia for America. He supposed that he was doing right in receiving counsel from those in America to whom he had been recommended. But if you saw in him one jot or tittle that was not of the right order, you became impatient. You did not carry out the light given, to take him into all your counsels, and to instruct and help him. When the Lord reproves anyone, it is not because He hates him, but because He loves him, and desires to save him. He says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." See *Revelation 3:19-21; Hebrews 12:3-7.*<sup>13</sup>*LtMs, Lt 14a, 1898, par. 14*

**Lt 14b, 1898**

Haskell, S. N.

Balacava, Australia

February 29 [March 1], 1898

Previously unpublished. Not sent. See *Lt 14a, 1898*.

Dear Brother Haskell,

I was much burdened last night. I was talking with you most earnestly and asked you why you carried the burdens of the meeting. There were Brother Baker and Brother Starr. These men were not attaining an experience that they might have. Both are workers; both God could work and would work if you would only give them a chance—not only at the weekday and night meetings, but interchange and give them a chance Sunday evenings. God will speak through them. Save yourself as much as possible. The Lord has signified that we have these men to take their share of the work, not to sit on the stand and to hear you preach. God has a work for them, a message for them, just as verily as He has a message for you to give to the congregations. *13LtMs, Lt 14b, 1898, par. 1*

A variety of gifts are to be brought in and these brethren are not to be in connection with the work and sit and take so little part in the labor. You said, “I fear they could not keep up the interest.” Then One was in our midst and we had not seen Him before, and said, “They are the Lord’s servants. The Lord will work through them.” You must have respect and confidence in your brethren as chosen of God and precious. If you do not give them room to preach the Word but take the principal part of the burden on yourself, you make a mistake. But you should blend your talents with their talents else the work will not be as God would have it. Let them take up labor in places that need their help. But you are doing injustice to yourself and not showing due respect to your fellow laborers. You do not show that you have confidence in them. *13LtMs, Lt 14b, 1898, par. 2*

You wear your strength unnecessarily. This is not the Lord's doings. As long as you preach in this way, the work will not be a complete work. God does not require this at your hands. When your brethren preach the Word take that time to rest and repair up. You are wasting your strength. All the Lord's servants have their lot and their place. They should unite and mingle their talents. Every man has his appointed work. It is not the man that is the power and efficiency, but God who has given to every man his talents who gives the success to the work. Man can take no glory to himself. The Lord alone giveth the increase. [Read] *2 Corinthians 9:10-15. 13LtMs, Lt 14b, 1898, par. 3*

You had all the opportunity to use the men you had, and it would have been a blessing to them and you. But you thought they would not do as well as yourself. But the Lord could have used them and blessed them in doing a good work—not altogether as you have [done], but the Lord does not plan that one man shall alone use his special talent and his brethren do nothing. The first part of the meetings after the camp-meeting needed all the abilities that were in the men of God's appointment. You felt too much that all depended on you. *13LtMs, Lt 14b, 1898, par. 4*

The Lord does not want you ever again to do as you did in Stanmore, carrying the work and responsibilities chiefly yourself, while you had two ministers that needed to work. You did not use them, that in ministry the Lord would speak through them. Why? I ask, Why? Such matters of large responsibility demand a variety of gifts. It does not rest with you individually; it rested upon the three men close beside you. If you had given them their share of the preaching, it would have been altogether consistent and just and right and more in the order of God. *13LtMs, Lt 14b, 1898, par. 5*

When you keep up a continuing labor as you did in Stanmore, you should sit down and count the cost of the tower you were building and see whether you are able to finish. If you fail, it is because you used your strength in a degree where there was not a necessity to do this. Oh, God, cannot Thy servants become wise? I see my mistake in exhausting my strength by long talking. I ask God to forgive me, for I need to preserve my physical, mental, and moral power, and I will change my course of labor. I know you feel—and

so do I—that we must draw from the treasure house things new and old. And we put, I do at least, too much matter in our discourse. But the idea I wish to impress upon you is that when help is provided for you you must make the most of it, knowing that God can use the men whom He has appointed to give meat in due season. They must have their opportunity for the Lord to use them as you have your opportunity for the Lord to use you.*13LtMs, Lt 14b, 1898, par. 6*

It is limiting the power of God to suppose that men, Brethren Baker and Starr, and others of God’s ministers, are so far deficient that they would kill the interest. Just try it. Show them it is not in the men and women, but in God behind the men who works the human agent. “Not by might, nor by power, but by my spirit saith the Lord.” [*Zechariah 4:6.*] There stands the two messengers before the Lord of Hosts represented by the two olive trees emptying the oil out of themselves unto the vessels that are prepared for them. The Lord will make the impression on the people, it is not you or me. The Holy Spirit’s work is to take of the things of God and show them unto us, so that we shall not glory in ourselves or in any man, but glorify in God.*13LtMs, Lt 14b, 1898, par. 7*

We must take Christ as our Priest, as our Advocate—One who alone is able to represent the human fallen order to the Father and as One who can receive and pardon our transgressions. We must take Him as our King, enlisting in His service. We must seek to know His will and do it. Thus looking to and believing on Christ Jesus in all His completeness, we are His followers. We are Christians indeed. We will follow the Lamb of God whithersoever He goeth. We belong to His kingdom. We are His subjects, and He is our King.*13LtMs, Lt 14b, 1898, par. 8*

We need an increase of faith, you need this, I need it. We are saved by the power of God through faith and that not of ourselves, it is the gift of God. You must not think that everything depends on your ability.*13LtMs, Lt 14b, 1898, par. 9*

Now I must speak of a subject that causes me great pain. The last night I spent in Stanmore, I was told by my guide to hear what was being said. Sister Haskell was criticizing this one and that one of the

ministers. She was speaking words that if the love of Christ was in her heart, she would never have uttered. But her words were demoralizing other ministers, and placing them in an unfavorable light, picking flaws and presenting their manners, their words, in an unfavorable light and presenting the matter as though these men did not do justice to the Scriptural subjects.*13LtMs, Lt 14b, 1898, par. 10*

Then there was a council meeting and Sister Haskell was present. The criticisms she made in regard to the propositions which others made carried the minds into mist and fog. Then the words were spoken, "This is a most dangerous abuse of her God-given talents." Then, after the meetings closed, I heard again words spoken by Brother Haskell that were unchristian and altogether displeasing to God. Words were spoken, and his spirit was such that prompted the words, that he will not care to meet their record in the judgment.*13LtMs, Lt 14b, 1898, par. 11*

Again I was awakened from my sleep, and what did I hear? I heard words placing W. C. White in a low, contemptible light, and demeriting his position as a worker in the cause of God. Her words were like the scorpion's stings. Her faculty of criticism has become a fine art. She can discern defects which she would write as thus, when God would write, "Well done, good and faithful servant." [*Matthew 25:23.*] This is the element that made Satan in the heavenly courts so successful at making good and right things appear evil things, carrying the misrepresentations so decidedly against Christ Jesus and the law of His kingdom that a large number of the angels viewed the matter as Satan viewed it. His power was most seductive; his power was such as to mislead. There was the ridiculing of W. C. White and his propositions, [saying,] "Did you ever teach school?" as though as he had never taught school, he was not capable of giving advice and counsel.*13LtMs, Lt 14b, 1898, par. 12*

Sister Haskell said things that astonished me. It was presenting a drawing of a picture before the mind of her husband and other minds in the same way that Sister Butler had done and which was the means of separating her [from her] husband by her so-called wonderful acute discernment and talking. These things placed her

in a position where she could discern nothing clearly or receive any counsel that would help her and the stroke of God was upon her and that tongue silenced. *13LtMs, Lt 14b, 1898, par. 13*

I had heard these words and seen the influence Sister Haskell had upon her husband's mind. He thought his wife had correct understanding, great discernment, and could see beneath the surface and represent things in strong colors. Then the messenger of the Lord said, "These two, and yourself, united with your son, Willie, could have been a blessing to the school. The Lord has given them much light. If they remain humble and do not exalt themselves, then He will use them to His name's glory. You needed help; the Lord signified these two would help you, but when His servant W. C. White came to take his place in the work, then there was a voice heard that did not voice all that either of them said. Then a spirit nothing less than criticism and accusing came in to discredit W. C. White, who had been engaged in the work for years in this country, whom God has used as His servant, whose labors He has blessed, and whom she was unacquainted with to pass her criticism and judgment upon in the most unchristlike manner. This has changed the spirit of both. The Lord will now change His purpose. You cannot do the work of God safely in connection with them. God would not have His work carried forward in the line it would go under such principles. Therefore you must work disconnected. *13LtMs, Lt 14b, 1898, par. 14*

"The Lord has not seen in His servant, Willie White, any cause to change His attitude toward him. The Lord seeth not as man seeth. Let mother and son unite in the work and God will bless them, but you must not sanction any wrong. You must stand aloof in one sense from all dependence. Keep yourself free in spirit. The Lord cannot use Hettie Hurd Haskell as sole mind and administrator in the school, because she would connect with none of My servants that I would use to connect with this school. The curse of criticism, of presenting things in the light that is a misrepresentation, has become a habit and she sees not the evil and its results. The Lord has brought her purposely in His providence to connect with My servant Stephen Haskell and with My appointed agencies through whom I speak to carry an influence that her influence should not be made supreme. God designed to link up their talents together, that

blending they would accomplish the work He designed, but when brought in connection with the very ones who could help her, she did not correct this overmastering spirit. You cannot bind up your interest with them in a special united effort. If she will treat one whom the Lord has used, one whose spirit is humble, who did not seek for supremacy but to inaugurate safe principles, in the way she has treated the servant of the Lord, she will show she has a spirit that lives and rules that God will not permit to leaven His people. *13LtMs, Lt 14b, 1898, par. 15*

“Stephen Haskell has been a man whom God has pitied from his youth and loved him and has given him great light in his work; but if he shall encourage the spirit in his wife to rule, to carry things her own way, then the Lord will make both herself and her husband last and least. The Lord has been very wonderful to His servant because he would be a learner and receive the lessons He has given him through His own instrumentality. But when he will treat any of his fellow servants who have a knowledge of truth, purity, holiness, and the advancement of the work of God, then he knows not through whom I work.” *13LtMs, Lt 14b, 1898, par. 16*

Again I was brought where the words were spoken by Brother and Sister Haskell against Willie White and also against fellow laborers in the work. The Lord was not pleased with the largest share of the labors falling on Elder Haskell. There were other gifts that should blend with his gifts; he could labor with his fellow-laborers, and unless his unwarranted suspicions should not be the top of the root of bitterness cut off, but the root taken out, he will imagine strange things, untrue things. His wife’s tact and her high self-esteem will lead her to compare her superior gifts with that of God’s chosen ministers. They feel they are a complete whole, but the Lord does not regard it thus. Brother Haskell feels little burden of organization in the different lines of work there. If he would just keep still where he has not talent, and not become an opposer of organization, but consider God has given talents to others that he has never possessed. Let others blend in their talents as laborers together in God. He must give his brethren standing room and a chance to work as well as himself, and consider the Lord recognizes their gifts and varied abilities as well and as fully as he recognizes his gifts; then the work would move harmoniously. *13LtMs, Lt 14b, 1898, par.*

God would have all His servant's ability recognized. Nothing is to be ignored by any man because he has not the quality of gifts another has, to despise the other's work whom God uses and will use in His cause to the end of time. Elder Haskell, the Lord has a controversy with you because you ought to have known, if you did not, that He has given W. C. White his work to do just as verily and important in its place as He has given you your work to do. He recognizes that work which Sister Haskell measured by her measuring tape as being of no value in the work. Nevertheless, God will work through whom He will. *13LtMs, Lt 14b, 1898, par. 18*



## Lt 15, 1898

Henry, A. R.

Stanmore, Sydney, New South Wales, Australia

April 20, 1898

This letter is published in entirety in *1888 1653-1662*.

My Brother:

I have a warning for you from the Lord. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "The meek will he guide in judgment, and the meek will he teach his way." [*Psalm 25:10, 9.*] I feel very sad in regard to your case, for you are pursuing a course that is deciding your eternal destiny. You are in great trouble of mind, and you have given that mind to be worked by the powers of darkness. Satan is striving to destroy you, body and soul. When in Minneapolis, you took a turn that has influenced all your movements since then in the wrong direction. You must know that you are pursuing a course similar to that of Judas, who betrayed his Lord.<sup>13</sup>*LtMs, Lt 15, 1898, par. 1*

Your supposed wisdom in financial matters has led your brethren to cling to you, and to regard your judgment as superior. They have made a mistake. Notwithstanding all the light God has given His people in regard to the righteousness of Christ, they have not had spiritual eyesight to discern that all wisdom is from God. They have not discerned the truth. Linked up with Harmon Lindsay, you have betrayed sacred trusts, and you have both greatly hurt the cause of God. You must answer for your course of action before God. Would it not be well for you to consider what the end of all this will be? You have already gone as far under the inspiration of Satan as it is in any way safe for you to go. It is your privilege now to make a decided change. In the name of the Lord I warn you not to take one step further in the path you have entered upon. This is a life and death question. Call a halt, I beseech of you. Call a halt before it is everlastingly too late.<sup>13</sup>*LtMs, Lt 15, 1898, par. 2*

How disappointed is your Saviour in you in that you allow your self to be governed by your own wayward fancies. How hard it is for you, in your own finite wisdom, to rightly explain or understand what is moral truth. Your exactions are not just or right. The Lord weighs all our actions. O that you could have a knowledge of your own wayward heart, before it is too late for wrongs to be righted. Your mind is tossed to and fro. Your fears and conflicts are continual. The Word of God tells you that you are bought with a price, that you are not your own. Through the sacrifice of Christ, you are made the living temple, not of the world, but of your Father which is in heaven. Who will be your consolation when through your own choice and course of action, you will have severed the last link that binds you to God and to your brethren?<sup>13</sup>*LtMs, Lt 15, 1898, par. 3*

There is reward and forgiveness with God, and if you now humble your heart as a little child before Him, He will receive you. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the 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." [*Matthew 18:1-7.*]<sup>13</sup>*LtMs, Lt 15, 1898, par. 4*

The Lord sends His message to you. Satan is playing the game of life for your soul. Temptation is upon you, but shall the enemy have the victory? Will you ward off financial embarrassment by a crime which will react upon you both with a force that you do not now dream of? The test to barter your own soul for a mess of pottage, to become a traitor, is upon you. I want you to humble yourself before God. The Lord asks you to draw your feet from the precipice upon which you are standing, and walk in safe paths. Will you pursue a course that will forever separate you from the people of God? Ask

yourself, Will it pay? Will you reveal to the world that you are a traitor, a betrayer? Will you rob the cause of God in order to be revenged? What a position for you to be in! Fearful and fatal will be the effect upon your eternal welfare. As the test came to Hazael, just so surely your test has come. *13LtMs, Lt 15, 1898, par. 5*

Will you consider that it was you yourself who acted a part in the work that has brought the displeasure of God upon His instrumentality in Battle Creek? Not you alone, but those also who were connected with you, had warning after warning. God desires that the principles upon which his institution was first established shall be maintained at any cost. There must be a close searching of the Scriptures, to know the way of the Lord. *13LtMs, Lt 15, 1898, par. 6*

Under the gracious influence of God, you have often felt the moral obligations devolving upon you. But after the influence you received at the Minneapolis meeting, where it was popular to talk doubt, to question and resist the light God was sending, the sentiments there suggested one to another acted upon your mind and heart like a poisonous malaria. Although every evidence that was essential was given in regard to the work which the Lord had begun in behalf of His people, although those present felt the convicting power of God upon heart and mind, they did not possess humility of heart to the acknowledging of the truth. They revealed that more evidence would accomplish nothing for them. It was not evidence that they needed, for this had been abundant. They needed meekness and lowliness of heart to confess. *13LtMs, Lt 15, 1898, par. 7*

Had you yielded your pride and self-sufficiency then, you would have softened your heart, and been converted. But you kept your feet in the path of unbelief. You hated the messages sent from heaven. You manifested against Christ a prejudice of the very same character [as]—and more offensive to God than—that of the Jewish nation. Nothing but spiritual blindness could so obscure your discernment that you would not see the working of the Spirit of God. You did see it, but you would not yield to it. You refused to admit the truth of the heaven-sent message. *13LtMs, Lt 15, 1898, par. 8*

You, and all who like yourself, had sufficient evidence, yet refused

the blessing of God, were persistent in refusing because at first you would not receive it. You did not search the Scriptures to obtain clearer light, but to obtain something with which to brace your mind to reject the Spirit of God, and strengthen your unbelief. This is your stumbling block, which no one but yourself can remove. Because of your false ideas, you cannot obtain a right understanding of what is truth and what constitutes the third angel's message. Had this blind obstinacy in you been yielded, you would have humbled your heart, and received the greatest blessing you ever had in your life. O what a terrible thing it is for any one to be deceived and deluded by Satan!*13LtMs, Lt 15, 1898, par. 9*

“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 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.*]*13LtMs, Lt 15, 1898, par. 10*

You and Harmon Lindsay have rejected the light sent you from heaven, which, if received, would have made you wise men. Your natural traits of character would have been brought into subjection to the Spirit of God, and your great desire would not have been to make provision for yourselves, in a way that is not honorable or righteous. These plans to follow the imagination of your unsanctified hearts have brought upon you blindness of mind and increased stubbornness of heart, until you could not feel the necessity of saving your souls unto eternal life. In your present state, you are both an offense to God. Your human, secret devising is as an open book before the Lord. He knows all your works, all your purposes of evil. He knows all your uncertain speculations. That eye that never slumbers or sleeps is cognizant of every action, of every scheme laid to betray His cause. You have laid your plans to hinder the work of God, and to bring reproach upon His cause. The Lord says, “Shall I not judge for these things?” [*Jeremiah 5:9.*]*13LtMs, Lt 15, 1898, par. 11*

What are God's purposes toward you? They are to take you, poor worms of the dust, and transform you, molding your characters after

the divine similitude, and fitting you to be the companions of angels and to hold communion with God. But you have cunningly laid plans to do injury to the cause of God, to divert the means into selfish channels, knowing all the time that these plans would bring embarrassment upon the work of God. But this is all written in the books of heaven. You have chosen another school than the school of Christ. You are bending your footsteps in the road that leads to death and hell, and this is the reason I write to you at this time.<sup>13</sup>*LtMs, Lt 15, 1898, par. 12*

Christ came to our world to counterwork sin. God has given His only begotten Son to die for sinners. 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.*] “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.” “Their web shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their going. They have made them crooked paths: whosoever goeth therein shall not know peace.” [*Isaiah 59:1, 2, 6-8.*]<sup>13</sup>*LtMs, Lt 15, 1898, par. 13*

I call upon you in the name of the Lord. “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 way 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.*]<sup>13</sup>*LtMs, Lt 15, 1898, par. 14*

It is a sad position that you are in, and yet the Lord says, If they will return unto me with contrition of soul, I will heal them. Will you dare to defy God? Will you provoke His wrath against you? Do you know

what you are doing? You little know the evil of an unconsecrated heart. Hazael is by no means the only illustration of the solemn truth that the heart is deceitful above all things, and desperately wicked. The history of Hazael is a memorable instance of the depths of evil to which men sink when under the control of satanic agencies. *13LtMs, Lt 15, 1898, par. 15*

Taking advantage of circumstances, Satan arouses all the evil tendencies of the natural heart. He seizes opportunities for setting on fire every evil propensity, until the man who has had every opportunity for obtaining a rich experience in spiritual things, but who did not appreciate his advantages, becomes the dupe of the father of deception and falsehood. Such a man little knows the evil of the unsubdued, natural heart. A spark is enough to turn his unsanctified temper into a seething cauldron that he cannot control. He is not master of himself. Satan speaks through him, and he is a channel for the power of darkness. He is under the molding hand of Satan, and he has so long been subjected to his control that he has no power to go from the snare to go. *13LtMs, Lt 15, 1898, par. 16*

Thus it is with A. R. Henry. His brethren will do him no good by treating him harshly, neither will they do him good by conceding to his demands; for that would sustain him. If he is determined to bring forward accusations against me, let him know that he is not bringing them against me, but against the Lord, who has given me words of warning and reproof. It is against the Lord that he brings his charges. *13LtMs, Lt 15, 1898, par. 17*

The Lord has given me a message still again, that A. R. Henry has not worked on right principles, that he has dishonored God. Yet the Lord invites him to return, to repent, to humble his proud heart. He is arraigning the Lord for speaking to him in regard to his wrong course of action. Will the brethren pray for him, that the Lord may have mercy upon him. But if he will not hear, in no case gratify Satan by buying A. R. Henry's silence with money. If the case is put into court, obtain the wisest counsel, and let the man become as Hazael. In no case dishonor God. If any of the brethren have pursued a wrong course toward A. R. Henry, let them take it out of the way and, if possible, save his soul from death. But it will not save his soul to gratify a covetous spirit, which shows that money is

what he desires. Living in a straight place, will he sell his birthright, as did Esau, for a mess of pottage?*13LtMs, Lt 15, 1898, par. 18*

I hope that A. R. Henry will bring forth fruit meet for repentance. Lay to heart the solemn truth, which will be entered on the record book of heaven, Here is a man arrayed against God, showing to the universe of heaven and to worlds unfallen, in clearer and still clearer light, that his character is molded by satanic agencies.*13LtMs, Lt 15, 1898, par. 19*

The mind cannot conceive, nor the tongue express, the depths to which it is possible for the stubborn, jealous soul to sink who rejects light and refuses all entreaties, all warnings, all prayers. Oh, how needful that we all pray for Christian consistency. We are in the world, living among people whose eyes are shut to light, whose ears are open to hear all that is possible of the faults and errors of those who claim to believe the truth. Give no occasion for the devil to gain the victory. All hell triumphs when you do. Oh, how earnestly we should strive and pray that the hateful temper, the stubborn will, shall be brought into submission to God.*13LtMs, Lt 15, 1898, par. 20*

Watching unto prayer will save many souls. If our words and tempers are sanctified, we shall adorn the doctrine of Christ our Saviour. If our brethren conduct themselves as saints of the most high God, if they show under every test that they have faith in Him whom they profess to serve, if they are not easily provoked, they will be witnesses for Christ. Those who are by faith children of Abraham have a high calling, and they leave an example that is in accordance with their light and privileges. They trust in Him whose day Abraham saw afar off.*13LtMs, Lt 15, 1898, par. 21*

I entreat of you, A. R. Henry, to break the power of Satan. No longer be fastened a slave to his chariot wheels. God's power alone can break this chain, break the fetters of Satan. Heaven is worth everything to you. Then break with Satan. Flee to Christ before it is everlastingly too late. A few more steps in the path you are pursuing will place you where light and truth will have no power over you. I send you this, for my soul has been wrestling in agony in regard to your case. I want you to be saved. I want you to have life, that life

that measures with the life of God. I want to see you a victor. I want to see you an overcomer. Will you be this? Pursue the course you have entered upon, and you will divorce your soul from God; and then what?*13LtMs, Lt 15, 1898, par. 22*

In much affliction on your account, I remain,*13LtMs, Lt 15, 1898, par. 23*

Your friend.*13LtMs, Lt 15, 1898, par. 24*



**Lt 16, 1898**

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 17, 1898

Previously unpublished.

Dear Brother Jones:

I can write you only a few lines this morning. I received a letter from Brother Leininger, stating that he was in need of \$400. He said that he had asked that some shares he owned be transferred to some one else, and he be given the money to pay debts he owed to outside parties, but that no one came to relieve him in his necessity. I think it would have been well for those who claim to believe the truth and to be followers of Christ to have long ago done their duty. They should never have allowed things to come to such a pass. They should have been moved by the same spirit that moved Job, when he vindicated himself before his so-called comforters. He met the charges they heaped upon him with one statement, “The cause I knew not I searched out.” [*Job 29:16.*] Had you as Christians followed the example of Job, you would not have left things to come as they did, obliging Brother Leininger to mortgage his place. You would have secured help for him. <sup>13</sup>*LtMs, Lt 16, 1898, par. 1*

I have presented this case definitely before you, and wished to present the same to other responsible men. Relieve my mind at once, and place in Brother Leininger’s hands the means that he should have. After I have drawn on his account so large a sum, about \$1400, he sends to me again for money. Why do you not, as men in responsible places, do something about this matter? Did not his money go into the cause? If you at the Pacific Press did not have so large a sum, some one had it to advance the cause in its necessity. Will you pass Brother Leininger by, compelling him to send to me as the only one who can help him? Will you, who are supposed to know the Word of God and your duty, like the priest and Levite, pass by on the other side? God help the poor bruised and wounded souls who have no one to whom to look for

help. *13LtMs, Lt 16, 1898, par. 2*

Brother Leininger says that he remembers me saying at one time that he needed a guardian, and I would be his guardian. Elder Daniells borrowed \$1200 from him, to invest in some of his schemes, and never paid him. I told him he would never pay him, and that it was not the right thing to do to use his money in such a way, without careful consideration. I told him that it was the Lord's money, that he must use it with care, and know that when it left his hands, it was to be rendered back to God, not to be squandered in the way in which Elder Daniells used money. I said, Counsel with your brethren, counsel with me. I will be your guardian as to how to appropriate your means. But without counselling with me in anything, Brother Leininger now comes to me when he is in trouble, claiming me as his promised guardian, to help him out of strait places. *13LtMs, Lt 16, 1898, par. 3*

Here I am, trying to do to the utmost of my ability. This missionary field has not the resources that you have in America. But in the place of helping the cause in this destitute field, my hands are being tied to help destitute, distressed souls in America. I understand that resolutions had been made prohibiting our brethren in California to send their means out to help the mission, unless they first consult the proper authorities in Oakland. As this is the law will you not go a little further, and say that all who are in distressed circumstances, who have helped the cause of God in its necessity in the past, shall in their suffering and need make known their wants to the publishing house, and that the office will help them, relieving their immediate distress by bringing the situation before the churches in California. *13LtMs, Lt 16, 1898, par. 4*

Let some man get this burden upon him, and after reading the special directions given by God in regard to the brother that falleth into decay, become a doer of the Word. Let not the cry of the children of God come up against you before the Lord. I am carrying a burden of no less than \$14,000 to advance the cause in this mission. I am paying interest on thousands of dollars, and yet my brethren allow these poor souls to come to me. The Lord would be pleased to have you wake up to your own home missionary work. Do not, I beg of you, make it necessary for the Lord to remove your

prosperity because you do not deal justly and mercifully with your brother.<sup>13</sup>*LtMs, Lt 16, 1898, par. 5*

“If there be among you a poor man of one of thy brethren within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother, but thou shalt open thy hand wide unto him, and shall surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.” [*Deuteronomy 15:7-11.*]<sup>13</sup>*LtMs, Lt 16, 1898, par. 6*

“Whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion, 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 3:17, 18.*] “Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [*1 Timothy 6:17-19.*]<sup>13</sup>*LtMs, Lt 16, 1898, par. 7*

Read *Leviticus, chapters twenty-four, and 25:25-35.* “And if thy brother be waxed poor, and fallen into decay with thee; then thou shalt relieve him. Yea, though he be a stranger or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.” [*Verses 35-37.*]<sup>13</sup>*LtMs, Lt 16, 1898, par. 8*

Who spoke this gracious word? It was Christ, who spoke to Moses

for the children of Israel, and these words come down along the line to our time. If we refuse to hear the Word of the Lord, if we neglect our duty, will our prayers come up as sweet incense before God? I speak to you who are well acquainted with the law of God. Are you doers of the Word? I do not address this to you, my brother, personally to do these things. You should unite with others in responsible positions in seeing that this work is done. If it is not done, the Lord will place this charge against His people.*13LtMs, Lt 16, 1898, par. 9*

I now charge you to draw on my account for \$400, after you have taken these things into consideration, and investigated them, seeing if there is no other means of relief. Put this money in Brother Leininger's hands, and do not let him become discouraged. I write this because I am in earnest and in sorrow for our brother.*13LtMs, Lt 16, 1898, par. 10*

In love.*13LtMs, Lt 16, 1898, par. 11*

**Lt 17, 1898**

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 4, 1898

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 Jones:

I have received your letter in regard to the shares in Healdsburg College. I am of the same mind as you. But when I see that the brethren in California have so little regard for the word of the Lord, as in the case of Brother Leininger, I know that prosperity cannot attend those who neglect this work. I call upon you in the name of the Lord to no longer neglect your God-given duty. Take that man and set him on his feet. Let every one who would obey God’s Word help Brother Leininger, not letting him sink by any means.<sup>13</sup>*LtMs, Lt 17, 1898, par. 1*

God tests His people in these cases, to see what is in their hearts. We cannot with safety swerve from truth; we cannot violate justice. When we see a brother falling into decay, we are not to pass him by on the other side, but are to make decided and immediate efforts to fulfill the Word of God by helping him. It is cold-hearted indifference that makes hearts hard and unimpressible. We cannot work contrary to God’s special directions without the result of our work being reflected back upon us. It should be firmly settled, rooted, and grounded in the conscience, that whatever dishonors God in our course of action, cannot benefit us.<sup>13</sup>*LtMs, Lt 17, 1898, par. 2*

The Lord has spoken, and His Word must be strictly obeyed. It should be written upon the conscience, as with a pen of iron upon a rock, that the man who violates the true principles of mercy, compassion, and righteousness is not conducting himself so that God can co-operate with him and bless him. We are to know that if we are Christians at all, we must be Christians everywhere.<sup>13</sup>*LtMs,*

*Lt 17, 1898, par. 3*

In the directions given by God to Moses we read, "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother; because it is called the Lord's release. Of a foreigner thou payest exact it again; but that which is thine with thy brother, thine hand shall release; save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments, which I command thee this day. For the Lord thy God blesseth thee, as he promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

*[Deuteronomy 15:1-6.]13LtMs, Lt 17, 1898, par. 4*

God is a witness to all transactions, in the home and in the market place. We are either serving Him by doing all He tells us, or we are turning away from His Word, sinning against Him in spirit and works. Thus we become unfaithful stewards of His means.*13LtMs, Lt 17, 1898, par. 5*

The man who has been free to help when help was needed should be carefully considered when prosperity no longer attends his course. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy

brother, to thy poor, and to thy needy, in thy land.” [Verses 7-11.]*13LtMs, Lt 17, 1898, par. 6*

The Lord will withdraw His prosperity from him who passes these special directions by because selfishness exists in the heart. Those who are in responsible positions should be faithful in all things. They should be tender-hearted, pitiful, courteous. These traits of character we are all to cherish.*13LtMs, Lt 17, 1898, par. 7*

We are being tested and tried in the case of our Brother Leininger. This case is passing in the books of heaven, to stand for or against those in California who claim to be believers. My brethren in California, I address you. Do your duty to your brother who has fallen into decay. I do not envy Brother Cook the record he will meet in the books of heaven. What are our brethren in California thinking of that they should let Brother Leininger’s case go without doing anything for him?*13LtMs, Lt 17, 1898, par. 8*

I leave this matter in your hands. Before anything is done for Sister White in regard to the shares in Healdsburg College, I want Brother Leininger’s case attended to. I want it to be understood that I would not withdraw the old shares I have taken in our institutions, only the shares of Mrs. Scott. I want the money I have thus invested, to advance the work in this field. But much as I need the means to invest in the cause of God, I will wait until you first help Brother Leininger to his feet, and remove from you the reproach of God. Let my case wait until Brother Leininger is helped.*13LtMs, Lt 17, 1898, par. 9*

The result of this marked indifference to one who has come into strait places, one who has invested his means in foreign and home missions, is harmful. The men who are appealed to for money will say, I will not do as Brother Leininger has done. If I give of my means to advance the cause of God, I may come into the same strait place, and be left to go to the wall. No one would have any sympathy for me. They would pass me by on the other side. Men see revealed by those in responsible positions a spirit like that of the priests and Levites. Such cases as this will result in the withholding of thousands from the work and cause of God, more than all that could be taken from it to help such men as Brother

Leininger. *13LtMs, Lt 17, 1898, par. 10*

Let us see again what the Lord says. "And if thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him, yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought thee forth out of the land of Egypt, to give you the land of Canaan, and to be your God." [*Leviticus 25:35-38.*] "And I will bring a sword upon you that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy." [*Leviticus 26:25.*] Is it not best to work on correct principles? *13LtMs, Lt 17, 1898, par. 11*

"And I will give peace in the land, and ye shall lie down, and none shall make thee afraid. And I will rid evil beasts out of the land, neither shall the sword go through your land, and ye shall chase your enemies, and they shall fall before you by the sword, and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you, and I will walk among you, and will be your God, and ye shall be my people." [*Verses 6-12.*] *13LtMs, Lt 17, 1898, par. 12*

Read this chapter carefully. Do not refuse to be enlightened by God's Word. Let no hardness of heart come into your souls. Let brotherly love be cherished. I ask you to put Brother Leininger on his feet, and then let him get out of Healdsburg. See that he is placed in a situation where he can support himself. But bear in mind that I will certainly do all that you refuse to do. "All ye are brethren." [*Matthew 23:8.*] Those who read these lines should bear in mind that God may bring you over this same ground. I am more sorry than I can express that I am compelled to write such things to you who have your Bibles. Your duty is plainly defined. Oh, how hard it is to deny self daily, to take up the cross, and follow Jesus. I now



leave this with you.<sup>13</sup>*LtMs, Lt 17, 1898, par. 13*

## Lt 18, 1898

Jones, C. H.

Balaclava, Melbourne, Victoria, Australia

March 23, 1898

Portions of this letter are published in *Ev* 432-433, 437, 446-447.

Dear \_\_\_\_\_:

I have now been in Melbourne for four weeks next Friday. I have spoken seven times in the tent to interested audiences. One week ago I spoke by urgent request to the church at North Fitzroy. But I do not have as much freedom when speaking to our churches as I do when speaking to those who have not heard the last message of mercy. Those who have a knowledge of the truth should have root in themselves, and should feel an intense interest for the poor souls to whom the light of truth has not been presented. My heart is much burdened for those who are ignorant of the truth, in the darkness of error. Light has been given me in reference to our last camp meetings in Melbourne and Sydney. *13LtMs, Lt 18, 1898, par. 1*

I was shown that our people make a great mistake when, after holding a camp meeting and gathering a few souls, they take down the tents and feel that their duty is done. Their work had only just begun. They have preached doctrines that are new and strange to the people who heard them, and then left the seed sown to be picked up by the birds, or else to wither away for want of moisture. The Lord is not pleased with this manner of working. After the truth has been presented to souls, there are those, ministers, friends, and acquaintances, who will pick up the seed sown if possible. These human birds make the truth appear as error, and do not give the one convicted any rest until they have devoured the seed by false assertions. *13LtMs, Lt 18, 1898, par. 2*

What should be done? After the camp meeting is over, establish a mission. Let the very best workers that can be found be organized into a company to sell our literature and also give away papers to some that cannot buy. Preparatory work is not of one-half the value

that the after work is. After the people have heard the reasons of our faith, let the house-to-house work begin. Become acquainted with the people, and read to them the precious words of Christ. Lift up Jesus crucified among them, and soon those who have listened to the messages of warning from the ministers of God in the tent, and have been convicted, will be drawn out to inquire in regard to what they have heard. *13LtMs, Lt 18, 1898, par. 3*

This is the time to present the reasons of our faith with meekness and fear, not a slavish fear, but a cautious fear lest you should speak unadvisedly. Present the truth as it is in Jesus, with all meekness and lowliness, which means with simplicity and in sincerity, giving meat in due season, and to every man his portion of meat. *13LtMs, Lt 18, 1898, par. 4*

This work requires you to watch for souls as they that must give an account. If you have a love for souls, you will reveal a tender solicitude for them. You will offer humble, earnest, heartfelt prayers for those whom you visit. The fragrance of Christ's love will be revealed in your work. He who gave His own life, His own flesh and blood, for the life of the work will work with the unselfish worker to make an impression upon human minds. *13LtMs, Lt 18, 1898, par. 5*

The tenderness of Christ must pervade the hearts of the workers. In San Francisco and Oakland some work has been done, but much more than a thousand times more should be done to reach the people where they are. The message is first to go to the higher classes. Thus the parable represents the work to do done. They must hear the invitation. *13LtMs, Lt 18, 1898, par. 6*

Our ministers have a broader work to do than merely to preach. They are to minister in word and doctrine, but they are to do more than this. They must do less sermonizing, and give appropriate labor by seeking for the lost sheep. They are false shepherds if they do not seek for souls, watching for them as they that must give an account. This is the work in which they should earnestly and thoroughly engage. Give the birds no chance to pick up the seed sown. Keep on the track of souls. Show tact and skill when visiting families. Pray with them and for them. Bear the truth to them in great tenderness and love, and returns will surely come. If the

minister and his wife can jointly engage in this work, they should do so.*13LtMs, Lt 18, 1898, par. 7*

Seeking, watching for souls, means to have travail of soul for those ready to perish. This is the work that was taken up after the camp meetings in Melbourne and Sydney. One house opened its doors for Bible readings. As those in the house became interested, they desired their neighbors should hear also, and invited them to come and hear the wonderful things found in the Word of the living God. Public services were held nearly every evening during the week and on Sabbath and Sunday. These meetings have been kept up in both Melbourne and Sydney.*13LtMs, Lt 18, 1898, par. 8*

In Stanmore, a suburb near Sydney, the tent has stood since October. Fifty three have been baptized, and the last letter I received states that others are convicted, but not yet fully converted. The visiting from house to house has accomplished a great good, and I know that the end is not yet. Quite a number who did not attend the camp meeting at all have been converted. As souls became interested, they began to pledge money for a meetinghouse without being asked. Before they had as yet taken their stand, one man and his wife pledged five pounds each, and after they were converted to the truth, they doubled their pledges. Four men who have taken their stand were in government employ. Two were given the Sabbath. The other two, who had been in their positions for fourteen and sixteen years, were dismissed.*13LtMs, Lt 18, 1898, par. 9*

One brother, Bro. Sharpe, took his position firmly, and lost his place. For one week his faith was tried, and then he secured a better place. The gentleman who now employs him heard that he had lost his situation. This gentleman was at this time keeping his own books while his bookkeeper took a vacation. He saw that he was trusting an unfaithful steward, for he found that his deliveries brought him in fifteen pounds more per month than when his bookkeeper kept the books. He heard that Brother Sharpe had lost his position, and he went to the man who had employed him, and asked about it. He was told that Mr. Sharpe had been dismissed.*13LtMs, Lt 18, 1898, par. 10*

He asked if Mr. Sharpe had proved dishonest, and was told that he had not. "Did he do his work well?" he asked. Brother Sharpe's former employer answered, "Yes; he was the most trustworthy hand I had, and his place is now filled by a man I cannot trust." "Then why did you let such an honest, faithful worker leave your establishment?" The answer was, "He said that he had conscientious scruples in regard to the seventh day Sabbath. He said that he would make up his time by putting in extra time during the week; but I want no Sabbathkeeping influence about my premises." "You have made a mistake," the merchant replied; and he left the store determined to secure Brother Sharpe's services if he could find him.<sup>13</sup>*LtMs, Lt 18, 1898, par. 11*

He did find him, and secured him at the same wages he had formerly received, three pounds, ten shillings per week. He gave him a room larger and better healthwise for his work, and said, "You are at liberty to keep Saturday, and I require no bonus. You may have the whole of Saturday as a holiday." (Here in Australia half a day on Saturday is given to the workers.)<sup>13</sup>*LtMs, Lt 18, 1898, par. 12*

Brother Stuckey, who holds an important position in government employ, was given the Sabbath. His wife and daughter are with him in the faith. Another family of excellent influence have taken their stand. They are conscientious, and train their children well. They are temperate in eating and drinking, and before they heard the truth did not use tea, coffee, or meat. They are among the most precious ones who have taken hold of the truth. The husband lost his situation, but nevertheless they are happy in the love of God. The Lord will open a way for them. I presented them with my books, *Great Controversy*, and *Patriarchs and Prophets*, and other books. I do a great deal of this work, and it is a success in binding off the work.<sup>13</sup>*LtMs, Lt 18, 1898, par. 13*

Others are fully decided, but their business is in a peculiar shape. The wife of one of them is one of the finest and firmest of those who have come out. Her husband says he will take his position soon.<sup>13</sup>*LtMs, Lt 18, 1898, par. 14*

It is wonderful how many aged people the workers find who need

but little labor to lead them to receive the truth, Sabbath and all. Why, they say, this is what we have been praying for. We knew that the Scriptures had much to say upon subjects that the clergymen did not and could not explain to us. These do little else but rejoice in the light and in the truth. Their joy seems to be full.*13LtMs, Lt 18, 1898, par. 15*

The building of the chapel will establish these new believers. They will have a home where they can worship God and keep His holy Sabbath. Elder Haskell writes that in seven weeks from the time the foundation was laid, the church will be ready to dedicate.*13LtMs, Lt 18, 1898, par. 16*

From the experience of the workers in Sydney, we see that the efforts made after a camp meeting has closed are of far more consequence than the work done before. For years I have been shown that house-to-house labor is the work that will make the preaching of the Word a success. If those interested are not visited by our workers, other ministers get upon their tracks, and confuse them by misquoting and wresting the Scriptures. These people are not familiar with the Word; they think that their ministers must be true and unprejudiced men, and they give up their convictions. But if our workers can visit those interested, to explain the Word of truth to them more fully, revealing the truth in contrast to error, they will become established.*13LtMs, Lt 18, 1898, par. 17*

Had this work been done, earnestly and vigilantly, had the workers perseveringly watched for souls as they that must give an account, many more sheaves would have been the fruit of the seed sown at our camp meetings.*13LtMs, Lt 18, 1898, par. 18*

This work has also been carried on in Balaclava, Melbourne. There are now no less than fifty new Sabbathkeepers as the result of this personal labor, this hunting for souls. Unless the workers appointed by God do the most interested hunting for lost sheep, Satan will succeed in his work of destroying, and souls will be lost that might have been found and restored.*13LtMs, Lt 18, 1898, par. 19*

The success of the efforts made in Sydney and Melbourne gives us courage in the Lord. If these efforts had been made after all our camp meetings, as a part of the appointed plan, many more souls

would have responded to the light given. If in the place of holding institutes to convert the ministers, and to fit them for the work, the ministers had been given a work to do in the places where camp meetings have been held; if after being fed with the bread of life by a miracle of God's mercy, they were set to work to feed other souls, the directions given by the Lord would be carried out when He said, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] The ministers, after being set at work as hunters for souls, would obtain a greater experience than they would by listening to the teaching given in Ministerial Institutes. *13LtMs, Lt 18, 1898, par. 20*

God calls for self-denying, self-sacrificing workers. Those who devote their God-given time to hunting for souls, travailing for souls, watching for souls as they that must give an account, will obtain a rich experience. This experience they may gain by following up the large interest created by our camp meetings. As they communicate the precious truth of God's Word to others, their own hearts will be opened for the entrance of the Word. They will be instructed by the great Teacher. As they diffuse light to others, they will constantly receive more light. *13LtMs, Lt 18, 1898, par. 21*

"The entrance of thy word giveth light; it giveth understanding unto the simple." [*Psalms 119:130.*] The word simple does not here mean weak-minded. It means those who are graced with humility, with whom God can work, in whose hearts the truth is a living, acting principle. All such God calls upon to do personal labor, as well as to preach the Word with the simplicity that characterized the teaching of Christ. *13LtMs, Lt 18, 1898, par. 22*

All along the line faithful workers are called for. Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, "Come, all ye thirsting souls; come and drink. You may take of the water of life freely. Ye weary, fainting, parched souls, come, and let him that heareth say, Come, and whosoever will, let him come." [See *Revelation 22:17.*] Let every soul, women as well as men, sound this message. Then the work will be carried to the waste places of the earth. *13LtMs, Lt 18, 1898, par. 23*

God calls for fishers of men. He calls for earnest workers, those

who will be fishers of men. When the prophet Isaiah would describe the abundant blessings that would follow the abandonment of idolatry and the return of Israel to their loyalty to God, he says, "In that day the Lord shall open fountains in the valleys, and living springs in the deserts; and with joy the people shall draw water out of the wells of salvation." [See *Isaiah 41:18; 43:19, 20; 12:3.*] Living streams will open to refresh all who are thirsting for the water of life. *13LtMs, Lt 18, 1898, par. 24*

We need now to awake. We need to be in earnest. We have no time to lose. We are to go forward to victory. We must each engage in the warfare, pressing the battle to the gates. Not half is done that will be done when those who claim to believe the truth will work diligently. We have no time now to fold our hands. We must hunt for souls as the faithful shepherd hunts for his lost sheep. God help us to help each other, to do our best. *13LtMs, Lt 18, 1898, par. 25*



**Lt 19, 1898**

Jones, C. H.

Balaclava, Melbourne, Victoria, Australia

March 25, 1898

Portions of this letter are published in *8MR 457*.

Dear Brother Jones:

I write to you, having received your letters concerning the book now in your hands. I advise that the book be not delayed. It is greatly needed in the field, and I would hasten it out, with the cuts you deem suitable. *13LtMs, Lt 19, 1898, par. 1*

I have just received my American mail, and sorry enough I am that the letters were not opened at Sunnyside, so that Willie could have read them. But they were sent on without being opened, and neither Willie nor Marian have seen them. But I say, Put in your cuts, for it is not possible for you to hear anything from W. C. White or Marian till next mail. Close up the book, and put it in circulation as soon as possible. I am sure that W. C. White and Marian would give this advice. These delays are most painful to me. We are losing time that we can ill afford to lose. Whatever the cuts may be, if they are essential to the sale of the book, put them in, and afterwards, if we have a chance to make improvements, we will do so. But we must have the book, so please hasten its completion. May the Lord give you all wisdom and counsel, is my prayer. *13LtMs, Lt 19, 1898, par. 2*

I have now been in Melbourne four weeks today, and shall return to Cooranbong this week or the week following. As to money matters we are closely shut up. Every avenue seems to be closed. As far as obtaining help from the General Conference is concerned, it seems to be a hopeless matter. But I feel that God is true, and that He will not forsake us. *13LtMs, Lt 19, 1898, par. 3*

You must know that the money I have had to let Brother Leininger have has been greatly needed in the work we are carrying on here.

The meetinghouse in Stanmore is going up, but there is no source to which we can look for means with which to complete this house. We expected means from Africa, but none has come, and we are in dire need of help. There are, I think, more than sixty souls who have embraced the truth since the camp meeting held in Stanmore. *13LtMs, Lt 19, 1898, par. 4*

Since I went to live in Cooranbong, I have been confined to a room fifteen by fifteen as my sleeping room and office. It was not built for any such purpose, but the means have been called for, for the school building, for meetinghouse, and for the health home, so that I have thought that I could get along. But my writings are piled up all around me, some in boxes under the bed, some in my bureau drawers, some in small telescope baskets; and it was thought best for me to have a room added to the small room that I have been occupying. This room is now being completed. But money matters seem to be a problem. What shall we do? I am troubled to know what to do. Willingly would I forgo the building of an additional room, but at my age, my health demands it, and I dare not say that I will not have it done, though I have been on the point of saying this again and again. But now the matter is settled, and I must leave it as it is. *13LtMs, Lt 19, 1898, par. 5*

This brings money matters close upon me again. I have paid my pledge of £25 to the church at Stanmore, and pledge £20 toward the building of a church in Balaclava. Now patients are coming into the Health Home so fast that they have been obliged to hire another house, but they have no money with which to furnish the rooms for the patients. How we shall get along with the Stanmore meetinghouse, the Health Home, which must be carried on, and the meetinghouse in Balaclava, Melbourne, is a problem too hard for us to solve. *13LtMs, Lt 19, 1898, par. 6*

But the Lord God Omnipotent reigneth. I am sure that the Lord would have us advance. I very much need the fourteen hundred dollars that have been taken from me in the case of Brother Leininger, that I may push the work here. Then my shares in the Healdsburg school is a problem. You know about that. I fully believe that if our churches in California knew of these things, they would not allow me to carry them, and thus be deprived of money with

which to help in the cause of God as it advances. The walls of Jericho came down without a human hand being laid upon them, and God can help in building up just as readily as His armies tore down the walls of Jericho. The walls of Jericho, that now seem so formidable, He can lay even with the ground. My soul, wait thou upon the Lord, for He will bring it to pass. I will rest all upon the Lord. But then, I know He does nothing without the co-operation of man. God works, and man works. "We are laborers together with God." [*1 Corinthians 3:9.*]<sup>13</sup>*LtMs, Lt 19, 1898, par. 7*

**Lt 20, 1898**

Kelsey, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

January 16, 1898

Portions of this letter are published in *UL 30*. +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 Kelsey:

I would be much pleased to see you and Hannah and the children. It would be much better than writing with pen and ink. I do not forget you, notwithstanding I write seldom. I will be pleased to hear from you both. Please write to me. I sympathize with you in all your afflictions. I am seventy years old. What is your age, my sister?<sup>13</sup>*LtMs, Lt 20, 1898, par. 1*

I have not strength at this time to write you more than a few lines, but I do not mean that it shall be so long again before any letter shall go to you. We believe the end is near and in the little time that is left us we want to do the work God has given us with fidelity. We can keep our own souls warm with the love of God by seeking to warm the hearts of others. We are still in probationary time. He that earnestly desires eternal life will strive for it. He will get it by desire and effort. Gold is hid in the earth. Desire and effort combined alone will secure the treasure. If we have aroused an interest in souls that are ready to die, we have aroused our own souls.<sup>13</sup>*LtMs, Lt 20, 1898, par. 2*

What a comfort it is to know that the Lord wants us in His family above. “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] We need to cherish and exercise faith. Our faith must work. We must have that faith that works by love and purifies the soul. The leaven has a vital energy, penetrating and absorbing all the elements into which it is introduced. So likewise, the law of the Lord is perfect, converting the soul. The Word of the

Lord is quick and powerful, sharper than any two-edged sword. The Word is a power as we practice it. The great change that the truth makes is inward. It begins in the heart, and works outwardly. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. "Burnt offerings and sacrifices thou wouldest not." [*Hebrews 10:5, 6.*] "The sacrifices of God are a broken spirit." [*Psalm 51:17.*] God is not pleased with Pharisaical pretense.*13LtMs, Lt 20, 1898, par. 3*

We will hide in Jesus Christ. We will trust in His love. We will believe day by day that He loves us with a love that is infinite. Let nothing, nothing, discourage you, and make you sad. Think of the goodness of God. Recount His favors and blessings.*13LtMs, Lt 20, 1898, par. 4*

I am laboring constantly in writing and speaking. The Lord has been my very best friend, and you both can testify the same. Let the praise of the Lord be ever in our hearts and in our minds and upon our lips. In this way we can magnify the truth. The Holy Spirit will witness with our spirit that we are indeed children of the heavenly King. Be of good courage, Jesus is our personal friend and Saviour. He loves us and if He notices the little brown sparrow, how much more will He love and care for us. The memory grows weak when it is not exercised. So will our faith and hope and courage become feeble unless we look unto Jesus with all the confidence that a little child looks to its mother. By beholding Him, we become changed into His righteousness. Let not one thought of unbelief be woven into our religious experience. The Lord will be our efficiency and exceeding great reward.*13LtMs, Lt 20, 1898, par. 5*

W. C. White, May, Ella, and Mabel are well. Their twins are good but lively little fellows. Their mother is glad to have Willie home. We are all glad for this. The Lord bless you as a family.*13LtMs, Lt 20, 1898, par. 6*

**Lt 21, 1898**

Kellogg, Brother and Sister [J. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 13, 1898

Portions of this letter are published in *AH 367-368, 383; 4Bio 395*.

Dr. J. H. Kellogg  
Sanitarium  
Battle Creek

Dear Brother and Sister Kellogg:

It would give me great satisfaction to have a long visit with you. I have much to say to you, and you have much to say to me. Sometimes I have a strong impression that I shall again bear my testimony upon the old field of battle—Battle Creek. I am very grateful to my heavenly Father for the great love He has expressed in so many ways for us and our work in this country. The work has been hampered by the want of means. We have to walk by faith in every onward movement. We see that there is a work to be done in advanced lines, and we do not dare to wait until all obstructions are removed. We advance, we remove every hindrance in our path, calling upon the Lord for His help at every step. *13LtMs, Lt 21, 1898, par. 1*

How fast time passes! How much there is to be done! How limited are our means! If we could only with our voice reach by earnest appeals of warning, not only those who are nigh, but those who are afar off! Waste not your pennies and your shillings in purchasing unnecessary things. You may think these little sums do not amount to much, but these many littles will prove a great whole. If we could, we would plead for the means that is spent in needless things, in dress and selfish indulgence. Poverty in every shape is on every hand. And God has made it our duty to relieve suffering humanity in every way possible. *13LtMs, Lt 21, 1898, par. 2*

The Lord would have His people thoughtful and caretaking. He

would have them study economy in everything, and waste nothing. There are those who are indulging themselves in decorating their homes. O if they were only imbued with the self-denial of their Lord and Saviour! He walked the earth, His divinity clothed with humanity. Who was He? The Son of the infinite God. Who was He? The Majesty of heaven, the Lord in human form. If in this missionary field, we could have the means that is expended in frivolous things, in the adornment of houses, and in dress, we could build a hospital in Cooranbong, we could make better provision for the poor.*13LtMs, Lt 21, 1898, par. 3*

We have now come to the place where we must advance in the medical missionary work. We have been anxiously waiting for the help of Brother John Wessels, but he has disappointed us. He says that he cannot come. We are now handicapped on every side. We are in need of means. We feel perplexed, but we must cry unto God. We must make our wants known unto the Most High. He has means, and it is in the hands of His stewards.*13LtMs, Lt 21, 1898, par. 4*

If our own people would only put into the cause of God the money that has been lent them on trust, that portion which they spend in selfish gratification, in idolatry, they would lay up treasure in heaven, and would be doing the very work God required them to do. But like the rich man in the parable, they live sumptuously. The money God has lent them on trust, to be used to His name's glory, they spend extravagantly. They do not stop to consider their accountability to God. They do not stop to consider that there is to be a reckoning day not far hence, when they must give an account of their stewardship.*13LtMs, Lt 21, 1898, par. 5*

We need to walk very humble with God. What said our Saviour? "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Why will parents refuse to help their children to follow the self-denying, self-sacrificing Redeemer? Why will they prove unfaithful stewards, while souls are perishing in their sins, and families are suffering for want of help to help themselves? In my next letter, I may have time to relate some of the experiences we are just now passing through in helping a family to rise from depression, suffering, and want. Although the work and

cause of God needs means for its advancement, yet these are things, brought to our immediate notice, that we cannot and will not neglect. These people must have temporal help; then we can give them spiritual help. We help them, hoping for nothing in return. But if they can, they will return to us every dollar. *13LtMs, Lt 21, 1898, par. 6*

I have just subscribed £25 to help a worthy family, twelve in number including father and mother. We are securing a little farm for them. There are seven boys and three girls. The father is a first class carpenter, an excellent Christian man, living in Prospect, near Parramatta. He could not get work where he was, because of the Sabbath. His wife is a hardworking, neat, tidy housewife. She came to visit her husband by his request. They have a little son who fell and injured his knee. His father sent to have him come, as he wanted the help that Sister Sara McEnterfer could give. She found the knee very bad. It has been in this condition for six months. She has been treating it for one week, and we believe it is greatly improved. *13LtMs, Lt 21, 1898, par. 7*

This brother wants to get his family on a piece of land, but has been unable to get work. He is now helping on the boys' dormitory of the school building. He also helped in building our chapel here. I have been with Brother James and Sara to view the land, and have selected a spot for him, containing nineteen acres. I did not know how to spare the money, but felt that it must be done. The place will come to about five hundred dollars, and I have advanced £25 of this. They all have courage now to take hold together, and go to work to secure a home. *13LtMs, Lt 21, 1898, par. 8*

I have known this family since 1894, and have helped them in various ways. They are a very intelligent family, but have not been able to master the misfortunes of poverty. They desire that their children shall attend the school, and I shall have the help of others in paying their tuition. They live on the most meager fare. The little boy of ten years we keep, and are giving him treatment. It will cost something to move them all, and set them up; but it must be done. This is the second family we have taken hold of, to help out of the deepest poverty, to get a home of their own. We must go further with this family, and help them to build a home. The husband is



elder of the church in Prospect, four miles from Parramatta.<sup>13</sup>*LtMs, Lt 21, 1898, par. 9*

I will not burden you with more details. But this is our work. And when we know that many have means which they use only to please themselves, we feel sad, knowing that a time is coming when it will be said to them, Give an account of thy stewardship. We must now open the work in Newcastle. I pledged myself to take hold of this work, investing means if I have it to invest. But I must stop writing. I have been up since half past two o'clock.<sup>13</sup>*LtMs, Lt 21, 1898, par. 10*

Brother and Sister Kellogg, the Lord is coming, and the people must be warned. A good work has been done in Stanmore, and many souls have taken their stand for the truth. The interest has not abated. The work from house to house is still going on. On the evening of the 12th, I received a letter from Elder Haskell, stating that the lot for church is now procured, and that the building is to go up. This will cost money, but those who have recently embraced the truth are giving of their means. I have paid £25 toward this, and expect to pay more. Brother Haskell has paid £25; Brother Humphries paid £25. I wish you could have seen this brother's face when he made his pledge. He looked as happy as if a gift had been made to him.<sup>13</sup>*LtMs, Lt 21, 1898, par. 11*

Well, the work is advancing. We want to take hold of the medical missionary work, but our lack of means holds us back. Oh, cannot something be done to lead human beings to deny the idol self, to lift the cross of self-sacrifice? We know that in taking hold of this work, we shall advance the truth. May the Lord help me, is my prayer. If my books have a ready sale when they get into the market, I see work that will call for every dollar of it in this new field. Why do so many forget that we are not our own, that we are bought with a price?<sup>13</sup>*LtMs, Lt 21, 1898, par. 12*

The unused talent of the slothful servant was brought into account just as much as were those that had been used, and had increased by use. It was God's money that was withheld. Our lifework is bound up with the second advent of our Lord. We are trading with our Lord's money, and on His return He will reckon with His

servants, to know how much every man has gained by trading. The reckoning is to be as individual as was the bestowment of the talents, and proportionate results will be expected from their use. "My reward is with me, to give every man according as his work shall be." [*Revelation 22:12.*]*13LtMs, Lt 21, 1898, par. 13*

But I must not write further. I had many things in mind to say, which I cannot say. We mean to work and watch and wait and pray. The Lord will help us, praise His holy name! Our life is a talent of precious value. Ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's.*13LtMs, Lt 21, 1898, par. 14*

In much love to you all as a family,*13LtMs, Lt 21, 1898, par. 15*

Your sister in Jesus Christ.*13LtMs, Lt 21, 1898, par. 16*

**Lt 22, 1898**

Kellogg, J. H.

Balaclava, Melbourne, Victoria, Australia

March 25, 1898

Portions of this letter are published in *8T 177-179; HP 77.* +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I have just received your communications, which were very interesting to me and will also be to others, to whom I shall read them. My letters were re-mailed to me from Cooranbong. I expected to receive your book of selections that you mentioned, but so far no book has come. Please send us the book or books. But it may be that our folks at home have received them and have not re-mailed [them] to me, as I expect to return home in a couple of weeks. I suppose the Echo office will send for these books. I do not know.<sup>13</sup>*LtMs, Lt 22, 1898, par. 1*

At present there is no money in the treasury, and we are sorely pressed on every hand financially. I see also that you are having a close battle. I am so glad that you can heed the encouragement given, "Let him take hold of my strength, and make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] We will have faith in God. We will put our trust in Him. He understands all about the situation, and will work in our behalf. I am so thankful that we may trust in God. And the Lord is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in my name," He says, "that will I do, that the Father may be glorified in the Son." [*John 14:13.*] God's appointments and grants in our behalf are without limit. The throne of grace is itself the highest attraction, because occupied by one who permits us to call Him Father. "For God so love the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life.” [John 3:16.]13LtMs, Lt 22, 1898, par. 2

The Lord Jehovah did not deem the principle of salvation complete while only invested with His own love. By His own appointment He has placed at His altar an Advocate clothed in our nature. As our Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power by virtue of His own merits, to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom by His blood, by receiving and welcoming Christ’s friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.13LtMs, Lt 22, 1898, par. 3

In Christ’s name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, to enjoy and communicate to others. “Ask in My name,” Christ says. “I do not say I will pray the Father for you; for the Father Himself loveth you, because you have loved me. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask and ye shall receive, that your joy may be full.” [See *John 16:26, 27, 24.*]13LtMs, Lt 22, 1898, par. 4

What condescension! What a privilege is granted us. Christ is the connecting link between God and man. He has promised His personal intercession by employing His name. He places the whole virtue of His righteousness on the side of the suppliant. Christ pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the power of the influence of the One who give His life for the world. As we acknowledge before God our appreciation of Christ’s merits, fragrance is given to our intercessions. Oh, who can value this great mercy and love! As we approach God through the virtue of Christ’s merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the infinite. He puts His merits, as sweet incense, in a censer in their hands, in order to encourage their petitions. He promises to hear and answer their

supplications. *13LtMs, Lt 22, 1898, par. 5*

Yes; Christ has become the medium of prayer between man and God. He also has become the medium of blessing between God and man. He has combined divinity and humanity. Men are to be co-laborers with God in the salvation of their own souls, and then make earnest, persevering, untiring efforts to save those who are ready to perish. *13LtMs, Lt 22, 1898, par. 6*

I am more than pleased with the work that is being accomplished for a class that never would be restored unless merciful, compassionate hands reached to them where they are. With one hand they grasp the perishing soul, while with the other they grasp the throne of God, and draw men from the pit of ruin. *13LtMs, Lt 22, 1898, par. 7*

We must all work now while the day lasts, for the night cometh, in which no man can work. I am of good courage in the Lord. There are times when a distinct view is presented to me of a state of things in our churches that is not calculated to help but hinder souls. Then I have hours, and sometimes days, of intense anguish. Every part of my being is wrenched, as if soul and body would be rent asunder, because many of those who have a knowledge of the truth do not do the works of God. Their influence is no better than the influence of worldlings. They talk like the world and are passionate, like the sons of Belial. Oh, how my heart aches, because Christ is put to shame by their unchristlike behavior. But after the agony is past, I feel like working harder than ever to restore the poor souls, that they may reveal the moral image of God. *13LtMs, Lt 22, 1898, par. 8*

I so much hope that the medical missionary work will get fully established in Australia. You ask in regard to Dr. Caro. He is doing excellent work. His work in Napier, New Zealand, was much valued. His work at the camp meeting in Stanmore was much appreciated. He is now connected with the Health Home, and also with the school in Cooranbong. *13LtMs, Lt 22, 1898, par. 9*

I have now been in this place four weeks, and must visit Ballarat one week from next Sabbath. Then unless some necessity arises, I shall make my way to Sydney and attend the dedication of the

church in Stanmore. I shall then return to my home in Cooranbong.<sup>13</sup>*LtMs, Lt 22, 1898, par. 10*

When we came over to Melbourne, all the country that we passed through looked dry and brown. Scarcely a blade of green grass could be seen. And here in Victoria cattle are in pastures where there is not an appearance of verdure. For nearly a year everything has been burning up. There have been few refreshing showers. When we left our home in New South Wales, everything was green and fresh with the showers and dew from heaven, and I learn by letter that as yet everything looks fresh in Cooranbong.<sup>13</sup>*LtMs, Lt 22, 1898, par. 11*

I long to get to my quiet home in the country. I shall enjoy it, I am sure. I greatly wish that you with your good wife could visit us in Cooranbong, but this may not be possible.<sup>13</sup>*LtMs, Lt 22, 1898, par. 12*

With much love to yourself and family, and Sister Henry.<sup>13</sup>*LtMs, Lt 22, 1898, par. 13*

**Lt 23, 1898**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 28, 1898

Previously unpublished.

Dear Brother:

I have just received and read a letter from Brother Crothers, of New Zealand. I think you must know this brother. He is in a critical condition healthwise. He has difficulty with his stomach. He now feels that if he could go to the St. Helena Sanitarium, and rest awhile, then go on to Battle Creek, he would receive skill and attention that he cannot possibly receive in this country. *13LtMs, Lt 23, 1898, par. 1*

Brother Crothers is one of the Lord's workmen. He has done a good work in New Zealand, and we are very sorry to part with him, and more sorry than we can express to let him go in his feebleness alone on so long a journey. But if he is spared to reach you, for he is fully set to go, will you please give him special attention; for he has great confidence in you and in the skill of the physicians at the sanitarium. *13LtMs, Lt 23, 1898, par. 2*

I will send you an order to draw for him fifty dollars from my royalties on foreign books. Will you do as much for him by giving him treatment and the very best attention? The Lord will accept this as done to Himself. We highly respect this brother. He has valuable capabilities, and we want his services in the cause again, if it pleases the Lord to favor him with health. *13LtMs, Lt 23, 1898, par.*

3

My heart is made sad to hear of the deaths of Brethren Tripp and Carmichael. What a loss this must be to that missionary field. But our heavenly Father knows all about this. He will work for the poor people in Africa, who in Brethren Tripp and Carmichael have lost their best friends. *13LtMs, Lt 23, 1898, par. 4*

I shall ask you now to help Brother Crothers. I need not urge you. I know that you will do your best in the name of the Lord.<sup>13</sup>*LtMs, Lt 23, 1898, par. 5*



**Lt 24, 1898**

Merrill, Brother

Balaclava, Melbourne, Victoria, Australia

March 25, 1898

Portions of this letter are published in *WM 33, 244*.

Dear Brother Merrill:

I received your letter, with enclosure of testimony written about twenty years ago. I write to say that he is a man that has the tact of gathering influence to himself. His course was such that I should not feel authorized to acknowledge him as a laborer in the work and cause of God. A man that has been so greatly deceived, and so imbued with satanic attributes to bind women to himself and pursue the course toward them that he has pursued, should have no influence over others by being given an official position.<sup>13</sup>*LtMs, Lt 24, 1898, par. 1*

This is the third letter that I have received in reference to this man. Glad indeed am I that you did not destroy the testimony. I am also glad to have it in my possession. I know that the man made himself as God, and led women astray, just as the testimony says. The testimony has been corroborated. All it said was true, and more was true than I desired to trace with pen and ink. Wherever he may be thought capable of leading, as far as intelligence is concerned, his dark experience in the past forbids his occupying a leading position as teacher or counsellor. He is not worthy.<sup>13</sup>*LtMs, Lt 24, 1898, par. 2*

I have not now time to review this writing, but I well know that this man was a dark cloud in our meetings. After I exposed him, the spell was broken, and the Lord gave us the victory.<sup>13</sup>*LtMs, Lt 24, 1898, par. 3*

I know that the work you are engaged in is the very work that should be done in connection with the third angel's message, as the hand is connected with the body. I have no fears of workers who

are engaged in the work represented in the *fifty-eighth chapter of Isaiah*. This chapter is explicit, and is enough to enlighten any one who wishes to do the will of God. There is plenty of opportunity for everyone to be a blessing to humanity. The third angel's message is not to be given a second place in this work, but is to be one with it. There may be and there is a danger of burying up the great principles of truth when doing the work that is right to do. This work is to be to the message as the hand is to the body. The spiritual necessities of the soul are to be kept prominent. *13LtMs, Lt 24, 1898, par. 4*

But there is a work to be accomplished for many to whom it would not be of the least good for you to tell the truth, for they could not comprehend it. But you can reach them through disinterested acts of benevolence. There are outcasts, men who have lost the similitude of God, who must first be cared for, fed, washed, and decently clothed. Then they are not to hear anything but of Christ, His great love and His willingness to save them. Let these perishing souls feel that all you have done for them was done because of your love for their souls. *13LtMs, Lt 24, 1898, par. 5*

The Lord uses the human agent. The divine and the human are to unite, becoming laborers together in the work of uplifting and restoring the moral image of God in man. But my brother, move intelligently and perseveringly. Do not be discouraged if you do not at first have all the sympathy and co-operation that you expect. If you work, making the Lord your dependence, be assured that the Lord always helps the humble, meek, and lowly. But you need the working of the Holy Spirit upon your own heart and mind, in order to know how to do Christian help work. *13LtMs, Lt 24, 1898, par. 6*

Pray much for those you are trying to help. Let them see that your dependence is upon a higher power, and you will win souls. *13LtMs, Lt 24, 1898, par. 7*

**Lt 25, 1898**

Miller, Sr.

Refiled as *Lt 129, 1896*.

**Lt 26, 1898**

Peck, Sarah

Orange Grove, Balaclava, Melbourne, Victoria, Australia

March 3, 1898

Portions of this letter are published in *8MR 56*.

Dear Sister Peck:

I do not have much stamina to write at all, and this makes me almost homesick. I want to be with you all at home. I wish I could have been with you when Sister Haskell was relating to you the result of our considerations and counsels. What think you, my sister? I wish you to understand that this move was made because we could not think of anything better to do. I did not want to do this. I need every jot and tittle of your time on my work. We have, yourself, Marian, Maggie, and Minnie, a great work before us. It will open as we advance, and as we lay hold of it. I have felt almost desperate that I have had to neglect the work that in all its importance is opening before us. *13LtMs, Lt 26, 1898, par. 1*

But we want to speak to the people all the words God has spoken to us. We want to make plain to many who do not understand or discern it, their individual power to devise and execute that which is best for the many-sided life of the people at large, of all grades, high and low, rich and poor, so that in our connection with them, each member may feel that he has an individual responsibility to the whole body. We must catch souls, and recognize those who have tact to watch for and care for souls as they that must give an account, those who can appreciate all questions relating to spiritual life. *13LtMs, Lt 26, 1898, par. 2*

What can we do to organize men, women, and youth, of various temperaments, in various callings and positions? Who will take hold of the work that must be done, bringing their God-given talents into most solemn service for the Master? We must broaden, and by an earnest experience speak words that will arouse the dormant energies of the people before us. Can we not, by a daily connection

with God, obtain a deep insight into our own lives and the lives of others, thus enlarging the circle of our influence, even in Cooranbong? Thus, we may be as those who are co-workers with Jesus Christ, able to enrich all to a large degree with special and appropriate gifts, because we are channels of light.*13LtMs, Lt 26, 1898, par. 3*

This is the grand work which will prepare us to understand the relation of Christ to the whole world. Christ was an Israelite according to the flesh. He was obedient to the law which was the foundation of the whole Jewish system. But the system was perverted, abused; and the maxims and false theories of men became as tares sown among the wheat, in order to allure men from the true service of God by false theories and a false interpretation of the Scriptures.*13LtMs, Lt 26, 1898, par. 4*

It was the work of Christ's disciples to counteract these errors. We have this work to do now. We must learn our lessons daily in the school of Christ. We shall then say from the heart, "Lord, to whom shall we go? Thou hast the words of eternal life." [*John 6:68.*] He who hath the Son hath life. Jesus, the personal Saviour, alone can awaken the soul.*13LtMs, Lt 26, 1898, par. 5*

It is fellowship with Christ, receiving His grace, which enables the mind and heart and soul to triumph over the lower nature. This we must all practice and teach. "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [*Galatians 2:20.*] We must all get this life into the chambers of the mind, and into the practical life.*13LtMs, Lt 26, 1898, par. 6*

"I count all things but loss," Paul declares, "for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, ... 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." [*Philippians 3:8-10.*] We must make it a point to teach and enforce in a sound, intelligent manner that to have Christ means to have everything. We will draw nigh to Him.

We will be found in Him, living His life. Let us have simple faith in God. Let us talk faith, act faith, and live by every word that proceedeth from the mouth of God.*13LtMs, Lt 26, 1898, par. 7*

I want you to write to me. I want you to tell me how you regard the consent of Sister White to let you serve, if you will, for a little while in the school at its commencement. Tell me plainly what you think of this. We must be true yoke-fellows now. I need the help you can give me. But I must close this letter now. I appreciate my workers very much. We shall consecrate ourselves without any reservation to God.*13LtMs, Lt 26, 1898, par. 8*

In much love.*13LtMs, Lt 26, 1898, par. 9*

**Lt 27, 1898**

Robinson, Br-Sr. [A.T.]

Refiled as *Lt 102a, 1897.*

**Lt 28, 1898**

Robinson, Brother and Sister [D. A.]

“Sunnyside,” Cooranbong, New South Wales, Australia

January 24, 1898

Previously unpublished.

Dear Brother and Sister Dores Robinson:

I have heard of you quite often from various sources. I would be much pleased if I could visit your field of labor, and clasp hands with you, my old and tried friends. How good it is to remember, when separated by long distances from friends and relatives, that we have a Friend who is ever near us, who has said, “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.*]*13LtMs, Lt 28, 1898, par. 1*

What courage and hope and faith has this promise inspired in the workers in every age, those who are in heathen lands, lifting up the standard of truth. Certainly you are not studying your case, or laboring to lay up treasure in this world. You are far away from us, but the Lord is at your right hand. He will help you. He commissions the angel-messengers about his throne to go to every part of the globe and minister to those who are suffering with diseased bodies and with the leprosy of sin. The Lord will be a wall of fire about those who serve Him.*13LtMs, Lt 28, 1898, par. 2*

I often think of you, and wish I could see you. We are not among those who are termed heathen; yet they are the very worst kind of heathen. Idolatry is practiced in their sports, their games, their horse racing. These are abundant, and lead to deepen their misery, and increase their crime. The earth is groaning under the inhabitants thereof. It is cursed because of the sins of those who inhabit it. The Lord is viewing the inhabitants of the earth, with all



their iniquity, and He is preparing to come forth out of His place to punish for these things. The earth shall disclose her blood, and no more cover her slain. There are wars, and rumors of wars. A power from beneath is stirring men with an intensity which but few human beings realize. Satan has come down with great power; he is working with his army of apostate angels, united with evil men, and what a snare has he laid for the world!<sup>13</sup>*LtMs, Lt 28, 1898, par. 3*

The religious world is deluded. “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 and with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 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.” [*Revelation 18:1-5.*]<sup>13</sup>*LtMs, Lt 28, 1898, par. 4*

These warnings are given to the world, and those who see their import have a work to do in giving the trumpet no uncertain sound. We are to proclaim the third angel's message, the commandments of God and the faith of Jesus. Here is contained the whole duty of man. Those who have the truth in their hearts will not now study fashion and dress and display. This has always been an offense to God, and at this time it is a positive denial of the faith. The unconsecrated, indulgent lives of many are crucifying to themselves the Son of God afresh, and putting Him to open shame. The life of the Son of God was a life of self-denial and self-sacrifice. What for? That He might seek and save that which was lost.<sup>13</sup>*LtMs, Lt 28, 1898, par. 5*

My heart is often greatly burdened because so many who might work are doing nothing. They are the sport of Satan's temptation. Every church member who has a knowledge of the truth is required to work while the day lasts; for the night cometh in which no man

can work. Ere long we shall understand what that night means. The Spirit of God is being grieved away. The day of the Lord will come as a thief in the night. The nations are angry one with another. Preparations are being made for war. The night is at hand, when no man can work. Let the church awaken and go forth. There is plenty of work to do right around us, and when these have heard the message, we must extend our message to towns and cities that have never heard the message of warning. Every soul, learned or unlearned, can bear the message in the highways and hedges.*13LtMs, Lt 28, 1898, par. 6*

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; 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 they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things.” [1 *John 2:18-20.*]*13LtMs, Lt 28, 1898, par. 7*

“They went out from us.” [*Verse 19.*] They were once with us in the faith, but they became offended at something that was said or done. They withdrew themselves from us, and went over to the ranks of the enemy, to war against the truth which they had once built up. These are the evidences of the sharp practice of Satan, whereby we know that it is the last time.*13LtMs, Lt 28, 1898, par. 8*

Our camp meeting in Stanmore commenced the 15th of October, and closed the 1st of November. It was a meeting of deep interest. Crowds came out to hear. We have not had a greater interest than this in any camp meeting we have held. At the close of the meeting the decision was made to continue meetings in the preaching tent on the same ground. Brother and Sister Haskell and Brother and Sister Starr hired a house, established a mission, and have since been laboring there, educating the workers. They give two lessons daily, and have held meetings through the week, with the exception of Monday night. Meetings are held all day Sabbath and in the evening, and Sunday afternoon and evening.*13LtMs, Lt 28, 1898, par. 9*

Brother and Sister Wilson joined the workers, and these three

couples separate, and each goes to different houses to give Bible readings. This personal labor is educating families in the truth. The work has been in progress since November. The calls are so numerous that the workers cannot get round to visit half the families that need visiting. Twenty workers could be employed in this work. They have decided to have several families assemble in certain localities, and give them Bible readings. By this means they can accomplish more than they have hitherto done. It will save time, and will be more interesting. They can join in prayer when they assemble together and can all learn from the Scriptures.*13LtMs, Lt 28, 1898, par. 10*

Sometimes I go to Stanmore to speak with the people on Sabbath and Sunday afternoon. The interest in the meetings does not abate, and we have faith that as many or more than one hundred souls will obey the truth.*13LtMs, Lt 28, 1898, par. 11*

We are now trying to secure land on which to build a meetinghouse. The tent is not the best place in which to meet, although it has been the best we could get. The meetinghouses are not opened to us, but we shall soon have a church erected. The interest seems to be widening, and the truth is stirring many minds. If our own people would awake out of sleep, and work as Christ worked, manifesting His self-denial and self-sacrifice, we should see of the salvation of God. Just as soon as the church members will become instrumentalities through whom the Lord can work, personal effort will be made to present the truth as it is in Jesus.*13LtMs, Lt 28, 1898, par. 12*

We hope in the establishment of our schools to educate and train the youth to be self-denying missionaries, for the work can only be done by self-denying, consecrated men and women. It is consecrated effort that is needed. If visible things are allowed to absorb the mind, they will palsy the power of human effort. Every effort must be made to fix the attention upon Jesus Christ. The things that are unseen should absorb the attention. I hope the coming school term will be more after the order of the schools of the prophets, that the Spirit of God will rest upon teachers and students in a large measure.*13LtMs, Lt 28, 1898, par. 13*

But my time is limited. I drop you these few lines, and will send with them enclosures. We will bear in mind that we are laborers together with God.<sup>13</sup>*LtMs, Lt 28, 1898, par. 14*

In much love to you, Brother and Sister Robinson.<sup>13</sup>*LtMs, Lt 28, 1898, par. 15*

**Lt 29, 1898**

Sisley, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 11, 1898

Portions of this letter are published in *12MR 221-222*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Sisley:

I wish to speak a few words to you. I feel to regret that you were placed in the position of trust that you now occupy. This is too heavy a responsibility for you. You are not physically healthy. You suffer with a diseased stomach. Connected with so many responsibilities, you need a sound mind and a sound body. Your state of health affects your words. You are often blue in spirit, and then you have little hope, courage, or faith. At these times, if you have to deal with young men and young women, if you say anything in answer to their question, it is in an abrupt way. And if you think that any one is wronging you, you speak in a harsh manner. This is especially the case when you have physical infirmities.*13LtMs, Lt 29, 1898, par. 1*

My brother, this abrupt way of dealing with the youth creates an atmosphere about their souls that is very objectionable. Unless you are imbued with the Spirit of Christ, you will do harm to souls. You will not be kind and courteous to your brethren and sisters and to the workers in the office. The spirit of despondency, if allowed to obtain the victory, will make you impatient, and unkind in speech, and will cause you to look unfavorably upon many matters brought before you.*13LtMs, Lt 29, 1898, par. 2*

You do not see the necessity of being with one accord in one place. Your faith must lay hold upon the promises of God. Then the Holy Spirit will come upon you and heal your infirmities. When subjects of importance are brought before you in regard to any lines of God's

work, you need the softening, subduing influence of the Spirit of God upon your heart, that you may be moved upon, and hear the still, small voice speaking to you. *13LtMs, Lt 29, 1898, par. 3*

There are floods of spiritual influence yet to be poured out upon all who will be worked by God's Spirit. The zeal of these will kindle and burn. They will speak words that will represent the Spirit within their heart, crying, "Prepare ye the way of the Lord; make his paths straight." [*Matthew 3:3.*] *13LtMs, Lt 29, 1898, par. 4*

You are supposed to be one who is working to cleanse the office from the cold, harsh, unsympathetic spirit that has been a curse to it for so long. This was the sin of Brother A. R. Henry. He has a diseased stomach and a very much diseased faith, and being destitute of the Spirit of God, he was wholly unfitted to have a connection with the work. Now, my brother, I love you in the Lord, and I feel deeply over your being so heavily burdened. As a man of experience, you should ever be prepared to advance the work in its various lines, but unless the Holy Spirit floods your soul, you will take very narrow views, and will surely retard the work. The Lord designs that all who are connected with the work in the office shall be under His controlling power. The plan of the Holy Spirit was to send forth holy influences, multiplying and combining with perfect unity to raise human efficiency to the highest standard in the carrying forward of the work of God. *13LtMs, Lt 29, 1898, par. 5*

"Ye are the light of the world." [*Matthew 5:14.*] The solemn charge is given to us to go forth and dispense the light, that the world may see and receive it and rejoice in its beams, and in their turn shine forth amid the moral darkness, that others may receive the light. To refuse to shine is to lose the light that is shining upon you, for in not letting your light shine forth, you contract a burden of guilt that is of great magnitude. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." [*Daniel 12:3.*] Then why does not the church take up this work, yoking up with Christ to be co-laborers with Him? *13LtMs, Lt 29, 1898, par. 6*

The freshness and power of the Holy Spirit upon the human agent is diffusive. <I speak to the church,> Let not the spirit of indolence

and slothfulness be indulged, for it will be the most sorry indulgence you have ever experienced. Take up the work. Every one who has the light of truth is to do something. Do it now, before another day passes. Wrestle with God in prayer.*13LtMs, Lt 29, 1898, par. 7*

I address the church in Battle Creek. Let the sweetness and fragrance of the Spirit of God find a place in your hearts. Then it will be entertained in your homes. A home where Christ presides is a home where peace and love and joy are the ruling elements. Then the Spirit of God will not be repulsed by your perverse, untamable spirit. You will bear about with you the sweet fragrance of peace, and love, and unity. Your work is not to repulse, but to draw, saying, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come and take of the water of life freely." [*Revelation 22:17.*]*13LtMs, Lt 29, 1898, par. 8*

God's Spirit enters the home first, and presides there. Then it is brought into the church, to sanctify and bless the church. Every holy agency is put into working order. No voice can be silent. Every talent entrusted to man is to be used for the recovery of the lost image of God in man. Each one is to help his brother who is weak in faith. Every converted soul is a new agency coming in to unite in working for the great object for which Christ gave His life.*13LtMs, Lt 29, 1898, par. 9*

Hear the words of the Saviour, "I Jesus have sent mine angel to testify unto you these things in the church, I am the root and the offspring of David, and the bright and morning star." [*Verse 16.*] What a wonderful declaration is this. Christ Himself united the wide extremes of divinity and humanity. "All power is vested in me, both in heaven and earth," He declares. "I have made in it my plan that angels as well as men should act a part in My service. Therefore I have sent mine angel to communicate these things to all the world; and lo, I am with you to the end of the world. The Holy Spirit and the church, angels and men, are to combine in the great, grand work of pointing to the living fountain of life, opened to the whole world if they believe on Me. This is My final will. All may partake of the waters of life freely."*13LtMs, Lt 29, 1898, par. 10*

Every soul that believes is to connect with Christ and angels in

saying, Come; whosoever will may partake of the water of life freely. But we look around us, and what do we see? Many churches erected, and worship going on in them, formal and insincere. The heart is going after its idols. In the place of heart-devotion, the Lord beholds apparent solemnity and formality. The attitudes and signs of devotion are performed. He hears men confessing their sins, but not repenting or forsaking them. He discerns an array of spiritual idols which engage the attention, and in which men trust, supplanting God. He sees a system of maxims, customs, and false theories, which they tenaciously cherish, robbing Him of the honor due His name. *13LtMs, Lt 29, 1898, par. 11*

The idols of the heathen stood between them and their God, obscuring God from their vision. Thus it is today. By the cunning deception of Satan, false theories are made a power to rob God. Man's spiritual understanding is darkened by Satan's sophistry. Instead of religion making men meek and lowly in heart, it works to make them religious zealots, exacting and hard-spirited because their ideas are not met. Their religious ideas do not lead the soul to humble, fervent trust in God. False theories, wholly human, stand between them and their God. Their souls are wrapped up in their own preconceived opinions, separate them from all who differ with them, engrossing the soul to self. *13LtMs, Lt 29, 1898, par. 12*

Shall not Seventh-day Adventists have a record differing entirely from this? The Lord declares that He will have the whole heart, for God is a Spirit, and all who worship Him must worship Him in spirit and in truth and in the beauty of holiness. My brother, you need so much to have enlarged views. Then your light will shine. You will not try to shine, for you cannot help shining. Satan is working with power, deceiving the world by his sophistry, putting into the hearts and minds of those who minister in the churches that God's law is done away—the very same story that he tried to make current in heaven, and with which he induced angels to become disloyal with him. Out of the heart, said Christ, proceed evil thoughts. A heart unsubdued by the grace of Christ is the source of moral defilement. The Satan who fell from the high estate he occupied in heaven has originated in those who serve him many untrue thoughts of God, which the tongue does not express. He has created many desires, which are covered from the light. *13LtMs, Lt 29, 1898, par. 13*



Christ said, Every man is known by the fruit he bears. Make the tree good, and the fruit will be good. God asks for the whole heart. My brother, give it to Him daily. Let the Lord work you, and the fruit from your lips will be good. For many years, ever since the printing office was established, the Lord has plainly shown what principles should prevail in it. No hard, unsympathetic spirit should be cherished. Those who act in the capacity of superintendents, <managers, and foremen in the different departments> should be men who have the heart of a father, treating every child as his child, every fellow worker as God's property, as of more value than gold or silver or precious stones. For who can estimate the price paid for men in the sufferings and death of the only begotten Son of God?<sup>13</sup>*LtMs, Lt 29, 1898, par. 14*

<Of Christ it is written,> “And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.” Those who have an abiding Christ will do His ways and speak with His Spirit. “With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” [*Isaiah 11:2-4.*]<sup>13</sup>*LtMs, Lt 29, 1898, par. 15*

“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. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his goings forth, and the moon shall not cause her light to shine. 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.*]<sup>13</sup>*LtMs, Lt 29, 1898, par. 16*

In God's kingdom the loftiest distinction is reserved for the pure, the contrite in heart. When the heart is fully consecrated to God it becomes one with the heart of Christ. All who are truly converted will show that they have passed from death unto life, because they

love the brethren. Why do they love them? Because they are united in the same parent stock. *13LtMs, Lt 29, 1898, par. 17*

“I will make a man more precious than gold,” God declares; “even a man than the golden wedge of Ophir.” [*Verse 12.*] Christ impressed upon His disciples that they were to ask God in prayer for the gift of the Holy Spirit, and then, placing themselves in an attitude to receive, they would receive all the gifts comprehended in the gift of the Spirit. The work of the Holy Spirit is to purify the heart, uniting it with the divine nature. The Spirit changes the heart, bringing it into conformity with its own pure nature. The heart of every church member must become as humble as the heart of a little child. All overbearing, accusing speech must be overcome, else we can never unite with the family above. *13LtMs, Lt 29, 1898, par. 18*

My brother, looking unto Jesus, communing with Jesus, you will become one with Christ. “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you when if his son ask bread, will he give him a stone; or if he ask a fish will he give him a serpent? ... If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask him?” [*Luke 11:9-11, 13.*]*13LtMs, Lt 29, 1898, par. 19*

Stand in your Saviour. Be gentle, be kind, be tender and compassionate. An abundance of the opposite attributes, which originate with Satan, have been manifested. This has made a record in heaven that none of those who are guilty will care to meet. “By their fruits ye shall know them.” [*Matthew 7:20.*] How selfish has been the spirit of some who have served in the office of publication. Sharp, criticizing, unjust dealing has marked their course. The hearts of some connected with the work became so imbued with the attributes of Satan that they had no vital interest in the Lamb of God, who taketh away the sins of the world. Their souls were palsied by self-sufficiency and superiority. They were so disabled by the sting of the serpent that they were incapable of appropriating the bread which comes down from heaven. They did not put into every line of the work a divine life that has been provided for them

at infinite cost.<sup>13</sup>*LtMs, Lt 29, 1898, par. 20*

Some seemed to have such great spiritual blindness that they were in the hands of the tempter, ingenious to pervert every blessing received, turning it into wrong channels, misinterpreting and misrepresenting God. This was done to such a degree that God could not bless them. Thus at the heart of the work have satanic attributes held sway.<sup>13</sup>*LtMs, Lt 29, 1898, par. 21*

My brother, I entreat of you not to enter into this kind of policy. Search out God's expressed will in the Old Testament Scriptures. "Thou shalt not oppress the hired servant that is poor and needy, whether he be of thy brethren or of the strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. ... Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, that the Lord thy God redeemed thee thence; therefore I command thee to do this thing."<sup>13</sup>*LtMs, Lt 29, 1898, par. 22*

"When thou cuttest down thy harvest in the field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in the work of thy hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing."<sup>13</sup>*LtMs, Lt 29, 1898, par. 23*

The Lord will have mercy upon those that seek Him with contrition of soul. "I am the light of the world," He declares. [*John 8:12.*] He is a blessing as universal as light. He came to break down every wall of partition, to throw open every compartment in the temple of His creation, that every soul, Jew or Gentile, might have free access to the presence of God. The message He brought from the Father was

for the ears of the whole world. Then let every soul yoke up with Christ in an effort to reach the souls of every caste, of every nation. There are no boundaries to God's grace.*13LtMs, Lt 29, 1898, par. 24*

I leave these words with you. I beg of you to hang your helpless soul upon Jesus Christ. Seek to encircle and draw every soul to Christ.*13LtMs, Lt 29, 1898, par. 25*

In much love to yourself and your family.*13LtMs, Lt 29, 1898, par. 26*

**Lt 30, 1898**

Sanderson, Dr.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 28, 1898

Previously unpublished.

Dear Brother:

I address my brethren in positions of trust at the St. Helena Sanitarium, asking them to receive Brother Crothers, who has been president and general agent of the New Zealand branch of the International Tract and Missionary Society. He need careful and wise treatment. We feared that we should lose him, but the Lord has heard the prayers of His people, and has spared the life of our brother. He now feels that if he could get to the St. Helena Sanitarium, and rest awhile, then go on to Battle Creek, he would receive skill and attention that he cannot possibly receive in this country. *13LtMs, Lt 30, 1898, par. 1*

We shall continue to feel a decided interest in this our brother. We shall present his case to the great Physician, who has done wonderful things in the cure of disease. Human skill, combined with the divine power of God, can do marvelous things. Give this faithful soldier of the cross of Christ all the advantages possible for his recovery. Do not neglect him at all. We do hope and pray that the Lord will raise him up to health, and restore him again to his field of labor. If he is called to work in America, we shall not object, but will let him labor where his health will be best secured. *13LtMs, Lt 30, 1898, par. 2*

Leave nothing undone that can be done for Brother Crothers, for this is the highest missionary work that we can do. Make our brother feel that he is at home, and when he shall think best to move on to Battle Creek, help him on his way. He is a laborer together with God. *13LtMs, Lt 30, 1898, par. 3*

I shall now leave this case in your tender, sympathetic care, and

may the Lord bless you in your efforts, is my prayer.<sup>13</sup>*LtMs, Lt 30, 1898, par. 4*

**Lt 31, 1898**

Smith, Uriah

“Sunnyside,” Cooranbong, New South Wales, Australia

January 12, 1898

This letter is published in entirety *PH086 25-40*.

Dear Uriah Smith:

I am pleased that the Lord is in mercy again visiting the church. My heart trembles as I think of the many times He has come in and His Holy Spirit has worked in the church; but after the immediate effort was over, the merciful dealings of God were forgotten. Pride, spiritual indifference, was the record made in heaven. Those who were visited by the rich mercy and grace of God dishonored their Redeemer by their unbelief. *13LtMs, Lt 31, 1898, par. 1*

When Christ was upon the earth, He used every means possible to gain admission to the hearts of those whose doors should have been thrown open to receive Him. He came to His vineyard seeking fruit. He dug about the vine He had planted. He pruned it and dressed it. But when He looked for grapes, behold, only wild grapes rewarded His care. The people disappointed the Saviour. *13LtMs, Lt 31, 1898, par. 2*

How earnestly and untiringly Christ labored to reach the most lowly, as well as those who occupied higher positions. Hear Him saying to His disciples, “Sit ye here, while I go and pray yonder.” [*Matthew 26:36*.] What an example He gave them of His prayers in their behalf, that their faith should not fail, but increase. *13LtMs, Lt 31, 1898, par. 3*

Christ’s heart was ever touched by human woe. He walked and worked in the streets of the cities, teaching the weary, inviting them to come to Him, crying, “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.*] Christ employed every means to arrest the attention of the impenitent. How tender and considerate were His dealings with all. He longed to break the spell of infatuation upon those who were deceived and deluded by satanic agencies. He longed to give the sin-polluted soul pardon and peace.*13LtMs, Lt 31, 1898, par. 4*

Christ was the mighty Healer of all spiritual and physical maladies. Look, O look upon the sympathetic Redeemer. With the eye of faith behold Him walking in the streets of the cities, gathering the weak and wary to Himself. Helpless, sinful human beings crowd about Him. See the mothers with their sick and dying little ones in their arms pressing through the crowd that they may get within reach of His notice and touch. Let the eye of faith take in the scene. Watch these mothers pressing their way to Him, pale, weary, almost despairing, yet determined and persevering, bearing their burden of suffering in their arms.*13LtMs, Lt 31, 1898, par. 5*

As these anxious ones are being crowded back, Christ makes His way to them step by step, until He is close by their side. Tears of gladness and hope fall freely as they catch His attention, and look into the eyes expressing such tender pity and love for the weary mother as well as for the suffering child. He invites her confidence, saying, What shall I do for you? She sobs out her great want, Master, that Thou shouldst heal my child. She has shown her faith in urging her way to Him, though she did not know that He was making His way to her; and Christ takes the child from her arms. He speaks the word, and disease flees at His touch. The pallor of death is gone; the life-giving current flows through the veins; the muscles receive strength.*13LtMs, Lt 31, 1898, par. 6*

Words of comfort and peace are spoken to the mother, and then another case just as urgent is presented. The mother asks help for herself and her children, for they are all sufferers. With willingness and joy Christ exercises His life-giving power, and they give praise and honor and glory to His name who doeth wonderful things.*13LtMs, Lt 31, 1898, par. 7*

No frown on Christ's countenance spurned the humble suppliant from His presence. The priests and rulers sought to discourage the



suffering and needy, saying that Christ healed the sick by the power of the devil. But His way could not be hedged up. He was determined not to fail or become discouraged. Suffering privation Himself, He traversed the country that was the scene of His labor, scattering His blessings, and seeking to reach obdurate hearts. *13LtMs, Lt 31, 1898, par. 8*

That Saviour has oft visited you in Battle Creek. Just as verily as He has walked the streets of Jerusalem, longing to breathe the breath of spiritual life into the hearts of those discouraged and ready to die, has He come to you. The cities that were so greatly blessed by His presence, His pardon, His gifts of healing, rejected him; and just as great, yea, greater evidence of unrequited love has been given in Battle Creek. Has Christ not loaded down His church with benefits and blessings? Has He not sent His servants with messages of pardon and righteousness, to be given freely to all who will receive them? *13LtMs, Lt 31, 1898, par. 9*

Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God had given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were perverted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Every one sought for gain from his quarter. Christ turned from them, saying, O Jerusalem, Jerusalem, how can I give thee up? How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. *13LtMs, Lt 31, 1898, par. 10*

So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek, which has been moving in the same track as Jerusalem. The publishing house has been turned into [a] desecrated shrine, into [a] place of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway. Yet the men who have led into this working upon wrong principles are seemingly unconscious of their wrong course of action. When warnings and entreaties come to

them, they say, Doth she not speak in parables? Words of warning and reproof have been treated as idle tales.*13LtMs, Lt 31, 1898, par. 11*

When Christ looked down from the crest of Olivet, He saw this state of things existing in every church. The warning comes down to all that are following in the tread of the people of Jerusalem, who had such great light. This people is before us as a warning. By rejecting God's warnings in this our day men are repeating the sin of Jerusalem. The Lord sees what the human agent does not see and will not see—the outcome of all the human devising in Battle Creek. He has done all that a God could do. He has flashed light before the eyes of the people, that their sins might not reach the boundary where repentance cannot be felt. But by a long process of departure from just and righteous principles, men have placed themselves where light and truth, justice and mercy, are not discerned. This course has become part of their very nature.*13LtMs, Lt 31, 1898, par. 12*

I call upon all who have united in a course of action that is wrong in principle to make a decided reformation, and forever after walk humbly with God. The world is soon to be judged. A righteous God must avenge the death of His Son. Today men are choosing Barabbas, and saying, Crucify Christ. They will do this in the person of His saints. They will go over the same ground that the Jewish priests and rulers did in their treatment of Christ. He, the Son of God, and an innocent man, was murdered because He told men truths that it did not please them to hear. Yet He was the Son of the infinite God.*13LtMs, Lt 31, 1898, par. 13*

Those who today despise the law of Jehovah, showing no respect for His commandments, are taking sides with the great Apostate. They proclaim to a sin-corrupted world that the law of God is null and void. Those who declare this as truth deceive the people, and have virtually nailed the law of Jehovah to the cross between two thieves. What a thought!*13LtMs, Lt 31, 1898, par. 14*

Before the worlds unfallen and the heavenly universe, the world will have to give an account to the Judge of the whole earth, the very One they condemned and crucified. What a reckoning day that will

be! It is the great day of God's vengeance. Christ does not then stand at Pilate's bar. Pilate and Herod and all that mocked, scourged, rejected, and crucified Him will then understand what it means to feel the wrath of the Lamb. Their deeds will appear before them in their true character. *13LtMs, Lt 31, 1898, par. 15*

What a terrible deception is upon the minds of those who think that the world is growing better. Christ declares, "As it was in the days of Noe, so shall it be also in the days of the Son of man." [*Luke 17:26.*] "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 24:38, 39.*] To just such a pass will the world come in rejecting the law of God. *13LtMs, Lt 31, 1898, par. 16*

"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: 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." [*Revelation 14:9-11.*] *13LtMs, Lt 31, 1898, par. 17*

John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. The observance of this day is the mark of the beast. John declares, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." [*Verse 12.*] *13LtMs, Lt 31, 1898, par. 18*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." [*Revelation 12:17.*] We are plainly shown that two parties will exist at the appearing of our Lord and Saviour Jesus Christ. In which party do we wish to be found? "Behold, I come quickly," Christ says, "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.” [Revelation 22:12-14.] This is the destination of commandment-keepers. Should we not all wish to be among that number who have the right to the tree of life, and who enter through the gates into the city? *13LtMs, Lt 31, 1898, par. 19*

Adam and Eve and their posterity lost the right to the tree of life because of their disobedience. “And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever.” Adam and Eve transgressed the law of God. This made it necessary for them to be driven from Eden and be separated from the tree of life, to eat of which after their transgression would perpetuate sin. “Therefore the Lord God sent him forth from the garden of Eden to till the soil from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.” [Genesis 3:22-24.] Man was dependent on the tree of life for immortality, and the Lord took these precautions lest men should eat of that tree and “live forever”—become immortal sinners. *13LtMs, Lt 31, 1898, par. 20*

Death entered the world because of transgression. But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that man might continue in transgression, but that they might return to their loyalty and keep God’s commandments, and His law as the apple of their eye. *13LtMs, Lt 31, 1898, par. 21*

The sign of obedience is the observance of the Sabbath of the fourth commandment. If men keep the fourth commandment, they will keep all the rest. It was no human voice that spoke to Moses, giving him the Sabbath as a sign. “The Lord spake to 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: 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.” [*Exodus 31:12-14.*]13LtMs, Lt 31, 1898, par. 22

The Lord does not leave so important a precept as this without definite specification. “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.” [*Verses 15, 16.*]13LtMs, Lt 31, 1898, par. 23

Human philosophy declares that an indefinite period of time was taken in the creation of the world. Does God state the matter thus? No; He says, “It is a sign between me and the children of Israel forever; for in six days (not six indefinite periods of time, for then there would be no possible way for man to observe the day specified in the fourth commandment) the Lord made heaven and earth, and on the seventh he rested and was refreshed.” [*Verse 17.*] Please read carefully the *fifth chapter of Deuteronomy*. God says again, “Remember (do not forget) the Sabbath day, to keep it holy ... 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 sanctified it.” [*Exodus 20:8, 11.*]13LtMs, Lt 31, 1898, par. 24

Yet with the living oracles before them, those who claim to preach the Word present the suppositions of human minds, the maxims and commandments of men. They make void the law of God by their traditions. The sophistry in regard to the world being created in an indefinite period of time is one of Satan’s falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in six days and rested on the seventh day He means the day of twenty four hours, which He has marked off by

the rising and setting of the sun.*13LtMs, Lt 31, 1898, par. 25*

God would not pronounce the death sentence for a disregard of the Sabbath unless He had presented before men a clear understanding of the Sabbath. After He had created our world and man, He looked upon the work that He had done, and pronounced it very good. And when the foundation of the earth was laid, the foundation of the Sabbath was laid also. When the morning stars sang together and all the sons of God shouted for joy, God saw that a Sabbath was essential for man, even in Paradise. In giving man the Sabbath, God considered his spiritual and physical health.*13LtMs, Lt 31, 1898, par. 26*

God made the world in six literal days, and on the seventh literal day He rested from all His work which He had done, and was refreshed. So He has given man six days in which to labor. But He sanctified the day of His rest, and gave it to man to be kept free from all secular labor. By thus setting apart the Sabbath, God gave the world a memorial. He did not set apart one day and any day in seven, but one particular day, the seventh day. And by observing the Sabbath, we show that we recognize God as the living God, the Creator of heaven and earth.*13LtMs, Lt 31, 1898, par. 27*

There is nothing in the Sabbath that restricts it to any particular class of people. It was given for all mankind. It is to be employed, not in indolence, but in the contemplation of the works of God. This men are to do that they may know “that I am the Lord that do sanctify them.” [*Exodus 31:13.*]*13LtMs, Lt 31, 1898, par. 28*

The Lord draws very nigh to His people on the day that He has blessed and sanctified. “The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge.” [*Psalm 19:1, 2.*] The Sabbath is God’s memorial, pointing men to their Creator, who made the world and all things that are therein. In the everlasting hills, in the lofty trees, in every opening bud and blooming flower we may behold the work of the great master-artist. All speak to us of God and His glory.*13LtMs, Lt 31, 1898, par. 29*

Every loyal heart will study to know the truth. John states the truth so plainly that a child may understand it. “If ye love me keep my

commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him.” [John 14:15-17.] Do we choose to be numbered with those who cannot discern the truth, who are so blinded by the deceptive power of the enemy that they see not Him who is the express image of the Father’s person?*13LtMs, Lt 31, 1898, par. 30*

The followers of Christ are of another class altogether. “But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” “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 17-19, 21, 23, 24.] The word of a human being is not to be received and believed without question. We must first ask, Do they speak in harmony with the world? Do they refuse a plain “Thus saith the Lord” because they see that it involves a cross?*13LtMs, Lt 31, 1898, par. 31*

Are we on the side of those who refuse to be loyal to God? They have no interest in knowing God. They reject the divine Son of God, the personification of all human goodness. They place themselves with those who, although no fault could be preferred against Christ, chose instead a thief and a murderer. This testifies to the moral taste of the world. Shall we be on the side of the world, or on the side of Christ, who declared, I have kept my Father’s commandments?*13LtMs, Lt 31, 1898, par. 32*

The word of Jehovah will stand forever. “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. ... 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: 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 1:1-5, 10-14.]*13LtMs, Lt 31, 1898, par. 33*

Those who receive Christ by faith as their personal Saviour cannot be in harmony with the world. There are two distinct classes. One is loyal to God, keeping His commandments, while the other talks and acts like the world, casting away the Word of God, which is truth, and accepting the words of the apostate, who rejected Jesus.*13LtMs, Lt 31, 1898, par. 34*

On whose side are we? The world cast Christ out, the heavens received Him. Man, finite man, rejected the Prince of life; God, our sovereign Ruler, received Him into the heavens. God has exalted Him. Man crowned Him with a crown of thorns, God has crowned Him with a crown of royal majesty. We must all think candidly. Will you have this man Christ Jesus to rule over you, or will you have Barabbas? The death of Christ brings to the rejector of His mercy the wrath and judgments of God, unmixed with mercy. This is the wrath of the Lamb. But the death of Christ is hope and eternal life to all who receive Him and believe in Him.*13LtMs, Lt 31, 1898, par. 35*

God will most assuredly call the world to judgment to avenge the death of His only begotten Son, the One who stood at the bar of Pilate and Herod, that One is now in the heavenly courts, making intercession for the people who refused Him. Shall we choose the stamp of the world, or shall we choose to be God’s separate, peculiar people? Shall we receive a “Thus saith the Lord,” or the “Thus saith” of man? The Lord says, The seventh day is the Sabbath of the Lord thy God. The Papal power, the man of sin, declares that the Roman Catholic church has changed the law of God. In the place of the seventh day, they have baptized and presented to the world a child of the Papacy, the first day of the week, to be observed as a holy day of rest. The Protestant world has received this child of the Papacy, has cradled it, and given to it



the honor that God has placed on the seventh day.<sup>13</sup>*LtMs, Lt 31, 1898, par. 36*

“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people. 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?<sup>13</sup>*LtMs, Lt 31, 1898, par. 37*

“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 thine heart all the days of thy life: but teach them thy sons and thy sons’ sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them bear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. ... And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.”  
[*Deuteronomy 4:5-10, 13.*]<sup>13</sup>*LtMs, Lt 31, 1898, par. 38*

“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 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 thy house, and on thy gates.”  
[*Deuteronomy 6:4-9.*]<sup>13</sup>*LtMs, Lt 31, 1898, par. 39*

“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 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. ... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [*Deuteronomy 7:6-8, 11.*] Please read carefully the whole of the *seventh chapter of Deuteronomy*, and think upon the Word of the Lord.<sup>13</sup>*LtMs, Lt 31, 1898, par. 40*

Will you turn from a plain "Thus saith the Lord," after reading the history of Adam's sin and fall? He fell because he discarded the words of the Lord, and heeded the words of Satan. Will it pay to transgress? By transgression Adam lost Eden. By the transgression of God's commandments man will lose heaven, and an eternity of bliss. These are no idle tales, but truth. Again I ask, On which side are you standing? "If the Lord be God, follow him; but if Baal, then follow him." [*1 Kings 18:21.*]<sup>13</sup>*LtMs, Lt 31, 1898, par. 41*

**Lt 32, 1898**

Tripp, Mary

“Sunnyside,” Cooranbong, New South Wales, Australia

April 27, 1898

Portions of this letter are published in *TSA 75-76*.

Dear Sister Mary Tripp:

We were distressed as we heard of the death of your husband in the far-off land of Africa, and you may be assured that you have our sympathies. We are anxious to hear from you in regard to how this affliction affects your relation to the work. We feel so sad that when laborers are so few, we should lose two of our missionaries. This is a sad blow, which you must feel deeply. *13LtMs, Lt 32, 1898, par. 1*

Would it not be best for you to come to Australia? Here you will find friends and a place to labor, after you have had a period of rest. Where your place shall be we cannot now specify, but for one of your experience there are many places where you can labor for the Master. Please consider this matter. *13LtMs, Lt 32, 1898, par. 2*

Willie White's family are all the picture of health. Ella May has never been so well and healthy as in Cooranbong. Mabel is as tall and solid in flesh as Ella, and more so. She is the picture of health, and is strong physically. The twin boys are robust little fellows, full of activity and play. Mabel has a good deal of the care of them, keeping them out of doors, which is a blessing to the boys, as well as to herself. Both the girls are in school. We have an excellent school. All the buildings erected are well filled, yes, crowded full. *13LtMs, Lt 32, 1898, par. 3*

We would be very much pleased to see you after so long a separation. Will you please write to us in regard to your own health and the mission, which has so recently been bereft of its workers. We desire so much to know the particulars of your husband's sickness and death, and also of Brother Carmichael's death. In our papers we have read the history of that field, and of your missionary

labors. You have had Christ with you in all places, and at all times, and all paths are holy to them that walk with Him. As His representatives, you have suffered with Him. You have suffered deprivation in a foreign country. You have been saddened by the sight of poor, wretched beings dying around you for want of food and clothing. *13LtMs, Lt 32, 1898, par. 4*

Throughout His life on earth, Christ was a divine missionary, and His love for souls was not quenched by hunger, thirst, or weariness. He was the world's greatest Teacher. He came to seek and to save that which was lost. We will rejoice in that we can be laborers together with God, that we can be humble instruments for His use. He flashes the light of His own pure, heavenly truth into the chambers of the mind, and into the soul temple of the needy souls who long for that light and truth that He alone can impart. *13LtMs, Lt 32, 1898, par. 5*

Oh, how thankful my soul is in your behalf, that in your bereavement and trial that One who was a man of sorrows and acquainted with grief, who was often hungry and thirsty, can take in all your wants, your trials, your suffering, your loneliness. The Lord Jesus is your helper, your Restorer. The Giver of all blessings will comfort and bless and strengthen you and all who suffer in doing His work. *13LtMs, Lt 32, 1898, par. 6*

Let us hear from you at once. *13LtMs, Lt 32, 1898, par. 7*

**Lt 33, 1898**

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

January 25, 1898

Portions of this letter are published in *WM 193*; *8MR 57*.

Dear Brother and Sister John Wessels:

I learn that Sister Sarah Peck arrived in Sydney the first of last week. She had a very good passage and is now making a short visit with Brother and Sister Haskell. Sister Sara McEnterfer goes with me to Sydney this week, to spend the Sabbath and Sunday with the people in Stanmore. *13LtMs, Lt 33, 1898, par. 1*

There are those who are still inquiring for the truth, and personal labor is being given them in Bible readings and seasons of prayer. Up to the present time, thirty-nine have been baptized. Three of these are from the Ashfield church, the rest have been converted to the truth since the camp meeting; and still the interest is increasing. Those who have never heard me speak are desirous to hear me, and are requesting that I shall come to them. I shall do this if the Lord is willing. This is a great work, and it bears the signet of heaven. *13LtMs, Lt 33, 1898, par. 2*

Those who have embraced the truth have had special labor given them. There has been constant, vigilant watching for souls. Those who were interested began at once to invite the ministering brethren to come to their houses. Never in our experience have we seen this done on so large a scale as in this series of meetings. The ministers of the other churches were on their vacation, and this gave our workers an excellent opportunity to make the best impression upon the people. When the ministers returned, they found plenty to do, for the very best workers in their churches were taking their position for the truth. *13LtMs, Lt 33, 1898, par. 3*

One newly converted man said that he had been under conviction since the Ashfield camp meeting, three years ago. This man has

been employed in a firm for fourteen years. He was receiving £3.10 a week. He had a wife and a family of three or four children to keep. It was a severe trial to them. Many of his friends and relations were watching his case, to see how he would come out. At last he notified the firm that he could not work any more on the Sabbath. He said that he would put in all his time by working extra hours, but his employer was very much annoyed that the Sabbath was creating so much stir, and he determined that he would be rigid, and give no quarters. He told this brother that he would retain him one month, and if he did not change his faith, he must then go.*13LtMs, Lt 33, 1898, par. 4*

When the time was up, Brother Sharpe came to his wife with the news that he was discharged. She was not so fully established in the truth as was he. She had but little faith, and was so overcome and disappointed that she went into a spasm, and for a time her case was a most critical one. But the Lord was merciful, and He pitied the poor, suffering soul. Prayer was offered in her behalf, and the Lord helped her. She was very much alarmed when she learned that this had nearly caused her death. She was greatly humbled.*13LtMs, Lt 33, 1898, par. 5*

For one week brother Sharpe was in trial. He could get no work. His employer would not give him a recommendation. I wrote to W. C. White that we must get him something to do. Word came that there was an opening in Melbourne, but £2.10 was all they could promise him at first. But before this word could reach him, the proprietor of another firm in the same business in Sydney sent word that he desired an interview with Brother Sharpe. The head clerk of this man was on a vacation, and in his absence, the proprietor himself had done his work. He found that he brought in £15 per month more, and this alarmed him.*13LtMs, Lt 33, 1898, par. 6*

He saw that his workman had dishonestly robbed him of his just dues. He heard of the discharge of Brother Sharpe, and learned that his employer had perfect confidence in his honesty, but that he would not retain him because he kept the Sabbath, and that this was his only objection. He said, If he is conscientious, and will risk losing a good situation rather than give up the truth, that is the very man I want. He took him in gladly, and felt that he had secured a

favor. He gave him the same wages he had before received, a very much larger and pleasanter room in which to work, and the Sabbath, saying that he did not want any bonus time put in.*13LtMs, Lt 33, 1898, par. 7*

This was the Lord's doing. Brother Sharpe was a spectacle to the world, to angels, and to men. He was rejoiced, and he and his wife were baptized one week ago last Sabbath. They are a very thankful couple. His experience has been a great blessing to his wife. She said, When the Lord opened the way so abundantly to my husband, I felt the reproof come to me, O thou of little faith, wherefore didst thou doubt?*13LtMs, Lt 33, 1898, par. 8*

Another couple attended all the meetings in the tent, and the morning meetings, which were help by Brother Haskell. They had seasons of prayer in the morning, and the blessing of the Lord rested upon them. This man, his wife and daughter, knew from the Word that they were hearing the truth, line upon line, precept upon precept, here a little and there a little. The truth was opened to them, and those who had ears to hear were attracted by its spell. The Holy Spirit impressed the truth upon their hearts. All was new to these convicted ones. The Bible became to them a treasure house of knowledge.*13LtMs, Lt 33, 1898, par. 9*

But there were those who would not candidly search the Word, like the noble Bereans, to see if these things were so. Their eyes were blinded because they would not see and acknowledge the evidence given them. These reported the falsehoods that Canright had published, and, having a disposition to reject evidence, and loving falsehood themselves, they did their best to throw these seekers off the track of truth. But this family brought the points that troubled them to our ministers, who were feeding the flock of God with pure provender, thoroughly winnowed from the chaff. Then all their perplexities were removed.*13LtMs, Lt 33, 1898, par. 10*

These people were becoming familiar with the truth, and could make error appear in its falsity. The husband, Brother Stuckey, was in the employ of the government printing establishment, and was receiving good wages. He thought to first ascertain if his employers would expel him; but he was deeply convicted, and ventured to go

forward in baptism. This man and his wife were greatly blessed. Then he laid the case before his employer, and, without any objection, received the Sabbath. Among the number who have accepted the message are four men holding positions in government firms, and this brings the truth to the front. There are also men who are in charge of Sunday schools, and one man is a local preacher. Nearly all who have embraced the truth are men of influence, who, if soundly converted, will be men who can communicate the truth to others. This is what we need so much. *13LtMs, Lt 33, 1898, par. 11*

Several have commenced to pay their tithe, and this is a wonderful help just now. The churches in the suburbs of Sydney greatly needed financial strength, and God is giving it to us more than we have had in the past. And still the work is embracing new families. Three ministers and their wives are laboring constantly, preaching and visiting, opening the Scriptures, and presenting the truth as it is in Jesus. *13LtMs, Lt 33, 1898, par. 12*

I could wish that you were on the ground now, that we might counsel together. I think could the medical missionary work be more fully developed, as it ought to be, this would make an impression preparatory to the more testing message which must be given to the world. *13LtMs, Lt 33, 1898, par. 13*

I have not felt like continually urging you to come, because the whole situation has been presented before you. In the accessions we have had to the truth since the camp meeting, there are businessmen, who will be a great help to us. Some who embraced the truth in the early efforts made, after we came to this country, seemed to think that if they received the truth, we must surely look after them and supply their temporal needs. We did do this largely, but soon learned that they were offended if we did not continue to do so. This came very heavily upon me for three or four years. But some of this class went out from us. Others are still with us. We help them some, but they are doing much better. *13LtMs, Lt 33, 1898, par. 14*

The medical missionary work is doing all that we can expect. Dr. Caro will unite with the work, and he has a very interesting way,



which helps him to find access to the people. We shall be much pleased to see you. We feel very much encouraged when we see those embracing the truth who are not what we call wealthy men, but conscientious and God-fearing, who, we have reason to believe, love the truth. As soon as they became interested in the truth, they began to plan for a house of worship, and these families pledged what they would give to the building. But as they became more decided, they doubled their subscriptions. These families are paying tithe. *13LtMs, Lt 33, 1898, par. 15*

The promise to those who will bring all their tithes into the storehouse is, "Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, as 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." [*Malachi 3:10.*] *13LtMs, Lt 33, 1898, par. 16*

These directions are presented to the people as the part that God requires them to act; and they see it, not as the word of man, but as the word of the living God. Such rich and full promises are for all to understand. If men will do their part, God will certainly do His part. He never fails in any of His agreements with His people. *13LtMs, Lt 33, 1898, par. 17*

Oh, how pleasant it is to forget self, and co-operate with God in the closing scenes of this earth's history. The work is aggressive. We do not now experience that mean, contemptible opposition, so violent in its demonstration, that we did in 1894 and 1895. We see the Holy Spirit working on human hearts. I am very grateful for this. We are called upon to link up with Christ, to wear His yoke, and bear His burdens. *13LtMs, Lt 33, 1898, par. 18*

Human selfishness would make a monopoly of eternal life. The scribes and Pharisees, in the days when Christ was in the world, desired to make a local and national benefit of all the gifts of heaven, and exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show to the world that His gift of mercy and love is as unconfined as the air we breathe, the water we drink. That gift is free to all the world. *13LtMs, Lt 33, 1898, par. 19*

David's sin has been the sin of selfish men in every age. They have made efforts to number Israel, to count the people; but Christ lifted up His voice to proclaim that the gift of eternal life was free to all who would receive Him as a personal Saviour. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life." [*John 3:16.*] There is no nationality, tribe, or clans with God. He is the Maker of all mankind. It would be as just to put a price upon the air and light, the showers of rain, and every other blessing that God gives to our world, as to exclude from any sect, rank, or class of people the light shining from the throne of God. Christ declared that whosoever will may take of the water of life freely. [*Revelation 22:17.*]*13LtMs, Lt 33, 1898, par. 20*

The Lord has shown who it is that will not enter heaven and comprise the family of God. Of the angels who kept not their first estate, the Word of Inspiration declares that God has reserved them in everlasting chains, under darkness, unto the judgment of that great day. [*Jude 6.*] We are to thank God that we are prisoners of hope. The voice comes down from generation to generation, I have found a ransom.*13LtMs, Lt 33, 1898, par. 21*

"And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad in zeal as a cloak." [*Isaiah 59:16, 17.*]*13LtMs, Lt 33, 1898, par. 22*

By faith we are to do the work of Christ, as represented in His words to the prophet Isaiah: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; 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.*]*13LtMs, Lt 33,*

1898, par. 23

This is the work we want to do more fully in this country. We want to represent Christ by reaching out to others. We are to work under the commission Christ gave to His 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 whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." [*Matthew 28:19, 20.*] This then is our work, to reach the people who are neglected, and win them to Christ. Until recently our people have made but little or no effort to help these. *13LtMs, Lt 33, 1898, par. 24*

Christ came not to call the righteous, but sinners to repentance. He would have every soul regard the efficacy of His blood as of unlimited value, able to save unto the uttermost all whom we can persuade to come to Him. He would have every individual of our race, formed in His image, remember that God is infinite, and that His love revealed in the atonement of Christ, in favor of all mankind, makes manifest the value He places on humanity. He bids them come to Him and be saved. To the Source of all our mercies we must come. He will use men as His agents to win their fellow men from sin. He is the Giver of all our mercies. While His common blessings are given to the world, shall the stigma of selfishness and exclusiveness be reserved for grace alone? *13LtMs, Lt 33, 1898, par. 25*

"I am the light of the world," Christ declares, a blessing to all classes, even as the light of heaven is given to benefit all the human race. [*John 8:12.*] The more men through false ministry have been made apostates to the law of Jehovah, the more urgent is the call for the help of every human agent to connect with the world's Redeemer in seeking to save that which is lost. He came to demolish every wall of partition, to throw open every compartment in the temple, our world, that every soul may have free access to God, that every soul may see that God is looking upon him individually, and through His agencies, saying, Turn ye, turn ye, for why will ye die? *13LtMs, Lt 33, 1898, par. 26*

The message of mercy that Christ brought from the Father is meant

for all the world. Christ enriched the world with His own attributes of grace. But men have been untrue to God and His appointments. They have not acted in the place of Christ, nor have they been touched with human woe. God desires that we shall have hearts that will respond to Christ's heart of sympathy, leading us to relieve suffering humanity. *13LtMs, Lt 33, 1898, par. 27*

All who will come within the call of Christ, who will receive Him as their personal Saviour, will have eternal life. Herein is love. How can we express it? It is a love so deep, so broad, so full, so free, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his hellish deceptions, and places them within reach of the throne of God, encircled by the rainbow of promise. That one soul saved will let his light shine forth upon the world that lieth in darkness. Then shall we not work in Christ's lines? In connecting finite man with the infinite God, an honor that is beyond expression is conferred upon us. We are "laborers together with God." [*1 Corinthians 3:9.*]*13LtMs, Lt 33, 1898, par. 28*

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just 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, God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will? ... For verily, he took not on him the nature of angels: but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [*Hebrews 2:1-4, 16-18.*]*13LtMs, Lt 33, 1898, par. 29*

O what a God we have connected with us by the strongest ties! His spontaneous love calls for love, deep, earnest, and full, from every soul whom He has redeemed. He has a work for us to do in this world. For our sakes He became poor, that we through His poverty

might be made rich. What do these riches comprehend? A life that measures with the life of God, an eternal weight of glory. He has collected all the riches of heaven, and laid upon all the resources of His infinite nature for all who will consent to return to their loyalty. He has given all heaven to our world. He has given to us a gift to convince us that there is no love that can measure with the love of God; and He would have His children express their love in return, by obedience to His commandments. "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 1:14, 16.*]*13LtMs, Lt 33, 1898, par. 30*

**Lt 34, 1898**

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 21, 1898

Previously unpublished.

Dear Sister Wessels:

How much I desire to see you, and speak with you face to face. If you could now visit Cooranbong, you would scarcely know where you were. We have had a second crop of peaches and nectarines from our trees. Many of our peaches weighed half a pound each. I did not expect my trees to bear this year, but they bore some of the finest and most beautiful fruit I ever looked upon. Our gardener thought the trees too young to bear so quickly, and cut off every branch close to the trunk of the trees; but they made just as much in branches as before, and notwithstanding this, some of the trees were so loaded with fruit that we had to prop up the branches lest they should break. I have never seen so many heavy peaches growing in a cluster. I made a present of some of them to different men in Cooranbong. *13LtMs, Lt 34, 1898, par. 1*

We have not had to buy any garden produce this year. We have had plenty of potatoes, greens, green corn, green beans, tomatoes, and some grapes. We know how to prize these things, for we used to have to send to Parramatta for our vegetables and all our garden stuff, and when they reached us, they were so wilted and heated that at least half was not safe to use. Our garden has furnished our family of twelve, Willie's family of six, and Brother James' family of ten. Brother James is our farmer. We have all the watermelons we can use. Some of them are delicious, and very large. We have squashes and real American pumpkins. We have pie plant, and if the Lord favors us, next year we shall have abundance of fruit, that we can can, from our own orchard. It is so much more palatable when we can eat it fresh from the trees. *13LtMs, Lt 34, 1898, par. 2*

The school land is being tended and thoroughly worked by Brother

Hughes. They have kept students through the vacation to work the soil, and learn lessons from nature as they work. They take some studies, and will attend school the coming term, which begins the first of next month. *13LtMs, Lt 34, 1898, par. 3*

There have been twelve in the family during vacation, and a large quantity of fruit from their own trees has been consumed. We are sure we did right in setting out trees just when we did. Now we enjoy not only fruit, but vegetables from the school ground. We see the advantages of having fruit of our own raising. The school have potatoes, squashes, turnips, carrots, watermelons, muskmelons, beans, and other things that I cannot name. All these things grown upon the land save expense. *13LtMs, Lt 34, 1898, par. 4*

The third large school building is now nearly finished. Other buildings will go up as soon as possible. The church is built, and we thank the Lord for your liberal donation. *13LtMs, Lt 34, 1898, par. 5*

Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are in Stanmore. They are still holding meetings in the tent, but it is no longer really safe for them to do this. We have been looking for land which would not cost so much but that we could secure it. The land we selected was £5 and £6 per foot, but in every case, after we decided to buy, there would be some hitch or scheme, we could not tell what, which placed the land quite beyond our reach. *13LtMs, Lt 34, 1898, par. 6*

Now we have a nice location. It is the nicest we have yet looked at, and will cost about, I think, £325. I may not have the figures exact, but this, I think, is the price. Now the church will go up, and we need it very much. It will cost about £700. We have all done our level best to help in this matter, and the Lord will help us when we do all in our power. Those who have newly come to the faith are not wealthy, but many of them have homes of their own, and this is worth considerable to the cause now. All are so grateful that a church is going to be built, and those who have been long in the truth are filled with enthusiasm. *13LtMs, Lt 34, 1898, par. 7*

W. C. White, his mother, and Sara McEnterfer have been urged for months to go to Melbourne, and attend the meetings there. Brother Robinson's plea has been very urgent. There is to be a general

meeting the last of this month, so we leave Cooranbong on the 23rd for Stanmore. On the 24th we take the cars for Melbourne, and will be with them next Sabbath. We may not be gone more than three weeks. We may remain longer. *13LtMs, Lt 34, 1898, par. 8*

W. C. White will have to return to the present at the opening of the school in the last of March. We have been straining every nerve to gather means to supply workers for the destitute fields. In the night season the divine Instructor was in our assembly. He had words for us, words of encouragement. Then with deepest solemnity He spoke in regard to the work to be done among those who know the truth. Your family, my sister, was one that was specified as being in peril, for they do not sense the requirements of God. *13LtMs, Lt 34, 1898, par. 9*

Last night matters were urged upon my mind by the heavenly Counsellor. There is a careless ease, a self-indulgent spirit, in the Wessels family that will surely leave them unprepared for the future test and trial. *13LtMs, Lt 34, 1898, par. 10*

The Messenger said, The Lord has tender compassion for you all but you are not working to His name's glory. There have been times of great perplexity in your family. There have been times of great affliction. But the Lord has not forsaken you. In prosperity there is a great snare. There is danger that under the temptations of the enemy you may be enticed to allow the possessions you have to lead you into worldly schemes and investments. This has been your danger, to bind yourselves up with worldlings. *13LtMs, Lt 34, 1898, par. 11*

This matter was laid out plainly before me. It is nearly mail time. I will write what I can, and the rest must be left till I have more time. The messenger said to the young men of the Wessels family, In order to be great in God's kingdom, you must become as a little child, teachable, living in the simplicity of faith and in the purity of that love which elevates, ennobles, and purifies the soul. Influences are twining themselves about you that will lead you away from God. You must be meek and lowly in heart. If you would have peace and hope and heaven, you must not refuse to deny self, to sacrifice self. This is a part of the Christian's life. You must consent to the lowly



condition, if it is the will of the Master, of Him who for your sake became poor, that you through His poverty might become rich. *13LtMs, Lt 34, 1898, par. 12*

God's providence will work wondrously for all who will learn lessons in the school of the greatest Teacher the world has ever known. It is safe for you to place your hand in Christ's hand, when you are willing and long to be led in safe paths. God works in His own way to make you see the way into the kingdom of heaven. But this is not to follow the life you are now pursuing. It is a lowly path, a narrow way, a straight gate, through which you are to pass. The golden gate opens not to display its glory to earth's self-indulgent ones. It is not lifted up to the proud in spirit, that they may pass in with their possessions and symbols of power. But the everlasting portals will open wide at the trembling touch of a little child. In order to be great in the kingdom of God, you must walk in the humble path of duty, love, and willing obedience. *13LtMs, Lt 34, 1898, par. 13*

The Messenger turned to Philip and Peter, and calling them by name, said, Walk in the light of God's countenance. The family need you not as you are now, but as you might have been and may be. Your influence may be thrown around them, fragrant, pure, and unadulterated by any worldly corruptions. You are now to say to your family, The Lord has given to each of you your work. *13LtMs, Lt 34, 1898, par. 14*

The Messenger addressed Philip Wessels, How long shall the Lord call for you, and you refuse to answer His voice, refuse to come to Him that you may live? How long will you refuse to listen to counsel? The Lord calls you. Will you now yield to His invitation? You stepped out of the line of duty under the delusive temptations of Satan. Will you now return? The truth will advance unto victory, whether you advance with it or not. But the Lord loves you, erring child; come back to the service of God. Give Him the heart that once loved Him. Take your place in the work and cause of God. Philip, your name was spoken with deep, earnest love. Come back to your heavenly Father, come back. *13LtMs, Lt 34, 1898, par. 15*

You may have a life of cheerful trust, a humble, happy walk with Jesus in all the ways of duty and of peace. The worldly-wise way

that some of you have been travelling is one of thoughtless gaiety and social excitement. It drives all the heavenly graces, all elevated tenderness and sympathy from your heart, and selfishness, suspicion, vanity, and indulgence come in to take their place. You will find no happiness in following your undisciplined inclinations, for Satan is on the watch, and he will come in to control the mind and fashion the character. Your Redeemer is grieved. He gave His life for you. Will you give your heart to Jesus?*13LtMs, Lt 34, 1898, par. 16*

I leave these lines with you. I am full of tenderness for you. My heart longs after you in Jesus Christ; and Christ, who wept over Jerusalem, weeps over you.*13LtMs, Lt 34, 1898, par. 17*

Would you secure the highest success in life? You will find it in the Life-giver. Would you enjoy the confidence of your fellow men? Become humble, meek and lowly of heart. Lay aside all jealousy, all pride and ambition, all worldly anxiety and covetousness; and seek the Lord daily. You will find in Him a refuge. You have wandered from God's ordinances; but Jesus invites 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 souls." [*Matthew 11:29.*]*13LtMs, Lt 34, 1898, par. 18*

To Mother Wessels the Messenger said, You are making a mistake. You are handling the Lord's entrusted goods. Your love for your children is not to be expressed by indulging them in using the means for which they must give an account, to gratify human taste, human pride and ambition.*13LtMs, Lt 34, 1898, par. 19*

Consider the life of Christ. Your love for your children may be no less, but let it be expressed in leading them away from self-indulgence and self-gratification. The money that is spent as fancy may dictate would support laborers of God in the field, to carry the gospel message to many who are perishing in their sins.*13LtMs, Lt 34, 1898, par. 20*

Will these brothers come into line with each other, and every member of the family cut away from his life all selfish indulgence? Will you not, in the name of Jesus Christ of Nazareth, work wholly on the Lord's side? Will you take your position to help the members

of the family to live Christian lives? Be not envious of the rich. Learn well the lessons of self-denial. Let every member of the family use the Lord's goods to secure for himself the heavenly treasure. The Lord would have every member of the family co-operate with Him. Look at the life of Christ. Study His character, and be partakers with Him of His self-denial. Take up your cross, and follow Him; and you will have eternal riches in the kingdom of God.<sup>13</sup>*LtMs, Lt 34, 1898, par. 21*

I have more to write, but I must stop here. Three weeks ago I was in your family, and Mother Wessels was burdened for her children. I was directed to bear a message to you as a family: "Love not the world, neither the things that are in the world." [1 *John 2:15.*] He that loveth the world, the love of the Father is not in him.<sup>13</sup>*LtMs, Lt 34, 1898, par. 22*

If the expenditures now made for self-pleasing were carefully treasured, it would surprise you to see the amount that is wasted in needless things. God calls upon you to change this order of things. This money, that is worse than thrown away, would support laborers in fields where the standard of truth has never yet been lifted. You could bring happiness to many hearts if you would use wisely the means that is now spent for show. Christ Jesus your Redeemer gave His life for you, to make it possible for you to secure that life that measures with the life of God, and a place in that city which hath foundations, whose Builder and Maker is God.<sup>13</sup>*LtMs, Lt 34, 1898, par. 23*

**Lt 35, 1898**

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1898

This letter is published in entirety in *19MR 171-178*.

Dear \_\_\_\_\_:

I wish you a happy New Year. 1897 with its burden of record has passed into eternity. Today W. C. White spoke to the people here in Cooranbong. The discourse was, I understand, appropriate for the occasion. The ordinances were administered. The meeting was a profitable one. *13LtMs, Lt 35, 1898, par. 1*

It has been very warm here today. We have had some thunder and lightning, and some refreshing showers. *13LtMs, Lt 35, 1898, par. 2*

The same interest is still manifested in the meetings in Stanmore. During the coming week, there is to be [a] baptism. Since the camp meeting I have visited Stanmore often, and have spoken eight times, on Sabbath and Sunday afternoons. The interest is wide and extended. Brother Wilson and wife, Brother Starr and wife, and Brother Haskell and wife are all working in the mission, educating workers to give Bible readings. Brother Baker has the care principally of the churches in Ashfield, Parramatta, and other places. Two men are employed to care for the tent in Stanmore. There is quite a large family in the mission. One room, a large front parlor, is a meeting room. One room has been fitted up very pleasantly for me. I furnish it. *13LtMs, Lt 35, 1898, par. 3*

The workers in the mission cannot go out husband and wife together. There are so many to visit that they have to divide. Satan works very earnestly through the ministers to keep the people bound in error, but continually we hear of one and still another deciding to take a stand for the truth. *13LtMs, Lt 35, 1898, par. 4*

On Sunday or Monday the baptism will take place. They are

expecting me to be present, but I do not think that I can be. I weary much more easily than formerly, especially during the hottest part of the season. It is midsummer now, and the most debilitating part of the year.*13LtMs, Lt 35, 1898, par. 5*

There is need of fifty laborers now in Melbourne and Sydney. We have not enough efficient workmen, and there is also a dearth of means to carry forward the work essential to be accomplished for this time. If those who knew the truth, the present truth for this time, would individually realize that a responsibility rests upon them to communicate to those who know not the truth, the light the Lord has graciously given them, they would more nearly meet the mind of Christ. They would be His light, penetrating the darkness of error which covers the religious world, and which is as dense as the darkness that enveloped the Jewish nation in the days of Christ.*13LtMs, Lt 35, 1898, par. 6*

Shall Seventh-day Adventists walk in the same path as did the Jewish nation? Shall the message to the Laodicean church be applicable to this people? Shall those who have seen great light, who have had large opportunities and many privileges, cease to do service as witnesses for Christ? Those who know the truth, but who feel no special burden to reveal corresponding works, will be like that servant who knew his Master's will, but did it not.*13LtMs, Lt 35, 1898, par. 7*

The Lord has appointed every converted soul to witness for Him. The light that has been given to the individual members of His church is to shine forth, not merely in much talk, but in good works. Every talent entrusted to every soul is to be traded upon. The talents that might have been put out to the exchangers by those who have done nothing in the service of God will be required again with the improvements that the Lord required His stewards to make. Every jot of light, of ability, of influence, is to be used, not for self-pleasing, but for the Lord. We are to be yoked up with Christ in perfect obedience to the Lord [our] God, who is holy, just, and good. Thus God's people may develop characters of increasing consecration, efficiency, and tact, and act their part as laborers together with God.*13LtMs, Lt 35, 1898, par. 8*

Why are so many so slow in recognizing the work they ought to do in seeking to save that which is lost? Consider prayerfully what is to be done. Kill indolence. Lay hold of personal labor. Too much labor is done by those who minister in word and doctrine in behalf of churches that should be set to work themselves. The church members should carry a weight of responsibility. They should keep their own souls in the love of God by exercising all the powers they have. By precept and example they should bear witness of the power of the truth and grace of Christ upon human hearts. This will commend the truth that the seventh day Sabbath is a sign between them and their God. Obedience in the observance of the Sabbath testifies of the sanctification received through its observance. *13LtMs, Lt 35, 1898, par. 9*

In many of our organized churches the banner of truth is trailing in the dust because the members are not doing service to God, but are serving their own pleasure. They work through the influences that surround the soul. By precept and example, in self-indulgence, in their worldly habits of dress, in their words and actions, they testify against the truth, against self-denial, against the meekness of Christ. They are cold spiritually, and far separated from Christ. If they followed in the footsteps of Christ, they would be partakers of His self-denial, of His self-sacrifice, that they might lift up and save the souls that are ready to perish. *13LtMs, Lt 35, 1898, par. 10*

The talents entrusted to men may be used in an unconsecrated manner, by doing a good action from impulse, in a haphazard way, refusing to see opportunities that are close by, and that should claim the attention. Many practice self-denial and self-sacrifice by fits and starts. They need to seek the wisdom that comes from God alone. They need to consult their Leader. They need to do much praying, much trusting in Jesus Christ that His Holy Spirit may work in them, revealing a straightforward course of service which God will approve, and which will be a benefit and blessing to many souls. The consecration of all our words and actions to God makes us His witnesses. It develops a character that is the result of cherishing the truth in all its principles. Truth is not a cheap commodity; it is as precious gold, tried in the fire. *13LtMs, Lt 35, 1898, par. 11*

We pass through this world but once. Let every step taken by those who claim to be sons and daughters of God be forward. Listen to the words of Christ: "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] This alone will designate each of us as His disciples. Are we witnessing before the angels of heaven and before the worlds unfallen that we as human beings recognize that we understand what this means, "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.] Entire consecration to God, living an undivided heart-life of service, this is a living testimony to the world that you recognize your accountability to improve. *13LtMs, Lt 35, 1898, par. 12*

Every entrusted talent is to be treated as absolutely and really belonging to Him whose you are by creation and redemption. Consecration of words, of voice, or every work, is needed. This act of sanctification of soul, body, and spirit, is not an act on the part of the human agent of creating anything and rendering it to God. All we have is from God and by Him. It is just as much His if we do not recognize it thus, and take some credit to ourselves. By consecrating all to God, you are simply showing the angels of heaven that you recognize that soul, body, and spirit belongs to the Lord, and are to be devoted to His service. *13LtMs, Lt 35, 1898, par. 13*

The talent given to the unprofitable servant, which he wrapped in a napkin and buried in the earth, was the Lord's own, entrusted to the servant for use. It was to be so used that it would gain other talents. Our life is to be a life of earnest, thoughtful service to God. Those who feel no real obligation to represent the truth in life and character, who do not testify to the power of the grace of Christ by revealing the reformation it has wrought in them, fail to exalt the law of God before those whose characters are demonstrated in making that law void by their wrong principles. *13LtMs, Lt 35, 1898, par. 14*

The true commandment keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of

God, exalted and made that law honorable. God will surely condemn every member of every church claiming to be Seventh-day Adventist, who is not doing Him service, but through pride, selfishness, and worldliness is showing that the truth of heavenly origin has not worked a reformation in his character. *13LtMs, Lt 35, 1898, par. 15*

Please read carefully *Revelation 3:15-18*. The voice of Jesus Christ is heard. “As many as I love, I rebuke and chasten: be zealous therefore (not half-hearted) and repent. Behold, I (your Saviour) 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 19-21.*] *13LtMs, Lt 35, 1898, par. 16*

Will the churches heed the Laodicean message? Will they repent or will they, notwithstanding that the most solemn message of truth—the third angel’s message—is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. *13LtMs, Lt 35, 1898, par. 17*

Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments. *13LtMs, Lt 35, 1898, par. 18*

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” [*1 John 2:4.*] This includes all who claim to have a knowledge of God, and to keep His commandments, but who do not manifest this by good works. They



will receive according to their deeds. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." [1 *John* 3:6.] This is addressed to all church members, including the members of the Seventh-day Adventist Churches. "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. For this purpose the Son of God was manifested, that he might destroy the work 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. 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." [*Verses 7-10.*] *13LtMs, Lt 35, 1898, par. 19*

All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God's sight. Their sinful course is counterworking the work of God. They are leading others into sin. The word comes from God to every member of our churches, "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 fornication or profane person among you, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully and with tears." [*Hebrews* 12:13-17.] *13LtMs, Lt 35, 1898, par. 20*

This is applicable to many who claim to believe the truth. Rather than give up their lustful practices, they venture on in a wrong line of education under Satan's deceiving sophistry. Sin is not discerned as sinful. Their very consciences are defiled, their hearts are corrupted, even the thoughts are continually corrupt. Satan uses them as decoys, to a lure souls to unclean practices which defile the whole being. "He that despised Moses' law, (which was the law of God) died without mercy under one or two witnesses; of how much sorer punishment, suppose ye, shall he be found worthy who hath trodden under foot the Son of God, and hath counted the blood

of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God." [*Hebrews 10:28-31.*]<sup>13</sup>*LtMs, Lt 35, 1898, par. 21*

**Lt 36, 1898**

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

January 11, 1898

Portions of this letter are published in *4Bio 342*.

Dear children Edson and Emma:

We have been in counsel with the board in regard to the arrangement of our school. We pray for divine wisdom. We must have it at every step. We know that without the abiding presence of Christ we can do nothing. We were compelled to lay hold of these responsibilities, because it was presented before us that this was the will of God. We worked under great difficulties, but our first term of school was a success. The Lord signified that He had provided help for me, that I should not carry the burden of the school alone. He revealed to me that He had provided help in Brother and Sister Haskell. He would give them wisdom and judgment. He would give them understanding, and co-operate with them. The Lord said that He would be with Brother Haskell as His responsible and experienced servant, that He would be with his mouth, and enable him to present the truth in simplicity. *13LtMs, Lt 36, 1898, par. 1*

The Lord showed me that every means must be tried to have all co-operate with God to make the school a success. We must press our petitions to the throne, and be faithful in the discharge of our duty. There are disorderly elements that require a firm, steady hand; there must be no lowering of the standard. These elements of character need to be controlled by the Holy Spirit. Those in responsible positions must work in right lines, making God their dependence. When the reproach of indolence is wiped away from the school and the church, the Lord will reveal Himself, giving the youth understanding hearts, as He did to the youthful captives of Babylon. We read of them, “As for these four children, God gave them knowledge and skill in all learning and wisdom.” [*Daniel 1:17.*]*13LtMs, Lt 36, 1898, par. 2*

Most precious opportunities will be given for the Spirit of God to graciously bless the means employed, according to the instruction the Lord had given. The Lord will give light and knowledge if the teachers will work in accordance with the living oracles of God. A strong, firm influence, blended with kindness, is to be held over the students, else Satan will take them out of our hands, and make the school a failure. If the students will receive light, if they will consecrate themselves to God, he will forgive their sins and give them new hearts. *13LtMs, Lt 36, 1898, par. 3*

The influence of the Holy Spirit will transform the characters of teachers and students. Those who have not been under discipline and restraint must be determined in themselves to be a law unto themselves, that they will not rebel at discipline. If they will draw nigh to God, seeking help from Him, He will help them. "Then will I sprinkle clean water upon you, and ye shall be clean. ... I will put my Spirit within you, and cause you to walk in my statutes." [*Ezekiel 36:25, 27.*] *13LtMs, Lt 36, 1898, par. 4*

These were the counsels given. And the agency employed to carry into effect the gracious purposes of God was the Holy Spirit. Every student in the school needed the converting power of God. They were half and half religious; they did not set Christ, the Pattern, before them. They needed a spiritual transformation. All were not thoroughly converted, because they had not felt the need of the work of God upon heart and mind. If these students were to act a part in the work of saving souls, they must have a real sense of sin, else they would not seek for forgiveness for sin. The truth must come into the heart. They must have such a faith in Christ as their personal Saviour that they would not rest until their sins were forgiven. Well, God wrought in His own way, and a good work was accomplished. We did see the moving of the Spirit of God. *13LtMs, Lt 36, 1898, par. 5*

In about six weeks the second term of school is to commence. I seem to shrink from the burden of being in any way connected with the school. Elder Haskell and his wife, Brother and Sister Wilson, and myself carried the load of responsibility during the last term. I wish to be counted out, and find some place where I can be away from the school, and give myself entirely to the work of getting out

my books. But I will wait the opening of Providence. I will not choose for myself. I have asked this privilege of the Lord, and if He thinks best, He will make a way for me. I know not where to look or which way to turn, but I shall ask the Lord to help me.*13LtMs, Lt 36, 1898, par. 6*

In a few weeks I go to Melbourne, how long to remain I cannot say. Brother Robinson urges me to come as soon as possible, for he thinks that my testimony is needed there. Forty-three have taken their stand with us on the truth in Melbourne. In Sydney twenty-seven have been baptized, and we think quite as many more will take their stand. In a few days ten more are to receive the ordinance of baptism.*13LtMs, Lt 36, 1898, par. 7*

What is the test that these souls have the truth, that they love God and keep His commandments? They work to win souls to Christ. Those who are truly converted will subordinate themselves as living, working agencies with Jesus Christ to draw souls to Him. No one who is truly converted will stand as an idle looker-on.*13LtMs, Lt 36, 1898, par. 8*

We are to use our God-given capabilities as entrusted talents in the work of proclaiming the truth to those who are in the darkness of error. We are to teach every individual that he must act a part in this great work of seeking to save those that are lost. There can be no inactivity without spiritual death.*13LtMs, Lt 36, 1898, par. 9*

There are those who have fear of opposition and failure. This is because they look at the things that are seen and not at the things that are unseen. Who is willing to consecrate his service to God at this very time? Our warfare is aggressive. Stirring scenes are before us. We must catch the ardor of Christ. We must cherish his meekness and lowliness. Mark Christ's words, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*]*13LtMs, Lt 36, 1898, par. 10*

We are living during the days of preparation for the closing scenes of this earth's history. He who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of Jesus Christ. Let your light so shine before men that by seeing your good works they may glorify your Father which is in

heaven.13LtMs, Lt 36, 1898, par. 11

## Lt 37, 1898

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

February 13, 1898

Previously unpublished.

Dear son Edson and daughter Emma:

I have not a long letter to write you at this time. I was broken off abruptly, and know not where I left off; but I will write independently of what I have written. *13LtMs, Lt 37, 1898, par. 1*

We have been greatly retarded in the work of finding a suitable location for our meetinghouse in Stanmore. Several lots have been offered us. The cheapest we could find was £500, but this was too small. Another lot was £700, but this seemed too large a sum for us to pay. A few days since, Willie came from Stanmore, and he says they have been offered a lot in the best location they have yet seen, for £240, \$1,200. This lot is very near the ground on which our camp meeting was held, and where we have been holding meetings for the last few months. Now the church will go up quickly, I believe. We need it so much, so much. *13LtMs, Lt 37, 1898, par. 2*

Edson, there is much to be done, and unless we are guarded, we will grasp too many responsibilities. We can only do the work that the Lord has appointed us. The Lord has a special work for each to do. Your work has been pointed out to you, and you are to work in the lines that God has marked out. He will make your work a success if you make Him your dependence. It is our privilege to consecrate our souls to God every day. Every day we are to look into the mirror of God's Word, and know for ourselves that we are overcomers. We must have no self-sufficiency. We must not blame others for things which we think they ought to have done, which they have not done. You are very sensitive of blame, of being misjudged. Do not feel too sensitive of the words and attitude of others. We must not have too great confidence in what “I” can do. Only when “I” is hid with Christ in God can the Lord work with

us. *13LtMs, Lt 37, 1898, par. 3*

Medical practitioners have experimented on the eyes, and in so doing, have not only forever weakened the strength of the delicate organs, but the injury done has extended to the brain, through the nerves connecting the eye with the brain. I have positively refused to use anything but hot water with a little salt, or pulverized charcoal put in a bag, and dipped in hot or cold water, as is most agreeable. Let there be no meddling with the eye. Use only the most mild applications. *13LtMs, Lt 37, 1898, par. 4*

And the soul needs to be treated just as tenderly as the eye. No harsh denunciation, no accusing, is to be indulged in by the saints of God. Let every one bear in mind that Satan is playing a game of life for the soul. We need to commune with God, and seek Him with the whole heart. If we walk humbly with God, we shall never be put to shame. We need to yoke up with Christ. *13LtMs, Lt 37, 1898, par. 5*

The meek and lowly Jesus possessed heaven's activity, heaven's ambition. He rejected the bribe of the whole world when tempted to worship Satan, who came to Him as an angel of light. We must have this same keen discrimination. The world's Redeemer longed to extend His kingdom to all parts of the world. He endured the agonies of the cross to accomplish this work, and He was cheered by the prospect of a universal triumph. *13LtMs, Lt 37, 1898, par. 6*

In dying for the sinful race, He destroyed principalities, powers, and him who has the powers of death. The terrible exhibition of nature—the darkness that came upon the whole world—was the hiding of the angelic host who were witnessing the death of Christ. The sun was veiled to hide the expiring agonies of Christ's death struggle for victory over a rebellious world. *13LtMs, Lt 37, 1898, par. 7*

The blood of the cross sealed the irrevocable covenant which ensures to our Redeemer the heathen for His inheritance, and the uttermost parts of the earth for His possession. Those who work with unselfish hearts, enlarged by being partakers of Christ's sufferings, who share His sympathies, co-operating with Him in the work He came to our world to do, will help to swell the tide of His joy, and will give honor and majesty and praise to His exalted



glory.*13LtMs, Lt 37, 1898, par. 8*

Christians have a sacred, holy work to do in carrying forward the work that Christ came in human flesh to accomplish. Here is an open field for every family to manifest the breadth of their love and loyalty. Christ longs to have every human soul yoke up with Him. They may be ignorant, but if they are meek and lowly, He will make them vessels fit for the Master's use. They will be whole-hearted, sincere disciples who can comprehend His great design in favor of a perishing world.*13LtMs, Lt 37, 1898, par. 9*

The Lord Jesus calls for volunteers who will be self-denying, self-sacrificing soldiers of the cross of Christ, who will endure hardness as good soldiers, who will be laborers together with God. The last great battle in behalf of Christ our Redeemer is to be fought.*13LtMs, Lt 37, 1898, par. 10*

Our work is the work of faith. Christians, do you discern the signs of the times? Can you with humble tread put your feet in the footprints of your Redeemer? Can you give yourselves to a good work, a perilous undertaking? Verily, the Lord has need of armies of workers, and some of the most precious souls will be found in the very pit of degradation. God calls upon men to go among this class.*13LtMs, Lt 37, 1898, par. 11*

Do not lose your purity because you are among the impure, "but, beloved, remember ye the word which was spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference. And others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." [*Jude 17-25.*]*13LtMs, Lt 37, 1898, par. 12*

Edson, you are to keep yourself in the love of God, building yourself up in the most holy faith, praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life. God will help you to stand in your lot manfully. With that wisdom that cometh alone from above, you may help to advance the cause and work of God, which needs whole-hearted, thorough workers who will not fail nor be discouraged, who, imbued by the Spirit of God, will let their light shine, who will diffuse the light that God has given. Let them voice the words of God, that have so melted their own hearts, "Go ye into all the world, and preach the gospel." [*Mark 16:15.*]*13LtMs, Lt 37, 1898, par. 13*

Love for God and love for the souls for whom Christ died will give you a missionary spirit. It is heart-missionaries that are wanted. There must be much more zeal, much more faith, and much more earnest prayer. Spasmodic efforts will do little good. Our past failures must be turned to victories by never slipping on the ground of defeat. Keep your feet in straight paths. We should not try to forget past experience, in one sense. It should help us to keep from failing on the same point. Let past failures prove lessons of instruction for our future course of action. We shall ever be hampered by the want of means, but the Lord's missionaries must rejoice that they are counted worthy to walk in Christ's footsteps.*13LtMs, Lt 37, 1898, par. 14*

May the Lord help you, my children, to be of good courage, and not trust in your own wisdom.*13LtMs, Lt 37, 1898, par. 15*

## Lt 38, 1898

White, J. E.; White, Emma

“Stanmore,” Sydney, New South Wales, Australia

February 2, 1898

Portions of this letter are published in *12MR 357-359*.

Dear children Edson and Emma:

We have been in Stanmore since Thursday evening. Your brother Willie came down Monday, January 31. Sabbath, January 29, I spoke to the congregation assembled under the tent. The Lord gives me His Spirit as I stand before the people. The attendance is not decreasing, but is increasing. But, Edson, it is a hard pull. *13LtMs, Lt 38, 1898, par. 1*

Sunday I spoke again. There was a good attendance. The Lord gave me a message for the people, and I spoke in a decided manner. After I had finished speaking, we made a revival effort in the old American style. We knew that many were on the eve of deciding, but did not have moral courage to take the step. A break was made, some came forward, and we had a precious season of prayer. Several decided to obey the truth. *13LtMs, Lt 38, 1898, par. 2*

There are now no less than fifty who have taken their position; but we have strange elements to deal with. One man who took his position on Sunday has held the position of postmaster in Stanmore for, I think, eighteen years. He owns several houses. His wife has been baptized. A lady, for this she is in every sense of the word, was brought to the tent in a carriage, and then carried inside and placed in a chair. She is soon to be baptized. Several of her children have become interested, and in a week or so, one will be baptized with her mother. *13LtMs, Lt 38, 1898, par. 3*

The interest here is broadening and deepening. The men in government employ who are interested are afraid to come out and say to the authorities, I will keep the Sabbath. But two have taken

their stand, and they are both enjoying the blessing of the Lord. One, Brother Sharpe, lost his position, and was out of work for one week only. He was then employed by another firm at the same wages he had been receiving, and was much more comfortably situated. The other, Brother Stuckey, was baptized. He then told his employer that he could not work on the Sabbath, and the Sabbath was given him. Others who have good positions are interested, but the cross seems heavy. Those who have taken their stand are sharp, intelligent businessmen, and if all their talents are cultivated, they will be a great blessing to the church. *13LtMs, Lt 38, 1898, par.*

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Monday, January 31 Brother Baker pled with me to go to Ashfield, a few stations from Stanmore, and speak to the church there. This I consented to do, and a cab was hired, and Sister Peck, who has just come from Africa to help me, and I rode to Ashfield. But neither we nor the driver knew just where the church was, so we had a longer drive than we anticipated! Sister Peck, who accompanied me, is a solid, sensible woman, and one that will help us, I am sure. I am much pleased with her. *13LtMs, Lt 38, 1898, par. 5*

I bore a decided testimony of reproof to the Ashfield church. Some of the members of this church, though professing to be Christians, are unconverted. They have acted very much like children, murmuring and complaining. I told them that they knew not what spirit they were of, and that God had heard their murmurs and complaints, when they should have been full of thankfulness because the Lord, by His Holy Spirit, was moving upon souls to take their position on the side of truth. I told them that they should take courage, for they had tokens of God's mercy and love. But instead of realizing the value of souls, they were cherishing envy, jealousy, evil surmisings, and were full of criticism, because the labors of the ministering brethren had not been bestowed upon them. *13LtMs, Lt 38, 1898, par. 6*

I told them that they had had every opportunity to know and understand the truth. They had been blessed with tent meetings in which several workers were employed. I paid several workers first one pound each per week and then one pound, eight shillings. The people had had the very best instruction. No pains had been spared

in their behalf that they might become rooted and grounded in the truth. But they had grieved the Spirit of God by murmuring because earnest labor was being given to those who were entirely ignorant of the reasons of our faith. I told them that they should have united with us by working to the utmost of their ability to interest their friends and neighbors to go to the tent meetings and hear the truth. The Lord will co-operate with those whose minds are not preoccupied with self, who are deeply concerned for the salvation of those who are ready to perish. *13LtMs, Lt 38, 1898, par. 7*

I said, I have invested in your meetinghouse all that I felt it my duty to invest. The rest you could have done if your hearts had been right with God. You have seen and known that the power and Spirit of God has spoken through the human instrumentality. I have known that the Lord Jesus was in your midst. I have felt the power of God upon me in a decided manner as I have spoken to you. You have had the talents of the best speakers. *13LtMs, Lt 38, 1898, par. 8*

When McCullagh sent word, We want your testimony in Petersham, or in Ashfield, I have driven with my team twelve or fourteen miles, and after speaking, have driven home, for I knew of no place where I could lay my head. On such occasions I would not get to bed till twelve o'clock. This I did repeatedly in 1895. *13LtMs, Lt 38, 1898, par. 9*

It is not evidence that you want, I said. It is new hearts. The Lord will not favor you with increased evidence, for in your present state you would not appreciate the most marked evidence. You have closed your eyes lest you should see, and your ears lest you should hear, and be converted, and the Lord should heal you. I have had no permission to come to you now. The effort I have made this evening will cost me a night's sleep. You will never be Christians until you see how foolish as well as wicked it has been to contend as you have done against Omnipotence. You yourselves are your worst enemies. You have forsaken the Lord by cherishing thoughts and doing deeds opposed to the mind of God's Spirit. *13LtMs, Lt 38, 1898, par. 10*

My soul was burdened and grieved because of their spiritual

blindness. I have no smooth words to speak to them, and I left them. I carried a heavy burden on my soul, and that night I could not close my eyes till one o'clock. *13LtMs, Lt 38, 1898, par. 11*

Brother Wilson and Brother Baker told me that after I left the meeting confessions were made by the people. They had hope that a decided change would be made in the atmosphere of the meetings. *13LtMs, Lt 38, 1898, par. 12*

Tuesday night I spoke under the tent to a good congregation. The power of God came upon me in a more decided manner than on Sunday. I was full of my subject. It required no effort to speak, for it seemed that the Spirit of the Lord spoke through me. But I was so aroused myself that I could not sleep till one o'clock. *13LtMs, Lt 38, 1898, par. 13*

Plans were made for me to remain over the Sabbath and speak to the people in the evenings. But I cannot do this, for the subjects upon which I speak are of such intense interest to me that every fiber of my being is stirred. I must return to "Sunnyside" and prepare the book on the parables to go in this mail, if we can get it ready. But I think I shall have to withhold it until next mail. We prepared the chapters on the parables for the large book on the life of Christ, and condensed them for this purpose. They must now be made fuller, seeing that they are to be put in a book by themselves. This makes me refuse the urgent plea made for me to remain here. The people are deeply moved, for the Spirit of the Lord has taken hold of them. But my duty cannot be in two directions at once. I may come down again next Friday. *13LtMs, Lt 38, 1898, par. 14*

The people promised that they would come every night to hear me, but I must adhere to my decision not to speak in the evenings. The two last nights, I have slept but three hours each night, and I cannot sleep during the day. I wish I could speak in the evening, for the Lord gives me great power before the people. The truth never seemed to me to be more the power of God unto salvation than at the present time. I am weakness, but God is strength. We need faith, living faith, that will increase day by day. *13LtMs, Lt 38, 1898, par. 15*

We have had great trials in securing a lot on which to build a

church. We decided on one, but were not able to pay the large sum asked, £600 pounds for a one hundred foot lot—and therefore had to give it up. We have found another lot, and are going to take it if it can be secured for £500. It is two hundred feet by ninety feet. The owner, a woman, lives at quite a distance from Stanmore; but we hope to receive an answer in a few days. The building itself will cost £700, but a meetinghouse must be built. When wind and rain come, the tent is not a proper place for meeting. *13LtMs, Lt 38, 1898, par. 16*

Last Sabbath, before I rose to speak, the tent master told Brother Haskell that there had been a breakage in the gearing of the tent, and that two slender ropes were all that were keeping the tent from falling. He said that these ropes might snap at any minute. Brother Haskell kept praying that the Lord would keep us from harm and danger, and the Lord did hold the tent up by His own power. We felt thankful that no one was hurt. Just as soon as the Sabbath closed, the tent was quickly lowered, and the ropes mended. *13LtMs, Lt 38, 1898, par. 17*

For some time Elder Robinson has been pleading with Elder Haskell and Sister White to visit Melbourne. Sixty have taken their stand for the truth there, and he wants me to bear my testimony to the people. I shall leave for Melbourne in about ten days. W. C. White and Sara will accompany me. I shall probably visit Adelaide and hold some public meetings, for there the apostasy of McCullagh and Hawkins occurred one year ago, and I have been daubed with all kinds of mud. For this reason I wish to visit Adelaide and speak the truth as a witness for Christ. *13LtMs, Lt 38, 1898, par. 18*

McCullagh has been working against health reform. Collins, who has also left the truth, is a persistent meat eater. Meat is his principal food. While in the work, he made deceptive movements. He has now gone out from his [work], and his influence has been felt. But I do not love to dwell on these things. I will send you by next mail more from my own pen. *13LtMs, Lt 38, 1898, par. 19*

**Lt 39, 1898**

Woods, H.; Miller, W. H. B.

Refiled as *Lt 179, 1896*.



## **Lt 39a, 1898**

Advisers of Medical Students

Brisbane, Queensland, Australia

October 26, 1898

This letter is published in entirety in *8T 163-165*.

To the Advisers of Medical Students:

There is a burden upon my soul. There are young people who are encouraged to take up a course of study in medical lines who ought to be preparing themselves to proclaim the third angel's message. It is not necessary for our medical students to spend all the time that they are spending in medical studies. Their work should be more decidedly combined with a study of God's Word. Ideas are inculcated that are not at all necessary, and the necessary things do not receive sufficient attention. *13LtMs, Lt 39a, 1898, par. 1*

### **A Danger to Be Guarded Against**

While students are being educated in this way, they are being made less able to do acceptable work for the Master. The taxation that they undergo to obtain an extended knowledge in medical lines unfits them to work as they should in ministerial lines. Physical and mental weariness come because of the overstrain of study, and because the students are encouraged to labor unduly for the outcasts and the degraded. Thus some are disqualified for the work that they might have done had they begun missionary work where it was needed and let the medical line come in as an essential part, connected with the work as a whole as the hand is connected with the body. Life is not to be imperilled in an effort to obtain a medical education. There is danger, in some cases, of students ruining their health and unfitting themselves to do the service they might have done had they not been encouraged unwisely to take a medical course. *13LtMs, Lt 39a, 1898, par. 2*

Often erroneous opinions are transcribed on the mind, and these lead to an unwise course of action. Students should have time to

talk with God, time to live in hourly, conscious communion with the principles of truth and righteousness and mercy. At this time, straightforward investigation of the heart is essential. The student must place himself where he can draw from the Source of spiritual and intellectual power. He must require that every cause which asks his sympathy and cooperation has the approval of the reason which God has given him, and the conscience which the Holy Spirit is controlling. He is not to perform an action that does not harmonize with the deep, holy principles which minister light to his soul and vigor to his will. Only thus can he do God the highest service. He is not to be taught that medical missionary work will bind him to any living man, who shall dictate what his work shall be. *13LtMs, Lt 39a, 1898, par. 3*

Medical missionary work is not to be drawn apart and made separate from church organization. The medical students are not to receive the idea that they may regard themselves as amenable only to the leaders in the medical work. They are to be left free to receive counsel from God. They are not to pledge themselves and their future to anything that erring human beings may outline for them. No thread of selfishness is to be drawn into the web; no scheme is to be devised that has in it one particle of injustice. Selfishness is not to control any line of the work. Let us remember that individually we are working in full view of the heavenly universe. *13LtMs, Lt 39a, 1898, par. 4*

### **A High Standard**

“Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbor as thyself.” [*Luke 10:27.*] Just before He left His disciples to return to heaven, Christ declared, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” Here we see the standard lifted higher and still higher. “By this shall all men know that ye are my disciples, if ye have love one for another.” [*John 13:34, 35.*] The disciples could not then comprehend Christ’s words, but after His crucifixion, resurrection, and ascension, they understood His love as never before. *13LtMs, Lt 39a, 1898, par. 5*

Be careful. Take heed. Let God enter to control the work. He will make His combinations and arrangements. The Lord has need of men of intense spiritual life. Are we prepared to do the work for this time? The Lord has declared the Source of the strength of His people. "Not by might, not by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*]*13LtMs, Lt 39a, 1898, par. 6*

### **Teaching and Healing**

The Lord's people are to be one. There is to be no separation in His work. Christ sent out the twelve apostles, and afterward the seventy disciples, to preach the gospel and to heal the sick. "As ye go," He said, "preach, saying, The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." [*Matthew 10:7, 8.*] And as they went forth preaching the kingdom of God, power was given them to heal the sick and cast out evil spirits. In God's work teaching and healing are never to be separated. His commandment-keeping people are to be one. Satan will invent every device to separate those whom God is seeking to make one. But the Lord will reveal Himself as a God of judgment. We are working under the eyes of the heavenly host. There is a divine Watcher among us, inspecting all that is planned and carried on.*13LtMs, Lt 39a, 1898, par. 7*

**Lt 40, 1898**

Wilson, Brother and Sister [G. T.]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 10, 1898

Previously unpublished.

Dear Brother and Sister Wilson:

I want to hear something particular from you. I learn that you have been sick, and this has grieved my soul. There were many things that I felt compelled to write for this American mail, and last week, for several nights I was not able to sleep past one o'clock. I worked fourteen hours on Sunday, as hard as I could, and that night I had a perilous attack of heart difficulty. At three o'clock the crisis came, and I was in peril for some hours. But the Lord was my Helper and my Restorer. On Monday I was unable to do anything, and hardly to speak. Tuesday I was much better, and am now writing you these few lines by lamplight. I am still very weak, yet I rejoice in the Lord God, who is the help of my countenance, and my strength, my front guard and my reward.<sup>13LtMs, Lt 40, 1898, par. 1</sup>

I shall now have my son Willie with me, and I shall do less than I have done.<sup>13LtMs, Lt 40, 1898, par. 2</sup>

I feel the deepest interest in you in Queensland, and I hope that this attack will prove a blessing to you in freeing your system from impurities, and that you will gain strength. You must not be placed where burdens will come upon you. Please write. If neither of you can write, Sister Lucas can from your dictation. I am anxious to hear from you. I read your letter to Brother Starr, I think it was, and was very much rejoiced to hear that you are pleased with the climate. Please let us know how you are.<sup>13LtMs, Lt 40, 1898, par. 3</sup>

I cannot write much, for I have but little strength. Yesterday I rode out for a little while. While Sara and the twins were getting lemons, I sat in the phaeton. But I was exceedingly tired; it was too much for me.<sup>13LtMs, Lt 40, 1898, par. 4</sup>

I have made arrangements that W. C. White, Sarah Peck, Maggie, Minnie, and Sara shall attend the Bible lesson given by Brother Haskell at half past eleven in the morning. This instruction in Bible lines is too invaluable to be lost by my family. *13LtMs, Lt 40, 1898, par. 5*

I am glad that you have Sister Lucas with you. She can be a help to you, and you can be a help to her. We are praying for you. Your labors are missed in Sydney; but at this time of the year, it is better for you to be where you are. *13LtMs, Lt 40, 1898, par. 6*

The meetinghouse in Stanmore was just finished in time. Had it been delayed, and this fearful storm struck it when it was in an unfinished condition, the Lord could have spared it; but we had no such trial. Oh, praise the Lord, for He is good, and His mercy endureth forever. *13LtMs, Lt 40, 1898, par. 7*

Be of good courage in the Lord. He lives; He loves you. He knows your labors of love, and He will be your helper. But did you go to Queensland to keep a boarding house? This ought not to be. You did not go there to exhaust your strength in entertaining comers and goers. If you were both physically strong, it would be a different matter, but as it is, you cannot do it. You have other work to do. Some other arrangements must be made to take this care from you. *13LtMs, Lt 40, 1898, par. 8*

I know the comers and goers do not realize these things, but they must not let this burden come upon you. They do not understand that you were taken away from a place where you could do great good, in order that you might be benefited by a better climate. They must understand that burdens are not to come upon you in entertaining even your own brethren. Let someone be appointed to do this work. I think you did wisely in sending for Sister Lucas, but this action does not mean that you are to take the burden of a boarding house upon you. Again I say, Let some provision be made in this line. *13LtMs, Lt 40, 1898, par. 9*

I am surprised that our brethren cannot reason from cause to effect, and spare you every unnecessary taxation, that you may both preserve your strength to do the work to which the Lord has called you. I have not received a line from you, but in the night season I

was advising you to be guarded in these things. I put the scene before you now, and hope that you will not allow yourselves to be overtaxed.*13LtMs, Lt 40, 1898, par. 10*

These thoughtless acts of letting burdens fall upon those who are ill-prepared to bear them, is a great mistake. Especially is this so in your case. You have a work to do in the ministry, and let those who are not called to labor in this line do the physical labor. But I will say no more on this point. I ask you to cling to the Mighty One, who is your Restorer. Quietly rest in His promises. Be sure and provide nourishing food for yourselves, and thus strengthen your physical powers. Exercise is of advantage for you, not violent exercise: but live in the open air all you possibly can. Do not confine yourself to much brain work. Be free to recover yourself. Co-operate with God in this work.*13LtMs, Lt 40, 1898, par. 11*

We are not to be presumptuous and think that the Lord will do the part that He has left for us to do, according to the light God has given us. Do not give up speaking to the people, but limit yourself to fifteen or thirty minutes. Do not pray lengthily, but offer short prayers.*13LtMs, Lt 40, 1898, par. 12*

Do not lift heavy things, but exercise in the open air as much as possible. Do not worry. Living or dying, you are in the hands of the Lord. You need to trust in the Lord, and co-operate with Him.*13LtMs, Lt 40, 1898, par. 13*

I must close, as my breakfast has been brought to me. Love to all the family.*13LtMs, Lt 40, 1898, par. 14*

**Lt 41, 1898**

Henry, A. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 16, 1898

This letter is published in entirety in *1888 1663-1678*. +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.

A. R. Henry:

“Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inherit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [*Jeremiah 17:5-8.*]*13LtMs, Lt 41, 1898, par. 1*

I have not been able to sleep tonight, for vivid scenes have come up before me, in figures and symbols. I have been shown the condition of the people of God who have trusted in man and made flesh their arms. The state of the Michigan Conference is pitiable, but it is not beyond remedy, if the people will turn to the Lord with all the heart.*13LtMs, Lt 41, 1898, par. 2*

The present existing state of things was made to pass before me while I was at Salamanca, and I then gave my testimony before those assembled in the tabernacle. I did not speak my own words, but the words of the Lord. The power of God was upon me. Cautions, warnings, and reproof have been given to the men in responsible positions. If without delay these men had sought the Lord, He would have been found of them.*13LtMs, Lt 41, 1898, par.*

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Some did receive the message then, and since that time they have placed themselves under the banner of the great Leader. But those who did not walk in the light, who did not seek to do the Lord's will according to His appointment, have brought disaster upon the cause and reproach upon the people to whom God has entrusted most solemn truth, which He would have them proclaim without faltering. *13LtMs, Lt 41, 1898, par. 4*

God has shown His people what is truth. He has opened to them the books of *Daniel* and *Revelation*, which set forth the truth for this time. Those who have closed their ears and their understanding to this truth, have imitated the people who in Christ's day would not receive the light. Evidence may be piled upon evidence, but men's hearts may be so hardened by the deceitfulness of sin that evidence, though greatly increased, will prove nothing to them, because it is not proof they want, but their own way. *13LtMs, Lt 41, 1898, par. 5*

There has been a strong resistance to the warnings and reproofs sent by God, among some who profess to believe the truth. Tonight my spirit is stirred within me, and at eleven o'clock I dress and take my pen to write the words given me for A. R. Henry. "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 doing. As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." [*Jeremiah 17:9-13.*] *13LtMs, Lt 41, 1898, par. 6*

Oh, that all who have made flesh their arm and man their trust would even now in this their day realize their position, and cry to God in sincerity, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise." [*Verse 14.*] Will not the people turn to their God? *13LtMs, Lt 41, 1898, par. 7*



“Behold, they say unto me, Where is the word of the Lord? Let it come now.” [*Verse 15.*] Taunts such as these have always been made, and will continue to be made. Those who make them are inspired by the same spirit that led the priests to taunt Christ as He hung upon the cross, saying, “He saved others, himself He cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if He will have him; for he said, I am the Son of God.” [*Matthew 27:42, 43.*] There hung the world’s Redeemer in His dying agony, put to open shame by His own people. What power was working on the minds of these teachers and leaders?*13LtMs, Lt 41, 1898, par. 8*

The same power that today is stirring the whole world with intense hatred against those who refuse to confederate with evil, but who reprove, rebuke, and exhort the wrongdoer, even to his face. The very same power has been working upon you, A. R. Henry, leading you to betray Christ as verily as it led Judas to sell Him for money. You are selling your Lord, and betraying His cause to His enemies, irrespective of consequences; and thus reproach is brought upon the truth. By so doing you demonstrate the truth of the warnings and admonitions that have been given you. You have just that measure of love and interest in the cause of God that you have revealed by your attitude toward it. Connected with others, you have made every effort to bring things under your control, and failing to do this, you would ruin the cause you professed to serve. Thus you show that you are doing the very work that the Lord revealed to me you would do.*13LtMs, Lt 41, 1898, par. 9*

When dealing with men who needed all they could obtain with brain and pen to keep them from hunger and nakedness, you have followed principles of injustice. The Lord has left you and those who cherished the same spirit to reveal the motives that prompted you to action. Thus the testimonies of warning and reproof given you have been vindicated. The same spirit that led you to follow unjust measures when dealing with your fellow men has led you to work away from the principles that the Lord designs shall rule in His cause and work, principles that the office of publication at its establishment, was charged to maintain, until it should be no longer needed.*13LtMs, Lt 41, 1898, par. 10*

Could your eyes have been opened as you with others sat in counsel, you would have discerned the unseen Watcher marking your words and noting the hasty, overbearing spirit which controlled your decisions, especially when something took place to arouse your combativeness. A sufferer from indigestion, you have brought the results of this into council meetings and board meetings. You have presided when, owing to your diseased imagination, you were not fit to preside. You were not always in this frame of mind, but at times were conciliating and conceding. Angels of God were present to help you when you did wish and strive to do the will of God. But the prejudice that was created at Minneapolis, and kept warm by being encouraged by those who were pursuing a course displeasing to God, set you and those connected with you in determined rebellion against truth and righteousness. *13LtMs, Lt 41, 1898, par. 11*

At times you were strongly convicted that you ought to give up your opposition to truth, and pursue a different course, but you were too stubborn and too proud to yield. At Minneapolis all the evidence that was necessary to convince unprejudiced minds was given. But many went from that meeting with the record against their names, Weighed in the balances of the sanctuary, and found wanting. You did not then take your position as you might have done upon the evidence given, and your course has brought its sure result. Afterward, when you had more convincing evidence, you would not walk in the light. *13LtMs, Lt 41, 1898, par. 12*

God is represented as weighing men, weighing their motives, their methods, their plans, their secret working and devising. He saw the sure outcome of your confederacy with others, and sent you and those united with you warnings concerning the true character and results of your work in connection with the Lord's instrumentality. You and Harmon Lindsay have traveled much with Elder Olsen. He did not discern the spirit you were of, and therefore sanctioned many of your decisions, in the face of the warning that wrong principles were permeating the office. Both you and Harmon Lindsay sowed tares wherever you went. Sometimes you did this consciously and sometimes unconsciously, for the atmosphere surrounding your souls was far from being the atmosphere of heaven. *13LtMs, Lt 41, 1898, par. 13*

Wrong and unjust plans were followed in dealing with God's workers, and many of these workers were discouraged. Unfair, underhand scheming, opposed to true principles, were corrupting the office. There was constant devising and planning to obtain control of all the publishing business. Jealousy against the Pacific Press was fostered and cultivated. You intrigued to obtain control of this institution, although you may not recognize or acknowledge it by this name; but it was so. The conference taking on all the crippled institutions was a blind to obtain control of every interest, every institution, by the consolidation of all. God would not have this. He would have His institutions independent of each other, and yet in perfect harmony with each other. *13LtMs, Lt 41, 1898, par. 14*

In your dealing, you have sacrificed Christian principles. The dealing with authors has been dishonest and supremely selfish. This has been presented again and again. God has been dishonored, and His law of ten holy principles, the transcript of His character, has been transgressed. The unseen Witness beheld all wrong methods and contrivances, and the secret, underhand working. His curse rests upon all such selfish, dishonest principles. *13LtMs, Lt 41, 1898, par. 15*

When suffering under reproach, Hannah cried to the Lord, and the Lord heard her prayer, and gave her a son. Then she declared the glory of the Lord, saying, "The Lord is a God of knowledge, and by Him actions are weighed." [*1 Samuel 2:3.*] Again, Isaiah says, "Thou most upright do weigh the path of the just." [*Isaiah 26:7.*] Solomon declares, "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit." [*Proverbs 16:2.*] And David writes, "Men of low degree are vanity, and men of high degree are a lie: to be weighed in the balances they are altogether lighter than vanity." [*Psalms 62:9.*] *13LtMs, Lt 41, 1898, par. 16*

The motives that prompt us to action when men in responsibility are dealing with our brethren or with worldlings, must be according to the Word of God; for they are acting as God's representatives. Not one of your council meetings, not one of your board meetings, but was attended by angels of God, who waited to impart wisdom and to co-operate with every principle sustained by the law of Jehovah. In His books the Lord traced every motion made in these meetings,

which His eye could discern as clearly as though there were no other interest in the world. *13LtMs, Lt 41, 1898, par. 17*

He weighs every motive, every action. He has been grieved that His character has been misrepresented. A plan of working not at all according to Christ's plan has been followed. Men have been urged and induced by specious reasoning to agree to the terms of other men, and to sell their rights and publications. *13LtMs, Lt 41, 1898, par. 18*

Men in positions of trust departed from veracity, and by their overbearing spirit and their arguments, they have prevailed over their fellow men. Their course has been a great injury to the workers in the office, and a still greater injury to themselves, because they have clouded their own discernment, and lost their spiritual eyesight. Thus the office established by sacrifice was fast becoming a cage of unclean birds. It was not an increase of light that was needed to cure these spiritual maladies, for the wrongdoers chose darkness rather than the light that discovers darkness. God did not acknowledge these wrongdoers as workers together with Him. *13LtMs, Lt 41, 1898, par. 19*

Every right motive, every right principle violated, prepares the soul for scheming and dishonesty. Those who follow such a course are making crooked paths for their feet, by which the lame will be turned out of the way. God hates these crooked practices. Christ died that He might take away our sins. He did not come that He might save us in our sins. But crooked paths and crooked practices have been sought out by some professing to believe the truth, and all that ingenuity could suggest has been taken to injure the cause of God. These plans and devices have been working like unholy leaven, just as the leaven of the Pharisees worked when Christ was on earth. All this has been done against the Lord Jesus. He has been betrayed by the wrong course of action followed, and the synagogue of Satan has triumphed. *13LtMs, Lt 41, 1898, par. 20*

Because the testimonies reproved you, notwithstanding the fact that hope and encouragement were presented if you would receive Christ and be converted that He might heal your backsliding, you went farther than any man professing to be a Christian has

ventured to go. You have left an example for all who are reproved to follow, if they will, and some in their enmity will try to carry out just what you have done. These deceived, deluded souls, unless they repent and are converted, will soon have to receive sentence at a tribunal from which there can be no appeal. They will then truthfully say, "Lord, thou hast searched me and known me: thou art acquainted with all my ways: thou knowest my thoughts afar off. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou has 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." [See *Psalm 139:1-6.*]*13LtMs, Lt 41, 1898, par. 21*

The Lord is perfectly acquainted with your course of action. You have robbed His treasury to supply your exhausted funds by exacting high wages, although when of your own accord you connected with the office you understood that it could not pay its workers high wages. This was plainly stated, for I heard the words spoken, and heard you reply that you did not connect with the office from a financial standpoint. You then accepted the wages offered you.*13LtMs, Lt 41, 1898, par. 22*

But while professedly working in the interests of this institution, you betrayed the cause of God into the hands of its enemies, and would now hurt it all you possibly can. The Lord sees all this. There is not a transaction that He does not behold. You may well inquire, "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 light shineth as the day: the darkness and the light are both alike to thee." [*Verses 7-12.*]*13LtMs, Lt 41, 1898, par. 23*

Any money that you shall claim from the Lord's treasury, more than that which other workmen in the highest positions of trust have received, will be the dearest money you have ever had in your possession. "I saw a great white throne," John writes, "and him that

sat on it, from whose face the earth and the heaven 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. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”  
*[Revelation 20:11-13.]13LtMs, Lt 41, 1898, par. 24*

I have presented these things to you that you may not provoke the Lord’s anger by adding any more to your wrong by appropriating for your own selfish purposes means that do not belong to you. Those who gave you their confidence, and sustained you, were given intimations of your purpose to injure and betray the cause of God, but they did not believe that you would do as you have done. They were afraid of you, and kept in association with you, fearing that by disconnecting with you, they would bring harm to the cause of God. The people of our faith did not know how the means they were investing to sustain the cause of God was being used, and now an empty treasury stares them in the face. This has been brought about largely through your suggestions and management when connected with those who did not see or understand your purposes.*13LtMs, Lt 41, 1898, par. 25*

In order to carry out your plans, you have involved the cause of God in financial difficulties, and now notwithstanding the great injury you have wrought, you demand a large sum of money. God calls you an unfaithful steward. When that wave of selfishness passed through the office, when men exacted higher wages for their work than anyone should have received, light was given you in clear lines that the prosperity of the office depended on the unselfishness of those connected with it, that those who demanded such high wages would eventually oppress the hireling in his wages. They would use every means to secure books at little cost to the office, and thus accumulate means. Those who planned and devised to gain means in this way did not move in God’s order, but followed impulses inspired by Satan.*13LtMs, Lt 41, 1898, par. 26*

God weighs every man in the scales of the sanctuary. Each one

may have his own individual standard, but God's holy, immutable law, in which there is no variableness neither shadow of turning, is the standard that all must meet. Read, and take heed, lest ye perish in the way of your own choosing: "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.*] God requires the powers of heart and mind and body. All these are the Lord's talents, lent by Him to human beings that they may be used to His name's glory. Life itself is a talent of great value, for when health is once lost, it may be gone for good as far as this world is concerned. *13LtMs, Lt 41, 1898, par. 27*

Just as long as life is granted to a human being, that human being, whether man, woman, or child, is under obligation to employ his entrusted talent in God's service, keeping himself in the most healthful condition, that he may offer to God an acceptable sacrifice which is his reasonable service. When man by faith walks with God, he uses the great talent of life to the best advantage. As far as possible, he should keep mind, soul, and body in a healthful condition, that his discernment may be clear, that he may understand spiritual things. He must not be so devoted to common business things that he will make no difference between the sacred and the common, and like Nadab and Abihu neglect the special requirement that associates his service with a holy God. He is not to think that he is at liberty to use his own supposedly superior qualifications, without the holy fire, the vital, sanctifying element that makes his service acceptable to God. *13LtMs, Lt 41, 1898, par. 28*

You have not preserved a vital connection with God. You have not had even a legal religion. "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye had entered ye defiled my land, and made mine heritage an abomination." This is a description to the life of what presents itself to us at the present time. "The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and they prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you saith the Lord, and with your children's children will I

plead. ... Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." [*Jeremiah 2:13, 7-9, 11.*]*13LtMs, Lt 41, 1898, par. 29*

How have they done this? By conforming to the spirit of the world. They have used God's capital to make a show, and as an excuse, they say that it is to give character to the work. But by doing this, they have gone directly contrary to the light God has given them, directly opposite to His admonitions and directions.*13LtMs, Lt 41, 1898, par. 30*

Is it because of the work in which you have engaged that you reach out your covetous, unsanctified hand to grasp all that possibly could be awarded to you for your supposedly valuable services? You are not sane upon this point. Without this highly prized ability, without your administration, the cause of God would today stand better in the sight of God and man.*13LtMs, Lt 41, 1898, par. 31*

Warning was given that your long journeys with Elder Olsen were not called for. He would have done tenfold more good if he had not made flesh his arm by leaning upon unsanctified human ability. This is an offense to God.*13LtMs, Lt 41, 1898, par. 32*

Our Redeemer has opened a fountain for the healing of the nations, and it is at infinite cost to ourselves that we forsake this fountain of living water for cisterns hewn out by human endeavor. These cisterns may contain a little of the water of life, but they are shallow. Our work calls for aggressive warfare. It is not money or position or expensive buildings that are essential in the work of God, neither is it achievements that win applause from men and administer to vanity. All these are human cisterns, which in a time of drought can hold no water.*13LtMs, Lt 41, 1898, par. 33*

The Lord has appointed resources, and we are to accept His provisions. The water of life is open to all. All may come and drink. God is speaking to you, A. R. Henry. Your broken cistern is failing. Amid cares and disappointments, and mental and physical pain, your feverish thirst is not allayed; for you have forsaken the fountain of living water, and, like many others, have tried, in weariness of heart and brain, to hew out cisterns in the resisting granite of your own lives, in order to secure your own ends. There is a fountain



near you if you have not made the distance long by forsaking the living waters. *13LtMs, Lt 41, 1898, par. 34*

When the worship of God is the one devotion of your soul, you will love Him supremely, and your neighbor as yourself. You have gone through years of selfishness and departure from God's ways. Has not your rebellion lasted long enough? By your influence the publishing house has been injured. You have transgressed a perfect, unchanging law. This law demands continuous, unswerving obedience. What record is written against your name? Have you kept the first four and the last six commandments? Have you loved God with a whole heart? Have you loved your neighbor as yourself? *13LtMs, Lt 41, 1898, par. 35*

God accepts no half-hearted obedience. He demands entire obedience to every precept of His law. A. R. Henry, you have a soul to save or to lose. Satan is playing the game of life for your soul, and he is winning his prey. Unless you change your course of action, unless you are converted, you will never see the kingdom of heaven. Can you afford to still pursue the course you have been pursuing for many years, irrespective of justice, mercy, or the love of God? You do not know yourself. If you put your covetous hand upon God's means, it will be but a little while before you will wish that hand had been severed from your body rather than you had done what Satan tempted you to do. *13LtMs, Lt 41, 1898, par. 36*

To men God has committed high and holy trusts, and He says to them, Go labor in My vineyard. [*Matthew 21:28.*] I would write more definitely, but if matters have been presented to you as they should have been, you have a knowledge of the tenor of the testimonies concerning the wrong principles which have entered into the management of the publishing house at Battle Creek and all our institutions. *13LtMs, Lt 41, 1898, par. 37*

You do not know yourself. When you shall awake, when by falling on the Rock your stubborn resistance to the Spirit of God is broken, you will then say, "Enter not into judgment with thy servant, O Lord; for in thy sight can no man living be justified." [See *Psalms 143:2.*] There is no one living who fully realizes the grievous character of sin. *13LtMs, Lt 41, 1898, par. 38*

Pure, uncorrupted motives and principles must become a controlling power in our offices of publication. At your Board meeting angels of God have covered their faces, that they might not behold the wrongs devised. Yet I have still an appeal to make. Stop where you are. You have no more right to the large wages you demand than have I or your brethren. If you obtain them by fraud, by carrying your case to worldly men, please read your Bible, and see what it says on this subject. *13LtMs, Lt 41, 1898, par. 39*

These words are to a large degree applicable to Harmon Lindsay. What representation have you been giving to the world? Read your Bible, and see how far you have departed from its teaching. There is only one course to pursue with those who while connected with the work of God attempt to work on the principles upon which you have worked, who reveal in life and character pride, vainglory, avarice, covetousness, which would lead them to rob God, ambition, murmuring, bitterness, evil speaking. They must be separated from the work. They must not be allowed to continue in it year after year, to the injury of the cause of God, and to their own spiritual and eternal ruin. *13LtMs, Lt 41, 1898, par. 40*

I tell you now, my brother, that there is in your character alloy of so injurious a nature that it will destroy the value of the gold. You could not now pass through the gates of the city of God, because you have not reached His standard. You could not now be stamped with the impress of the divine similitude. Those who cannot pass the final review will be rejected as reprobate and worthless. Will you not now seek the Lord that you may find Him? *13LtMs, Lt 41, 1898, par. 41*

**Lt 42, 1898**

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 19, 1898

Portions of this letter are published in *SpM 122-124*.

Dear Brother Irwin:

In the last mail from America I received a letter from you. I was glad to read your letter, and the next American mail, which leaves here in about two weeks, will take you answers to your questions more to the point than I can now send. I have written largely upon some subjects, and have written some personal testimonies.<sup>13</sup>*LtMs, Lt 42, 1898, par. 1*

A most decided work needs to be done in our churches in Michigan. There has been a lack of co-operation and harmonious action, but if you will all draw steadily in Bible lines, a change will be wrought in the churches.<sup>13</sup>*LtMs, Lt 42, 1898, par. 2*

You cannot be surprised at the existing state of things when some of those who have been managers of our institutions have been representing self and selfishness in the place of representing Christ. They have co-operated with those who would not care if the institutions crumbled to pieces if they were separated from them. It is the connection of these men with our institutions, and their management on wrong principles, that has brought about the sad state of things that now exists.<sup>13</sup>*LtMs, Lt 42, 1898, par. 3*

How can we rightly consider the infinite sacrifice made in our behalf to serve us individually? Each one should realize that his salvation was purchased at an infinite cost, and then should appreciate the value of his own soul as costing the life of the Son of God. It is work, earnest work, that all are called upon to do. They are to cooperate with God in the salvation of their own souls. If they give up the work, leaving God to do it all, they will never know what it means to be co-laborers with Christ. God demands of all what all

owe to Him—perfection of character, a life molded after the divine similitude. *13LtMs, Lt 42, 1898, par. 4*

I hope that now, as never before, you will all, ministers and church members, come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. But I have written so much matter that I need not write largely to you. I will inquire why some of our ministerial brethren are so far behind in proclaiming the exalted theme of temperance. Why is it that greater interest is not shown in health reform? There are many who nourish and keep alive a constant prejudice against Dr. Kellogg. He is doing a large work. Why do they not fill their places in the ministry as well, as zealously, as he is filling his place? Why do not the ministers of our churches do the very work that ought to have been done years ago? I am glad that someone has taken up the work which has been so neglected. *13LtMs, Lt 42, 1898, par. 5*

The complaint comes, Dr. Kellogg has gathered up all the young men he can get, and therefore we have no workers. But this is the very best thing that could be done for the young men and the work. To you, as president of the General Conference, and to Brother Evans, president of the General Conference Association, and to Brother Durland, as president of the Michigan Conference, I would say, Continue to work with tact and ability. Get some of these young men and young women to work in the churches. Combine medical missionary work with the proclamation of the third angel's message. *13LtMs, Lt 42, 1898, par. 6*

Make regular, organized efforts to lift the churches out of the dead level in which they have been for years. Send out into the churches workers who will set the principles of health reform before every church in Michigan. See if the breath of life will not then come into these churches. *13LtMs, Lt 42, 1898, par. 7*

There are too many today who are merely human moralists. A new element needs to be brought into the work. God's people must receive the warning and work for souls right where they are, for people do not realize their great need and peril. Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed

and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute. The reason that the Lord does not manifest His power more decidedly is because there is so little spirituality among those who claim to believe the truth. *13LtMs, Lt 42, 1898, par. 8*

There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work, in accordance with the light they have, and many of them are more advanced in knowledge and practical work than are those who have had great light, great opportunities. *13LtMs, Lt 42, 1898, par. 9*

The indifference among our ministers in regard to health reform and medical missionary work is surprising. Even those who do not profess to be Christians treat the subject with a greater reverence than do some of our own people, and they are going in advance of us. The word given to me for you is, "Go forward." "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.*] *13LtMs, Lt 42, 1898, par. 10*

The message has been given to those in Battle Creek to move into places where they could do this very work in connection with their temporal business. Had they moved out by faith, they would have obtained a rich experience in the things of God. But they thought they would find things a little less taxing in Battle Creek than elsewhere. Many crowd into Battle Creek who get no good there because they make no use of the knowledge they receive. They do no good in Battle Creek, and are only swelling the number who need conversion. They have no spirit of sacrifice. They have a great deal of self and a little bit of Christ, a little faith, and a few good works, and they think that they have religion. But it all amounts to nothing. *13LtMs, Lt 42, 1898, par. 11*

What do we read in the *seventeenth chapter of John*? "I have given unto them the words which thou gavest me; and they have received

them, and have known surely (by experimental knowledge) that I came out from thee, and they have believed that thou didst send me.” [Verse 8.] Please read this chapter; for it is full of richness. “As thou hast sent me into the world,” Christ continued, “so have I sent them into the world, and for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word.” [Verses 18-20.] Are we voicing the words of Christ? Are we sanctifying ourselves through obedience to the truth? *13LtMs, Lt 42, 1898, par. 12*

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [Verses 20-23.] *13LtMs, Lt 42, 1898, par. 13*

Apply these words to the members of our churches, and see if they are teaching the plan of salvation as Christ has appointed. Are they seeking for that perfect oneness that Christ prayed they should have? Have they indeed kept the words of the living oracles of God? I tell you, my brother, that there is a work to do besides preaching—the work of ministering. *13LtMs, Lt 42, 1898, par. 14*

When any one in Battle Creek or in any place shall speak words which depreciate the medical work, ask them what they are doing to perform the work God has given them to do. Let them take up the work just where they are. *13LtMs, Lt 42, 1898, par. 15*

“And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. 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,

by his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are 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 Jesus.” [*Ephesians 2:1-7.*]13LtMs, Lt 42, 1898, par. 16

We are assured that we may be so identified with Christ, the Son of God, as to be wholly one with Him, as He was one with the Father. Who can comprehend this? These words place on us a great responsibility. They are the highest measure of character, and contain the richest blessings that it is possible for any human being to enjoy.13LtMs, Lt 42, 1898, par. 17

Brother Irwin, take hold of the work of health reform. If any of the ministers have the idea that the medical missionary work is gaining undue preponderance, let them take the men who have been working in these lines with them into their fields of labor, two here and two there. Let the ministers receive these medical missionaries as they would receive Christ, and see what work they can do. I do not think they will find them dwarfs in religious experience. See if, in this way, you cannot bring some of heaven’s vital current into the churches. See if there is not a class who will grasp the education they need so much, and see if they will not bear the testimony, “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, (not aside from Christ,) (by grace ye are saved;) and hath raised us up together, and made us sit together (not in independent atoms,) in heavenly places in Christ Jesus.” [*Verses 4-6.*]13LtMs, Lt 42, 1898, par. 18

Suppose that the degrading influence of jealousy and evil surmising, which is death to all spiritual life and symmetrical growth, should be crucified instead of being retained. Would it not be better to do this crucifying, than to do the work that many have been doing—crucifying to themselves the Son of God afresh, and putting Him to open shame? Suppose that individually you take hold of this work and begin to crucify the lust of the flesh, the pride of life, and the love of the world. Forget every other person but yourself, until you decide that you will no longer pierce the Son of God afresh by

serving divers lusts and seeking only your own pleasure. Cease to worship idols, and continue no longer in bondage—degraded slaves to Satan and to sin.*13LtMs, Lt 42, 1898, par. 19*

Talk this to our ministers, pray it, and work in Christ's lines. Think of the blessings brought to all who believe in Jesus. What tongue can express God's love? It would not satisfy His heart of infinite love to let those who believe in Him occupy any lower place than that of His own sons. Can we wonder at the language of the inspired apostle as, in view of this stupendous grace, he exclaimed, "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 predestined us unto the adoption of children by Jesus Christ to himself, 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 1:3-7.*]*13LtMs, Lt 42, 1898, par. 20*

Shall we not arise to our high privilege? Shall we not labor as we have never before? Shall we not seek as did Jacob, for the blessing, saying, "I will not let thee go except thou bless me"? [*Genesis 32:26.*] Oh, what a depth of love, what fulness and completeness there is in Christ Jesus. It is the purpose of God to exceed all our highest imaginations by glorifying His name, through the endless ages of eternity, in the redemption and glorification of the sons and daughters of God.*13LtMs, Lt 42, 1898, par. 21*

But here I must stop. I have written as fast as my pen could move over the paper, today and yesterday and for days before, to get the matter, which I shall send in this mail before you. I desire that the churches should have this; for the Lord has strengthened me and imbued me with His spirit to write it. Educate the churches in every possible way to deny and sacrifice self. Teach them that they must forsake their idols and cherish supreme love for God, and then they will love their neighbor as themselves.*13LtMs, Lt 42, 1898, par. 22*

With much earnest prayer in behalf of our churches, I remain,*13LtMs, Lt 42, 1898, par. 23*



Your sister in the blessed hope. *13LtMs, Lt 42, 1898, par. 24*

**Lt 43, 1898**

Gage, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 19, 1898

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

Dear Brother:

I have received your letter of inquiry as to whether you are standing in such a relation to God and His cause that your judgment would be acceptable to Him. I am very glad that you express the idea [that you] should not accept the position on the board if, spiritually you were not in a condition to serve. *13LtMs, Lt 43, 1898, par. 1*

I will now write you some things that have been presented to me in reference to the matter of principle. The method which some have adopted of gathering up the proxies, and using them to carry their own plans, is not prompted by correct principles. It is using a power to oppose the decisions of a people who are properly instructed in regard to matters which require an intelligent conviction of right and wrong. For any person to obtain proxies and use them to accumulate votes is a fraud. Those votes speak, and under certain circumstances produce a power to bring into important positions of trust, unworthy, unreliable persons. *13LtMs, Lt 43, 1898, par. 2*

Satan is watching every avenue, that he may divert the minds of those who believe present truth, and steal a march upon them by introducing his subtle workings. And more can be done through those who claim to believe the truth but do not obey it, than through those believers who are not wide awake to the situation. Every advance step in the straight and narrow path prepares the way for another step. *13LtMs, Lt 43, 1898, par. 3*

Those who attempt to use proxies place themselves in a very precarious position. If I send my proxies to Battle Creek, I cannot be

there in person to see and become intelligent in regard to circumstances and the relation that one proposition may have to another phase of the work. Were I on the ground myself, I could handle my proxies. But some plan must be instituted to use no proxies for the purpose of securing the majority of votes unless the one who has these proxies is present to know personally and intelligently what use will be made of the votes they give to the questions that are brought before them. If by fair means, or by misrepresentation, men have secured proxies to add numbers to their own schemes, those placed in position by these votes will, if they are anxious to do the right thing, refuse to accept the nomination. They should give no influence to the votes obtained by proxies. *13LtMs, Lt 43, 1898, par. 4*

The important work of God will go forward although the Lord has been greatly dishonored by men who have had no connection with God and have put their mold upon the work. Let great vigilance be exercised at this time that men who would control the various lines of the work, in their selfish, authoritative manner, may have no standing or place, for in such men heavenly angels cannot find appropriate channels through which to work. Hard and unimpressible [men] have been prepared to say Yea to things to which they should have said Nay with decision. *13LtMs, Lt 43, 1898, par. 5*

I have written this because there is danger now from men who become offended as did the disciples who walked no more with their Master. *13LtMs, Lt 43, 1898, par. 6*

Brother and Sister Gage, I would gladly be released from addressing you at this time, but I dare not refrain. The warning which has been given you both in connection with Mary Roth has not been heeded, and you are both in a dangerous condition spiritually. You and she must answer to God for walking directly contrary to the light which He has given. You are gaining nothing in spiritual efficiency, or in the experience you might have if you were taking heed to the warning. You have not been conducting your life in lines that are most favorable to the high development of mental and moral capabilities. The springs of your mental and spiritual activity do not find their source in Jesus Christ. Your influence is not

such as the true children of God can respect—a mind that is led captive by Satan at his will. *13LtMs, Lt 43, 1898, par. 7*

“Why then is the children of Jerusalem slidden back by perpetual backsliding? They hold fast deceit. They refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Everyone turned to his course, as the horse rusheth into the battle. Yea, the stork in the heavens knoweth her appointed times, and the turtle and the swallow observeth their coming, but people know not the judgment of the Lord. How do ye say, We are wise? and the law of the Lord is with us? *13LtMs, Lt 43, 1898, par. 8*

“Lo, certainly in vain made he it; the pen of the scribes is in vain: the wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord, and what wisdom is in them? ... For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abominations? nay, they were not at all ashamed: neither could they blush: therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the Lord.” [*Jeremiah 8:5-9, 11, 12.*]*13LtMs, Lt 43, 1898, par. 9*

This is the word I am commissioned to bear unto you: “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 man and his neighbor: if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I appoint you to dwell in this place, in the land that I gave to your fathers, forever and ever. *13LtMs, Lt 43, 1898, par. 10*

“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. ... But this thing commanded I to them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.” [Jeremiah 7:3-11, 23, 24.]<sup>13</sup>LtMs, Lt 43, 1898, par. 11

“Ho, everyone that thirsteth, come ye to the waters, and he that hath no money: come, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.” [Isaiah 55:1-3.] Read also *Isaiah 6, 7*.<sup>13</sup>LtMs, Lt 43, 1898, par. 12

On a certain night I was unable to sleep. A voice said to me, “Look ye,” and some matters were presented before me, which I was able to understand. But I have so little confidence that you will see, that you will understand. You are both sustaining each other. Sister Gage is as blind in discernment as if the darkness of the earth and the gross spiritual darkness of the people were in covering her like a pall. There is no more hope for either than for the veriest sinner unless you are born again. You have corrupted your ways before the Lord, and your spiritual blindness must be removed. You must see your condition as it is. Your intellectual accomplishments are tainted and corrupted, and have become the instruments for the gratification of your heart’s imaginings, your appetites and desires. Your intelligence should teach you that it is wise for you to restrain yourselves, rather than to place yourselves in channels where Satan can lure you and gloss over evil as righteousness.<sup>13</sup>LtMs, Lt 43, 1898, par. 13

The Lord sees you, and is acquainted with all your doings. You are not progressing in grace or in the knowledge of the truth. You demonstrated how difficult it was for you to change or modify your habits when you allowed your mind to run in a certain channel. You

were presented to me as standing up before intelligent minds, and in a most decided manner expressing your opinion, just as freely as though, like Daniel, you were receiving your light from God. It is not safe for you to be connected with any of our institutions. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot." *13LtMs, Lt 43, 1898, par. 14*

"So that 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 3:15-18.*] This *seventeenth verse* gives an accurate description of your condition. Will you heed the counsel given to the Laodicean church? *13LtMs, Lt 43, 1898, par. 15*

Your association with Mary Roth is working to her soul's injury, and to the ruin of your own souls. The warning has been given you, and you are indeed in a most pitiable state of darkness, unfit to hold forth the Word of life to others. You may preach, no one can hinder you, but your words will be like your prayers; you will give lip service when your heart is far from God. Your own son has justified his errors by the example you have given him. *13LtMs, Lt 43, 1898, par. 16*

"So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [*Verse 16.*] Your labors in connection with the work and cause of God in any line are described in the words of Christ as nauseating to Him. The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His Word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you, because there is a dead fly in the ointment of your religious services. "And knowest not that thou art wretched and miserable and poor and blind and naked." [*Verse 17.*] O that there might be a turning away from the idols that you love and worship to the living

God. *13LtMs, Lt 43, 1898, par. 17*

Sister Gage also is destitute of discernment and spiritual perception as to the propriety of her course of action. By speaking smooth words and fair speeches to her husband regarding his course of action, she makes herself a partaker of his defects and sins. Your folly is made manifest, and there is no excuse for this species of idolatry. God says to you both, as He said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door." [*Genesis 4:7.*] You cannot incorporate light with darkness. Christ with Belial, purity with impurity, good with evil. You will receive the sure result and penalty of transgression. You will lose your sensitiveness of conscience, and become indifferent to the religious experiences. *13LtMs, Lt 43, 1898, par. 18*

Genius, a bright intellect, has been entrusted to you, but you have cherished such a selfish indulgence, that to gratify your own unsanctified appetite, bearing no genuine responsibility in your enjoyment. Some time [ago] Sister Amadon wrote to me that she thought your intelligence and capabilities were not appreciated as they should be. I made no response; I should not encourage the idea of giving you influence, for this would have been giving my voice to your leading souls astray by loose, unprincipled ideas and habits. *13LtMs, Lt 43, 1898, par. 19*

Genius can be perverted. Prosperity can deceive and ruin the soul. I would warn all who would obtain the hope set before them in the gospel not to follow your example, but counterwork your influence. I would warn poor souls that they are to beware of all that would endanger the purity and simplicity of our faith and religious character. If God has entrusted wealth, prosperity, or talent to any, let them beware how they prostitute the gifts of God to their own spiritual ruin. These precious blessings of God are not to be tampered with, for they are the divine safeguard to ensure peace and to elevate and ennoble the entire man. If you refuse to hear and obey the caution given by God, if the warning, Come out from among them and be separate, is not received and acted upon, the door is opened and kept open for you to invite the devil's temptation which you have become fearless to resist. *13LtMs, Lt 43, 1898, par. 20*

Had you spiritual discernment to see your own case, could you see the influence of your course of action, and how offensive this course is to God, what carefulness would you exercise in the formation of friendships and companionships of men or women! How careful you would be to avoid lowering by your influence the standard of religious principle or sapping the foundation of religious faith of those who are looking at you. You are a spectacle to the world, to angels, and to men. Unsanctified, frivolous connections will produce fatal results to spirituality. By such connections you show that the word spoken of Solomon, "His heart was not perfect with the Lord his God," are true of you. [*1 Kings 11:4.*]*13LtMs, Lt 43, 1898, par. 21*

This theme cannot be treated indifferently, for just as surely as it is, the scenes of your misspent lives will be held before you both. When it is too late to redeem the failure, you will review with bitterness the loss you have sustained by living a superficial life, frittering away in frivolous excitement and selfish pleasure the hours which belong to God, not to yourself. "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.*]*13LtMs, Lt 43, 1898, par. 22*

The Lord takes no pleasure in you. Your influence, all three of you, is of a character to counterwork the work of God. O, how much more valuable to you than all else is the wealth of clean hands and the golden treasures of a pure, undefiled heart. The nobility of the soul for whom God has given His [Son] to save it from corruption, the ornament of a meek and quiet spirit, which in the sight of God is of great price. These you can render to God for all His benefits.*13LtMs, Lt 43, 1898, par. 23*

Bear in mind the perpetuating power of evil influences. Shall the sad state of apostasy from correct, elevating, ennobling influences be laid at the feet of Satan? The question, "Who made Israel to sin?" will have to be answered. Talk not of taking part in board meetings or councils, for you have no true, genuine connection with God. You have talents, but they are tainted and corrupted, and for their misuse you must answer in the judgment. Is your influence a blessing or curse to your children? Shall your name be whispered



with saddened looks and tearful eyes? Shall your children say, “His influence, irreligious when he claimed to be religious, ruined me,” or, shall they say, “His piety, his elevated, noble principles, saved me from ruin”? *13LtMs, Lt 43, 1898, par. 24*

This warning now comes to you, and what will you do with it? Will you say, “Have no fear of me?” But beware of that which the old writers called the world’s trinity—the lust of the flesh, the lust of the eyes and the pride of life. If you trifle and tamper with these, they will prove your ruin. Unless you are born again, unless your objectionable hereditary tendencies are changed, unless purity and sanctification work a transformation in your lives, your barque will be shipwrecked, your souls lost. *13LtMs, Lt 43, 1898, par. 25*

Take a retrospective view of your life, [to see] if you have followed Him who said, “He that will come after me, let him deny himself, take up his cross, and follow me.” [*Mark 8:34.*] “I am the Way, the Truth, and the Life.” [*John 14:6.*] *13LtMs, Lt 43, 1898, par. 26*

**Lt 44, 1898**

Evans, I. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 20, 1898

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 Evans:

Although I have written many pages today, I desire to send you a few lines. I am writing this by lamplight. I received your letters, and if I could see you, would sit down and hold conversation with you. It would give me much more satisfaction than it does to write with pen and ink.<sup>13</sup>*LtMs, Lt 44, 1898, par. 1*

It is not best to become fainthearted and discouraged. The Lord lives, and there is no end to His resources. We have a living Saviour as our Advocate. He understands all our perplexities. His invitation is yet good, “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 soul. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*]<sup>13</sup>*LtMs, Lt 44, 1898, par. 2*

We feel deeply the need of constant help from God in order to advance. If we do not advance, we retrograde. Do you, my brother, appreciate the words of Christ: “He that will come after me let him deny himself and take up his cross, and follow me”? [*Mark 8:34.*]<sup>13</sup>*LtMs, Lt 44, 1898, par. 3*

Is there anything in the principles of health reform taught by our people that should lead men [to] take the position that either to demerit it or to manifest no interest to educate the people? We are not to be false shepherds or false teachers who, in order to court the favor of the self-indulgent, speak to them words that encourage rather than repress self-indulgence and idolatry.<sup>13</sup>*LtMs, Lt 44,*

1898, par. 4

The True Witness has given those who are living in these last days a decided testimony to bear: Read *Revelation 1:13-18*. How much this True Witness has to say in reference to the work of overcoming! The Lord bade John write to the church in Ephesus. Every church has a guardian angel who is to minister to that special church. Solemn thought! *13LtMs, Lt 44, 1898, par. 5*

“These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden candlesticks: I know thy works.” Then He specifies the excellent qualities which are cherished in the church. These are qualifications which they must have. But the word of commendation changes. “Nevertheless,” He says, “I have somewhat against thee, because thou hast left thy first love. Remember them from whence thou art fallen, and repent, and do the first works.” [*Revelation 2:1-5.*] That love for Jesus Christ which embraces also the brethren, they had not cherished; and, losing the love of those for whom Christ had died, they would soon lose the love of Christ. *13LtMs, Lt 44, 1898, par. 6*

The Saviour addressed His disciples, “Little children, yet a little while am I with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” [*John 13:33, 34.*]*13LtMs, Lt 44, 1898, par. 7*

“Remember therefore from whence thou art fallen and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.” [*Revelation 2:5.*] “And unto the angel of the church in Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy 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.” [*Revelation 3:1-3.*]*13LtMs, Lt 44, 1898, par. 8*

What was the sin of the Sardis church? It was want of love and interest to strengthen the things which remained. They were not to put down those things, but build them up on the most holy faith. Their works could not be perfect before God until they had done this work. They were to keep fresh in their memory the things they had heard and received, and were to communicate the same to others. They were themselves to hold fast, and repent, that they had made so little use of the truth in helping the souls that were ready to die. This work had been neglected, and they were revealing to the world that their works did not correspond with their faith. The things they had received and heard, they were to hold fast in their memory, and in love for souls, they were to communicate it. God called for repentance, because of this neglect of duty, which made their work imperfect before Him. They were weighed in the balance of the sanctuary, and found wanting. *13LtMs, Lt 44, 1898, par. 9*

“If therefore thou shalt not watch,” said God, “I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Verse 3.] *13LtMs, Lt 44, 1898, par. 10*

There is a work to be done, not only for the churches who know the reasons of our faith, but the souls that are ready to die outside the church. The light which God had given to His church is not to be hidden under a bed or a bushel; it is to be put on a candlestick, that it may shine to all that are in the house. The house represents the world. While some are looking with suspicion upon the work of Dr. Kellogg, what work are they themselves doing? Says the True Witness, “Remember therefore how thou hast heard and received, and hold fast, and repent.” [Verse 3.] There is to be a watching done, that we may do the work appointed to each individual soul. To every man is given his work, and if this work is neglected, then what? I leave you to answer this question before God. Is it not time that every member of our churches shall exercise his God-given talents, and diffuse light and knowledge? Let not any one of our ministers or presidents of our conferences seek to stay the work that is given to all to do for those who are ready to die. *13LtMs, Lt 44, 1898, par. 11*

“Thou hast a few names even in Sardis, which have not defiled their garments (by contamination with the world, in dressing, in

conversation, in selfishness, pride, and idolatry.) 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. He that hath an ear, let him hear what the Spirit saith unto the churches.” [*Verses 4-6.*] *13LtMs, Lt 44, 1898, par. 12*

I would be pleased to write much upon this subject, which mean so much to every human being upon the earth, but I cannot do this, for I have been up writing since two o'clock. My brother, let me tell you that you have lost precious blessings, and a rich experience, by not combining the health question with all your labors in the church. The people must have the light on health reform. This work has been neglected, and people are ready to die because they need the light which they ought to have, and must have, to cut them away from selfish indulgence. *13LtMs, Lt 44, 1898, par. 13*

The Lord loves His people, and will co-operate with them when they co-operate with Him. The work that is to be done in these lines, Dr. Kellogg is doing, and those who are standing aside to criticize should themselves be engaged in this work, asking to help souls to find the way of life. Seek the lost sheep. This is not a fanatical and superstitious work; it is the work that Christ did when He was in our world. He said, “Except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple.” [*See Luke 9:23; 14:27.*] *13LtMs, Lt 44, 1898, par. 14*

As a people, we have advanced light, and we must communicate this light to those who are in darkness. Do not let your faith and courage fail. In the name of the Lord, and in faith, come up on to higher ground, and let the message of mercy and truth and hope be given to the people who need it. Set the church to work, and they will find that they need so much help from God, for themselves and others, which they must gain by prayer, that they will have no time to watch and criticize others. The Lord calls for workers. He calls for sincere repentance from those who have done so little of the work that the Lord has given them to do. His people are to represent the character of Christ. We have lost time, and now we need the converting power of God upon our souls that are languishing and

ready to die because we have not faith and love. The temperance question covers much, and must be kept before the people.<sup>13</sup>*LtMs, Lt 44, 1898, par. 15*

**Lt 45, 1898**

Gage, Brother and Sister [W. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 19, 1896

Portions of this letter are published in *11MR 272*.

Dear Brother and Sister Gage:

I have a message for you, but I fear that I cannot get it off in this mail. But I will write a few things to you, as you have kindly written to me. I have written out something in regard to votes by proxy. The way in which this matter has been managed should not be repeated. Those who, by the number of votes which they have accumulated, have placed men whom they had chosen, in positions of influence, reveal that they are untrustworthy. They show just what they would do if they could. It may be that the Lord has suffered this thing to be, that He may awaken the understanding of His people. There must be faithful watchmen on the walls of Zion, who will be ready to give the note of warning to the unruly elements who think that they have wisdom to run anything they choose. *13LtMs, Lt 45, 1898, par. 1*

It is the privilege of all who are thus elected to say, I do not choose to serve in any position brought about by such unprincipled means. *13LtMs, Lt 45, 1898, par. 2*

I will send more to you in the next mail, which leaves in two weeks. In love for your soul, I wish to say to you and your wife, Have you followed the light that God has given you in regard to your own course of action? Have you accepted the warnings given, and conscientiously acted upon them? If you have not done this, how can any word that I shall write make any impression on your mind? *13LtMs, Lt 45, 1898, par. 3*

From the light recently given me, you have not acted up to the light you have. This warning was given me by One who gave His life for you, whose you are by creation and redemption. You are both weak

in moral power. The close oneness into which you have entered with Marie Roth is a detriment to you and her. You make an impression on other minds that is no honor to any one of you. This sentimentalism has already come to such a pass that God has seen fit to warn you of your danger. The influence of such intimacies is demoralizing. You have not a vital connection with God. You have been, and are now, following another leader, who has laid a net for your souls, and he will succeed if you will let him. The lowest appetites are indulged. You need [to] understand that self-denial and self-sacrifice are the conditions of discipleship with Christ. The principles that bind you together are not of that order that will make you heavenly-minded, and if they are not changed, they will prove the ruin of your souls. *13LtMs, Lt 45, 1898, par. 4*

There is idolatry in this union, and that which will do harm to your own souls and to the souls of others. A bewitching power holds sway over the sentiments of your mind, and the influence exerted over others is objectionable. The love of praise and flattery, the confidences exchanged, are not inspired by the Spirit of God. They are deteriorating in their influence. *13LtMs, Lt 45, 1898, par. 5*

Obedience to God is your duty. Study the Word of God. If you were ambitious to answer the prayer of Christ, "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 17:2, 3*], you would become sound in mind. This must be our only ambition, this our single aim, to walk before God in a way that will be well pleasing to Him. Oh, how thankful you should be to God for His grace, which is still striving for a place in your soul. If you love God supremely, what ever you may do, you will stand firm as a rock to principle. You will encourage nothing in your associations or friendships which will dampen your zeal for God. But you are bowing to an idol, and there is not the least prospect of your overcoming the temptations of the enemy, which you have invited, unless you make an entire change. *13LtMs, Lt 45, 1898, par. 6*

You are all three registered in the books of heaven as unclean in the sight of God. Sin is not wanting in your close union together. Your hope and confidence in God are so mingled with corruption



that your services are not acceptable to Him. You may do plenty of speechifying, but the endorsement of God is not upon it. You are not in harmony with the work for this time, and the Lord cannot endorse your actions. You need divine enlightenment. Self-denial and self-sacrifice you know but very little about. You have but little experience in following the example of your self-denying Redeemer. *13LtMs, Lt 45, 1898, par. 7*

Sister Gage, your overflowing love had better be given to Him who owns you. Your generous affection and regard might better be given to Him who gave His life for you. He was despised and rejected of men, but He is infinitely deserving of your highest admiration. You have talents, but they were not created by you. They have been lent to you by God, and you are to improve them and return them to your Maker. You have need of the Spirit of God to co-operate with your mind, and lead and control it to His name's glory. If this power does not control you, all your aptness, your smartness, will be placed on the enemy's side, to counterwork the work of God. *13LtMs, Lt 45, 1898, par. 8*

Time and again you have been led captive by Satan at his will, and have only a cheap surface experience in religious things. There is no such thing as sanctified ignorance. The work of God demands all that there is of you. *13LtMs, Lt 45, 1898, par. 9*

Brother Gage, I am sorry that your wife is of the same spirit as yourself. You are now sowing seed from which you must reap your harvest. Sanctified knowledge would lead you in different lines to those in which you have been traveling. Your voice is often heard in erroneous propositions, and in opposition to light and truth. This is because you do not know what manner of spirit you are of. But the Lord gives you another invitation, and you are warned to come out from the corrupting influences of the world, and come on the Lord's side. *13LtMs, Lt 45, 1898, par. 10*

I write this because I have a love for your souls, but I will try by the next mail to send you the words that the Lord has given me for you. I cannot feel at liberty to send them now. May the Lord have compassion on all three of you. None of you are safe and pure and true and holy. You need a work done for you which has not yet

been done. You need to be converted—body, soul, and spirit.<sup>13</sup>*LtMs, Lt 45, 1898, par. 11*

**Lt 46, 1898**

Hardy, E.

“Sunnyside,” Cooranbong, New South Wales

May 24, 1898

Portions of this letter are published in *TMK 53, 209; 3MR 320*.  
+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 Young Brother:

Last Sabbath was the first day I have attempted to speak in the chapel for three months. The Lord gave me a message for the people. I did not see your face among the students. Why is it that you are not here? I had hoped that you would be here to receive the benefits of the Bible studies, and I still have hope that you will be here. Why not?<sup>13</sup>*LtMs, Lt 46, 1898, par. 1*

We are having an excellent school term. There is a good class of students in attendance. Last term there were a few who made things disagreeable for a time, but we have not seen anything of this kind this term.<sup>13</sup>*LtMs, Lt 46, 1898, par. 2*

Before the school opened I was called away to Melbourne, and remained there for two months, visiting Geelong and Ballarat, and speaking four times in Stanmore on my return.<sup>13</sup>*LtMs, Lt 46, 1898, par. 3*

We shall all be glad to see your face among the number who are deriving all the benefits possible from the school. You have good perceptive faculties, and here you would have advantages that you cannot afford to miss of securing a Biblical knowledge as well as in other lines. Education is a science, and it embraces much—a physical as well as an intellectual knowledge. It teaches the human agent how to perform his duty, and to healthfully work all the human machinery. But you understand all this and have no need that I should dwell at length upon it. You understand the principles upon

which we are trying to work. But the foundation of all true education is the wisdom of God. We feel that there is a necessity now for preparing for the future eternal life. We have the most instructive lessons from the Word of God. You understand this, and will appreciate the same. We want you to come into the channel of light. *13LtMs, Lt 46, 1898, par. 4*

I felt very sad when it seemed that your attendance at the school was likely to be obstructed, but I think now that your father would raise no objection to your becoming a student in the school. You need all the help that you can possibly obtain—help which is opened to you in a full uncontaminated faith in the Source of all strength. *13LtMs, Lt 46, 1898, par. 5*

God's abounding love and presence will give you the power of self-control. He will mold and fashion your mind and character. He will direct your aims and purposes and capabilities in a channel that will give you moral and spiritual power, which you will not have to leave here in this world, but can carry with you and retain through eternal ages. *13LtMs, Lt 46, 1898, par. 6*

"Ye are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] "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.*] Then you will be silently as well as consciously developing a special individual character. As you take the yoke of Christ, and wear it, you will heed His invitation, "Learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*]*13LtMs, Lt 46, 1898, par. 7*

I know that temptations are in every place, but more especially are they in our cities, and you will meet these temptations in every form. You need the grace of Christ every moment, that your intellect may not run to waste. The estimate which Christ has placed upon every human being, is only ascertained by the great sacrifice He has made to redeem the soul. You may be distinguished for industry and energy of character. You could help students in many lines of industry. They may profit by the inculcation of the knowledge of practical work which you have. Many are very ignorant where you

are more wise. *13LtMs, Lt 46, 1898, par. 8*

You need now to make a full consecration of yourself to God. You need to have your mind strengthened and ennobled by cultivating spiritual lines of study. You want to find your place in the vineyard of the Lord. You want your mind impressed with the importance of securing spiritual efficiency which will make you a blessing to others. This is the higher education. What hinders you from coming at once to the school, that you may be advantaged by all that you can obtain? This would not only be a great satisfaction to me, but to all who have any acquaintance with you. You scarcely know yourself, you do not understand your danger, for Satan is very subtle in his ingenious methods for leading souls away from light into darkness. *13LtMs, Lt 46, 1898, par. 9*

From the light which the Lord has been pleased to give me, I must tell you that your soul is in peril. Standing where you are, you are under temptation. You need to draw nigh to God, and He will draw nigh to you. Humble yourself in the sight of the Lord, and He will lift you up. It is not best for you to stand alone and in discouragement. Remember the words, "Thou God seest me." [*Genesis 16:13.*] *13LtMs, Lt 46, 1898, par. 10*

If there is not another soul in the universe that regards you, the Lord God of Israel is looking upon you with thoughts of compassion, tenderness, and sympathy. He sees you with your strong impulses when fainthearted and discouraged. Hereditary tendencies strive for the mastery, and you lose your tenderness of heart. You blame circumstances. You would rather be in any place than with your own thoughts. Now, there is a way out of it. Christ is your Saviour, your Redeemer, and He sends you a tender, compassionate, sympathetic invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But there are conditions. "Take my yoke upon you," He says, "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.*] *13LtMs, Lt 46, 1898, par. 11*

There is light and grace for you, and I hope that you will be a student in our school. This very morning I was speaking with

Brother Haskell about you, and I said, “He ought to be in the school.” “Yes,” he said, “why is he not here?” “I wish he would come.” If you would only open your heart to the precious light of truth that is being brought before you, you would consider the truth, and it would be to you as a mine of gold, from which you could draw the heavenly treasure. *13LtMs, Lt 46, 1898, par. 12*

Not only has every provision been made that when tried and tempted you should find help and strength and grace, but also that your influence upon other minds should be fragrant. Not only does Christ know every soul, and the temptations and trials of that soul, but He knows all the circumstances that irritate and chafe the spirit. *13LtMs, Lt 46, 1898, par. 13*

Your great danger is in being self-sufficient. This will not do for a Christian. Christ will give you His patience if you ask for it. A true shepherd knows and pities and helps the sheep that most need his help—those that are bruised and lame and feeble. “He shall lead his flock like a shepherd.” [*Isaiah 40:11.*] *13LtMs, Lt 46, 1898, par. 14*

Far more intimately than the patriarch Jacob knew the weak, the suffering, and the lame among his sheep, does the chief Shepherd know His flock. He knows what no one else knows. He has Himself weighed every burden. No one knows the weight like Himself, for He has borne all our griefs, carried all our sorrows. It was this that made Him a man of sorrows and acquainted with grief. *13LtMs, Lt 46, 1898, par. 15*

If you suppose that you have no sympathy from any human heart, you make a mistake. But even if this were the case you have the deepest, the richest, the most refreshing sympathy in the bosom of the great Shepherd. We have not an high priest who cannot sympathize with us, but One who was in all points tempted like as we are, yet without sin. I want you to understand that if your soul is saved, it will be because you have cooperated with Jesus Christ in His great work of restoring in you the moral image of God. You must work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure. “We are laborers together with God.” [*1 Corinthians 3:9.*] *13LtMs, Lt*

46, 1898, par. 16

Every young man, if he will, may have that faith that works by love and purifies the soul. There are duties to the body and duties to the soul, and these every human agent must cooperate with God in seeking to perform. In this age of the world especially young men need excellency of character. Do not submit to receive a cheap mold. The young need sound common sense; for they are living for two worlds. They should make everything practical.<sup>13</sup>*LtMs, Lt 46, 1898, par. 17*

I address you, my brother. Apply the truth to your own individual case. You have a soul to save or a soul to lose. Have a will of your own, but let it be subject to the will of God. Be determined that you will not become angry, that you will not become self-sufficient, that you will not be hasty and overbearing. If this is your weak point, guard that point as a man would guard a broken limb. Watch your spirit, and let not a hasty spirit conquer you. Be careful to examine the weak points in your character, knowing that the evils which exist may be overcome by steadfastly refusing to yield to your weakness. The evil of hasty, wicked, indulgence of temper makes any youth a madman. Keep sane. A soft answer turneth away wrath. Evil can and will grow into existence through repetition.<sup>13</sup>*LtMs, Lt 46, 1898, par. 18*

Do not underrate the importance of little things because they are little. By action and reaction these little defects accumulate, and bind themselves together like rods of steel. That little action, that unguarded word, repeated, becomes habit.<sup>13</sup>*LtMs, Lt 46, 1898, par. 19*

I have a message for you. Cultivate a kind, tender, sympathetic heart, and never call these attributes weakness, for they are the attributes of Christ. Be careful of your influence. Let it be of so pure and fragrant a character that you will never be ashamed to have it reproduced in others. We are fitting ourselves for the great family of heaven.<sup>13</sup>*LtMs, Lt 46, 1898, par. 20*

You will hear men expressing infidel sentiments. Never make these men your associates, because they are controlled by a satanic agency that you do not see. Many poor souls are being trained

under the black banner of the powers of darkness.<sup>13</sup>*LtMs, Lt 46, 1898, par. 21*

As drops of water make the river, so little things make up life. Life is a river, peaceful, calm, and enjoyable, or it is a troubled river, always casting up mire and dirt. In this life you may place yourself under the discipline of the Holy Spirit. Through the sanctification of the Spirit you will thus grow more and more like Christ.<sup>13</sup>*LtMs, Lt 46, 1898, par. 22*

A violent display of temper is at all times the work of Satan. Thus he leads human agents to reflect his image. You need an education entirely different from that which you are now receiving. Christ speaks to you; hear His voice. "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] Christ calls you just as you are. All that you are asked to do is to cooperate with Him. His influence will mold and train your soul. You will be transformed by the Spirit of Christ into His likeness.<sup>13</sup>*LtMs, Lt 46, 1898, par. 23*

Acts repeated form habits, and habit constitutes character. My young brother, for Christ's sake, make a decided effort to cooperate with God. Do not make any delay, for eternal interests are involved. You have had precious opportunities. The Lord would have you unite with those who are spiritually minded, that your life and character may be molded after the Divine standard, that you may be indeed a child of God and heir of heaven.<sup>13</sup>*LtMs, Lt 46, 1898, par. 24*

I ask you to come to our school as a student. I do not believe your father would oppose this, although I have not spoken to him in regard to it.<sup>13</sup>*LtMs, Lt 46, 1898, par. 25*

In love for your soul.<sup>13</sup>*LtMs, Lt 46, 1898, par. 26*



**Lt 47, 1898**

Haskell, Brother

Sunnyside, Cooranbong, New South Wales, Australia

June 1, 1898

This letter is published in entirety in *GH 08/1898*.

Dear Brother Haskell:

I received your letter last evening. Thank you for writing. All has been done that we could do, and yet it seems difficult for the people in Cooranbong to exercise faith. I do not think any of us are where we ought to be in this matter. Unbelief seems to be the obstacle in the way of our advancement spiritually. We all need to pray, Lord, increase our faith. *13LtMs, Lt 47, 1898, par. 1*

I spoke last Sabbath at three o'clock. We encouraged old and young, believers and unbelievers to come to the meeting in the morning. Lunch was provided for them, and about forty ate their dinners under the trees. They had a pleasant time in every way. There was a meeting in the forenoon and also in the afternoon on Sunday. W. C. White, Herbert Lacey, and wife went to Dora Creek. I spoke there to between thirty and forty people. I had perfect freedom. Brother and Sister Lacey did their best in the singing, which was well executed. A number of unbelievers were present, and they seemed to be much interested. *13LtMs, Lt 47, 1898, par. 2*

On Monday we commenced our morning prayer meetings at six o'clock. Seventeen were present. I talked to them on faith, after which nearly all bore testimony, acknowledging that they saw their deficiencies in not exercising faith in God and putting their entire trust in Him, in not taking Christ as their personal Saviour. I am sure some began to understand what it means to believe. *13LtMs, Lt 47, 1898, par. 3*

W. C. White has been suffering severely with influenza. He has been so hoarse that he could say but a few words. *13LtMs, Lt 47, 1898, par. 4*

At the Sunday evening meeting we had a full house. My horses and carriages do good service on Sunday and Sabbath, bringing the people to meeting. The meeting on Sunday evening was reported to be a success. Many outsiders were present.<sup>13LtMs, Lt 47, 1898, par. 5</sup>

Monday morning early we were again in meeting, with a larger number out, and I had freedom in prayer and in speaking upon the subject of entire consecration to God and the exercise of faith in Christ's power, and His willingness to impart to us His richest blessings as soon as we prepare the way to receive the gift of the Holy Spirit. Again testimonies were borne which evidenced that some were obtaining a better knowledge of the science of faith.<sup>13LtMs, Lt 47, 1898, par. 6</sup>

At nine o'clock on Monday morning I spoke in the school building to a full room, on the subject of the improvement of the talents which God has entrusted to every human being, of their obligation to improve these talents by use, and thus gain others to render back to the Giver. I read something upon this subject, and I know an impression was made upon many minds. One brother made his confession with weeping. He felt in his heart that he had backslidden from God. He saw that his talents had been neglected, that he had not made the best use of them. There was a good spirit in the meeting. Many hearts were softened and subdued by the Spirit of God. Many testimonies were borne by the students, both young and old.<sup>13LtMs, Lt 47, 1898, par. 7</sup>

In the afternoon, meeting was held in the church. I attended, and engaged in prayer. I talked to them a short time upon faith, and told them my experience in the night season. I was before a company, talking with them upon faith, and trying to make them understand that they were far behind in this respect. I was showing them that because of this, they had not advanced spiritually, that they had a deficient experience in the knowledge of God and their Redeemer. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world," that they must behold Him as their Sin-bearer. [John 1:29.]<sup>13LtMs, Lt 47, 1898, par. 8</sup>

Then the Word of God was opened before me in a most beautiful, striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, and all other things would be added. These invitations, promises, and assurances stood out as in golden letters. "Why do you not grasp them?" I said. Seek first to know God before any other thing. Search the Scriptures. Feed on the words of Christ, which are spirit and life, and your knowledge will enlarge and expand.<sup>13</sup>*LtMs, Lt 47, 1898, par. 9*

Study your Bible. Study not the philosophy contained in many books, but study the philosophy of the Word of the Living God. Other literature is of little consequence when compared with this. Do not crowd into your minds so many things that are cheap and unsatisfying. In the Word of God is spread before you the richest banquet. It is the Lord's table, abundantly provided, whereof you may eat and be satisfied.<sup>13</sup>*LtMs, Lt 47, 1898, par. 10*

The promises of God stood out clear and distinct, as though placed in letters of gold. Why, Oh why are they not appreciated! Why is not the heart filled with thanksgiving and praise? Why are your tongues so silent? Where are the words that express thanksgiving and praise to God for all His benefits? The talent of speech is misappropriated. Let the talent of choice words be given to God in thanksgiving and rejoicing, and this will glorify His name. Surrender self entirely to God. "Let the peace of God rule in your hearts, ... and be ye thankful." [*Colossians 3:15.*]<sup>13</sup>*LtMs, Lt 47, 1898, par. 11*

I cannot write more on this subject. I have not slept since one o'clock and am writing these few words to you. After I had given my message to the people, I left, and others carried on the meeting. Three times I spoke that day. Tuesday we assembled again for worship. My heart was drawn out in supplication to God that the deep things of God might be opened to the minds of those present, and that we might understand what it means to serve Him in love, and the language of the heart be, "I delight to do thy will, O my God, yea, thy law is within my heart." [*Psalms 40:8.*] It was when the heart of David was enlarged that he could run in the way of the commandments of the Lord.<sup>13</sup>*LtMs, Lt 47, 1898, par. 12*

At nine o'clock I again spoke in the chapel of the school building to the students. I read something more in regard to the use of the talents. I had freedom in presenting before them the rich grace prepared for them if they would only receive and appreciate the heavenly gift. They would rejoice in the Lord in humble obedience to His requirements. Many testimonies were borne by the young men and young women. If they will only receive the truth as it is in Jesus, what light will shine forth from them to the world.*13LtMs, Lt 47, 1898, par. 13*

There was a meeting last night in the church, but I have not yet heard about it, for none are yet up. My heart yearns for these young people. The Lord is waiting to bless them if they will open the door of the heart, but they must do this individually. I shall continue to labor as the Lord shall strengthen and bless me. My trust is in the Lord; He is my portion forever. We shall do all we possibly can on this occasion, and with the cooperation of God we hope to see an advancement in spiritual lines.*13LtMs, Lt 47, 1898, par. 14*

I am so thankful to our Heavenly Father that souls are still coming to the knowledge of the truth. We must keep drawing with Christ, and draw hard and continuously. We need faith, living, acting faith. The power of the Holy Spirit will work all who will be worked. We need the Lord Jesus with us every moment. Our soul should pant after Him as the hart panteth after the water brooks.*13LtMs, Lt 47, 1898, par. 15*

Tell Brother Starr I will write to him soon. Love to all in the house.*13LtMs, Lt 47, 1898, par. 16*

**Lt 48, 1898**

Gorrick, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

June 1, 1898

This letter is published in entirety in *20MR 61-63*.

Dear Sister Gorrick:

I commenced a letter to you, and had it nearly finished, but was called away, and now I cannot find it. I will write a few lines to you. I feel deep sympathy for you, knowing that you are sorely tempted. The enemy is trying to make you faint and become discouraged. I feel no less sympathy and deep interest for your husband. Our Saviour will be his Saviour if he will accept Him. Never, never are any one of us to feel that it is anything but the highest honor to become the sons and daughters of God.<sup>13</sup>*LtMs, Lt 48, 1898, par. 1*

My sister, never, never yield to the temptation to sacrifice Christian principle in order to meet the world's criterion. Be firm; be faithful, for you are bought with a price. Your duty to your Saviour may not lead you in the smoothest paths, for your Redeemer never walked in paths of self-pleasing and self-indulgence. He lived not to please himself. He went without the camp, bearing the reproach. Wherever Providence has placed you, God will give you strength to stand firm in the faith. Let nothing interpose between your soul and God.<sup>13</sup>*LtMs, Lt 48, 1898, par. 2*

We will press close to Jesus. Hear His voice to His disciples: “He that will come after me, let him deny himself, and take up his cross daily and follow me.” [*Luke 9:23*.] God requires of us our life service. Our Saviour came to this world to be a Sin-bearer, to take away the sin of the world. He came as our Advocate. He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world. “Hereby we do know that we know him, if we keep his commandments.” [*1 John 2:3*.]<sup>13</sup>*LtMs, Lt 48, 1898, par. 3*

Christ did not merely give us directions as to the path in which we must travel, but He came to be our teacher. He did not merely tell us how we ought to obey, but in His own life He gave us a practical example of how we should obey. Thus He is the true helper. Going before us, He beats down the obstructions, and tells us to walk in His footsteps. Our blessed Saviour says, Follow me. I will lead you. I am the way, the truth, and the life. He that followeth me shall not walk in darkness. *13LtMs, Lt 48, 1898, par. 4*

Christ served as a true son, an obedient son. He declared, "I have kept my Father's commandments." [*John 15:10.*] Sanctification is a lifelong obedience. We can be greatly honored by being in co-partnership with 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.*] The obedience of which Christ has left us an example is perfect and complete. He lived the law in human nature, that human nature may receive Him by faith, and through the power given, become the sons of God. God's love is magnified in His law by restricting and binding about the impulse to work against the attributes of God, and His great love magnifies the law and makes it honorable. He came not to do His own will, but the will of Him that sent Him. *13LtMs, Lt 48, 1898, par. 5*

It is for our present good and happiness in this life, and for our eternal interest in the future life, to consider the life of Christ, His sonship in humanity. All who connect with Him will be partakers of the divine nature, and will render Him their willing service. They will not feel that it is an arbitrary exaction. Obedience is required to save the world from the dire and sure results of disobedience. The Lord Jesus is teaching every soul to step in the sonship of His obedience in humanity, not as a hard duty, but as sons of God, in oneness with the Son in the Father. This obedience in oneness with Christ will make the path of obedience pleasant, for we shall be walking in Christ's foot prints. We shall follow where our Saviour leads the way. We may not always see a clear path for our feet, but we can follow in His footsteps, knowing that His example is right. We can leave all the issues with Him. And in this close following, we help others by our example. *13LtMs, Lt 48, 1898, par. 6*

My sister, the universe of heaven is interested in your human life.

Christ is interested in your family. His heart of love is grieved that the talents He has entrusted to your children are misdirected and misapplied. They are not choosing a career that will elevate, ennoble, and sanctify the mind, that will develop a character after Christ's likeness, that will make them such that Christ can unite them with His family in the courts above. I am sorry that the enemy has deceived them, because they are lost to the service of Christ as long as they are thus following a path of their own choosing, and they are bringing hay, wood, stubble, to the foundation, rather than gold, silver, and precious stones, which are imperishable. The very highest honor we each can have is to lift and bear the cross of Christ. That cross is to all who bear it the pledge of the crown of eternal life. *13LtMs, Lt 48, 1898, par. 7*

My sister, the Lord loves you, and He wants you to have the crown of life. "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.*] The white robes are the garments of Christ's righteousness, and all who have this righteousness are partakers of the divine nature. They have written upon them, "the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." [*Verse 12.*]*13LtMs, Lt 48, 1898, par. 8*

The Lord is calling upon your husband to make a surrender of himself to God. He has been bought with a price, even the blood of the Son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name." [*John 1:12.*] My brother, may the Lord indeed wash all your sins away, and give you a new heart. "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.*]*13LtMs, Lt 48, 1898, par. 9*

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was

granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. ... Blessed are they which are called unto the marriage supper of the Lamb. ... These are the true sayings of God." [*Revelation 19:6-9.*]13*LtMs, Lt 48, 1898, par. 10*



**Lt 49, 1898**

Israel, Sr.

Refiled as *Lt 49, 1896*.

**Lt 50, 1898**

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 3, 1898

Portions of this letter are published in *8MR 257-258*.

Dear Brother Daniells:

W. C. White has just sent me your last letter to read. This contains important matter, and is a relief to me as well as to you. In answer to your question about applying means just now, I would say that the light God has been pleased to give me since the beginning of our week of prayer, is that, for the honor of His name, most decided efforts should be made to relieve the financial embarrassment of our school at this time. *13LtMs, Lt 50, 1898, par. 1*

Today Brother Hughes came and laid his soul’s burden upon me. He asks, What shall be done? We are fifteen thousand dollars in debt, and we must have the main building up, if it is only enclosed. We are very much crowded, and everything is inconvenient. We must, if possible, secure more students; and, if possible, more means must be gathered in. *13LtMs, Lt 50, 1898, par. 2*

I did not dare to say to him what I now say to you—that the work of the health home is a good work, and that the Lord will bless it if all will walk humbly with Him; but that it must stand second to the school interest. In consideration of the situation of the school and its relation to the work at this time, for the good of souls and for the honor of God, the school must now come first. It must not be marred by a heavy debt. The work on the main building must advance as fast as possible. *13LtMs, Lt 50, 1898, par. 3*

The school enterprise is of great importance, of more importance than any of us realize. We have a most excellent school, and if we all seek the Lord in humility, if we all cooperate with God to make the school a success before the world and the heavenly universe, the Lord will let His blessing rest upon it. Money must be applied for

it, and the teachers must make devoted, zealous efforts to draw in even lines, that no disunion may exist. Then faith and works will harmonize. *13LtMs, Lt 50, 1898, par. 4*

The Lord knows all about how we are situated here, and how much we need means. I know He will not leave His work to be crippled if we do our best, walking humbly with God and trusting in Him. *13LtMs, Lt 50, 1898, par. 5*

The Lord has ever placed the school interest before any other enterprise; and I have no hesitancy in saying that at this time the school interest must come first, and more than that, must be kept first. But I cannot take in all your letter now. I will read it over carefully once more, and then will write you again. *13LtMs, Lt 50, 1898, par. 6*

**Lt 50a, 1898**

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1898

Portions of this letter are published in *4Bio 351*. +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 Daniells:

We have tried to do the best we could in this locality during the Week of Prayer. My horses and carriages have been taken into the neighboring townships to bring in believers and unbelievers to the meetings. We have held meetings at Dora Creek. I spoke there last Sunday in the old schoolhouse, now used for a hall. Brother Herbert Lacey has spoken there once. Since last Sabbath I have spoken, in the school and in the church, twelve times. One day I spoke in the six o'clock morning meeting, then to the students in the school chapel, then in the afternoon in the church. *13LtMs, Lt 50a, 1898, par. 1*

W. C. White contracted a severe cold, and was so hoarse that he could scarcely speak. He is better now. *13LtMs, Lt 50a, 1898, par. 2*

We have held early morning meeting in the church throughout the week. I have attended all these meetings but one. The Lord has hitherto helped me. *13LtMs, Lt 50a, 1898, par. 3*

We have also held social meetings in the school chapel, and the students have borne their testimonies quite freely. Brother Herbert Lacey has broken his heart before the Lord, and has manifested a good, contrite spirit. *13LtMs, Lt 50a, 1898, par. 4*

We are doing all we can to enlighten minds in regard to exercising faith and trust in God. Here lies our great deficiency. When we believe the Word of God, and make a practical application of it, the

Lord will be able to use us as vessels unto honor. Oh, let us know what it is to have living faith in the Word of God. We must talk faith, sing faith, act faith, and then we shall see the deep moving of the Spirit of God. We are weak on this point, when we should be strong. *13LtMs, Lt 50a, 1898, par. 5*

In the matter of the school, the Lord will work. We shall see of His salvation. *13LtMs, Lt 50a, 1898, par. 6*

In regard to the publication of the matters which have taken time, and crowded out matters of greater importance, we would say, You must pray, you must watch. Please read what is written in regard to canvassers in *Gospel Workers, 345-358*. I would not advise abrupt movements in regard to the cutting out of such matters as you sent me, to displease and offend the people. But you need to cut away these things soon. Move guardedly in all things, and give no offense if you can avoid it. Give them a little more time. *13LtMs, Lt 50a, 1898, par. 7*

It is a grave mistake for our people to canvass for such matter. There is need of putting the whole soul into the work of spreading the light of truth, through our own publications. By this means the canvassers can talk the truth as they have opportunity. They should use great wisdom in presenting the truth. They should be wise as serpents, and harmless as doves. The canvassing work must be revived. Great care should be exercised as to whom you choose to represent the work for this time. *13LtMs, Lt 50a, 1898, par. 8*

This letter must now go to the post office. *13LtMs, Lt 50a, 1898, par. 9*

## Lt 51, 1898

Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1898

See also *Lt 51b, 1898*. Portions of this letter are published in *11MR 217-218*.

Dear Brethren in Battle Creek:

There are times when the truth must be spoken, whether men will hear or whether they will forbear. The Lord is greatly dishonored when those who claim to believe the truth make their appeals to lawyers. Will you read your Bibles, and practice the Word of God on this point? The interests of the cause of God are not to be committed to men who have no connection with heaven. *13LtMs, Lt 51, 1898, par. 1*

Matters have been presented before me that have filled my soul with keen anguish. I saw that men are linking up arm in arm with lawyers, but God was not in their company. I am commissioned to say to you that you are not moving under the inspiration of the Spirit of God. *13LtMs, Lt 51, 1898, par. 2*

Brother Smith, have you not been united with W. C. Gage long enough to know that his counsel and influence are misleading? Is it necessary for the Lord to come to you with a rod to show you that you need a higher experience before you can be fitted for connection with the family above? Will you link up with men who have a faculty of accusing, and thinking and speaking evil of the things that God approves? In the name of the Lord, I tell you that you need clear discernment and spiritual eyesight. *13LtMs, Lt 51, 1898, par. 3*

Again and again the Lord has pointed out the work which the church in Battle Creek and those all through America are to do. They are to reach a much higher standard in spiritual advancement. They are to wake out of sleep, and go without the camp, working for

souls that are ready to perish. Doctor Kellogg is doing the very work which God has given to the church in Battle Creek—the last call to the supper He has prepared. *13LtMs, Lt 51, 1898, par. 4*

The many interests centering in Battle Creek should be divided and subdivided and placed in other cities. You who think you are wise men may say, It will cost too much. We can do the work here in Battle Creek at less expense. Well, does not the Lord know all this? Is He not a God who understands all your unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities. This would call many out of Battle Creek to work in other places. In order to be carried forward aright, the medical missionary work needs talent, wise discrimination, but can this work be done while those in responsible places, presidents of conferences and ministers, bar the way? I say to the president of the Michigan [Conference], to Elder Smith, and to others, Remove the stumbling block that you are surely placing before the people. *13LtMs, Lt 51, 1898, par. 5*

The people in Battle Creek have not exercised their talents in devising and planning how they may plant the standard of truth in regions where decided efforts should be made, and the Lord has moved upon Doctor Kellogg to do the work offered to those in Battle Creek, which they did not choose to accept. The work which God has given to the Battle Creek church has not been done, and while some of you are repeating the very work that has been done over and over again, the work of blinding the spiritual eyesight, God has placed His work in the hands of those who will take it up and carry it forward. *13LtMs, Lt 51, 1898, par. 6*

God is in His holy place, and He dwells also with him that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Those who are doing medical missionary work in Battle Creek should have the full sanction and cooperation of the church. If they do not have this, they are bound about. Nevertheless, they will advance, though without the cooperation of those who refuse to help. There will be two churches in Battle Creek in regard to principle of action. *13LtMs, Lt 51, 1898, par. 7*

If the workers engaged in medical missionary work will carry this special line into the churches, if they will work in the fear of God, they will find doors opened before them. But how much better it is to seek for unity of action. *13LtMs, Lt 51, 1898, par. 8*

If no help is given, by the presidents of our conferences and ministers to those engaged in our work, Doctor Kellogg will no longer pay in the tithe from the workers in the Sanitarium. They will appropriate this to carry forward the work that is in harmony with the light of God's Word. *13LtMs, Lt 51, 1898, par. 9*

Please read the invitation to the supper, and the last call made. Study to see what is being done to meet the command of Jesus. I cannot understand why this indifference is manifested, why you should stand off and criticize and draw away. The gospel net is to be cast into the sea, and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe, and who will unite in the work of reaching that class of which Christ spoke in His rebuke to the Pharisees? "Sinners and harlots," He said, "go into the kingdom before you?" [*Matthew 21:31.*] Will you not see that in every church there are those who have no connection with God? But Christ says, "Let the tares and the wheat grow together until the harvest, then I will send my angel to gather out the tares and burn them, but the wheat will I gather into my barn." [See *Matthew 13:30, 39.*] *13LtMs, Lt 51, 1898, par. 10*

When the Lord moves upon the churches, bidding them do a certain work, and they refuse to do that work, and someone consents to reach to the very depths of human woe and misery, God's blessing will rest upon him. Even though but few souls accept the grace of our Lord Jesus Christ, His work will not be in vain; for one soul is precious, very precious in the eyes of God. Christ died for that soul, in order that he might live through eternal ages. *13LtMs, Lt 51, 1898, par. 11*

Please read the *eighteenth chapter of Matthew*. The whole chapter should be an eye opener. "Take heed," said Christ, "that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.



For the Son of man is come to save that which 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.” [Verses 10-14.]*13LtMs, Lt 51, 1898, par. 12*

There are many souls that are being rescued, wrenched from Satan’s hand by faithful workers. Someone must have a burden of soul to find the souls that have been lost to Christ, and one soul redeemed, over whom Satan has triumphed, causes joy among the heavenly angels. There are those who have destroyed the moral image of God in themselves. The gospel net must gather in these poor outcasts. Angels of God will co-operate with those who are engaged in this work, who make every effort to save perishing souls, to give them a chance which, perhaps, they have never had.*13LtMs, Lt 51, 1898, par. 13*

There is no other way to reach them but by the medical missionary work. Only thus can they be taken from the depths of hell. The workers must do their work in love, feeding, cleansing, and clothing them. In this way these outcasts are prepared to know that someone cares for their souls. The Lord has shown me that many of these poor outcasts from society will, through the ministration of human agents who co-operate with the divine, seek to restore the moral image of God in others for whom Christ has paid the price of His own blood. They will be called the elect of God, precious, and will stand next to the throne of God.*13LtMs, Lt 51, 1898, par. 14*

“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 the sound of a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ... 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 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.<sup>13</sup>*LtMs, Lt 51, 1898, par. 15*

“Who then is a faithful and wise servant, who 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.”  
[*Matthew 24:30, 31, 42-51.*]<sup>13</sup>*LtMs, Lt 51, 1898, par. 16*

Brethren, be careful, very careful. There is a work being done in Battle Creek which answers to the description given in *Matthew 24:48-51*. The Lord is working to reach the most depraved. Many will know what it means to be drawn to Jesus Christ, but will not have moral courage to war against appetite and passion. There are those in the ministry who have had light and a knowledge of the truth, but who will not be overcomers. They will not restrict their appetite or deny themselves for Christ’s sake, and many poor outcasts, even publicans and sinners, will grasp the hope set before them in the gospel, and go into the kingdom of heaven before the ones who have had great opportunity and great light, yet who have walked in darkness. In the last great day, many will say, Lord, Lord, open unto us. But the door will be shut, and their knock will be in vain.<sup>13</sup>*LtMs, Lt 51, 1898, par. 17*

I feel deeply over these things, for they are truth. If you have an estimate of the value of truth and of your own souls, for Christ’s sake I beg of you to come to your senses and walk circumspectly with God. Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionaries to work in the churches, they will do it without your consent, for this work must and will be done. Brother Smith, Brother Durland, Brother Evans, Brother Irwin, in the name of the Lord, I call upon you to take your position on the Lord’s side. Do not be found fighting against God.<sup>13</sup>*LtMs, Lt 51, 1898, par.*



**Lt 51a, 1898**

Smith, Uriah; Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1898

Portions of this letter are published in *7MR 366; 11MR 218*.

Dear Brother Smith and Brother Irwin:

This day the mail goes to America by the *Vancouver* boat. I arise at 2 o'clock a.m. to write that which will accompany this letter. I have had represented to me that you need so much the working of the Holy Spirit in your midst. Neither Brother Durland, yourself, Brother Nicola, William Gage, Brother Howe, nor Brother Evans sees things “eye to eye” with God. There is to be a decided change in your lines of work; and the very best thing you can do is to cleave to the Word of God, and not let the work God would do for the saving of souls, be hindered. All our churches are in need of a great revival. *13LtMs, Lt 51a, 1898, par. 1*

Why, I ask you, have not special efforts been made to employ medical missionary workers in our churches? Dr. Kellogg will make some moves that I would feel sorry to have him feel compelled to make. He says if no means is allowed to carry the message by medical missionary laborers into the churches, he shall separate the tithe that is paid into the Conference, to sustain the medical missionary work. You should come to an understanding, and work harmoniously. For him to separate the tithe from the treasury would be a necessity I greatly dread. If this money in tithe is paid by the workers into the treasury, why, I ask, should not that amount be apportioned to the carrying forward of the medical missionary work—a work which our people greatly need to have done for them, and they become vitalized by the Holy Spirit's power as they work in our churches? *13LtMs, Lt 51a, 1898, par. 2*

Why, I ask, do you not make God your Counselor? Why do you link up with those who have had the weakness so often to be found on the wrong side, who have evidenced that they are not following our

Leader? You [who] are engaged in opening the things connected with our work to lawyers, will realize that those who trust the things connected with our work to those who know not God will be left to trust to the law, and have all the law they want until their souls are satisfied. God will not be their Counselor. They have chosen their help from parties that are represented as the murky waters of the valley, in the place of drinking of the pure waters of Lebanon.<sup>13</sup>*LtMs, Lt 51a, 1898, par. 3*

I would write further, but cannot. I have now spoken, in eight days, before students in the school chapel, and before all the church assembled in church chapel, before the small companies in six o'clock meeting, and at Dora Creek—fourteen times in eight days; and the Lord has sustained me. I thank His holy name.<sup>13</sup>*LtMs, Lt 51a, 1898, par. 4*

I send you, Brother Smith and Brother Tenney, these enclosures. After you have both read them, you can ... [Letter ends here.]<sup>13</sup>*LtMs, Lt 51a, 1898, par. 5*

## Lt 51b, 1898

Brethren in Battle Creek

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1898

See also *Lt 51, 1898*. This letter is published in entirety in *SpTA #11 20-28*.

Dear Brethren in Battle Creek:

There are times when the truth must be spoken, whether men will hear or whether they will forbear. The Lord is greatly dishonored when those who claim to believe the truth fail to harmonize among themselves, and make their appeals to lawyers. Will you study the Word of God, [and] heed its instruction on this point? The interests of the cause of God are not to be committed to men who have no connection with heaven.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 1*

Matters have been presented before me that have filled my soul with keen anguish. I saw men linking up arm in arm with lawyers, but God was not in their company. Having many ideas regarding the work, they go to the lawyers for help to carry out their plans. I am commissioned to say to such that you are not moving under the inspiration of the Spirit of God.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 2*

“Is it because there is not a God in Israel, that ye go to the god of Ekron?” [See *2 Kings 1:3*.] Men in responsible positions are uniting with those in the church and out of the church, whose counsel is misleading. Is it necessary for the Lord to come to you with a rod to show you that you need a higher experience before you can be fitted for connection with the family above? Will you link up with men who have a faculty for accusing, and thinking and speaking evil of the things that God approves? In the name of the Lord, I tell you that you need clearer discernment and spiritual eyesight.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 3*

If the light which God has given you over and over again, that missionary centers should be established in many cities, and that

the labor and the means centered in Battle Creek should be divided and planted in many places, had been followed, the present state of confusion and dearth of means would never have been.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 4*

Men located in Battle Creek have disregarded the counsels of the Lord, because it was more convenient for them to have the work centered there. God has left these to the results of their human wisdom, and its fruit is seen in the present perplexities. “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 yourself 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.*]<sup>13</sup>*LtMs, Lt 51b, 1898, par. 5*

“Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord: Behold, I frame evil against you, and devise a device against you: return ye now everyone from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will everyone do the imagination of his evil heart. Therefore thus saith the Lord: Ask ye now among the heathen who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people 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 18:11-15.*]<sup>13</sup>*LtMs, Lt 51b, 1898, par. 6*

Again and again the Lord has pointed out the work which the church in Battle Creek and those all through America are to do. They are to reach a much higher standard in spiritual advancement. They are to awake out of sleep, and go without the camp, working for souls that are ready to perish. The medical missionaries are doing the long-neglected work which God gave to the church in Battle Creek—they are giving the last call to the supper which He

has prepared.*13LtMs, Lt 51b, 1898, par. 7*

My brethren, why do you keep so many things bound up in Battle Creek? Why do you not take the tract and missionary work into other cities, where there is much missionary work to be done? The many interests centering in Battle Creek should be divided and subdivided, and placed in other cities. You who think you are wise men may say, It will cost too much. We can do the work here in Battle Creek at less expense. Well, does not the Lord know all this? Is not He a God who understands all the unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities. This would call many out of Battle Creek to work in other places.*13LtMs, Lt 51b, 1898, par. 8*

In order to be carried forward aright, the medical missionary work needs talent. It requires strong and willing hands, and wise, discriminating management. But can this be while those in responsible places, presidents of conferences and ministers, bar the way? The Lord says to the presidents of conferences and to influential brethren, Remove the stumbling blocks that have been placed before the people.*13LtMs, Lt 51b, 1898, par. 9*

The people in Battle Creek have not exercised their talents in planning and devising how they may plant the standard of truth in regions where the message has not been proclaimed, and where decided efforts should be made. And the Lord has moved upon Dr. Kellogg and his associates to do the work which belongs to the church, and which was offered to them, but which they did not choose to accept. Some in Battle Creek, instead of taking up the work given them of God, have, by following their own selfish way, blinded their spiritual eyesight and the eyesight of others; and God has placed His precious work in the hands of those who will take it up and carry it forward.*13LtMs, Lt 51b, 1898, par. 10*

God is in His holy place, and He dwells also with him who is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Those who are doing medical missionary work should have the full sanction and co-operation of the church. If they do not have this, they are hindered.



Nevertheless, they will advance. It is not God's plan that there be two churches in Battle Creek because of the want of cooperation in this line. How much better it is to seek for unity of action.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 11*

If the medical missionary workers will carry this line of effort into the churches everywhere, if they will work in the fear of God, they will find many doors opened before them, and angels will work with them.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 12*

Please read the invitation to the supper, and the last call made. Study to see what is being done to meet the command of Jesus. I cannot understand why this indifference is manifested, why you should stand off, and criticize, and draw away.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 13*

The gospel net is to be cast into the sea, and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe, and who will unite in the work of reaching that class of which Christ spoke in His rebuke to the Pharisees? "Sinners and harlots," He said, "go into the kingdom before you." [See *Matthew 21:31*.] Will you not see that even in the church there are those who have no connection with God? But Christ says, Let the tares and the wheat grow together until the harvest; then I will send my angel to gather out the tares and burn them, but the wheat will I gather into my barn.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 14*

When the Lord moves upon the churches, bidding them do a certain work, and they refuse to do that work, and when some, with their human efforts united with the divine, endeavor to reach to the very depths of human woe and misery, God's blessing will rest richly upon them. Even though but few souls accept the grace of our Lord Jesus Christ, their work will not be in vain; for one soul is precious, very precious in the [eyes] of God. Christ died for that soul, in order that he might live through eternal ages.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 15*

Let us study the *eighteenth chapter of Matthew*. This chapter should enlighten our eyes. "Take heed," Christ [said], "that ye despise not one of these little ones; for I say unto you, That in heaven their

angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which 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 was gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.” [Verses 10-14.]*13LtMs, Lt 51b, 1898, par. 16*

There are many souls being rescued, wrenched from Satan’s hand, by faithful workers. Someone must have a burden of soul to find those who have been lost to Christ, and one soul redeemed, over whom Satan has triumphed, causes joy among the heavenly angels. There are those who have destroyed the moral image of God in themselves. The gospel net must gather in these poor outcasts. Angels of God will co-operate with those who are engaged in this work, who make every effort to save perishing souls, to give them opportunities which many never have had. There is no other way to reach them but in Christ’s way. He ever worked to relieve suffering and to teach righteousness. Only thus can they be taken from the depths of hell.*13LtMs, Lt 51b, 1898, par. 17*

The workers must labor in love, feeding, cleansing, and clothing those who need their help. In this way these outcasts are prepared to know that someone cares for their souls. The Lord has shown me that many of these poor outcasts from society will, through the ministration of human agencies who co-operate with the divine, seek to restore the moral image of God in others for whom Christ has paid the price of His own blood. They will be called the elect of God, precious, and will stand next to the throne of God.*13LtMs, Lt 51b, 1898, par. 18*

“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 the sound of a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ... 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 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?<sup>13</sup>*LtMs, Lt 51b, 1898, par. 19*

“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 of 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.” [*Matthew 24:30, 31, 42-51.*]<sup>13</sup>*LtMs, Lt 51b, 1898, par. 20*

Brethren, be careful, very careful. There is a work being done by the medical missionaries which answers to the description given in *Matthew 24:48-51*. The Lord is working to reach the most depraved. Many will know what it means to be drawn to Jesus Christ, but will not have moral courage to war against appetite and passion. But the workers must not be discouraged at this, for it is written, “In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” [*1 Timothy 4:1.*] Is it only those rescued from the lowest depths that backslide?<sup>13</sup>*LtMs, Lt 51b, 1898, par. 21*

There are those in the ministry who have had light and a knowledge of the truth who will not be overcomers. They will not restrict their appetite and passions, or deny themselves for Christ’s sake, and many of the poor outcasts, even publicans and sinners, will grasp the hope set before them in the gospel, and will go into the kingdom of heaven before the ones who have had great opportunities and great light, but who have walked in darkness. In the last great day, many will say, Lord, Lord, open unto us. But the door will be shut, and their knock will be in vain.<sup>13</sup>*LtMs, Lt 51b, 1898, par. 22*

We should feel deeply over these things, for they are truth. We

should have a high estimate of truth and of the value of souls. Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done. Brethren and sisters, take your position on the Lord's side, and be earnest, active, courageous co-workers with Christ, laboring with Him to seek and to save that which is lost. *13LtMs, Lt 51b, 1898, par. 23*

**Lt 52, 1898**

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1898

Portions of this letter are published in *8MR 156; 4Bio 355*.

Dear Brother Daniells:

Just before Sabbath I sent you a short answer to your letter. You ask, Tell me whether we should put more into the school, or devote £100 to the bakery, or whether we should use some of it for the medical work. The answer that I gave you was brief. These are serious matters, and they should be carefully prayed over and weighed. All should be able to see eye to eye before we determine how means shall be appropriated. It is necessary that we see how we stand financially in all our lines of work. *13LtMs, Lt 52, 1898, par. 1*

I am fully in harmony with the medical missionary work, but that mission must, to a large extent, make its own way, and be self-supporting. And it will be thus if it is conducted properly. Your bakery in Melbourne also, if managed properly, should bring in that which will carry it forward, until our financial outlook is a more favorable one. All that has to do with the medical missionary work is to be carried forward with the gospel message. God’s people are to go into the highways and the byways with the gospel invitation, “Come, for all things are now ready.” [*Luke 14:17.*] We must keep in mind that this great enterprise is to be as the Lord has represented it—as the arm is to the body; it is not to be treated as the whole body. *13LtMs, Lt 52, 1898, par. 2*

In spiritual things, in Christian activity, the churches have been in such a languid state that God has been dishonored. Message after message has come to Battle Creek for the families to move out of this great center, and establish themselves in other localities. In the dissemination of the truth, the medical work must be combined with the gospel message in well-organized effort. And because the light

given in this line has not been followed, there is confusion and disunion where there should be perfect harmony. Ministers are standing aloof—criticizing. They need to take hold of the work that Christ has given them to do in his lines. There is great need of men of well-balanced minds to carry the work forward in symmetry. We see the need of workers in many lines. Ministers cannot draw their salary for want of means. *13LtMs, Lt 52, 1898, par. 3*

The light has been given me that our school established in Cooranbong should receive our first attention financially. It is in need of our help. The tuition has been placed so low that, with the greatest economy, it can barely cover the salary of the teachers. Again, the Melbourne school was taken over to this school clouded with a heavy debt. This enterprise means much to all who are connected with the cause of God in this country. There is no virtue in creating funds in this poor missionary field to be appropriated for foreign missions while a heavy debt of fourteen thousand dollars hangs over this mission. The work done here must show a success. Our school must overcome its debts in the place of increasing them. *13LtMs, Lt 52, 1898, par. 4*

When contributions are to be taken for the school, let that one thing become a specialty. Do not place other objects close beside it to share in the funds received. The school needs more buildings to accommodate the students, and we should have them. And these will need proper furnishing. We have established the primary department of the school for the training of the younger students, and this is of as great consequence as the higher department; but if it is to be carried forward successfully there must be funds to sustain it. The poor families must be benefited. We cannot call ourselves missionaries when we leave outside those who are at the very age when they most need our help. Let the means collected here be applied here until suffering humanity at our door is relieved. *13LtMs, Lt 52, 1898, par. 5*

We do not wish to establish a church or school here upon incorrect principles, where the church, in the place of letting her light shine forth to the world, is putting it under a bed, or under a bushel; where its members, in the place of converting the worldly, the ignorant, the sinful, shall themselves need to be converted. There are so many to

be cared for, and we call upon all our people in Australia to come to the help of the Lord. We ask every church to do to the best of her ability. If God's people will work, communicating the grace given, more grace will be imparted to them. A renovating power will be manifest in the church. *13LtMs, Lt 52, 1898, par. 6*

Christian knowledge is extending; but within our very borders, within twenty or forty miles, there are those who have never had the standard of truth lifted up before them. A few workers are doing what they can in the line of books, but they know not when their pay will come in. More workers, many more, need to be in the field; and twentyfold more might be working now if we had the means with which to support them. We have hired money until we see a frowning debt hanging over us, and until means comes into our schools we cannot do as we would to advance the work that must be carried forward. We must not limit our school advantages in teachers or in school facilities if we would make the work a success. Our mission school must stand upon God-given principles, that students may receive an all-round education. We want young men and women to go forth from the Avondale school as medical missionaries, as laborers together with God. *13LtMs, Lt 52, 1898, par. 7*

Light, light upon God's Word is needed in every section of this new field. There is a dearth of laborers to correctly represent the work and set the school free from debt, but Christian principles are to shine forth in teachers and students as a light amid the darkness that covers the earth, and the gross darkness of the people. The people of God are to unite in their labors for the recovery of the world. God has given His pledged word that His Holy Spirit will be given to supply all their deficiencies; and this will surely be seen in the establishment of this school if the church will do her appointed work. Church and school are not to be disconnected. All are to be bound together. *13LtMs, Lt 52, 1898, par. 8*

God has put in action the instrumentality which He has designed for drawing men to Himself. He who is mighty in counsel has taken His survey of all the possibilities and probabilities. He has marked out the course to be pursued, that a school may be established. True, obstacles will arise; but "Go forward" is the word. "Prepare the

youth to have an all-round education that they may go forth in self-denial, lifting the cross, and bearing it after Jesus, ministering in every place where they may go." Again and again, God has repeated this injunction. *13LtMs, Lt 52, 1898, par. 9*

When Christ instructed His disciples, we read, "Then opened he their understanding, that they might understand the Scriptures." [*Luke 24:45.*] While priests and rulers were darkening the minds of men with their counsel, "teaching for doctrine the commandments of men," Christ said to them, "Thus it is written." [*Matthew 15:9; Luke 24:46.*] *13LtMs, Lt 52, 1898, par. 10*

"It behoved Christ to suffer, and to die on the cross, and be buried, and rise again the third day, and that repentance and remission of sin should be preached in the name of Jesus Christ among all nations." [*Verses 46, 47.*] "And ye are my witnesses," He says. [*Isaiah 43:12.*] If the students engage in the work of God, the Holy Spirit will qualify them for it. "Ye shall receive power from on high," Christ says, "after that the Holy Ghost is come upon you." [*Acts 1:8.*] "All power is given unto me in heaven and in earth." Go, and ye shall move under the hand of Omnipotence. "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*] *13LtMs, Lt 52, 1898, par. 11*

Christ now awaits the co-operation of His people. If they will be humble, if they will live and advance by faith, if they will go forth in His name, His benediction will be upon them. For them also is the promise of Christ as with hands outstretched above His disciples He slowly ascended to join the company of angels who were waiting to escort Him to the Father's throne: *13LtMs, Lt 52, 1898, par. 12*

"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." [*Verse 20.*] *13LtMs, Lt 52, 1898, par. 13*



## Lt 53, 1898

### Teachers and Students in Our Schools

NP

June 12, 1898

Portions of this letter are published in *CD 334, 340; 5MR 222-224.*

To the Teachers and Students in Our Schools:

There are many in our world who think that to learn a trade would be lowering to their dignity. Such have an incorrect idea of what constitutes true dignity. Enshrouded in the pillar of cloud Jesus Christ, one with the Father, and Commander of the heavenly hosts, led the children of Israel in their journeyings through the wilderness. To this encampment of more than a million people He gave special direction that every youth should learn a trade and gain a knowledge of practical life, that he might be self-supporting. *13LtMs, Lt 53, 1898, par. 1*

The great work essential for parents to do is to find some employment for their children which will involve the bearing of responsibilities proportioned to their age and strength. The active brains and hands of children must be employed, and if parents neglect this work, they do their children great injury, for they leave the way open for Satan to find them something to do. But by giving children something to interest them and keep them busy, fathers and mothers carry out the requirements of God. *13LtMs, Lt 53, 1898, par. 2*

The mother is to teach her children that as members of the household they are to act their part in cheerfully carrying the burdens of the home. She is also to explain to them the construction of the muscles of the body, and their connection with the nerves, which our wise heavenly Father has provided us the means whereby the human machinery is kept in motion. Every organ of the body is a servant to the mind, and has its part to perform. David exclaimed, "I am fearfully and wonderfully made"; and yet how few have any special interest in the construction of the

human habitation. [*Psalm 139:14.*] *13LtMs, Lt 53, 1898, par. 3*

Every mother should be the first teacher of her children. The home should be the place where every child receives its first lessons. The custom now followed is for children when very young to begin to take music lessons. Even though the parents are poor, they will pay a music teacher. Everything is made secondary to this object. This is not wise. It is not the best thing for a nervous child's health to set him at music when he is young. Let the mother teach her children how to use their muscles and nerves, and to make music in the home by doing acts of usefulness, but relieving her of some of her burdens. Let her teach them to use the needle, to keep their clothing in repair, to cook their food. Accustom them to bear burdens. Then intellect is strengthened by use. The perception is taught by seeing what needs to be done. The memory is helped by acting a faithful part. The best music children can learn is to know how to save their mother's steps. *13LtMs, Lt 53, 1898, par. 4*

The mother may feel that it would be easier to avoid the duty of educating her children to find their chief exercise and recreation in bearing burdens. She may think it hard to open before them the knowledge of their own bodies. But she does her children great harm if she neglects to give them this education. Their Creator furnished them with this wonderful machinery that it might be exercised, and strengthened by use. The muscles are dependent on the brain and nerves for the power of action. The mind wills to move the limbs. To keep this machinery in working order, it is essential that brain, bone, and muscle be brought into action. The exercise of the muscles quickens the circulation of the blood. How important then that parents understand the philosophy of the healthful action of brain, bone, muscles, and nerves, and how needful that they educate their children in this line. *13LtMs, Lt 53, 1898, par. 5*

Simple lessons in the use of the various organs of the body should be given to children to commit to memory. The idea that it is physical exercise that strengthens every organ and gives new life and nourishment to every part of the living machinery, should be firmly imprinted on the mind. This is the law that God has ordained shall govern the body. Every part must be exercised. The

harmonious working of the whole is required in order for the members of a family to do service in the home, and help each other to acquire education and discipline. The brain must plan and devise, and the muscles must carry out the will of the brain. *13LtMs, Lt 53, 1898, par. 6*

If in early years children were thus trained to habits of usefulness in the home, they would obtain an education far superior to that gained by close confinement in the schoolroom. But if part of the muscles are unused, it will soon be seen that the blood does not nourish these muscles. The limbs do not increase in size and strength as they would if they were used. Students who have but little exercise in the open air soon grow weak and lose flesh. The brain is overworked, while the physical organs are left to rust with inaction. Inactivity is not the law the Lord has ordained for the human body; and if this law is followed, feebleness, debility, and disease will come as the result. But nerves and muscles will increase and strengthen if they are exercised. *13LtMs, Lt 53, 1898, par. 7*

We lose or gain physical strength just in accordance with the way in which we treat the body. When the largest portion of time is devoted to brain work, the organs of imagination lose their freshness and power, while the physical organs lose their healthy tone. The brain is morbidly excited by being constantly exercised, while the muscular system is weak from lack of exercise. There is a manifest loss of strength and increase of debility, which in time makes its influence felt on the brain. As far as possible, harmony should be preserved between the mental and physical powers. This is necessary for the health of the entire system. *13LtMs, Lt 53, 1898, par. 8*

Parents should realize that they are the guardians of their children, and that they are to give these children occupation for mind and body that will interest them, and at the same time give them the satisfaction that they are helping to bear the burdens of the home. The exercise gained in mere play does not give the inspiration that quickens every organ of the body. Exercise merely for exercise soon becomes uninteresting. Let children take exercise by performing the duties of the home, thus relieving the overtaxed

mother. If daughters would follow this plan, instead of allowing their time to be occupied by a round of selfish pleasure, they would enjoy the satisfaction of knowing that they had done their duty and borne their share of the home duties. *13LtMs, Lt 53, 1898, par. 9*

Children and youth, young men and young women, should be ambitious to do something that will be beneficial to others, as well as to themselves. They should seek to prolong the life of their mother by giving her pleasure. This they cannot fail to do if they engage in useful domestic exercise. Such efforts will be rewarded with health of body and peace of mind, for the approval of God rests with loving assurance upon children who strive to share in the duties of the home. *13LtMs, Lt 53, 1898, par. 10*

Thus children may be educated to minister in the home, and at the same time obtain the exercise so essential to their health. As they increase the enjoyment of the family circle by bearing their share of the burdens that some one must bear, they carry with them a fragrant atmosphere, and the mother, as well as the children, is blessed by their faithful performances of home duties. *13LtMs, Lt 53, 1898, par. 11*

By precept and example children should be taught to be truthful and unselfish. They should not be allowed to cherish habits of indolence. Their hands should not be folded in idleness. We may overcome selfishness by accustoming ourselves to think of and care for others. This closes the door to many temptations. Wise instruction on this point, given in a calm, decided manner, will bring its returns. Angels of God co-operate with parents who strive to do this God-given work, imparting to them strength and efficiency. Heavenly satisfaction is the fruit of virtuous industry and of the cultivation of habits of loving to do good. *13LtMs, Lt 53, 1898, par. 12*

### **Carefulness in Diet Essential**

When parents realize their responsibilities, far less of the training of their children will be left for the teachers in the day school and Sabbath school. Far more vigilant work will be done in the home. Parents are to carefully consider the question, What kind of food

shall be placed on my table? for on this question depends the health of their family. The knowledge of how to cook is a very important matter. If children were thoroughly educated in the skillful preparation of bread and other wholesome food, if they were taught to depend on the exercise of their own wisdom in this matter, with guidance as the case demanded, this alone would secure for them positions of trust and influence; for there are few thoroughly qualified housekeepers. *13LtMs, Lt 53, 1898, par. 13*

Temperance is to be practiced in eating as well as in drinking. Many people eat more food than nature requires. The vital powers are exhausted in the effort to throw off the excess. The liver and kidneys become diseased. Less food would have nourished the system, and its powers would not have been taxed by overwork. The gastric juice works on the amount that the system can assimilate, and the surplus remains undigested, to decay, making the breath offensive, and causing a disagreeable taste in the mouth. *13LtMs, Lt 53, 1898, par. 14*

“Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” [*1 Corinthians 10:31.*] We all need to use wisdom in eating. A sufficient quantity of wholesome food to properly nourish the body should be eaten. But appetite becomes a dangerous element if cultivated by indulgence. Those who provide for themselves every luxury that the heart can wish are in danger of becoming gourmands. The table is spread with a variety of dishes. Course after course is spread before the guests, and the food designed to minister to happiness becomes, through ignorance and want of self-control, an injury to the physical, mental, and moral powers. The whole being is unfitted for God’s service. *13LtMs, Lt 53, 1898, par. 15*

The elaborate preparations made to gratify perverted taste often bring disease and suffering of every type. If only two or three varieties of food were provided for the meal, few would be guilty of burdening the stomach with too large an amount. The dessert should be placed on the table and served with the rest of the food; for often, after the stomach has been given all it should have, the dessert is brought on, and is just that much too much. *13LtMs, Lt 53, 1898, par. 16*

The children of wealthy parents seem to think that because they are blessed with an abundance of money, it is their duty to eat as long as they retain a relish for food. Some have so indulged their taste that unless they have the very article of food it calls for, they find no pleasure in eating. If condiments and spiced foods are placed before them, they make the stomach work by applying this fiery whip; for it has been so treated that it will not acknowledge unstimulating food.*13LtMs, Lt 53, 1898, par. 17*

Wealth cannot secure a relish for food that is eaten at irregular periods, when the system does not require it. The stomach is taxed with the effort to grind up this food. It has no time to rest. Often when a large variety of food is placed before the people, they eat because the food tastes good. The blood is called from all parts of the body to dispose of this food, and cold hands, cold feet, and cold limbs are the consequence. The digestive organs are deprived of their power to do good work. They have used the full amount of food demanded by the system, and the remainder is left to decay. Sugar, candies, and cakes supply no nourishment to the body. They are dangerous dainties, which disorder the stomach and weaken the constitution, preparing the way for dyspepsia and fevers.*13LtMs, Lt 53, 1898, par. 18*

How much more sensible it would be for people, instead of gratifying appetite, to study the relation of eating to health. The nourishment received from food is carried to all parts of the body. On the power of the system to appropriate the food eaten, our strength depends. Nature will use all that the system requires, to strengthen each nerve and muscle. But that for which the system has not need is simply left to decay.*13LtMs, Lt 53, 1898, par. 19*

Too often the rich live in what is supposed to be genteel idleness, eating without taking the exercise necessary to keep them in health. Much suffering and many deaths are caused by overeating, when the stomach demands entire rest. God would have the rich remember that their property makes them responsible and accountable stewards. They are not to use their treasures in self-indulgence. Idleness and self-gratification make invalids.*13LtMs, Lt 53, 1898, par. 20*

## Christ Our Example

Christ, the Majesty of heaven, was rich in treasures. The gold and silver were all His. The world was His, for He made it. But for our sake He became poor, that we through His poverty might be made rich. That He might reach fallen humanity, that He might associate with men, reaching their hearts through the common avenue of sympathy, He clothed His divinity with humanity. He who had lived amid the glories of heaven was found in fashion as a man. He humbled Himself, working for the recovery of the human race by adapting Himself to the situation. *13LtMs, Lt 53, 1898, par. 21*

Then how foolish it is for man, who has nothing he can call his own, to exalt himself and walk haughtily. God has lent him what he has, that he may impart to those who are in need. How inappropriate and entirely out of place to act as did Nebuchadnezzar, who made the proud boast, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" [*Daniel 4:30.*] Because of his proud boasting, the king of Babylon was humbled by the God who gave him all he had. His reason was taken from him, and for seven years he lived among the wild beasts of the field. *13LtMs, Lt 53, 1898, par. 22*

God has not surrounded any human being with blessings to curse them with the sure result of idleness, and deprive them of the blessings which come from a wise improvement of the talents. The children of the wealthy should not be deprived of the great blessing of having something to do. It is their privilege to enjoy God's blessing by devoting their mind and strength to His glory. To every man, woman, and child, God has given a work. He gave Adam and Eve a beautiful garden to tend; and this work was to them a pleasure. Work would never have been anything but pleasure and happiness had not Adam transgressed God's commands. *13LtMs, Lt 53, 1898, par. 23*

Christ, the Example for all the human family, learned the carpenter's trade, and in His home life He was ever obedient to His parents. He was not content to be a defective workman, even in His trade of handling tools. He was a perfect workman, as He was a perfect character. He did not use His physical powers recklessly.

Every organ was kept in the best condition to do the most acceptable work in every line. And as He worked, He was being educated. He studied most diligently the Scriptures and the book of nature. His habits and practices were in harmony with God's Word. *13LtMs, Lt 53, 1898, par. 24*

Of His childhood we read, "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." [*Luke 2:40.*] When He was twelve years old, His parents lost Him as they were returning from the Passover. They found Him sitting among the doctors, hearing them, and asking them questions. He asked these questions as a learner, but in each question there were gems of light that gave His hearers thoughts concerning the Messiah that they had never before had. "All that heard him were astonished at his understanding and his answers." [*Verse 47.*]*13LtMs, Lt 53, 1898, par. 25*

"Son, why hast thou dealt thus with us?" His mother asked. "Behold, thy father and I have sought thee sorrowing." He answered, "How is it that ye sought me?" Pointing upward He continued, "Wist ye not that I must be about my Father's business?" [*Verses 48, 49.*] The work He was then engaged in was the work He had come to this world to do. *13LtMs, Lt 53, 1898, par. 26*

"And he went down with them, and came to Nazareth, and was subject unto them." [*Verse 51.*] This is a lesson for all children and youth. Christ did not, as many today do, devote all His time to amusement. He studied the Word of God, and became better and better acquainted with the truths it contains. He delighted in the beautiful things of nature, and when talking to the people, He drew His illustrations from the great treasure of household affection, and from the things of nature with which they were most familiar. He plucked lilies and, placing them in the hands of children said, "Consider the lilies of the field, how they grow [in their natural simplicity and loveliness]; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." [*Matthew 6:28, 29.*]*13LtMs, Lt 53, 1898, par. 27*

With His own youthful face aglow with the sunlight of His Father's countenance, He continued, "Wherefore, if God so clothe the grass



of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [Verse 30.] These words were spoken not only for children and youth, but for everyone whose life is full of worry and perplexity, who is bowed down with disappointment and sorrow. Christ says to them, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Verses 31-33.]*13LtMs, Lt 53, 1898, par. 28*

The simplest truth unfolded by Christ is full of the richest treasures of truth. He revealed knowledge that was not perverted by the sayings of men, knowledge that always led heavenward. His words were to His hearers as a new revelation. He could speak of the things He Himself had made, of properties and qualities peculiarly His own. He could make nature speak in shrub and flower, in seedtime and harvest. Divine, momentous truths, bound up with natural things, were laid open by Him.*13LtMs, Lt 53, 1898, par. 29*

Rightly studied and interpreted, nature is but an extended page of God's Word. To Adam and Eve Eden was teeming with instruction, and vocal with wisdom that they were attentive to hear, for they conversed with God in His created works. And to every student of Holy Writ nature reflects like a mirror the different aspects of truth.*13LtMs, Lt 53, 1898, par. 30*

## **Lt 54, 1898**

Brethren in the Ministry

NP

June 15, 1898

See also *Lt 54a, 1898*. This letter is published in entirety in *SpTA #11 13-20*.

### **An Appeal to Ministers**

Dear Brethren in the Ministry:

There is a most decided work that needs to be done in our churches throughout the field. There has been in many places a lack of co-operation and harmonious action, but if the workers will now lay aside their personal ambitions and prejudices, and will all draw unitedly in Bible lines, a change will be wrought among our people. *13LtMs, Lt 54, 1898, par. 1*

Why do not all our ministers heartily co-operate with those who are carrying forward the medical missionary work? Why do they not follow the example of Christ, and carefully study His life, that they may know how He would have them labor? Is it for you, the appointed ministers of Christ, who have His example before you, to stand off and criticize the very work which He came among men to do? *13LtMs, Lt 54, 1898, par. 2*

Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute. The reason that the Lord does not manifest His power more decidedly is because there is so little spirituality among those who claim to believe the truth. *13LtMs, Lt 54, 1898, par. 3*

In the time of Christ, the appointed leaders of the people had settled down to work upon set lines, and they were displeased with those who would work differently from themselves. They were content to

teach the law, without bringing into their lives its living principles. As Jesus saw the ambition and self-esteem which prevented them from understanding the principles of His kingdom, He gave them this parable: *13LtMs, Lt 54, 1898, par. 4*

“When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” [*Luke 14:8-11.*]*13LtMs, Lt 54, 1898, par. 5*

Let us study diligently this parable, for it teaches the esteem in which we should hold our fellow workers, and the attitude which we should maintain toward them. *13LtMs, Lt 54, 1898, par. 6*

This is followed by another parable, showing that our first attention should be given to those who are most needy: “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makes a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blest; for they cannot recompense; for thou shalt be recompensed at the resurrection of the just.” [*Verses 12-14.*]*13LtMs, Lt 54, 1898, par. 7*

One of the Pharisees present, hoping to turn the conversation into another channel, exclaimed with a sanctimonious air, “Blessed is he that shall eat bread in the kingdom of God.” [*Verse 15.*] His remark was designed to turn away the minds of the guests from the subject of their practical duty. He thought to turn their minds from the work of the present life to the time of the resurrection of the just. But Jesus read the heart of the pretender, and fastening His eyes upon Him opened before the company the character and value of their present privileges. He showed them that they had a part to act at the present time in order to share in the blessedness of the future.

He would have them understand that the privileges of service which they lightly regarded, and the invitation which they were slighting, would be sent to those whom they despised as of little value in the sight of God.<sup>13</sup>*LtMs, Lt 54, 1898, par. 8*

“Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.” [*Verses 16-20.*] None of those who were bidden are represented as making a flat refusal to come to the wedding; but all gave frivolous excuses. Other things absorbed their attention, and they said, “I pray thee, have me excused.”<sup>13</sup>*LtMs, Lt 54, 1898, par. 9*

It was a great condescension for Him who had prepared this supper to extend this invitation to those who were bidden, and they had insulted Him by offering these frivolous excuses. “And the lord said unto his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men that were bidden shall taste of my supper.” [*Verses 23, 24.*]<sup>13</sup>*LtMs, Lt 54, 1898, par. 10*

Have our ministers and our churches understood this parable? Was it not the outcasts, the publicans and sinners, the despised of the nations, that Christ called and by His loving kindness compelled to come in. Has not this class been overlooked by us, as though they were not worthy of our efforts?<sup>13</sup>*LtMs, Lt 54, 1898, par. 11*

“Verily I say unto you,” Christ said to the Pharisees, “that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him, and ye, when ye had seen it, repented not afterward, that ye might believe him.” [*Matthew 21:31, 32.*]<sup>13</sup>*LtMs, Lt 54, 1898, par. 12*

This is applicable to many in our day. Light—clear, gospel light—has been given, but many of those occupying the highest positions

of trust in connection with the work of God have not received the heaven-sent message. Having taken the place of instructors, they are not willing to humble themselves, and occupy the place of learners. There are too many today [who] are merely human moralists. A new element needs to be brought into their work. God's people must receive the warning, must listen to His commands, and go and labor for souls right where they are; for the people do not realize their peril and their great need of help. *13LtMs, Lt 54, 1898, par. 13*

The ministers to whom have been committed the oracles of God should have the most intense interest and travail of soul to see the Master's table filled, but they have not felt this burden as they ought. The command has come, "Go into the highways and hedges, and compel them to come in." [*Luke 14:23.*] In obedience to this, we must go to the heathen who are near us, and to those who are afar off. The "publicans and harlots" must hear the Saviour's invitation, which, through the kindness and long-suffering of the messengers bringing the invitation, becomes a compelling power to lift and elevate those who are sunk in the lowest depths of spiritual wickedness, without God, and without hope in the world. *13LtMs, Lt 54, 1898, par. 14*

"Wherefore remember that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world." [*Ephesians 2:11, 12.*] *13LtMs, Lt 54, 1898, par. 15*

What is the message that we are to give? "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." *13LtMs, Lt 54,*

1898, par. 16

“Behold, I have given him for a witness to the people, a leader and an 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. 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 ..., and unto our God, for he will abundantly pardon.” [Isaiah 55:1-7.] *13LtMs, Lt 54, 1898, par. 17*

To my ministering brethren I would say, prosecute this work with tact and ability. Set to work the young men and the young women in our churches. Combine the medical missionary work with the proclamation of the third angel’s message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the church workers who will set the principles of health reform in their connection with the third angel’s message before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches. *13LtMs, Lt 54, 1898, par. 18*

Study faithfully the *33rd chapter of Ezekiel*. The work which is being done in medical missionary lines is the very work which Christ commanded His followers to do. Can you not clearly see that those who are engaged in this work are fulfilling the Saviour’s commission? Can you not see that it would please your Saviour if you would lay aside all false dignity, and learn in His school how to wear His yoke and carry His burdens? *13LtMs, Lt 54, 1898, par. 19*

The world needs evidences of sincere Christianity. Professed Christianity may be seen everywhere, but when the power of God’s grace is seen in our churches, the members will work the works of Christ. Natural and hereditary traits of character will be transformed. The indwelling of His Spirit will enable them to reveal Christ’s likeness, and in proportion to the purity of their piety will be the success of their work. *13LtMs, Lt 54, 1898, par. 20*

There are in our world many Christian workers who have not yet

heard the grand and wonderful truths that have come to us. These are doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities. *13LtMs, Lt 54, 1898, par. 21*

The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us. *13LtMs, Lt 54, 1898, par. 22*

The word which the Lord has given me for our ministers and our churches is, "Go forward." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*] *13LtMs, Lt 54, 1898, par. 23*

## Lt 54a, 1898

Ministers of Our Conferences

“Sunnyside,” Cooranbong, New South Wales, Australia

June 15, 1898

See also *Lt 54, 1898*. Portions of this letter are published in *4MR 371-372*.

To the Ministers of Our Conferences:

Why do you not co-operate with those who are carrying forward the medical missionary work? Is it for you, who have the example of Christ before you, to stand off and criticize?<sup>13</sup>*LtMs, Lt 54a, 1898, par. 1*

“And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thee be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.<sup>13</sup>*LtMs, Lt 54a, 1898, par. 2*

“Then said he also unto them that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.<sup>13</sup>*LtMs, Lt 54a, 1898, par. 3*

“And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the



kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come: I pray thee have me excused. So that servant came and showed his lord these things.” [Luke 14:7-21.]*13LtMs, Lt 54a, 1898, par. 4*

None of those bidden are represented as making a flat refusal to the invitation. All gave frivolous excuses as the reason why they did not obey the call. Other things took their attention, and they said, “I pray thee have me excused.”*13LtMs, Lt 54a, 1898, par. 5*

The servant told his lord, and the master of the house was angry; for those he had bidden had insulted him by refusing his gracious invitation, which was a great condescension for him to make. “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 filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” [Verses 23, 24.]*13LtMs, Lt 54a, 1898, par. 6*

Have our churches in America understood this parable? It was the outcasts, the publicans and sinners, the despised of the nation, of whom Christ said, “Compel them to come in.” [Verse 23.] Has not this class been overlooked by us, as though they were not worth any effort?*13LtMs, Lt 54a, 1898, par. 7*

“Verily I say unto you,” Christ said to the Pharisees, “That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterwards, that ye might believe him.” [Matthew 21:31, 32.]*13LtMs, Lt 54a, 1898, par. 8*

This is applicable to many in our day. Light—clear gospel light—has been given, but many of those occupying the highest positions of trust in connections with the work of God have not received the

heaven-sent message. Having taken the place of instructors, they have not been willing to humble themselves and take the place of learners. *13LtMs, Lt 54a, 1898, par. 9*

The ministers to whom have been committed the oracles of God should have the most intense interest and travail of soul to see the Master's table filled. But they have not felt this burden. The command has come, Go into the highways and hedges, and compel them to come in, that my house may be filled. To obey, we must go to the heathen, "the publicans and harlots," and present to them the Saviour's invitation, which is a compelling message to those sunk to the lowest depths of spiritual wickedness, without God and without hope in the world. "Wherefore remember that ye, being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." [*Ephesians 2:11, 12.*]*13LtMs, Lt 54a, 1898, par. 10*

What is the message we are to give, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David." *13LtMs, Lt 54a, 1898, par. 11*

"Behold, I have given him for a witness unto 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. 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 55:1-7.*]*13LtMs, Lt 54a, 1898, par. 12*

Please read also the *thirty-third chapter of Ezekiel*. Can those who believe the gospel of Christ not see that the work now being done in medical missionary lines is the very work Christ commanded should be done? What is clearer than that those who are doing this work are fulfilling the Saviour's commission? Brethren, do you believe the Word of God? Would you know how you can best please your Saviour? It is by laying aside your self-assumed dignity, and learning in the school of Christ how to wear His yoke and carry His burdens. *13LtMs, Lt 54a, 1898, par. 13*

The world needs evidence of sincere Christianity. Spurious Christianity may be seen everywhere. When the power of God's grace is felt in our churches, the members will work the works of Christ. Their natural and hereditary traits of character will be transformed by the Spirit that dwelt in the greatest Minister that ever trod the soil of this fallen world. The indwelling of this Spirit will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work. *13LtMs, Lt 54a, 1898, par. 14*

## Lt 55, 1898

Brethren in Battle Creek

NP

June 15, 1898

See also *Lt 55a, 1898*. Portions of this letter are published in *8T 76-80*. +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.

Brethren in Battle Creek:

I address our people in Battle Creek. My brethren, why do you keep everything bound up in Battle Creek? Why do you not take tract and missionary work into cities where missionary work can be done? Why do you not make centers in Grand Rapids, Detroit, and other large cities? Move out, move out. Educate your workers to do something for those outside the camp. Why do you keep within the borders of Battle Creek? Go out, go out into regions beyond.<sup>13</sup>*LtMs, Lt 55, 1898, par. 1*

There is much work to be done, but you can do but little for Battle Creek proper. Is it not best for you to do what the Lord has made manifest you should do? Seek the Lord most earnestly, with humble fervent prayer, for the success of this endeavor. Take your light from under the prescribed bushel, and from under the bed, and put it on a candlestick, that it may give light to all that are in the house.<sup>13</sup>*LtMs, Lt 55, 1898, par. 2*

Do you not wish to advance the glory of God, and the salvation of your fellow men? A crisis in the missionary effort is upon us. There is a work to be done. As this work is done in Michigan, we hope that its influence will leaven the churches in the other conferences, which stand as though paralyzed. The institutions that God has established are not blending and cooperating together. Their first work is to harmonize. Our ministers must awake to the situation. The gospel is to be the sanctifying influence in our world.<sup>13</sup>*LtMs, Lt 55, 1898, par. 3*

The standard is to be uplifted, and the atonement of Christ presented as the grand, central truth. The medical missionary work is to the cause of God as the right arm of the body. The third angel's message goes forth, proclaiming the commandments of God and the faith of Jesus. Medical missionary work is the gospel in practice. All lines of the work are to be blended in a complete whole in giving the invitation, "Come, for all things are now ready." [*Luke 14:17.*]*13LtMs, Lt 55, 1898, par. 4*

God speaks to you in His Word. "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 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. ... 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 shall also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." [*isaiah 29:13, 14, 18, 19.*]*13LtMs, Lt 55, 1898, par. 5*

God has called you to do a certain work, but you have not done it. In the place where you are there is discord and contention and strife. It need not be thus. God would not have His workmen stand apart as independent atoms. All have a great and solemn work to do, and it is to be done under God's supervision.*13LtMs, Lt 55, 1898, par. 6*

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of God and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense: He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in

the wilderness shall waters break out, and streams in the desert. *13LtMs, Lt 55, 1898, par. 7*

“And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, ... and it shall be called, The way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring man, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” [*Isaiah 35:1-10.*]*13LtMs, Lt 55, 1898, par. 8*

This Scripture gives a description of the work the Lord will do if men will co-operate with Him. He works upon the minds of men. The wilderness itself has neither glory nor excellency, and to the Lord is to be ascribed all the honor for the transformation wrought. This great work is of God. Magnify not the men who are under the special working of His power. Glorify God, and He will continue to work. *13LtMs, Lt 55, 1898, par. 9*

“Strengthen ye the weak hands and confirm the feeble knees.” [*Verse 3.*] The Lord has a special work to be done at this time. You may call it the last message of mercy to a fallen world. This is the very work the apostle Paul charged the churches to do. “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.” [*Hebrews 12:12-15.*]*13LtMs, Lt 55, 1898, par. 10*

Please read the *seventeenth chapter of John*. The whole of this chapter is not only to be held forth again and again, but is to be eaten and digested. “For their sakes I sanctify myself,” Christ prayed, “that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me

through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one, in me: 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 made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [Verses 19-23.]*13LtMs, Lt 55, 1898, par. 11*

Are these words, so important to us, always to be neglected? God calls upon all who claim to be His sons and daughters to practice these words, to eat them, live them. Seek for unity and love, else the candlestick will be removed out of his place.*13LtMs, Lt 55, 1898, par. 12*

## Lt 55a, 1898

Brethren in Battle Creek

NP

June 16, 1898

See also *Lt 55, 1898*. This letter is published in entirety in *8T 76-80*.

### An Appeal to Our Brethren in Battle Creek

Why is it, my brethren, that you continue to keep so many things bound up in Battle Creek? Why do you not listen to the counsels and warnings that have been given to you regarding this matter? Why do you not take decisive steps to establish centers of influence in many of the large cities? Why do you not encourage the Michigan Tract Society and the International Tract Society to establish their offices where there is a great missionary work to be done, and where their secretaries and workers may engage personally in missionary labor, and act as leaders in important missionary enterprises? Move out, brethren, move out, and educate your workers to labor for those outside the camp. Why do you hide your light by continuing to remain in Battle Creek? Go out, brethren, go out into the regions beyond. *13LtMs, Lt 55a, 1898, par. 1*

There is much work to be done, and our experienced workers should strive to place themselves where they may come in direct contact with those needing help. It is comparatively little that they can do in Battle Creek. Is it right, brethren, for you to keep your light hid under a bed or under a bushel? Is it not better that you should do that which the Lord has plainly indicated that you ought to do? Resolve now that you will give up your preference, your way, and that you will obey His voice. Seek the Lord most earnestly, with humble, fervent prayer for wisdom and for success in this endeavor. Then take your light from under the bushel, the place which seems most favorable for your financial interests, and from under the bed, the place most convenient for your comfort, and put it on a candlestick, that it may give light to all that are in the house. *13LtMs, Lt 55a, 1898, par. 2*



A crisis in missionary effort is upon us. There is a great work to be done, and if this work is earnestly done in Battle Creek, if it is faithfully done throughout the churches in Michigan, if it is vigorously prosecuted in all our older churches and strongholds of influence, we may hope that its influence will leaven the churches throughout all the conferences, many of whom are now standing as though paralyzed. *13LtMs, Lt 55a, 1898, par. 3*

The institutions which God has established as centers of influence and for the dissemination of light are not blending their interests, and working together as God would have them. The managers of these institutions should know that their very first work is to harmonize with their fellow workers. Our ministers must awake to understand the situation. The gospel is the sanctifying influence in our world. Its influence upon hearts will bring harmony. The standard of truth is to be uplifted, and the atonement of Christ presented as the grand, central theme for consideration. *13LtMs, Lt 55a, 1898, par. 4*

The medical missionary work is to the work of the church as the right arm to the body. The third angel's message goes forth proclaiming the commandments of God and the faith of Jesus. The medical missionary work is the gospel in practice. All the lines of work are to be harmoniously blended in giving the invitation, "Come, for all things are now ready." [*Luke 14:17.*] *13LtMs, Lt 55a, 1898, par. 5*

The message has been given to those in Battle Creek that many should move into places where they may engage in this very work, in connection with their temporal business. Had they moved out by faith, willing to endure wearing labor and privation for the work's sake, they would have obtained rich experiences in the things of God. But they thought that they would find things a little more comfortable in Battle Creek, that the work there would be less taxing than elsewhere, and thus they remain. Many who crowd into Battle Creek get no good there, because they do not make use of the knowledge they receive. They do no good in Battle Creek, but are swelling the number who need conversion. They have not the spirit of sacrifice. They have much of self, and little of Christ, little faith, and few good works. They think that they have religion, but it

all amounts to nothing. *13LtMs, Lt 55a, 1898, par. 6*

God speaks to you in His Word, “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 precepts 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. ... 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.” *[Isaiah 29:13, 14, 18, 19.]13LtMs, Lt 55a, 1898, par. 7*

My brethren, the Lord has called upon you to do a certain work, but you have not done it. And now in the place where you are, there is discord and contention and strife. But this need not be. God does not design that His workmen shall stand apart as independent atoms. All have a great and solemn work to do, and it is to be done under God’s supervision. *13LtMs, Lt 55a, 1898, par. 8*

God will do great things for His people if they will co-operate with Him. He will work upon the minds of men so that their lives and the influence of their work will correspond to the following promises: *13LtMs, Lt 55a, 1898, par. 9*

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees; say unto them that are of a feeble heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall water break out, and streams in the desert. *13LtMs, Lt 55a, 1898, par. 10*

“And the parched ground shall become a pool, and the thirsty land springs of water; in the habitations of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” [*Isaiah 35:1-10.*]*13LtMs, Lt 55a, 1898, par. 11*

The wilderness itself has neither glory nor excellency, and to the Lord is to be ascribed all the honor for the transformation wrought. This great work is of God. Therefore magnify not the men who are under the special working of His power. Glorify God, and He will continue to work.*13LtMs, Lt 55a, 1898, par. 12*

The Lord has a special work for His people to do at this time. He says, “Strengthen ye the weak hands, and confirm the feeble knees.” [*Verse 3.*] This is the very work that the apostle Paul charges the churches to do. “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.” [*Hebrews 12:12-15.*]*13LtMs, Lt 55a, 1898, par. 13*

I pray that you may now, as never before, both ministers and church members, come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Study prayerfully the *17th chapter of John*. This chapter is not only to be read again and again, but its truths are to be eaten and digested. “For their sakes,” Christ prayed, “I sanctify myself, that they also may be sanctified through the truth. ... 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. The glory which thou gavest me I have given them; that they may be one, even as we are one: I

in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [*Verses 19, 21-23.*]13*LtMs, Lt 55a, 1898, par. 14*

Are these words, of such import to us, to be always neglected? God calls upon those who claim to be His children to study these words, to eat them, to live them. Seek for unity and love, else the candlestick will be removed out of its place.13*LtMs, Lt 55a, 1898, par. 15*

**Lt 56, 1898**

Wessels, Brother and Sister [John]

NP

June 28, 1898

Portions of this letter are published in *4Bio 355*. +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:

I have been hoping that we would receive a letter from you in regard to the prospect of your coming to Australia. We would very much like to have you here when the decision is made regarding the location of a sanitarium. We have felt loth to make this decision before you should be on the ground to aid us with your judgment. We have had excellent opportunities for purchasing houses and land, which could be fitted up without a great outlay of means. If you were only here, and would invest means in purchasing, a good and important work could go forward. You are not asked to do this as a gift, but to establish the institution, that we may do the work that seems to be essential.<sup>13</sup>*LtMs, Lt 56, 1898, par. 1*

Your judgment would help us very much.<sup>13</sup>*LtMs, Lt 56, 1898, par. 2*

The work is moving along as well as could be expected. At the present time the Health Home is full. We want Sydney to be worked. Money is needed to invest in buildings. We see a large number of people who are destitute of a knowledge of how to take care of themselves. We feel a great desire to advance the work. I would quote some words of Scripture that are highly appropriate, "Yet now hear, O Jacob, my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen, for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall

spring up as among the grass, as willows by the water courses.<sup>13LtMs, Lt 56, 1898, par. 3</sup>

“One shall say, I am the Lord’s; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a god beside me? yea, there is no God, I know not any.” [*Isaiah 44:1-8.*]<sup>13LtMs, Lt 56, 1898, par. 4</sup>

If there are not thirsty ones all around us who need to be refreshed and restored, I know not where they may be found; and the Lord declares His purpose to “pour water on him that is thirsty.” [*Verse 3.*] We are trying to work to the utmost of our ability and means. If you can invest yourself and some of your means here in doing service for God, I do not think you will be disappointed.<sup>13LtMs, Lt 56, 1898, par. 5</sup>

“Remember these, O Jacob and Israel; for thou art my servant: I have formed thee: thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. 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; ... Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof.” [*Verses 21-24, 26.*]<sup>13LtMs, Lt 56, 1898, par. 6</sup>

God is carrying forward a special work, and here He represents

Himself as supplying the necessities of His created universe. He satisfies the desires of the soul, as well as moistening the dry lips and cooling the tongue. The Lord is good. He is gracious. He not only supplies our spiritual necessities, but our temporal needs.*13LtMs, Lt 56, 1898, par. 7*

The abuse of the appetite has greatly lessened our hold on life. The taste is a precious gift from God, but it becomes a snare when cultivated to lust after those things which are evil. It is the indulgence and misapplication of the appetite that produces so much evil. But the evil exists and will continue to increase, the more it is gratified.*13LtMs, Lt 56, 1898, par. 8*

I can write only a few lines this morning. I have not slept since one o'clock.*13LtMs, Lt 56, 1898, par. 9*

How many forget the individuality of the soul and the great necessity of the human race! We need a sanitarium in Australia. We desire to be the Lord's agencies, to do all in our power to supply the necessities that have been created by wrong and perverted appetite.*13LtMs, Lt 56, 1898, par. 10*

We should not use the drugs and narcotics used by worldly physicians to relieve the necessity which the abuse of appetite has created in the physical structure. Our work now is to point men and women to the cross of Calvary. Through His death on the cross, Christ has provided a supply of His rich grace. This is the water of life, and the spring from whence it flows is never exhausted. It is deep and wide and pure. God is nearer than we think to poor hungering, thirsting souls. We have the privilege of receiving the water of life direct from Christ. To the woman of Samaria Christ said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. ... Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*John 4:10, 14.*]*13LtMs, Lt 56, 1898, par. 11*

This is a great work that we have commenced in Australia, and it has advanced more rapidly than we had reason to hope, with our dearth of means and workers. But all, saints and sinners, must hear

the last message of mercy to a fallen world, that they may be warned, and turn from sin to the living God, that they may taste and see that the Lord is good. The men and women who know the truth are to be doers of the Word. Only when they connect themselves with the Source of light can they be safe teachers. They must find the wellspring from which flows forth the water of salvation. Living streams flow forth from Christ, and each soul may form a connection with the Source of the water of life.<sup>13</sup>*LtMs, Lt 56, 1898, par. 12*

Brother and Sister Haskell are doing a good work in the school. The school is composed of an excellent class of students, who, we hope, will go forth to labor as missionaries for the Master. We need your help. Tell us when your promise is to be fulfilled. We shall hold you to your promise, unless the Lord gives you light to go to another place.<sup>13</sup>*LtMs, Lt 56, 1898, par. 13*



**Lt 57, 1898**

Prescott, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

June 19, 1898

Portions of this letter are published in *11MR 279; 4Bio 353*.

Dear Brother and Sister Prescott:

I have commenced many letters to you, but other things have come in and crowded them out. I will now send with this copies of letters which may interest you. On Friday morning we sent our American mail. I was up at 2:30 a.m. It was an important mail and I have felt intensely over the matter. *13LtMs, Lt 57, 1898, par. 1*

The Week of Prayer was a period of deep interest to us all. Elder Haskell was obliged to be at Stanmore, where the interest continues. Seventy have already embraced the Sabbath. Elder Starr writes that he has just had an interview with a very nice appearing lady who has commenced to keep the Sabbath. She was convinced through reading *Great Controversy*. Two or three others are also deciding to take their stand. Directly after the camp meeting I told the Lord that we could not be satisfied with less than one hundred souls, and we have not given up. We will not ask for less, and we shall have them, I believe. *13LtMs, Lt 57, 1898, par. 2*

Three months ago I was absent from home for two months. I was called to come to Melbourne to speak in the large tent at Balaclava. I had freedom in speaking. Then the burden for North Fitzroy came upon me. I spoke twice in the church, once to the workers in the office, and for several mornings read many things to the leading men. Then I visited Geelong, in company with Brother Robinson, Sara, and Maggie Hare. I had never been there before. The little church needed help very much. We had much freedom in speaking to them. *13LtMs, Lt 57, 1898, par. 3*

We then visited Ballarat. I spoke there twice. While there I was sick with heart trouble, caused by my burden of mind because of the

state of things that existed in the churches at North Fitzroy and Prahran: the old Sabbathkeepers had placed themselves where they could be no help to those newly come to the faith, and this made me sick. How to remedy the difficulty was the question. Had they possessed the religion of the Bible, all these things could have been easily adjusted; but there were those who felt that they were injured because labor and attention had been given to those souls who had never heard the truth. Some nights it seemed as if I could not live and endure such agony of soul at seeing such a spirit and such blindness revealed. They surprised the new Sabbathkeepers. About forty persons had embraced the truth, but the old church members acted toward them the part of the elder brother in the parable of Christ. *13LtMs, Lt 57, 1898, par. 4*

I cannot tell you how this grieved me, for I saw that unless the old church members were converted, they would counterwork the work of God. I had to write much, for the Lord gave me a message for these envious, jealous, wicked brethren. I think they have made some changes. I worked very hard, and left them, glad to get home again. *13LtMs, Lt 57, 1898, par. 5*

Arriving in Sydney, we had to remain there over two Sabbaths, until the dedication of the church in Stanmore. This is a nice building, and I praise the Lord for it with my heart and voice. I think I never spoke in any meetinghouse where it was so easy as in this. It is located on high ground on one of the best lots that could be found. The Lord was in this building. The Sydney church now have a place of worship, and will no longer have to be dependent upon halls. Two or three of the brethren took the responsibility of the debt for the means that could not be raised at the time, but which will, we think, be raised after a little. *13LtMs, Lt 57, 1898, par. 6*

There is a special work to be done in the churches for the individual members. "For as ye have many members in the same body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him

do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation; continuing instant in prayer." [*Romans 12:4-12.*]*13LtMs, Lt 57, 1898, par. 7*

The Lord has given gifts differing according to the grace that is given. Let no one suppose that his special gift is above all other gifts. These gifts are to be made helpful by connecting them with the gifts of others. Each is to fill his place with the gifts appointed of God. They are to be appreciated as essential for the advancement of the cause of God. We are in the midst of rebels and enemies, by whom the will of God is neglected and His honor contemned. The sons of God are to represent Him and His cause in the midst of a crooked and perverse nation.*13LtMs, Lt 57, 1898, par. 8*

The Lord has given to every man his work. The Lord has given to W. C. White a special work to do in this country ever since he first stepped upon its soil. God has used him in a special manner as an organizer. This is the work to which he is appointed. He is appointed to a far greater work than that of a financier. By the purity of his purposes, his self-denial and liberality, he has become one who can co-operate with God. The management of financial matters has been placed upon him and this is unjust. False witness has been borne of him, and been carried far and near; but God judgeth righteously.*13LtMs, Lt 57, 1898, par. 9*

Those who were planning and managing and carrying responsibilities when he was not on the ground could set things in their true light. I could name these men, but I will not do this. As long as the books of heaven contain the record, it will be as it should be.*13LtMs, Lt 57, 1898, par. 10*

The Lord has a work for W. C. White to do, and He will give him his place in the work in connection with his brethren. He has ever been ready to step into the hardest places, to give every other one the best chance possible. He has been the unwearied servant of men's necessities, saints and sinners.*13LtMs, Lt 57, 1898, par. 11*

I speak of that I know. In the name of the Lord I testify this matter as something which I should say. W. C. White has not sought his own interests in anything. He has been a servant of servants. To help and bless and strengthen others has been his delight. It has been his meat and his drink to do all the good possible, to brighten the lives of others, to encourage the desponding, and to make hopeful the discouraged hearts of the sons and daughters of God. He has taken in the situation of those who have felt the misfortune of circumstances, and in order to help them he has placed himself in embarrassment. He has had to bear the criticisms of men who ought to have known the trying circumstances that forced upon him work that he did not want, but which no one else would accept; and for three years these criticisms blocked the way for the work to advance in this place.*13LtMs, Lt 57, 1898, par. 12*

W. C. White has had to come into places and do the work which others have left undone. Whatever his weariness from his work, a call to fill some hard place has never been refused. He has placed his wife and his children second. His first question has been, What has the Lord for me to do to advance His cause, to build up the waste places? He has carried the weighty load of disagreeable responsibilities. With his counsel, his prayers, his influence, his words of wisdom, he has helped his fellow men to find rock bottom on which to stand.*13LtMs, Lt 57, 1898, par. 13*

This has cost him more than his brethren can begin to imagine. He has not let wife or children become his idols to draw him from the work. His experience in the work and cause of God is that of one whom the Lord has led step by step, one whom the Lord has educated and trained. He has been instructed by the Lord how to set things in order upon an organized plan.*13LtMs, Lt 57, 1898, par. 14*

We must not regard any one man's opinions or methods as supreme, as though they did not need the divine touch. Self-will seeks to assert itself at all times, and in a most marked manner; but is God glorified in this? No, He is not. There are to be organized efforts put forth in the church that have not yet been made. A message has come telling what must be done, but there are not many who will do the work to establish the cause, that it may be

prosecuted by correct methods. It is because this kind of work calls for much thought and study that many will not touch it. But this entrusted talent is of value. It is needed in Cooranbong. It is needed in the planning and conducting of the school.<sup>13</sup>*LtMs, Lt 57, 1898, par. 15*

**Lt 58, 1898**

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

July 13, 1898

Portions of this letter are published in *3MR 316-317; 8MR 258; 4Bio 355*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children, Edson and Emma:

I have again returned to my quiet home. Sara and I left Cooranbong last Thursday afternoon.*13LtMs, Lt 58, 1898, par. 1*

I was awakened in the night at 11:30 o'clock, and my mind was drawn out in prayer to God, that He would hold in check the angry nations for a period, that the truth might go forth to many who have not yet heard it. As a people we have not been true and faithful and consecrated to the work. O, how my soul is burdened, pressed as a cart beneath sheaves.*13LtMs, Lt 58, 1898, par. 2*

Elder Haskell has urged me to go to Stanmore, and speak to the people Sabbath afternoon and Sunday evening. I consented to go, and on Thursday we went to Morisset and stepped on board the train at 10 a.m. One lady was in the compartment beside ourselves. I lay down and slept nearly all the way to Stanmore. This was a great blessing to me.*13LtMs, Lt 58, 1898, par. 3*

We found Brother Starr in the process of moving. Half of his goods had been moved. The house he was to occupy needed much done to it before it would be habitable. It was a wonder to us all how people could have lived in such a house. Its unsanitary condition was fearful. Brother Starr has been searching out the death traps under the house, and the noisome smell is fearful.*13LtMs, Lt 58, 1898, par. 4*

The workmen are now at work under the direction of Brother Starr.

They see and understand that it is for their interests to have healthful, sanitary conditions ruling on the premises. Fevers, measles, and various diseases are everywhere in these cities. *13LtMs, Lt 58, 1898, par. 5*

The same train of thought was taken up that I have been troubled over the night before—what can be done to enlighten the people? What poverty of understanding there is. Some are safe and happy while others are living in such wretchedness and wickedness. We are close by these people, and yet so far off, separated by a gulf of impossibilities. Rum hotels are to be seen everywhere you go. I felt like praying, “Thy kingdom come, thy will be done on earth as it is in heaven.” [*Matthew 6:10.*] I want to do so much, and can do so little. My cry night and day is, “Help me, O Lord, help me.” *13LtMs, Lt 58, 1898, par. 6*

There are souls in Stanmore who are deeply convicted, while others are on the very eve of taking their position on the side of truth. Sabbath afternoon a large number were present at the meeting. I had freedom in speaking to them from *Colossians 2:1-10.* *13LtMs, Lt 58, 1898, par. 7*

On Sunday night a large number who were not of our faith were out to hear. The burden of the travail for souls came upon me. I had a plain, straightforward, unvarnished testimony to bear. I spoke for more than an hour from *Luke 10:25-37.* I could not read the hearts of the many present who were transgressors of the law, but I presented the difference between obedience and disobedience in the reality that forced itself upon my mind. I spoke of temperance and intemperance, of the world as it was before the flood and before the destruction of Sodom, of the value of the human soul in the light of the cross of Calvary, of the sacrilegious feast of Belshazzar and its result, of the writing on the wall, “Thou art weighed in the balances and found wanting.” [*Daniel 5:27.*] *13LtMs, Lt 58, 1898, par. 8*

I was told afterwards by Brother Starr that two men, brothers, sat before me. They had been intemperate men. One had been kept on a farm to get him away from the temptation to drink. The other brother, the elder had left drink, but both were using tobacco. I

learned that the elder brother, a lawyer, said to the younger, "Let us give up our tobacco; it is an evil." Both pledged themselves to do this, but unless they make Christ their strength I have little hope that they will succeed. The power of perverted appetite makes men slaves. They do not realize the strength of their bonds until they attempt to break them. *13LtMs, Lt 58, 1898, par. 9*

Both these brothers have good intellect. They are struggling for freedom. The lawyer has been under conviction for some time. His health has been greatly injured by his former habits of intemperance, and now he is like a drowning man trying to catch hold of something that will save him. These brothers have been taking treatment at the Health Home, where the workers seek to instill the truth as they labor for the health of the patients. If these poor souls can see and understand that Christ is their only safety, they will see that they are not compelled to sin, that their own consent must first be gained by the arch deceiver. They will see by faith that Christ alone is the one who can protect them from the enemy. *13LtMs, Lt 58, 1898, par. 10*

I looked upon the company before me, and lifted up my voice in warning: You have souls to save, or souls to lose. You are deciding your own destiny for eternity. Let no more moments be wasted. Flee to your refuge. Lay hold of eternal life. At the close of the meeting I returned to my stopping place, but I could not relieve myself of the burden. *13LtMs, Lt 58, 1898, par. 11*

If we had help so that we could speak every Sunday night, the interest would be as good as it has been at any time. In the providence of God circumstances are taking place that are calling the attention of our people to families that need help. One day information was brought in regard to a destitute family, and Brother Starr and another person went to see them. There they found the bailiff in the house, quartered upon them, to feed and lodge, until they could pay the rent of the house. This they could not possibly do, and when they told him that they had not covering enough to keep the children warm, and he could see for himself that all the things in the house would not bring more than a sum of £2, he slept and obtained his food elsewhere. And yet everyday he was in the house his wages must be paid. Such is the relentless character of



human laws.*13LtMs, Lt 58, 1898, par. 12*

The children were sitting up at a late hour, and one of our sisters suggested that they had better go to bed. The mother said they were waiting for their father to come home, that he was later than usual. At last the children were falling asleep in their chairs, and again they urged the advisability of giving them their supper without waiting for the father. The mother with quivering lips said, "They cannot have their supper until their father returns." Then she understood that there was nothing in the house to eat. She soon had something brought in for them. Then she laid the matter before our brethren. Brother Johnson was present, and he put his estimate on the mite left them of their worldly goods, which amount to about two pounds. The goods were then put up to auction, and the auction price paid, and then the goods were returned to the family. Brother Johnson found as cheap a house as he could, and saw them established in it.*13LtMs, Lt 58, 1898, par. 13*

The beds were covered, but on looking beneath he found only bags sown together for covering. They had no warm blankets. But in spite of their poverty everything was as neat and clean as possible. The father is a businessman, and I cannot think how he came to be in such a position. But this has opened the way so that he can help himself. He is now in some work connected with the sale of health goods.*13LtMs, Lt 58, 1898, par. 14*

These are the things which we have to see and become acquainted with. The Lord knows all about these matters and He will bring to our notice those who need help. This family may receive the truth. By their Christian interest, our people have opened the way for them. The Lord is opening ways whereby we may find an entrance to the hearts of the people. We are so glad to find an open door by which to reach and speak to them.*13LtMs, Lt 58, 1898, par. 15*

The Health Home is the means of reaching many souls that would not otherwise be reached. Christ represents Himself as the Good Shepherd, and to those who follow Him He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." [*Luke 12:32.*]*13LtMs, Lt 58, 1898, par. 16*

There is earnest work to be done for the children. Before the

overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who serve Him, those who are Israelites indeed, "Gather your children into your own houses; gather them in from the classes that are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the Word of God as the foundation of all their education." Had the churches in different localities sought counsel of God, they would not need that I should write to them on this point. *13LtMs, Lt 58, 1898, par. 17*

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. ... And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." [*Exodus 12:12, 22-24.*]*13LtMs, Lt 58, 1898, par. 18*

Any one of the children of the Hebrews that was found in the Egyptian habitations was destroyed. The blood upon the lintel of the door symbolized the blood of Christ, which alone saved the first born of the Hebrews from the curse. *13LtMs, Lt 58, 1898, par. 19*

We have a special work to do in educating and training our children that they may not, either in attending school or in association with others, mingle with the children of unbelievers. Boys and girls should not be often together. The Lord calls for decided separation. And yet every effort is to be made by the servants of God to seek to save perishing souls. All that can be done should be done, yet the Lord says, "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.]13*LtMs, Lt 58, 1898, par. 20*

The apostle Paul says: “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore 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.” [*Verses 14-18.*]13*LtMs, Lt 58, 1898, par. 21*

These are precious words. We are adopted into the family of God. We are to be His peculiar people. Those who mingle with worldlings should make special efforts to win them to Christ. We should seek by much prayer for wisdom to speak to those who are ignorant of their duty to God, ignorant of the word of the Lord. But when we find that we cannot lift them out of their sin, or awaken in their hearts a desire to be saved in the Lord’s appointed way, then if we choose their society we become one with them. Christ is as the vine to all who choose to be united with Him. He feeds and nourishes the soul. “He restoreth my soul and leadeth me in the paths of righteousness, for his name’s sake.” [*Psalm 23:3.*]13*LtMs, Lt 58, 1898, par. 22*

“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.” This will be the evidence given. Those who claim to be Christians will receive no harm from the atmosphere of unbelievers. “O magnify the Lord with me; and let us exalt his name together. ... They looked unto him, and were lightened, and their faces were not ashamed.” [*Psalm 34:1-3, 5.*] All who have this experience can safely carry their religion wherever they go. The Lord can say to them, “Go, and I will go with thee.” All their talents, all their faculties, will be employed in doing good and honoring God. They will declare the excellencies they possess in

the righteousness of Christ. All who observe their deportment will be convinced that they look upon goodness, wisdom, and holiness as the most precious treasures they can possess.<sup>13</sup>*LtMs, Lt 58, 1898, par. 23*

**Lt 58a, 1898**

Gorrick, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

July, 1898

This letter is published in entirety in *11MR 334-342*.

Dear Sister:

We had some conversation in reference to your accompanying your daughters to the theater. Last night I was commissioned to speak to you, saying, “Come out from among them, and be ye separate.” “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.” [2 *Corinthians 6:14-18*.] *13LtMs, Lt 58a, 1898, par. 1*

My sister, you are to be connected with Jesus Christ. Our Saviour, in His example, has led the way which every sinner who turns from sin must follow. By taking the requisite steps—in conversion, in repentance, in faith, and baptism—he is to fulfill all righteousness. Christ has shown that repentance, faith, and baptism are the steps that all must take if they would follow His example. All who in obedience to Christ’s command follow in this ordinance, in the name of the Father, and of the Son, and of the Holy Ghost, signify that they are dead to the world. They are buried in the likeness of Christ’s death, and raised again from the water in the likeness of His resurrection. Says the apostle Paul: “If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, and 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.” [*Colossians 3:1-4.*]*13LtMs, Lt 58a, 1898, par. 2*

Christ is the light of the world. All who are born into the kingdom of God, Christ adopts into the household of faith. If you have been converted, then the whole tenor of your life is changed. You have been convicted by the Word of God. You have accepted unpopular truth. But now comes your danger. As a mother you have not felt your responsibility to so educate and train your children that they would consider themselves a part of the family firm, to take hold with their mother in their education, and become efficient in learning a trade. This is essential for practical life, and this is work that devolves upon the parents. They are to educate and train their children in this probationary time, that they may not remain in disobedience and transgression, standing under the banner of the prince of darkness, and uniting their God-given powers with the enemy of righteousness.*13LtMs, Lt 58a, 1898, par. 3*

My sister, you have decidedly failed in the duties which every mother should do in the fear of God, in training her children to lift with her the burdens that come with every child that is born into the family. You have a work to do even now, and God will help you if you will take up your work in your home life. Your children are God’s property, and they should not be left to become estranged from Him. True, you have had large odds to contend with, but you have not maintained the surrender you made of yourself to the Lord. Had you followed on to know the Lord, you would have better understood what it means to give up your way and will to the Lord. But the temptation and snares of the enemy came to your children, and through them to yourself, and as a family you are in constant peril of the loss of your souls.*13LtMs, Lt 58a, 1898, par. 4*

Had you, my sister, followed on to know the Lord, you would, during this period, of time have had enlightenment from the Sun of Righteousness. Your only safety lay in following in His footsteps. But in not decidedly taking your stand to give no sanction by your presence to the theatrical performance of your children, you have encouraged them in their choice of the use they have made of their

talents. Their capabilities and powers belong to God, but they are not now being used to gather with Christ; they are drawing away, and scattering from Christ. *13LtMs, Lt 58a, 1898, par. 5*

All their talents were lent them to use to the honor and the glory of God, that they might win souls away from everything that pertains to this class of fascinating amusement, that absorbs the mind and draws it away from God and from heavenly things. But they have not had an experimental knowledge of what is truth. The principles of truth have never been stamped upon their souls. The deceptive temptation that they can be a blessing to the world in serving as actresses is a delusion and a snare, not only to themselves but to your own soul. Said Christ, "Without me ye can do nothing." [*John 15:5.*] Can the Lord Jesus Christ accept these theatrical exhibitions as service done for Him? Can He be glorified thereby? No; all this kind of work is done in the service of another leader. *13LtMs, Lt 58a, 1898, par. 6*

My sister, you cannot have an experimental knowledge of the love of God in the soul, and the joy of true obedience to your Lord, who has bought you and your family with the price of His own blood, while you join yourself to these things. Your family do not understand as do you the reasons of the faith that leads away from all such pursuits. You can never be free in Jesus Christ and yet have a divided heart. My sister, you need now to consider that your influence, in accompanying your daughters to the theater, is decidedly against Christ. He declares that "he that loveth son or daughter more than me, is not worthy of me." [*Matthew 10:37.*] *13LtMs, Lt 58a, 1898, par. 7*

The Word of God is free. Under its hallowed power of influence you may with the disciple John say, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Thus you may cooperate with God in saving many souls to Christ. You may be a savor of life unto life by becoming a living influence in your family to save them from Satan's deceptive snares. But if you are not steadfast, rooted and grounded in the truth, self-delusion will place you where God cannot use you as a vessel unto honor. The light which comes from God is the light which guides the human soul to God, and the Lord calls for every power He has lent the human

agent to be exercised strenuously on Christ's side of the question, to rescue the souls deceived and infatuated with just such service as your daughters have entered upon—to amuse and delight the senses and endeavor to supply a necessity in which Christ has no part. *13LtMs, Lt 58a, 1898, par. 8*

You can see, my dear sister, that the blessing which attends the cheerful, consecrated sons and daughters of God cannot be realized by those who work with a divided heart. You do not feel the freedom, the rest, and the joy of believing in Christ because your mind is largely taken up with worthless things. Your work, and the work which God has given your children to do, they and you are not doing. They have consented to work up a counter attraction that has no Christ in it. *13LtMs, Lt 58a, 1898, par. 9*

If the truth as it is in Jesus is brought into actual contact with the souls that are ready to perish, it will produce good works. The talents of your daughters should be brought into the home life to make a model home. They should use their God-given powers to reform, to restore, and to bring order and discipline and sound principles into the home life. This would be the beginning of the work represented in the Word of God as bringing to the foundation gold and silver and precious stones, which are imperishable. This work will bring the approval of God. Angels of God in the heavenly courts would rejoice to see such a work done. *13LtMs, Lt 58a, 1898, par. 10*

The "form of sound words" is to be prized, for it leads to sound right actions. [*2 Timothy 1:13.*] The souls of your children cost the greatest sacrifice our God could make. He gave His Son to die that they might not perish. They have souls that Jesus loves, but if they follow a course of disregard for the truth and the commandments of God, they cannot enter into the kingdom of heaven. If they accept the only One who can save them from ruin, He will accept them and their service. And angels of God will be their escort as they use their powers in guiding lost and perishing souls to a haven of rest. The power of the truth will elevate the nature, refine the taste, sanctify the judgment, and give them characters after the divine similitude. They will become members of the royal family, children of the heavenly King. *13LtMs, Lt 58a, 1898, par. 11*



There is an abundance of theatrical performances in our world, but in its highest order it is without God. We need now to point souls to the uplifted Saviour. Deceptions, impositions, and every evil work are in our world. Satan, the wily foe in angel's garments, is working to deceive and destroy. The object of the death of Christ was to declare His righteousness, and no man, woman or child can do this in his own strength or by his own words. *13LtMs, Lt 58a, 1898, par. 12*

Paul declared: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world 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 riches of God, according to the eternal purpose which he purposed in Christ our Lord." [*Ephesians 3:8-11.*]*13LtMs, Lt 58a, 1898, par. 13*

"To make known to principalities and powers in heavenly places the manifold wisdom of God." [*Verse 10.*] Righteousness is made known in that manifold wisdom, for nothing that is unrighteous can be wise. The wisdom of God and the power of God is waiting every human agency. God desires that we shall put to the tax every spiritual nerve and muscle, that we shall strive for an entrance into that city which hath foundations, whose builder and maker is God. All who win eternal life will arm themselves for the conflict against every influence that would obstruct the way. They must bring their minds up to noble and elevated thoughts. While they offer humble prayer to God they are to search to know what is truth.*13LtMs, Lt 58a, 1898, par. 14*

Does my sister place herself in a position where the Lord can come close to her to manifest His presence? What do the angels see in your house on the Sabbath day? All who become members of the heavenly family will have a philosophy and faith which is founded on a true faith in Jesus Christ. His life alone is to be our guide. His life, His attributes, are to become woven into all our life and all our works. God speaks from heaven, "This is my beloved Son, hear ye him." [*Matthew 17:5.*]*13LtMs, Lt 58a, 1898, par. 15*

Christ did not come into the world to disparage education, for He Himself was the greatest Teacher the world has ever known. Christ came to call the minds of His redeemed people to learn of Him. He will sanctify the human talents that are employed for His glory. He came to make human learning strong and pure and ennobling, and of such a character that He could commend. He came to give it a foundation upon which to stand—a knowledge of Himself. Christ declared, “Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill.” [*Matthew 5:17.*] He came to give every specification of the law a depth and meaning which the Pharisees had never seen nor understood. Christ is the originator of all the deep thoughts of true philosophy, of every line of that education that will be retained through sanctification of the spirit. True education is that which will not be left behind when He shall come to be admired in all them that believe. *13LtMs, Lt 58a, 1898, par. 16*

Every member of your family is deciding his own destiny. Those who will be rewarded with the gift of eternal life in the kingdom of God will be those who are learning here of the great Teacher. You do not have peace and joy because you have not consecrated yourself to God. To you the voice of your children is above the voice of Jesus Christ, and in not taking your stand firmly you are being led away from God and His holy requirements. In becoming their escort and companion to go where they choose, you are marking yourself one with them. You endorse the ambitious enterprise that is perverting their talents so that God cannot sanctify them. And the food you thus give to your soul in seeing and hearing is making its impression upon the mind. Should the heavenly intelligences offer you the bread of heaven, you would have no relish for it. *13LtMs, Lt 58a, 1898, par. 17*

Just that which you give your soul to feed upon will determine the character of your experience. If you place yourself in objectionable positions where the Lord is not honored or glorified, you disqualify yourself for enjoying wholesome, heavenly instruction that would make you wise unto salvation. You are bought with a price. The plan of salvation is so vast that it brings into action the attributes of the divine nature. *13LtMs, Lt 58a, 1898, par. 18*

If we will let Him, the Lord by His Holy Spirit will put every part of our entrusted capabilities into His service. He will cause us to feel our deep need of the grace of Christ that we may feel His love constraining us to declare that could we multiply our powers a thousandfold they should all be invested in the work and cause of God. Our testimony would be, "Of thine own we give thee." [*1 Chronicles 29:14.*] When we have a soul hunger for Christ, we shall be filled with His fulness. *13LtMs, Lt 58a, 1898, par. 19*

My sister, I have an intense interest that you shall have the rich manna of heaven upon which to feed. Read the *sixth chapter of John*. You are choosing whom you will serve. If you keep before your eyes and in your ears the transactions of the theater, you will find in your heart no soul hunger for God. It is a question of life or death with you. The Lord has appointed means whereby your may gain spiritual strength and comfort. But if you close the door of your heart to the rays of light from the throne of God, and give your mind to the performances of the stage, you can have no peace, no joy, no hope. Gradually you have been losing the Spirit of assurance. Your love for Bible religion is dying out. You cannot serve God with a divided heart. *13LtMs, Lt 58a, 1898, par. 20*

I have a message for your daughters: You are not feeding upon the bread which came down from heaven, but upon husks. All the praise and glory your receive from human beings is of no value. Repent ye, for the kingdom of heaven is at hand. Christ the Sent of God, gave His life a sacrifice that the world might have a second probation in which to return to their loyalty to God. When Christ was threatened by His foes, He said, My kingdom is not of this world. It is not My mission to recognize caste and human theories or to establish political interests. My kingdom is not to be set up by the power of human armies or the sword. If My kingdom were of this world, then would My soldiers fight. No human power can weaken or overthrow My kingdom through the enemies of God. *13LtMs, Lt 58a, 1898, par. 21*

Who are the subjects of the kingdom of heaven? Daniel tells the world the name by which they shall be called. "And the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever." [*Daniel 7:18.*] And Paul writes to the Philippians: "To all

the saints in Christ Jesus which are at Philippi: ... grace be unto you and peace from God the Father and our Lord 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 offense in the day of Christ, being filled with the fruits of righteousness unto the glory and praise of God." [*Philippians 1:1, 2, 9-11.*]13LtMs, Lt 58a, 1898, par. 22

Again he says: "For through him (Christ) we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." [*Ephesians 2:18-22.*]13LtMs, Lt 58a, 1898, par. 23

All who are enrolled as citizens of the heavenly country are required that their behavior shall be such as the Gospel of Christ can approve. And it is our privilege to claim the rights and privileges of subjects of the kingdom of heaven. But to every one who accepts Christ as his personal Saviour, He says, "Come out from among them [the world] and be ye separate." [2 *Corinthians 6:17.*] We are to conform to the Lord's requirements and not disgrace our citizenship before the angels of heaven or before men. We are to render to God cheerful service. Christ does not speak to those who are no more to wrestle with temptation, who are not in any danger of being drawn away from Christ and overcome by the wiles of Satan, when He says: "Let your conversation be as becometh the gospel of Christ." [*Philippians 1:27.*]13LtMs, Lt 58a, 1898, par. 24

"Stand fast in one spirit, with one mind, striving together for the faith of the gospel. ... For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." [*Verses 27, 29.*] There is to be no strife or vainglory, no selfishness or murmuring, no disputing, nothing impure or dishonest, found in the characters of the followers of Christ. 13LtMs, Lt 58a, 1898, par. 25

**Lt 59, 1898**

Kellogg, Brother and Sister [J. H.]

Stanmore, Sydney, New South Wales, Australia

July 26, 1898

This letter is published in entirety in *18MR 352-357*.

Dear Brother and Sister Kellogg:

What a satisfaction it would be to me to see and talk with you. We are at Stanmore, where our New South Wales conference has convened.<sup>13</sup>*LtMs, Lt 59, 1898, par. 1*

As far as we have knowledge, the sanitarium is doing good work. We have just come to the point of the vexed meat question: should not those who come to the sanitarium have meat on their tables, and be instructed to leave it off gradually? One physician, Dr. Caro, and another Dr. Rand, as in the case of Dr. Maxson, have prescribed a meat diet for the patients, and in one case the large use of butter, even as high as three pounds per week. I knew that these prescriptions were not in the order of God, but that if a change should take place, and we meet one difficulty, a worse state of things might be created.<sup>13</sup>*LtMs, Lt 59, 1898, par. 2*

Years ago the light was given me that the position should not be taken <positively> to discard all meat, because in some cases it was better than the desserts, and dishes composed of sweets. These are sure to create disturbances. It is the variety and mixture of meat, vegetables, fruit, wines, tea, coffee, sweet cakes, and rich pies that ruin the stomach, and place human beings in the position where they become invalids with all the disagreeable effects of sickness upon the disposition. The character becomes perverted, a depraved appetite is established, and a diseased religious experience is the result. The words of the apostle to the Romans should be repeated to all the churches and to all families: "I beseech you, 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.*]13LtMs, Lt 59, 1898, par. 3

The perfection of Christian character is attainable. As we approach the close of this earth’s history, we will find that the whole world is becoming a lazar house of disease, and transgression of the law of God is bringing the sure result.13LtMs, Lt 59, 1898, par. 4

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may know the commandments of the Lord your God, which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive, every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should go so in the land whither ye go to possess it.13LtMs, Lt 59, 1898, par. 5

“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. 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? 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 4:1-9.*]13LtMs, Lt 59, 1898, par. 6

In the *fifth chapter* of this book, the commandments of God are repeated, *verses 6-21*. The whole chapter is very definite. Read *verses 29-33*. Again the requirements of God are given in the *eighth chapter verses 1-15*.13LtMs, Lt 59, 1898, par. 7

These requirements were to be framed into song, and sung in the congregations of Israel, lest they should forget them. *Chapter 10:12-22; 11:26-32.* The entire chapter contains the expressed will of God. *13LtMs, Lt 59, 1898, par. 8*

I present the Word of the Lord God of Israel, because of transgression, the curse of God has come upon the earth itself, upon the cattle, and upon all flesh. Human beings are suffering result of their own course of action in departing from the commandments of God. The beasts also suffer under the curse. *13LtMs, Lt 59, 1898, par. 9*

Meat eating should not come into prescriptions for any invalids from any physician from among those who understand these things. Disease in cattle is making meat eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish in the sea; and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result. *13LtMs, Lt 59, 1898, par. 10*

The Lord would bring His people into a position where they will not touch nor taste the flesh of dead animals. Then let not these things be prescribed by any physician who has a knowledge of the truth for this time. There is no safety in eating of the flesh of the dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation. Those who take God at His Word, and obey His commandments with a whole heart, will be blessed. He will be their shield of protection. But the Lord will not be trifled with. Distrust, disobedience, and alienation from God's will and way will place the sinner in a position where the Lord cannot give him His divine favor. *13LtMs, Lt 59, 1898, par. 11*

All heaven is working to resist Satan's power, to bind the strong man. The angels of God are working to put restriction upon the power of the enemy, until man shall be fully tested and tried. Hear

the gracious invitation made to every soul, "He that cometh unto me I will in no wise cast out." [John 6:37.] This is not a bodily movement, but the submitting of the human will to the will of supreme wisdom] The human agent has not to go into heaven to bring God down, or into the deep to bring Him up. He is not far from every one of us. "In him we live, move, and have our being." [Acts 17:28.] *13LtMs, Lt 59, 1898, par. 12*

No bodily movement is required to bring us near to God. Neither is a violent exercise of the mind necessary. But the Lord invites every human agent to meet Him on the ground of the great atoning sacrifice. Man is required to give a cordial assent to the terms of salvation, and be reconciled to God to do all His commandments and walk in obedience and fellowship with God. The Word of God gives the conditions, testifying, "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.] *13LtMs, Lt 59, 1898, par. 13*

The invitation is gracious, full and free to all who receive Christ as their personal Saviour. To all such He gives power to become the sons of God, even to them that believe in His name. Christ's dying love is the pledge we bring to the Father for reconciliation with Him, and to all who advance toward Him He gives a hearty welcome. We may take God at His word. There is a oneness between man and his God. Christ is an all-sufficient Saviour. Fallen man may place himself under his Father's protection. The prodigal may be covered with the robe of Christ's righteousness, and given a place at His table. *13LtMs, Lt 59, 1898, par. 14*

Again I will refer to the diet question. We cannot now do as we have ventured to do in the past in regard to meat eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field because of man's transgression and sin. The disease upon animals is becoming more and more common, and our only safety is in leaving meat entirely alone. *13LtMs, Lt 59, 1898, par. 15*

The most aggravated diseases are now prevalent, and the very last thing that physicians who are enlightened should do is to advise



patients to eat meat. It is in eating meat so largely in this country that men and women are becoming demoralized, their blood corrupted, and disease planted in the system. Because of meat eating many die, and they do not understand the cause. If the truth were known, it would bear testimony it was the flesh of animals that has passed through death. The thought of feeding on dead flesh is repulsive, but there is something besides this. In eating this we partake of diseased dead flesh, and this sows its seed of corruption in the human organism. *13LtMs, Lt 59, 1898, par. 16*

I write to you, my brother, that the giving of prescriptions for the eating of the flesh of animals may no more be practiced in our sanitarium. There is no excuse for this. There is no safety in the after influence and results upon the human mind. Let us be health reformers in every sense of the term. Let us make known in our institutions that there is no longer a meat table, even for the boarders; and then the education given upon the discarding of a meat diet will not be only saying but doing. If patronage is less, so let it be. The principles will be of far greater value when they are understood, when it is known that the life of no living thing shall be taken to sustain the life of a Christian. *13LtMs, Lt 59, 1898, par. 17*

In this country we see the necessity of our words and deeds harmonizing. I had a decided talk with the physicians just at the right time, and I think now the question will be settled with them. I spoke Sabbath upon this subject, and the church was full of believers and unbelievers. So these will now know our position without mistake. Of course, there must be an abundance of fruit and well-cooked grains. We are setting the example of making out-of-door ovens, and baking our own bread. Three families use our brick oven, and it is a great blessing to us all. *13LtMs, Lt 59, 1898, par. 18*

I continue my two-meal system, and I eat very sparingly, and seldom ever know what it means to be hungry. Although at times circumstances compel us to be unable to eat our meals at regular periods, yet I am never hungry. I consider myself in good health. I shall be seventy-one next November. The Lord is good. I praise His holy name. During the meeting I have spoken and read important articles four times, and this morning early I go to speak for the last time before returning to Cooranbong. *13LtMs, Lt 59, 1898, par. 19*

**Lt 60, 1898**

To Whom It May Concern

“Sunnyside,” Cooranbong, New South Wales, Australia

July 29, 1898

Portions of this letter are published in *PM 223*; *2MCP 560*.

To Whom It May Concern:

Sabbath morning, I awake in the early hours, and while all are sleeping I write in my diary. In the night season I was earnestly addressing those who are bearing the responsibilities of editors and contributors of our periodicals. The Lord gave me a message for them. These words seemed to be spoken to me with great power: “Knowing the time, that it is high time to awake out of sleep: for now is our salvation nearer than when we believed (than when we were first awakened to receive and believe the truth for this time; which deeply affected our hearts, and led to have love one for another).” *13LtMs, Lt 60, 1898, par. 1*

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus, and make no provision for the flesh, to fulfil the lusts thereof.” [*Romans 13:11-14.*] “Awake to righteousness and sin not, for some have not the knowledge of God: I speak this to your shame.” [*1 Corinthians 15:34.*] *13LtMs, Lt 60, 1898, par. 2*

“Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.” [*Romans 13:10.*] “But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s way.” [*Romans 14:10-13.*] *13LtMs, Lt*

60, 1898, par. 3

Why, I ask, is there so much said in regard to Frances Willard? In her great wisdom, wherewith she is exalted by those who claim to be loyal and true to the commandments of God, Frances Willard was on the other side, putting all her powers to work to exalt and voice the doctrines of men. She was teaching for doctrines the commandments of men. I leave Frances Willard with her God. I would not disparage her, neither would I extol her. Already she has had too much of praise and exaltation. She became so much wedded to her own ideas that she has not given ear to the voice of her God, but has been misled and misleading in her zeal to carry out her ideas, which were contrary to the will of God.<sup>13</sup>*LtMs, Lt 60, 1898, par. 4*

She has sought to exalt a false sabbath, and in making this her work, she has exalted that which has no value with God. Had she lived, the influence she had obtained would have created a sentiment which would have continued to exalt that which God does not exalt. She would have bound about the servants of God whom God has made free in Christ Jesus. The Lord in His pity would not suffer Miss Willard to stand on the pinnacle of greatness, in mingling a good work with a manifest determination to exalt an institution of the papacy, that others would entrench themselves behind Miss Willard as a pattern and example for them.<sup>13</sup>*LtMs, Lt 60, 1898, par. 5*

Had she been true to her convictions, she would have been loyal and true to obey a “thus saith the Lord.” But should she plant her feet on a “thus saith the Lord,” the work she had been trying to preach for so many years must be surrendered. Herein was her mistake, and the mistake of all who close their eyes to truth in the Word of God. Herein lies the mistake of many God-loving, truth loving women in our world. Influence is power, and it appears to them an utterly vain endeavor to carry that influence in the world, when keeping the seventh-day Sabbath. Obedience to its claims would cut off her hopes, in securing representatives and so-called influential men to co-operate with her in her wonderful ideal of what she was determined to accomplish. But God would have been to her a majority—in force, in power, in influence.<sup>13</sup>*LtMs, Lt 60, 1898,*

*par. 6*

The wrong cannot be made right by her death. The wrong is still wrong. Neither time nor eternity can make it otherwise. But we leave this our sister in the many good and valuable works with her God. We must speak the truth. You who have had light, who have had truth, and evidence of the value of truth, your course in the exaltation of Frances Willard is an offense to God.<sup>13</sup>*LtMs, Lt 60, 1898, par. 7*

Do my brethren and sisters suppose that they are glorifying God in exalting Frances Willard in so ample a manner? The Lord is not honored in the exaltation of any human being. He is not pleased when men as it were worship the creature. Those who keep Frances Willard before the people had far better be giving praises to Jesus, their Redeemer. Was God leading Frances Willard to exalt and magnify a spurious sabbath? Was he leading her to magnify error and discard the Sabbath of the Lord?<sup>13</sup>*LtMs, Lt 60, 1898, par. 8*

Frances Willard was one of those who has been planning to make laws to bring oppression upon a people whom the Lord is leading and guiding. "O, consistency, thou art a Jewel!" Have the Lord's people thought that by extolling Frances Willard they would find favor with God? It is just such things as this that bring the displeasure of God upon His people. Those who, in order to make themselves popular, strain matters and virtually present before the community that obedience to God's commandments is a crime will bring upon them the displeasure of God.<sup>13</sup>*LtMs, Lt 60, 1898, par. 9*

I see the parable of the ten virgins continually before me. Five of these virgins were wise, and five were foolish. Shall those who are having the generalship of the Educator make it their work to weave in false theories? Shall those who claim to believe the truth in these last days fill the papers with praise and exaltation of one whose main work has for years been to trample upon the seventh day and to exalt Sunday as the sabbath, though indeed ignorant of the work she was doing in placing her whole power on the side of those who have worked to make of none effect the law of Jehovah, and bring into action measures that will oppress God's people? But the Lord

has His witnesses to all these movements, and He has put His hand upon the one who has great and effective measures to carry out. *13LtMs, Lt 60, 1898, par. 10*

The good things have been woven up with the erroneous, the right all tangled up with the wrong. Frances Willard was the one who in sentiment united with Mr. Crafts to influence in every possible way the legislature to protect and exalt Sunday. She had her Bible. She could read the Word of God. She could have known the law of God, proclaimed in awful grandeur from Mount Sinai. She could have read (*Exodus 31*), where the Lord specifies in plain words the binding claims of His law and the penalty of transgression. She had ability and could have traced out the evidences upon this important subject. *13LtMs, Lt 60, 1898, par. 11*

God had given her and all who are working in the line of Christian temperance ability to be sanctified to His service, and be under His supervision, under the rule of God. If those who are engaged in the Christian temperance reforms would had done the work which in the last great day they will have no excuse for having neglected, the Lord would have been back of all their endeavors. Their capacities and powers would not have been employed in setting people on the wrong path, the path of transgression and sin. No movement would have been made to impeach the character of God. *13LtMs, Lt 60, 1898, par. 12*

The efforts put forth to make void the law of God is a work that no one will be proud to acknowledge in that great day when every case will be tried by the great moral standard, the law of God. That law will judge every man "when the judgment shall sit and the books shall be opened," and all are judged according to the deeds done in the body. [See *Daniel 7:10*.] *13LtMs, Lt 60, 1898, par. 13*

There are lessons of eternal importance to be learned in the Christian temperance work. The law of God is to be carefully studied, just as it reads. The holiness of God is discovered in His precepts and was represented by Jesus Christ in giving that law. God sends His only begotten Son into the world, and declared Him to be the revelation of the character of God to man. Jesus answered the question of Thomas, "I am the way, the truth, and the

life: no man cometh unto the Father, but by me. ... If ye love me, keep my commandments. ... *13LtMs, Lt 60, 1898, par. 14*

“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 14:6, 15, 21, 23, 24.*]  
“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.*]*13LtMs, Lt 60, 1898, par. 15*

The praise given Frances Willard is misleading. This exalting of her virtues and the works you do not understand. I am commissioned to say unto you: You are dishonoring God. I could say much, but will not do this now. Who placed anyone of you in the judgment seat as God? You would do best to keep silent. Why do our people move so strangely, and extol and praise when God, who reads every heart, has given them no commission to do so? Lift up the Man of Calvary. Unfurl the banner of the third angel’s message.*13LtMs, Lt 60, 1898, par. 16*

If those in charge of our periodicals have no more judgment than to fill the publications with the exaltation of human beings, then let them seek the wisdom of God. Your spiritual eyesight needs the heavenly anointing. In such cases as that of Frances Willard, let those who have considered her high and lifted up speak as they view her case, and those who know that she has not been loyal and true to the law of Jehovah consider that for them silence is eloquence. It does not become those who are proclaiming the third angel’s message to do the work they are doing. They are leaving impressions on minds that those who are exalting a spurious sabbath and bringing in methods to make it appear a sacred, holy day, deserve a reward of merit.*13LtMs, Lt 60, 1898, par. 17*

These productions in our papers reveal that men who have so much to say need to know the mind of God before they exalt any human being, dead or living. In pouring forth an overflow of praise

of one whom you do not know, who has not accepted a “Thus saith the Lord” in keeping His commandments, they place themselves where, in the crisis coming upon us, they will have defective discernment as they shall see the good things done by those who will seek to deceive, who will claim to be Christ, and prophets sent of God.*13LtMs, Lt 60, 1898, par. 18*

Christ says of that time, “If it were possible, they shall deceive the very elect.” [*Matthew 24:24.*] And again the question is asked, “When the Son of man cometh, shall he find faith on the earth?” [*Luke 18:8.*] Those who use their pen and voice to give such praise to human beings need to have clearer discernment. How much better would it be if this confidence and faith would be exercised toward those who are striving with pen and voice to do the will of God as obedient children, keeping His commandments, not to praise or glorify the individual, but to obey the Word of God, to love as brethren, to uproot every fiber of the root of bitterness that they are allowing to spring up.*13LtMs, Lt 60, 1898, par. 19*

The leaven of evil has been introduced into the church, and it has created dissension and alienation and strife. If God’s people possessed the daily converting power of the truth, and the precious anointing, that they might discern all things clearly, and know when to speak, and what words to utter that would tend to unity and love, they would obtain an experience that would be of great value to them. But how sad it is that our people who are in positions that require clear discernment act like blind men. They are not sitting at the feet of Jesus and learning of Him who never makes a mistake.*13LtMs, Lt 60, 1898, par. 20*

I know how the Lord regards all such productions from those who suppose they are working righteousness, who seem to be neither on one side nor on the other. The message that is given to me for them is: You are in darkness; you know not what you praise. God cannot vindicate a work that has not His stamp upon it, for it is misleading others in a way that does not bear the signature of heaven.*13LtMs, Lt 60, 1898, par. 21*

This is a time when every sentence written should mean something definite, should be true, sincere. Not a scratch of the pen should be

made in order to become popular or to vindicate that which God condemns. Those who follow such a course have a zeal, a burning desire, to distinguish themselves, but they have not learned their lessons at the feet of Jesus. Self is interwoven with all they do and say. They aim their weapons against their brethren who are doing the work God has appointed them, and they think in their blindness that they are doing God service. *13LtMs, Lt 60, 1898, par. 22*

I am commissioned now to say to our brethren, Humble yourselves, and confess your sins, else God will humble you. The message to the Laodicean church comes home to those who do not apply it to themselves. They are neither cold nor hot, but lukewarm. Saith the Lord, "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 3:15-18.*]*13LtMs, Lt 60, 1898, par. 23*

Shall any one of us let the shame of our nakedness appear in the use of our God-given faculties of speech, and in the use of our pen? Shall we consider that Christ's righteousness in His perfect obedience to His Father's commandments was the cause of His crucifixion? By perfect obedience to the law of Jehovah we are to magnify the law and make it honorable. What mean these words placed before the people of God who, against obstacles, are trying to fight the good fight of faith, saying, "We will not bow the knee to Baal, or give glory or honor to any who do this"? *13LtMs, Lt 60, 1898, par. 24*

Divine blessedness is pronounced upon those who keep the commandments, and a curse He declares against those who transgress His law. And shall the pen or voice stoop to bestow laurels upon those who have been leaders in carrying the banner of Satan, declaring that the institution of the papacy shall receive the honor? The faculties God has given us for His name's glory have



been misappropriated, and [have] been used to bring in rebel sentiments. That human beings should exalt and worship the human agency who has been engaged in a work in direct opposition to the work God has given His people to do in these last days is altogether contrary to His purpose. Why do we see such blindness? The least any one could do is to show their eloquence before the universe of heaven, before the worlds unfallen and a fallen world in keeping silent. *13LtMs, Lt 60, 1898, par. 25*

All the sufferings of Christ endured in our world were to magnify and exalt the law which Miss Willard has repudiated. How does our Saviour regard your actions in this instance? There is a false harmony presented before the world, before angels and men, and in this action you have revealed such qualifications that God cannot use you. You will exalt the wrong and repudiate the right. God calls for no false harmony to be cherished and set forth to the world. The heavenly angels are most delicately sensitive to any discord. Those who are now stirringly active in proclaiming to the world the last message of warning, those who see and understand that the last great conflict is right upon us, must proclaim to the world, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." [*Revelation 14:12.*] *13LtMs, Lt 60, 1898, par. 26*

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready: and to her (the church who are obeying "Thus saith the Lord") was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God." [*Revelation 19:5-9.*] *13LtMs, Lt 60, 1898, par. 27*

Why is this statement made? Because it is in contradiction to the statements made by the world that Christ changed the seventh-day

sabbath to the first day of the week. There are thousands upon thousands who bear aloft the standard of the world's sabbath, exalting the image of the papacy created by the man of sin. The churches worship the image of the beast and receive his mark, even as the inhabitants of Babylon worshipped the golden image which Nebuchadnezzar set up in the plain of Dura. The church of God was captive in Babylon, deeply tried, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive, and the sacred vessels of the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and "Ichabod, Ichabod, The glory is departed from Israel," was heard in songs of lamentation. [See *1 Samuel 4:21*.] The outward ordinances had been allowed to take the place of God, ceremonial observances were worshipped while Christ, the foundation of all their ceremonial service, was lost sight of. *13LtMs, Lt 60, 1898, par. 28*

Saith the Word, "Blessed are the pure in heart: for they shall see God." [*Matthew 5:8*.] Notwithstanding the external disadvantages, there were those who in their captivity had songs to sing in the night of discouragement. The Lord permitted them to be broken up until they should find in Him their center of attraction. If they would humble their proud hearts, and confess their sins, He would compensate them for the loss sustained, and in their obedience would magnify His name and glorify Himself as their Helper and their God. *13LtMs, Lt 60, 1898, par. 29*

"Blessed are the pure in heart: for they shall see God." [*Verse 8*.] The scattered church was to realize that she had become enfeebled by leaning upon ceremonies in the place of leaning upon God. To the captives in Babylon, especially to Daniel, God made known His mind and His will. Light was given for future ages, for the very time in which we are now living. By the River Hiddekel, Daniel saw that which would transpire in the latter days. Again, the Lord Jesus appeared to the lonely exile on the rocky isle of Patmos, to which the faithful disciple had been banished for the Word of God and for the testimony of Jesus Christ. *13LtMs, Lt 60, 1898, par. 30*

"I was in the Spirit on the Lord's day," he says—the very Sabbath which was instituted in Eden. He was keeping that Sabbath, for God

had created only one Sabbath, and that was to last through eternal ages. This Sabbath was a wonderful Sabbath to John. He says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it to the seven churches which are in Asia." [*Revelation 1:10.*] *13LtMs, Lt 60, 1898, par. 31*

Suppose our teachers and students should have more to teach and write in regard to these things which are now to be fulfilled, and which concern the eternal warfare of souls. Suppose that pen and voice should give meat in due season to the old and the young, to saints and sinners. Let the many things that might be said to awaken the church from its slumbers be spoken without losing any more time in dwelling on these things which are not essential and that have no bearing upon the present necessities of our people or upon the ignorant who know not the truth. Read the *first three verses of Revelation*, and see what work is especially enjoined upon those who claim to believe the Word of God. *13LtMs, Lt 60, 1898, par. 32*

"I am he that liveth, and that was dead; and behold, I am alive forever more; Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." [*Verses 18, 19.*] *13LtMs, Lt 60, 1898, par. 33*

In the parable of the ten virgins, there is presented before us a foolish company who took their lamps, and took no oil with them, and the result was, their lamps went out. When they would have entered in, the door was shut, and they could not partake of the marriage supper of the Lamb. They lost their chance. They did not live the truth; they failed to obtain the wisdom and grace from God to make them complete in Jesus Christ. *13LtMs, Lt 60, 1898, par. 34*

My brethren, the recent productions in the papers reveal a blindness of spiritual discernment. When the eyes have been enlightened with the spiritual eyesight, then we shall see altogether clearly. The things of time and sense that now attract attention will lose their value, for there will be disclosed to man eternal interests.

As God made known his will to the Hebrew captives, to those who were most separate from the customs and practices of a world living in wickedness, so will the Lord communicate light from heaven to all who will appreciate a “Thus saith the Lord.” To them He will express His mind.<sup>13</sup>*LtMs, Lt 60, 1898, par. 35*

Those who are least bound up with worldly ideas are the most separate from display, and vanity, and pride and love of promotion, who stand forth as His peculiar people, zealous of good works—to those He will reveal the meaning of His word. The very first exhibition of God’s power to the Hebrew captives was in showing the defective wisdom of the great ones of the earth. The wisdom of men is foolishness with God. The magicians revealed their ignorance of the light before the Lord revealed His wisdom as supreme. The wisdom of human agents who had misappropriated their God-given talents, God showed to be foolishness.<sup>13</sup>*LtMs, Lt 60, 1898, par. 36*

“Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, righteousness, in the earth; for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised.” [*Jeremiah 9:23-25.*]<sup>13</sup>*LtMs, Lt 60, 1898, par. 37*

All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God. Our work now is to enlighten the world, in the place of bearing a peace and safety message. A banner has been placed in our hands, upon which is inscribed, “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 a distinct, separating message—a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water to the fountain of living waters.<sup>13</sup>*LtMs, Lt 60, 1898, par. 38*

One class in our world carry their banner high, upholding the spurious sabbath that has been created by the man of sin, and

therefore possessing not one particle of sanctity. This position will eventually lead to their putting their neck under the Roman yoke. "Hath a nation changed their gods, which are yet not gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken the fountain of living waters, and hath hewed them out cisterns, broken cisterns, that can hold no water. *13LtMs, Lt 60, 1898, par. 39*

"Is Israel a servant? Is he a homeborn slave? Why is he spoiled? ... Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way. And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what has thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of hosts." [*Jeremiah 2:11-14, 17-19.*]*13LtMs, Lt 60, 1898, par. 40*

This representation is applicable to many who claim to be the people of God. In their blindness they know not at what they stumble. God through His servant says: "And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord of hosts. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep mine anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and has scattered thy ways to the strangers." [*Jeremiah 3:10-13.*]*13LtMs, Lt 60, 1898, par. 41*

**Lt 61, 1898**

Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1, 1898

Portions of this letter are published in *3MR 340-341*; *5MR 414-415*.

Dear Brother Jones:

Your letter was received last evening. I am very glad to hear from our brethren and sisters. For some cause our mails are rather smaller than usual. I have an intense interest for the work and cause of God all over the field, and especially in Battle Creek where Satan has worked in varied ways to bring in erroneous methods and strange fire that God has not kindled. Had Satan been permitted to have his way, the cause of God at the very center of the work would have been hopelessly ruined.<sup>13</sup>*LtMs, Lt 61, 1898, par. 1*

Luke, the inspired evangelist, in his record of the life of Christ reveals the purpose of Satan. “And the Lord said to Simon, Behold, Satan hath desired to have thee; that he might sift thee as wheat.” [*Luke 22:31.*] Had Satan been permitted to have his way, poor Simon would have been a lost sheep, never to be recovered. Satan was permitted to tempt the too confident Peter, as he had been permitted to tempt Job, but when that work was done, he had to retire. He dared not go one hair’s breath beyond his appointed sphere.<sup>13</sup>*LtMs, Lt 61, 1898, par. 2*

I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and devouring one another in every sense of the word, “to be consumed one of another.” [See *Galatians 5:15.*] They cast aside the inspired of counsel God has given, and in [the] face of the message He gives, they do the very thing He has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and

seek the Lord by confession of their sins. *13LtMs, Lt 61, 1898, par. 3*

Had Peter walked humbly with God, hiding self in Christ, the wily foe with all his power could not have gone farther than God permitted. Had Peter earnestly looked for divine help, had he been less self-confident, had he received the Lord's instructions and practiced them, he would have been watching unto prayer, and working out his own salvation with fear and trembling lest he should not make straight paths for his feet. Had he closely examined himself, had he not only heard the word, but had been a doer of it, the Lord would have given him divine help. There would have been no need of Satan's sifting. *13LtMs, Lt 61, 1898, par. 4*

Gratitude should be cultivated in every heart. Christ is our tower of strength, and Satan can have no power over the soul who walks with God in humility of mind. The promise is, "Let him take hold of my strength and make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] There is perfect and complete help for every tempted, tried soul. There will always be temptations to meet, but the whole universe of heaven is standing on guard that no soul shall be tempted above that he able to bear. If men will look unto Jesus, as the One in whom they can trust, Christ will never fail them in any emergency. *13LtMs, Lt 61, 1898, par. 5*

There is not power in the whole satanic force that can disable the soul who lives in simple confidence in the wisdom which cometh from God. Here is where the apostle Peter failed. It was essential that he should become intelligent in regard to his own defects of character and see his need of the power and grace of Christ, in order to know himself. But Peter was not left hopeless. He had a precious assurance in the word of Christ: "I have prayed for thee, that thy faith fail not." [*Luke 22:32.*] This watchcare that Christ had over Peter was the cause of his restoration. Peter came to appreciate the words, "I have prayed for thee." Satan could do nothing against the all powerful intercession of Christ. *13LtMs, Lt 61, 1898, par. 6*

In Peter's fall we have before us our own individual cases. We are exhorted, "Let him that thinketh he standeth, take heed lest he fall." [*1 Corinthians 10:12.*] The fall of Peter in denying his Lord was

fearful and humiliating. He gave away his Lord, saying. "I know not the man." [*Matthew 26:74.*] And just as verily have many of the professedly commandment-keeping people of God dishonored and brought reproach upon their best Friend, the One who could save them to the uttermost. *13LtMs, Lt 61, 1898, par. 7*

The Lord would restore to himself all who have put him to open shame by their unscriptural course of action. The apostle Peter was restored, and the message was brought to him from Christ, "Go tell my disciples that I have risen from the dead." Tell Peter also to meet me in Galilee. [See *Mark 16:7.*] O, what love, what wondrous love, dwells in the bosom of our divine Lord! O matchless grace, wondrous love! While Peter's soul was passing [through] deep humiliation, through the awful struggle with satanic agencies, he remembered the words of Christ, "I have prayed for thee." [*Luke 22:32.*] With startling vividness his self-confident words lashed upon his mind, "Though all shall deny thee, yet will not I." "I will go with thee to prison and to death." [*Mark 14:29; Luke 22:33.*] Yet Peter denied his Lord with cursing and swearing. O, how active is Satan in casting his seeds of tares. But the awakening came before the restoration. Peter had committed sin against light and knowledge and great and exalted privileges. His sin was very great, but it was his self-confidence that caused him to fail. *13LtMs, Lt 61, 1898, par. 8*

And it is self-confidence that is now working human minds. There is not a thread of Christ's love in the heart that reveals such demonstration as has been seen in the hatred manifested toward one another, and unless those who have shown such a spirit shall humble themselves and become as little children, Christ says, "They shall not see the kingdom of heaven." [See *Matthew 18:3.*]*13LtMs, Lt 61, 1898, par. 9*

I had much more I would have been pleased to write, but I cannot do so at this time. Brother Morse, his son, and Dr. Caro have been our guests when my writing should have been done. The meeting at Stanmore and counselling with these brethren has kept me very busy, and for these reasons my letter is not finished. *13LtMs, Lt 61, 1898, par. 10*



We must answer the prayer of Christ. He speaks to us from His Word. (*John 17.*) If we will not hear and obey Christ, we cannot bear any test. We must be laborers together with God. In our different lines of responsibility we must draw with Christ, wearing His yoke. We must die to self, and let Christ abide in us. I am trying each day to seek the Lord for myself. Without the love of Christ all our profession is as sounding brass and tinkling cymbals. It is this love that makes us love one another as Christ has loved us. This is a science that our teachers and brethren in responsible positions would do well to bring into their studies. *13LtMs, Lt 61, 1898, par. 11*

I must close. I send you the matter in reference to our brethren laying their laurels at the feet of Frances Willard. Would that all would lay their laurels at the feet of Him who died for us. He has left the commandment that we should love one another as Christ has loved us. I am so grieved in spirit that I am compelled by their own imprudent course of action to write such reproofs. What will be done with the writing is the question? Put it into no one's hand but your own and Brother Smith's. There are those who are indiscreet, who would blaze this matter abroad, and present it in a most objectionable light. I shall have to ask you to let Dr. Kellogg see it, and give him a copy if he wishes it. *13LtMs, Lt 61, 1898, par. 12*

I ask you, my brother, to help those who have acted like men with their eyes put out to wake up and be converted, that God can use them. We have a solemn message from God. We have no time to lose. Ask and receive, that you may give. *13LtMs, Lt 61, 1898, par. 13*

In the name of Jesus Christ of Nazareth we would ask you to pray that in every church in America, and in this far off country [of] Australia, we may find the missing link between God and humanity. This link is Christ Jesus. We have no time for dissension, no time for selfishly seeking to be first. God is our Father. His law represents His character. Man is to sense his responsibility in behalf of perishing souls. Then there will be deep, earnest efforts made to uplift the fallen. *13LtMs, Lt 61, 1898, par. 14*

Often as we do the work God has appointed us to do in going forward in new fields and giving the ABC of Bible truth to others, the

ministers will seek to turn the minds of the hearers away, saying, "All this is enthusiasm. The people will go away, and leave you. This excitement will die out." But soon they find that the interest increases in the place of gradually going down. Its day is not ended. The work for the souls who are starving for the bread of life, and the waters of salvation is deepening and broadening. The Word of God in its simplicity is finding a home in hearts that long for the truth.*13LtMs, Lt 61, 1898, par. 15*

Let those who hear the message say, Come. Let the first steps be taken to receive the souls ready to die in their sins. Nothing is to come in to block the way in winning souls to Christ. Every soul who is truly converted, and who receives the Word, is to impart it to others. Look well to the work appointed of God. Satan will erect his parishes in the midst of every one that may be established for the dissemination of truth and righteousness. The Lord wills that every man and woman enlisted as His earnest, active agents to communicate the truth shall communicate the message sent of God—the commandments of God, and the faith of Jesus.*13LtMs, Lt 61, 1898, par. 16*

This ends abruptly, but I have no time to write farther this morning.*13LtMs, Lt 61, 1898, par. 17*

**Lt 62, 1898**

White, W. C.

Sunnyside, Cooranbong, New South Wales

August 10, 1898

Portions of this letter are published in *4Bio 359*. +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 received your card this afternoon, and I would object to taking a part in your meetings, were I in Melbourne or its suburbs. Since coming from Sydney, there has been great weakness upon me, and I see there is need of great rest. Yet I carry the burdens. Twice I have spoken to the students, bearing a most decided testimony. Friday I could not do anything, and on Sabbath was quite exhausted. All decided that I must not attend the meeting, but I could not feel altogether free, so prepared for the meeting. I read (*Luke 12:1-42*), and explained as I read. I felt my heart stirred within me. I had great travail of soul, and had to restrain my feelings, else I should have wept aloud. I presented before the people the divine standard, and that the Lord expected the sons and daughters of God to advance in spiritual growth. Where there is life there is growth. Where there is life there is growth.<sup>13</sup>*LtMs, Lt 62, 1898, par.*

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Christ stands at the right hand of God, and sees everything that is being done by the Father in our world. He works in every obedient heart. He sees that which everyone can do if they humble themselves as little children, and are as teachable as they. The Lord gives a work to do to the one who is meek and lowly in heart, and He who gives him his work, prepares him to do the work in unity with Christ Jesus.<sup>13</sup>*LtMs, Lt 62, 1898, par. 2*

Our great danger has been and still is in self-sufficiency, in trusting to human ability and picked men, which our own human judgment

considers will prove a success. Let every one make God his dependence and his trust. Let all who have enlisted in the army of the Lord serve Him. They cannot do this unless they shall learn of Christ daily. *13LtMs, Lt 62, 1898, par. 3*

We know that the Spirit of the Lord was in our midst. The hearts of the people were moved. I asked them all to pledge themselves to shake off their stupidity, to awaken out of sleep, and stand firmly one for another with heart and soul. Those who will stand to do the work God has appointed them in this place will reach a higher standard. God will help them in every determined effort they make. Our present condition and necessities must be our starting point. *13LtMs, Lt 62, 1898, par. 4*

The message and work demanded for this time is to lift up the Saviour higher and still higher. This will give the trumpet a certain sound. The message and the work combined will not be merely as a flash of light, but will give permanent vitality. Conditions and circumstances are always changing, but the Lord God of heaven will have His work go forth with power, if the human channel will be worked. There is a work to be done. The churches must be set to work to reach the people where they are. We need to be intensified, and consecrated to the very highest attainments, and this can only be done by self-surrender. *13LtMs, Lt 62, 1898, par. 5*

I was greatly moved, and the Lord made the impression. Nearly all in the house stood upon their feet, and then followed many excellent testimonies. Brother Thomson spoke excellently, and his eldest son was among those who stood up as witnesses for God. I came home feeling glad that I had exercised my faith in going to the meeting. I beg of you, Meet together in counsel. Seek the Lord, for you need Him at every step. *13LtMs, Lt 62, 1898, par. 6*

I do not know that I had a marked improvement after the meeting, but nevertheless I was glad I went. On Sunday I did not attend the meeting at the appointed place. I was too weak. I dared not go. I solicited Herbert Lacey to go in my place, and he went. With what result I have not heard. He had proposed to me to talk to the hands working on the road down near Wyee, making my carriage my pulpit. I agreed that if it was pleasant I would try to do so, as this

would be no particular burden. But it rained, so making it impossible for me. And then, too, my exhaustion came on, and I dared not go.<sup>13</sup>*LtMs, Lt 62, 1898, par. 7*

Thus I have been until last night, when I thought I must write a few lines before retiring. I began about the Sabbath meeting, when, like a flash of lightning, I had presented to me so sharply some things which had been presented to me at Stanmore, and I wrote on and on, until I had written four and a half pages. But I have decided not to send it this morning, but have it copied and go by the mail tomorrow morning. I want you to have it. Although it does not specify or lay out all the work you should do, it tells you what to do to receive light from God. It is to walk humbly with God.<sup>13</sup>*LtMs, Lt 62, 1898, par. 8*

A self-sufficiency has come in a sort of unsanctified independence that God cannot endorse. Learn of me, said the great Teacher, wear my yoke; for I am meek and lowly of heart, and ye shall find rest to your souls. I was referred to *Isaiah 41:1-14, 17*. "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. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness pools of water, and the dry land springs of water. I will plant in the wilderness the cedar and the shittah tree, and the myrtle and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together" [*Verses 20-22*].<sup>13</sup>*LtMs, Lt 62, 1898, par. 9*

But I will write no more this morning, I will get off something tomorrow. Prepare the way of the Lord. We are living in a very solemn period of this earth's history. The crisis is upon us, and will continue until the end of time. We must have the story of God's love and grace in our hearts and upon our lips. God calls us to His work; He would do this work through His prepared channels. There is to be firm, upward tread in the footprints of Jesus Christ. But the work is to commence in in the heart, and work outward in the character. God will call each to the life He has purposed. He will take the rough stones from the quarry, and He sees in these rough stones those who can be hewed and squared for the building. Men that are now as hard as granite, cold and unbeautiful, He will make after the

similitude of a palace. Christ's righteousness will shine upon them. The Lord will work sluggish nature, and they will fill places where responsible men now stand, because they refuse to be worked.<sup>13</sup>*LtMs, Lt 62, 1898, par. 10*

I must stop now. God bless you all in your counsel.<sup>13</sup>*LtMs, Lt 62, 1898, par. 11*

**Lt 63, 1898**

White, W. C.

“Sunnyside,” Cooranbong, New South Wales

August 11, 1898

Portions of this letter are published in *OHC 335, 4BC 1154*.

+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 have read your letter. We are praying for all who are in conference. I think your proposition, or decision, that Brother Daniells and the men you mention spend some time in Sydney, is a wise one. Sydney is an important place, and there is need of something being accomplished, in order to advance the work. *13LtMs, Lt 63, 1898, par. 1*

I have done my writing, all that I should do today, but will send you a few lines with my letter. I feel deeply in regard to every Seventh-day Adventist church. There is great need of the love of God in all hearts. Then there will be love one to another, sincere, brotherly kindness, and Christian courtesy. There is a great lack of Christian tenderness, even among the workers, and this will continue to exist until the love of Jesus shall take possession of the hearts of church members. We must have the deep earnest love of Jesus. We must strive for this love. We must take our individual self in hand, and at the same time grasp by faith our all-sufficient, sin-pardoning Redeemer. We must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. *13LtMs, Lt 63, 1898, par. 2*

Just as soon as the work of God begins for the individual believers, every one working over against his own house by repentance, confession, and forsaking of all selfishness, we shall receive the Holy Spirit. His sufficiency will be a power in our behalf. We shall have grace to help in every time of need. We need to feel our own

dependence upon God. It is “not by might nor by power, but by my Spirit, saith the Lord.” [*Zechariah 4:6.*] *13LtMs, Lt 63, 1898, par. 3*

We do not know what the Lord will certainly do for us if we will come into line. God sees what He can make of man. There are possibilities which our feeble faith does not discern. “Ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*] He sees all the now unamiable traits of character in man, and He knows, if men will learn the meekness and lowliness of Christ, He can mold and fashion the combative spirit, the unamiable disposition, and bring every power of the being into working order to advance His kingdom. He longs to refine, elevate, and ennoble the entire life. If man will co-operate in the work, God will bring the apparently rough stones from the quarry into His workshop, and with the axe and hammer and chisel of His Word, prepare them for a place in His building. Through the Holy Spirit’s power He can use the very worst characters, and make them men and women of opportunity. *13LtMs, Lt 63, 1898, par. 4*

Blessed is the man who by faith can get a glimpse of Christ’s faith. If He will behold the face of God in Jesus Christ, if human inventions are laid aside, then there is a possibility of his becoming Christlike in character. *13LtMs, Lt 63, 1898, par. 5*

Thus God has planned it, and I am instructed to say to you: Hold fast. Do not descend to any cheap ideal. God has planned, therefore rise by faith and practice. Rise by human endeavor co-operating with the divine. God sees the human agent struggling with great difficulties, but reach up. His promise is, “Ask, and ye shall receive.” [*John 16:24.*] Say, “I will not let thee go, except thou bless me,” even me. [*Genesis 32:26.*] Sanctify me, and make me fit for the Master’s use. Great light comes to man as he sees the privileges that are for him. He sees God’s plans for him and he dies to self. He sees that he has been working with all his powers to do some great and wonderful thing, when he was continually at cross-purposes with his Master. He submits to be worked, and God directs him, causing him to stand in his lot and place. *13LtMs, Lt 63, 1898, par. 6*

While the human agent is devising and planning for himself



something that God has withheld him from doing, he has a hard time. He complains and frets, and has still increased difficulties. But when he submits to be as clay in the hands of the potter, then God works the man into a vessel of honor. The clay submits to be worked. If God had His way, hundreds would be worked and made into vessels as He sees best. *13LtMs, Lt 63, 1898, par. 7*

Let the hand of God work the clay, for His own service. He knows just what kind of a vessel He wants. To every man He has given his work. God knows what place he is best fitted for. Many are working contrary to the will of God, and they spoil the web. The Lord wants every one to be submissive under His divine guidance. He will place men where they will submit to be worked into oneness with Christ, bearing His divine similitude. If self will submit to be worked, if you will co-operate with God, if you will pray in unity, work in unity, all taking your place as threads in the web of life, you will grow into a beautiful fabric that will rejoice the universe of God. *13LtMs, Lt 63, 1898, par. 8*

The Lord says, "I have had my purpose concerning you." If you will be one with Christ, your unity and close fellowship and love will be an endorsement of the work of Christ in the redemption of humanity. Satan is cunning and full of hatred, toward men and toward God. He would have man hate his fellow man, just as many are doing. The leaven of faultfinding and criticism has entered the church, and works to create cross-purposes, and tangle the work. God declares, "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*]*13LtMs, Lt 63, 1898, par. 9*

The Lord will signify to the world that He will honor those that honor Him. "For thou art a holy people unto the Lord thy God," He says, "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 or choose you because you were in number more than any people; for you were the fewest of all people, but because the Lord loved you, and because he would keep the oath which he sware unto your fathers, ... know therefore the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy, to them that love him, to a thousand generations." [*Deuteronomy 7:6-9.*]*13LtMs, Lt 63, 1898, par. 10*

**Lt 63a, 1898**

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 12, 1898

Portions of this letter are published in *4Bio 358-360*.

Dear Son Willie:

You say you wish you had that which passed before me in Stanmore. There was instruction given in an assembly. Words were addressed to men in responsible positions, and as these things revive to my mind I am trying to put them with pen and ink where I cannot lose them. Some things I have written to you, other things are not laid out as distinct as I could wish. I must wait. It will come to me I feel quite sure. *13LtMs, Lt 63a, 1898, par. 1*

After the council meeting I saw quite a change being made. As I told you, there was a transferring of workers and our Counsellor was saying the same men should not continue a length of time in one place. The health of the Cause and the working out of the plans of God demanded that the same gifts in labor in certain lines of work should not continue a length of time. There were families with their goods being drawn away for to be transported to other places. There was a necessity for this in order to leave a positive influence on the work and the cause of God and its advancement. I would encourage the movement you suggest, and believe the Lord is in Elder Daniells' moving to Sydney at this time, and the Lord will tell him what to do next. *13LtMs, Lt 63a, 1898, par. 2*

I did have some things presented that there was now a more decided work to be done in Sydney and the vicinity. All the suburbs are in a better condition to be worked than at any former period, and the advantages now presented in doing medical missionary work need more calculation and experience brought into the management of the work. *13LtMs, Lt 63a, 1898, par. 3*

I shall be relieved if this change is made. I believe Brother Morse

will be less experienced and a help in Melbourne, but with Elder Daniells here in New South Wales, the working force seems more evenly balanced. *13LtMs, Lt 63a, 1898, par. 4*

One thing was certain, changes must be made for the more healthful warfare before us in the health missionary work. There is needed, in council and management of the work in Sydney, men of larger experience than those who are now connected with the work. Counsel with these young men, who certainly need all the experience of those who have been taught of God, that the work shall not become disproportioned in any of its lines. *13LtMs, Lt 63a, 1898, par. 5*

There are many branches that will grow out of the plant now made in Sydney, and every line of work needs experienced managers, that part may unite with part making a harmonious whole. More than two or three minds must be given to all. *13LtMs, Lt 63a, 1898, par. 6*

If we will only keep step with the Saviour, then the Lord will reveal Himself as a wonderful power to His people. Satan will seek to lead minds to follow his course of action, and do after his way and his will, and thus exalt the human agencies, but God does not work in this way. Man is wholly dependent upon God, and just as soon as man shall work away from his purposes, there is an agency comes in to destroy a pure pattern and design which God has given them to work out for His own name's glory. Self-esteem and self-importance will seek for recognition, but all who walk softly and circumspectly before God, hiding self in Jesus Christ, not seeking to make outward display but trusting all their care and themselves to God, keeping His glory in view—God will honor and make a place for [them]. "Them that honor me will I honor, and make a place for him." [See *1 Samuel 2:30; John 14:2.*] *13LtMs, Lt 63a, 1898, par. 7*

Your position as workers together with God is specified, "But [ye,] beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of the Lord Jesus Christ unto eternal life. And on some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garments spotted with the

flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.” [*Jude 20-25.*]13LtMs, Lt 63a, 1898, par. 8

We are living in an important period of the world’s history. We have no time to make haphazard ventures. We need faith, living faith, in God, and we shall be able to advance. “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.*]13LtMs, Lt 63a, 1898, par. 9

Never was there a time when we need more to understand this assurance. We have a great work to do, and heart must unite with heart in love and tender union. We must respect one another. God will use those who will be used, as threads to comprise the web of the fabric. Talents of different phases must unite with talent, all blending in a perfect whole. One man is not able to carry forward the work after his mind and desiring. There must be respectful recognition of other minds with whom God is working, in order to the perfection of every man in Christ Jesus. We are to be teachable students in Christ’s school before we are able to teach. Whatever advantages one has over another, in some respects, he is not a complete whole. It takes other threads of talents and gifts and knowledge in experience to weave the web after the pattern of the great Pattern.13LtMs, Lt 63a, 1898, par. 10

Mother.

I did not expect to write so much but I dared not delay.13LtMs, Lt 63a, 1898, par. 11

**Lt 64, 1898**

Olsen, O.A.

Refiled as *Lt 127, 1896*.

**Lt 65, 1898**

Griggs, F.; Howe, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

August 23, 1898

This letter are published in entirety in *20MR 194-203*. +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 Griggs and Howe:

I have read your articles in the *Educator*, and am surprised at that which they present. Your minds do not see all things clearly. You see men as trees walking. You grasp and advocate some truth, while in the same article you present that which opposes your own statements. Would it not be best for you to get out of the fogs of your previous education under teachers themselves befogged? This education has not been true and unmingled with error. If I write for the *Educator*, as I have been and am now doing, my articles would be directly opposed to your human philosophy. Shall there be a yea and nay go forth in the *Educator*? Or shall I be obliged to issue a paper on true education that will not have in it one thread that will dishonor our heavenly Father?<sup>13</sup>*LtMs, Lt 65, 1898, par. 1*

I have written much on education, and have much yet to write; and if the Lord has been teaching me, He certainly has not been teaching you to present to the many readers of the *Educator* a yea and nay as you have done. You will see that you have done this when the Holy Spirit works your human minds. Then you will not write a yea and nay in the same issue.<sup>13</sup>*LtMs, Lt 65, 1898, par. 2*

There is a constant progress in the knowledge of God and of Jesus Christ whom He has sent, but when men feel that they are wise above a “Thus saith the Lord,” they need to become fools in order that they may be wise. The living oracles of God were given to lie at the very foundation of all true education. “The fear of the Lord is the beginning of wisdom.” [*Proverbs 9:10.*] There is a distinction to be

made between the sacred and the common, and we are accountable to God if we place human wisdom at the head as essential for education. Language may change, and study books may present the supposed improvements, but, “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.” [*John 1:1-5.*]*13LtMs, Lt 65, 1898, par. 3*

I am not surprised that as darkness covers the earth, and gross darkness the people, the light that comes from the Father of lights is not discerned. Just to the extent that the mists and fogs encompass the minds of men, will be their ignorance and misconception of God. The worldly churches cannot read a “Thus saith the Lord,” in regard to the seventh-day Sabbath; and why? Because they are wise in their own conceits; because they are following the example of men who were only one step from the Eden of God, and who, because of their mental and moral capabilities, began to work out their human inventions, and worship the things their hands had made, supposing that they were improving upon God’s plans and devices. In this they worshipped and extolled themselves.*13LtMs, Lt 65, 1898, par. 4*

“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. 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 things, and the fowls of the air; for it repenteth me that I have made them. ... 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. ... 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. But with thee will I

establish my covenant.” [Genesis 6:5-7, 11-13, 17, 18.]13LtMs, Lt 65, 1898, par. 5

There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed man were perfected. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long lived race were constantly devising how they might institute a war with the universe of heaven and gain possession of Eden.13LtMs, Lt 65, 1898, par. 6

When men talk of the improvements that are made in higher education, they are aping the inhabitants of the Noachic world. They are yielding to the temptation of Satan to eat of the tree of knowledge, of which God has said, “Ye shall not eat of it, lest ye die.” [Genesis 3:3.] God gave men a trial, and the result was the destruction of the world by a flood. In this age of the world’s history there are teachers and students who suppose that their advancement in knowledge supersedes the knowledge of God, and their cry is, “Higher education.” They consider that they have greater knowledge than the greatest Teacher the world has ever known.13LtMs, Lt 65, 1898, par. 7

Christ came to the earth as the Light of the world. Nearly two thousand years ago a voice was heard in heaven—the more mysterious because it came from the throne of the Infinite—saying: “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,)” “I delight to do thy will, O my God; yea, thy law is within my heart.” [Hebrews 10:5, 7; Psalm 40:8.]13LtMs, Lt 65, 1898, par. 8

Who is this that the heavenly universe proposes shall visit a guilty world? We ask the prophet Isaiah, and in decided tones he speaks. His language is not yea and nay. “Unto us a child is born,” he says, “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.]13LtMs, Lt 65, 1898, par. 9



We inquire of John, the beloved disciple. Hear his words: "In the beginning was the Word, and the Word was with God, and the Word was 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 the darkness; and the darkness comprehendeth it not. ... And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [*John 1:1-5, 14.*]13LtMs, Lt 65, 1898, par. 10

To Christ Himself we address the inquiry, "Who art thou?" Listen! "Before Abraham was, I am." "I and my Father are one." "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: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." [*John 8:58; 10:30; 5:21-23.*]13LtMs, Lt 65, 1898, par. 11

We ask of Paul, the great apostle, and he answers, "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.*]13LtMs, Lt 65, 1898, par. 12

Again we ask John, What of Christ? "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 in his name, which were born, not of blood, nor of the will of the flesh, nor of the will of men, 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." "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:9-14, 29.*]13LtMs, Lt 65, 1898, par. 13

We hear the testimony of Isaiah: "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 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.]*13LtMs, Lt 65, 1898, par. 14*

“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. Why 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.]*13LtMs, Lt 65, 1898, par. 15*

We ask John what he saw and heard in the vision at Patmos, and he answers: “And I saw in the right hand of him that sat upon the throne a book written, within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.” [Revelation 5:1-3.]*13LtMs, Lt 65, 1898, par. 16*

There in His open hand lay the book, the roll of the history of God’s providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth’s history to its close.*13LtMs, Lt 65, 1898, par. 17*

This roll was written within and without. John says: “I wept much, because no man was found worthy to open and to read the book, neither to look thereon.” [Verse 4.] The vision as presented to John made its impression upon his mind. The destiny of every nation was

contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." [*Verse 5.*]13LtMs, Lt 65, 1898, par. 18

John continues: "I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven eyes and seven horns, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." [*Verses 6, 7.*]13LtMs, Lt 65, 1898, par. 19

As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and nation and tongue and people; and thou hast made us unto our God kings and priests; and we shall reign on the earth."13LtMs, Lt 65, 1898, par. 20

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive riches and power, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that is in them heard I saying, Blessing, and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." [*Verses 8-14.*]13LtMs, Lt 65, 1898, par. 21

“And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of those who were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them: <They were pronounced pure and holy;> and it was said unto them that they should rest yet for a little season, until their fellowservants and their brethren, that should be killed as they were, should be fulfilled.” [*Revelation 6:8-11.*] <Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.>*13LtMs, Lt 65, 1898, par. 22*

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne of God. 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 8:1-4.*] <Consider this: No one humble, sincere prayer of faith [is] overlooked; every prayer is heard.>*13LtMs, Lt 65, 1898, par. 23*

The psalmist prayed: “Lord, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee. Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth: keep the door of my lips.” [*Psalm 141:1-3.*]*13LtMs, Lt 65, 1898, par. 24*

We have every evidence that the humble contrite prayer offered to God is regarded as precious in His sight. Not one is lost. The promise is: “Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a

father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he ask an egg, will he give him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:9-13.]*13LtMs, Lt 65, 1898, par. 25*

This invitation is for all. The Saviour seeks to impress the truth by an illustration. Will the father whose child asks for bread, give him a stone? If he asks a fish, will he give him a serpent? If he asks for an egg, will he give him a scorpion? This is presented as an impossibility. Drawing the contrast between the heavenly and earthly parent, Christ adds, "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?" [Verse 13.]*13LtMs, Lt 65, 1898, par. 26*

Let us ask Isaiah what he has from the Lord in regard to this matter: "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 shall 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 will 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.]*13LtMs, Lt 65, 1898, par. 27*

"Thus saith the Lord, 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 things hath mine hand made, and all those things hath been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." [Isaiah 66:1, 2.] The Lord hears the prayers of all who come to Him in their necessity, all who are humble and contrite in

heart. The Lord hears, and He will manifest Himself unto them, to revive the spirit of the humble, and to revive the hearts of the contrite ones. *13LtMs, Lt 65, 1898, par. 28*

Whatever may be our experience or supposed intelligence, we must all become learners and receive an education in spiritual things that we may give to others. Let all bear in mind that Christ in His life has given them an example of the necessity of prayer. He says, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." [1 *Peter 4:7.*] "Watch and pray, lest ye enter into temptation." "Take ye heed, watch and pray; for ye know not when the time is." [*Mark 14:38; 13:33.*] "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life; and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things which must come to pass, and to stand before the Son of man." [*Luke 21:34-36.*]*13LtMs, Lt 65, 1898, par. 29*

The same spirit is seen today that is represented in *Revelation 6:6-8*. History is to be repeated. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church. *13LtMs, Lt 65, 1898, par. 30*

The prayer of Christ for His people, just before His humiliation and death is as much unheeded as if it had never been made. The same spirit that controls the nations of the earth is working upon the minds of those who have had light. As the children of disobedience, irrespective of consequences, they act like the blind. They are drunken but not with strong drink. They reveal that that which has allured and deceived them was an unholy ambition. *13LtMs, Lt 65, 1898, par. 31*

The Lord God of Israel has made Himself a refuge for His people. All who will make Christ their dependence will know what it means

in these last days to agonize to enter in at the strait gate. The foolish self-esteem and self-confidence which many possess will prove their eternal ruin. To them the narrow path cast up for the ransomed of the Lord to walk in seems altogether too restricted. But he who abides in Christ will understand what it means to be crucified to the world. The Lord has provided only one refuge for His people. The great apostle says, "Your life is hid with Christ in God." "When Christ who is your life shall appear, then shall ye also appear with him in glory." [*Colossians 3:3, 4.*] All who are overcomers will be highly exalted. *13LtMs, Lt 65, 1898, par. 32*

Those who are striving for position, seeking to be the greatest will be called the least in the kingdom of heaven. As He sought to impress this lesson Christ called a little child 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 the greatest in the kingdom of heaven." [*Matthew 18:2-4.*] *13LtMs, Lt 65, 1898, par. 33*

On another occasion, "they brought young children to him, that he should touch them, and the disciples rebuked those that brought them. And when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." [*Mark 10:13-15.*] *13LtMs, Lt 65, 1898, par. 34*

We have this matter placed in the heavenly scales and weighed, and the results is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, Thou art weighed in the balances, and found wanting. *13LtMs, Lt 65, 1898, par. 35*

Those who consider themselves capable and efficient know little of their own poor selves. The explanation has been given me why

there is so little safety for men placed in responsible positions. They want to do some great thing in proportion with their supposed great position. In the place of considering themselves as less than nothing unless worked by the Holy Spirit, they themselves want to work the Holy Spirit. The prayer of each should be: "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." [*Psalm 19:12-14.*]*13LtMs, Lt 65, 1898, par. 36*

The youth of today have not obtained that education and training that will lead them to put on the whole armor of God, and be able to resist temptation, depending upon the Holy Spirit to strengthen and empower them to fight manfully the battles of the Lord. They have formed the habit of working to do something to uplift themselves, and thus they are left to their own strength. Their words, their spirit, their actions, are not after the likeness of Christ. Self, self, self, is revealed in everything they are connected with, and the Lord says of them:*13LtMs, Lt 65, 1898, par. 37*

"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 3:15-18.*]*13LtMs, Lt 65, 1898, par. 38*

There are precious experiences for the youth to gain, if they will die to self, but if they cherish and exalt self, Christ will not work with or for them. He will permit them to exhibit how little there is of them in their pride and haughtiness and spiritual poverty. Christ says: "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 will confess his name before my Father, and before his angels.” [Verses 4, 5.]*13LtMs, Lt 65, 1898, par. 39*

I have a word of warning to my brethren in this country. “He that hath an ear, let him hear what the Spirit saith unto the churches ... These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and has not denied my name. Behold I will make them of the synagogue of Satan, which they say they are Jews, and are not, but do lie; behold, I will make them to come, and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will 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.” [Verses 6-11.]*13LtMs, Lt 65, 1898, par. 40*

Teachers, be careful, be prayerful, be serious. Certain it is that you have collected all the chaff that it is safe for you to have. What, I ask, is the chaff to the wheat? Let the character of your work be such that as teachers you will by pen and voice “sanctify the Lord God in your hearts, and be ready always to give to every man that asketh you a reason of the hope that is in you with meekness and fear.” [1 Peter 3:15.]*13LtMs, Lt 65, 1898, par. 41*

We have a Saviour who is at hand, and not afar off; and now is the time to make your calling and election sure. Your life insurance policy you will find in *2 Peter 1:2-11:13LtMs, Lt 65, 1898, par. 42*

“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 besides

this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience brotherly kindness; and to brotherly kindness charity.<sup>13</sup>*LtMs, Lt 65, 1898, par. 43*

“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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”<sup>13</sup>*LtMs, Lt 65, 1898, par. 44*

Mark especially *verses 8-11*. In order to have this positive assurance, you must begin to work, as the Holy Spirit works you, on altogether different lines, from inward to outward. You need not feel that you must mingle the common with the sacred. You have done this so continually in the past that your spiritual eyesight is obscured, and you cannot discern between the sacred and the common. You take the common fire, and exalt and praise and cherish it, and the Lord turns from you with displeasure. Had you not better make a full consecration of yourself to God? Will you imperil your souls by a divided service?<sup>13</sup>*LtMs, Lt 65, 1898, par. 45*

Not one sin has yet been blotted out from the book of God only through the faith of the believer who holds the beginning of his confidence firm unto the end. We may have hope in anticipation of the full and entire atonement made; for this is efficacious if sin is put away. John declares: “Whoever abideth in him sinneth not. Whoso sinneth hath not seen him, neither known him. Little children, let no man deceive you. He that doeth righteousness is righteous.” [1 *John 3:6, 7.*]<sup>13</sup>*LtMs, Lt 65, 1898, par. 46*

Brethren, read your Bibles, study your Bibles. We should be ever grateful to God that by His mercy we possess knowledge. We know our duties. We have the eternal life insurance papers plainly written out. We have every facility provided for us, every endowment of capability for discharging the duties devolving upon us. There is

only one way of becoming partakers of the divine nature, of escaping the corruption that is in the world through lust. I beseech of you, Put off all self-importance, for it can be [of] no help to you. And yet you may place a high estimate upon your own characters, for you are bought with a price. *13LtMs, Lt 65, 1898, par. 47*

I have a deep interest in you. You must think of the pure waters of Lebanon, rather than of the murky pools of the valley. I speak to you personally because you do not know what it means to be sanctified, elevated, ennobled. If you will seek earnestly for a pure, a consecrated, a holy life, you will find that your human knowledge is not all that you need to constitute you a laborer together with God. I am pained for you; and not for you only, but for many of our young men and women who act in the capacity of teachers. They need so much that which is true "Higher education." *13LtMs, Lt 65, 1898, par. 48*

The great Teacher who came down from heaven has not directed you to any of the supposed great authors. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Christ has promised to give you rest, and in learning your lessons of Him, you will find rest. *13LtMs, Lt 65, 1898, par. 49*

Is not this plain and simple? Those who have been students in the schools at Battle Creek have come from their years of study unprepared to do the work in teaching that they should do. They are imperfect in many ways where they should be wise. They are weighed in the balances of the sanctuary above, and are pronounced "Wanting." [*Daniel 5:27.*] These defects in their education the Lord would not have reproduced in others. *13LtMs, Lt 65, 1898, par. 50*

Were you here in Cooranbong, we would not, could not entrust our youth to you, for you are not qualified to give students proper instruction. We would feel that God held us responsible for placing you in so important a position. You would hinder the very work that the Lord calls upon every teacher to be qualified to do. *13LtMs, Lt*

*65, 1898, par. 51*

We are now amid the perils of the last days, and something more is essential for you to have than that which you now have. It is hard for you to unlearn things which you have learned, and learn those things which ought to have been the very alpha of your education. The omega you will never reach in this world. Seek the Lord while He may be found. Be sure that you have learned your lessons in wearing the yoke of Christ. Then, learning under His restraining discipline His meekness, His lowliness of heart, you will find rest unto your souls. You will find yourselves riveted to the eternal Rock. *13LtMs, Lt 65, 1898, par. 52*

I could say much more, but I cannot give the time from my other pressing duties. *13LtMs, Lt 65, 1898, par. 53*

**Lt 66, 1898**

White, J. E.

“Sunnyside,” Cooranbong, New South Wales

August 26, 1898

Portions of this letter are published in *TMK 89, 293*.

Dear Son Edson White:

You say Emma is not with you, but you do not say where she was to be during the hot months. I wish you had told me, for then I could address letters to her. *13LtMs, Lt 66, 1898, par. 1*

I am writing just as busily as I can. My most profitable time is in the early morning hours. I awaken now too often at two a.m., but I know it is useless to try to sleep again. *13LtMs, Lt 66, 1898, par. 2*

Last week Elder Haskell wrote me a few lines inquiring if I would take the services Sabbath at 11 a.m. W. C. White was to conduct services at Dora Creek. I answered that I was trying to put every jot of my vitality into my writings, and that having been unable to sleep past two o'clock, I dare not take the extra labor. At the commencement of the Sabbath I sought the Lord most earnestly for physical strength, mental clearness, and moral power. I urged my petition, pleading the promise of God, “Ask, and ye shall receive.” [*John 16:24.*] When I awoke on Sabbath morning, and looked at my watch, I was surprised to see that the short [hand] hour pointed to five o'clock. This is such a rare thing that I knew the Lord had answered my prayer. I thanked the Lord with my heart and voice. I felt so much refreshed that I sent Ernest to Brother Haskell to say that I would speak that morning. *13LtMs, Lt 66, 1898, par. 3*

The previous Sabbath I spoke in the chapel to a full house. It was an important occasion. Some of the students were to go forward in baptism. I had much freedom, and the Spirit of the Lord was upon me to bear a testimony that reached hearts. Then the candidates for baptism were invited to come to the front, and three center seats were filled. There were twenty-one candidates, and all bore their

testimony. Some of these had only recently been converted to the truth. The baptismal service was very impressive, Brother Hughes administered the rite. *13LtMs, Lt 66, 1898, par. 4*

We were very much pleased to see these children go forward. Mabel White was among the number. She is a trifle taller than her sister Ella, though five years younger. She resembles her dear mother. Both children are comely-looking girls. *13LtMs, Lt 66, 1898, par. 5*

On Sabbath, the 27th, there were several present from a distance. On Sabbath evening Brother Martin from Kellyville came to Dora Creek, and our team met him at the station. He has been a faithful laborer in bringing the truth before many. He has a fruit farm, and in selling his fruit become acquainted with a large number of people. I supply him with reading matter, and he gives papers and pamphlets to many, thus creating an interest. His wife has been a most bitter opposer, but she has made us several visits, and has now taken her position on the side of truth. Her mother also is becoming interested, and Brother Martin had her come with him to see me. She has all confidence in my work. *13LtMs, Lt 66, 1898, par. 6*

Another lady, a teacher in the island of Raratonga, I think, who has been visiting Sister Nicholas, a sister from the same place who is translating my small book, *Steps to Christ*, and still another, from Parramatta, a lady recently converted to the truth who is visiting her daughter at the school, came to hear Mrs. White speak. I am thankful to my heavenly Father that He gave me His Holy Spirit. *13LtMs, Lt 66, 1898, par. 7*

I read (*Exodus 31:13, 18*), showing the importance of observing the seventh-day Sabbath. God declares, "It is a sign between me and you." In observing this day, God's people may know it is the Lord that doth sanctify them. I think we dwell too little upon the evidence of the origin of the Sabbath and its perpetuity. I then turned to *Deuteronomy 6:1-9* and *chapter 7:6-11; 8:1-4*. Then I turned to *John 14*, and read the entire chapter, and remarked upon it. The Lord gave me tongue and utterance, and His Spirit was upon me. *13LtMs, Lt 66, 1898, par. 8*

The phaeton was waiting for me, and as soon as I had finished I

hastened home to prevent a chill. A social meeting followed, but all know why I was compelled to leave. I am thankful for my strength and clearness of voice. I lose nothing in this line. I am just as earnest and diligent in my work as I have ever been.<sup>13</sup>*LtMs, Lt 66, 1898, par. 9*

Our lives in this country are like a voyage. We have storm and sunshine, but we bear in mind that we are nearing the desired haven. We shall soon be beyond the storms and tempests. Our present duty is to hearken to the voice that says, "Learn of me, for I am meek and lowly in heart." [*Matthew 11:29.*] We must accept this invitation daily. The past is contained in the book where all things are written down. We cannot blot out the record, but we can learn many things if we choose. The past should teach us its lessons. As we make the past our monitor, we may also make it our friend. As we call to mind that which in the past has been disagreeable, let it teach us not to repeat it. In the future let nothing be traced which will cause regret in the bye and bye. We may now avoid a bad showing. Every day we live we are making our past history. Today is ours, yesterday is beyond our amendment or control. Then let us not grieve the Spirit of God today, for tomorrow we shall not be able to recall this day; it will be yesterday to us.<sup>13</sup>*LtMs, Lt 66, 1898, par. 10*

Today the invitation is given; "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." [*Verses 28, 29.*] Christ has rest for all who will wear His yoke and learn His meekness and lowliness of heart. Here we are taught restraint and obedience, and in this we shall find rest. Thank God that in this we shall find rest. Thank God that in humility and obedience we shall find just that which we all need so much—the rest that is found in faith and confidence and perfect trust. We must not manufacture an oppressive yoke for [our] own necks. Let us take the yoke of Christ and in entire obedience draw with Him; then He can give us rest. In obedience to Him peace and grace and assurance will be ours. We shall find rest in Jesus.<sup>13</sup>*LtMs, Lt 66, 1898, par. 11*

"Rock of ages, cleft for me;

Let me hide myself in thee.” *13LtMs, Lt 66, 1898, par. 12*

Jesus Christ has plentiful help and grace for all who will appreciate it. The Lord is our helper; with Him is forgiveness. He alone can blot out the sins of the past. He can strengthen the mind. If we regard the past as no longer our enemy but as a friend, to warn us off the ground we should not approach, it will prove a true friend. *13LtMs, Lt 66, 1898, par. 13*

“As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in His love.” [*John 15:9, 10.*] This is the yoke which Christ invites us to wear—the yoke of obedience. “Learn of me,” He says, “and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.” [*Matthew 11:29, 30.*] “These things have I spoken unto you, that [through your perfect obedience] 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.*] The conscience bears its testimony of approval to the sincerity and simplicity of true godliness. We will walk not in the sparks of human devising, in human wisdom, but in the footsteps of Christ. *13LtMs, Lt 66, 1898, par. 14*

Will we grasp and appreciate the good, and refuse the evil? Will we walk humbly with God? Today make a full consecration of yourself to God, soul, body, and spirit. Now is our sowing time. “Whatsoever a man soweth, that shall he also reap.” [*Galatians 6:7.*] We must not fail nor be discouraged; then the present work now passing beyond our control, will be our pay master. To every man God has given a work to do. This is a solemn thought. Some will be regarded with suspicion by men who cannot discern spiritual things. Criticism will be freely given. But shall this stir up the passion of the human heart? Or will the voice of God’s workman be heard in song: *13LtMs, Lt 66, 1898, par. 15*

“Rock of ages, cleft for me;  
Let me hide myself in thee.” *13LtMs, Lt 66, 1898, par. 16*

The work of the very best of God’s laborers will often be commented upon by men who have not a genuine experience in



what it means to hide in Christ. Condemnation will be passed upon those who may be trying to do their work faithfully. Then is the time for God's workers, to show their gentleness, to hide in the cleft of the Rock. God's voice says to them, "Be still and know that I am God." [*Psalm 46:10.*] *13LtMs, Lt 66, 1898, par. 17*

All who cherish the love of God in the heart will realize their God-given responsibilities to feed the flock of God. They will give the pure Word of God to the people. They will enter into no confederacy to suppress the Word of truth. They will not be bought or sold to please any man or any power. The truth of God transforms the natural character, and he who receives this truth will, by the grace of Christ bring its purity into his practical life. Beholding Christ he will become changed into His image. The mighty power of the kingdom of heaven within works outwardly, and he becomes conformed to the image of Christ. In confidence he can say, "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also who love his appearing." [*2 Timothy 4:8.*] *13LtMs, Lt 66, 1898, par. 18*

We have only a little period in which to work. We are not to educate ourselves to worry. Keep the eye upward, fixed upon the mark of our high calling in Christ Jesus. We have a work to do; let us do it as in the sight of the whole universe of heaven. We are not to faint, to stumble on in unbelief; God desires us to look to Him as our sufficiency and strive to be complete in Him. We are to grasp the promises of God. Can we not say, "Lord, I take Thee at Thy word; I receive Thy promise. I come to thee because I need Thee as a personal Saviour. I must have an abiding Christ. I am dependent on Thee. Thou art mine." *13LtMs, Lt 66, 1898, par. 19*

Christ says, "He that hath my commandments, and keepeth them, (not in pretense, but with the whole mind, heart, soul, and strength,) he it is that loveth me." [*John 14:21.*] This is the true test of character. We must be doers of the Word. Then let us trust in God, for He saves all who look unto Him. Why do we not have more joy and gratitude, and thanksgiving in our hearts? Why do we not educate the soul to believe and rejoice in Christ? Why is thanksgiving so strenuously withheld? Let us walk humbly with God.

Let praise and thanksgiving and rejoicing be expressed in song. Let us cherish the outflow of praise to God from heart and lips.<sup>13</sup>*LtMs, Lt 66, 1898, par. 20*

**Lt 67, 1898**

Brn.-Srs. in Norwich

Refiled as *Lt 33, 1890.*

**Lt 68, 1898**

Sanderson, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1898

Portions of this letter are published in *MRmnt 105*; *WM 39*.

Brother Sanderson:

I received your letter in regard to the Health Retreat. Was pleased to read of the prosperity you are having there, and pleased also to learn the favorable report you send in regard to Brother Crothers. We received a letter from Brother Crothers ourselves, stating some things which were not so pleasing. He said he was placed in a tent, and the charge made him was eight dollars per week. *13LtMs, Lt 68, 1898, par. 1*

Who had the charge of the case of this servant of God, who left America and came to this country to do missionary work? Through travelling and laboring in all kinds of weather beyond his strength, he came into the condition you find him. I wrote to you at the sanitarium in California that you should care for him, and not charge him fees. The conference of New Zealand is a poor conference, struggling under debt, and yet it raised the money to take him across the broad waters to America, in hope of his regaining his health. What, I ask you, are our sanitariums for if not to help just such ones as this? *13LtMs, Lt 68, 1898, par. 2*

What encouragement has Brother Crothers in looking forward to the years under sickness? How can he remain, with his bills swelling eight dollars per week? Cannot you understand the situation? What does this all mean? What need was there for me to write and call your attention to him? Can you not reason that our missionaries and our preaching brethren have demands upon us when they fail in health? In no case should they be left to feel that they are paupers, but that our institutions are freely open to them. A debt like a heavy cloud should not hang over them. *13LtMs, Lt 68, 1898, par. 3*

I now ask you to change this matter, and make no charge for any poor servant of God who shall come within your borders. I am sure of one thing, and that is that whoever the parties are who have decided this matter, they take heed to eat the flesh and drink the blood of the Son of God, if they ever have the "Well done" spoken to them. [*Matthew 25:21.*] Then they will be able to take in the situation for themselves, without my having to call the attention of any who compose the board. I ask you now for Christ's sake to change this matter. *13LtMs, Lt 68, 1898, par. 4*

Our self-sacrificing laborers must not return from their missionaries fields, worn out physically, to find that there is "no place for them in the inn," and that they must seek a place outside. [See *Luke 2:7.*] I think you need to come to your senses. You need to study your Bibles until you shall understand your duties without being so dull as to have to be told it. Let our worn-out ministers be encouraged, and let them know that in their <illness or their> failing health, there is a home for them, where they will be cared for and treated as you would wish to be treated under like circumstances. *13LtMs, Lt 68, 1898, par. 5*

I do not lay this matter upon you, for I suppose there is a board of directors to be consulted. I should suppose that you would be of that class who could understand the situation. By merely looking upon the man you should know that he cannot work, that he cannot earn money. And if he ever should recover and take his place again, the wages are usually apportioned according to the labor done, and he will have no large surplus of funds upon which to fall back and pay all debts. *13LtMs, Lt 68, 1898, par. 6*

I must say that I am disappointed in you. I am more grieved than I can express to know that the Spirit of the Lord is not working the hearts of our people, that their principles are not of a Christlike character. I have <had this matter presented to me> by the Lord Jesus that it is these very things that will constitute us Christians. Whatever our profession may be, we are not Christians if we neglect this work. Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] *13LtMs, Lt 68, 1898, par. 7*

We are dealing with God in the person of His saints. We need men in our institutions who have hearts of flesh and not of steel. We want men to conduct our institutions who will make Christ their model. The words and works of Christ are to be the pattern—of the youth and of the man. Every man will be tested and tried, and this will develop character. All who desire to hear from the lips of Christ the words, “Well done, good and faithful servant ... enter thou into the joy of thy Lord,” must make these words true of themselves. [*Verse 23.*] *13LtMs, Lt 68, 1898, par. 8*

It becomes all to study carefully the character of Jesus Christ, that we may refer all that we do to His life, and inquire, “What would Christ do under similar circumstances?” that we may truly say, “I will follow thee, my Saviour.” Study the life of Christ, and let Him be your example in all things. Find out as soon as possible what it means to act as He acted, and what He would do under circumstances similar to those in which you are called to move—circumstances which affect one of the brethren of Christ, one for whom He has given His life. Act upon the high, elevated, noble principles upon which Christ acted. *13LtMs, Lt 68, 1898, par. 9*

The principles which governed Christ’s actions are to govern our actions under all circumstances. O, how much we need the Holy Spirit to work the entire man, that we may love one another as Christ has loved us. It is selfish actions that keep the soul in feebleness and deprive it of its power. *13LtMs, Lt 68, 1898, par. 10*

A lady who has just recently embraced the truth, and who conducted a large dressmaking establishment, thought she would be able to take treatment at our sanitarium in Sydney and then come to the school and be educated as a missionary. She remained there paying out her little board of means until she dared not remain longer. Then she went to the Mission Home where she was boarded for 10/- [ten shillings] per week. But money was going out and none coming in. It was thought that if she could get into the quiet of the country, into the pure air of Cooranbong, it would be beneficial to her. I invited her to my house and told her to make her home with me, although we had to crowd up our own family to do this. I could not see her pay out her last shilling for board. She is now located in my family, and is having all the opportunities she

desires in riding out and sitting at my family board. She is treated as a member of my family without the cost to herself of a penny. I thought that Jesus would do just this. *13LtMs, Lt 68, 1898, par. 11*

It had been thought that she would remain here only four weeks, then return to the city. But she shall remain just as long as she pleases. I tell her that this is her home. We must do these works just as Christ would do them if He were in our place. We want to show Christian warmth and heartiness, not as though we were doing some wonderful thing, for this is just what we would expect any real Christian to do in our case, were we placed in like circumstances. *13LtMs, Lt 68, 1898, par. 12*

Well, this sister, young in the truth, is being blessed. Already we see decided improvement in her. *13LtMs, Lt 68, 1898, par. 13*

We must show Christian consideration in all cases. When our ministers, our canvassers, or our missionaries go forth to foreign fields, to engage in the work, and through privation lose their health, God expects every one of us to act as His human agencies, to take these men in, to receive them heartily. They must not receive the cruel idea that you will put them in some out-of-the-way place and draw from the little morsel of funds they have. What kind of reflections do you suppose will come to them? *13LtMs, Lt 68, 1898, par. 14*

I do not ask any one of you to excuse me for speaking thus plainly. It is my duty. For years I have had these things presented before me, and I cannot forbear. Ten thousand times more prosperity will rest upon the families and institutions who will work on these principles, and thus represent the character of Christ. *13LtMs, Lt 68, 1898, par. 15*

In much solicitude. *13LtMs, Lt 68, 1898, par. 16*

**Lt 69, 1898**

Burden, Brother

Sunnyside, Cooranbong, New South Wales, Australia

August 29, 1898

Portions of this letter are published in *PC 31*.

Brother Burden:

I have arisen at two a.m. to write this. The question is asked me, Have you any light in regard to Dr. Gibbs having another trial in the [Rural] Health Retreat? I am somewhat surprised at your question. Several times I have made my mind known on this subject. He was in every way as deserving as Dr. Maxson. In the sight of God his showing was as favorable as that of Dr. Maxson, but prejudice has been created by such men as Dr. Burke and Dr. Maxson himself, because his methods of treating drugs was different from that of the old school practice. There has been a living prejudice in his case, which has not been to the credit of the ones who have zealously held him up as they have done. If he stands now as then, I would recommend that by all means that he have a chance. *13LtMs, Lt 69, 1898, par. 1*

I thought that this surely would be the case when the last G.C.A. [General Conference Association] convened in America, and I have been more than surprised that nothing has been done about it. You are on the ground, and if, after investigating the case, you see no special objection beyond his methods of treating drugs, I would say do not hesitate at all in the matter. *13LtMs, Lt 69, 1898, par. 2*

As to drugs being used in our institutions, it is contrary to the light which the Lord has been pleased to give. The drugging business has done more harm to our world and killed more than it has helped or cured. The light was first given to me why institutions should be established, [and] that is: sanitariums were to reform the medical practices of physicians. This is God's method. *13LtMs, Lt 69, 1898, par. 3*



The herbs that grow for the benefit of man, and the little handful of herbs kept and steeped and used for sudden ailments, have served tenfold, yes, one hundredfold better purposes than all the drugs hidden under mysterious names and dealt out to the sick. It is a delusion and a farce, and the Lord has revealed to me that this practice would not preserve life, but would introduce into the system those things which should never be there, for they would do a deleterious work on the human organism. *13LtMs, Lt 69, 1898, par. 4*

I have felt it was due Dr. Gibbs, and wrote thus to the directors of the Health Retreat before Dr. Maxson was connected with it the last time, to give Dr. Gibbs a chance. The representations made at that time were of that character. I wrote thus, to whom I cannot now remember without taking time to search my writings. Dr. Gibbs is with you on the ground, and I lay the responsibility from myself upon those who can converse with him and in the fear of the Lord interview him, which it is their duty to do, and after much prayer make your decisions. *13LtMs, Lt 69, 1898, par. 5*

Had he been retained in the place of Dr. Burke, I do not think it would have been wise for himself, and would have given no opportunity for Dr. Burke to have had his last trial. The Lord loved Dr. Burke, notwithstanding his weakness and imperfections, but there was a time when Dr. Burke fell into sin, and he never recovered himself from the snare of the devil. In the place of repentance and confession there was deception, and then just like Satan's maneuvering there was accusing and falsifying. He had his opportunity; he had everything as Dr. Burke wanted to have it, and he was conceded to until the Lord was displeased with those who ought to have known better than to have let matters take the turn they did. But all this has not taught some the lessons they ought to have learned. The Lord often lets people have their own way to prove them whether they will keep His Word or do those things that are grievous in His sight. *13LtMs, Lt 69, 1898, par. 6*

Prejudice, likes, and dislikes have done great harm to the sanitarium at St. Helena. If Dr. Gibbs is true to Christian principles, if he is sound in the faith, then he will keep the fear of the Lord before him, and he should have another trial. The living connection

with the Great Physician is worth more than connection with a world of drugs. The soothing power of pure truth seen, acted, and maintained in all its bearings is of a value no language can express to people who are suffering with disease.*13LtMs, Lt 69, 1898, par. 7*

Keep ever before the suffering sick the compassion and tenderness of Christ, awaken their conscience to a belief in His power to relieve suffering, and lead them to faith and trust in Him, the Great Healer, and you have gained a soul and oftentimes a life. Therefore personal religion for all physicians in the sick room is essential to success in giving the simple treatment without drugs. He who is a physician and guardian of the health and body, God would have [in] every way educated to learn lessons of the Great Teacher how to work in Christ and through Christ to save the souls of the sick. How can any physician know this until the Saviour shall be received as a personal Saviour to him who administers to suffering humanity?*13LtMs, Lt 69, 1898, par. 8*

Religion should be made prominent in a most tender, sympathetic, compassionate way. No one of all the parties with whom he is acquainted can do as much for the sick one as a truly converted nurse and physician. Actions of purity, refinement in looks and words, and above all the sweet words of prayer, though few, yet if sincere, will be a sure anchor to the suffering ones. Of all men, the physician should be the most earnest and sincere, full of faith and of the Holy Spirit, and then he can accomplish more than the minister in the pulpit. I can write no more now.*13LtMs, Lt 69, 1898, par. 9*

**Lt 70, 1898**

Hare, Brother

Sunnyside, Cooranbong, New South Wales, Australia

August 31, 1898

Portions of this letter are published in *TSB 32-33*.

Dear Brother Hare:

I will say in regard to your first letter received in the mail before the last, I have no special light upon this subject and cannot give you information upon the point that interests you. I advise you to consult with Wesley Hare and his wife, [as] they know the one you have in mind and would be the proper counsellors. I know, as you say, that you must be lonely in your old age, and if there is one whom you could love, and who would reciprocate that love, I see no objection. But as I do not know the lady you have in mind, I cannot speak as could one who knows both parties. *13LtMs, Lt 70, 1898, par. 1*

One thing is certain: You know that He whom you have served for many years will be to you a safe Counsellor. Rest your case with Him who never makes a mistake. Our time now, both yours and mine, is short, and we need to be ripening for the future immortal life. Christ says, "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*.] Let us rejoice in this and take on just as few worries as possible. *13LtMs, Lt 70, 1898, par. 2*

The invitation to old and young is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29*.] *13LtMs, Lt 70, 1898, par. 3*

Thank the Lord, with heart and soul and voice, that there is a haven

of rest, sweet rest. It is your privilege, and it is my privilege to accept the invitation, and rest. We want now that our remnant of life should be as free as possible from every perplexity and care, that we shall have repose in the life of Christ. "My yoke," He says, "is easy, and my burden is light." [*Verse 30.*] *13LtMs, Lt 70, 1898, par. 4*

The Lord will not disappoint any who put their trust in Him. He will be first and last and best in everything to us. He will be a present help in every time of need. In these last days of service we shall receive special grace, and the peace that Christ would have us to enjoy. *13LtMs, Lt 70, 1898, par. 5*

Courage in the Lord, my brother. Have faith in Him who is your Helper, and then you can make the same request as did David. Let us trust in the Lord. Let us place our hands in the hand of Christ, and we shall be held, and led, and protected by the power of Christ. May the Lord bless and strengthen you, that your last days may be your best days, fragrant with the softening, subduing influence of His love. The Lord bless and keep you and give you repose in His love is my most earnest desire for you, my brother. *13LtMs, Lt 70, 1898, par. 6*

**Lt 71, 1898**

Prescott, Brother and Sister [W. W.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August 27, 1898

This letter is published in entirety in *17MR 208-215*.

Dear Brother and Sister Prescott:

I have been very desirous that you should visit us in Australia again. It would be pleasing to us if for a time you could stand as principal of our school. I have hoped this might be. But again, I have desired that you might stand in the school at Battle Creek. Then Europe with all its necessities has come before me, and I have kept quiet, believing that you are in the place where you are most needed. England has had few enough laborers. It is a place where those who labor need to push at every step. You need to act as if you meant that something should give way and move. Aggressive warfare alone will prove successful. I am really pleased that you are there, and yet I would be so glad could you have carried our school through one term, if no more. God help you, is my most earnest prayer. *13LtMs, Lt 71, 1898, par. 1*

*Present Truth* is an important paper, and you are at home in working as best you can with that. The Lord would have advance moves made in England. He desires that a school shall be established there, and this no one can do as well as yourself. *13LtMs, Lt 71, 1898, par. 2*

Time is short, and that work which is essential must be done quickly. Satan has seen this, and he has worked with his deceptive, intriguing power to entangle everything in America so that the work that you and others could and should have done has been made impossible. And the work which should have been done in England has been blocked by the very same power that has swayed things in America. The wisdom of men disconnected and out of touch with the wisdom of God, the spirit of arbitrary authority which has manifested itself so decidedly in America, has not been confined to

that country but has extended its power to leaven other countries. I am afraid of the men who have moved like blind men. The cause and work of God demands men who will attend to the work God has given them; and had this been the case, men would have listened to the counsels of God, and not to the wisdom of fools, wise only in their own conceits. *13LtMs, Lt 71, 1898, par. 3*

Morning after morning I awake at 2 a.m., and often at 12 p.m. [midnight]. During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work. The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the Word of God, and they have not heard nor obeyed the voice of God. Like Jehu, they have driven furiously in a course to uproot the confidence of God's people in men who are true to the Master's cause. They have sought to establish their own authority, while betraying the cause of God. While making decisions, and devising and planning, they have tried to make their oppressive human orders as the voice of God to His people. *13LtMs, Lt 71, 1898, par. 4*

My spirit burns within me as these things are revealed to me, and I cry to God in an agony of remorse, because of those who have pursued this course and who feel no remorse, because of their heedless disregard of right principles. At this time above all others the paths of life are beset with perils that I cannot find language to describe. In a single departure from the path of sanctified principle, Satan obtains an advantage, and he leads on and on, farther and farther from right and truth. God calls every man and woman who has any connection with His cause and work at this time to walk with fear and trembling before Him, lest self become interwoven with His work, and they be led to neglect the very things that require careful, prayerful watching and consideration. *13LtMs, Lt 71, 1898, par. 5*

With many, neglect of the smaller matters leads to unfaithful stewardship, until the highest claims of duty are unrecognized. They want to devise some very wonderful thing, to do something that will astonish but not reform. But if we would attain to the highest

education, we must be sure that the smaller matters are not neglected in order that we may grasp and do great things. If in the fear of God we are faithful in the performance of the little things, the larger responsibilities will be light to handle.<sup>13</sup>*LtMs, Lt 71, 1898, par. 6*

When those in high places of trust do not consider it essential to be true as steel to principle, true to their fellow men, they will not be true to God, the highest sovereignty. If those who are entrusted with responsibilities in high places take as their guide human beings who have no connection with God, they will make shipwreck of the work in every line they handle. Not for any soul living, be they young or old, is there security from the temptations of Satan, and those who choose to bind up with unholy men will imbibe their spirit and bear similar fruit. The only safety for any one of us is in walking humbly with God, in going where the Master leads the way. There is always safety and protection in obeying a “Thus saith the Lord.”<sup>13</sup>*LtMs, Lt 71, 1898, par. 7*

Men may err unwittingly. The most conscientious will make mistakes and take missteps, because they do not heed the counsel given; but in every case beware of the men who oppose the spirit of truth and righteousness. Keep close in confidence and friendship to those who have never betrayed the cause of God. They only are safe who wear the yoke of Christ and lift His burdens—not burdens which have been manufactured by themselves or by some one whom they know has no connection with God and who is working contrary to His way and will, but the burdens of Christ. They only are safe who learn of Christ His meekness, His lowliness of heart.<sup>13</sup>*LtMs, Lt 71, 1898, par. 8*

We need to pray without ceasing. Let the heart long after God. Let the heart go out in daily, hourly prayer, believing, trusting, holding on to the promise, saying as did Jacob, “I will not let thee go, except thou bless me.” [*Genesis 32:26.*] “Hold up my goings in thy path,” O God, “that my footsteps slip not” into pitfalls which men have dug for my feet. [*Psalms 17:5.*]<sup>13</sup>*LtMs, Lt 71, 1898, par. 9*

The removal of one safeguard from the conscience, the failure to do the very thing that the Lord has marked out, one step in the path of

wrong principle, often leads to an entire change of the life and action. It is a terrible thing for men standing in responsible positions not to understand when to say Yea, and when Nay. Satan has used men to deceive, to allure, to betray souls that they may obtain some selfish purpose. God says, "My people have been deceived by men who forget God, who walk contrary to His Word, who have felt they have no need of light from above, and who have walked in slippery paths." It is no longer safe for human souls to follow human devisings. We are safe only in following where Christ leads the way. This path will grow clearer, brighter and brighter, unto the perfect day.<sup>13</sup>*LtMs, Lt 71, 1898, par. 10*

The apostle Paul says: "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] Man's business is to work in co-operation with God. Alone, his feet will slip in apparently the safest path. We cannot walk one step safely in mere human wisdom. If we would walk without fear, we must know that the hand of Jesus Christ holds our own firmly. And we can only know this by searching the Word of the living God. Paul's charge to Timothy is:<sup>13</sup>*LtMs, Lt 71, 1898, par. 11*

"This is a faithful saying, and worthy of all acceptation. 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. 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 the 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 4:9-16.*]<sup>13</sup>*LtMs, Lt 71, 1898, par. 12*

The heart of infinite love pities those who are in perilous places—when He sees men exalt by word, by confidence, by action, those who have faith in human law and force, who have no pity and who cannot discern the sufferings of the needy, to whom souls may cry



in their agony of distress but whose hearts remain as hard as adamant. We may turn away from this picture and look to God, and Him alone. God desires that men shall feel their dependence upon Him, and trust to that Hand that can save to the uttermost, that Heart that throbs in response to the appeals of suffering humanity. We must not trust in man, or make flesh our arm. Our trust must be placed in a Hand and a Heart that is warm with life, that throbs with love for the helpless. *13LtMs, Lt 71, 1898, par. 13*

September 1, 1898

I have just been having some conversation with Elders Daniells, Starr, and W. C. White. We were considering matters relating to our school: Who shall be preceptor the next term? My mind at once referred to you, but W. C. White said, "I wish we could, but we dare not urge him from Europe. England is almost destitute of workers." *13LtMs, Lt 71, 1898, par. 14*

I know the situation, and dared not express anything further. W. C. White then presented the situation of Europe, and how very much Brother Prescott was needed in England, saying that he could advance the work and the school which is to be established there. The time for this has fully come. The want of means is the objection, but the work must advance. Men must go to England to help there in the work. "We must," said W. C. White, "hold up the hands of Brother Prescott. We must make every effort and see that means is sent to England without delay." Be of good courage in the Lord, my brother. A work is to be done in England. God will help you and Elder Waggoner to do this work, and others will be added to your number. *13LtMs, Lt 71, 1898, par. 15*

As I consider the past history of our people in Battle Creek, I suffer intense agony of soul. It seems, if I could, that I would roll back the years that have been, and blot them out from their history. Very recent transactions tell us that those who have not yet learned their lesson, who have not had a depth of experience in the things of God, have come forward with their bold words. They are fluent in words but destitute of true understanding. True education would teach them to listen to the words of wisdom, "Be still, and know that I am God." [*Psalm 46:10.*] Their words have been like a brawling

brook; lacking depth, it makes the moist noise. *13LtMs, Lt 71, 1898, par. 16*

But the Lord has not left His people. He will work with each heart that turns fully to Him. Many of those who are so ready of speech are not under the inspiration of the Spirit of God. Will these ever learn from the lesson book to be doers of the Word? Striplings who have but a limited experience are coming to the front; and this is well if they have learned the meekness and lowliness of Jesus Christ. *13LtMs, Lt 71, 1898, par. 17*

The Highest, who was with the Father before the world was, submitted to humiliation; He clothed His divinity with humanity that He might lift up the lowly. Prophecy lifts the veil that may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form came to our world, to suffer, to be lacerated with stripes and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. He proclaims Himself the advocate of the sinful human family. Before all the universe of heaven the Lord of glory suffered in human form, that His love, as a mighty Helper, might flow in rich currents to all suffering human beings. He cried out in His agony. He poured out His life on the cross for the one lost sheep. *13LtMs, Lt 71, 1898, par. 18*

And all heaven is enlisted in beseeching Christ's laborers to recover the guilty sheep that was lost. The lost sheep must be recovered. All the resources of heaven are at the command of the interested workers, that they may bestow them upon perishing souls. The Word declares that the Father has given all heaven in the great gift of His Son to seek and save that which was lost. *13LtMs, Lt 71, 1898, par. 19*

"In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save thee, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather

her that was driven out; and I will get them fame and praise in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before the eyes, saith the Lord.” [*Zephaniah 3:16-20.*]13LtMs, Lt 71, 1898, par. 20

The cross! the cross! it is set up that we may understand and know the only true God, and Jesus Christ whom He has sent. It tell us of the depth and breadth of infinite love, the greatness of the Father’s love. It reveals the astonishing truth that God the Father gave Himself in His Son, that He might have the joy of receiving back the sheep that was lost.13LtMs, Lt 71, 1898, par. 21

We will co-operate with God in leading back to His fold the lost sheep. Then, my brother, my sister, work on, I beseech you. By living faith lay hold of the power of divinity, and lead the sheep back to the Shepherd who gave His life for it. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” [*Daniel 12:3.*]13LtMs, Lt 71, 1898, par. 22

The day is breaking, and I must stop for a little rest. But I want you to know that we sympathize with you and with Brother Waggoner. We have no time to lose. While the day lasts, let us work to turn the wandering ones to the path of life. “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” [*Jude 21-25.*]13LtMs, Lt 71, 1898, par. 23

In love.13LtMs, Lt 71, 1898, par. 24

**Lt 72, 1898**

Smith, Uriah

“Sunnyside,” Cooranbong, New South Wales, Australia

September 5, 1898

Previously unpublished.

Dear Brother Smith:

I was very much pleased with the books and the exchanges you sent me. Especially do I appreciate the bound volume of *Instructors*. I did not receive these at Cooranbong, but from Melbourne a short time since. Please receive my sincere thanks, and also Brother Hoops who has acted upon your orders. *13LtMs, Lt 72, 1898, par. 1*

The work here is still advancing. I am straining every power I possess to help different families to obtain a spot of land, where they can support themselves and obey the truth. I wish you could see some of these families. One is the Thomson family. The father and eldest son are mechanics, and excellent workmen. The father came to Cooranbong to help build the chapel. Afterward he united with him his two eldest boys. His wife is a stirring, hard-working woman, with ten living children. Through discouragement she gave up the truth, but I felt I must do something to help Brother Thomson's family. He is an excellent man, a sincere believer of no mean capabilities. His wife frets, but he never complains. He is patient and kind. *13LtMs, Lt 72, 1898, par. 2*

Well, I wish I could take you to the piece of land which the thirty pounds helped them to buy. There you would see a long building something like a bushman's cabin. The storm side is composed of bark, and over the tent there is some iron roofing. Here Brother Thomson and his three sons live, with an old man who has lived with them many years. The mother and the remainder of the children are in Parramatta, some miles away out from Sydney, near Prospect Hill. They are waiting for a place to be prepared for them. *13LtMs, Lt 72, 1898, par. 3*

One week ago the mother came up to Cooranbong, and helped the family with the mending and other things. A week ago last Sabbath she came to hear me speak. The Spirit of the Lord gave me a message that touched her heart. At the close of the meeting she came to the carriage, and with tears rolling down her face said, Sister White, won't you ask the Lord to open the way so I can come up with my family to Cooranbong?<sup>13</sup>*LtMs, Lt 72, 1898, par. 4*

The Sabbath previous to this, the eldest son was baptized, when twenty-one went forward in baptism. Most of these were students, but among the number were some who had recently embraced the truth. These people are poor, but of good intellect. Several from Dora Creek have been converted, and have united with the church. All these we are trying to educate to help themselves, for they are very poor.<sup>13</sup>*LtMs, Lt 72, 1898, par. 5*

I would that we could have a hospital here, and I think before long we will have the way prepared. I am writing to America that something be done in this line. If the members of our American churches would give from one dime to one shilling each, these little sums would make quite an amount, and we could go ahead as the means would allow. I send you a copy of the appeal I make in the name of the Lord. Will you see that it comes out as a special matter that must not be set aside or overlooked? Give it all the influence you can. This is the only way we can do.<sup>13</sup>*LtMs, Lt 72, 1898, par. 6*

Some time ago Sara was sent for to a family, every member of which, save the husband and father, was sick. This man, Mr. Hungerford, had at one time kept a livery stable, but the hard times broke him up, and for some years he and his wife have struggled along in great poverty. Then he was taken sick and lost his position which he held in a saw mill, and for some time all they had for the support of father, mother, and five or six children was that which a frail-looking woman could earn by going out washing. She said she felt that it was hard to have to hand to her husband, out of this little pittance, money for tobacco.<sup>13</sup>*LtMs, Lt 72, 1898, par. 7*

Well, the husband and father next came down, and Sara McEnterfer, taking with her one of our family, put them all through a course of treatment. She employed a man to take care of the

husband and give him treatment. Everything in the house was very unhandy. There was nothing with which to work. Two old chairs were the only seats of this kind in the house, and the covering for their beds in this cold winter weather was sacks sewn together. These they used for quilts and bed ticks.<sup>13</sup>*LtMs, Lt 72, 1898, par. 8*

During this winter the influenza has taken a large number of people in hand, but while we have heard of frequent deaths in the cities, we have had but a few fatal cases in Cooranbong. I think all who died were brought in from other places. This family had to be attended to. They had nothing to eat in the house, and food was taken from our house to keep them alive. As soon as he had recovered, Willie and I found work for the man, paying him one dollar per day. Mr. Hungerford saw that his darling idol must be given up, and he threw his tobacco and pipe into the fire. He and his wife were baptized after a few weeks.<sup>13</sup>*LtMs, Lt 72, 1898, par. 9*

Sara now has under her care the mother of two children. This woman is sick and discouraged. Sr. M. takes two of the students from the school with her, and teaches them how to give treatment. Much of her time is given to this kind of missionary work which must be done for suffering humanity. Her fame as a nurse and physician has gone far and near. She has been sent for to treat the sick in places where a carriage could not go, and she rides horseback in order to reach them. This is not the most pleasant work that can be done, but suffering humanity must have help.<sup>13</sup>*LtMs, Lt 72, 1898, par. 10*

People come with different complaints—ankles sprained and fearfully injured—and she bravely takes the cases in hand. I give her up whenever she is called upon. She has had to give treatment to several of this class. Brother Thomson's son was one of these. He brought his boy to Cooranbong with a swollen knee. The lad had fallen on a stone, and the knee was seriously injured and much enlarged. The doctors had attended him, but had done him no good, as he was then going about with a crutch.<sup>13</sup>*LtMs, Lt 72, 1898, par. 11*

Sara took the case in hand, and worked with him in our own house twice a day. About one hour each day was occupied in giving him

treatment. It was a stubborn affair, but for weeks most thorough treatment was given him with hot and cold applications, and pulverized charcoal dipped in hot water and used as a poultice. He is a very bright, promising lad, and this accident was a great affliction to his parents; but the swelling is now removed, and he is as active and healthy a child as you would wish to look upon. We had this lad sit at our table for three months, and we have a reward in seeing him restored to health. We thank the Lord for this.*13LtMs, Lt 72, 1898, par. 12*

Another lad received a most terrible injury to his foot. While running to drive a calf from the garden, he stepped into a hole where a broken bottle had been thrown, and injured his foot very seriously. When the lad's father saw the wound he came near fainting away.*13LtMs, Lt 72, 1898, par. 13*

After ten days of terrible suffering without any relief, Sara was sent for. When she saw it, she thought blood poisoning would soon close up that case, but determined to do what she could. At first she worked over that poor foot for hours, until the appearance of gangrene was removed then brought the lad to Willie's parlor, just across the road, and for ten days kept the boy and his aunt who had come to help care for him. The wound was healed by the same treatment given to the swollen knee—hot fomentations followed by cold applications, and occasionally the charcoal was used. The boy is now entirely recovered.*13LtMs, Lt 72, 1898, par. 14*

Well, this is the work we have been doing. Sara has officiated in cases of every description. Indeed I cannot enumerate the work she has done and this without a penny return. I could write you of case after case, but this is enough. This work is preparing our way. It is removing prejudice, and the truth is being received into some hearts. Because of her faithful work, at the last conference at Melbourne Sara was honored with a life membership of the Medical Missionary and Benevolent Association. But she cannot attend to the cases that demand help all through the regions round about, and we must have help.*13LtMs, Lt 72, 1898, par. 15*

**Lt 73, 1898**

To Our Churches in America

“Sunnyside,” Cooranbong, New South Wales

August 5, 1898

Previously unpublished.

To Our Churches in America:

I appeal to our churches in America for help. We greatly need a sanitarium or hospital erected on the school grounds. We have no place where we can take the sick, except to our own house, and every room of that is fully occupied. We have one small parlor in which to receive our callers, and that is all the spare room we have. From nigh and afar off Miss Sara McEnterfer is called upon to prescribe for the sick. She has had great success in this work. We have done all that we could to relieve suffering humanity, and yet there is so much to be done, and we have no place where we can treat the sick. *13LtMs, Lt 73, 1898, par. 1*

I have now come to the point where I ask our churches in America to make a Christmas or New Year's offering by each member giving from one dime to two shillings. Will you help us? Unless some such means shall be devised, we see no way to build our sanitarium. *13LtMs, Lt 73, 1898, par. 2*

The children can all act a part in this work. Self-denial may be practiced by our young people, and this will be a blessing to them. In making this request I have consulted no one. I ask you, Will you do this for Christ's sake? *13LtMs, Lt 73, 1898, par. 3*

There is no physician in Cooranbong. Newcastle is twenty-five miles from here, and there the poor people, who can scarcely obtain bread for their families, are obliged to take their sick, or else call a physician from that city. For this, they have to pay a guinea and his expenses. And when the physician comes, he merely looks at the sick person, and very frequently does nothing for him, but tells them to take him to the Sydney or Newcastle hospital. We



have done all in our power to relieve the sick, the lame, the desponding, the bruised of suffering humanity, but there is still much that needs to be done. We charge nothing, but we must have a place right on these school grounds where the sick can be treated.*13LtMs, Lt 73, 1898, par. 4*

Will you do what you can? We will give you a fitting memorial of your sanitarium. We want to build at the very earliest date. Will you let this petition be circulated in all our conferences, for the presidents to bring before the churches? We know that in doing this you will be doing a good work, a work which the Lord will approve, and for which He will bless you.*13LtMs, Lt 73, 1898, par. 5*

This is a work of necessity. We cannot see that it is best to wait any longer working at such inconvenience and disadvantage. We will need to erect a larger building than we thought at first, but we can make this building just such a one as it will please you to look upon—plain and substantial. We will have it convenient, the rooms so situated as to get plenty of sun.*13LtMs, Lt 73, 1898, par. 6*

I would say to the children in our churches, Deny yourselves, and let the Christmas and New Year's gifts, that are made to friends and relatives just because it is the fashion, flow into the Lord's treasury and come forth in a building that will forward the cause of God. Then as you look upon it, if you have that privilege, you can say, That is the sanitarium my offerings helped to build. We will have the artist take the picture of the building, and send it to you.*13LtMs, Lt 73, 1898, par. 7*

I feel sure that you will do what you can. We would be highly gratified to dedicate this building as a gift from America. But please make no delay. Our necessity is great, and I want you to do this work in establishing a building in Cooranbong. I want it to be your own American building, built by your gifts and offerings. Those who feel their hearts moved by the Spirit of the Lord to help us by giving larger sums for furnishing this building will do a missionary work that will be a great blessing to this missionary field. As the money is sent, let statements be made as to how the means shall be applied—whether for furnishing or for building. Devise and plan in such a manner that this matter shall not fall unnoticed to the ground, and

we will thank you in behalf of our people in this missionary field.*13LtMs, Lt 73, 1898, par. 8*

**Lt 74, 1898**

Kellogg, Henry

“Sunnyside,” Cooranbong, New South Wales, Australia

September 9, 1898

Previously unpublished.

Brother Henry Kellogg:

Some time since I received a letter from you, which I have not answered, for I have not been as well as usual. I am now wonderfully improved. I would be very much pleased to see you and to talk things over with you, but it may not be our privilege to meet again in this life. *13LtMs, Lt 74, 1898, par. 1*

In your letter you spoke of a person you knew whom you thought would help me to means. Could you obtain money for me on small interest not over four or five percent? You may know of some one who will do this. The man you mentioned may favor me. I had hired of Sister Wessels one thousand pounds at four and a half percent, but she has now written to me that it was the children's money; and as they come of age in six months, she must let them have their portion. Six weeks of that time is now past, and I see now way out of the matter as yet. If you can see any way that this thing can be done, that I can raise this money, I should be very thankful. It was hired with the understanding that I was to pay her four percent interest, but she writes me that she will charge me no interest. I did not suppose that this money would be called for so soon. *13LtMs, Lt 74, 1898, par. 2*

The school buildings were erected with this money, but having invested in these buildings all that could be obtained, there is a large debt upon them. I am responsible for this money. When I borrowed it, I expected to receive 1,400 dollars from a place sold in California. But Mrs. Scott, who owed me this money has nothing with which to pay me. Years ago she made a donation to the Healdsburg College of 5,000 dollars but since that time she has taken offense at something, and is bitter against Seventh-day

Adventists. Brother Jones wrote me that they expected trouble from her in regard to the gift she made. It was suggested that if I could take her portion of the shares in the Healdsburg College, she might come to terms. I consented to do this, supposing that the believers in California would not allow me to bear all this alone. But they have been solicited, and have done next to nothing. They have not raised one hundred dollars. *13LtMs, Lt 74, 1898, par. 3*

I cannot feel that this is dealing fairly with me. In this far distant missionary field I am in the greatest need of means that I may invest for the advancement of the work. We need a hospital or sanitarium so much, but we cannot build without money. In this mail I send to America an appeal for help in this matter. *13LtMs, Lt 74, 1898, par. 4*

The churches in California should, among them, take the shares from me. It is not just that I [should] bear it all. If the members in every church will act a part, they can let me go free. That fourteen hundred dollars would go a long way to help us in this proposed building. *13LtMs, Lt 74, 1898, par. 5*

But I do not expect the Lord will leave us now. This is not our work, but the work of God. At every step we have had to move by faith. We dare not walk by sight. In Sydney and its suburbs nearly one hundred persons have embraced the truth since the camp meeting. Work, and watch, and pray is our motto. Our various talents, which the Lord has given us to trade upon, and to multiply by their use, are in His hands. We grow in spiritual efficiency by using the talents entrusted. He has called us to be His almoners, the agents of His providence. We will not be weak or inefficient. *13LtMs, Lt 74, 1898, par. 6*

I must now close, for the mail leaves shortly. Let me hear from you as soon as possible. *13LtMs, Lt 74, 1898, par. 7*

**Lt 74a, 1898**

Ministers in our Conferences

Refiled as *Lt 54a, 1898*.

**Lt 75, 1898**

Sutherland, E. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 24, 1898

This letter is published in entirety in *13MR 92-104*.

Brother Sutherland:

You inquire, What shall I do with the school building? Shall we sell it to the sanitarium? Shall we establish schools in different localities? To the latter question, I answer, Yes; establish schools. Let the very best talent that can be secured be selected for these schools. No cheap cast of mind should be placed in our church schools. The very best is required for educating and molding the human mind. *13LtMs, Lt 75, 1898, par. 1*

Men and women should feel that as teachers the Lord has committed to them the solemn trust of the souls of the children and youth, and that as teachers they are to be constant learners, never allowing circumstances to conquer them. In their work they will find clouds and darkness, tempest and storms; prejudice to meet from parents who have incorrect ideas of what characters they are to form in the training of their children, [and] who, while they claim to believe the Bible, have not brought its principles into the home life. *13LtMs, Lt 75, 1898, par. 2*

Many parents go to extremes. Some who make a high profession are not Christians. They believe that Christ is the Saviour of the world, but their faith does not grasp Him as their personal Saviour. They are not converted. When fathers and mothers are converted, there will be a thorough conversion of their principles of management. Their thoughts will be converted; their tongues will be converted. The commandment is positive, “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength.” [*Mark 12:30.*] They will bear witness for Christ by revealing the transforming power of His grace. There will be no loud, angry talking in the home. The words will be of a

character to soothe and bless the hearer. Loud words are not needed. Sweet, kind words are like dew and gentle showers to the soul. Take all the ugly features out of the voice. *13LtMs, Lt 75, 1898, par. 3*

The very best school for voice culture is in the home life. Study in every way, not to annoy, but to cultivate a soft voice, distinct and plain. Thus mothers may become teachers in the home. Mothers should themselves act like Christ, speaking tender, loving words in the home. Then opposite their names in the books of heaven will be written, "Ye are laborers together with God." [*1 Corinthians 3:9.*]*13LtMs, Lt 75, 1898, par. 4*

"Ye are God's husbandry; ye are God's building." [*Verse 9.*] Fathers and mothers, you are to build up in this life characters which will help you to fit your children for the future, immortal life, which will help them to form such characters that you will not be ashamed to see them, as parents, taking the charge of their own children, and transferring to them your own attributes. God calls upon mothers and fathers to realize that they are matrons and teachers in the home life. They must subdue ever passionate word. Pray, pray, pray, and then, believing, speak tenderly to your children. *13LtMs, Lt 75, 1898, par. 5*

Bring all the pleasantness possible into the home life. If you cannot control yourselves in words and deportment, if passion bears sway, remember that you are educating your children to follow your example. In dealing with the children and youth, consider what influence your manner of discipline would have upon you were you in their place. Satan will take every advantage of your words, of your deportment, even of the expression of your countenance, to make your words of none effect to your children. He will help mothers to spoil their children in more ways than one. *13LtMs, Lt 75, 1898, par. 6*

Some parents think that they can let their little ones have their own way in their babyhood, and then when they get older they will reason with them; but this is a mistake. Begin in the baby life to teach obedience, but never let them hear a cross word from your lips. Avoid everything that will be rasping to your children, but

require obedience in your home school. Force circumstances to be your agents in resisting the devil, and he will flee from you. In the greatest difficulties, do not let yourselves be mastered. Be determined to be a conqueror, and not to be conquered. Every morning lay your plans before the Lord, and ask Him to give you wisdom; and when you have done this, do not act out the promptings of Satan and in your speech reveal that Christ is not abiding in your heart by faith. *13LtMs, Lt 75, 1898, par. 7*

There is no time now to allow your children to follow baby or childish impulses. Educate them to self-control. One victory gained over yourself will be of great value and encouragement to your children. You may stand on vantage ground, saying, I am God's husbandry; I am God's building. I place myself under His hand to be fashioned after the divine similitude, that I may be a co-worker with God in fashioning the minds and characters of my children so that it will be easier for them to walk in the way of the Lord. I will act my part faithfully, fitting them to become members of the royal family, children of the heavenly King. I must not place upon my children my defects of character. I must not complain of my children when with all my experience, I do the very things for which I punish them. I must not allow a shade of darkness to come into their lives if I can possibly avoid it. *13LtMs, Lt 75, 1898, par. 8*

Satan is playing the game of life for the souls of the children and youth. Will fathers and mothers fall into Satan's snare, and become his co-workers to ruin the lives of their children? God forbid. Fathers and mothers, when you can control yourselves, you will gain great victories in controlling your children. *13LtMs, Lt 75, 1898, par. 9*

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



flock, are thus prepared for Satan to work his will upon them. *13LtMs, Lt 75, 1898, par. 10*

The teachers for our schools should be selected from the very best class. They should be experienced Christians, well balanced in mind, men and women who have learned the lesson of self-control. Then they can educate and do a work of larger importance than even the minister in the preaching of the Word. They can prepare the soil, that the truth may have effect upon human hearts. *13LtMs, Lt 75, 1898, par. 11*

I will not go further in this line. I shall have more to say in regard to this home teaching. You tell me [that] the question to be settled I have not yet answered. I do not think you are prepared to have that question settled now, for you might work away from it, and make things worse than they are. I have many things to say. Financially the management of the school at Battle Creek has not been correct. When the proprietors of an established school, as they run it on certain lines, find that they are heaping up debts, why do they not act like level-headed men, and change their methods and plans? When I was in Europe it was plainly presented before me that we should not rejoice so much in [the fact] that there were a large number of students in attendance as that such plans were laid as to avoid debt. *13LtMs, Lt 75, 1898, par. 12*

When one year has proved that the management financially has been wrong, let Wisdom's voice be heard. Raise the tuition. Let the students pay sufficiently that in the second year the first year's failure may not be repeated. The Lord would not have things as they have been. If the school is conducted on right lines, debts will not be piling up, and still the boarding home will have plenty of good, substantial food without great cost. The Lord has pointed out to you that there may be a lessening of members, but that there would also be less financial embarrassment. *13LtMs, Lt 75, 1898, par. 13*

But, you say, You have not answered my question yet. I would say, The same reasons that have led us to move away from the city and locate our school here [at Avondale], stand good with you in America. The money that is expended in buildings, when they are

thousands of dollars in debt, is not in God's order. In this you are not following the path that God has marked out. The counsel of God has not been regarded. Had the money which has been expended in adding to the college building been invested in procuring land in connection with the school, you would not have so large a number of students, with their debts increasing, in the city of Battle Creek. *13LtMs, Lt 75, 1898, par. 14*

Let the students be out in the most healthful location that can be secured, to do the very work that should have been done years ago. Then there would not be so great discouragements. Had this been done, you would have had some grumbling from students, and many objections would have been raised by parents, but this all-round education would educate the children and youth, not only for practical work in various trades, but would prepare them for the Lord's farm in the earth made new. *13LtMs, Lt 75, 1898, par. 15*

If all in America had encouraged the work in agricultural lines that principals and teachers have discouraged, the schools would have had altogether a different showing. Opposing influences would have been overcome; circumstances would have changed; there would have been greater physical and mental strength; labor would have been equalized; and the taxing of all the human machinery would have proved the sum. But the directions God has been pleased to give you, you have taken hold of so gingerly that you have not had the ability to overcome obstacles. It reveals cowardice to move as slowly and uncertainly as you have done in the labor line, for this is the very best kind of education that can be obtained. *13LtMs, Lt 75, 1898, par. 16*

Opposing circumstances will and should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Fate has not woven its meshes about the workings of our schools that they need to remain helpless and in uncertainty. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. *13LtMs, Lt 75, 1898, par. 17*

Nature is our lesson book. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] The Lord has not laid out His lines that

you should be in uncertainty. The building up of so much that is in Battle Creek the Lord will surely counterwork if His voice is not heeded, by bringing around circumstances that will pull them down. Look at nature. There is room in her vast boundaries for schools to be located where grounds can be cleared, land cultivated, and where a proper education can be given. This work is essential for an all-round education, and one which is favorable to spiritual advancement. Nature's voice is the voice of Jesus Christ teaching us innumerable lessons of perseverance. The mountains and hills are changing; the earth is waxing old like a garment, but the blessing of God, which spreads a table for His people in the wilderness, will never cease. *13LtMs, Lt 75, 1898, par. 18*

Serious times are before us, and there is great need for the families to get out of the cities into the country, that the truth may be carried into the highways and byways of the earth. Much depends upon your laying your plans according to the Word of the Lord, and with persevering energies to go ahead. More depends upon active perseverance than upon genius and book knowledge. All the talents and ability given to human agents, if unworked, are of no value. The talent of genius must be constantly worked. Make a beginning. The tree is in the acorn, and the acorn in the tree. *13LtMs, Lt 75, 1898, par. 19*

There are those who are not adapted to agricultural work. These should not devise and plan in our conferences, for they will hold everything from advancing in these lines. This has held our people from advancing in the past. If the land is cultivated, it will, with the blessing of God, supply our necessities. *13LtMs, Lt 75, 1898, par. 20*

We have no time to spend now in longing to be higher than we are. The grumblers will never cease their criticism as long as time shall last. Some think they should be first. They think their great talents are not appreciated, and in this they reveal that they are unfitted for any position of responsibility. The first, Christ declares, shall be last. [*Matthew 19:30.*]*13LtMs, Lt 75, 1898, par. 21*

Do these want a change? let the change first be developed in them. Who prevents them from becoming complete in Christ? They may

advance to the first ranks, but they must not commence their work by tearing somebody else down. Although they do not know it, many are as high as their faculties will sustain them. If they would show themselves faithful and true in that which is least, the Lord would give them greater things to handle. Not one of us will be excused for practicing dishonesty and fraud in order to get into positions which we desire. We must learn the meekness and lowliness of Christ. We must reveal that we have borne the test and trial in the furnace until the image of the Lord is reflected in us. We will all reap that which we have sown. They that sow the wind will reap the whirlwind. Our capacities and powers are to be seen by the works we do. We can all do a work if we will put forth our energies in accordance with the principles of the Word of God.*13LtMs, Lt 75, 1898, par. 22*

There are plenty of men who would have had excellent qualifications if they had by persevering, earnest, prayerful effort sought for perfection by exercising their gifts. But thousands have undeveloped capacity. They have not worked at the business of developing. They wanted to shine, but they were not willing to work so that they might shine. Daniel gained his position by self-denial; by linking himself with God by invisible cords. He put himself into every good work. But man cannot make himself like Daniel by controlling and working himself. Neither can he dash into a position. It is only by enduring trial, by proving true as steel to principle, that human agents find their places.*13LtMs, Lt 75, 1898, par. 23*

The intellectual powers increase by use; the physical powers increase in firmness and healthful solidity by action. There are men who rush into one thing and then into another, darting here and there as their fancy strikes them. But they are not fast colors. They fade out in the summer's heat. Men who are caught up as geniuses have frequently to be put down as frauds. He whom the Lord blesses is blessed. The man who keep his soul steadfast in the love of God, who is ever true to principle, is the man to be trusted always. The men who have sanctified perseverance, who labor and pray and watch and wait, are the men that will stand.*13LtMs, Lt 75, 1898, par. 24*

Everything is to be shaken that can be shaken, and those things

that cannot be shaken will remain. You will hear men talking of competition. "He is not treated as he should have been," they say. "Others have taken an advantage of him." But the trouble is with themselves. Constant perseverance in the right direction will give anyone standing place. Rational effort in co-operation with Christ means success and victory. These fluctuating, blustering men are represented in our institutions, and in our churches. But they are not the Lord's chosen workmen when men are called for to be depended on. *13LtMs, Lt 75, 1898, par. 25*

"Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness; their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering." [*Isaiah 50:2, 3.*] This is a representation of Christ. *13LtMs, Lt 75, 1898, par. 26*

Those who are laborers together with God do not stand in a negative position. They show that they weigh carefully all sides of a question. They do not stand about, waiting; but step firmly by faith. They are where they are, following on to know the Lord. Had this been the case with those in the school at Battle Creek, it would not now be in a position of uncertainty. "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." [*Verse 4.*] When this experience is obtained by those learning in the school of Christ, they will have gained that wisdom that is to be valued above gold and silver. *13LtMs, Lt 75, 1898, par. 27*

"My son, if thou wilt receive my words and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. 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 his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.” [*Proverbs 2:1-9.*]13LtMs, Lt 75, 1898, par. 28

This is an experience that will not wash out in the heat of summer. It will stand the test of trial. Those who gain this experience will not follow their own impulsive conjectures.13LtMs, Lt 75, 1898, par. 29

The Lord Jesus needs in His work men who will stand with their faces to the foe, men who will fight manfully in their aggressive warfare, men who understand that Christ is the Son of God, the Author and Finisher of their faith. The Lord calls for workers, and He will move upon them to go into places where there is promise of obtaining land and cultivating it. Go out in the name of the Lord and feel that as you have made an unreserved surrender, you may ask in faith for guidance.13LtMs, Lt 75, 1898, par. 30

“When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil men, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness.” [*Verses 10-13.*] This has been the condition of things all along the line in the going out from the center, Battle Creek. The great difficulty is that confidence is placed in men.13LtMs, Lt 75, 1898, par. 31

The ideas of those whose lives have not been clean and upright have been seized and acted upon. Selfishness and self-serving characterize these men, and in any important crisis they make trouble, drawing under their influence those who ought to have learned by experience to cut away from them. The light of the Sun of Righteousness has not been shining upon them. They hear a rumor, and they run without any message from God. This is the trouble with many in Battle Creek. They are unsettled. They have not a firm grip upon the Lord. They need to be thoroughly converted.13LtMs, Lt 75, 1898, par. 32

Brother Sutherland, I must say that the Lord is not pleased with the plan of centering so much in Battle Creek, making it as was Jerusalem. If the men settled in Battle Creek were unselfish, if they would move out of Battle Creek into new fields, they would have an

altogether better opportunity to learn and practice the truth. But they say, I am conveniently settled. My home is here. I cannot move. They do not listen for the voice of God. I was conveniently settled in Battle Creek. I left home, furniture, everything I had to be gone two years; and what have I received for all I left? A mere pittance. My goods I left in Healdsburg. Some few things have been brought over here, and where are the rest? Lost to me.*13LtMs, Lt 75, 1898, par. 33*

Souls are more precious than houses and lands, horses and carriages. We must work for their souls that are ready to die. I see no light in leaving this field. I long for God to work here. I am investing my means and am working with all my power to advance the [cause].*13LtMs, Lt 75, 1898, par. 34*

Let those who are suffering with poor health go out into country places where the standard of truth needs to be elevated. The Lord calls for volunteers. Then move, and let the light shine in other localities. You have something to do; do it with no slack hand. Years ago I was shown what would be if our people in Battle Creek would arouse and go out of the city, extending the work now done in Battle Creek to other places.*13LtMs, Lt 75, 1898, par. 35*

There are men who might do great good if consecrated daily to God, but who with might and will, pen and voice, oppose the idea of changing their location. If they had followed the light given by God, there would now be twenty centers where there is one, twenty churches where there is one. A breaking up is what is needed. If men would only listen to the Word of the Lord, if they would only pray and hear and believe, God would work with them. Go out, young men, and with persevering energy do something. Industry and economy will place you in possession of homes. Toil in the name of the Lord. Study, work in literary lines. Keep the physical and the mental machinery equally taxed. Give yourselves a chance for your life. I would say to students, teachers, physicians, ministers, that the health is preserved only by combining physical and mental labor.*13LtMs, Lt 75, 1898, par. 36*

All, both men and women, have a work to do. Let the Lord have a chance to use mind and heart, brain, bone, and muscle. Never

impose on the human organism. There has been enough doubting, stubborn resistance to the idea of moving away from Battle Creek. But life is more than meat, and health more than raiment. Change your taxing brain labor. Use the sinews and muscles, and then the brain will be relieved. *13LtMs, Lt 75, 1898, par. 37*

Battle Creek is in a congested state, and needs to be relieved of some of its blood. Move out, move out of Battle Creek. Bring your blood where it is needed. There is a great work for all to do. Let a move be made; for there is deep, earnest work before us, solemn, real, and useful. Life to us is no idle song, no mere amusement, which does no one any good. It is full of duties full of goodness, mercy, and love to be shown to others. *13LtMs, Lt 75, 1898, par. 38*



**Lt 76, 1898**

Wessels, Philip

“Sunnyside,” Cooranbong, New South Wales, Australia

October 2, 1898

Previously unpublished.

Brother Philip Wessels:

I have a message for you. You have been overcome with temptation. The Lord had a far greater work for Philip to do had he withstood temptation, but money has become a snare to him. The enemy has overcome him, but still there is hope. Had he consecrated himself to God, he could have accomplished a work which, if done in humility, would have been for the salvation of his own soul, and for the salvation of others, and which would bring him a reward in the kingdom of God. Had he traded as a wise steward upon the Lord's entrusted goods, he could have advanced the kingdom of God in the world. But unless he is converted, unless he comes back to his allegiance to God, he will be like the unfaithful steward represented by the Saviour, who hid his talents in the earth, and did not lay up for himself treasure in heaven.<sup>13</sup>*LtMs, Lt 76, 1898, par. 1*

One soul is worth more than the whole world. Said Christ, “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.*] You have undertaken a business which will absorb means, but which will not increase your earthly or your heavenly treasure. It will prove a loss, for the endorsement of the Lord is not upon it. Is it not for your present and eternal interest to come back to God? In the past you have done something in the line of giving donations to the cause of God, but you have now grasped your means to bury it in the earth, and my testimony to you is that it will disappoint you.<sup>13</sup>*LtMs, Lt 76, 1898, par. 2*

It is your privilege now to come home to your Father's house, and to determine to be strictly honest with God. Every dollar in your hands

is the Lord's money, and must be accounted for. Bear in mind that the truth is the truth still. It is invincible, and will triumph gloriously. The third angel's message will advance to the victory. I would that you would be converted, transformed in character, and triumph with this message, which is to fill the whole earth with its glory. *13LtMs, Lt 76, 1898, par. 3*

Philip, Philip, you are not at rest. You have not the peace of Christ. You are losing time, losing money. You may lose your life in following your course of rebellion against God, and you cannot afford to meet the results of your example in the judgment. What excuse can you make to God for the influence you have exerted on the wrong side? *13LtMs, Lt 76, 1898, par. 4*

Every provision has been made whereby we may perfect a Christian character, and be complete in Christ. Philip, I am deeply concerned for your present good, and for your future eternal interest. You need now, without one moment's delay, to return to your heavenly Father who is inviting you to come. Heed the messages He sends you. Let not your business stand in the way for another day. Do not presume on the mercy of God by breaking another Sabbath. *13LtMs, Lt 76, 1898, par. 5*

The only reason why the pardoning mercy and love of God are not received and appreciated and longed for above earthly wealth, position and honor, is that men become accustomed to disobey God and to presume upon His mercy. But though the Lord is slow to anger, and great in power, He will not at all acquit the wicked. *13LtMs, Lt 76, 1898, par. 6*

The long-suffering of God is wonderful. His ways are past finding out. He puts constraint upon His own attributes. Omnipotence is exerted over the Omnipotent One. You are indebted to divine forbearance for life itself. Your life has been several times imperilled, and today you would not stand among the living had not the angels of God been commissioned to interpose, had God not refused to allow Satan to do his will to destroy you. *13LtMs, Lt 76, 1898, par. 7*

Read *Zechariah 3:1-7*. The Lord has held in check the powers of darkness that Satan's power should not be permitted to destroy

you. Is not this a brand plucked out of the burning? Satan uses his arguments why the Lord should allow him to have his will, because you are standing under his banner, disloyal to God, making yourself a stranger to the covenant of promise. It is only through the patience and long forbearance of God that your life has been preserved, and that you still stand with the opportunities and possibilities of forgiveness and acceptance before you. But there is a great tendency with you to presume on the long forbearance of God by continuing in self-indulgence and sin.<sup>13</sup>*LtMs, Lt 76, 1898, par. 8*

We feel deeply burdened, as we are obliged to write, that there should be so great an inclination to venture to abuse the long-suffering of God, that men should presume on His forbearance and continue in disobedience when they know that the Word of God requires perfect obedience. Every commandment rests upon the immutable promise. Would that men could place an estimate upon the riches and glory that the Lord has prepared for every soul that loves and serves Him. He declares, "Eye hath not seen, nor ear heard; neither hath it entered [into] the heart of man the things that God has prepared for them that love him." [1 *Corinthians 2:9*.]<sup>13</sup>*LtMs, Lt 76, 1898, par. 9*

If there were a sudden change in God's dealings, and disrespect and disobedience of God, the abuse of His mercies, selfishness, robbery toward God, of talents, of means, of the time which He has sanctified and blessed (*Exodus 31:12-17*), if all transgression of God's holy law should be immediately followed by death, marked offenses would be shunned with greatest carefulness, and it would seem to human minds perfectly reasonable, when appeals, exhortations, warnings, [and] threatenings, could not deter Satan from working to counterwork a "Thus saith the Lord." But the Lord draws the children of men by the cords of His love. He wants no unwilling service in His ranks.<sup>13</sup>*LtMs, Lt 76, 1898, par. 10*

The willing and obedient, after being tested and proved, God declares, "shall eat of the good of the land." [*Isaiah 1:19*.] "Let the wicked forsake his way," He says, "and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [*Isaiah*

55:7.] Why does He bear so long with the perversity of those who are stubborn and rebellious, and whose influence is exercised to lead others to sin? “My thoughts are not your thoughts,” He says, “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.” [*Verses 8, 9.*]<sup>13LtMs, Lt 76, 1898, par. 11</sup>

The Lord is long suffering, and full of compassion and love; but when the boundary line is passed because the rebellion and obstinacy of man continues, punishment will follow the transgressor. [*Deuteronomy 11:13-22; 7:6-15.*] “Because sentence against an evil is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.” [*Ecclesiastes 8:11.*] The Lord is soon to come. Wickedness and rebellion and defiance of God, violence and crime are working with a deeper, broader power, until, like the wickedness of the old world, it reaches unto heaven. The cry of the suffering and the oppressed comes up to God for justice. “How long,” says the God of Israel, “will the people provoke me? how long will it be ere they believe me?” [*Numbers 14:11.*]<sup>13LtMs, Lt 76, 1898, par. 12</sup>

In the place of being softened by the patience and forbearance of God, the hearts of many of the disobedient are encouraged in their stubborn rebellion. The times in which we live are times of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon that law. David in his time saw the wickedness of the last days. He saw the law of God’s kingdom trampled upon by unholy feet, and in holy indignation, he exclaimed, “It is time for thee, Lord, to work; for they have made void thy law.” [*Psalms 119:126.*]<sup>13LtMs, Lt 76, 1898, par. 13</sup>

Men are now passing the boundary line. The Lord permits Satan to do his will. We hear of floods, of earthquakes, of storms by sea and by land, blotting out multitudes of lives in a moment of time; and the end is not yet. The tread of the Lord will be upon the water and upon the land. For His own honor’s sake He is now about [to] repress iniquity. God will soon, very soon, vindicate the honor of His law. When the four angels shall loose the four winds, then men will

be punished for their transgressions. *13LtMs, Lt 76, 1898, par. 14*

And while this contempt is expressed for God's law, what [effect] will the broadcast prevalence of iniquity have upon the children of God? Will those who have honored God by keeping His commandments be carried away by the fierce current of evil? Will the universal contempt and scorn which they see thrown upon the law of God intimidate them? No, no; that law becomes more precious in the eyes of those who have honored it. The sentiment of every obedient heart will be, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [*Verses 126, 127.*] Those who are true and loyal to God will stand under the bloodstained banner of Prince Immanuel. "Many shall be purified, and made white, and tried; and the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [*Daniel 12:10.*]*13LtMs, Lt 76, 1898, par. 15*

Philip, the Lord calls you. The sweet voice of mercy is still pleading for you. Will you hear the voice and repent? "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.*] Nothing is wanting in the provision God has made to enlighten the human race as to how they may obtain the crown of life and enter into the joy of their Lord. *13LtMs, Lt 76, 1898, par. 16*

"If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things; but every man also on the things of others. 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 men: and being found in the 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." [*Philippians 2:1-10.*] *13LtMs, Lt 76, 1898, par. 17*

Come, Philip, do not neglect to heed this appeal I make you. Eternal life is worth striving for, and erring human beings are encouraged to draw nigh to God, to make use of every means of grace provided for them. Christ says, "Let him take hold of my strength and make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] This means that you are to come to the Lord, confessing that you have dishonored Him, transgressed His holy commandments, and pray for forgiveness; and He will pardon your transgressions, He will forgive your sins. Come to the Lord just as you are, and ask Him to help you to the light. As a child in want, come to your heavenly Father. Trust in the Lord Jesus Christ. *13LtMs, Lt 76, 1898, par. 18*

Do not think that in this you are taking a step that is humiliating and degrading. No, no; it is a prodigal son returning to his Father. You cannot take one step toward Him in repentance, but He will hasten to meet you and enfold you in His arms of infinite love, and cover you with the robe of His righteousness. Will you now make a decided effort? Will you turn your face to the Sun of Righteousness? Will you now seek Him in prayer, trusting to the merits of Christ? Will you sense to break the Sabbath, and come to the Lord in sorrow and contrition? Our God is gracious and merciful. He will not turn away one soul that comes to Him in contrition of heart. All your sins that you have committed in your disregard and defiance of the law of God, He will scatter. *13LtMs, Lt 76, 1898, par. 19*

You may suppose that your calculations will be successful, but you will be disappointed. Your time, your strength, your labor, will be spent for naught; for thus saith the Lord. But if you come to the Lord with a real desire to return, He will receive you as the father received the prodigal son. His mercies are pledged in behalf of every soul who will ask in faith. Every good and perfect gift cometh from above, from the Father of lights, in whom is no variableness neither shadow of turning: who by His own will begat us by the word of His truth. *13LtMs, Lt 76, 1898, par. 20*

My brother, take heed to the exhortation given: “Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God.” [*James 1:19, 20.*] Here is where you have stumbled. Self-control when provoked would have placed you on vantage ground, but in giving way to your passions you have brought great harm to yourselves; and until you learn of Christ His meekness, His lowliness, His patience, His forbearance, and His love, you will continue to do so. *13LtMs, Lt 76, 1898, par. 21*

“Who is a wise man, and endued with wisdom among you? let him show out of a good conversation his works with meekness and 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.” [*James 3:13-16.*] This warning is given that we may understand and heed it, that we may be sanctified through the belief and practice of the truth. Truth never makes the receiver rough and coarse and selfish, but it refines, and ennobles and uplifts, restoring in man the lost image of God’s character. “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.” [*Verses 17, 18.*]*13LtMs, Lt 76, 1898, par. 22*

My brother, I speak to you these words, because by your unsanctified temperament you have lost your hold of God. Your own passions rule you. The Lord knows all about this. The tempter has rejoiced in your downfall, and with his evil angels he is singing in triumph. But the Lord is looking with pitying tenderness upon you, Philip Wessels. He calls you, Philip, “Turn ye, turn ye, ... for why will ye die?” [*Ezekiel 33:11.*] “Resist the devil, and he will flee from you.” The angels of God are awaiting your co-operation. What is it? “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. ... Humble yourselves in the sight of the Lord, and he will lift you up.” [*James 4:7, 8, 10.*] “So shall they fear the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against

him.” [Isaiah 59:19.]13LtMs, Lt 76, 1898, par. 23

The Lord Jesus gave His life for you. He says, “Return unto me, and I will return unto thee, and heal all thy backsliding.” [Malachi 3:7; Jeremiah 3:22.] “Behold the Lord’s arm is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your sins 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.] But the Lord calls to you, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy, and to our God; for he will abundantly pardon.” [Isaiah 55:7.]13LtMs, Lt 76, 1898, par. 24

“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. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.” [Verses 8-11.]13LtMs, Lt 76, 1898, par. 25

“Thus saith the Lord, 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.” “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 them with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” [Isaiah 56:1, 2; 58:13, 14.] “In that day, it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save thee; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” [Zephaniah 3:16,



17.]13LtMs, Lt 76, 1898, par. 26

You can see that the greatest interest upon this earth are the people of the Lord, His church. Your only dependence is in the Lord. That which others have done or may do you have not to answer for. You are only answerable for that which Philip Wessels may do. The word of the Lord in Zephaniah is positive. He delights to hear and answer the prayer that comes from the contrite heart. His word is given to us as His pledge: "And it shall come to pass, that before they call, (before the longing desire of the soul is put into the form of a petition), I will answer; and while they are yet speaking, I will hear." [*Isaiah 65:24.*] The Lord declares by His prophet that he is to publish to the world the readiness of God's acceptance of His servant's desire, before the petition is placed in words. The moment he steadfastly purposes to offer the prayer, the yearning of his soul is respected. 13LtMs, Lt 76, 1898, par. 27

The psalmist said, "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 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 in 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 32:5-8.*] 13LtMs, Lt 76, 1898, par. 28

Take courage, Philip. Press your way through every obstacle. "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." "I sought the Lord, and he heard me, and delivered me from 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 delivered 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. O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack and suffer

hunger, but they that seek the Lord shall not want any good thing.”  
“The Lord is nigh unto them that are of a broken heart, and saveth  
such as be of a contrite spirit.” [*Psalm 33:18-20; 34:4-10,*  
*18.*] *13LtMs, Lt 76, 1898, par. 29*

With His own blood Jesus appears in the presence of God as an  
Intercessor for all who call upon His name. He is the Advocate in  
behalf of the guilty. His blood cleanses from all sin those who  
accept Him as their personal Saviour. The memorial of His  
sufferings and death upon the cross, the penalty due to the  
transgressor, is efficacious for all who believe that this propitiation  
in the presence of God is a perpetual offering. Christ claims that the  
provision made entitles Him to make the assurance to all who seek  
Him. For His sake the prayers of the penitent who come to Him  
acknowledging Christ as their Saviour should be accepted as yea  
and amen, their sins blotted out, and the holy oil bestowed upon  
them. *13LtMs, Lt 76, 1898, par. 30*

“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 those  
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.” [*Zechariah 4:11-14.*] Here the messengers of God are  
represented by the olive branches, which through the golden pipe  
empty the golden oil out of themselves. This is the heavenly, vital  
communication from God to every soul who is emptied of self. The  
heavenly oil communicated to the human agent is to be given to  
those who are consecrated channels, to flow forth from them to  
others. *13LtMs, Lt 76, 1898, par. 31*

My brother, God lays open the way whereby you may come out  
from the world and be separate. Touch not the unclean thing, and  
He has given you His pledged word: “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 greater exaltation  
can you desire than to become a member of the royal family, a child  
of the heavenly King, and heir of God and joint heir with Jesus

Christ to an everlasting inheritance? Will you come? Will you respond to the invitation of Christ? You have much pride of heart. The Lord help you to cut away this pride. The holy oil from the heavenly messengers will communicate to you the richest blessings that heaven can bestow.*13LtMs, Lt 76, 1898, par. 32*

These words addressed to you may be applied to other members of the Wessels family. And now I will leave them with you. May the Lord grant you His grace, that you may receive them and act upon them without delay is the prayer of [your sister in Christ].*13LtMs, Lt 76, 1898, par. 33*

**Lt 76a, 1898**

Weber, E.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 28, 1898

Previously unpublished.

Sister Weber:

I felt disappointed in not seeing others of your children come with Maggie. I wish you to understand that I will take on myself the bills incurred by the advantages of their education. I feel an interest in your girls. I want that they should now have the benefits of the school. I will defray their expenses. It means much to girls the age of your children to be under influences favorable not only to the formation of a symmetrical character, but that they should have the advantages of a religious education. They are bought with a price, even the precious blood of the Son of God. If they give themselves to the service of God, they will be under the discipline and control of God as His children, and will secure to themselves that life that measures with the life of God. *13LtMs, Lt 76a, 1898, par. 1*

I have given Maggie to understand my purpose. Now I ask you for your own sake, and for your children's sake, consent to their coming to the school. What an opportunity this will be. I cannot consent for Maggie to take this expense on herself. I have a fund which is dedicated to the Lord for the education of children and youth, and I mean that your daughters will have the advantage of being in the school building, and learning how to understand the Scriptures, also learning the best methods of cooking and sewing, and other domestic lines. *13LtMs, Lt 76a, 1898, par. 2*

The atmosphere here is wholesome. And if your children can be separated from companions who care not for those things which will qualify them for a home in the mansions which the Lord has prepared for all who love Him, I am glad to open the way for them. Will you please consider this? I know that there are possibilities in your children, if their talents are improved, and if they are

disciplined through the grace given to make characters which God shall approve. I feel desirous to work to this end.*13LtMs, Lt 76a, 1898, par. 3*

Maggie has now an education which will place her in any position in intellectual lines of work. She can do cooking, and she is a good seamstress. She fears and loves God. Will you please give me the opportunity of carrying your children through this next term of school. I would be very glad indeed to have them here during the summer term, for I know that the influence here will be just what they need. I wish that you and your children were located near the school, for their sake and your own. But if this cannot be brought about now, it may be in the providence of God in the future.*13LtMs, Lt 76a, 1898, par. 4*

The Lord is soon to come in the clouds of heaven, with power and great glory, and I want that your family shall be prepared for His appearing. Your children need now, just now, to be where they will have different influences surrounding them. Time is short, and we have no moments to lose. We do not want them to be lost, but saved in the kingdom of God. I beg of you to keep your own soul in the love of God.*13LtMs, Lt 76a, 1898, par. 5*

In love.*13LtMs, Lt 76a, 1898, par. 6*

**Lt 77, 1898**

Waggoner, Brother and Sister [E. J.]

Sunnyside, Cooranbong, New South Wales, Australia

August 26, 1898

This letter is published in entirety in *17MR 216-220*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Waggoner:

How much pleased I would be to see you and visit with you. I have so much desired that you would visit us in Australia; but it has been some years since I have considered the General Conference as the voice of God, and therefore I feel no desire to write, although again and again I have come to the point of requesting you to make a visit to Australia. Cannot you do this? Please write us whether you can. *13LtMs, Lt 77, 1898, par. 1*

When I learned that Robinson and his wife had been sent to England, I said, It is a mistake. He has not the qualifications that would be of use and benefit in Europe, for unless he can rule, he would ruin. Then his wife's influence would be a very wrong one. There is no light in her. She is a body of darkness, a channel through whom the enemy works, and that continuously. Who placed him in power? Why did they place him in that position? He has left his mark where it has done harm that will not be easily effaced. The Lord help and strengthen you against all such influences. *13LtMs, Lt 77, 1898, par. 2*

What is Elder Olsen doing in Europe now? I feel very sorry for him. I cannot feel in union with him, as I formerly did. He did not use aright the testimonies given me for him. He gave wrong impressions by selecting portions of the testimonies and making strong use of them, passing over the reproofs given to him and to others. I cannot place confidence in him. He has oppressed his brethren by bringing in elements to work against those whom God was using to do His

work. Will not God judge for these things? I hope that something will take place that will give me stronger faith than I now have in Battle Creek and the working of the cause of God in the institutions there. But as yet, I am in trouble of mind, sending over reproving messages for them. First one thing and then another works to hinder, and not to purify, the work. *13LtMs, Lt 77, 1898, par. 3*

I write to you now because I want you (and W. C. White is of the same mind) to visit us in Australia. We think *Present Truth* the best paper published by our people. We enjoyed Elder and Mrs. Prescott's visit here very much, and I was surprised that he did not remain in Battle Creek when he returned. It may be in the providence of God that he is where he is, but I do hope and pray that the Lord will adjust the work so that proper ones will take hold of it in Battle Creek. *13LtMs, Lt 77, 1898, par. 4*

I would be pleased to have you come here to Australia. This seems to be a new world. Great changes have been made here since we first broke the soil three years ago this coming September. We have had very close work in regard to means, and still have. We are hoping, eagerly hoping, that the Lord will hear our earnest prayers and furnish us means to build a hospital in Cooranbong. We need it so much. The poor people here know not how to take care of themselves. Sara McEnterfer is called out quite frequently to treat the sick. It is a great tax on her, and we can ill afford to have her away so much. *13LtMs, Lt 77, 1898, par. 5*

I have decided to walk out by faith and secure a site for a hospital. I shall send to America, asking the members of our churches to donate a dime each, and those whose hearts are willing a larger sum; for this building we must have, and we shall go to work to erect it just as soon as we can possibly obtain means. We shall build as cheaply as we can, and then this building will be succeeded by a better one. We can do scarcely anything for the sick unless we have a place in which they can be given treatment. We shall wait, and watch, and pray, trusting God's living Word. We feel deeply the need of men to work and money to use. *13LtMs, Lt 77, 1898, par. 6*

Sunday, August 27

Today we are to ride to Wyee, a place about six or seven miles away, to visit the railway workers, and speak to those who want to hear the words of truth. I have thought how profitable it would be to have minute men, laborers together with God, who would be instant in season and out of season. The Lord's work is not to stand on ceremony, with a precise time to be observed for every line of work. When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined. *13LtMs, Lt 77, 1898, par. 7*

God has divine methods. David expresses the ways of God, "O God, thou hast taught me from my youth," he says, "and hitherto have I declared thy wondrous works." He declares that though [he is] old and grey headed his zeal has not diminished. He entreats the Lord not to leave him to his own wisdom, but to remain with him, that he may bear testimony to the youth that are springing up around him. [*Psalm 71:17, 18.*] *13LtMs, Lt 77, 1898, par. 8*

The Lord has a great work to be done, and He will bequeath the most in the future to those who have done the most in the present. The Lord chooses His own agents, and each day under different circumstances gives them a trial in His plan of operations. In each wholehearted, true endeavor to work out His plans, He chooses His agents, not because they are perfect, but that they may gain perfection of character through connection with His work. Those in responsible positions who have the least conscientious scruples in reference to their own course of action are the ones who watch most jealously for the mistakes of others. Position does not make the man. Only by a living connection with God is the Holy Spirit implanted in the heart. Those who have this connection are faithful and true and will not betray holy trust. *13LtMs, Lt 77, 1898, par. 9*

The men whom God has called and chosen may, if they will, learn of Christ to be true. They may work out their own salvation with fear and trembling, for it is God that worketh in them to will and to do of His good pleasure. But when young men and women begin to put on airs of importance, they are not looking to the Lord Jesus. They are not learning from Him to be meek and lowly. They form habits of arbitrary authority, and are full of conceit, full of boasting about what they are going to do, and what wonderful improvements they will



make in advancement and growth. They have not learned lessons from Christ, and they become so wise in their own conceit that they think they are on the topmost round of the ladder, but they have not placed their feet on the first round. They show that they cannot guide, with enlightened, sanctified intelligence, their own little bark of self. If they had learned this lesson, they would have learned how to deal with human minds. *13LtMs, Lt 77, 1898, par. 10*

**Lt 78, 1898**

Faulkhead, Brother; Salisbury, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

October 3, 1898

Previously unpublished.

Dear Brethren Salisbury and Faulkhead:

Last evening Sara read me a letter from Brother Salisbury in regard to Brother Hare working in the editorial line in Melbourne. Why should he not have a chance there? From the light the Lord has given me Brother Colcord should have a change of work and of climate, for his own good, and for the good of his family. This is his due, and it will be a blessing to him in many ways. *13LtMs, Lt 78, 1898, par. 1*

When the Lord sends Brother Tenney to this field, he is not to be placed in the editorial chair in Melbourne. He can best serve the cause of God in covering more ground, in laboring in different localities. A more active line of work should be given to Brother Tenney. But whatever his future work may be, God will reveal it as the work advances. The brethren must not suppose that they can confine Brother Tenney to the editorial chair, for this is not his work. *13LtMs, Lt 78, 1898, par. 2*

Elder Hare is a capable man, and you would place matters in a very awkward position if you do not give him a chance in the editorial work as well as in ministerial lines. I like not the attitude of the prejudice which may be brought in by a word, a look, a report, or a supposition. Brother Colcord should be relieved. You have not Elder Tenney now, and if he were on the ground, you would make a mistake in planning to have him for an editor. Not because he would not be capable in that line, but because his constitution demands a more active life. It would be detrimental to him to confine him to the editorial work. Elder Colcord needs a change. His health demands it, his spiritual life demands it. All these things are to be considered, and this matter must have a far more weight with our people than it

hitherto has had.*13LtMs, Lt 78, 1898, par. 3*

We must have judgment, and exercise it in all lines. Our workers in every line are to be appreciated and respected and valued. I appreciate them highly. One man may not be fitted to wrestle with the work of establishing missions, but let our brethren place him where he can work intelligently. Let them not discourage him with their criticisms, but come close to his side. Let him know that he has your love and your confidence, and he and you will be blessed.*13LtMs, Lt 78, 1898, par. 4*

I hope our brethren will be guarded on the point of criticism; for with many in Melbourne this has become a part of their education. They overlook that which is good in men, and attack that which is not so pleasing to their own ideas. Christ declares, "All ye are brethren."*[Matthew 23:8.]13LtMs, Lt 78, 1898, par. 5*

Give Brother Hare your confidence, for I know this will be essential. The Lord has so respected and loved him as to point out his errors to him. He has felt this keenly, and has made decided reforms. He may have reforms to make still, but not a whit more than his associates in labor are required to make. We must all strive earnestly for perfection of character, looking unto Jesus, who is the Author and Finisher of our faith.*13LtMs, Lt 78, 1898, par. 6*

I appeal to you, my brethren, whom I love in the Lord. Be kind, be pitiful, be courteous, love as brethren, and let the peace of God rule in your hearts.*13LtMs, Lt 78, 1898, par. 7*

In love.*13LtMs, Lt 78, 1898, par. 8*

**Lt 79, 1898**

Lindsay, Harmon

“Sunnyside,” Cooranbong, New South Wales, Australia

October 3, 1898

Portions of this letter are published in *SD 14*; *3SM 316*; *3MR 204-205*.

Dear Brother:

I am writing to Philip Wessels, because I dared not withhold the matter urged upon me for him. I have also something written for you. My brother, your connection with the Wessels family placed you where you could exert a great influence for good. They needed the very help that it was possible for you to give them. Had you not leaned to your own understanding, had you put your trust in God, you could have acted as an uplifter to the whole family. *13LtMs, Lt 79, 1898, par. 1*

“Trust in the Lord with all thy heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord and depart from evil. ... Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.” [*Proverbs 3:5-7, 13-18.*]*13LtMs, Lt 79, 1898, par. 2*

This is the word of the Lord. My brother, you have been making your way, climbing up the ladder of progress. You were entrusted with capabilities and talents, which were to be under the control and supervision of God. Then as you should improve every day in knowledge and understanding, you would gain increased knowledge. You were required to go forward and acquire more

knowledge, that you might be able to impart understanding to others. You were to make God your trust, as did Daniel in the courts of Babylon, and with a conscientious sense of your accountability, make the Word of God your rule, your counsellor. God requires you to exercise every ability given you. This imposes weighty obligations upon you as to how you use your reason. "Ye are God's husbandry: ye are God's building." [1 *Corinthians* 3:9.] The Lord is constantly at work, putting the very best timber into His building. As part of the Lord's garden, you are to be cultivated and improved, that you may produce the very choicest kind of fruit. *13LtMs, Lt 79, 1898, par. 3*

God speaks to Harmon Lindsay. "Hear, oh 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 might." [*Deuteronomy* 6:4, 5.] "Behold, A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" This question was framed by the priests, in the hope that Christ's answer would give them an occasion to accuse and condemn Him. Christ reads all hearts, and He understood this plan. He laid the burden of the answer upon the lawyer himself, knowing that he understood the claims of God's law. "What is written in the law?" He said, "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.] *13LtMs, Lt 79, 1898, par. 4*

The lawyer knew from the Scriptures that God required His people to reveal His character to suffering humanity, to represent Christ as Christ was representing the Father. But willing to justify himself, he said to Jesus, "And who is my neighbor?" Christ then gave the parable of the good Samaritan and asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" The priest and Levite, who saw the suffering one, and passed by on the other side, or the Samaritan, who went to him, and bound up his wounds, pouring in oil and wine, and brought him to an inn, and took care of him. The lawyer answered, "He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [*Verses* 29-37.] *13LtMs, Lt 79, 1898, par. 5*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” [1 *Peter 1:3-5.*] *13LtMs, Lt 79, 1898, par. 6*

We may appropriate this promise to ourselves; for we are most assuredly living in the last time. We are quickened together with Christ. This quickening is the work we need to have done for us, because then a new life from Christ will enter the soul, and by faith we shall grasp a new, strong hope. My brother, this is what you need, and what you must have if your life is to be a useful one. I urge you to realize that this privilege is for you if you will sanctify the Lord in your heart. My heart is drawn out to say to you that the time of our sojourn here is short. Take yourself in hand. See that your heart is clean and pure, and that you can sanctify the Lord God in your heart. *13LtMs, Lt 79, 1898, par. 7*

The Lord has given great opportunities to many. In His providence He has given some privileges above others. He requires them to improve every talent in proportion to the privileges and opportunities granted them. The Lord would have every soul seek for wisdom and understanding, that He may make good to the very letter every promise given in His Word. If men and women would be true doers of the Word, God would fulfil His promises to the letter. We are to follow on to know the Lord. Our course of action is to be planned in accordance to what the Lord will expect of us. We are to be faithful and discreet, making continual advancement in faith. Enoch walked with God. He walked forward, not backward. He did not stand still. Discretion and judgment are to be zealously maintained. Then we can speak to God in any place. *13LtMs, Lt 79, 1898, par. 8*

“The entrance of thy word giveth light; it giveth understanding to the simple.” [*Psalm 119:130.*] My brother, you have not been as God planned you should be—growing up into the full stature of a man in Christ Jesus. It is necessary that we understand the relation between spiritual and intellectual improvement, that we may see that with a renewed heart, we shall be enabled more clearly to

understand the mystery of godliness and the working out of Satan's corrupting principles. We are living in a world where God is dishonored by apostasy and rebellion. False prophets, false doctrines, and strange voices would claim our attention; but God's servants will be as though they heard not. The Word of the living God is the treasure which God has given us, and if we appreciate this Word, which is spirit and life, we shall not become apostates, neither shall we be orphans. *13LtMs, Lt 79, 1898, par. 9*

The Word from God is, "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." [2 *Corinthians* 6:17, 18.] These words were given to the Lord's watchmen, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward." [*Isaiah* 52:11, 12.] As the chosen of God, we are called upon to have His Spirit vitalizing our whole being. Then the precious principles in the Word of God will not be clouded before our eyes, but will be clear and distinct, upon high and holy ground. *13LtMs, Lt 79, 1898, par. 10*

God would have your principles pure, elevated, ennobling. We are under distinct obligation to God, and we are to be a peculiar and holy people, distinguished by moral purity. Our acknowledgment by God as His adopted children, as His sons and daughters, depends upon our coming out from the world and being separate. Paul was inspired. He spoke as an inspired man, and the promise was given to him to be given to us as coming directly from God, "I will be a Father unto you." [2 *Corinthians* 6:18.] God is our Father, a tender parent, solicitous for His spiritual children. He is pledged to be the protector, counsellor, guide, and friend of all who are obedient to Him. *13LtMs, Lt 79, 1898, par. 11*

My brother, you have ceased to grow in grace and in the knowledge of the truth. Do you not realize that you have lost your vital connection with God? Unless the matter is opened before you, you cannot see the great good you might have accomplished had you kept in vital touch with God. There are those you might have

helped, blessed, and saved had you employed your God-given powers to the best account. Today, the present moment, is yours. It may be your last opportunity, your last privilege, to speak and act as one who must give an account. *13LtMs, Lt 79, 1898, par. 12*

The sinners, the misguided ones, with whom you are linked, are some of them standing where if God should say to them, "This night thy soul shall be required of thee," they would not be ready. [*Luke 12:20.*] Have you been true and faithful? If you had continued to be linked closely to Jesus Christ, what a good work you might have done. Your own neglect to improve and grow as God's husbandry has lost for you your influence and power. Will you remember that God holds in His hand your life, and the life of every member of your family, and the family with whom you have united? *13LtMs, Lt 79, 1898, par. 13*

Eternal results hang on the present movements of human beings. But how unconcerned many are in regard to this matter. How frequently the sinner who might come to Christ today closes up his earthly record on the morrow. He is then beyond repentance, beyond pardon; his case is fixed, eternally fixed. To lose heaven is to lose everything. *13LtMs, Lt 79, 1898, par. 14*

You have become a dwarf in more than one respect. Your mind has become bound about because you have not felt the need of rising to meet emergencies and mastering difficulties. The Lord abundantly bestows upon us the most precious things from His treasury. He has given us the glorious sunlight, to cause vegetation to flourish, that we may be enriched with the sustenance His garden produces. But God's greatest gift is Christ, whose life is ours, given for us. He died for us, and was raised for us, that we might come forth from the tomb to a glorious companionship with heavenly angels, to meet our loved ones and to recognize their faces, for the Christlikeness does not destroy their image, but transforms it into His glorious image. Every saint connected in family relationship here will know each other there. *13LtMs, Lt 79, 1898, par. 15*

When we are redeemed, the Bible will be understood in a higher, broader, and clearer sense than it now is. The veil that has hung between mortality and immortality will be rent away. We shall see



His face. *13LtMs, Lt 79, 1898, par. 16*

The Bible tells us that we gain immortality through Jesus Christ. Our life must be hid with Christ in God. My brother, you have lost your vitality. You have ceased to be a wrestler. You have willingly allowed your mental and physical powers to stagnate. Better would it have been for you if your lines had been laid in poverty, if you had been dependent upon your own exertions for success. You have not felt the pressure of responsibility. You have relaxed both physical and spiritual muscles, and have shown yourself to be a slothful servant. You need not be thus. A do-little attitude accustoms itself to any situation. But you can rise above this sloth-bound attitude. For Christ's sake, for your soul's sake, for the sake of the Wessels family, recover your God-given manhood. You are defrauding your own soul of the richest treasures. *13LtMs, Lt 79, 1898, par. 17*

God is our witness to all our transactions. You are either serving the Lord with all diligence, [or] else you are wasting the talents given you that you might make every advancement toward physical and mental perfection. The Lord speaks. Hear what He says, "Be not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] You have ceased to progress. There is much you might have done in many lines, but you are losing your attitude, and this will diminish more and more, unless you arouse yourself, and use your talents to the glory of God. The Lord wants what He calls men of opportunity, men of tact and ability, who can meet and overcome difficulties. The Lord made Daniel and Joseph shrewd managers. They did not live to please their own inclination, but to please God. *13LtMs, Lt 79, 1898, par. 18*

Remember that you are constantly making an impression, favorable or unfavorable. The heavenly universe is watching what we are doing. God would have you make impressions that will be as abiding as eternity. By your example you should demonstrate to the Wessels family that Bible religion gives no endorsement to idleness, selfish pleasure, self-gratification, or extravagance. You are to practice before them habits of making the most of your time, of being industrious and frugal. You are to show that you appreciate the truth and the love of God. *13LtMs, Lt 79, 1898, par. 19*

My brother, I am pained to see that in the place of rising up to walk with the Lord Jesus, you are indulging a spirit of doing very little. Will you not bind yourself up with God? Waste not your physical and mental powers in inaction. Let your example be a constant reminder of what God requires from every steward of means and of ability. Faith and prayer will do everything for you. May the Lord move upon you by His Holy Spirit. Arise and shine; for your light has come, and the glory of the Lord has risen upon you.<sup>13</sup>*LtMs, Lt 79, 1898, par. 20*

**Lt 79a, 1898**

Lacey, Herbert

Cooranbong, New South Wales, Australia

April 28, 1898

Previously unpublished.

Dear Brother Herbert Lacey:

I have not been able to sleep much during the past night. I was brought over the ground of the first term of school, and many things were presented before me. During that term, there were genuine workers in the school, men who were firm to do all that they could possibly do to advance the interests of the school. There were also those whose influence worked to counteract the influences which God would have preserved. *13LtMs, Lt 79a, 1898, par. 1*

You, Brother Lacey, do not realize how the Lord regarded your attitude during the last school term. It was your duty to give help and encouragement to a class who needed an entirely different education and discipline from what they had formerly received at home, and at school. But you thought that your natural and educated talents were more needed in the schoolroom, for the perfection of their education. This view will stand as an obstacle in the way of the best work in school lines. You must not look upon these things in the light of your home training, and your school education, for if you do, the very things that you ought to learn will be left unlearned because you think that you already understand the matter. *13LtMs, Lt 79a, 1898, par. 2*

When God gave you light during the last year, you did not see it as light and act promptly upon it. The precious light given of God in your behalf was not appreciated. Because of your own defective appreciation of that which is just, and right, and equal, you have represented the matter of the school according to your own incorrect ideas, and have misrepresented the matter of your connection with the school. *13LtMs, Lt 79a, 1898, par. 3*

Brother Lacey, the Lord has again brought you into connection with the school. Beware lest you cherish the same spirit which hindered your progress last year. If you do not conscientiously accept the light given you during the last school year, you will not make the advancement, or effect the change of attitude which God would have you do, during this school year. *13LtMs, Lt 79a, 1898, par. 4*

If we have consecrated ourselves to God, we are daily and hourly to do the will of our Father which is in heaven. It is profitable for us to inquire as to what enterprise it is best for us to engage in, and whatever work we accept, we should give to it our wholehearted service. We should never forget that this school was established at a great sacrifice, and we should inquire every day how we can best please the Master in our labors to advance the students in every line of education. *13LtMs, Lt 79a, 1898, par. 5*

The most essential experience to be gained by the teacher and the student is that obtained in seeking the salvation of souls for whom Christ died. Teachers and students are to work for the recovery of that which was lost through transgression. Let every teacher take this work upon him, laboring to place the feet of every student upon the true foundation, the solid Rock. *13LtMs, Lt 79a, 1898, par. 6*

All our talents of ability and means are God's entrusted gifts, and He would not have any of His workers behind in a conception of their duty. Every one is required to shake off the spirit of lethargy, and employ his energies faithfully for the advancement of the school. Time is short. Time is precious. God calls for workers to give time, strength, and ability to the school. Soon we shall be scattered, we know not where. The students will be scattered to different localities. They must have a thorough knowledge of Bible truth. *13LtMs, Lt 79a, 1898, par. 7*

Our faith must be something more than it is now. The Word of God is offering to each one who receives Jesus Christ a preparation for eternal life. And as long as Satan exists, every inducement will be presented to lure the soul to self-deception and death. *13LtMs, Lt 79a, 1898, par. 8*

We must have the truth as it is in Jesus. Christ was the great Worker. He did not measure His work by hours. His time, His heart,

His soul, and His strength were given to labor for the benefit and blessing of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that He might be braced to meet the wily foe in all his deceptive workings, and fortified to do His work in uplifting and restoring humanity. Our faith must take in more than it has done. We must not pervert the Word of God, crushing out and weakening its precious meaning. That Word alone can move our consciences, and quicken our minds to understand and our hearts to feel.*13LtMs, Lt 79a, 1898, par. 9*

Teachers, are you giving yourselves to the Lord? Or are you trying to maintain and hold on to the false education that you have received? Are you losing the precious opportunities granted you to become better acquainted with God's plan and methods? Do you believe the Word of God? Are you becoming better able to understand what it means to give yourselves to the Lord and become converted to His service every day? Are you missionaries to do God's will? Do you believe the Bible, and heed what it says on this subject?*13LtMs, Lt 79a, 1898, par. 10*

Do we believe that we are living in the last days of this earth's history? We have a large work before us. We must have hearts that can feel. Has not the work at the school, at the present time, a special meaning for us whom God has made the repositories of sacred truth that is full of eternal results? Are we not to be bearers of the sacred light of the Word which is to lighten all nations? Are we chosen vessels unto the Lord? Has God made us the light of the world? Christ said, "I must work while it is day." [*John 9:4.*] We occupy the position of Christians, followers of Christ, and what are we really doing? If we have truly given ourselves to the Lord, we shall live in covenant relation to Him, taking His Word as our guide at every step. If we maintain this position, we will be laborers together with God.*13LtMs, Lt 79a, 1898, par. 11*

## Lt 80, 1898

Waggoner, E. J.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 24, 1898

This letter is published in entirety in *11MR 367-374*.

E. J. Waggoner:

I have not been able to sleep past half-past four a.m. It has been impressed upon my mind that if we realized in a deeper sense the love of God for sinners, much more would be done in the name of Christ to seek and to save that which is lost. The parables of the lost sheep, the lost coin, the prodigal son, bring out in distinct lines God’s pitying love for those who are erring and straying from Him. Although [following] their own course of action in turning away from God, He does not leave them in their misery. The Lord is full of lovingkindness and tender, pitying love to all who are exposed to the temptations of the artful foe. *13LtMs, Lt 80, 1898, par. 1*

How few bear in mind that the tempter was once a covering cherub, a being whom God created for His own name’s glory. Satan fell from his high position through self-exaltation; he misused the high capabilities with which God had so richly endowed him. He fell for the same reason that thousands are falling today, because of an ambition to be first, an unwillingness to be under restraint. The Lord would teach men the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him, and he is made complete in Christ. *13LtMs, Lt 80, 1898, par. 2*

Those who use their God-given intellect to separate themselves from their Maker and lead others into sin need to be searched after and helped. Christ used the parable of the lost sheep to teach a lesson to the hard-hearted scribes and Pharisees. The rebuke of God was upon these men because of their self-righteousness and pride. They did not appreciate the attributes of Christ, His mercy, His goodness and truth. These were in marked contrast to their representation of piety, and they were therefore continually

misunderstanding His mission and work.*13LtMs, Lt 80, 1898, par. 3*

Christ came to seek and to save that which was lost, but they found fault with Him for receiving sinners and eating with them. Christ did not rebuke them openly, lest He should close the door of their hearts against Him, but He gave them a symbol which they could carry with them, and through which some would be convicted. Upon these, after His resurrection and ascension to heaven, the Holy Spirit would come, and they would unite with the disciples in church capacity.*13LtMs, Lt 80, 1898, par. 4*

What did the disciples do under the influence of the Holy Spirit's working? They called nothing which they possessed their own. All their earthly goods they used to support the poor believers. And this is the influence the Holy Spirit will have upon the hearts of those who believe today. They will not be improvident with the property lent them on trust. They will remember that it is not their own, and will use the Lord's goods to advance His work. They will publish the glad tidings of the gospel. They will work to relieve the needy, to help the helpless. It was this class for whom Christ manifested the greatest pity, the most tender compassion.*13LtMs, Lt 80, 1898, par. 5*

By the parable of the lost piece of silver Christ sought to impress upon the minds of His hearers the necessity of arousing the sensibilities of those within the home to seek for those who were straying from God. Not one member of the family is to be forgotten. The one wayward child is to be sought for. The candle, the Word of God, is to be lighted, and diligently used in examining everything in the house, to see why this one child is lost to God. Parents are to search their own hearts, to examine their own habits and practices. They are answerable for their management of God's property. Have they done their work well? Are the fathers and mothers who claim to belong to God training their families to serve and honor and glorify Him?*13LtMs, Lt 80, 1898, par. 6*

The Lord works with those who are sinners. These are the ones who need most the help of the great Physician; yet, like the lost piece of silver, they are unconscious of their state. The soul unaroused is in a state of impiety, even at an early age. The woman

who begins her search for the piece of silver sweeps the house until she finds it. She removes everything that will obstruct her search. She seeks diligently until she finds it. Then, rejoicing in her success, she calls her friends together, saying, "Rejoice with me, I have found the piece which was lost." [Luke 15:9.] In every home let the candle be lighted. Fathers and mothers must bring the Word of God into their practical life if they would save the souls of their children. *13LtMs, Lt 80, 1898, par. 7*

Every soul is the object of the loving interest of Him who gave His life that He might bring men back to God. This earnest, persevering interest expressed by our heavenly Father teaches us that the helpless and outcast are not to be passed by indifferently. They are the Lord's by creation and by redemption. If we were left to ourselves to judge, we would regard many who are degraded as hopeless. But the Lord sees the value of the silver in them. Though they do not look for help, He regards them as precious. The one who sees beneath the surface knows how to deal with human minds. He knows how to bring men to repentance. He knows that if they see themselves as sinners, they will repent and be converted to the truth. This is the work we are to engage in. It lies before us in this locality, and in every place around us. *13LtMs, Lt 80, 1898, par. 8*

In the parable of the prodigal son is presented before us the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will. The love of God is still strong for the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. Although he has grieved the Lord, yet if he repents, the Father will receive him. This work is to be done by us more thoroughly than it has been done. The work now being done in America in medical missionary lines are recognized as bearing the signature of heaven. The pearls buried beneath the rubbish of human invention are to be discovered; and when this work is done there will be rejoicing in the heavenly courts. The Lord is represented as joying over His people with singing. *13LtMs, Lt 80, 1898, par. 9*

In this parable Christ shows us that any class of sinners who will



return to God He will receive with joy, and cover with His robe of righteousness. As this work is carried on, Satan is disappointed, and imbues with his spirit the elder brother, who apparently has been faithful in the service of his father. When the elder brother saw the joy that was expressed at the return of the prodigal, he felt that he was insulted, for he had never left his father's house. This spirit is a spirit of selfishness and jealousy. He is now prepared to watch that brother, to criticize all he does, to accuse him for the least deficiency. He will not forgive as the Lord forgives.*13LtMs, Lt 80, 1898, par. 10*

If the restored son makes mistakes, the elder brother marks every defect. He magnifies every wrong action into a large matter. This he does to justify his own unforgiving spirit. This accuser acts out the spirit of Satan to create disunion and heartburning. He sees the mote in his brother's eye that needs to be plucked out, but he does not discern the beam that is in his own eye. And that beam prevents him from coming close to his brother and adjusting the difficulty. The Spirit of God is not working in that suspicious mind. All this misinterpretation of his brother is placing the accuser where God cannot give him the light of His countenance.*13LtMs, Lt 80, 1898, par. 11*

Men often commit wrong through ignorance or want of judgment. In many instances there is no premeditated wrong; it is caused through a lack of thoughtfulness. The one who treats this as sin is himself a sinner. There is with many a keen imagination that makes them offender for a word or action. But often the one judged is innocent in the sight of God. The accuser, who has permitted the tempter to ruffle his feelings, needs to humble his soul before God, to be purified and refined by the Holy Spirit, to love as brethren, be kind, be courteous. The promise to all is, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." [*James 4:7, 8.*] If one errs, remember that this is no more than you yourself have done. Put away evil surmisings. Christ says, "All ye are brethren." [*Matthew 23:8.*]*13LtMs, Lt 80, 1898, par. 12*

The Spirit of the Lord is grieved by those who partake of the feelings of the elder brother. Christ alone can take away suspicion and surmising of evil. It is for His glory to have these things put

away, to have self purified. He can then work to mold and fashion the one who has erred. The Saviour's love can find him and restore him to God, that his capabilities may be exercised for good, his life spent in honoring God and blessing his fellow men.*13LtMs, Lt 80, 1898, par. 13*

“The Son of man is come to seek and to save that which was lost.” [*Luke 19:10; Matthew 18:11.*] There is a prescription for all who are so rigid in regard to a brother's wrong, when their own record stands in the books of heaven charged with unconfessed sins. You may ask, What can I do? Listen to the great Teacher: “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 go into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.” [*Verses 12-14.*] The lessons of this chapter it is for the interest of all to study and practice.*13LtMs, Lt 80, 1898, par. 14*

There are those who act out the spirit of the servant in the parable who was forgiven much, but who revealed an unforgiving spirit. After his lord had forgiven his great debt, “he went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what he had done, they were very sorry, and came and told their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest thou not also have had compassion on my fellow servant, even as I had compassion on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.” “So likewise,” said Christ, “shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.” [*Verses 28-35.*]*13LtMs, Lt 80, 1898, par. 15*

Personal piety can only bear its testimony in a wise and unconditional surrender to God. It can only be obtained by asking of God. We are to shut our doors to all outward activity, and kneel before our Maker. Away from human beings, we are to consider our duty in the light of the Word of God. "I pray not," said Christ in His prayer to the Father, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [*John 17:15.*] The soul that seeks after God will find him. And the life will be full of goodness, love, and truth. The conversation will be of heaven, from whence we look for our Saviour. Our religion will tell, in its influence, in our personal deeds. *13LtMs, Lt 80, 1898, par. 16*

John declares, "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 which ye heard from the beginning, that ye 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. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. ... Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's 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. And hereby we know that we are of the truth, and shall assure our hearts before him. ... Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." [*1 John 3:10-14, 16-19, 21, 22.*] "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 2:4-7.*]*13LtMs, Lt 80, 1898, par. 17*

The word given from the beginning is the holy law, spoken from Sinai in majesty and glory (*Exodus 20*). In the words of Christ to the lawyer we see how important it is that we keep the commandments of God. Said Christ, "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.*] *13LtMs, Lt 80, 1898, par. 18*

The Lord has a work for us all to do. And if the truth is not rooted in the heart, if the natural traits of character are not transformed by the Holy Spirit, we can never be co-laborers with Jesus Christ. Self will constantly appear, and the character of Christ will not be manifested in our lives. The Saviour represented the Word of God by a pearl of great price. When he sent his disciples forth, he warned them: "Cast not your pearls before swine." [*Matthew 7:6.*] They understood His meaning. He had placed in their possession truths of the highest value. *13LtMs, Lt 80, 1898, par. 19*

The question is asked: "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." [*Romans 3:1, 2.*] God had made the Jewish nation the repositories of His holy oracles. Had they been faithful stewards of the sacred trust, the Lord would have delighted in His people, and would have made them the praise of the whole earth. But they transgressed the law, and broke the covenant of God. They had despised the riches of His goodness, His forbearance, His longsuffering, not knowing that the goodness of God leadeth to repentance, and in so doing they treasured up to themselves "wrath against the day of wrath and revelation of the righteous judgments 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: ... Not the hearers of the law are just before God, but the doers of the law shall be justified." [*Romans 2:5-7, 13.*] The Jews were the chosen nation. They were favored with the oracles of God. But they did not appreciate the pearl of great price. The apostle asks, "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art

judged.” [*Romans 3:3, 4.*]<sup>13</sup>*LtMs, Lt 80, 1898, par. 20*

**Lt 81, 1898**

Wessels, John

“Sunnyside,” Cooranbong, New South Wales, Australia

October 5, 1898

Previously unpublished.

Brother John Wessels:

I received your letter, and thank you for writing. The Lord God in whom we trust will open ways before us. I wish to speak to your brothers. I have used the one thousand pounds loaned me for the school as a faithful steward, and I ask you, the sons for whom this means is requested at this time. Will you not each make a Christmas offering of this means to the Lord, and lay up treasure in heaven?<sup>13</sup>*LtMs, Lt 81, 1898, par. 1*

Some things have been presented to me, which I will present to you. I was in a house that was being built and prepared for one of the sons of Sister Wessels. I saw the artist picturing the walls, and expending his skill in beautifying them. There was a Watcher looking on who held in His hand an open book. He asked what was the outlay of money for this elaborate work. The price was given Him, and He wrote it in the book. He then turned to the one for whom all this was designed and said, “Young man, I have prepared a place for you, and soon I am coming to take those who believe in Me to be with Me where I am. I have bought you with a price, even the price of My blood. I have given My life for you that you might inherit eternal life, that you might dwell in the everlasting mansions in My kingdom. The talent of means was entrusted to you that you might win souls back to God, but instead of this you have used it to glorify self.” “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.” [*Isaiah 57:15.*] Then as He saw several examining the paintings, and remarking upon their beauty, He said, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for

them that love him.” [1 *Corinthians 2:9*.] *13LtMs, Lt 81, 1898, par. 2*

The wise men discerned Christ as foretold in prophecy, and they were guided by the star to the infant Saviour. There they fell down and worshipped Him; and when they had opened their treasures, “They presented unto him gifts: gold, frankincense, and myrrh.” [*Matthew 2:11*.] These men, whatever their rank and position in the world, were wise men. They were the first fruits of the Gentile world. They came to the brightness of the Bright and Morning Star, and bowed themselves before Him. They acknowledged Him as Prince of heaven, presenting Him with the choicest of their entrusted goods. The prophet Isaiah had declared that this would be: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” [*Isaiah 60:1-3*.] *13LtMs, Lt 81, 1898, par. 3*

Similar results will ever follow the manifestation of Christ to the soul of the believer. You have no time now to lose. You have but little time in which to obtain an experience in deep and unfeigned humility of spirit. You are not your own; you are bought with a price. Therefore the Lord Jesus Christ calls upon you to glorify God in your body and in your spirit, which are God’s. He wants you to respond to the drawing of Christ. *13LtMs, Lt 81, 1898, par. 4*

Had you as a family been converted to God, soul, mind, and strength, the means which has flowed forth in unnecessary channels, for self-gratification which has done your souls only harm, would have been invested in the upbuilding of the cause of God. But instead of this, that which your hands have handled of your Lord’s goods has been worse than lost. You must render an account to God for the goods entrusted to your stewardship. How much hindrance this means has been to the spiritual advancement of the members of Sister Wessels’ family, eternity alone will reveal. Every member of the family should have taken these things into account and, in the place of expending money in selfish indulgences, have rendered to the Lord His own. *13LtMs, Lt 81, 1898, par. 5*

The Lord of glory stepped down from His throne, laid aside His kingly crown, His royal robe, and clothed His divinity with humanity, that humanity might touch humanity, that humanity might lay hold of divinity. Look at Christ life, and make it your study. For your soul's sake study the character of Christ. For our sakes He became poor, that we through His poverty might be made rich. This condescension on the part of Christ was in the plan to redeem and restore the moral image of God in man, and to leave an example of self-denial and self-sacrifice, that the poor might not be despised on account of their poverty, and that the rich might know that earthly wealth will never secure to any soul eternal riches and an immortal inheritance in the kingdom of God. *13LtMs, Lt 81, 1898, par. 6*

It is not yet too late for you to change your relationship with God. You have not a saving faith. You have but a faint sense of your accountability to God. His claims may be ignored by some of you, but this will not cancel your debt to the Master. He will hold His claims against every soul who does not repent and believe in Him and give to Him His rightful due. *13LtMs, Lt 81, 1898, par. 7*

While seeking to understand the requirements of God, you will not be ashamed to confess your belief in Christ before men. You will not selfishly spend His goods to please your own fancies. You will consider your Saviour's self-denial and self-sacrifice in your behalf, that you might not perish in your disloyalty to God, but repent and be converted. *13LtMs, Lt 81, 1898, par. 8*

Who will be able to behold the scars of His humiliation, the sign of the affliction and suffering He endured, that He might win man back to His loyalty to God? All the scars in His hands will be as bright beams, to add to the beauty and luster of the glorified body in which He arose, and in which He ascended as the exalted King of all humanity. *13LtMs, Lt 81, 1898, 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.” [John 1:12.] All who have a deep and living experience will understand the import of these words. “And the Word was made flesh, and dwelt among us, and we beheld his glory, (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.] Christ said to His disciples, “He that will come after me, let him deny himself, and take up his cross daily, and follow me.” [Luke 9:23.] Those who drink of the cup of Christ’s sufferings must meet the temptations Christ met and overcome in His name. And every trial endured will add to the weight of their eternal glory. Every faithful discharge of duty, every act of charity in the name of Christ, every word of encouragement and consolation spoken, will bring to them according to their works. They will soon be acknowledged before the assembled universe as co-laborers with Christ to save a perishing world. *13LtMs, Lt 81, 1898, par. 10*

I call upon every son and daughter of Sister Wessels to seriously consider. We have no time to lose. We are to form characters that will stand the test of the judgment. Satan is playing the game of life for your souls. I have a strong desire to see you less anxious for appearance, for outward show and display; for this is not in your favor. Consider what charity means from the Bible standpoint. Build upon the Rock, the eternal Rock. Remember that Christ, the world’s Redeemer, came not to be ministered unto, but to minister. In His manhood He made Himself servant of all. Because you have plenty of money to handle you are not to look upon earnest service as something of which you need to be ashamed. *13LtMs, Lt 81, 1898, par. 11*

Christ worked at the carpenter’s trade, and helped to support the family, and in this He has forever set to His seal that work is a blessing. Useful employment of all the physical powers is essential for health. It is honorable, praiseworthy, approved and blessed of God. To every man God has given his work. No one is to be idle, for this invites the enemy to tempt you. The Lord has given to every one his work. He has given Philip Wessels a work to do. It is to receive the Word as the voice of God, to humble his heart before God, to control his prejudices, his temper, and to overcome the selfishness that has marred his character. *13LtMs, Lt 81, 1898, par. 12*

**Lt 82, 1898**

Wessels, Sister [Philip]

“Sunnyside,” Cooranbong, New South Wales, Australia

October 5, 1898

Portions of this letter are published in *DG 185-186*.

Dear Sister Philip Wessels:

I feel a deep interest in you, your husband, and your children. I thank my heavenly Father that He has given you grace to hold fast the faith under trying circumstances. But do not for a moment, my sister, distrust your heavenly Father. Let your heart trust in God. Place your confidence in Him. His hand sustains you, and if you abide in Christ, you will grow stronger and stronger. Following on to know the Lord, you will know that His goings forth are prepared as the morning. *13LtMs, Lt 82, 1898, par. 1*

The knowledge of the truth is connected with the possession of that faith that works by love and purifies the soul. If you continue to trust in God, you will realize the most precious blessings in every time of need. The Lord sees, the Lord knows, how much you need His grace. You may depend upon Him. His meditation is assured in His promise, His everlasting pledge. “Them that honor me,” He says, “I will honor.” [*1 Samuel 2:30.*] The Lord will reward your simple faith and trust in Him. You need not distrust the Word of God at any time. You have proved the promise of God. You have felt His hand upholding you. The Lord will hear your prayers. *13LtMs, Lt 82, 1898, par. 2*

I feel so grateful to God that His work is advancing in this desert. At the close of the school term we had a most precious meeting, lasting nearly three weeks. A few weeks before this meeting twenty-one were baptized, and one week ago eleven more followed their Lord in this ordinance. Some of these have recently embraced the truth. Others were keeping their first Sabbath. One young man, who lives about six miles from this place, has been coming to the meetings. He is a man of fine appearance, but was placed in this

locality to be away from the temptation to drink. He has embraced the truth, and was baptized one week ago. Another man and wife, living at Awaba, about nine miles from this place, who have come occasionally to our meetings, were baptized last Sabbath. They were at one time in the Salvation Army. Another candidate was a lady from Sydney, who is an artist. Her husband also is an artist but an infidel. The wife has embraced the truth.*13LtMs, Lt 82, 1898, par. 3*

During the last term of school a Japanese has been in attendance. When he came he knew nothing of religion or of God. When asked if he had a knowledge of God, he pointed to himself, and said, "Me is God." He has been a diligent student, and was baptized with the other candidates. He was thoroughly converted. Several of the students were baptized. There are others interested in the truth all through this place. The standard of truth is to be lifted in Newcastle at once.*13LtMs, Lt 82, 1898, par. 4*

Today I spoke in our chapel. Willie spoke at Dora Creek, three miles from here. There is quite a little company of believers there. When we have general meetings here, they come up by boat, or I send my horses and carriages for them. One man, a fisherman, a rough, hard case, embraced the truth at this place. He was [a] tobacco user, a tea drinker, a meat eater. But he was converted and transformed in character. His trade as fisherman and boat builder failed, and he sold his boat and secured a little place for himself in the bush. He is now cultivating the soil. He is away in the bush, but he has some neighbors, and he has commenced meetings with them. Several have become interested. Thus those who receive the truth go forth to work for others, and the seeds of truth are being sown.*13LtMs, Lt 82, 1898, par. 5*

We are now preparing to erect a hospital for the sick. I will put this through if I can. Often I have to give up Sister McEnterfer, my secretary and nurse, to go here and there to nurse the sick. No doctor can be obtained nearer than Newcastle, twenty-five miles distant, and the poor people have to pay five guineas for a visit. And when the doctor comes, he seldom does anything for them, but tells them to take their sick to the hospital. We charge nothing for our medical missionary work. I take the sick into my house and care for

them, and Sara treats them with perfect success. But we cannot continue to do this, for our house is full of workers.<sup>13</sup>*LtMs, Lt 82, 1898, par. 6*

**Lt 83, 1898**

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 17, 1898

Portions of this letter are published in *TMK 88*; *UL 243*; *VSS 15*.

Dear Son Willie:

Last evening, I received your letter, so full of information. You are devising many things of great importance, and if the Lord plans with you, they will prove a grand success. And when the workers unite in asking wisdom of God, and give themselves up to be led and guided by Him, I have faith to believe that He will not disappoint His servants who need His guidance, who desire that the Holy Spirit shall work them, bringing under His control their minds and their will. *13LtMs, Lt 83, 1898, par. 1*

We need to sense deeply that all influence is a precious talent, to be used for God. The entire life is God's, and it is to be treated as such. Ye are not your own, for ye are bought with a price. The life of Christ in our life is the very root of a consecrated life. We need to appreciate every capability we possess, because it is lent capital to be improved to God's glory. *13LtMs, Lt 83, 1898, par. 2*

I have seen many things which you have been considering in your conference, and there has been presented before me the constant temptation there is for human beings to consider that any influence they have gained the result of something valuable in themselves. The Lord does not work with these, for He will not give to any human being the glory that belongs to His own name. God would have everyone under His supervision, and recognize that to God belongs all glory of their success. If they do this, they will increase in knowledge and in wisdom. *13LtMs, Lt 83, 1898, par. 3*

From the light given me by God, His servants should not lift themselves up in their own judgment and efficiency, for the Lord will permit them to move in their own wisdom, and humble them by

defeat. If the human worker will walk in all humility of mind, looking to God, trusting in Him, working out his own salvation with fear and trembling, the Lord will co-operate with him. It is God that works in us to do His will for His own name's glory. He will give His wisdom, His divine power, to everyone who is doing His service. He makes the humble, trustful servant His representative—the one who will not lift himself up, and think of himself more highly than he ought to think. The life of such an one will be dedicated to God as a living sacrifice, and that life He will accept and use and sustain. He longs to make men wise with His own wisdom, that that wisdom may be exercised in His own behalf. He manifests Himself through the consecrated humble worker. *13LtMs, Lt 83, 1898, par. 4*

Our life is not our own. It is Christ's life. All is His, and we are to spend our powers in doing the will of God. Watch and pray, spend and be spent, in doing His will from the heart. Carry every entrusted capability as a sacred treasure, to be used in imparting to others the knowledge and grace received. In this you will answer the purpose for which God gave them. The Lord requires us to sink self in Jesus Christ and let the glory be all of God. Our life is the Lord's, and is invested with a responsibility that we do not fully comprehend. The threads of self have become woven into the fabric, and this has dishonored God. *13LtMs, Lt 83, 1898, par. 5*

Nehemiah, after gaining so great an influence over the monarch in whose court he lived, and over his people in Jerusalem, instead of ascribing praise to his own excellent traits of character, his remarkable aptness and energy, stated the matter just as it was. He declared that his success was due to the good hand of God that was upon him. He cherished the truth that God was his safeguard in every position of influence. For every trait of character by which he obtained favor, he praised the working power of God through His unseen agencies. And God gave him wisdom because he did not exalt himself. The Lord taught him how to use the gifts entrusted to him to the very best advantage, and under the supervision of God these talents gained other talents. This human agent could be worked by divine agencies. *13LtMs, Lt 83, 1898, par. 6*

Every jot of influence is to be appreciated as the gift of God. The eye of the mind is to be single to the glory of God. Then the sense

of responsibility will increase. Our talent will be put out to the exchangers to increase and double. There are hundreds of men and women who, if they had a proper appreciation of the heavenly trust, would go diligently and earnestly to work to use what they have. They would pray, and believe in God as the Source of all power and might, and would work as God's employed servants. And their energy of character would not be wasted as far as spiritual results were concerned. They would consecrate themselves to God, soul, body, and spirit, and do His service by imparting to others the light and truth received. They will learn how to pray intelligently, how to make the best use of their voice, how to communicate truth in the best way, that their voice, which is a precious gift, may be employed to the glory of God.*13LtMs, Lt 83, 1898, par. 7*

Every improvement possible should be made in manner, in speech, in clearness of pronunciation. God's servant should speak as though before the heavenly universe. They are to represent the perfection of God's entrusted gifts. They are to improve every talent, that they may obtain an influence as speaking and acting for God.*13LtMs, Lt 83, 1898, par. 8*

They are to be God's representatives, taking the work of God and clothing it with all the attractions possible. God does not design that the human channel shall be uncouth. Man is not to belittle or degrade the heavenly current that passes through him to others. All may exert a much more extensive influence if they will educate themselves. You who think that you have few talents, appreciate and use and perfect that which you have, that the Lord's work may not be cheapened or made inferior.*13LtMs, Lt 83, 1898, par. 9*

The truth always sanctifies the receiver. With holy determination, standing under the bloodstained banner of Jesus Christ, encourage all to use simple, pure, elevated language. Speech, pronunciation, and voice—cultivate these talents, not under any great elocutionist of the world, but under the power of the Holy Spirit of God. The reception of the truth will never make men or women coarse and rough and cheap in the use of any gift that God has entrusted to them. All these blessings are given for the development of Christian character.*13LtMs, Lt 83, 1898, par. 10*

We are now in a school preparatory for the highest grade, even the heavenly courts of the Lord. No cheapness of character will find entrance there. Truth, precious, pure, and elevating, is to be cherished, that it may sanctify us unto God. We are in no case to belittle the power of truth upon human minds and characters. If it is received into the heart, the truth will have a transforming power upon the character and life of the receiver. Through it we shall become representatives of Jesus Christ to the world.*13LtMs, Lt 83, 1898, par. 11*

O, if we had only lived the truth day by day, how pure, how refined and elevated, would be the influence of every soul who claims to be a child of God. We must be Christlike in the spirit as well as in the form of doctrine. It is the influence of sacred truth upon hearts and lives that is the power of God unto salvation to all them that believe, and it is the power of God to a world that does not believe. Its testimony borne to the world either saves or condemns.*13LtMs, Lt 83, 1898, par. 12*



**Lt 83a, 1898**

Starr, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

September 29, 1898

Previously unpublished.

Dear Brother and Sister Starr:

I have felt in great uncertainty in regard to our leaving this destitute field at this time. I have expected to attend the Queensland camp meeting, but I am not clear in regard to this matter. There is to be such a large number of ministers and workers there that we have decided, W. C. White and myself, that it is not our duty to go at this time. There is an important work to be done here in the book line, and every breakup such as this means two months less, at least, to my work.*13LtMs, Lt 83a, 1898, par. 1*

There is a large amount of ministerial labor provided for the Queensland camp meeting, and there will be more preaching than the people really need at one meeting, while there are places about here that need very much help in understanding the truth. They must have help. Visiting must be done, else we shall not advance.*13LtMs, Lt 83a, 1898, par. 2*

If there was a scarcity of laborers for the Queensland meeting, the situation would be different. As it is, it is plainly our duty to work here. There seemed to be presented to me little clusters of people, who were waiting for some one to teach them. We see the sheep left without a shepherd. It is the impression these things have made upon me that has led me to make the decision I have made. The Lord has been gracious to me. He has given me health and His Holy Spirit. I can work about here near home, and help poor souls who need help.*13LtMs, Lt 83a, 1898, par. 3*

A large number of ministers are to attend this camp meeting, which is to last only two weeks. Several other workers are to be in attendance. Where is the place and opportunity for all these to

work? Camp meetings are to be held in other places, and there will be need in the cities of a strong force, not only during camp meeting, but, as in Stanmore, after the meeting.*13LtMs, Lt 83a, 1898, par. 4*

W. C. White and myself will visit Queensland after the camp meeting. The[re] is then generally a let down. We shall attend the meetings and do our best to help when the people need it most. Then there will be someone to take up the work which needs to be carried forward in this locality in the highways and hedges.*13LtMs, Lt 83a, 1898, par. 5*

What will you do, my brother and sister, with the work in Sydney? Who will carry forward that work? Who will educate and train the new workers in Sydney how to relate themselves to the work? Will you consider these things? I feel somewhat over this matter, and I want to do my utmost to help the very ones who need help at the present time in this locality.*13LtMs, Lt 83a, 1898, par. 6*

I think of the expense of transporting so many ministers and workers. Where will they have a chance to speak or work during a two weeks' meeting? Will not one be treading upon the time of another?*13LtMs, Lt 83a, 1898, par. 7*

But I will go no further. I want to do my best for the Master wherever I am. But camp meetings must be followed up, and this will cost something. No camp meeting should be held and then left, as stitches dropped. We need in every such effort to have sufficient means for the after work, which must be done to bind off the work of the camp meeting, that the people may not have heard in vain.*13LtMs, Lt 83a, 1898, par. 8*

**Lt 84, 1898**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 5, 1898

Portions of this letter are published in *CD 293-294, 412-414; 8MR 258-259; 11MR 185-186.*

Dear Brother:

I received your letter, and will explain as best I can in reference to the meat. The words you mention were in a letter written to Sanford Rogers and some others at the time Sister Chamberlain was at the Health Retreat. I had three letters hunted up. Some letters were copied and some were not. I told them to give dates to the time of the statements made. At that time the meat diet was being prescribed and used very largely. *13LtMs, Lt 84, 1898, par. 1*

The light given me was that meat in a healthful condition was not to be cut off all at once, but talks were to be given in the parlor in regard to the use of dead flesh of any kinds; that fruits, grains, and vegetables, properly prepared, were all the system required to keep it in health; but that they must first show that we have no need to use meat where there was an abundance of fruit, as in California. But at the Health Retreat they were not prepared to make abrupt moves, after using meat so abundantly as they had done. It would be necessary for them to use meat very sparingly at first, and finally discontinue it entirely. But there must be only one table, called the patient's meat eating table. The other tables were to be free from this article. *13LtMs, Lt 84, 1898, par. 2*

I would be pleased to inquire the date of these statements. I labored most earnestly to have all meat discarded, but this difficult question must be handled discreetly and not rashly, after meat had been used three times per day. The patients must be educated from a health standpoint. *13LtMs, Lt 84, 1898, par. 3*

This is all I can remember on that point. Increased light has been

coming for us to consider. The animal creation is diseased, and it is difficult to determine the amount of disease in the human family that is the result of meat eating. We read constantly in the daily papers about the inspection of meat. Butchers' shops are continually being cleaned out; the meat being sold is condemned as unfit for use.*13LtMs, Lt 84, 1898, par. 4*

The light has come to me for many years that meat eating is not good for health or morals. And yet it seems so strange that I have to meet this meat eating question again and again. I had a very close and decided talk with the physicians in the Health Home. They had considered the matter, and Brother and Sister Semmens were brought into very strait places. Meat was being prescribed for patients; even Sister Starr was prevailed upon to eat it. This I did not know. Sister Harlow was under the doctor's care and a meat diet was prescribed for her. Not understanding this, at all, I consulted with no one; but Sabbath, while at the Australian Union Conference, held at Stanmore, I felt urged by the Spirit of the Lord to take up the case of the Health Home established at Summer Hill, which is only a few stations from Stanmore.*13LtMs, Lt 84, 1898, par. 5*

I presented the advantages to be obtained in this sanitarium. I showed that meat was never to be placed on the table as an article of food, that the life and health of thousands were being sacrificed at the altars where dead flesh was being offered up for consumption. I never gave a more earnest and decided appeal. I said, We are thankful that we have an institution here where the flesh of dead animals is not prescribed for any patients. Let it be said that not one morsel of meat has been placed on the tables, either for physicians, managers, helpers, or patients. I said, We have confidence in our physicians that this question will be treated from a health standpoint, for dead carcasses should always be looked upon as not fit to compose the diet of Christians.*13LtMs, Lt 84, 1898, par. 6*

I did not varnish the matter one particle. I said that should those in our Health Home bring the flesh of dead animals upon the table, they would merit the displeasure of God. They would defile the temple of God, and they would need the words spoken to them,

“Whoso defileth the temple of God, him will God destroy.” [1 *Corinthians 3:17.*] The light that God has given me is that the curse of God is on the earth, the sea, the cattle, on the animals. There will soon be no safety in the possession of flocks or herds. The earth is decaying under the curse of God. *13LtMs, Lt 84, 1898, par. 7*

I then presented before them the necessity of those who were crowded into the cities procuring land in localities far from the cities, where they could cultivate the soil. The cities were growing more and more as was the earth before the flood, and more and more as Sodom, preparing for the fate of Sodom. *13LtMs, Lt 84, 1898, par. 8*

I met the doctors and Brother Semmens, talked with them for about two hours, and I freed my soul. I told them that they had been tempted, and that they were yielding to temptation. In order to secure patronage, they would set a meat table, and then would be tempted to go farther, to use tea and coffee, and drugs. I told them that if they began in this line, we would not connect with the Health Home. I said, There will be temptation through the ones whose appetite for meat has been gratified, and if such ones have connection with the Health Home, they will present temptations to sacrifice principle. There must not be the first introduction of meat-eating. Then there will not need to be an expulsion of meat, because it will never have appeared on the table. It would be easier to bring in meat, but they would thus show that they were not health reformers. The Battle Creek Sanitarium will not long continue to patronize meat-eating. *13LtMs, Lt 84, 1898, par. 9*

The argument had been used, that they might use meat upon the table until they could educate in regard to its disuse. But as new patients were continually coming, the same excuse would establish meat-eating. No; do not let it appear on the table once. Then your lectures in regard to the meat question will correspond with the message you should bear. Touch not, taste not, handle not. *13LtMs, Lt 84, 1898, par. 10*

You see, Dr. Kellogg, that this matter is a serious one, but it is decidedly settled for the present. I have had both Sister Starr and Sister Harlow with me for three weeks, and no meat or butter has been placed on my table. Nothing to drink except cold water

appears on my table. All have decided that it is for their health to use as little liquid food as possible. Both Sisters Starr and Harlow slept well. I took them out to ride often, over rather rough roads, and both have greatly improved in health. Sister Harlow was paying twelve shillings a week for room and board in the city. I brought her to my country home, and she has lost her headache. We have had her now about two months. I ask her nothing for board. I want her to get well. *13LtMs, Lt 84, 1898, par. 11*

Sister Harlow has been an invalid for some time, in consequence of her internal organs fastening to the backbone. She has been proprietor of a large dressmaking establishment. In this business her difficulties developed. Her head suffered because of stomach difficulties and the trouble I have mentioned. She came to the Health Home and took treatment for a while. All her friends, father, mother, brothers, and sisters are unbelievers. We thought best to have her come to my home. I dared not place her in any other family, fearing that they would not know how to help her, and would allow her to do too much. *13LtMs, Lt 84, 1898, par. 12*

Here she rides on horseback and does a little sewing. She is improving in health so much that we have hopes that she will be able to educate a class in school in the science of sewing properly. This is the one who was advised to eat meat and butter. She uses neither. She has plenty of milk and cream from cows which we keep in as healthy a condition as possible. I am raising my own stock. Sister Harlow has not had any kind of medicine but charcoal soaked in water. She drinks this water, and is doing excellently without meat or butter, tea or coffee. *13LtMs, Lt 84, 1898, par. 13*

When we get a hospital, we shall have many patients of this kind. The people here send for Sara to prescribe for them, and her fame is bringing her into high repute. She has patients to take care of nigh and afar off. She has complete success. But a hospital we must have. We spare Sara, although we do not know how to do this. She does not ask a penny for her work. The boy whose ankle was cut to the bone with glass was a terrible case, but he was completely cured, and his grandfather, a Catholic, with whom he lives, came yesterday to put him into the primary school at Avondale. We have several students from outside attending the

school. *13LtMs, Lt 84, 1898, par. 14*

October 6, quarter past two a.m. Now, in regard to the meat diet. I have had workmen clearing land, building houses, breaking up the soil, doing the hardest kind of work, and these have sat at my table; but not a particle of meat has been upon my table in any shape for the last five years. I found that I could take no half and half ground I must be firm and decided in regard to my diet. One thing I do know: all who eat at my table improve in health and flesh. We have two meals only. I do not forbid those who choose from having a cracker and a cup of hot water and milk in the evening, but I find that I am best when I eat nothing after the noonday meal. *13LtMs, Lt 84, 1898, par. 15*

If your wife could come to our home, without the inconvenience of the long journey, how pleased we should be. Everyone who comes here is delighted with the place. There seems to be health in the air we breathe. We receive letters of sympathy in reference to the hot summer weather. This surprises us, for we do not suffer from insupportable heat. There are but very few really hot days. Our friends have taken from the papers the report of the great heat wave which passed over Melbourne, Adelaide, and Sydney. These are crowded cities, and the sun shining upon the glass windows of the buildings makes the heat almost unbearable. We are in a locality surrounded by a variety of gum trees, and there seems to be healing in their fragrance. We have not felt the heat as our friends suppose. *13LtMs, Lt 84, 1898, par. 16*

I am pleased to report that my health is excellent. I have been doing a large amount of writing. I have written sometimes twelve, and sometimes fifteen, pages before my breakfast, which is at seven o'clock. I have much writing to do, and I am not disturbed in the morning by visitors or with those who have to consult me in reference to my writings. I find under my door in the morning several copied articles from Sister Peck, Maggie Hare, and Minnie Hawkins. All must be read critically by me. Sometimes I am utterly exhausted; then I cannot read. That may be the reason that you had that statement in regard to meat-eating. *13LtMs, Lt 84, 1898, par. 17*

Every article I prepare to be edited by my workers, I always have to read myself before it is sent for publication. I thank the Lord that I am able to do this work. My heart is full to overflowing with Bible subjects. They are constantly flowing into my mind, to flow out; and I am prepared for a fresh supply. *13LtMs, Lt 84, 1898, par. 18*

Next week W. C. White, Sara McEnterfer, Minnie Hawkins, accompany me to Brisbane, Queensland. This is my first visit to that place. We go to attend the first camp meeting held in that colony. *13LtMs, Lt 84, 1898, par. 19*

W. C. White is in Sydney. During the past week business arrangements have been canvassed and what must be done considered. W. C. White returns today. I am trying to keep from overwork, that my head shall not become confused, because important matters come up in the board meetings, and these are laid before me. Plans were laid to build cottages on the school campus. I was glad I was here at the time that this subject was brought up, for I had something to say. I told them that the grounds were not to be occupied by buildings. *13LtMs, Lt 84, 1898, par. 20*

The land is to be our lesson book. After being cleared, it is to be cultivated. Orange, lemon, peach, apricot, nectarine, plum, and apple trees are to occupy the land, with vegetable gardens, flower gardens, and ornamental trees. Thus this place is to be brought as near as possible to the presentation that passed before me several times, as the symbol of what our school and premises should be. Dwelling houses, fenced allotments for families, were not to be near our school buildings. This place must by the appointment of God be a representation of what school premises should be, a delight to the eye. *13LtMs, Lt 84, 1898, par. 21*

The open book of nature is to be the student's study. Schools should be established away from the cities. I have more invested in this land than any other person. I am carrying students through school paying their expenses that they may get a start. This gives me an influence with teachers and learners. The land was laid out in lots. Houses were to be built, as in a village. But I tell them that buildings are not to be crowded upon the land round the school buildings. This is God's farm, and it is sacred ground. Here the



students are to learn the lesson, “Ye are God’s husbandry; ye are God’s building.” [1 *Corinthians* 3:9.] The work that is done in the land is to be done in a particular, thorough, wise manner. From the cultivation of the soil and the planting of seed lessons in spiritual lines may be learned. *13LtMs, Lt 84, 1898, par. 22*

All kinds of industrial employment are to be found for the student. The students are constantly to learn how to use brain, bone, and muscle, taxing all harmoniously and equally. *13LtMs, Lt 84, 1898, par. 23*

There is land that is not to be sold, but is to be reserved. There are families that must be helped, that they may get away from the cities. Three families are already settled here. One family, in which there are ten children, I advanced 30 pounds to secure seventeen acres of land. Three of the boys have been clearing it. They have set out fruit trees and have erected a temporary house, the center of which is made of bark from the trees, and the two ends of tents. Here they are preparing a home for their father, mother, and brothers and sisters, who must be students in our school. *13LtMs, Lt 84, 1898, par. 24*

I knew that this was the time to save this family. Brother Thomson, the father, is an Englishman, and one of the very finest of carpenters. His eldest son also works at the trade. This was a case about which I felt perfectly clear. I knew that they must have a home where they could sustain themselves. They must be helped to help themselves. They are at a distance from the school, but on the land which was purchased for school purposes. *13LtMs, Lt 84, 1898, par. 25*

Brother Robb, who also has a large family, is settled on the school ground. He is an industrious man, a coach builder and painter by trade. But the only work he could find to do in Sydney was cab driving. We encouraged this family to come to Cooranbong, get a piece of land, locate upon it, and send their children to school. I think they have seven children. They have put up a long building, composed partly of wood, and partly of iron roofing, for the time being. They have broken the forest, cleared a spot of land, and planted the ground with trees. Brother Robb finds work on our

buildings, and earns money, so that with economy he will have a house of his own in a short time, and will be able to send his children in school. Sister Robb is acting with Sara until the people get to know her. She is sent when persons are sick, and she acts as midwife. Brother Robb also treats cases of sickness, working in the line of a medical missionary. *13LtMs, Lt 84, 1898, par. 26*

Still another family, Worsnop by name, have purchased land, and have built a little house. This family I have helped also. We are helping all these families to help themselves, but we need to exercise great wisdom, else we shall make blunders. Men come to look at the place, and they desire to settle here. But we cannot sell large farms. We must keep the land for those who need homes, and who cannot make a beginning. *13LtMs, Lt 84, 1898, par. 27*

An excellent family of the first class has just come here. Their name is Argus. The father lost [his] situation because he accepted the Sabbath. They were Christians when the light came to them, and they embraced the truth. They have a little home in Stanmore, but he cannot get work. They are now here for a few weeks. We shall see that they find a place on a few acres of land, and as they are economical, they will soon be in a better condition. He can do any kind of work, and we shall only need to help them at the first. They are trustworthy, and will carry the best of influences with them. *13LtMs, Lt 84, 1898, par. 28*

This is the work we are doing in this place, and it is the work God would have us do. Yesterday Sara and I visited a family, Symons by name, who live two miles from "Sunnyside." In it there are two young men who wish to attend school and get an education in agricultural lines. We have secured a brother from Melbourne who can educate students in this line. But these boys are poor; they have no money. We drove down into the field where they were ploughing, and conversed with them. We found out their wishes. Both are Christians, and their mother and two sisters are keeping the Sabbath. They are converts to the faith since we came to Cooranbong. I told the young men to come to school, and I would defray their expenses. There are also several others whom I am supporting in school. This is our work, and the Lord blesses us in doing it. *13LtMs, Lt 84, 1898, par. 29*

In regard to our schools, they should be away from the cities. This was a hard matter for us to carry here; but we have persistently fought the battle under discouraging circumstances. Wonderful changes have been wrought, not only on the land, but in the minds of the people. Our ministers are all convinced that we have correct ideas, and that our school buildings are located where they should be. This battle is gained. We shall now watch keenly how the land should be occupied. Only those shall secure homes who are in need of the advantages through real necessity, for their present and eternal good. *13LtMs, Lt 84, 1898, par. 30*

I have written this long letter between half-past two and half-past six a.m. We are a very busy household. Sara came into my room at half-past three this morning, saying that she and Maggie Hare would harness the two horses to the platform wagon, and ride into the country about seven miles for oranges and lemons. This fruit is almost gone. My orange trees are full of blossoms. My peach and apricot trees are laden with fruit. If the Lord prospers us, we shall have fruit in abundance upon our trees this year. *13LtMs, Lt 84, 1898, par. 31*

Three years ago the last of this month the trees were planted. Last year and the year before we had the most beautiful peaches and nectarines I ever tasted. Our mandarin trees bore abundantly last season, and are full of blossoms this year. Our passion fruit has borne continually through summer and winter for a year. My navel oranges, planted a year ago, are now in blossom. We have a very sightly flower garden. Some of the plants are in the very height of their glory. I wish you could see these things. This is the work my helpers in the literary line do. They work in the garden. Each has a spot of land, to care for and to beautify. *13LtMs, Lt 84, 1898, par. 32*

**Lt 85, 1898**

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 7, 1898

Portions of this letter are published in *2MR 38*.

Dear Brother Jones:

I am now preparing a statement for the churches in California. I have had the matter plainly presented to me that the Lord is not pleased with their indifference in reference with Brother Leininger. He is not pleased with the course Brother Leininger has pursued with reference to his business with Brother Lockwood and myself. He cannot endorse this way of managing. The Lord God would have straightforward, clean work done in every line of business. Had you presented this matter as you would have presented it were the case your own, were you in my place, would the result be as it is?*13LtMs, Lt 85, 1898, par. 1*

If the churches had had a correct influence brought to bear upon them to do justice and judgment in all their transactions, I need not do the work I must now do, prepare a statement and send it to the churches. This is not a matter that should be treated in such an offhand way. Principles have been corrupted in Battle Creek, and the result is before you. Principles have been warped and twisted in the Pacific Press. The Lord is not glorified by these things.*13LtMs, Lt 85, 1898, par. 2*

I am carrying a heavy load over here. I thought our people in California would, if they were not influenced otherwise, see the justice of doing something to lift the weight from me. As far as I am concerned, I do not care so much, but it is cutting off my resources to help the advancement of the work of God right here, where there are things to be done that are not done. We fought a similar battle when working in California to establish the work there. Now you have every facility, and we are in need of so many advantages. We have to lift the standard of new fields, which are in need of help just

now. I thought the brethren in California would, if not influenced by any misstatements from those connected with the Pacific [Press], have, among them all, taken this matter from me.*13LtMs, Lt 85, 1898, par. 3*

I hired money to invest in the work here. Sister Wessels has sent for the one thousand pounds I borrowed from her. We have it in the school, invested in the buildings. For lack of funds we cannot even put up a hospital, which is a necessity. We cannot put up the main school building, which is essential to accommodate the students. We cannot do the work suffering to be done in places all around us.*13LtMs, Lt 85, 1898, par. 4*

This one thousand pounds must be raised in three months. Besides this, I have no less than ten thousand dollars invested. This I have hired, and am paying interest on it. If I could have my own, which has been cut away from me by circumstances beyond my control, I could do something toward clearing off these debts, which are a burden to me. If some one who understands the situation will take the matter in hand, and let all have a share in the matter, one alone will not bear the load and all others go free. You know about this matter better than anyone else, and can set it before the people in a proper manner. I shall set the matter before the people just as it is, presenting it before every church in California.*13LtMs, Lt 85, 1898, par. 5*

I present this matter to you again, asking you in California to do the right thing by me. If it is possible to sell my place, do this. I call upon you to take this matter in hand. Let my brethren take my shares in the school in Healdsburg, and release me. One is not to do it all. Others are to help. This can be done. You may think the money should all go to the Pacific Press, but your outlay of means there will not warrant you taking from me the means we need so much in this missionary field, for this will be just so much less for me to use in preparing the way of the Lord in new fields.*13LtMs, Lt 85, 1898, par. 6*

We need facilities; we need machinery to do the work that needs to be done in connection with our school. We need money more than anything else to pay Bible workers to go into new districts. God is

calling, and He means that we shall hear His voice. About a week since, I was shown the needy fields close around us. The sight was pitiful. Companies of people were gathered in localities, as sheep without a shepherd. These were the words spoken by Christ: "My meat is to do the will of him that sent me, and to finish his work." These words were spoken to me with much power: "Say not, There are 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 eternal life." This is the wages. "That both he that soweth and he that reapeth may rejoice together." [*John 4:34-36.*]*13LtMs, Lt 85, 1898, par. 7*

There were companies stretching out their hands for help, crying, Come and help us. We want to know what we shall do to be saved. Next I was opening the Bible, and addressing those who have the knowledge of the truth. "Go ye into all the world, and preach the gospel to every creature." "He that believeth, and is baptized shall be saved, and he that believeth not shall be damned. ... And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [*Mark 16:15, 16, 20.*]*13LtMs, Lt 85, 1898, par. 8*

I know if those in America would humble themselves before God, if they would deny themselves, take up the cross, and follow Christ, they would be able to do much more than they are now doing. But the church is asleep. There is a great work to be done, but they are not prepared to do the work. We are laborers together with God. The frail instrument is nothing, but worked by the Holy Spirit man can accomplish much. All human effort combined is weakness without the deep moving of the Spirit of God. The Lord is the worker. Without his help the deep learning and restless energy of a Paul, the eloquence and talent of an Apollos, would fall infinitely short of convicting and bringing one soul to repentance. But man is of value if soul, body, and spirit is prepared to co-operate with divine power. While man can do nothing without God, the Lord would do nothing without the human channel through which to communicate His truth to humanity.*13LtMs, Lt 85, 1898, par. 9*

Again I ask you to heed my request, to help me to bear the burdens

in this country. Do not add and add to your facilities, and allow the means I should have for the work here to be absorbed in California, where the work is established. I know that the Lord is not pleased with this matter. You may say, The cause is one. So it is, and we want you to act on this very principle. When you thought that there was a prospect of Mrs. Scott making trouble in regard to the money she donated, you said that if I would allow the money coming to me from her to be invested in taking shares, this would block her way. You said, I think, that these shares might be sold.*13LtMs, Lt 85, 1898, par. 10*

We are in need now, and we ask you to take hold of this matter at once. Newcastle is waiting to be worked. Mount Vincent, only twelve miles distant, is asking for help. They will furnish us a hall. There must be the co-operation of human endeavor with the divine. If you are going to allow me to carry your burdens in California, the Lord will not bless your work. I beg of you to make efforts for Brother Leininger to be located where he will not have to make appeals to me as his guardian, when he has not let me know anything about his movements or asked my counsel. Eighty dollars have been charged to me for interest on this mortgage, when we are lifting the standard in this field, so destitute of facilities, with no one to look to except those who believe the truth. We did this for California, and now we do it for this field.*13LtMs, Lt 85, 1898, par. 11*

I will now send copies of this letter, and others I have written all through California, and unless some counterworking influence goes forth from the Pacific Press managers, I shall expect our brethren and sisters to do something in this matter. If I alone were concerned in this matter, I would say, Let it go. But it is the cause of God that needs help. We need the means to push the work in this new field. We cannot afford to leave one stone unturned in securing means to advance the work here. If we do not do this, who will? I know what my duty is, and shall try to do it in the name of the Lord God of Israel.*13LtMs, Lt 85, 1898, par. 12*

In regard to the dried fruit that was sent to us, when I wrote I was told that there would be no duty on dried fruit, only on bottled fruit. But when the fruit so kindly sent me by my brethren in California

came, we had to pay quite heavy duties, besides the other expenses, so that although the fruit was sent to help the school, after all it did not help us as we thought, because we had to pay treble its cost. It has taught us a lesson, and we shall not attempt to have such things sent here in the future.<sup>13</sup>*LtMs, Lt 85, 1898, par.*

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**Lt 85a, 1898**

Jones, C.H.

Refiled as *Lt 18, 1898*.

**Lt 86, 1898**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 17, 1898

Portions of this letter are published in *4Bio 363-364*.

My Dear Brother:

Accompanied by Sara and Minnie Hawkins, I left Cooranbong Wednesday, October 12, for Brisbane. W. C. White came with us as far as Newcastle, to see us started safely. Several young ladies who had been students in our school, were also en route to Brisbane, to act a part in some lines of camp meeting work.<sup>13</sup>*LtMs, Lt 86, 1898, par. 1*

Some work has been done in Brisbane, and a few have embraced the truth. But I had heard so much about the small number of Sabbathkeepers, and so much had been said about this camp meeting being a small one, that I thought it would not pay to make large calculations. My promise had been given a year ago that if God spared my life, I would attend this meeting. But when I saw the work that must be done in the regions close at hand, and the great need of entering Newcastle and Maitland, I said, I cannot go to Brisbane and leave the many interests here. I had been writing much on Christian Education, and Sister Peck was preparing this matter. Willie was called away to Sydney, to close up important work left unfinished, and was obliged to remain one week, though we needed his help so much.<sup>13</sup>*LtMs, Lt 86, 1898, par. 2*

I decided that I could not rush off and leave work undone, so I gave up the thought of attending the camp meeting. But in the night season I seemed to be making preparation to attend a meeting, not at Cooranbong, but at a distance, where companies in the most destitute spiritual condition were stretching out their arms, and saying, Oh, give us food; give us the bread of life. We are hungering for the knowledge of the truth. “What can we do?” I said. And the cry came back, “Feed us, feed us from the Word.”<sup>13</sup>*LtMs,*

*Lt 86, 1898, par. 3*

Then these words were spoken, "Say ye not, There are yet four months, and yet 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 4:35, 36.*] I saw companies eagerly searching the Scriptures and praying together.<sup>13</sup>*LtMs, Lt 86, 1898, par. 4*

Again I saw a camp meeting gathered in regions beyond, waiting to hear the truth. I saw a representation of cattle, horses, and sheep, standing round one who was holding in his hand a sheaf of oats. The hungry animals were seeking to get at the tempting favor, but could not reach it. A voice cried out, "You place the food too high." Cribs had been made for the sheep, but they could get but little food, for the cribs were too high. We gave most earnest, painful study as to how we should feed these animals. Again the voice said, "Let down the crib, that the hungry animals may feed."<sup>13</sup>*LtMs, Lt 86, 1898, par. 5*

Again my attention was called to two companies. One was small, but those who composed it were waiting to be fed with gospel truth. How anxious they were! It was as is represented in the *tenth chapter of Acts*. Relating the reason why he had sent for Peter, Cornelius said, "Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call for Simon, whose surname is Peter; he is lodged at the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee. Immediately therefore, I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." [*Verses 30-33.*]<sup>13</sup>*LtMs, Lt 86, 1898, par. 6*

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth

him, and worketh righteousness, is accepted with him.” [*Verses 34, 35.*]13*LtMs, Lt 86, 1898, par. 7*

I was given a message to bear, and it was this, that if those before me would prepare the way for God to work by humbling their hearts before Him, and confessing their sins and errors, if they would empty their hearts of everything that was not in harmony with the principles of the truth, the Lord would commission the two olive branches to empty through the two golden pipes the golden oil out of themselves into the vessels or hearts prepared for them. “These are the two anointed ones that stand by the Lord of the whole earth. ... Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” [*Zechariah 4:14, 6.*]13*LtMs, Lt 86, 1898, par. 8*

When we take God at His word, when we believe on Christ without doubting, we shall see His Holy Spirit working upon human hearts. But when there are contentions and divisions, when those who claim to believe the truth educate their powers of criticism, the Lord cannot work through them to His own name’s glory. The web is composed so largely of human threads that the fabric is marred and spoiled.13*LtMs, Lt 86, 1898, par. 9*

We do not manifest the consecration that we should. We have not learned the lesson of humility and meekness, which is essential for us to learn. We are still on the losing side. Those who teach the truth, as well as those who receive it, have yet to learn the most difficult lesson given to man to learn. They must realize the nothingness of human wisdom.13*LtMs, Lt 86, 1898, par. 10*

While those in the faith are to love each other in the true Bible significance, while they are to cultivate unselfishness in all their ways, yet they are not to submerge their identity in any human being. Unto every man God has given his work. Whatever this work may be, it will be criticized. Every manifestation of this spirit reveals that there is a work to be done for the criticizer. He must open his heart, that the current of God’s grace and power may flow into it. Unselfishness lies at the foundation of all true knowledge.13*LtMs, Lt 86, 1898, par. 11*

“And he said unto them, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” [*Luke 9:23.*]

Then the eye of faith will be so anointed with the heavenly eyesalve, that it will be able to behold with clear, unclouded vision the light of the knowledge of the glory of God in the face of Jesus Christ. God calls for His workers to have faith in Him, and when He speaks to them, defining their duty in unmistakable terms, to take Him at His word. *13LtMs, Lt 86, 1898, par. 12*

Our lack of unity and love for one another has grieved the Spirit of God from the mind and heart. Man is in great danger of looking upon the work of his brother as of very little consequence in comparison with his own. When this comes to pass, self is strangely exhibited. That soul must endure great trial and refining before he learns that his work is to love his brother and treat him as one whom God loves and sustains just as fully as He loves and sustains him. When self is crucified, when man is humble and contrite, God will surely beautify his temple. When man reaches the place where he feels his great need, God will surely redeem him, and place him on vantage ground. *13LtMs, Lt 86, 1898, par. 13*

With God nothing is impossible. We must work, and God will work with us. When the sweet spirit of God melts and subdues hearts, all self-exaltation, all desire to criticize is purged away. There is such a fear of criticism that men have become unfaithful to God. They do not express the convictions which God gives. They are thrown into uncertainty, and Satan has things as he desires them. Little love is revealed for one another. The Holy Spirit cannot mould and fashion the human agent until he shall be purged from all selfishness. The converting power of God alone can give him a new heart and new thoughts. *13LtMs, Lt 86, 1898, par. 14*

After this the scene changed. I saw brother drawing close to brother in Christian love. I saw countenances illuminated, and light shining round them. Pure faith and loving confidence was expressed. The believers were of one mind and one heart. Praise to God came from human lips. Large congregations came out to hear the Word, and the Holy Spirit gave the attentive ear, and impressed the mind. Many were converted. *13LtMs, Lt 86, 1898, par. 15*

After this dream, I decided to go to Queensland, and now we are here. Last Friday evening, October 14, the camp meeting

commenced. All were surprised to see so many of our brethren from other places. Some had come long distances, from Rockhampton and other localities. We promised to pay the fare of quite a number, and keep them through the meeting. When the congregation assembled on Friday evening, the tent was well filled. All were surprised. The meeting was excellent.*13LtMs, Lt 86, 1898, par. 16*

On the Sabbath Elder Haskell spoke with great freedom in the forenoon. In the afternoon I spoke on the call to the marriage supper, and the one who was found there without the wedding garment. The tent was full, and as all listened with most earnest interest, it seemed that they took the repast of truth. There were some interested listeners outside the tent. In the evening Brother Daniells was to speak, but Brother Haskell had to take his place, as Brother Daniells was too hoarse to speak.*13LtMs, Lt 86, 1898, par. 17*

In the early morning meeting on Sunday, held at six o'clock, the sweet, melting Spirit of God was in our midst. The Lord was making us as His little children, full of gratitude, and our hearts were melted into tenderness. I talked for a short time upon faith and trust in God.*13LtMs, Lt 86, 1898, par. 18*

Brother Haskell spoke in the forenoon to a goodly number. In the afternoon the tent was crowded, and a wall of people stood outside. I had selected (*John 14*) to speak upon, but when I stood up to speak, this subject was taken from me, and the subject of Temperance was given to me. I felt that an angel of the Lord stood by my side.*13LtMs, Lt 86, 1898, par. 19*

My voice was as clear as a bell, and could be heard by all inside and outside the tent. A most earnest appeal came from my lips. The people listened as if for their lives. Members of the legislative assembly were present. I seemed to be taken out of myself, and passed through the meeting in a way altogether different from what I have hitherto done. The burden was left upon the people. I came home to my room, my mind at perfect peace and rest; but I slept little that night.*13LtMs, Lt 86, 1898, par. 20*

The contributions amounted to £4.11. Brother Daniells said that as

he was passing a house, a lady called him, and handed him a half a crown as her contribution. She said that the discourse was excellent, but that she had to leave before the box was passed round. Two others came to him with a shilling each, making the collection about £5 in all. *13LtMs, Lt 86, 1898, par. 21*

In the evening Elder Haskell spoke in a very acceptable manner upon Daniel. The theme of his discourse was that the book of *Daniel* was to be read and understood. Nearly three pounds were contributed at this meeting, making about eight pounds in one day. *13LtMs, Lt 86, 1898, par. 22*

The people seem hungry to hear the word. It seemed to be astonishing to them that Mrs. White, a woman of seventy, could talk without notes and with such a clear and distinct voice for an hour and a half. One man said that she was a good recommendation for a vegetarian diet. *13LtMs, Lt 86, 1898, par. 23*

The meetings are exerting an influence of the best kind. I never was in a place where the outside interest was so good. The number of believers here is small, not more than one hundred, but it is estimated that there were one thousand people present at the meeting on Sunday afternoon. *13LtMs, Lt 86, 1898, par. 24*

The meeting is advertised to close next Monday, a week from today, but what will develop between now and then we cannot tell. If required, I shall remain another week. *13LtMs, Lt 86, 1898, par. 25*

We expect W. C. White here any time now. Two or three of our workers are in a very sad condition healthwise. Brother Wilson coughs much, and looks very ill. Brother Pallant is troubled with dyspepsia. Brother Chapman did an unwise thing; with another man he lifted a heavy box up a steep ascent, and as he did so, he felt something in his lungs give way. These men are all excellent workers, and we intend to make their cases special subjects of prayer. *13LtMs, Lt 86, 1898, par. 26*

Now there are only Elder Daniells, Elder Haskell, and myself who can speak to the people. Brother and Sister Starr are in Stanmore, carrying forward the work there. Our singing talent here is not the best. We greatly feel the need of money and men. Here in

Queensland there should be twenty additional workers, and meat in “my house” to sustain the different branches of the work. [*Malachi 3:10.*]<sup>13</sup>*LtMs, Lt 86, 1898, par. 27*

I speak here next Wednesday afternoon, and the following Sabbath and Sunday.<sup>13</sup>*LtMs, Lt 86, 1898, par. 28*



## Lt 87, 1898

Faulkhead, Brother; Salisbury, Brother; Robinson, Brother

Brisbane, Queensland, Australia

October 29, 1898

Portions of this letter are published in *3MR 247-248*; *9MR 9*.

Dear Brethren Faulkhead, Salisbury, and Robinson:

I have words to address to you. Brother Robinson, I received your letter, and read it carefully, and I see by it the spirit that is festering in your mind, and which would keep it in unrest and confusion, because the outlook is not just in accordance with your ideas. I have now some things to give you which were written Jan. 1, 1897. *13LtMs, Lt 87, 1898, par. 1*

I have not been able to sleep after one o'clock. Through the night season, the light has been given me that it is not wise to keep ministers in the same locality year after year, that it is not right to keep the president of the conference in one place through a succession of years. His position as president should be carefully considered, and changed as soon as God shall open the way for another to take his place. It is not justice to have the burdens that must come upon the president of any conference placed upon one man year after year, for a condition of things will come into existence that will not be for his good or for the good of the conference. It is in this way that one man's mind and judgment comes to be thought infallible. The work is in the Lord's hands, and He will signify to us when He has a man prepared for the place. Until then we may let our minds rest. *13LtMs, Lt 87, 1898, par. 2*

The work of God demands different elements. There are dangers connected with the work that all do not comprehend. There is danger that the one who serves will lose sight of the fact that he is only a man, and compassed with infirmities. The man who depends upon his own judgment will be inclined to place confidence in himself. *13LtMs, Lt 87, 1898, par. 3*

The Lord has greatly blessed Brother Daniells in his ministry, and now he would have a change made in his location. There are altogether too many things connected with Melbourne that are no strength to Brother Daniells. There are large business interests, which he is not educated to carry, and which it is not his duty to carry. Yet he must act a part in the responsibilities of the methods and plans made. If he could give himself directly and decidedly to the work of preaching, and have his mind free from such a raft of little matters and difficulties as are constantly arising at Melbourne, it would be a great blessing to him. He needs to go where he can unload, and not be made responsible for matters in business lines that others are appointed to attend to. There are men who can do this work. *13LtMs, Lt 87, 1898, par. 4*

Brother Michaels, if he will divert himself of himself, can stand as a business manager. Not that he knows all about this work now, but he can work in that line. His work for some time has been very meager as far as bringing to God the best results of his ability is concerned. But God has given him ability to act according to his appointment. *13LtMs, Lt 87, 1898, par. 5*

Elder Daniells needs a change of surroundings, but nothing must be done rashly. The Lord sees that Brethren Salisbury and Faulkhead are carrying heavy responsibilities, but He has been and will be their strength. Let everything that is not essential be unloaded from them. Let every man stand in his lot and place. If some things do not appear as favorable as you could wish, do not begin to criticize and accuse, and cut right and left. Give no room for perverted ideas. Go forward in the strength of Israel's God. *13LtMs, Lt 87, 1898, par. 6*

You have felt, my brethren, as though Elder Daniells needed to be criticized. True, he has made mistakes, but if he makes his failures his victories, he will lose nothing. Just as long as he is connected with the Melbourne office, you will feel that his ideas and suggestions are essential. He does not always know when it is best to keep silent, and when it is safe to speak, but his words have been no more respected than if they have come from one bearing less responsibility. As soon as the time shall come when Brother Daniells can, to a large degree, disconnect from the Publishing

House, the better will it be for his ministerial work. And the better also will it be for the Publishing House to have removed from it this supposed cause of irritation. To every man is given his work, and he must not get in the way of another. Let every man, as far as possible, carry his own responsibilities, and not the burdens of others. *13LtMs, Lt 87, 1898, par. 7*

Elder Daniells must not be where he will have such heavy local responsibilities that he has all the time to struggle like a drowning man to keep his head above water. Already he has too many perplexities to meet. Let all engaged in the work be dependent upon God. No one should feel free to accuse or depreciate another. There has been enough done in this line already. Let us now work to harmonize one with another. Let us have faith in God. Just where Brother Daniells shall locate, I do not know; but when the time comes for a change to be made, he will feel and understand this for himself. God will direct by the workings of His providence. I have no liberty to speak with him on these points now, but he must unload, and when his surroundings are of a different character his work will tell to better advantages. *13LtMs, Lt 87, 1898, par. 8*

Where there are so many things under special managers, and each feels that his own ideas are right, one seems to be in the way of the other, and the ideas of some are not in harmony with those who are managing their own appointed work. The minister who is depended upon to preach discourses in different places must have things new and old with which to feed the flock of God. He must be dependent upon God. If the church for which he labors will co-operate with him, and encourages him by being doers of the Word of truth presented to them, he will be uplifted. *13LtMs, Lt 87, 1898, par. 9*

The one who labors in word and doctrine often receives letters of inquiry from those who want advice. Often these letters are of a character to tax the faculties of the mind, and bring a severe burden on the soul. If the ones who write these letters would only consider how many burdens are being carried by men in responsible positions, they would say, I have a God who has invited me: "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.]<sup>13</sup>LtMs, Lt 87, 1898, par. 10

Christ is more deeply interested in the men who need help than any human agent can be. Then will they not take it all to the Lord in prayer? They will find that His arm is not shortened, that it cannot save, neither His ear heavy that it cannot hear. The apostle says, “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience,” if you will only let it have this influence upon you. [James 1:2, 3.] But if you look at your difficulties, and talk of them, they will magnify before you. If in the place of going to the Source of all grace and sufficiency, you look to your fellow men, and carry your burdens to those who are weighed down on every hand, from what source do you obtain your knowledge? “Let patience have her perfect work, that ye may be perfect, and entire, wanting nothing.” [Verse 4.]<sup>13</sup>LtMs, Lt 87, 1898, par. 11

“If any of you lack wisdom,” God says, “let him ask” of his overburdened brother? No; “let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.” “Do not err, my beloved brethren; every good and perfect gift is from above, and cometh down from the Father of lights in whom is no variableness, neither shadow of turning.” [Verses 5-8, 16, 17.]<sup>13</sup>LtMs, Lt 87, 1898, par. 12

Here then is the door that is open to all. No one need to send across the continent, and knock at the door of human, finite wisdom. Bow upon your knees before God, and ask Him who is nigh for the things you need. Christ is nearer to you than you think. Then do not pour out your complaints to human ears, that you may receive some word of wisdom from human channels. “Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creation.” [Verse 18.] Then He hears us, and knows all about our burdens. He would have all who believe the word practice the teachings of the word, and have faith in that God who is back of

every promise He has made. *13LtMs, Lt 87, 1898, par. 13*

The apostle admonishes us, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." [*Verse 19.*] God would have all who seek knowledge of Him, to hearken with attention, submit one to another. If some expression of another does not meet your mind, wait. Do not be in a hurry to express your difference of opinion in matters that perplex you, lest you yield to the temptation to become irritated in spirit and speak unadvisedly. You have no right to be angry with the Lord's workers because your mind is not prepared to harmonize with their plans and methods. Until you know of a surety that they are not making straight paths for their feet, wait. In patience possess your soul, and cleanse the soul temple of the passion which so easily springs into life, and which will hinder you from receiving the word with meekness of wisdom. *13LtMs, Lt 87, 1898, par. 14*

Under all circumstances we are to be doers of the Word. "For if any man be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth away, and forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds. 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." [*Verses 23-27.*] *13LtMs, Lt 87, 1898, par. 15*

My brethren in Melbourne, I have words to speak to you. God says to you, "Be still, and know that I am God." [*Psalms 46:10.*] I was the first one who wrote to Brother Tenney. I had light in regard to his returning to Australia. I knew that his advice and his testimony in the churches would be a blessing to them. But I had no light in regard to its being his duty to take the editorial chair, and for reasons which I do not feel that it is required of me to give, I advise that it is not his duty to locate in Melbourne. *13LtMs, Lt 87, 1898, par. 16*

My brethren, make a clear path for Brother Robert Hare. Do not let him be trammelled by your imaginings and suspicions, or what you have heard or suppose. Let Brother Colcord help him to get hold of the work, and it may be that God will qualify Brother Hare to do the work that is essential to be done. By following your own imaginings, you can bring about a condition of things that will make his way very unpleasant, but it is your privilege to lay right hold and help him all you possibly can. Do not stand aloof and criticize anything which you suppose is not exactly as it should be. The Lord has followed Brother Hare with testimonies, showing him where his mistakes and errors have hurt himself and the cause of God. He was tempted to go out of the ministry, but he did not do this; he reformed. These testimonies have made him, as they should have made others who have been reprov'd, less self-sufficient. He has less confidence in his own ways and methods. Now he should be placed where he can best serve the cause of God. *13LtMs, Lt 87, 1898, par. 17*

Brother Hare is a hard worker. There are many places where his work would be acceptable, but you need a man there who can work in editorial lines. Brother Colcord needs a change, and this he should have after he has interestedly initiated Brother Hare into the work. Let his brethren, Brother Robinson, help and encourage, in the place of putting on their criticizing glasses and magnifying every defect. The Lord wants him to have room to work, that He may place His estimate upon him. *13LtMs, Lt 87, 1898, par. 18*

This testimony is needed in Melbourne: "Humble yourselves in the sight of the Lord, and he will lift you up. Speak not evil one of another brethren." [*James 4:10, 11.*] Those very things that are now being expressed by you are the very things which the Lord presented to me when W. C. White was in Melbourne, and these things will prove a hindrance to you unless there is a humbling of the hearts of ministers and people—in the office of publication, in the church, and in the different branches of the work. *13LtMs, Lt 87, 1898, par. 19*

The Lord is soon to come. He has an interest in you all, every worker, from the highest to the lowest. Your souls should be pervaded with a deep, abiding sense of the importance of the work, with the sanctity and the authority of the Master Manager of the

firm. The heart, the understanding, should be in the most intimate connection with the pure sacred springs of life and power. It is not enough for our ministers to know much even of the good books which wise men have written. We are walking away from the things which have been supposed to be safeguards against erroneous doctrines. In the great conflict before us, the educated men of this age will be called to take their stand far higher, far in advance of where they now stand. He who would keep His sayings unto the end must penetrate deeper than the habits, the customs, the opinions, the authority of worldly wise men. Our only safety lies in living in hourly contact, in conscious communion with God.<sup>13</sup>*LtMs, Lt 87, 1898, par. 20*

The principles of Bible truth will be set before every man. We must work, and watch, and wait, and pray. We must, and you in Melbourne must, as workers together with God, reach a higher standard. We must work out of self into the undying principles which connect us with firm bands to the Infinite. Every worker can obtain a deep experience in the things of God, if there is less of self, and more of Jesus Christ.<sup>13</sup>*LtMs, Lt 87, 1898, par. 21*

The work is one, the cause is one, all over the world. You have a plant in Melbourne. You have increased your facilities. You have a standing there, and if you seek wisdom of God, you will have a mighty strength back of your efforts. When your last meetings were held in Melbourne, many prayers ascended to heaven in your behalf. There was great feebleness upon me, but I was so worked upon by the Spirit of the Lord that I could not sleep. In the night seasons there was presented before me the many personal feelings that existed, and that every man needed his character molded and fashioned after the divine similitude. There was need of the fragrance of the Spirit of God in your midst. If things did not appear prosperous, in the place of looking to your own individual selves to see where the fault lay, you were charging the lack where it in no case belonged.<sup>13</sup>*LtMs, Lt 87, 1898, par. 22*

For years the Lord has been rebuking this spirit. Let every worker heed the words of God. He has given you evidence that if you will co-operate with Him, He will work with your efforts. "Wherefore the Holy Spirit saith, Today if ye will hear his voice, harden not your

hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; they have not known my ways. ...*13LtMs, Lt 87, 1898, par. 23*

“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 called today, harden not your hearts as in the provocation.” “Let us therefore fear, lest a promise being left us of entering into 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 3:7-10, 12-15; 4:1, 2.*]*13LtMs, Lt 87, 1898, par. 24*

My brethren, what has Elder Daniells or W. C. White done to make you feel annoyed at them? The work that God would have built up in Sydney, and the work that He would have done in Cooranbong, in Newcastle, in Maitland, and among the people scattered in all that vicinity, has been hindered greatly by the want of money and men, and still the lack of means and workers is a great hindrance. We want God’s own plant in Cooranbong. There must be something more there than there has been. And there is need of hard toilers to get the work started. Now, my brother, keep hold of God for yourself. Stand at your post of duty, and know that it [is] not what you do that tells, but what an abiding Christ can accomplish. Take firm hold upon God. Let no murmuring and fretting and chafing over other men’s work be heard, but see that your own duty is not neglected. Then the Lord God of Israel will be acknowledged as all-sufficient.*13LtMs, Lt 87, 1898, par. 25*

Everyone who is engaged in the work of serving God must put his trust in God. “If we suffer, we shall also reign with him; if we deny him, he also will deny us. If we believe not, yet he abideth faithful; he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself



approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 *Timothy* 2:12-15.] When you get into perplexity, my brother, do not go to any human source, but to the living God. Trust in Him, lean upon Him, and you will not feel as you have expressed yourself in your letter. If you decide not to receive and give Brother Robert Hare a trial, but follow out the impulse of your own minds, do so. You are not compelled to have him in Melbourne as an editor. We need just such a man as Brother Hare for the work here in its various branches.<sup>13</sup>*LtMs, Lt 87, 1898, par. 26*

Brother Colcord, the Lord give you of His Holy Spirit to understand the will of the Master. But knowing that which I do, I know that Elder Tenney, if he works in the order of the Lord, will not locate in Melbourne. We can do a much more all-round work in some other localities. We will write no more on this subject now. Be careful, how you charge your brethren, Elder Daniells, and W. C. White, with wrong motives and lack of judgment. You do not understand that God works by whom He will. He does not ask any man how He will carry forward His work. He has the supervision of His work in its every phase, its every department. Elder Daniells can serve the cause better, at present, in other localities. He must do work in different connections, where he will have a change of thought and associations. If he had continued in Melbourne, the words in the first portion of my letter would have come to him, for the time has come for him to do the work which he could not possibly do in Melbourne. The Lord understands all about this matter.<sup>13</sup>*LtMs, Lt 87, 1898, par. 27*

I read in your letter dissatisfaction with Elder Daniells and W. C. White. Leave W. C. White to do his work in connection with his mother, for this is his appointment. The time he spent in Melbourne was a great drawback to the work that needed to be done in preparing my writings in connection with Sister Peck and Sister Davis. W. C. White has an unselfish interest in the work all over the field, and especially in Melbourne. He has devoted time and strength to the work in Melbourne, which has taken help from me. I needed every hour that he has spent there. He knew this, but he felt so much interest in Melbourne that he has given his time to it. He has as great interest in all the branches of the work in that city as in

any other.<sup>13</sup>*LtMs, Lt 87, 1898, par. 28*

We must all pull together. I have consented for him to go from the work in New South Wales, from my work, to help you in Melbourne. May the Lord clear the fog from your spiritual vision, that you may discern all things clearly. I see that I must have help, that I must be more decided in retaining my help. I must not suffer as I have done in the past. I sincerely hope that W. C. White will be permitted to work with his mother, especially as the work that takes him from me is unappreciated and regarded as a harm instead of a benefit.<sup>13</sup>*LtMs, Lt 87, 1898, par. 29*

My brother, let us as servants of Christ strive to do 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. ... 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 flood, 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.” [*Ephesians 6:7, 8, 10-14.*]<sup>13</sup>*LtMs, Lt 87, 1898, par. 30*

**Lt 88, 1898**

Irwin, G. A.

Campground, Brisbane, Queensland, Australia

October 30, 1898

Previously unpublished.

Dear Brother Irwin:

I have arisen early this morning, at one o'clock. At this camp meeting I have done all I can do. I have spoken nine times before full congregations, and several times before our own people. The Lord has sustained me, and for this I praise His holy name.<sup>13</sup>*LtMs, Lt 88, 1898, par. 1*

We have consented to visit the church in Rockhampton, and we leave at seven o'clock this morning. I have already written fifteen pages, giving the substance of my last discourse in the tent, Sunday afternoon, October 29. Now W. C. White, Sara, and I leave this place to travel 500 miles—fifteen hours by cars and seven hours by boat. We travel all night and arrive at our destination Tuesday, November 1.<sup>13</sup>*LtMs, Lt 88, 1898, par. 2*

The interest here will now be followed up. Bible readings will be given. We see a great work to be done in Brisbane, in getting the warning message before the people. We could keep the workers here for months, but the harvest is white for the sickle in other places.<sup>13</sup>*LtMs, Lt 88, 1898, par. 3*

Brethren Daniells and Palmer left a week ago for Sydney, to see if they could not raise some means to carry on the work that must be done in our school interests during the summer, and which was laid out before us by the great Counsellor. We have invested everything we have in this work, and have hired money that it might advance. We see that we have no time to lose. If we do the work we should do, a hospital will be erected in Cooranbong, that we may care for the sick. The aged and the fatherless can be cared for in this building until we have funds to invest in another; the most important

matter, and the one which we are urging forward, is a main building for the school. This we must have, and it must be under taken at once.*13LtMs, Lt 88, 1898, par. 4*

I wrote to Elder Loughborough in regard to the \$1,000 that was invested in the building for Bible work and for a house of worship for our people. I understand that at my urgent request the matter was taken into consideration to refund me that sum. Elder Loughborough sent me \$100 on that amount, and said that more would be forthcoming. As yet nothing has come. You sent me \$100 and someone else sent me the same amount. Whether the amount from Elder Loughborough was to be counted in the sum, I do not know; but one thing I am assured of and that is, that if our brethren and sisters in America knew how we have been and still are handicapped for want of means, they would make an effort to meet their agreement and send me the money for the work that is suffering to be done. I understand that an agreement was made to do this, but nothing more than the sums mentioned have come to me. Will you see what you can do to raise this for me?*13LtMs, Lt 88, 1898, par. 5*

Again, our brethren in California have been remiss in their duty. They left Brother Leininger to become involved and mortgage my place and his own, and I have to pay the \$1,400 to relieve him. The strangest part of this matter is that they let all this sum come upon me, and allow me to pay eighty dollars interest money. All the Californian brethren should share in this work of helping out of difficulty a brother who has invested his means for the support of the work in foreign fields, and for the school in Healdsburg. He has had to appeal to me, and as I had no money in the Pacific Press, eighty dollars of interest money have been charged to me.*13LtMs, Lt 88, 1898, par. 6*

This is not as the Lord would have it. Here we have a work that is calling for every dollar that we can invest. We have hired money that we may go forward with the work, and California allows us to be crippled while we strive to do this work.*13LtMs, Lt 88, 1898, par.*

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Brother Jones wrote me that they anticipated difficulty from Mrs.

Scott in regard to the shares she had taken, amounting to \$5,000. No one thought of such a thing as asking this money of her; she offered the money as a gift to the school in Healdsburg. Brother Jones suggested that if he could get my consent, he thought the business could be settled with her. He said that if I could take shares in the Healdsburg College to the amount of \$1,400 they would see the brethren took these off my hands. I consented to this, but twenty dollars is all I have received. *13LtMs, Lt 88, 1898, par. 8*

Brother Irwin, I want your influence to help me. I cannot have this sum cut right out of my resources. I ask you to manage this matter in some way, and set me free. I want every dollar that I can command to lift the work which needs to be lifted in this place. There are new fields to be opened, in Brisbane, in Rockhampton, in Newcastle, in Maitland, and in other places. A camp meeting will be held in Newcastle in a few weeks, the first public effort made in that place. In this place also the standard of truth must be lifted. Then our school needs every farthing I can command. I want the money that is invested in the Californian shares. Take these matters off my hands. I must have means to invest in the work in this field. I do not want to lay up treasure, but I must have means to carry forward the work of God. *13LtMs, Lt 88, 1898, par. 9*

And now I have told you how I am situated. We receive no big donations, as have been made to Battle Creek, and we expect none. But I want that which should come to me, and which can come if our brethren will do their duty in the fear of God. *13LtMs, Lt 88, 1898, par. 10*

In love to you and yours. *13LtMs, Lt 88, 1898, par. 11*

**Lt 89, 1898**

White, J. E.

Campground, Logan Road, Brisbane, Queensland, Australia

October 30, 1898

Portions of this letter are published in *1SM 174; 1BC 1105; CTr 66; 5MR 305*. +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:

I received your letter in the last mail while we were having a council meeting in the large tent. At this meeting there were quite a number present, Elder Haskell, Brother Semmens, Brother and Sister Wilson, and others. I read a portion of your letter to them, and they were much interested in it. *13LtMs, Lt 89, 1898, par. 1*

I do not favor your remaining in that hot climate during the summer. I do not think it is wisdom, for you are easily affected by the malaria. The Lord would not have any of us presumptuous. He would have us care for the health of the body, which is essential for the health of the soul. I am very glad to hear that the work is advancing, and that good is being accomplished. *13LtMs, Lt 89, 1898, par. 2*

We have had one of the most successful meetings here that has ever been held in the colonies. A wonderful interest has been created, and a large number of the very best class of people have been attending from the very first. And now is the important time, when we must gather in the sheaves. The coming meetings on Sabbath and Sunday will give us evidence of how far the work has gone and how deep are the impressions made. *13LtMs, Lt 89, 1898, par. 3*

If we had one worker who could stand with Elder Haskell, I would say, Take down the tent and pitch it in Brisbane proper. The locality in which we have held our meetings is the poorest part of Brisbane, and with proper ministerial labor, just such an interest would be

created all through this country. Elder Haskell has a treasure house of knowledge, and if he can carry on the work in the lines he has hitherto done, we could not ask for better or more acceptable help. But there is a more urgent line of work pointed out from him to do, and he cannot carry all this himself. *13LtMs, Lt 89, 1898, par. 4*

*Daniel* and the *Revelation* should be gotten out in little books and made as simple as possible. This should be given to every church, and to the people scattered everywhere. It is not a money making scheme, but it will bring in means to invest in getting out other books. Elder Haskell has a whole treasure house of precious things, and he should be tenderly cherished, and everything provided for him that will help him in his work. These precious things should be taken down in shorthand, and given to our people. *13LtMs, Lt 89, 1898, par. 5*

The Word of God is to be made to be published in its simplicity. In the parable of the great supper, the gospel is made so plain and simple that it can be impressed upon the mind. The message given to us is, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] The extent of this invitation is world wide, and shows the urgency of the work to be done. In the performance of this great and extensive work, no one is to put on his own armor, but the armor of Christ. *13LtMs, Lt 89, 1898, par. 6*

Self, and its peculiar characteristics, are to be submerged in Christ. It is in no case to be exalted or uplifted. Christ is to appear as the one altogether lovely, the chiefest among ten thousand. As the love of Christ for the world has provided this great feast, so the love of Christ alone is to be revealed in giving the gospel invitation. There is no place for self. Lift up the standard of Jesus Christ. The costly provision has been made, the banquet is prepared, and the love of Jesus Christ is to be the message we are to bear to the world. *13LtMs, Lt 89, 1898, par. 7*

In this work, there is danger of bringing before the people theories which, while they may be all truth, will create controversy, and will not lead men to the great supper prepared for them. We want the love of God formed within to subdue and soften our human nature, and to bring us into conformity to His holy character. Then we shall

spread before the people the unsearchable riches of Christ in all their abundance. The invitation is given by Christ Himself, and it is the work of all His followers to call attention to the board of provisions that has been made accessible to all. Then let not subjects difficult to be understood come first. Christ is calling men to the banquet, and let all who will, come. *13LtMs, Lt 89, 1898, par. 8*

The men who are indifferent to the call, "Come, for all things are now ready," fail to express a love for the fallen race. [*Luke 14:17-20.*] The love of Christ should constrain every messenger to see in the message they bear the purest, deepest, love of God. His gospel feast is represented in the parable of the great supper. Then let every worker clothe himself with the mind of Christ, and reveal Christ in the invitation, manifesting the love of God, deep, earnest, and unquenchable, in his life and character. It was a free gift, and as we consider it, well may the question come home to our souls, "How much owest thou unto my Lord?" [*Luke 16:5.*] Present this in all its fulness, and it will grow deeper and more grand. *13LtMs, Lt 89, 1898, par. 9*

Before Christ clothed His divinity with humanity and came to our world, God sent this message through Noah, Enoch, Seth, and Methusaleh. Lot in Sodom bore the message, and a race of messengers proclaimed the coming One. But at this time the message is to be proclaimed everywhere. Says the prophet Isaiah, "Ho everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, but and eat. Yea, come buy wine and milk without money and without price. Hearken diligently unto me, and eat ye that which is good; and let your soul delight itself in fatness." [*Isaiah 55:1, 2.*] *13LtMs, Lt 89, 1898, par. 10*

The feast now is spread. The last invitation to be given is to go forth to all nations to the end of the world. This is our work. The messengers are now in a more special sense to call, "Hearken diligently." The message is to go forth from the lips of human intelligences. He who came to our world to proclaim the message was the Lord Himself. Then tell the people that Christ came in human form, that His humanity might touch humanity, and that His divinity might lay hold upon divinity. His servants are to be linked together. "Ye are laborers together with God," He says, "ye are



God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] If His workers will be worked by the Holy Spirit, a great work can be done. "Compel them to come in," are the words addressed to the messengers, "that my house may be filled." [*Luke* 14:23.] The Lord means that we shall be in earnest. If we are wholly consecrated to God, the Holy Spirit will work with us. *13LtMs, Lt 89, 1898, par. 11*

Look at our world today, you who claim to be Christians. Are you awake to the situation as you see how the kindness and love of a long-forgiving God is treated with contempt and absolute rejection? Finite, fallen man is in need of pardon and peace, and all are invited to come. The Lord Jesus, the great Teacher, gives the invitation, but often it is met with frivolous excuses, or turned from with jesting and contempt. All who will may come, and respond to the gracious invitation. Why cannot men see the importance of accepting the call, and making their peace with God? *13LtMs, Lt 89, 1898, par. 12*

The devil is not dead. He is working with all his attractive allurements to persuade men to close their ears that they shall not hear, and thousands who ought to be giving this testing message to the world are hiding their talents in the earth. They are making no use of their powers to draw souls to the bountifully spread table. Unfaithful, slothful servants! God will call you to account. But we thank God that there are some faithful voices heard, that there are some who feel their responsibility and who are at work, with every means in their power to compel them to come in. *13LtMs, Lt 89, 1898, par. 13*

God is speaking to souls. Behold Him weeping upon the crest of Olivet. Hear Him speak: "O that thou hadst known, even thou, in this thy day, the things that belong unto thy peace." [*Luke* 19:42.] It belongs to the peace of every soul to come back to his loyalty to God and obey His commandments. Human laws can only take cognizance of outward actions. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings. These all prefigured Christ, the great antitype of all their religious service. The ten holy precepts spoken by Christ upon Sinai's mount were the revelation of the character of God, and made known to the world the fact that He had jurisdiction

over the whole human heritage. That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise, "This do, and you will not come under the dominion and control of Satan." There is not a negative in that law, although it may appear thus. It is Do, and Live. *13LtMs, Lt 89, 1898, par. 14*

All heaven saw that cheap, worthless, trivial ceremonies and traditions were becoming mingled with the pure and holy principles of the law of God. Transgression of the law of God by the Jewish nation was becoming widespread and deep. They were making the law of God meaningless by making the sayings of men of greater consequence than the sayings of God. Christ came to our world in human form that humanity might touch humanity, and humanity lay hold upon divinity. He came to exalt that which had been made of none effect by the maxims and traditions of men. The spirituality of the law was being lost, and He firmly met the priests and Pharisees with the rebuke, Ye teach for doctrine the commandments of men. Ye make void the law of God through your traditions. No great insult could they give him than they were thus offering to God, and He said to these leaders, "Ye are both ignorant of the Scriptures and of the power of God." [*Matthew 22:29.*] *13LtMs, Lt 89, 1898, par. 15*

Christ came to our world to seek and to save that which was lost. He must rescue and restore the law of God to its elevated position as holy, just, and good. Through human tradition and the accumulated rubbish of rabbinical lore, this law had been defaced, but Christ in His own life and teachings made the ten holy precepts stand forth in the perfection of righteousness. He taught that the law of God is perfect, converting the soul. From the mount of blessing He proclaimed the true purity, the force and far-reaching principles of the divine law, giving it greater force than when He proclaimed it on Sinai's mount. *13LtMs, Lt 89, 1898, par. 16*

Let us listen to His voice: "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 that law He came 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 5:17, 18.*] Christ came into the world to suffer and die, that man, being ransomed from the

power of Satan's authority, might have another probation in which to prove whether he would return to his loyalty, to keep the commandments of God and become the child of God. *13LtMs, Lt 89, 1898, par. 17*

The conditions are plainly specified, "Whosoever 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. For I say unto you, That except you righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [*Verses 19, 20.*] *13LtMs, Lt 89, 1898, par. 18*

The law thus expounded by the Lawgiver presented before the multitude its true character, and placed it upon its original, holy, honorable basis. Christ cut away from it the rubbish that had been piled above it, and presented it with its undeniable title to reign in the hearts of all. He gave these sacred precepts large room for operation. Its authority was never to be circumscribed. There would never come a time when it would lose one jot or tittle of its precious all-pervading power. That law takes cognizance of all the doings of men, noting and weighing the words and actions, and discovering the elements of good and evil. Every day it is approving or condemning the transactions of every soul. It is a sin detector. *13LtMs, Lt 89, 1898, par. 19*

At the present time there are those placed as jurors, senators, lawyers, and judges, who forget that God is a party to all their transactions, and that He will call them to give account of all their injustice toward their fellow men, in causing the innocent to suffer and the guilty to escape. Men have so long done this that they have forgotten God. "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.*] But the God of truth is a witness to every false oath, and the Holy One that inhabiteth eternity will not serve with their sins. *13LtMs, Lt 89, 1898, par. 20*

No man can violate justice in the common courts of today, but he will sooner or later understand that all fraud, all deception, will stand

open to the universe of heaven and to the inhabitants of earth. God has given to men the talents of reason, of speech, of discrimination, and if they pervert God's gifts and use them to work fraud and unrighteousness and injustice, the Lord will surely bring them into judgment. God is either served by the reason and the talents He has entrusted to men, or He is dishonored by them. He sees the transactions of the children of men. No one can practice falsehood, no one can receive a bribe to clear men from the consequence of their guilt and fasten the wrong upon the innocent, but the Lord will bring them into judgment for it. *13LtMs, Lt 89, 1898, par. 21*

This will be a serious matter for those who have assumed the responsibility of administering justice, and who for the sake of gain have done injustice to their fellow men. Those men who are standing in responsible positions may know that whatever dishonors God is a transgression of his law, and places them at the bar of God to render an account for their deeds. The men who have supposed that they can violate the principles of righteousness, and that it will come out right in the end, may know that for all these things the Lord will bring them into judgment. *13LtMs, Lt 89, 1898, par. 22*

There are men, in the church and in the world, who have educated themselves to practice fraud, and for this they will be brought into judgment, for they have not only treated their soul, body, and spirit, as worthless, but have deprived God of his own blood-bought possession. "Ye are not your own," he says, "for ye are bought with a price." [*1 Corinthians 6:19, 20.*] Consider the price paid for your salvation, that you might become members of the royal family, children of the heavenly king. But men have chosen to stand, not under the blood stained banner of Prince Immanuel, but under the rebel flag to do the works of a rebellious prince. They may have sold their souls for money. They may have taken their Lord's money to purchase wheat and the facilities whereby poor men live, that they may extort from the Lord's creatures the highest prices. They make for themselves princely fortunes. *13LtMs, Lt 89, 1898, par. 23*

But for all this the Lord says he will bring them into judgment. In God's sight such a man has made himself an outcast. He has sold his soul for that which he may lose at any time. He has worshipped

and idol; covetousness was his sin, and the means needed to bless humanity has become to him the greatest curse.<sup>13</sup>*LtMs, Lt 89, 1898, par. 24*

The cries of starving humanity are coming up before God, while these men bow down to their senseless idols as verily as do the heathen to their gods of wood and stone. Though the whole world were in league to prove it otherwise, every dollar gained in this unholy traffic wraps a curse up with it. The larger the bank stock the more sure will be the judgment of God. Of these the words of Eliphaz will prove truth: "I saw him taking root, but I cursed his habitation." [*Job 5:3.*] To them God will say as to the rich man: "Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [*Luke 12:20, 21.*]<sup>13</sup>*LtMs, Lt 89, 1898, par. 25*

**Lt 90, 1898**

Kellogg, J. H.

Brisbane, Queensland, Australia

October 20, 1898

Portions of this letter are published in *CG 558; HP 192, 357-358; 5MR 64*. †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:

We are here in the colony of Queensland. We arrived last Thursday evening. October 13, at 11 p.m. We left "Sunnyside," Cooranbong, at seven o'clock. At Newcastle, we had to wait [at] the station until 9:30, and then took our train for Queensland. Sara and I secured sleepers. We came first class, for my brethren would not permit me to travel second. I am quite well for me, but I know that at my age I should take care of my body. *13LtMs, Lt 90, 1898, par. 1*

On Friday night our camp meeting commenced, and the large tent was crowded with people. A company of people have come from Rockhampton, Toowoomba, and other places. The conference engaged to pay fare for a number of these. Every evening since, the tent has been filled. Elder Haskell has a whole treasure house of good things, and the way in which the people have come out to the meetings has surprised us all. A wonderful beginning has been made; the very best of the community have come out every evening. Brethren Haskell and Daniells, and myself have been the only speakers. Meetings have been held all through the day, and each evening. *13LtMs, Lt 90, 1898, par. 2*

On Sabbath afternoon the tent was full, and a wall of people stood around it. I spoke on the call to the supper, making special reference to the man who came without the wedding garment. The Lord gave me strength to speak. *13LtMs, Lt 90, 1898, par. 3*

On Sunday afternoon, I knew not just what to talk upon. I was really

ill, and yet I felt that I must bear my testimony. I selected my text, but it went from me, and I spoke upon the subject of temperance, taking the words of the apostle Paul to the Romans: "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.*] On this day members of Parliament were present, and the best attention was paid. *13LtMs, Lt 90, 1898, par. 4*

I cannot now give all the particulars of the meetings, but there is a wonderful interest created. Elder Haskell has just read to me a letter from a Presbyterian editor who desires to publish a synopsis of our faith. This will receive attention as soon as possible. We can see that the Lord is at work. The brethren and sisters who have come to the meetings have received a rich repast. *13LtMs, Lt 90, 1898, par. 5*

I must tell you that it was a trial for me to have to leave home. Queensland had been represented to us as being very hot at this time of the year. Well, the climate has not proved hot. At noon, when we might have expected the heat to be oppressive, a fresh breeze has sprung up and wafted through the tent, making it very comfortable. *13LtMs, Lt 90, 1898, par. 6*

I do not think we can leave here next Monday. I have spoken three mornings, Sabbath and Sunday afternoons, and Wednesday and Thursday afternoons. Here, Wednesday afternoon is a half holiday, so that day a large number came to the tent. I spoke on the duty of parents to their children, and how, by faithfully training them for the present life, we educate them for the future, eternal life. *13LtMs, Lt 90, 1898, par. 7*

In every meeting we have urged upon the people the importance of education, but to reach all the people in this large city and its suburbs will take earnest effort for a long period of time. We see so much to be done, and we have so little time in which to do it; but we cannot possibly advance with so few workers. *13LtMs, Lt 90, 1898, par. 8*

October 26, 27, and 28 have been days of hot winds. All Friday night the wind blew strongly, and the large tent was let down. At twelve o'clock that night we saw a house on fire in the distance. The flames rose up like a mountain. We do not know who were the unfortunate inmates, but the flames raged so fiercely that we know the house must have been consumed. *13LtMs, Lt 90, 1898, par. 9*

Sabbath, the 29th, our meetings could not be held in the large tent because of the wind; but we held our meetings, and quite a number came miles to hear Mrs. White. Others came prepared to stay all day. In the forenoon, we had an excellent meeting in the reception tent, and in the dining tent in the afternoon. I followed Elder Haskell in prayer, and the Lord gave me freedom to speak to the people. *13LtMs, Lt 90, 1898, par. 10*

October 30, the wind was no longer a hindrance to the work, and the tent was prepared for the Sunday services. In the afternoon I spoke earnestly to those assembled in reference to Christ's suffering in humanity, that He might elevate, refine, and purify humanity through obedience to God's law. I tried to make the facts appear that the want and suffering and misery seen on every hand was not because the Lord had forsaken the earth, but because men had forsaken the only One who could bring [them] relief and happiness. *13LtMs, Lt 90, 1898, par. 11*

I showed them that men were ambitious to gather money to themselves, and to advantage themselves in every way, though in doing so they were grinding the faces of the poor, and that it is not because there is not means enough that there is so much want and misery, but because of the misappropriation of the Lord's funds. This suffering and distress is driving the human family wild. They have not the consolation of the truth, they are not purifying themselves by obedience to the truth. They are disregarding the law of God, and because of widespread iniquity, oppression and violence, want and misery abound. *13LtMs, Lt 90, 1898, par. 12*

Satan is playing the game of life for the souls of men and women, and the professed Christian world is asleep. The day of God is right upon us, and there are few who are awake to prepare a people to stand in the great day of God. I asked them all to consider, "How



much owest thou unto my Lord?" [Luke 16:5.] What an account will unfaithful stewards have to meet in the judgment!<sup>13</sup>*LtMs, Lt 90, 1898, par. 13*

Our heavenly Father sees the perversity of the human agents who are traveling the downward path. He is giving warnings in regard to His law. He would have the message of the third angel proclaimed, the commandments of God and the testimony of Jesus Christ. God would not compel the obedience of any, but he desires that all may open their eyes to behold wondrous things out of His law. That law is filled with positive promises to all who are obedient. And this law must be if they would become members of the royal family, children of the heavenly King. All have the privilege of learning a lesson from the disobedience of Adam and Eve. Their transgression opened the flood gates of woe upon our world. In order to protect the human family, the light of God's law is to be made known. It is to be so clearly proclaimed, that it will be as a city set upon a hill. All human intelligences can understand it if they will.<sup>13</sup>*LtMs, Lt 90, 1898, par. 14*

Christ from the pillar of cloud commanded Moses to educate the families of Israel to teach the law of God to their children, that they might teach it to their children and to their children's children. The Invisible Leader, the mighty General of armies commanded Israel to put the words of the law into song, that as they marched through the wilderness they might sing it, and keep step to the music of their voices and instruments. Thus God showed that His law was not to be forgotten, but retained in their hearts.<sup>13</sup>*LtMs, Lt 90, 1898, par. 15*

The special work of parents is to make the laws of God plain to their children, and to urge their obedience to them, that they may see the importance of obeying God all the days of their life. This was the work of Moses. He was to enjoin upon parents their duty to give to their children an example of strict obedience. And this is the work that above everything else must be done in the home life today. It is to accompany the third angel's message. Ignorance is not excuse why parents should neglect to teach their children what it means to transgress the law of God. The light is abundant, and none need to walk in darkness, none need to be in ignorance. God is as verily our

Instructor today as He was the teacher of the children of Israel, and all are bound by the most sacred obligations to obey His laws.*13LtMs, Lt 90, 1898, par. 16*

God is giving all who will receive light an experience in that repentance which needeth not to be repented of. Health reform must be brought into the life in order to place the human agent in the very best relation to life and health. We are to make the most of the capabilities and talents lent us by God. All who are weakening and destroying the physical, mental, and moral powers by sinful eating, sinful dressing, and violation of the laws of health in any respect, will have to render an account to God for all the good they might have done had they observed the laws of health, rather than being self-indulgent, careless and reckless of the house they live in.*13LtMs, Lt 90, 1898, par. 17*

The money that rich men are hoarding and needlessly consuming upon themselves is God's money. These men, who will not relieve suffering humanity with God's lent treasure of means, will, in the day when every case shall be decided for happiness and eternal life or for destruction, be destroyed. Why? Because they have destroyed themselves, who were bought with a price. God says, Ye are not your own. [*1 Corinthians 6:19, 20.*] You are God's property. Your ransom cost the life of the Son of God who has placed before all the privilege of winning the life which is to come by perseverance in well-doing.*13LtMs, Lt 90, 1898, par. 18*

There is a world to be saved, and the gospel is to go forth to the ends of the earth. But it is hindered by those who, knowing the truth, are not doers of the Word. They have diverted God's money into wrong channels where it cannot be used to uplift the standard of truth which God designs shall cover the earth as the waters cover the sea. Many would receive the last message of warning to be given to the world if men had not taken means from the treasure house of God to indulge their fancies and please and glorify themselves. All this is done at the expense of the souls for whom Christ has given His precious life.*13LtMs, Lt 90, 1898, par. 19*

Looking at the expensive offering made on Calvary, we may estimate the value of the soul with God, and not one should be left

to perish. We are laborers together with God; we are God's husbandry; we are God's building. Through His Holy Spirit the Lord will work the men and women who will submit to be under His guidance. God calls for workers. He calls for means with which to advance His work without delay. All are to consider the greatness of the sacrifice made. The Majesty of heaven, the King of glory, designs that men and women shall give to Him their whole-hearted service. *13LtMs, Lt 90, 1898, par. 20*

In the words of the apostle Paul there is a depth of meaning: "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.*] No one can bring honor to God if he pursues a course of action that will bring blemish upon the body or the soul. Our sacrifice is to be holy, and without blame. This is the reasonable service of every one. We are God's workmanship, God's building. *13LtMs, Lt 90, 1898, par. 21*

Said the psalmist, "I am fearfully and wonderfully made." [*Psalm 139:14.*] God has given us faculties and powers of mind and body, which it is the duty of all to preserve in the best condition. If any weaken the powers through the indulgence of appetite, they decrease their power of influence, making themselves imperfect. Only by the expensive offering made upon the cross of Calvary can we understand the value of the human soul. We are placed on vantage ground by the redeeming power of Jesus Christ, to obtain freedom from the bondage of sin which was wrought by the fall of Adam. *13LtMs, Lt 90, 1898, par. 22*

God wants us to honor Him with all there is of us. Christ began the work of redemption just where the ruin began—upon the point of appetite. The victory Satan gained over man, causing him to spoil soul, body, and spirit, led him to determine to overthrow Christ. But Christ was conqueror. He could say, "He can find nothing in me." [See *John 14:30.*] God calls us to look upon the apostate world. They have made void the law of God. The honor of God is not promoted by them. Selfish ambition, violence, crime, and every

wickedness is indulged in by the beings whom God has created, and who belong to Him by the right of creation and redemption. *13LtMs, Lt 90, 1898, par. 23*

Obedience or disobedience to the authority of the Lord is to decide the case of every soul. Christ is coming in the clouds of heaven with power and great glory. Who of you in this congregation will meet him in peace? Who will be among that number to whom the words apply, "He shall come to be glorified in his saints, and to be admired of all them that believe." [*2 Thessalonians 1:10.*] It is called the glorious appearing of the great God and our Saviour Jesus Christ. His coming surpasses in glory all that the eye has ever seen. *13LtMs, Lt 90, 1898, par. 24*

Far exceeding anything the imagination has conceived will be His personal revelation in the clouds of heaven. Then there will be a perfect contrast to the humility which attended His first advent. Then He came as the Son of the Infinite God, but His glory was concealed by the garb of humanity. Then He came without any worldly distinction of royalty, without any visible manifestation of glory; but at His second appearing He comes with His own glory and the glory of the Father and attended by the angelic host of heaven. In the place of that crown of thorns which marred His brow, He wears a crown within a crown. No longer is He clad with the garments of humility, with the old kingly robe placed upon Him by His mockers. No; He comes clad in a robe whiter than the whitest white. Upon His vesture and thigh a name is inscribed, "King of kings, and Lord of lords." [*Revelation 19:16.*] *13LtMs, Lt 90, 1898, par. 25*

As the representative of God, Christ appeared in human flesh. Though in the form of a man, He was the Son of God, and the world was given an opportunity to see how it would treat God. Christ declared, "He that hath seen me hath seen the Father." [*John 14:9.*] But when He comes the second time, divinity is no longer concealed. He comes as one equal with God, as His own beloved Son, Prince of heaven and earth. He is also the Redeemer of His people, the Lifegiver. The glory of the Father and the Son are seen to be one. His claim to being one with the Father is now substantiated. His glory is the glory of the Son, and the glory of

God. Then shall He shine forth before His ancients gloriously. *13LtMs, Lt 90, 1898, par. 26*

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.” [1 *John 3:1-3.*] *13LtMs, Lt 90, 1898, par. 27*

The Father’s wisdom and glory shines forth in His [Christ’s] majesty. He is exalted and precious to all who believe. But His own personal glory, who can describe it? He comes with His divine nature plainly revealed—He who was denied and rejected by man, who stood at the bar of Pilate as a criminal. Where is that priest who rent his robe in hypocritical horror as he charged Him with blasphemy? Look at Him as He comes forth from the dead. What think ye of Jesus now? Will men now withhold from Him recognition and honor? Will those who were actors at the bar of Pilate refuse Him worship now? Will those who made manifest what human nature will do under the control of satanic agencies, as they behold in His hands and feet the marks of the crucifixion, now cry, “Away with this man, and release unto us Barabbas”? [*Luke 23:18.*] Every mouth is closed. *13LtMs, Lt 90, 1898, par. 28*

Christ is now acknowledged as the King of Glory. “Blessed is he that cometh in the name of the Lord.” [*Matthew 23:39.*] The question of His divinity is forever settled. Where are those who held the Saviour bound at Pilate’s bar, who smote Him in the face, who scourged Him, who drove the nails through His hands and feet; those who mocked Him, saying, “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God”? [*Matthew 27:42, 43.*] Where is the puny arm that will be lifted against Him now? The scene is changed. “At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus is Christ, Lord of heaven and earth, to the glory of God the Father.”

[*Philippians 2:10, 11.*] The angels of heaven bow in adoration before him. His enemies discern the mistake they have made, and every tongue confesses His divinity. *13LtMs, Lt 90, 1898, par. 29*

The glory of Christ's humanity did not appear when He was upon the earth. He was regarded as a man of sorrows, and acquainted with grief. We hid as it were our faces from Him. But He was pursuing the path the plan of God had devised. That same humanity now appears as He descends from heaven, robed in glory, triumphant, exalted. His priestly character appears. He has taken the blood of His own atonement into the holiest of all, sprinkled it there upon the mercy seat, and upon His own garments, and blessed the people. He has come and offered Himself a sacrifice, and appears the second time to declare that there is to be no more sacrifice for sin. *13LtMs, Lt 90, 1898, par. 30*

His believing people have made their calling and election sure. They come forth at the first resurrection, and the song is sung by innumerable voices, "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 himself 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." [*Revelation 21:3, 4.*]*13LtMs, Lt 90, 1898, par. 31*

**Lt 91, 1898**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 11, 1898

Portions of this letter are published in *Ev* 657-658; *CD* 95, 321, 333.

Dear Brother and Sister Haskell:

I feel very thankful that I am at home again. I am very much exhausted, and yet I have faith to believe that I shall improve if I have quiet and no perplexing thing to come in. I need rest, complete rest. I am weak as a child, but I am trusting in the Lord.<sup>13</sup>*LtMs*, *Lt* 91, 1898, *par. 1*

I wish to give you some counsel for the benefit of yourselves and others. I was in conversation with several people who were ill. The malaria seemed to be upon them. I said, I cannot understand the matter. There is a great work to be done, and the Lord wants it to be done and yet one after another of our workers become feeble and suffer. God does not want any one of these laid in the grave. Satan is the destroyer, Christ is the Restorer.<sup>13</sup>*LtMs*, *Lt* 91, 1898, *par. 2*

One was present who had said nothing. He arose, and every eye was upon Him. He then said, There is a God who saves to the uttermost all who come unto Him in faith believing. There is need of persevering faith. Satan is at work to destroy. He would lead the minds of those who love God and are preaching the gospel to be careless of their physical health, for this has a great deal to do with the general standard of virtue. Ministers give too much time to preaching, and exhaust their vital forces. If the discourse given were one half its usual length it would be better, far better for the hearers, and would preserve in a far better condition the life and the healthful piety of the speaker. Change the order of the meeting, and bring in evangelistic exercises. Study this, and have faith in God. It is the many long discourses that weary. One half of the gospel food presented would tell to much better advantage.<sup>13</sup>*LtMs*, *Lt* 91, 1898,

*par. 3*

In warm, heating climate, there should be given to the worker, in whatever line of work he is to do, less work than in a more bracing climate. The Lord remembers that we are but dust. The ideas presented should not be so numerous that one cannot take in the matter so valuable. There must be an awakening on this subject. *13LtMs, Lt 91, 1898, par. 4*

The less sugar introduced into the food in its preparation, the less difficulty will be experienced because of the heat of the climate. The use of several articles of food at the same meal causes fermentation, and the food does not nourish the system. The making of home made bread requires strict attention, and when this is done you will have the real staff of life. It must be thoroughly cooked. Not a particle of sweet breads should be introduced into the stomach. This perpetuates indigestion and makes dyspeptics. Bread made without milk is more wholesome and digestible, but even this should never be eaten fresh or hot. This makes the best bread injurious. Sweet biscuits are unwholesome, and create diseased livers, diseased stomach, diseased kidneys. *13LtMs, Lt 91, 1898, par. 5*

The ministers need not be sick and die. If they will come to the great Physician, He will say to them, "Be whole." "According to your faith be it unto you." [*Mark 5:34; Matthew 9:29.*] It is dishonoring to God to distrust Him, to doubt His willingness to save. All persons, teachers and pupils, by indulging appetite, are doing injury to themselves. The desserts that are taken in the form of custards are liable to do more harm than good. Fruit, if it can be obtained, is the best article of food. All wheat flour is not best for a continuous diet. A mixture of wheat, oatmeal, and rye would be more nutritious than the wheat with the nutrifying properties separated from it. *13LtMs, Lt 91, 1898, par. 6*

The lessons given in recipes for sweet cakes had better be left out of the cook books, and dispensed with entirely in the preparation of food. People make themselves sick because they do not study into the science of cooking, but study the taste and the appetite. They do not reason from cause to effect. That which is once put into their



stomach is beyond their control; therefore they need to be guarded as to what they introduce into the stomach. *13LtMs, Lt 91, 1898, par. 7*

Ministers of the gospel are to put their trust in God, and walk intelligently. They are to subsist on simple food cooked with care. Meat eating is not safe. It is poisoning thousands to the death, thousands who do not know the cause of their death. The Lord would have you depend on Him. When you have faith, you will come to God in simple trust and ask the great Physician to undertake your case. Believe in the power of God to heal. There is little real genuine faith. The Lord is willing to show Himself as He did when He was upon the earth, a mighty Miracle Worker. Then let us not dishonor our God by thinking our case beyond His power. Have faith in God, trust in Him. Make decided advancement healthwise, because you believe in God. I cannot write more this morning. *13LtMs, Lt 91, 1898, par. 8*

In love. *13LtMs, Lt 91, 1898, par. 9*

**Lt 92, 1898**

Pallant, J.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 11, 1898

Previously unpublished.

Brother Pallant:

I am very thankful to be again in my own home. Nearly all my family are in Sydney. This morning I find myself quite weak and exhausted, but with quiet and rest I shall grow strong again. I had not strength to think or to talk with you while at Brisbane station. On Wednesday night they put me in the sleeper, and I slept and was refreshed. But we had nothing that I dared to eat. At Newcastle Sara took me to a restaurant close by, and I had a cup of hot water and milk, and a piece of bread and lightly cooked eggs. Then we came on to Dora Creek. *13LtMs, Lt 92, 1898, par. 1*

Some things worried me, and this brought on so great exhaustion that I could not write to you last evening. And now I can only write a few lines. I would advise that the charcoal compress be worn only occasionally. If you should drink charcoal water, it would not do you any harm. The charcoal itself may be a little irritating to a stomach as sensitive as I judge yours is. Use your own judgment, and trust in living faith to God as you work. You must come to the position where you realize that the Lord does not want you to be sick. The Lord would have you well. Make up your mind to be well. Do not eat vegetables, but make arrangements to have the best homemade bread and fruit. Do not taste of any bread that is sweetened. You must be careful, and then trust in God, believing that He wants you to be healed. He is the only true, unerring physician in the world. He loves us, and wants us to be well and happy. *13LtMs, Lt 92, 1898, par. 2*

If I could send you lemons by some one going to Brisbane, I would be much pleased to do so, but I know of no one who will be going. Eat soft-boiled eggs as an article of diet. These will be good for you

as you now are. Then do not overtax yourself. Rest all you can. What you do, you do intensely. It is this that wears. I would not have this intensity separated from you, but I would advise you in the name of the Lord to be more quiet in God, and have that faith which works by love, and purifies the soul. Do not feel that you can lean on any other support than God. Do not go to outside physicians, but show that you honor God because you are His by creation and by redemption. Cast your whole soul, and body, and spirit upon Him, and believe. He is your Counsellor. *13LtMs, Lt 92, 1898, par. 3*

I feel deeply over this matter. Discard sugar, and eat fruit. Have nothing to do with biscuits called scones, but eat thoroughly baked sweet bread, that has in it no sugar or milk. The idea that we should have sweet cake should be discarded, for it ferments in the stomach, and brings on malaria. Treat your stomach as well as you possibly can. Be regular in your eating. Get to bed as early as possible, and obtain all the rest you can. Lean heavily upon God. He is your strength. He will uphold you. You must rest in the assurance that the Lord wants you to be well. I want you to be well, but how much more does the Lord want you to be well. *13LtMs, Lt 92, 1898, par. 4*

I must stop now. God bless you, is my prayer. *13LtMs, Lt 92, 1898, par. 5*

**Lt 93, 1898**

Salisbury, W. D.

Rockhampton, Queensland, Australia

November 5, 1898

Portions of this letter are published in *CD 52*.

Dear Brother Salisbury:

I must speak a few words to you with my pen. You are casting about in your mind as to what you will do to make improvements. You were presenting different plans and methods, and seemed to suppose that if you could have this and that advantage, you would do great things. But the voice that often speaks to us in our perplexities said, The greatest advantages will not accomplish that which you design. I have had light on these subjects.<sup>13</sup>*LtMs, Lt 93, 1898, par. 1*

A plan was laid pointing men to go to far off regions, to see what could be done. Much money was to be invested, all without the counsel of God. How much better it would be if there had been less anxious care, and more trust in God, more humility of mind, more searching of the Scriptures. You need not go to the ends of the earth for wisdom, for God is near. Put your talent into the work, and ask God for wisdom and it will be given you. It is not the capabilities you now possess or ever will have at your command that will give you success in the work. It is that which the Lord can do for you.<sup>13</sup>*LtMs, Lt 93, 1898, par. 2*

Physical habits have a great deal to do with the success of every individual. The more careful you are in your diet, the more simple and unstimulating the food that sustains the body in its harmonious action, the more clear will be your conception of duty. There needs to be a careful review of every habit, every practice, lest a morbid condition of the body shall cast a cloud upon everything. There is more uneasiness than is at all necessary. If you do your best and stand true as steel to principle, and then seek God for wisdom, and you will receive it, for God has promised this.<sup>13</sup>*LtMs, Lt 93, 1898,*

*par. 3*

God is very near to all who call upon Him, and He must be the One to go before us and work with us. Self must be consecrated to God. It is not the great and wonderful things you may do that will make the work a success, for with all your methods and plans, you cannot accomplish that which you suppose. Your work is to do your level best knowing that if you use your talents as God requires of you, this is all He asks. The Lord can make a success in any place. *13LtMs, Lt 93, 1898, par. 4*

If you lack faith where you are, when difficulties present themselves, you will lack faith in any place. God has a work to be done right here in Australia, and He is willing to open ways and means before you right where you are if you will have faith. But without faith it is impossible to please God. I trust that there will be less criticising, less suspicion and unbelief. Do not place your confidence in the voice of human agents, but have more confidence in God. Unless we shall increase our faith, and cease to talk doubts, unbelief will encircle the soul. *13LtMs, Lt 93, 1898, par. 5*

That which you need is faith in God. You hedge up your own way by unbelief. You open the door of the heart to fears and conjectures, and are altogether too cowardly. You need connected with you in the office men of capability, men who will put their whole soul into the work. You need not feel that God has forsaken His work. You look on the dark side, and you are losing your hold upon the Lord God of Israel. We greatly dishonor God by our unbelief. *13LtMs, Lt 93, 1898, par. 6*

The case was clearly laid before me. There must be less talking unbelief, less imagining that this one and that one is hedging up the way. Go forward in faith, and trust the Lord to prepare the way for His work to advance. Then you will find rest in Jesus Christ. Train yourself to see the attractiveness of Christ. As you cultivate faith, as you place yourself in a right relation to God, and brace yourself by earnest prayer to do your duty, to realize the expanding and ennobling character which it is possible for you to have, you can be worked by the Holy Spirit. The many problems that are now mysterious to you, you may solve for yourself by continued trust in

God. You need not be painfully indefinite, because you are living under the guidance of the Holy Spirit. You may walk and work in confidence. *13LtMs, Lt 93, 1898, par. 7*

I cannot see any light in your going to America. There must be faithful men who for Christ's sake will do the work you are proposing to do, and who are in the very place you propose to visit. I have had presented to me the plans that have been laid to send several of our brethren on a tour round the world. Was not the light from heaven? Money and time was consumed in traveling, which, had they been invested in the improvements so sadly needed, would greatly have helped the cause of God. The money used in taking these long wearisome journeys to find out matters which seem so essential to you has proved no gain in the end. Elder Olsen was ready to go traversing the country with several merely businessmen to investigate matters which they might have adjusted themselves had they asked wisdom of God. This was a dishonor to God and to the truth, and consumed means that were needed in other lines. *13LtMs, Lt 93, 1898, par. 8*

I have been made to understand the result of these things. Had the men in responsible positions pressed into the work every jot of ability to make a success where there was so much to be accomplished, the showing would be far better. There are men just come from America, and there are businessmen there who love and fear God, and who will, I believe, act conscientiously to advance the work of God. It seems to me that there is altogether too much work now that needs the help of every one. *13LtMs, Lt 93, 1898, par. 9*

The trouble with our brethren in Melbourne is that there is so little openness and frankness among them. There is so much secrecy, so little confidence in one another. When meetings are held to counsel together, and arrangements are made in regard to methods and plans, there seem to be so little gained, so much time lost in criticizing, that God's blessing cannot come. The Lord cannot work where unbelief is so manifest. If we all sought counsel of God, and depended far less on human wisdom, the Lord would be honored, and the human agent would become the channel for the two olive branches, through which the golden pipes might empty the golden oil out of themselves. The golden oil supplies the vacuum in all who

are emptied of self.*13LtMs, Lt 93, 1898, par. 10*

We must have less faith in what we can do, and more faith in what the Lord can do for us if we will have clean hands and pure hearts. I was in great burden when you with Willie were assembled night after night. I was as a cart beneath sheaves. Then I was made to understand that we need a spirit of humility and consecration brought into every line of the work. I was referred to matter through figures and symbols, and words were spoken by which I obtained the impression that when the love of Christ becomes an abiding principle in the soul, there will be far less unbelief, less suspicion and distrust, less resentment. There was presented before me the figure of a man impatiently drawing away his shoulder as from one whom he considered was meddling with a work of which he was manager. This has been the great evil with the Echo office from the beginning, and it is not yet clear from it.*13LtMs, Lt 93, 1898, par. 11*

All the light I can see is: Bind about the edges. Make no calculations for the absorbing of means. Take hold of the work interestedly and do it. There is need that you in Melbourne and we in Cooranbong, have a deeper teaching than man's teaching. All these conveniences are not a positive necessity while the dearth of means is so great as at the present time. It is not the way to rush out of perplexities by expending large sums of money just now.*13LtMs, Lt 93, 1898, par. 12*

Christ must dwell in the heart just as the blood is in the body and circulates there as a vitalizing power. We have no time to be going around the world to see what kind of terms can be made for the work. If there are not businessmen there who can be trusted to see what kind of terms can be made in the things you mention, I feel that we are to be pitied. Lay your plans before men whom you can trust as surely as you yourself can be trusted, who understand your plainly stated necessities as well as you can state them with your voice.*13LtMs, Lt 93, 1898, par. 13*

There is such a thing as being anxious to make many preparations, but accomplishing but little with that which you already have. The thought will come that if you only had all that you thought you need, the difficulties would be all removed. The word to Zerubbabel is

needed by us all. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone of it with shoutings, crying, Grace, grace, unto it." [Zechariah 4:6, 7.] *13LtMs, Lt 93, 1898, par. 14*

Threads of selfishness are woven into the fabric. Every thread should be a golden thread of love, because the web is the Lord's and every worker should be a worker together with God. You are none of you engaged in your own human work, you are doing the work of God. You are to be united as one mind in God's great firm, putting away all selfish ideas and thoughts. There is quite a heap of rubbish to be cleared away and consumed. This is an individual work, a work for time and for eternity. *13LtMs, Lt 93, 1898, par. 15*

I wrote to you because light came to me from God. I sent that light to W. C. White so that he could bring it in when it was thought best. More love is needed, more frankness, less suspicion, less evil thinking. We need to be less ready to blame and accuse. It is this that is so offensive to God. A spirit is cherished that does not reveal the love of Christ. The heart needs to be softened and subdued by love. The strengthless condition of our people is the result of the heart not being right with God. There are plenty of words, but the soul temple is not clean. When the Holy Spirit controls minds and hearts, there will be an altogether different showing in every line of the work. There will be more faith. There will be a sense that the pure hearts and clean hands are much more significant than it now appears. *13LtMs, Lt 93, 1898, par. 16*

Not a step can be taken in spiritual progress without fresh supplies from the fountain of grace and strength. And yet how often our words provoke God, and by our spirit we deny Him, so that He has to withdraw His influence, and leave us to our own human inventions. The Lord would have us lean heavily upon Him; and the less we depend upon human help, the more we depend on and make God our trust, the greater will be our supply of strengthening, quickening grace. True repentance means a daily change of heart, a turning the face to the Sun of Righteousness. This leaves no chance for self-exaltation, no opportunity to trust to our own wisdom. When the cleansing, refining process shall take place, and



continue its daily work upon our hearts, we shall go forward. But as long as difficulties arise, and we look at the discouragements, we shall not advance. We must brace up the soul in God, and we shall endure the seeing of Him who is invisible.*13LtMs, Lt 93, 1898, par. 17*

Lay hold of the hope set before you in the gospel. Work right where you are. The Lord understands the situation. We have no time now to doubt, no time now to lay off the armor. Consider we are merely agents in the hands of God, and if we are controlled by the Spirit of God, we shall have courage and faith and perseverance that will not fail nor be discouraged. There is altogether too little faith. Advance by faith. Aspire constantly to follow Christ our Saviour, attaining more and more excellency of character. The human mind, like the heavenly bodies, are worked [and] inspired by an influence unseen and incomprehensible, but its effects are certain. Give the correct direction to the thought and brace up for trials and duty.*13LtMs, Lt 93, 1898, par. 18*

**Lt 94, 1898**

Robinson, Brother and Sister [A. T.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 16, 1898

Previously unpublished.

Dear Brother and Sister Robinson:

I have just written a letter to Brother Salisbury in response to a letter recently received from him by W. C. White. He sets matters before W. C. White, representing the great advantages to be gained by his visiting America by the way of Capetown and London, and seeing what can be done by business negotiations to procure facilities to use in the production of books, also in the market for books. The light given me when you were holding your last council in Melbourne was of that character that I felt pained, because there was heart-consecration needed to prepare the workers for the work already being handled. *13LtMs, Lt 94, 1898, par. 1*

Brother Salisbury seems to treat the matter as if he had the sanction of W. C. White, and that would be sufficient to open the subject to the proper ones. I know not how much encouragement Brother Salisbury has received in regard to this anticipated journey, but I have much reluctance in regard to W. C. White taking responsibilities in encouraging any such movements. The light which the Lord has given me is that W. C. White's work is in connection with my work, that he should bend his mind and thoughts and powers in this direction. The last time he was called to Melbourne, the outcome was that movements were made that you could not feel were as they should be, and the dissatisfaction mainly was charged upon W. C. White, as working in a way that was not agreeable to yourself and others. *13LtMs, Lt 94, 1898, par. 2*

The whole difficulty lies in your minds, but it is not clearly defined. One thing is certain. I feel that in view of the light given me in regard to the work of God, W. C. White had better not put his neck under a

yoke which shall be made galling to him. There is an abundance of responsibilities resting upon him in New South Wales, and if he shall take the responsibility in Melbourne, there are those who would see defects, and would charge them to him as responsible for movements made with which they could not harmonize. *13LtMs, Lt 94, 1898, par. 3*

I cannot give any encouragement for Brother Salsbury to now expend the means which is so limited in such an enterprise as he is contemplating. If you that are in Melbourne see sufficient interests to be promoted by justifying such a movement, then I have nothing more to say; but I do not want W. C. White to have any responsibility in encouraging such a movement, for if difficulties appear, they will be made to rest on him. *13LtMs, Lt 94, 1898, par. 4*

When the truth is more clearly distinguished from human wisdom, when those who handle the truth are themselves more decidedly consecrated to God, the work will progress, because the workers will be charged with that earnestness that bears the sanctification of the Spirit of God. The Lord inspires no censuring, no accusing. He will lead all who will learn of the great Teacher. *13LtMs, Lt 94, 1898, par. 5*

There is but a feeble sense of the sacredness of the things we are handling. "Take my yoke upon you," says the great Teacher. "Learn of me, and ye shall find rest unto your souls; 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.*] We are to walk as Christ walked, live as Christ lived. It is now, just now, that zeal is required. This zeal is to be purged from all selfishness, and there is to be an increase of every good work. Our work is to be under the supervision of the Holy Spirit. Have ye received the baptism of the Holy Ghost? If not, is it not high time that we had this blessing, which purges away our unsanctified words and enables us to use the talent of speech as a most sacred, entrusted gift? *13LtMs, Lt 94, 1898, par. 6*

We are to get out of self, and abide in Christ. Then much more good will be done to the souls and bodies of those who have need to be healed of their infirmities. These signs shall follow those that

believe. As the time of Christ's labor upon this earth grew shorter, His work became more intense, His energies were called out, and there seemed to be no limit to His work. Thus it will be with every true worker. The failures of the year 1898 cannot now be repaired, but we may prepare for the coming year, 1899. We may make such a consecration of self to God that the Holy Spirit will control the whole man. We may redeem the time and redouble our earnest, sanctified exertions. Wherever Christ's cause has a claim, wherever God's people have necessities to be met, there our obligation begins.*13LtMs, Lt 94, 1898, par. 7*

We are responsible to God for all the good we can do. We are to encourage gratitude, praise, and thanksgiving, not allowing our minds to become Satan's workshop to create dissension and strife; for this is the foundation of so much weakness and so little of the real, genuine working of the Spirit of God in our churches. The Lord invites us to look to Him, to trust in Him, to walk with Him, to talk with Him, to keep step with Him. Then duty will be clear before us. The Lord can use pure, unselfish, holy hearts to His own name's glory.*13LtMs, Lt 94, 1898, par. 8*

While your meeting was in session in Melbourne, it was presented before me that there needed to be a cleansing of the soul and spirit before the Holy Spirit could mold and fashion mind and character. There must be more of Christ, all of Christ, and none of self. Then there will be patience, longsuffering, gentleness, and love for one another. This pulling apart will not be. We have need of patience, that after we have done the will of God, we shall receive the promise, looking for and hastening unto the coming of the day of God.*13LtMs, Lt 94, 1898, par. 9*

It has been presented to me that the richest blessings are awaiting those who will appreciate them. But many of those who claim to believe carry such a bundle of self along with them that there is no room for Christ. There is to be and must be a reformation in the heart, else ere long we shall understand fully what it means to come to the banquet of God's Word without the wedding garment. This point is to be considered carefully, else many who are now professedly believing the truth will be found to be un sanctified. They did not accept and wear the garment of Christ's righteousness.

They will learn that they have not represented Christ in character. *13LtMs, Lt 94, 1898, par. 10*

We may go all over the world full of the talk of the Word, and yet keep Christ out of the heart. The truth is kept in the outer court, and Christ meets us with the words, Friend, how camest thou in hither without the wedding garment? The voice may even utter the highest oracles of God's Word, yet the men may not have put on the wedding garment. They are building on a sandy foundation. Hearers of the Word, they come to the banquet, but they have not put on the robe of Christ's righteousness. The work of the Holy Spirit is to them a strange work. They are not doers of the Word. The living oracles are not their guide and directory. *13LtMs, Lt 94, 1898, par. 11*

We all need to study as never before the parable of the ten virgins. Five of them were wise, and five were foolish. The wise took oil in their vessels with their lamps. This is the Holy oil represented in Zechariah. "I answered again, 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.*] This representation is of the highest consequence to those who claim to know the truth. But if we do not practice the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received into vessels prepared for the oil. It is the Holy Spirit in the heart which works by love and purifies the soul. *13LtMs, Lt 94, 1898, par. 12*

We must have greater confidence and earnestness in practicing a "Thus saith the Lord." We are not to listen to any voice that will benumb our senses in regard to the white garment of character that we must put on. There is to be no party spirit. We are to be united with God and with one another. Then the prayer of faith will heal the sick. *13LtMs, Lt 94, 1898, par. 13*

Satan is working with all his hellish power to quench that light which should burn brightly in the soul and shine forth in good works. The words of God to Zechariah show from whence the holy oil comes, and its bright light which the Lord kindles in the chambers of the soul gives light through good works to the world. Satan will work to quench the light God has for every soul by casting his shadow across the pathway to intercept every ray of heavenly light. He knows that his time is short. The people of God must cleave to God, else they will lose their bearings. If they cherish hereditary and cultivated traits of character that misrepresent Christ, while professedly His disciples, they are represented by the man coming to the gospel feast without having on the wedding garment, and by the foolish virgins which had no oil in their vessels with their lamps. We must cleave to that which God pronounces to be truth, though the whole world may be arrayed against it. *13LtMs, Lt 94, 1898, par.*

14

(I shall not be able to get more copied this morning, but there is more to come if I have strength to write it.) *13LtMs, Lt 94, 1898, par.*

15

**Lt 95, 1898**

Hubbard, G.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 18, 1898

Portions of this letter are published in *10MR 231*.

Dear Brother Hubbard:

I have not consulted with any one in reference to the subject of meat-eating and smoking. I should think our brethren in Melbourne could, or should be able to, give you good counsel; but as you have presented your difficulty to me, I will say that I should in no case provide a smoke room, where smoking shall be encouraged, or provide a meat diet. Your statement in regard to those who claim to believe the truth continuing the eating of meat, is no more than you can expect. Be assured that the Lord does not compel anyone to keep His commandments, neither does He compel anyone to give up the use of the flesh of dead animals. All who use flesh meat will realize the sure consequence, for the disease in animals is fast increasing. The daily papers tell us this. But if the appetite for eating dead flesh is preferable to meat-eaters, the Lord will not work a miracle to counteract the sure result. *13LtMs, Lt 95, 1898, par. 1*

The work in which you are engaged is an important one, and a non-meat diet is to be maintained. Leave the result with God. In regard to the tobacco god which is worshiped, this is a serious question. Certainly tobacco should not be provided for those you are seeking to help. Lay the matter before your brethren, and see if some way cannot be devised to open the eyes of tobacco users to its evil effects. To encourage the habit of tobacco using in the health reform institution cannot be right. *13LtMs, Lt 95, 1898, par. 2*

You can see now the advantage of having our schools out of and away from the cities. The same reason stands good in such reformatory movements as are now being carried forward in Melbourne. One thing is certain: There should be men of tact and far-seeing judgment to superintend the work of the Helping Hand

Mission. There must be those who can give interesting talks, showing the evil of such practices as meat eating and tobacco using. This work demands faculties for management which perhaps you do not possess. There must be men who know how to deal with human minds, men who will be quick to think and devise and plan methods and ways to draw and hold those who really care to reform. To let down the standard of reform, to cater to the perverted appetites of the people, cannot be once thought of. Those poor souls carry their trade-mark in their countenances. Their characters are in accordance with the things they eat. *13LtMs, Lt 95, 1898, par.*

3

One who has communed with God who is sanctified through the truth, can see the trademark of evil upon the souls of those with whom they come in contact. Meat-eaters, whether they be those who know the truth or those who are in the darkness of error, show by their disposition that they are composed of that which they eat. The use of the flesh of dead animals is animalizing them. Their spiritual eyesight is perverted, and the higher powers of the being become servant to the lower. The animal appetites and passions plead for indulgence. The natures of some are so thoroughly warped that they will never become straightened. Perverted appetite becomes a tyrant to mold and to ruin the man. *13LtMs, Lt 95, 1898, par. 4*

The great object of life should be to restore to God soul, body, and spirit. If the moral image of God is restored in the poor, degraded sot, it will not be by continuing to give him liquor. In every city the Lord would have a place where sinsick souls may find courage and sustaining help to overcome all unnatural appetites and sinful indulgences—tobacco using, tea and liquor drinking. All flesh meat is to be discarded. Educating meetings should be held where young men may be instructed how to develop a perfect manhood. Then they can become teachers of good things. *13LtMs, Lt 95, 1898, par.*

5

The cultivation of every power of the soul is of the highest consequence, and every talent is to be considered a precious trust whereby man may secure other talents of a high spiritual quality. How large a number have missed the mark because they have



thought they could meet a low standard? Keep every reformatory institution on the highest plane. If you feel at all like weakening on the points where you should be strong, you are not qualified to handle the cases that will come before you, cases which require strength of mind, aptitude, firmness, and, withal, gentleness. With a firm hold of the human beings, and a firm, unflinching hold on God, you are to place these persons on their feet. But we cannot do anything unless we are imbued with the Spirit of God. The angels of God want channels, that they may communicate with human beings, that they may work with the weaklings. We shall never be able to lay hold on all kinds of men who need our help unless we ourselves have a firm hold on God. *13LtMs, Lt 95, 1898, par. 6*

Professed believers, who have had light upon the subject of health reform, but who have not practiced the truth in this line, are a great hindrance to the work. *13LtMs, Lt 95, 1898, par. 7*

In the place of helping, they hinder. Dear Brother, this will always be as long as time shall last; but shall we lower the standard to accommodate this class? or shall we keep the standard uplifted, until they either reform, or go out from us because they are not of us? *13LtMs, Lt 95, 1898, par. 8*

“They speak evil of things which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness forever.” [*Jude 10-13.*] *13LtMs, Lt 95, 1898, par. 9*

“But, ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment

spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." [*Verses 20-25.*]*13LtMs, Lt 95, 1898, par. 10*

We shall surely meet all these cases. We shall see these cases fully developed. Brother Hubbard, walk in the light, whatever others may do or say. Be true to God, true to the light given. I cannot write more now, for this must go in the mail, but if I can consistently will write again.*13LtMs, Lt 95, 1898, par. 11*

P.S. Brother Hubbard, I write decidedly to you now, because I wish others to see that we cannot be hesitating or divided. I truly sympathize with you, and understand that you are in a difficult position. But God will help you; God will strengthen His servants who will stand firmly for the truth, who will not be swayed from truth and righteousness in order to accommodate any sickly sentiment that means self-indulgence. We shall pray for you. Stand with the whole armor on, and having done all, stand. These are your orders, and God will stand with you.*13LtMs, Lt 95, 1898, par. 12*

**Lt 96, 1898**

Robinson, A. T.

NP

November 18, 1898

Portions of this letter are published in *Ev 498*; *BTS 10/1916, 11/1916*. +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:

The year 1898 is fast passing away. The year 1899 will soon open before us, and nothing has been of real value to us but pure and undefiled religion. The pure in heart, the clean in hands, will be rewarded; for they shall see God. That is, they will have an experimental knowledge of God. His ways and His works will be discerned. All sham and pretense will be unveiled. Empty professions, human projects and devising, will be as wood, hay, and stubble. The gold, the silver, and the precious stones that compose the character will be unconsumable.<sup>13</sup>*LtMs, Lt 96, 1898, par. 1*

The truth stands out clear and distinct in its native purity, and those who believe the truth will be charged with an inspiration from on high. The truth will bind up heart with heart, and its followers will answer the prayer of Christ: "Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 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 17:17-23.*]13*LtMs, Lt 96, 1898, par. 2*

The people of God will be consolidated as one with Christ in God, just in proportion as false theories become more and more prevalent. As we near the close of time, the distinction between those who are Christ’s and those who are on the side of the apostate will become more marked. Only two great centers will appear—Christ, the Prince of heaven, the Prince of life and immortality, and Antichrist, the center of the rebel forces of apostasy. The separating line is now being drawn, and in that great conflict the parties will be forever separated. That day will come as destruction came upon the inhabitants of the world in Noah’s day.13*LtMs, Lt 96, 1898, par. 3*

Then “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 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. ... 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.” [*Genesis 6:5-7, 11-13.*]13*LtMs, Lt 96, 1898, par. 4*

“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. ... 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 24:29-31, 37-39.]13LtMs, Lt 96, 1898, par. 5

In all the beautiful city of Sodom ten righteous persons could not be found. The blessing of God had been upon the land, and yet none had responded to those mercies and blessings. Their land was rich, resembling the land of Eden. But the goodness of God did not bring them to repentance. “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 days when the Son of man is revealed.” [Luke 17:28-30.]13LtMs, Lt 96, 1898, par. 6

The Lord is coming, and of all the people upon the face of the earth, those who have the Word of God and do it not, will be found the most guilty. If those who claim to believe the truth will believe the Word of the Lord and obey a “Thus saith the Lord,” they will represent Christ. The truth will become a part of them, their meat and their drink.13LtMs, Lt 96, 1898, par. 7

I would that I could trace with pen and ink all that the Holy Spirit has presented before me. The ten lepers were brought before me. All were cleansed, but only one appreciated the work wrought for him, only one returned to give God the glory. The representation is true of those who claim to be converted. Apparently the lepers in their loathsome condition were not worth caring for, but Christ knew that among them was one who would appreciate the work done for him, and would honor the Lord. Christ looked with tenderest love upon the one who appreciated the great gift of cleansing. He asks, “Were there not ten cleansed? But where are the nine? There are not found to give God glory save this stranger. Arise, he said, go thy way, thy faith hath made thee whole.” [Verses 17-19.]13LtMs, Lt 96, 1898, par. 8

Here are lessons that all of God’s people should learn. The one of ten, a despised Samaritan, appreciated the great gift of God, while the others for whom the great work of healing had been performed gave not God the glory. This is a representation of many who have

had opened before them the living oracles of God. When those who have great light do not walk in the light, Christ's gracious work for them cannot be appreciated.*13LtMs, Lt 96, 1898, par. 9*

In the parable of the great supper, Christ brings to view another class. "A certain man," He said, "made a great supper, and bade many. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come: So that servant came and showed his lord these things.*13LtMs, Lt 96, 1898, par. 10*

"Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." [*Luke 14:16-24.*]*13LtMs, Lt 96, 1898, par. 11*

These things mean very much to every one who has had the light of truth, who has been invited to partake of the provisions of grace which God has provided through His only begotten Son. The man who came in and took his seat at the table without having on the wedding garment is presented as a warning to all. It is not enough to accept the privileges of the gospel supper. Have you put on the righteousness of Christ, the wedding garment? Have you stripped yourself of all your miserable inherited and cultivated traits of character? All who do not put on the character of Christ, but retain traits of character which dishonor God, make Christ ashamed of them. They may have laid the foundation in building that tower, but they have not counted the cost.*13LtMs, Lt 96, 1898, par. 12*

There are hundreds who are a reproach to the cause of truth and

who by their lives counteract the influence of pure, sacred truth. Their words are not right words, because their heart is not cleansed with the washing of the Word. Their actions are not such as to magnify the sacred influence of truth. Many, while claiming to be teachers in Israel, weave so much of the rubbish of selfishness into their habits of character that they are represented by those who bring to the foundation wood, hay, and stubble. *13LtMs, Lt 96, 1898, par. 13*

“If any man come to me,” Christ said, “and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” [*Verse 26.*] These words mean that every action, every principle of disobedience, every violation of God’s holy law, is to be hated. Every influence of word, or action, that is in opposition to the laws of the kingdom of righteousness if it is in father, in mother, in sisters, in brethren, or in our own minds and hearts, is to be despised. The invitation is given, the gospel feast is prepared, and all are invited to come. *13LtMs, Lt 96, 1898, par. 14*

The excuses made by father, mother, brethren, or friends for their disobedience to God’s requirements are not to draw any from entire willing, glad obedience. Everything savoring of excuse is to be turned from with decision. Everything that would lead us to seek our own personal advantage is to be repudiated, and hated as a temptation of Satan. Said Christ, “Whosoever doth not bear his cross, and come after me,” practicing the self-denial of which I have given an example in My life, “cannot be my disciple.” [*Verse 27.*]*13LtMs, Lt 96, 1898, par. 15*

Christ then presented before His hearers the parable of the building of the tower. “Which of you,” He said, “intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another King, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is yet a great way off, he sendeth an embassy, and

desireth conditions of peace.” [Verses 28-32.]*13LtMs, Lt 96, 1898, par. 16*

The Lord would have every one considerate. We are not to be rash and impetuous. We are to consider what our strength is. Is it sufficient to enable us to stand our ground? We are to take time for wise thought before action, whether with our ten thousand we can engage in conflict with twenty thousand. Those who take their position against God and the truth would do well to consider this matter. Before we can overcome the difficulties in the warfare which each must encounter, we must have a preparation. Be not presumptuous. Despise not the strength and power of your enemy.*13LtMs, Lt 96, 1898, par. 17*

When Christ was about to raise the body of Moses, Satan disputed with him about it. The enemy had tempted Moses to lose his patience, and to speak as one man should not speak to another. In the attitude of Moses, in charging and condemning, the long forbearance of God was lost sight of. He spoke that which God had not advised him to speak. He acted presumptuously, and for this the Lord said that he could not enter into the promised land. Satan claimed Moses as his property, but Christ did not dare to bring against him a railing accusation. By this we are taught to give no advantage to our foes by discussion or controversy, lest the powers of darkness obtain the victory. We must move with great caution, lest by word or attitude we manifest the same spirit as our adversaries. The Lord will not justify His people in being harsh and denunciatory, even though all that is said may be true. These are the best methods of desiring conditions of peace. Satan and his synagogue will take advantage of every wrong trait of character, every act of retaliation to vindicate his own course of action.*13LtMs, Lt 96, 1898, par. 18*

All who become followers of Christ are to take the consequences, and be prepared to meet them by having the mind of Christ. Says the apostle, “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other



better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus.” [*Philippians 2:1-5.*]*13LtMs, Lt 96, 1898, par. 19*

In temporal matters many act with far more prudence and consideration than in spiritual things. They do not begin their worldly transactions in a haphazard, thoughtless way. They teach God’s people a lesson. We are not to rush into the acceptance of the gospel without any fixed stability of purpose. If we receive Jesus Christ, we must receive all the conditions, all the requirements, and make it our life business in everything to make the kingdom of God our first consideration. Difficulties will present themselves as obstructions. But the greatest difficulties originate with self. It will cost all there is of the man, for Christ demands the heart, the soul, the strength, and the mind of every human agent.*13LtMs, Lt 96, 1898, par. 20*

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.*] It will cost self-humiliation, self-denial, self-sacrifice, a constant conflict with human passions. Our natural temperaments cannot be carried along in the road cast up for the ransomed of the Lord to walk in. Shame and weakness and disgrace are the sure result of professedly following Christ while walking in the ways and practices of unrenewed, unconverted men.*13LtMs, Lt 96, 1898, par. 21*

To be half for Christ and half unrenewed, having the mind of the enemy, means to be a stumbling block to one’s self and a stumbling block to others, a reproach to Christ, and a weakness in the church and in the ministry. If we do not propose to be wholly converted, to be doers of the Word, then for Christ’s sake let us not spoil the Christian experience of others, causing them to be led astray by our serving sin and the devil while professedly serving the Lord.*13LtMs, Lt 96, 1898, par. 22*

Without the absolute surrender of self, soul, body, and spirit, the contest is hopeless. Self must be hid in Christ. Said Paul, “What things were gain to me, those I counted loss for Christ, 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, (day by day, under all trials and difficulties and temptation,) 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; if by any means I might attain unto the resurrection of the dead.” [*Philippians 3:7-11.*] Read this chapter, and practice the lessons given. We are in need of these cautions and safeguards. *13LtMs, Lt 96, 1898, par. 23*

Much importance is attached to hearing and practicing the sayings of Christ. When the divine Teacher gave His sermon on the mount, He was surrounded by a large congregation. After specifying the characters that should be blessed, He said, “Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” [*Matthew 5:13.*] All must possess Christlike attributes of character if they have any saving influence on the world. Profession of faith is nothing. *13LtMs, Lt 96, 1898, par. 24*

Unless the truth is a living principle in the heart, it will not be revealed in precious talents of appropriate speech. No one can impart that which he has not. If we receive grace from the source of all correct influence, from the great fountain of good, it is that we may impart. If we have not in our characters the precious attributes of Christ, if we do not cherish His meekness, patience, longsuffering, kindness, and love, we may profess to know Christ, but we know Him not. *13LtMs, Lt 96, 1898, par. 25*

A connection with Christ in God will establish principles in youthful disciples, and in those who claim a longer experience, that will enable them to reveal that they have walked with Christ to some purpose. They have loved His ways, and learned His meekness and lowliness, and have cultivated purity of speech. The soul-temple has been cleansed, and they can speak good, wholesome words to the young. The love of God is the crowing glory of their

characters. They have not lost the saving qualities of the salt. They never violate the dictates of purity, either in action, language, or thought. The spoken word, the outward action, is the expression of the inward thought. Out of the good treasure of the heart proceed good things; out of the evil treasure of the heart proceed evil things. *13LtMs, Lt 96, 1898, par. 26*

There must be a living connection with God in prayer, a living connection with God in song and praise and thanksgiving. The church may be converted, and demonstrate the truth of Christ's words, "Ye are the salt of the earth." [*Verse 13.*] May the Lord help us every one, through Christ, to obtain an experience that will enable us to place a proper value on our individual selves. We cannot avoid, while we live, being in the company of ourselves. If we do not expect much from ourselves, if we sink into cheap habits and common talk, we meet with continual disappointment in the Christian life. We are unable to rid ourselves of the idea that we are spurious coin. We have not the right ring. Self may pretend a great many things, and yet be untrue to the position it should occupy. But self may be lost in Christ, and Christ's character appear. *13LtMs, Lt 96, 1898, par. 27*

As professed Christians we are making a great mistake in being so well pleased with self. It would be far better if our liberal distrust and our free criticism were given to self instead of to others. If our eyes were anointed with the heavenly eyesalve, we would not make the great blunder many are now making of believing themselves to be rich in the knowledge of the truth. Their riches are riches that spoil the individual life. Self-satisfaction is a terrible element to cherish. Christ looks upon us, and His estimate of us is in marked contrast to our own. "I know thy works," He says, "that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." [*Revelation 3:15-17.*]*13LtMs, Lt 96, 1898, par. 28*

How many are in this very position! In their ignorance they are in a deplorable, selfish condition. They are as salt without a savor. They

are separated from the Lord Jesus, in whom their hope of eternal life is centered, yet they are satisfied with the knowledge of their smartness, thinking themselves wise. But their eyes are blinded; they do not discern their wretchedness. They do not keep the law of God, but fail to do those things that are pleasing in His sight. "I know thy works," Christ declares. They are an offense to God. His righteousness is not in them. They have not kept their garments from worldly defilement. They do not keep the correct standard of character uplifted before them.<sup>13</sup>*LtMs, Lt 96, 1898, par. 29*

It is a knowledge of practical godliness, a daily conversion, that is the great need in our world. Paul writes to the Ephesians: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of 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 1:15-20.*]<sup>13</sup>*LtMs, Lt 96, 1898, par. 30*

"But 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." [*Galatians 5:22-25.*]<sup>13</sup>*LtMs, Lt 96, 1898, par. 31*

**Lt 97, 1898**

Brethren in North Fitzroy

NP

November 18, 1898

Portions of this letter are published in *2MCP 436, 673-674; OHC 42; 6BC 1100-1101; 7BC 925-928*. +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 in North Fitzroy:

My brethren in North Fitzroy, and especially those who stand in responsible positions, you need the deep moving of the Spirit of God. I have been shown your dangers, your inclination to look to present appearance if everything does not appear encouraging, your danger of walking over the same ground as did the children of Israel, of becoming suspicious of this one and that one. You place your fellow men in human scales, weighing their words and conjecturing in regard to them, and you always come to wrong conclusions. Those who are always murmuring and complaining readily fall into temptation. *13LtMs, Lt 97, 1898, par. 1*

If everything does not look propitious, you search for those whom you can charge with want of discernment and wisdom, and nine times out of ten you are all astray, for God does not put this work into your hands to do. Somebody must be to blame, somebody has made wrong movements, you think, and you feel desirous of weighing their actions and putting your own construction on their movement, which you suppose might be bettered. In the place of believing that God is leading, you want to fix things over to meet your own minds. There are many who want to get on the judgment seat, and take the scales out of the hands of God. Should God allow this, they would have less confidence than ever in their brethren, less respect for their judgment. *13LtMs, Lt 97, 1898, par. 2*

Study the Bible, brethren. "Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in

the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware 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; While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation." [*Hebrews 3:7-15.*]*13LtMs, Lt 97, 1898, par. 3*

There is no encouragement given for unbelief. The Lord manifests His grace and His power over and over again, and this should teach us that it is always profitable under all circumstances to cherish faith, to talk faith, to act faith. We are not to have our hearts and hands weakened by allowing the suggestions of suspicious minds to plant in our hearts the seeds of doubt and distrust.*13LtMs, Lt 97, 1898, par. 4*

Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. In these words there is reproof to those in responsible positions. Why should we depart from God even in thought? Why should our faith in the living God weaken? Shall unfavorable appearances make you do this? Does not God prove His people, to see if they will look to Him in the place of looking to men and trusting to the arm of flesh? It is not numbers, it is not the apparent capabilities of men that are to revive the heart and make it hopeful. It is the confidence that we are placed in a position of trust to trade with the Lord's talents and to receive wisdom from Him.*13LtMs, Lt 97, 1898, par. 5*

There is a wrong spirit underlying all your uncertainties. You fear lest someone shall come in and express ideas in regard to the work of which you suppose yourselves the proprietors. It is not the Lord's work. Is it not entirely proper that if some mind sees that a better way would bring better results, that that brother shall give expression to his ideas? Shall one brother, just as much interested in the work as you are, keep silent because his brother has the

proprietorship of that line of work? It has been presented before me that a great deal of suspicion is created by a word, a look, a remark, and a mountain is created out of a molehill by looking through the temptation glasses of Satan. If there were far more frankness and less secretiveness, if there were brotherly confidence encouraged, if there were far less of self, and more of the spirit of Christ, if you would have a living faith in God, the cloud which is now thrown across the atmosphere of the mind by Satan, would be cut away. *13LtMs, Lt 97, 1898, par. 6*

“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.” [*Verses 12, 13.*] Satan will seek to lead away from safe paths into the ways of suspicion, distrust, evil surmising, evil thinking, and evil speaking. God’s servants who are engaged in different lines of the work should not have an interest only in the one special line that they are handling. Those whom God has appointed to different lines of work are not to be suspicious. They are not to work in secret. They are to feel that all should have a part in the spiritual house, in the building of a holy temple for God. *13LtMs, Lt 97, 1898, par. 7*

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.” [*Verses 1-3.*] Because of the unbelief manifested toward Christ, the originator and foundation of the whole Jewish economy, a heavier retribution will come upon men than befell unbelieving Israel in the wilderness. Moses was the prophet by whom God communicated to the church in the wilderness: but great as was Moses, a greater than he is the Son of God, who builded the house. *13LtMs, Lt 97, 1898, par. 8*

The presence of Jesus Christ, enshrouded in the pillar of cloud by day and the pillar of [fire] by night, followed this people in their wilderness wandering. The angel of the covenant came in the name of God, as the invisible Leader of Israel. The Son of God over His

own house is higher than Moses, higher than the highest angel. He bears the name of Jehovah upon His mitre, while on His breastplate is written the name of Israel. Christ took humanity that humanity might touch humanity. In the form of man He humbled Himself, and became a servant, but as the Son of God He was higher than the angels. By His life in humanity man may become a partaker of the divine nature. As the Majesty of heaven, He was exalted above the angels, and in His work of redemption He carries with Him all who have received Him and believed on His name.*13LtMs, Lt 97, 1898, par. 9*

The Father loves His purchased possession as He loves Jesus Christ, the heaven-sent Messenger of God to man, to uplift and exalt His loyal, believing children. They are placed beside Christ and the Father on His throne. "Ye shall judge angels." [*1 Corinthians 6:3.*] As the sin-bearer, and priest and representative of man before God, He entered into the life of humanity, bearing our flesh and blood.*13LtMs, Lt 97, 1898, par. 10*

The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.*13LtMs, Lt 97, 1898, par. 11*

Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] He, the world's Redeemer, has bruised the serpent's head, depriving him of all power to ever make men feel his scorpion sting, for He has brought life and immortality to light. The gates of eternal life are thrown open to all



who believe on Jesus Christ. All believers who pass through a natural death have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, which is the life of Jesus Christ. In dying Jesus has made it impossible for those who believe on Him to die eternally.<sup>13</sup>*LtMs, Lt 97, 1898, par. 12*

“For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in this brother’s way.” [*Romans 14:7-13.*]<sup>13</sup>*LtMs, Lt 97, 1898, par. 13*

Christ lived and died as a man, that He might be God both of the living and of the dead. It was to make it impossible for man to lose eternal life if they believe on Him. The life of men and women is precious in the sight of God, for Christ has purchased that life by being executed in their stead. Thus He made it possible for us to attain to immortality.<sup>13</sup>*LtMs, Lt 97, 1898, par. 14*

“Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In

the Lord shall all the seed of Israel be justified, and shall glory.”  
[*Isaiah 45:20-25.*]13LtMs, Lt 97, 1898, par. 15

We shall all stand before the judgment seat of God. This reveals to us that all must render an account to God. Let us be careful not to put a stumbling block or an occasion to fall in our brother’s way. Let us read carefully the *twelfth chapter of Romans*. If the Word is not sufficiently plain here, what could be said to make the church in every place understand? A variety of gifts are to be brought into the building of the temple of the Lord, and yet all are to find their proper place, and grow into an holy temple in the Lord. “Ye are God’s husbandry: ye are God’s building.” [1 *Corinthians 3:9.*] We are not to shut ourselves within ourselves. We are required to love one another as brethren, to be kind and courteous.13LtMs, Lt 97, 1898, par. 16

The Lord Jesus has made a great sacrifice in order to meet man where he is. He took not on Him the nature of angels. He did not come to save angels. It is the seed of Abraham that He is helping. “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*] Christ helps humanity by taking human nature. Thus He lays hold upon man with His long human arm, and upon the throne of God with His divine arm.13LtMs, Lt 97, 1898, par. 17

Read carefully *Isaiah 45:1-8*. The Lord calls for us to awaken out of sleep. The great want at present, and that which is most displeasing to God, is the want of love, patience, forbearance, and confidence. God calls for you in Melbourne to heed the messages He has given you, to open the door of your hearts to that faith that works by love and sanctifies the soul.13LtMs, Lt 97, 1898, par. 18

We need to be born again. We need to cherish that love that Christ has commanded us to cherish for one another. The church needs the love of Christ. Every institution in our conference needs it. Please read the *fifth and sixth chapters of Hebrews*. The envy, the suspicion, the accusing, of Satan is costing the Echo office a great deal, and will cost it much more unless it be nailed to the cross. The work for us to do is to love our brethren, be pitiful, be courteous. Seeing we have such a sympathizing helper in Jesus Christ, shall we not be laborers together with God? Keep your eyes and minds

fixed upon Him. Have faith and confidence in Him.<sup>13</sup>*LtMs, Lt 97, 1898, par. 19*

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” [*Hebrews 12:1-3.*]<sup>13</sup>*LtMs, Lt 97, 1898, par. 20*

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” [*1 Peter 2:9.*] We have the promise that we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.<sup>13</sup>*LtMs, Lt 97, 1898, par. 21*

We need not begin the work by trying to love one another. The love of Christ in the heart is what is needed. Self is in need of being crucified. When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse, but a decision of a sanctified will. It consists not in feeling, but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God. Our Lord and Saviour asks us to give ourselves to Him. Surrendering self to God is all He requires, giving ourselves to Him to be employed as He sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere.<sup>13</sup>*LtMs, Lt 97, 1898, par. 22*

The Lord graciously accepts man’s co-operation. All we call our own comes first from Him, and is to be employed to His glory. He accepts an undivided heart service as the token of our loyalty to Him. He calls, “My son, give me thine heart.” [*Proverbs 23:26.*]<sup>13</sup>*LtMs, Lt 97, 1898, par. 23*

Whether we give ourselves to the Lord or not, we are His. “Ye are not your own; ye are bought with a price.” [*1 Corinthians 6:19, 20.*] We are the Lord’s by creation, and we are His by redemption.

Therefore we have no right to think that we can do as we please. All we handle is the Lord's. We have no right of ourselves to anything, not even to an existence. All our money, time, and talents belong to God, and are lent us by Him, that we may accomplish the work He has given us to do. He has given us the charge, "Occupy till I come." [*Luke 19:13.*] Let us remember that nothing so hurts our own souls and the souls of others as spiritual pride. Nothing so retards and cripples the work as unbelief, suspicion, and jealousy. The sure result of this is evil surmising. Want of union prevails among those who should be perfectly united in one. Selfishness springs up in the heart.*13LtMs, Lt 97, 1898, par. 24*

Our one anxiety should be that the work of God should be best done, by any whom He may choose. Let the way be clear for God to work through whom He will. If God will accept our labors in His cause, let us thank Him. "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*]*13LtMs, Lt 97, 1898, par. 25*

He who makes an entire, wholehearted surrender to God wastes no energy in fretting in regard to the work to be done and its results. It is the soul that is separated from God that encourages a lack of unity and love. Men of the world take knowledge of all those who have been with Jesus and abide in Him. If we all walked humbly with God, many more would be molded by the Holy Spirit.*13LtMs, Lt 97, 1898, par. 26*

God will prepare some who do not now love Him supremely and their neighbor as themselves, by humbling discipline. When in brokenness of spirit they seek the Lord, He will reveal Himself as a God nigh at hand, and not afar off.*13LtMs, Lt 97, 1898, par. 27*

**Lt 98, 1898**

Walling, Addie; Walling, May

Rockhampton, Queensland, Australia

November 3, 1898

Previously unpublished.

Dear Addie and May:

I shall be pleased when my work in Queensland is done, and we can return home. I labored hard in Brisbane. I spoke three Sabbath afternoons and three Sunday afternoons to the crowds, two Wednesday afternoons and one Thursday afternoon to a large number, and six other times to smaller companies, mostly our own people. I thought I might not live to come to Queensland again, and the Rockhampton people said that they had a promise that I should visit Rockhampton. I thought of the expense of the journey, but as we were in Brisbane, Willie thought that he would go to Rockhampton. I decided to accompany him.<sup>13</sup>*LtMs, Lt 98, 1898, par. 1*

Early Monday morning October 31 we left the station at Brisbane. I had written fifteen pages that morning, rising at one o'clock a.m. I was comfortably fixed in the cars when I became very ill. It was my old complaint, malaria, that was upon me, and I retched as if vomiting. But I had nothing to throw up. I also had a bloody flux, which sometimes attacks me. This was most painful. It was well that we had a compartment with a lavatory.<sup>13</sup>*LtMs, Lt 98, 1898, par. 2*

When we reached Bundaberg, I was as wretched as I have been at times before with this attack. The cholera mixture had been left at Brisbane. We had literally nothing with us for a case of illness. We rode to the hotel, for the cars went no further that night. In the providence of God we found an unoccupied room, which had two beds in it, and which opened with French doors to a piazza, broad and high. I had not the least difficulty in breathing, for the ventilation was good. It was late before I retired. I slept some, but was not able to bear anything on my stomach. I drank a little lemon and water,

but it came up directly. *13LtMs, Lt 98, 1898, par. 3*

Friday, November 4

I was called upon today to step into the waggonette and ride about quarter of a mile with the family with whom we are staying, to see their place. They have a very beautiful place of nine acres, all fruit trees, lemons, oranges, mandarins, and grapes. The fresh-water river runs close beside their land. They have a nice house, but for reasons which I know not, he has let the farm to Chinamen, to be carried on under his supervision. I think the trouble was that he had not sufficient strength to work the land alone. He had only one child living, Lizzie Zeibig. She attended the school at Cooranbong last term. They have pineapples growing on their place, and a fruit with a large stone, which was brought to us on the boat when we called at the islands on the way over from America. We have just struck this part of the world when there is no fresh fruit. *13LtMs, Lt 98, 1898, par. 4*

But I will go on with the recital of my case. On the morning of November 1 I could eat nothing. We again went to the station, and found the same kind of an apartment we had left the night before, blessed with a lavatory. I was very much exhausted. When they ate their dinner I tried not to see them, for I was still sick with malaria. We rode five hours, and then stopped at Gladstone. We rode up one mile and a half to the little settlements. There were very few houses. We found a comfortable, queer sort of a room in a hotel. It was retired, and was the very thing I wanted. *13LtMs, Lt 98, 1898, par. 5*

Sara went to the Japanese cook, and asked for the privilege of toasting some bread. She brought me this lunch, and I ate some of it, and kept it down. Brother Chapman and Willie had opportunity to eat their dinner and have several hours rest. The boat left at half past seven o'clock, and it was twelve o'clock when we arrived. It was a nice little boat, and I had a very comfortable, berth on the seats, for this was all the berths there were. The general saloon was divided off by curtains. The men had one part, and the women the other. I think we were fixed quite well. In the morning at three o'clock the boat steamed into Rockhampton. When daylight came,

a messenger told us that a team would take the men folks to a place in town, and further, gave us the astonishing intelligence that hundreds of bills were scattered through the town, and that my appointment was out for that night. *13LtMs, Lt 98, 1898, par. 6*

I could not eat, and how I could fill an appointment that night was a problem of no little perplexity. Too weak to scarcely speak or stand, I got into a conveyance and rode out four miles to Brother Zeibig's. I was very faint. We found a good restful place at Brother Zeibig's. Sara prepared me some gruel. I rested and I prayed and looked at myself. But I found nothing to trust in there. I looked to God, and told Him He knew my weakness and that my brain seemed as if it would not act. Then I cast my helpless soul upon the Lord. *13LtMs, Lt 98, 1898, par. 7*

I rode back to Rockhampton, and at eight o'clock was speaking to one hundred and twenty five people. The Lord strengthened me so that I did not make the failure I so much dreaded. All seemed interested, and many hearts seemed softened, for the people were weeping. I can assure you that I was glad I could hold firmly to the table before me. And I was glad I was not speaking to a thousand people in the large tent, with a wall of people around it. I had abundance of fresh air. A contribution of two pounds was taken. I felt glad that the rent of the hall that night and the cost of notices would be defrayed. The people at Rockhampton had been drawn upon to help in the school work, and had raised all the money they could, so that the payment of these extra bills will be quite a help. *13LtMs, Lt 98, 1898, par. 8*

I must speak upon one point. W. C. White carried himself through these exercises with credit. He seemed to act as easily and familiarly as though he had been educated all his life to the situation. This was no small gratification to me; for I know that he is to preach the Word, and I shall be sure that he has every chance to be encouraged and helped by accompanying me. He is one that never puts himself forward, but let him know what is expected of him, and he is an honor to the cause of God and to his mother. *13LtMs, Lt 98, 1898, par. 9*

We had arranged for a room where I could have a sponge bath and

an entire change of clothing after the meeting closed. This precaution taken, I bundled up and rode back four miles to Brother Zeibig's. I did not rest much that night. The strain on me had been so great that it was nearly morning before I feel asleep. Yesterday an improvement was discernable in my condition. I slept well last night. Willie spoke to thirty persons on the water of life, and as he has never much comment to make on any of his efforts, some one else will have to report his meeting. He rode back to this place on horseback, and awoke Sara about eleven at night. She made him a bed on the floor. This morning he left again on horseback, to visit the brethren and sisters, who are scattered at great distances. I speak tomorrow, Sabbath, November 5, in the afternoon. The hall is engaged for me to speak again Sunday afternoon.*13LtMs, Lt 98, 1898, par. 10*

Monday night we step on board the steamer which takes us back to Gladstone. We reach there in the morning, and after a few hours rest we board the cars for Brisbane, reach Brisbane in the morning at seven o'clock, and change cars for our next stopping place, Toowoomba. We spend next Sabbath and Sunday there. Then we shall have the satisfaction of knowing that we have done all that it is our duty to do this time. I anticipate with great pleasure my return to my home. All have had much to say about the great heat at Rockhampton, but I have felt none of it as yet. We have an upstairs room, opening on a broad piazza, which extends round the four sides of the house. This family pleases me. I believe them to be excellent Christian people.*13LtMs, Lt 98, 1898, par. 11*

When I get through with this labor, I hope that I shall be willing to go where the Lord would have me, but I shall be unwilling to go if I have no real evidence of duty. I am willing to attend the camp meeting in Newcastle. We shall attempt to open the work in that place. May and her children can attend this meeting, as also can my family.*13LtMs, Lt 98, 1898, par. 12*

I cannot write continuously, only a little jot here and there. I am improving today, and hope by Sunday to have more strength. I do not wish to take myself into my own hands. I want the guidance of my Saviour at every step.*13LtMs, Lt 98, 1898, par. 13*



Camp meeting will be held in Ballarat and Tasmania. They will expect me to be present. I shall not say yea or nay, but greatly desire to be all ready to go anywhere at the call of duty. When my Lord says, Your work is done, gladly will I say, Thank you, Lord, and lay my armor down at His feet. *13LtMs, Lt 98, 1898, par. 14*

We have a very, very solemn part to act in the closing work of these last days. If we hide self in Christ, if our life is hid with Christ in God, we shall have no ambitious projects. Our will will be to do the will of God. The mind of self will be submerged in God's mind. *13LtMs, Lt 98, 1898, par. 15*

But I will write no more; for I am weary. *13LtMs, Lt 98, 1898, par. 16*

**Lt 99, 1898**

King, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

November 20, 1898

Previously unpublished.

Brother King:

You wrote me that you could not feel under obligation to pay me the remainder of the money due me. I have borrowed fifteen thousand dollars from one and another, and have been paying interest on that sum. What would my creditors say if I should tell them that I had decided not to pay this, and that they need not expect to receive any more money from me, neither principal nor interest?<sup>13</sup>*LtMs, Lt 99, 1898, par. 1*

From the light given that the Lord has given me of your case, it will be no blessing to you for you to allow yourself to play fast and loose in this way. You could have paid every dollar of the principal and the interest if as an honest man you had felt your obligation to settle this matter. But at the time when you were prosperity, you did not do it, and now I require that you pay me all that is due, and the interest on the money.<sup>13</sup>*LtMs, Lt 99, 1898, par. 2*

I have to pay interest on nearly all the money I hire. I must raise five thousand dollars to repay the money which was invested in the school buildings here in Cooranbong. This money is now called for, for the heirs of the Wessels estate have come of age, and a settlement must be made. The man executing the business is not a believer, and I must gather up all the money due me to meet this demand. I cannot say to them, I shall not pay this money. It is not convenient. I will express my grateful thanks for the use of the means in behalf of the school, and say, I will pay you if I have to hire the money from the bank to do this. Any other course would be injustice and robbery.<sup>13</sup>*LtMs, Lt 99, 1898, par. 3*

I ask you as one who is forming a character for the future immortal

life, do not bring to the foundation wood, hay, and stubble, which indicate the character of all who do business in this way. Bring to the foundation works which are imperishable, represented by gold, silver, and precious stones. *13LtMs, Lt 99, 1898, par. 4*

I now ask you in my present emergency to act your part nobly. This is your duty as a man and as a Christian. May the Lord help you to see your way clear to pay an honest debt, which you might have settled again and again but for your lax manner of doing business. May the Lord help you to anoint your eyes with heavenly eyesalve, that you may see all things clearly, is the prayer of [your sister in Christ.] *13LtMs, Lt 99, 1898, par. 5*

**Lt 100, 1898**

Wilson G. T.; Pallant J.; Chapman, T. A.

Rockhampton, Queensland, Australia

November 3, 1898

Portions of this letter are published in *2MCP 407*; *3MR 164*; *9MR 284*.

Dear Brethren Wilson, Pallant, and Chapman:

I have been burdened over your condition of health. Health is a precious talent, and as servants of God we are to do His will. Ye does not require any of you to place yourselves in positions where you will expose your health. It is altogether too serious a matter, far too serious to be trifled with. Elders Wilson and Pallant, you are now both in a position which neither of you need have been in if you had exercised judgment, and studied from cause to effect. Brother Wilson has brought upon himself, by over-exercise, such a condition of the vital organs that the power of God alone can save him from the consequences. For many years he has been straining his lung by loud, long talking. Taking violent exercise is another way in which he has injured them. *13LtMs, Lt 100, 1898, par. 1*

Elder Wilson has a great desire to work. But, dear brother, you have loved reading and studying so well that you have not been careful to take proper exercise. The very work you should have done in the open air, which would have given you exercise, has not been done as it should have been. It was impossible for you to have a good, vigorous circulation. *13LtMs, Lt 100, 1898, par. 2*

The less bending over reading, or writing, or studying that is done by our ministers and teachers, the better it will be for their health. Brother Wilson, your wife, precious soul, has done many things her husband should have done in order to obtain a variety of exercise; but she thought to give him the pleasure of reading. The less reading and studying, and the more exercise in the open air, would have favored digestion, and a proper circulation of the blood. Much exercise would not have injured Brother Wilson, unless it had been

over exercise and over fatigue. *13LtMs, Lt 100, 1898, par. 3*

There should be a far better understanding of how to breathe properly, and how to give the lungs proper food, to prepare them to do their work, and to withstand the inclemency of the weather. The health of the whole system depends more upon our breathing pure air and plenty of it, than upon the food we eat. There is danger of putting into the stomach large quantities of food which are not of the best quality to give food to the system. All these matters need to be carefully studied. *13LtMs, Lt 100, 1898, par. 4*

He who wishes to have a good circulation must make up his mind that he cannot run risks, or treat himself imprudently. Whatever his business, he must not study inclination, but be determined to spend as much time as possible in the open air, having on clothing appropriate for the occasion, so that he will not be liable to take cold. He is to exercise the muscles by doing some kind of physical labor. This will keep the human machinery in harmonious action, and will be the means of preserving health. These difficulties may be overcome which need not have existed if thought and attention had been given to the action and re-action, caused by the habits. *13LtMs, Lt 100, 1898, par. 5*

Cold feet should never be tolerated. When the feet are cold, put them in hot water, and then in cold, alternating for a time, until the head is relieved of the pressure and congestion. But be sure to apply cold to the feet last. Put on clean, woolen hose. Thus you have become your own physician, and have counteracted a flow of blood to the brain. If these precautions are strictly observed, the circulation will be equalized, and sickness and pain avoided. Be careful that the blood is circulating freely through the limbs. Unless physical exercise is taken, the blood lingers in the veins, and circulation is retarded. Many, many hundreds and thousands are dying from inaction. But as you now are, your exercise must not be rash or violent. *13LtMs, Lt 100, 1898, par. 6*

Every child, every youth, and every student of whatever age, must respect the laws of health which God has established. By careful study and practice, we can become intelligent in regard to our bodies. Because of disease, the need of unnatural stimulus is felt,

to increase the vital action. Men think that this will prevent the evils of neglect, but it will only increase the danger. Rum, tobacco, opium, increase the action of the pulse, but as soon as the immediate effect is gone, the system sinks down below par, as much as it was elevated above par. This is the effect of the use of mustard, pepper, and spices, tea, coffee, and all of these drugs. For a time they seem to have a good effect, quickening the circulation, but it is not a healthful quickening, and a reaction is the result. You have not these objections to overcome.*13LtMs, Lt 100, 1898, par. 7*

The Lord would have our minds clear and sharp, able to see points in His Word and service, doing His will, depending upon His grace, bringing into His work a clear conscience and a thankful mind. This kind of joy promotes the circulation of the blood. Vital energy is imparted to the mind through the brain; therefore the brain should never be dulled by the use of narcotics or excited by the use of stimulants. Brain, bone, and muscle, are to be brought into harmonious action, that all may work as well-regulated machines, each part acting in harmony, not one being overtaxed. But it is frequently the case that the brain is over-worked while the muscles are left in inaction.*13LtMs, Lt 100, 1898, par. 8*

The Lord made the brain, that the mind may be able to think to a purpose. There is action and reaction in thinking. God designs that man shall use the brain with a vital earnestness. The whole human machinery is to be under the control of the one who made man. Mind, heart, soul, [and] strength, are required in the service of God.*13LtMs, Lt 100, 1898, par. 9*

“In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God 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 ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.” “They shall be ashamed, and also confounded, all of them: they shall go down to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.” [*Isaiah 26:1-4; 45:16, 17.*] The Lord would have every mind kept free from everything that

has an influence to depress.<sup>13</sup>*LtMs, Lt 100, 1898, par. 10*

Christ has said, "Take no thought for your life, what ye shall eat: neither for the body, what ye shall put on; the life is more than meat, and the body is more than raiment. ... Consider the lilies how they grow. They toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. If God then so clothe the grass which is to day in the field and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek ye not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things." [*Luke 12:22, 23, 27-30.*] Here is presented the necessity of reasoning from natural things, and thus realizing the importance of heavenly things.<sup>13</sup>*LtMs, Lt 100, 1898, par. 11*

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all man. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou wilt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." [*Romans 12:16-21.*]<sup>13</sup>*LtMs, Lt 100, 1898, par. 12*

The mind must not be perverted, but must be clear, understanding what the will of the Lord is. "Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. ... We can do nothing against the truth, but for the truth; for we are glad, when we are weak and ye are strong, and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you." [*2 Corinthians 13:5, 6, 8-11.*]<sup>13</sup>*LtMs, Lt 100, 1898, par. 13*

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the word which was spoken before by the holy prophet, and of the commandment of the apostles of the Lord and Saviour.” [2 Peter 3:1, 2.]*13LtMs, Lt 100, 1898, par. 14*

“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.” “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man of his own things, but every man also on the things of others.” [*Philippians 1:27; 2:1-4.*]*13LtMs, Lt 100, 1898, par. 15*

“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 he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy, and if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received from tradition of your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.” [*1 Peter 1:13, 15-19.*]*13LtMs, Lt 100, 1898, par. 16*

“Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, 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. Those things, which ye have learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. ... My God shall supply all your needs according to his riches in glory by Christ Jesus." [*Philippians 4:4-9, 19.*]*13LtMs, Lt 100, 1898, par. 17*

These Scriptures show us the importance of strictly guarding the mind, that it may at all times be under the control of God. Man needs a pure, clean, healthy mind. In order to do good work, the mind must be controlled by the Holy Spirit. If every part of the wonderful human machinery were wholly surrendered to God, to be sanctified through the truth, we could reach a much higher standard than we now do.*13LtMs, Lt 100, 1898, par. 18*

Brother Wilson, seek the Lord, not by working yourself into an agony of mind, but by presenting to the Lord His own Word and promise. Then believe that He will hear and answer you. In His great mercy God has given man reason and intellect, and He desires us to be partakers of the divine nature. Have faith in God. He is the greatest physician the world has ever known. He can save to the uttermost. Do not depend on the faith of others, but lay yourself, soul, body, and spirit, upon the altar of God for repairs and restoration. We present your case to God in our family and private prayers. It is your privilege to seek the Lord with earnest faith, and to believe that He would have you healed. God be with you is my prayer.*13LtMs, Lt 100, 1898, par. 19*

## Lt 101, 1898

Pallant J.; Chapman, T. A.

NP

November 20, 1898

Portions of this letter are published in *KC 20-21*.

Dear Brethren Pallant and Chapman:

I feel deeply in regard to your cases. You are indeed in need of repairs. You need the power and the skill of the great Physician. You have not treated your bodies as you should. The Lord is not pleased to have any of our ministering brethren present so sad an experience to the world.*13LtMs, Lt 101, 1898, par. 1*

The light given me in regard to your case, Brother Pallant, is that you have made a mistake. You have tried to put all that there is of you into the work. You have not observed regular hours for eating or for rest. For a long time, Brother Pallant, you have abused your physical powers; you have labored above your strength. This is not to be the example you are to give to others. You are now to enter the field as an ordained minister, but if you do as you have done in the past, you will be able to work only as a broken down piece of machinery. Call a halt, I beg of you for it does not please the Lord to have you in this state of health. Present yourself to God, I beseech of you. Ask Him to forgive your transgression, and to help you to bring into your future life all the cheerfulness that you possibly can.*13LtMs, Lt 101, 1898, par. 2*

You are to apply the laws of life and health to your own case. In violating the laws of health, even in doing the service of God, you misrepresent your Maker. He is not unmindful of your work of diligence, of your fervor, but you must remember that you are not a sound man. Your digestive organs are in a very bad state. You ought to be where you can have the most nutritious food. Vegetables should not come into your diet. Some can subsist on vegetable food, but you cannot. When your food produces gases and an offensive breath, you should know that things are not as

they should be. You need a better circulation. Your imagination is very active. The Lord would have the human machinery better cared for. You do not bring yourself to time. You cannot keep up this strain as you have done, for you are lessening your physical, mental, and moral power. You must have periods of rest. *13LtMs, Lt 101, 1898, par. 3*

The Lord values His children. He would have them happy, not suffering. The system must have nourishment. Your food need not be measured; you have an observing mind. Study the articles of food you can best assimilate. But that which is of the greatest importance is regularity and simplicity in your diet. Do not have a starvation diet, but do not take a variety at one meal. Get the very best things, if they cost you more, and eat not more than two or three articles at a meal. Two are better. Then there will not be so much quarrelling going on in your stomach. *13LtMs, Lt 101, 1898, par. 4*

Some have tried to make a precise measurement of the food they eat. This keeps their mind upon themselves, and is fully as bad as eating too much. You must try to govern your eating. It will be a difficult matter for you to follow this plan when you go to other places as you have to do. But eat plain food. Do not drop out the third meal, but eat light food. This will call the blood from the brain. Many who eat the third meal would be better without it, but there are cases where three meals are better than two full meals. *13LtMs, Lt 101, 1898, par. 5*

You have not given nature a chance to do her work. You have abused yourself. Now bring yourself to time just as soon as you can. Leave the work for a few weeks, and place yourself under treatment. Do not keep up your work. Brother Olsen, who died in Colorado, might have lived to labor many years had he realized that it was his duty to take care of the temple of God. The Lord would have used him as His co-laborer. *13LtMs, Lt 101, 1898, par. 6*

There are many now under the shadow of death who have prepared to do a work for the Master, but who have not felt that a sacred obligation rested upon them to observe the laws of health. The laws of the physical system are indeed the laws of God. There

are many who have limited themselves to a diet that cannot sustain them in health. In the efforts made to discard a meat diet, there has not been sufficient care taken to provide nourishing food to take the place of meat. It is really contrary to health reform to cut off the great variety of dishes, and then go to the opposite extreme, taking no pains to understand that the living machinery must be fed in order to work, and reducing the quantity and quality of the food to a low degree. Instead of health reform, this is health deform. After some have made the change in their diet, they have not considered that they must have tact and ingenuity to prepare their food in the most healthful manner. *13LtMs, Lt 101, 1898, par. 7*

Brother Pallant, your stomach is in such a condition that you must give yourself into skillful hands. You must have proper food prepared for you, without having to give particular thought to it yourself. It is your duty to guard the citadel of the soul and the brain power by taking weeks of rest and not trying to labor until a change takes place in you for the better. Your system must have nourishment. Your whole system will become deranged if you have to take charge of your own diet. This continual mental anxiety is a tax you must not bear. If any physician prescribes meat for you, say, No; the flesh of dead animals shall not compose my diet. *13LtMs, Lt 101, 1898, par. 8*

Flesh meat is not necessary for the health and strength of mind or body. If the Lord had not furnished all that is essential in the vegetable world, there would be an excuse for meat-eating; but animals are now so diseased that it is now really dangerous, it is unclean, to eat meat. Flesh meat formed no part of the food provided for man in the beginning. It was after the transgression and fall, when death was to be man's portion, that God permitted that long-lived race to eat the flesh of clean animals. *13LtMs, Lt 101, 1898, par. 9*

But enough of this. God help you to act wisely. You cannot treat yourself as a well man. You are a sick man. Do what you can to place yourself in a healthful condition. *13LtMs, Lt 101, 1898, par. 10*

There is no need for me to speak more definitely in regard to animal food, because you have nothing to do with it. But I ask you to go to

the great Restorer, and plead with God for health. Do your part. Co-operate with God, and you will improve.<sup>13</sup>*LtMs, Lt 101, 1898, par. 11*

In haste.<sup>13</sup>*LtMs, Lt 101, 1898, par. 12*

**Lt 102, 1898**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 20, 1898

Portions of this letter are published in *3MR 366-367*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I have a few words to write this morning, for I have had presented to me the situation of several who are not well, and who are students in your medical missionary school. Will you look after these cases critically? Some should cease their application to study at once, and be as free as possible from any mental taxation. There is altogether too much pressure of study. Those who are qualified and design to take up the ministerial work might far better hold off and take some other lines of work. There are several who, if they continue as they are, will only be a care and anxiety to their relatives and friends, and go down into the grave. There should be a critical examination of these cases. *13LtMs, Lt 102, 1898, par. 1*

I was instructed that there is great danger of overdoing the lift cure, the massage, and the testing to see who can excel in expanding their lungs to the utmost capacity. Great caution is needed in this expanding of the lungs; for often injury is done which is never known; but the result is all the same. They lose vital power, and weaken the lungs beyond remedy. Other causes are assigned for the feebleness of the vital organs, but in this testing of the lungs there has come to be a strife for supremacy. As a physician guards this point. *13LtMs, Lt 102, 1898, par. 2*

Then there is the lift cure. This, many suppose, is doing a great deal of good. It may be, if this is not overdone. But the result has been presented to me. The muscles of some never recover. A strain that is unnatural is brought to bear upon the sinews, muscles, and

nerves, which the machinery was not made to endure.*13LtMs, Lt 102, 1898, par. 3*

There is to be no violent or unnatural strain put upon the human machinery, for all of the works are very delicate. And as the Lord has not placed before any the process of straining the lungs, would not physicians do well to use caution in dealing with these organs? There is such a thing as injuring the vital organs, when the human agent does not understand how or when. It will not be for the credit of your students to run any risks. Periods of rest should be given to every student. They should have a change from continual study to hard physical work. Physical exercise, combined with a student life, is good.*13LtMs, Lt 102, 1898, par. 4*

And you yourself need rest. Too much work has been placed upon yourself and your wife. She has been a caretaker. One responsibility after another has come to her. The care of many children has told upon her strength. Be careful, my brother, of yourself and your self-sacrificing wife.*13LtMs, Lt 102, 1898, par. 5*

In regard to the respiratory organs, let ministers and medical missionary workers understand that they are to educate the voice, and not destroy it by needless, violent, uncalled for exertion. All should be educated to speak so that the burden of action rests on the abdominal muscles. Such speaking will be a blessing, for it will expand the lungs. The voice is a wonderful talent, and is to be educated and trained. Voice-culture should be one of the important sciences of today. But I speak more particularly to our institutions in America. There is too much working on the pressure plan. God is displeased with this, because there are constitutions that cannot endure the taxation of pressure, of study of the pressure of continual physical labor. Neither can they endure an impoverished diet.*13LtMs, Lt 102, 1898, par. 6*

**Lt 103, 1898**

Peck, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

November 21, 1898

Portions of this letter are published in *2SM 264*; *7MR 411*; *8MR 57-58*.

Dear Sister Peck:

We sympathize with you in your bereavement and widowhood. I have passed over the ground that you are now travelling, and know what it means. How much sorrow there is in our world! How much grief! How much weeping! It is not right to say to the bereaved ones, “Do not weep; it is not right to weep.” Such words have little consolation in them. There is no sin in weeping. Although the one who passes away has been for years a sufferer because of weakness and pain, yet that does not wipe away the tears from our eyes.*13LtMs, Lt 103, 1898, par. 1*

Our loved ones die. Their accounts with God are sealed up. But while we consider it a serious, solemn thing to die, we must consider it a much more solemn thing to live. Every day of life is freighted with responsibilities which we must bear. Our individual interests, our words, our actions, are making impressions upon those with whom we are connected. We are to find our consolation in Jesus Christ. Precious Saviour! He was ever touched with human woe.*13LtMs, Lt 103, 1898, par. 2*

We lay away our dead from our sight, but the mind still ponders. But there are things in this world worse than death, which many have to bear.*13LtMs, Lt 103, 1898, par. 3*

In accepting humanity our Redeemer took upon Himself every phase of sorrow. He was “a man of sorrows and acquainted with grief.” [*Isaiah 53:3*.] He was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. Christ had sorrows that we



cannot follow Him in. He trod the winepress alone, and of the people there was none with Him. His greatest sorrow was because those for whom He had made so infinite a sacrifice did not appreciate the value that Christ places upon every soul.<sup>13LtMs, Lt 103, 1898, par. 4</sup>

No one can estimate the worth of the soul as can He who made the expiatory, atoning sacrifice, that fallen man might stand on vantage ground with God. The only begotten Son bound up His life interest for eternity with every soul who will come to Him and receive Him by faith. Hear what He says. "I give unto them eternal life, and none shall pluck them out of my hands." [*John 10:28.*]<sup>13LtMs, Lt 103, 1898, par. 5</sup>

"What a friend we have in Jesus,  
All our sins and griefs to bear.  
What a privilege to carry  
Everything to God in prayer."<sup>13LtMs, Lt 103, 1898, par. 6</sup>

Cling to the source of your strength. In Him our hope of eternal life is centered. Our life is hid with Christ in God. It is the truth as it is in Jesus that sanctifies, refines, and purifies the soul. All our works are wrought in and through the efficiency of Jesus Christ. We do not hold Christianity but by having Christianity in the character. It is Christianity that holds us. If we accept Jesus Christ as our personal Saviour, we shall reveal to others what Christianity has done for us. And in the heavenly records will be traced opposite our names, "We are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*]<sup>13LtMs, Lt 103, 1898, par. 7</sup>

We do not work the Holy Spirit; the Holy Spirit works us, enabling us to grow in graceful proportions, a holy temple unto the Lord. We need to have a clearly defined faith, of which the Word of God is the foundation. The question was asked John by one of the elders, "What are these which are arrayed in white robes? and whence came they? And I said, Sir, thou knowest. And he said unto 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.] *13LtMs, Lt 103, 1898, par. 8*

My sister, in all your perplexities and sorrows, never, never forget that Christ is your personal Saviour, that your interests are bound up with His heart of infinite love. Let nothing of a worldly character interpose between you and your Saviour. The invitation is given, “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.] *13LtMs, Lt 103, 1898, par. 9*

Christ is the Way, the Truth, and the Life. Christ has consecrated the grave by passing through death. The Lord Jesus broke the fetters of the tomb, and proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] The grave is consecrated by His presence. Footsteps of Him that bore the cross are traceable in His life and testify to His character. *13LtMs, Lt 103, 1898, par. 10*

Is your life hid with Christ in God, my dear sister? If we are bound up with His life in a living experience here, we shall never be forgotten, for we shall be quickened by Him who is the life of all who believe. He is the life. He gives new life to everyone who follows Him. Ye are complete in Him. We are homeward bound, my sister. We are almost home. Look not now upon the things which are seen, but upon the things which are unseen. The things which are seen are temporal, but the things which are unseen are eternal. Look upward; fix your eyes upon your Saviour. *13LtMs, Lt 103, 1898, par. 11*

There is simplicity in all that Jesus said and did. We need to preserve the simplicity of true godliness. The Lord calls upon the members of your household to be children of God, true to principle. Jesus loves you. He died for every member of your family. Shall it

be said of any of these that He died for them in vain? God forbid. Let every one be prepared to meet Christ in peace.*13LtMs, Lt 103, 1898, par. 12*

In much love.*13LtMs, Lt 103, 1898, par. 13*

P.S. We are much pleased to have your daughter a member of our family. She is helping me to prepare books for the press. I have long wanted just the help she can give us. She is pleased with her home. We have a pleasant family, and we are all seeking the blessing of God, and working harmoniously. I thank the Lord for the help that she can be to me.*13LtMs, Lt 103, 1898, par. 14*

If I could see you, I would have words to speak that might be more acceptable than these traced with my pen. Christ comes as a Comforter to all who believe. He invites your confidence. He says, "Abide in me." [*John 15:4.*] Surely we may trust in our loving Saviour. You can say, "Yes, my Saviour; in thee I can and will trust. I will abide in thee." Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you. You may rest in what Christ can do for you. And the energies of your soul will be awakened to co-operate [with] Him. He will work in you to do His good pleasure.*13LtMs, Lt 103, 1898, par. 15*

May the blessing of the Lord abide with you, is the prayer of your sister.*13LtMs, Lt 103, 1898, par. 16*

**Lt 104, 1898**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 25, 1898

Previously unpublished.

Dear Brother and Sister Haskell:

I meant to write to you yesterday, but I did not dare to venture. I am now putting in all the time I dare in hearing the articles on Christian education read. Then Marian is trying to get off the matter on the parables, and that has been brought in also.<sup>13</sup>*LtMs, Lt 104, 1898, par. 1*

Last Sabbath, although feeling quite weak, I desired to speak to the people from the *fifteenth chapter of John*. Early last Sabbath morning I awoke. In the night I had been going over the ground covered in that chapter. In the morning Brother Starr spoke, and all said he did excellently well. I did not attend the meeting. I thought I could stand and talk in the afternoon, but I had not sufficient strength and remained sitting most of the time. I kept rising, hoping I could stand and speak, but I could not. I am not strong, but I am resting my case in the hands of the great Physician. I will not think of myself, or worry or talk of myself.<sup>13</sup>*LtMs, Lt 104, 1898, par. 2*

An excellent testimony meeting followed the service. I was obliged to return home as soon as I got through talking. It was very hot, and the perspiration ran down my face. I shall keep quiet next Sabbath. I shall be seventy one years old on that day.<sup>13</sup>*LtMs, Lt 104, 1898, par. 3*

Sunday I have an appointment at Awaba. I had hoped to be stronger before this, but I shall go in my weakness. I shall hang my weak and helpless soul upon the mighty One. He will help me. I believe in Him. I will not doubt. It will not do any good for me to worry, so I shall gather peace to my soul, and wait patiently for Him who is the source of my strength.<sup>13</sup>*LtMs, Lt 104, 1898, par. 4*

What is the use of us reading our Bibles unless we believe them? I should very much dread to have the Word spoken to me, "O ye of little faith! Wherefore didst thou doubt?" [See *Matthew 14:31*.] We need to exercise faith for our individual selves. We must believe for ourselves, giving heed to the Holy Scriptures. We must be worked by the Holy Spirit of God in all respects. We must give heed to the Word, and have full faith. Then we can lead others along, and educate them to eat the flesh and drink the blood of the Son of God.*13LtMs, Lt 104, 1898, par. 5*

If all will try to educate themselves to search the Scriptures for themselves by patient study of the Word, if they will pray from sincere hearts, Lord, give me a knowledge of Thy word, "for the entrance of thy word giveth light; it giveth understanding to the simple" [*Psalms 119:130*], they would have what they asked, and would be converted.*13LtMs, Lt 104, 1898, par. 6*

You should feel that on these hot days none of the workers are required to labor. It is very tiring, but the Lord knows all about the matter. It is our place to hold fast to Christ. Rest in quietude and wait patiently for Him, and He will bring it to pass. I have hope in God.*13LtMs, Lt 104, 1898, par. 7*

Last Sunday night a call was made for pledges, and the people here did much better than I supposed they would. I was desirous to make a donation, but I dared not to do it. As Brother Starr urged me to give, I said, it is always a pleasure for me to give, but I cannot do it now. I cannot retain the property of my workers, for it is their property, not mine. I will not murmur or complain, but I must be passed by for a time, until means shall come in. The Lord knows I am doing my very best.*13LtMs, Lt 104, 1898, par. 8*

Brother and Sister Belden from Norfolk Island will now help to compose our family. Sister Belden is here with us. Brother Belden is still in Sydney, trying to get his goods up by boat with Brother Colcord. We are glad these people are away from Norfolk Island. It was time they left and came where we could help them. Neither of them are in good health.*13LtMs, Lt 104, 1898, par. 9*

Now I tell my brethren to please let me alone, and not draw from me another penny. I am dry at present. I know my duty, and shall do

*it.13LtMs, Lt 104, 1898, par. 10*

I am glad you and other of the workers are sensible, and are not pressing yourselves in this hot weather. Do only that which you can do without taxing brain, bone, and muscle. You will accomplish more in the end. Let every one who is feeble in health trust in the Lord; for in Him there is no disappointment. We must not feel that we can hurry the Lord. To whom else shall we go? Who can save but Christ? Let us, my brother and sister, have faith in God, and believe that He has ways and means which we do not discern. He has given us assurance.*13LtMs, Lt 104, 1898, par. 11*

The inspired word is as a lamp shining in a dark place until the day dawn. We are so inclined to put man in the place of Christ, and place our dependence in an arm of flesh. We must have the Holy Spirit. Let us exalt the Word, because it speaks of Him to whom it points and guides. Let us lie passively in the hands of God. I repeat it over and over again, The written Word is God's light, shining in a dark place, until the day dawn, and the day star arise in our hearts. Through belief in the Word we can see what we ought to be. We see in it warnings. We see in it God's promises, and the Lord back of every promise.*13LtMs, Lt 104, 1898, par. 12*

We read the Scriptures, that we may understand God and sense His warnings. We must have faith in God for His great grace. We must let the peace of God reign in our hearts. Then we shall not live by candlelight. We shall have the light that shines in a dark place. Only one could cause this Word to be written. Then let the page of His Word be illumined, because we see the light that shines in a dark place, until the day dawn, and the day star arise in our hearts. As the Word speaks of Him, we are by faith to see Him who is invisible.*13LtMs, Lt 104, 1898, par. 13*

We must daily consecrate ourselves soul, body, and spirit to God. Our light must shine in faith till the Lord comes. We must now lay hold of Christ's righteousness. We must have a new conversion every day, that we may be vessels unto honor. The holy oil will be placed in vessels prepared for it. We must do our very best to practice the truth. Receive with meekness the engrafted Word. Study it with earnest prayer, and you will know day by day what it

means to be sanctified through the truth. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” [2 *Timothy* 3:16.] Let us live “by every word that proceedeth out of the mouth of God.” [*Matthew* 4:4.] *13LtMs, Lt 104, 1898, par. 14*

For three mornings I have not been able to sleep. After two o'clock a.m. I am drawn out to write. Our lack of faith is withholding precious blessings from us, that are hanging over us, and which God would have us receive and appreciate. When we use the Word, practice the Word, trust the Word, we shall be perfect in Him who is our righteousness. If the Word is believed by us, soberly, meekly, if it is received and appropriated, it will give us a precious experience that will make us wise unto salvation. But, like the children of Israel, we are in danger of indulging a spirit of unbelief and murmuring. *13LtMs, Lt 104, 1898, par. 15*

The Lord God Omnipotent reigneth. Christ speaks to us gently, “Behold, I stand at the door and knock. If any man will open the door, I will come in to him, and will sup with him, and he with me.” [*Revelation* 3:20.] “Let there be light.” [*Genesis* 1:3.] Yes, when Christ is abiding in the soul, there is light. He reveals Himself in our hearts by the Holy Spirit as the Sun of righteousness, who rises with healing in His wings. We need faith. We must lay ourselves on the altar of God, a living, consuming sacrifice. We have the privilege of rejoicing in a living, risen Saviour. As God’s workers, we must receive that which the Lord wants us to have, the Holy Spirit. *13LtMs, Lt 104, 1898, par. 16*

The Lord has been opening before me the fact that unless we receive the Holy Spirit, we shall lose every day. We are too content to live without the righteousness of Christ. Simeon was a man just and devout, waiting for the consolation of Israel. The secret of Simeon’s life was that the Spirit of the Lord was upon him. He was under the influence of the Holy Spirit. Habitually he laid hold by faith of the cleansing, converting power, the renewing grace, which makes a man one with God. He received communication from God. These communications were a revelation to him of divine secrets. It was revealed to him by the Holy Ghost that he should not see death until he had seen the Lord’s Christ. Thus the hope of the

consolation of Israel to him a personal hope, a living reality. *13LtMs, Lt 104, 1898, par. 17*



**Lt 105, 1898**

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 28, 1898

Portions of this letter are published in *3SM 200-201*; *TMK 226*; *7MR 388-389*; *BTS 06/1915*.

Dear Brother and Sister Haskell:

I rise this morning at half past three o'clock. On Friday I sent you a few very hastily written lines. *13LtMs, Lt 105, 1898, par. 1*

Last Friday I spoke to the students and workers at the school for the first time during the summer term. Brother Radley was present. I felt that a good impression was made. The meeting was held at half past five a.m. I know the Lord was in our assembly. *13LtMs, Lt 105, 1898, par. 2*

I understand that the boys' dormitory is full, yet students continue to come to the summer term. There is need of more prayer and firm faith in God, that these new students may be correctly managed. Some, I suppose, are professed believers; others are not. But the Lord is present, and He will work out His purpose and will for the good of all who will be worked. *13LtMs, Lt 105, 1898, par. 3*

I thank the Lord that I was able to speak to the people one week ago last Sabbath. I could stand but a few moments, and continued sitting while I addressed the people. *13LtMs, Lt 105, 1898, par. 4*

My time has been fully occupied in writing. Sister Peck and W. C. White have been carefully reading the matter prepared for *Christian Education*. For many mornings I have been up at two o'clock a.m. writing to America and Melbourne. *13LtMs, Lt 105, 1898, par. 5*

Last Friday Brother Colcord and his family came, also Brother Belden and his wife from Norfolk Island. On Sabbath I spoke in the forenoon. I could not stand and address the people. Brother Heaton

and his wife and Brother Woods from Awaba were at the meeting. We sent our carriage part way to meet them. But it was quite hot, and Sister Heaton could not attend the meeting. She was taken very sick and was unable to attend meeting. When they were coming, she walked over the worst part of the road, and this greatly fatigued her. *13LtMs, Lt 105, 1898, par. 6*

Yesterday we visited Awaba, and met with a little company. I spoke to them of the simple yet grand theme of the love of God. Brother and Sister Heaton were very much pleased. But the road through the woods to Awaba is very rough. At times Willie, May White, and I walked. The hills and gulches were very bad. Brother Constandt drove the team. I am sure it would not be safe for a carriage to pass over these roads when the rains come. *13LtMs, Lt 105, 1898, par. 7*

In returning, we followed a road which was three miles further round. This road was better, but there were hills to climb, and at times it looked doubtful if we could get the horses up. May and Willie walked up all these hills. Willie was not well. He had had very little sleep the night before, and did not care to drive the horses. *13LtMs, Lt 105, 1898, par. 8*

Sister Peck and Sara came in a single wagon. They got over the ground better than we did, for I had my phaeton. I think that a Sunday school will now be established at Awaba, and once in two weeks someone will go on horseback or in the cars to meet with them. I am very thankful to my heavenly Father that for the last three times I have spoken, I have been able to speak standing, but it has been with difficulty. *13LtMs, Lt 105, 1898, par. 9*

Herbert Lacey has a little daughter, a few days old. All are doing well. *13LtMs, Lt 105, 1898, par. 10*

In regard to my tent, Willie thinks it has been sent, but when was it sent? We shall need it as soon as it can be conveniently sent to Newcastle, for some will soon have to be on the campground, making preparations for the meeting. Will you tell us when you will be able to leave Brisbane? How is the outlook now? We are feeling deeply in earnest. The time has come when we are to expect large blessings from the Lord. We must rise to a higher standard on the subject of faith. We have too little faith. The Word of God is our

endorsement. We must take it, simply believing every word. With this assurance, we may claim large things, and according to our faith it will be unto us.*13LtMs, Lt 105, 1898, par. 11*

One thing I know, If we humble our hearts before God, if we seek to abide in Christ, we shall have a higher, holier experience. There will be a cementing of heart unto heart. We shall not pull apart. This is where we are not doers of the Word. We preach the Word, but we do not obey. Until as a people we walk in the light of God's Word, we shall not see that work accomplished which He is willing to do for us.*13LtMs, Lt 105, 1898, par. 12*

The work of faith means more than we think. It means genuine reliance upon the naked Word of God. By our actions we are to show that we believe that God will do just as He has said. The wheels of nature and of providence are not appointed to roll backward nor to stand still. We must have an advancing, working faith, a faith that works by love and purifies the soul from every vestige of selfishness. It is not self, but God, that we must depend upon. We must not cherish unbelief. We must have that faith that takes God at His word.*13LtMs, Lt 105, 1898, par. 13*

“The kingdom of heaven suffereth violence, and the violent take it by force.” [*Matthew 11:12.*] We need to experience a resurrection on the subject of faith. Without faith (a faith that will rely upon a plain statement of the Word) it is impossible to please God. A faith that is not sustained by works is worthless. Says the apostle, “What doth it profit, my brethren, though a man say, ... Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.” [*James 2:14, 18.*] That faith, if cherished in our hearts, will necessarily draw after it the good works which justify and endorse the faith of the believer.*13LtMs, Lt 105, 1898, par. 14*

Good works are indispensable as the fruit of faith, and are the sure evidence that we have passed from death unto life, because we love our believing brethren. This is not to say that our brethren are to step exactly in our footprints. True faith in God will lead us to understand that each is a worker. God works upon human minds, and all who love God will love their brethren. They will be zealous of

good works. *13LtMs, Lt 105, 1898, par. 15*

True faith consists in doing just what God has enjoined, not manufacturing things He has not enjoined. Justice, truth, mercy, are the fruit of faith. We need to walk in the light of God's law; then good works will be the fruit of our faith, the proceeds of a heart renewed every day. The tree must be made good before the fruit can be good. We must be wholly consecrated to God. Our will must be made right before the fruit can be good. We must have no fitful religion. "Whatsoever ye do, ... do all to the glory of God." [*1 Corinthians 10:31.*]*13LtMs, Lt 105, 1898, par. 16*

O what a field is opened before me! Our people must have the deep working of the Spirit of God every day. They must have a faith that works by love, a faith that emanates from God. There must not be a thread of selfishness drawn into the fabric. When our faith works by love, just such a love as Christ revealed in His life, it will be of a firm texture; it will be the fruit of a will subdued. But not until self dies can Christ live in us. Not until self dies can we possess a faith that works by love and purifies the soul. *13LtMs, Lt 105, 1898, par. 17*

"We love him, because he first loved us." [*1 John 4:19.*] True conversion, true sanctification, will be the cause of the change in our views and our feelings toward one another and toward God. "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." [*Verse 16.*] We must increase in faith. We must know the sanctification of the Spirit. In earnest prayer we must seek God, that the divine Spirit may work in us. God then will be glorified by the example of the human agent. We shall be workers together with God. *13LtMs, Lt 105, 1898, par. 18*

Sanctification of soul, body, and spirit will surround us with the atmosphere of heaven. If God has chosen us from eternity, it is that we might be holy, our conscience purged from dead works to serve the living God. We must not in any way make self our god. God has given Himself to die for us, that He might purify us from all iniquity. The Lord will carry on this work of perfection for us if we will allow ourselves to be controlled by Him. He carries on this work for our good and His own name's glory. *13LtMs, Lt 105, 1898, par. 19*

We must bear a living testimony to the people, presenting before them the simplicity of faith. We must take God at His word, and believe that He will do just as He has said. If He chastises us, it is that we may be partakers of His divine nature. It runs through all His designs and plans to carry on a daily sanctification in us. Shall we not see our work? Shall we not present to others their duty, the privilege they have of growing in grace and in the knowledge of Jesus Christ?<sup>13</sup>*LtMs, Lt 105, 1898, par. 20*

“This is the will of God, even your sanctification.” [1 *Thessalonians* 4:3.] We have not pressed forward to the mark of the prize of our high calling. Self has found too much room. Oh, let the work be done under the special direction of the Holy Spirit. The Lord demands all the powers of mind and being. It is His will that we should be conformed to Him in will, in temper, in spirit, in our meditations. The work of righteousness cannot be carried forward unless we exercise implicit faith. Move every day under God’s mighty working power. The fruit of righteousness is quietness and assurance forever. If we had exercised more faith in God and had trusted less to our own ideas and wisdom, God would have manifested His power in a marked manner on human hearts. By a union with Him, by living faith, we are privileged to enjoy the virtue and efficacy of His mediation. Hence we are crucified with Christ, dead with Christ, risen with Christ, to walk in newness of life with Him.<sup>13</sup>*LtMs, Lt 105, 1898, par. 21*

We are not to hold ourselves in our own hands. We are to drop self into the hands of God. We have been losing our faith, in the place of increasing it. “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 hands on the sick, and they shall recover.” [*Mark 16:17, 18.*]<sup>13</sup>*LtMs, Lt 105, 1898, par. 22*

This is a small part of that which the Lord has revealed to me. Our lack of faith is the reason that we have not seen more of the power of God. We exercise more faith in our own working than in God’s working for us. God designs that everything possible shall be done to enable us to stand heart to heart, mind to mind, shoulder to shoulder. This lack of love and confidence in one another weakens

our faith in God.*13LtMs, Lt 105, 1898, par. 23*

We need to pray as we never have prayed before for the baptism of the Holy Spirit, for if there was ever a time when we needed this baptism, it is now. There is nothing the Lord has more frequently told us He would bestow upon us, and nothing by which His name would be more glorified in bestowing, than the Holy Spirit. When we partake of this Spirit, men and women will be born again. There will be a firm pressing together, a firm, unwavering faith in God will be seen. The Sun of Righteousness will be in our midst, with healing in His wings. Souls once lost will be found, brought back, and kept by the power of God through faith unto salvation ready to be revealed in the last time.*13LtMs, Lt 105, 1898, par. 24*

**Lt 106, 1898**

Chapman, Brother [T. A.]

NP

November 29, 1898

This letter is published in entirety in *PC 44-49*.

Dear Brother Chapman:

We were pleased to receive word from you this noon. Your letter was read to me by Willie. Every word of it was of interest.<sup>13</sup>*LtMs, Lt 106, 1898, par. 1*

This morning I sent you copies of the things I said to the people when in Rockhampton. I have a very deep interest in the church in that place. Why should I feel an interest in them? Because the Lord has an interest in them, an interest much greater than it is possible for me to have. I am praying that the Lord will teach and lead you. I have spoken to the ear, but the Lord alone can speak to the heart.<sup>13</sup>*LtMs, Lt 106, 1898, par. 2*

The Lord says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." [*Revelation 3:19*.] He would have every soul heed His counsel, which is given for their present and eternal good. Again he says, "I know thy works." [*Verse 15*.] When those works are not in harmony with the truth, they are against the truth. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [*Verses 20-22*.]<sup>13</sup>*LtMs, Lt 106, 1898, par. 3*

The Lord is speaking to the church in Rockhampton. O that they would be doers of His Word. My brethren and sisters, I call upon you in the name of the Lord to hear the Word of God and to practice it. Of the Israelites the apostle says, "The word preached did not

profit them, not being mixed with faith in them that heard it.” [Hebrews 4:2.] This opens before us the secret of this matter, the reason why there is so little accomplished by the many discourses that are preached. The words may be indited by the Holy Spirit, but the result lies with the ones who hear. The oft-repeated charge of the Lord in His word is, “He that hath ears to hear, let him hear.” [Matthew 11:15; Mark 4:9; Luke 8:8; 14:35.]*13LtMs, Lt 106, 1898, par. 4*

It makes every difference whether the word spoken is received into good and honest hearts. The Israelites had the word spoken to them by Jesus Christ from the pillar of cloud, but like many who hear the glad tidings of truth and righteousness in thee last days, they did not hear with consecrated ears, and believe. Selfishness and pride, murmuring and unbelief, compassed them about as with a garment. They aggravated their guilt by not hearing with faith, and practicing the word spoken.*13LtMs, Lt 106, 1898, par. 5*

It was faith that men lacked in the days of Noah, and it was this lack of living faith that brought destruction upon them. How different would have been the result had they heeded Noah’s appeals as the voice of God speaking through him. But they were unwilling to hear and to receive the engrafted word which would have saved them. It is faith, an active faith, that will make the gracious promise of any avail.*13LtMs, Lt 106, 1898, par. 6*

Again the apostle speaks, “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness, nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. ... For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.” [1 Thessalonians 2:4-8, 19, 20.]*13LtMs, Lt 106, 1898, par. 7*



We know and understand the deep poverty of many who are striving for the crown of life. We are not ignorant in regard to the deep working of Satan, which our brethren will have to encounter. Brethren, you must bear in mind that Satan is working with all deceivableness of unrighteousness in them that perish. He moves upon men to make it hard and trying for those who strive for the crown of life. He has come down with great power, working his will, carrying out his plans, that he may keep souls under his control.<sup>13</sup>*LtMs, Lt 106, 1898, par. 8*

I write to the church: Be not unbelieving, but have faith. Receive the message sent to you from God. He has sent you light, not because He would afflict you and cause you pain, but because He loves you and would have you escape from the snares of the enemy which would entangle your souls. Let the good work of purification go forward. Meet the standard the Lord has given you. My brethren in Rockhampton, whom I love in the Lord, I feel an intense desire that Satan shall not triumph over you, but that you should think soberly and righteously and make thorough work for eternity. Read the *third chapter of First Thessalonians*. The apostle had a great burden for his brethren in Thessalonica. He writes, "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain." [*Verse 5.*]<sup>13</sup>*LtMs, Lt 106, 1898, par. 9*

When we read the letter from Brother Chapman, we praised the Lord. We felt somewhat as we supposed Paul felt when he wrote, "But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, greatly desiring to see us, as we also to see you, therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? ... And 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 that he may stablish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints."

[Verses 6-10, 12, 13.]*13LtMs, Lt 106, 1898, par. 10*

The same spirit which moved the apostle to write to his brethren has moved me to write to the church in Rockhampton. I feel a tender solicitude for you that the Lord may do for you all that the apostle Paul so greatly desired should be done for his brethren in Thessalonica.*13LtMs, Lt 106, 1898, par. 11*

The apostle continues, "Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, for ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor. ... For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." [1 *Thessalonians* 4:1-4, 7-12.]*13LtMs, Lt 106, 1898, par. 12*

We must keep the standard uplifted. God is not slack in the fulfilment of His promises. He is jealous for His name's glory. A whole heaven of resources are at our command. Seasons of prayer. Read the *first chapter of Second Thessalonians*. I present this entire chapter as appropriate for your case. I speak to you in love, for my heart is full of tender compassion in your behalf. You will have trials but ever guard your souls, that you may not dishonor your Lord who has bought you with a price. He wills that you should have strong faith and a lively hope. He wants you to improve in order and discipline and courage and fortitude and love for one another, that you may seek to help one another to keep the law of God, and be blessed.*13LtMs, Lt 106, 1898, par. 13*

Brother Chapman, be of good courage in the Lord. Have faith. Place yourself in the hands of the great Physician, believing He will restore you to health. Do not doubt for a moment. Did not Christ come to the world as the One testified to in prophecy by Isaiah: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; 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 the spirit of mourning, the garment of praise for the spirit of heaviness: that they may be called trees of righteousness, the planting of the Lord, that he might be glorified." [*Isaiah 61:1-3.*]*13LtMs, Lt 106, 1898, par. 14*

And the very One who gave this prophecy to Isaiah testified to His <own> work in (*Luke 4:16-18*); therefore we are encouraged to hope largely and received abundantly of His rich grace. We may come in faith. Take the Lord at His word. He is abundantly able and glad to respond to the faith of His believing ones.*13LtMs, Lt 106, 1898, par. 15*

Satan is the destroyer, the Lord is the Restorer. The Lord has not worked as a physician in the way that He desires to work, because, He says, Ye will not come unto Me, that I may give you life. [*John 5:40.*] We look to every source for relief from suffering and death but to the One who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] Christ came into our world to seek and to save that which was lost. His work as the One who heals all manner of diseases is unequalled. There are those whom the Lord uses as His co-laborers in the medical missionary work. These God is seeking to illuminate, that they may receive light and knowledge to communicate to others, and thus brighten the dark pathway of those who are oppressed by suffering and disease. If the sufferers would only come in faith to the divine Healer, they would see of the salvation of God.*13LtMs, Lt 106, 1898, par. 16*

But in the place of co-operating with the mighty Healer, by using the

very means He has provided, by educating themselves to use water and fresh air, and to avoid all uncleanness of person and premises, they turn to physicians who are in no way connected with the Lord Jesus, and take their prescriptions of drug medication, which leave their poisonous trail behind, implanting in the system seeds of suffering and death. Oh, why do they not inquire of God? Why do they not seek help from the One who so loved them that he gave his only begotten Son to save all who would believe on Him. Is He not just as well able not to battle with the powers of darkness on the point of disease, as when he walked in humanity upon the earth? Where is our faith when we turn to every conceivable resource but to the One who declares that He came to the world to do a special work in healing the sick? Why are not all who accept Christ so illuminated that they can irradiate others, and lift them from grovelling in intemperance of all kinds, leading them to let drugs alone?<sup>13</sup>*LtMs, Lt 106, 1898, par. 17*

Christ met one poor soul who had spent all her living in order that she might be cured of a physical malady. The statement is that she had spent all she had on many physicians, and was nothing better, but rather made worse. But one touch of Christ by faith took away the infirmity of long years. This suffering woman came behind Christ, and touched His garment by faith in the person whom the garment covered, and instantly she was made whole. “Who touched me?” said Christ. Peter was astonished. He answered, “Thou seest the multitude thronging thee, and sayest thou, Who touched me?” [*Luke 8:45; Mark 5:31.*]<sup>13</sup>*LtMs, Lt 106, 1898, par. 18*

Christ desired to give a lesson which all present would never forget. He would show the difference between the touch of living faith and a casual touch. He said, “Somebody hath touched me; for I perceive that virtue hath gone out of me.” When the woman saw that she could not be hid, she came forward trembling, and throwing herself at his feet, told her pitiful story. Christ comforted her. “Daughter,” he said, “thy faith hath made thee whole; go in peace and be whole of thy plague.” [*Luke 8:46-48.*]<sup>13</sup>*LtMs, Lt 106, 1898, par. 19*

Why do we not come to Jesus in faith? Many give Him a casual touch, coming in contact only with His person. The woman did more

than this. She put forth her hand in faith, and was healed instantly.*13LtMs, Lt 106, 1898, par. 20*

The Lord will heal those who believe, but He has given natural blessings for the benefit of the afflicted, and He would have these used. God could have healed Hezekiah with a word. But He heard Hezekiah's prayer, and gave directions that a bunch of figs should be placed upon the diseased parts. This was done, and Hezekiah recovered. But his recovery was not instantaneous. He had not the same faith that the afflicted woman had. We need to exercise faith. To practice the use of drug medication does not harmonize with faith. Appealing to worldly physicians is a dishonor to God. Those who come to God in faith must co-operate with Him in accepting and using His heaven-sent remedies,—water, sunlight, and plenty of air.*13LtMs, Lt 106, 1898, par. 21*

It is of no use to have seasons of prayer for sick persons, while they refuse to use the simple remedies which God has provided, and which are close by them. If there is an unsanitary condition of things in the house and about the premises, the very first thing that is to be done is to take up the work that has been neglected, and cleanse and purify the house and premises, making everything sweet, that the atmosphere may not be tainted by the least offensives smell.*13LtMs, Lt 106, 1898, par. 22*

The Lord gave certain directions to the children of Israel. They were to gather at the base of Mount Sinai, to hear the voice of God speaking the Ten Commandments. But first they were to wash their clothes. Again He commanded that no uncleanness should be tolerated in the encampment, lest the Lord should pass by and see their uncleanness, and because of this not go up with their armies to battle.*13LtMs, Lt 106, 1898, par. 23*

Some people ask God to preserve their families from all sickness and disease, while uncleanness and untidiness are seen in the home, with the very things that create disease. Can God glorify His name by working a miracle to prevent the plague coming nigh the dwelling of those who do not care to act their part to prevent malaria and fevers? The Lord does not work in this way. The human agent must act his part intelligently, keeping his body and his clothing

clean and every room in the house in order. Then the Lord can approach his dwelling. I will be honored, saith the Lord, by them that approach unto Me. *13LtMs, Lt 106, 1898, par. 24*

All who claim to love and serve God have a duty to perform. They are to keep themselves from all filthiness of the flesh and of the spirit, and perfect holiness in the fear of the Lord. It is the failure to do these things that makes the religion of those who profess to be Christians vain. Our God is too pure and holy to tolerate any disorder, any uncleanness. The individual who poisons his breathe with the narcotic, tobacco, is defiling the temple of God, and him will God destroy. The will of God must be done on earth. Ignorance in regard to these things is sin. *13LtMs, Lt 106, 1898, par. 25*

The friends of the truth will honor Him who is the Author and Finisher of their faith. Christ will prove Himself a physician in restoring the body as well as the soul. The workers together with God will yoke up with Christ, and place themselves, soul, body, and spirit, in right relation to God. Individuals and households will reveal the character of their faith by their dress, by their purity of speech, by their diligence in educating themselves and their children to be clean in the house, allowing no impurity in the house, no uncleanness on the premises, lest the Lord pass by and see their uncleanness. The Lord would have all things sweet about the house, that angels of God from the heavenly courts may be welcomed guests, and not kept away by dirt and uncleanness. *13LtMs, Lt 106, 1898, par. 26*

The will of men, women, and children must be trained to cooperate with God. When they uplift themselves <to be pure and holy,> the Lord will set them in desirable places. Then, by precept and example, they can exert a refining, elevating influence upon their neighbors. The melody of spiritual joy, and spiritual as well as physical health, will be revealed, and will promote that blessedness which the Lord Jesus came to our world to impart to every individual who will believe. All may not be preachers, but all can minister, showing others how to be tidy and hopeful. This is like medicine to body and soul. Thus we may add grace to grace, and be all the time fitting ourselves for heaven. *13LtMs, Lt 106, 1898, par. 27*

In much love. *13LtMs, Lt 106, 1898, par. 28*

P.S. I send you this that you may read it to the church. May the Lord bless you abundantly. We are praying the Lord to lead and guide you. *13LtMs, Lt 106, 1898, par. 29*

**Lt 106a, 1898**

Chapman, T.A.

Duplicate of *Lt 106, 1898*.



**Lt 107, 1898**

Brothers and Sisters in Rockhampton

Rockhampton, Queensland, Australia

November 6, 1898

Portions of this letter are published in *CG 509; AH 164, 226; 5MR 371.*

To the Brethren and Sisters in Rockhampton:

All through the night past I have been exercised by the Spirit of the Lord. I was presenting to the people many things in regard to their high privileges.*13LtMs, Lt 107, 1898, par. 1*

The Lord is pleased to see business done on strictly Bible principles. The Word of God is to be lived; it is to be brought into all the life practice. No dishonest, scheming act must appear. Before angels and men every soul must bear a decided testimony that the truth, Bible truth, has been brought into the daily life, that the power of grace is an all-sufficient agency to transform the character. Then purity will mark the words and actions in the home life, for the spirit will be brought into conformity to the meek and lowly spirit of Jesus Christ.*13LtMs, Lt 107, 1898, par. 2*

The only evidence of true conversion that we can give to the world is a well-ordered life, and a godly conversation. “By their fruit,” said Christ, “ye shall know them.” [*Matthew 7:20.*] We are required to give ourselves to the Lord first, then we are to work earnestly according to His will. What service, I ask, will be most acceptable to God? What enterprise dearest to the heart of Infinite Love? What will meet with the approbation of heaven? Christ has made an infinite sacrifice that the world might be sanctified through the truth. In co-operating with Christ, speaking the truth in love, we may win souls to Him. It was for this cause that Christ gave His life.*13LtMs, Lt 107, 1898, par. 3*

My mind has been deeply exercised in regard to all who embrace the truth becoming, as a people, set apart to serve God—a people

who bring their religion into everything. When the people in Rockhampton do this, the Lord will be well-pleased with His church there. In the past there has been but little harmony and binding together; there is to be a constant endeavor to keep the unity of the spirit in the bonds of peace. Love and tenderness are to be cultivated one for the other. With many there is need of a thorough conversion. Christ's seamless garment is a representation of the unity that should exist in the church. All must see that there must be no rending of the seamless robe. It is not to be rent and torn by divisions until the figure of the garment is lost. Religion must do more than it has done for those who claim to believe Bible doctrines in these last days. *13LtMs, Lt 107, 1898, par. 4*

There is too much waste of opportunities and talents. This must cease. Time is valuable. Let no moments be idled away. Rise early in the morning. Collect the family together at a seasonable hour, and send your petitions up to God to guide your family through the day. Offer your petitions with thanksgiving and with a sense of your great need of the watchcare of heavenly angels. Christ draws aside the veil which conceals the glory of God from our view, and reveals Himself, not in a state of silence and idleness, but surrounded by ten thousand times ten thousand of the heavenly host, every one awaiting His orders, waiting to reveal the Lord God of heaven in communication with every part of His kingdom. He is bound up with the interests of the human family. *13LtMs, Lt 107, 1898, par. 5*

He listens to every cry of oppression, observes every individual action. He is approving every deed of mercy and benevolence and condemning the act of oppression of man toward his fellow. He set His angels to work to relieve the oppressed, the discouraged and suffering. He sends His message of mercy to the tempted, suffering ones. He gives to man opportunities and privileges that he may acknowledge God, and render to Him the glory due His holy name, that He may teach [men] how to withstand the evils existing in the world and in their own natural and acquired traits of character. These must be sanctified through the truth, or we can have no claim to the name of Christians. *13LtMs, Lt 107, 1898, par. 6*

Christ said to His followers, "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, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” [John 16:7-11.]13LtMs, Lt 107, 1898, par. 7

A clear, decided testimony is to be borne in behalf of righteousness and truth. The Holy Spirit breaks out into utterances in *Colossians 1* and *Hebrews 1*. God requires pure and undefiled religion of all. He asks every believer to strive for the unity of the Spirit in the bonds of peace. Let every soul consider himself under bonds to God to appreciate himself. Human beings are of value with God, and He calls upon them to be sanctified through that faith which works by love and purifies the soul.13LtMs, Lt 107, 1898, par. 8

What does the Holy Spirit do for the receiver? It gives him the mind of Christ. Study the *first chapters of Hebrews* and *Colossians*. It makes him a faithful worker for his Lord. The man who has caught the Spirit of God does not pet his own ideas, and make strong his own natural tendencies. He takes himself in hand, and brings “I” into subjection. He will not go forward in any false way, but represses the evil inclination. He will not excuse his faults, but in faith and much prayer will cut away the evil, whatever may be its character. When the Holy Spirit sees this determined effort, man is not left to struggle alone for the mastery.13LtMs, Lt 107, 1898, par. 9

Christ says, “I am with you to help you in every true purpose. I will never leave you, I will never forsake you in the battle you have with the enemy.” When man places himself on the Lord’s side, he finds an unfailing refuge in Christ. Christ invites all, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [Matthew 11:28-30.]13LtMs, Lt 107, 1898, par. 10

The Lord calls upon every one who names His name to depart from all iniquity. “Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” [James 4:8.] You cannot be the servant of

Jesus Christ and of the world at the same time. There are men who have talents and capabilities, who can do very much better than they have done. The truth received in the heart will never make the possessor coarse and rough and uncourteous. It refines his taste, sanctifies his judgment, makes him kind, patient, long-suffering, merciful, of tender compassion. Truth is always refining and ennobling in its influence. A transformation takes place in the character; ignorance is seen as a sin. The hasty temper, which often leads to a course of action which makes Christ ashamed to call them brethren will be overcome by persevering effort. Human depravity, which has had its stamp upon him, will be mastered, because he is a student in the school of Christ. "Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." [*James 1:19, 20.*]*13LtMs, Lt 107, 1898, par. 11*

When those who profess to know the truth remain careless, uncleansed, they reveal that they are building on the sand. While they profess to know the truth, they are not doers of the truth. Some have let themselves down to a cheap common level of conversation. The truth is not brought into contact with the heart, the seat of the affections. The truth of God's Word has been assented to, but it has been left in the outer courts, as too precious a matter to become a part of the being. The question now is, Will men and women be sober minded, or will they keep Christ out of the heart? If the heart feels the power of His love, there will be a conformity to His likeness.*13LtMs, Lt 107, 1898, par. 12*

Sanctified love never degrades. It elevates, ennobles, purifies, and brings sacred joy to the soul. The consciousness that we are in the sight of a holy God, that His presence is with us always, will keep us from all unholy impulses and lustful passions. The truth as it is in Jesus leads to complete surrender of heart, mind, soul, and strength to the service of God. "Whatsoever ye do," Christ says, "do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Colossians 3:17.*]*13LtMs, Lt 107, 1898, par. 13*

As a people who have had great light, we are to be uplifting in our habits, in our words, in our domestic life and association. Give the Word its honored position as a guide in the home. Let it be

regarded as the Counsellor in every difficulty, the standard of every practice. Will my brethren and sisters be convinced that there can never be true prosperity to any soul in the family circle unless the truth of God, the wisdom of righteousness, presides? Every effort should be made by fathers and mothers to bring their own minds up from the lazy habit of regarding the service of God as a burden. The power of the truth must be a sanctifying agency in the home. *13LtMs, Lt 107, 1898, par. 14*

There is talent in the church at \_\_\_\_\_, but it has been exercised too much in impulsive movements. Will every man that is so fortunate as to have a house of his own keep that house neat and cleanly and orderly? Do not let the poultry and cattle come into the premises adjoining the house, for such things cause unpleasant sights for the beholders, and such things go a long way to influence others unfavorably. Seeing such things, strangers will say, "That man's faith has not done much for him, and I will not try it. I am not favorably impressed with his ideas of neatness and order." They do not see the divine touch upon outward things. *13LtMs, Lt 107, 1898, par. 15*

If you should rise early in the morning, and work a short time every day, you could set things in order and keep them so, even in the deepest poverty. If each member of the family is educated to consider himself a part of the family of God, everything will be sweet and clean and inviting to the sight. Let the universe of heaven see that you believe yourself to be in the presence of God, that in allying yourself with Jesus Christ you have yoked up with Him, and are raised from all former degradation. *13LtMs, Lt 107, 1898, par. 16*

It is the privilege of all to give to the world, in their family government, in their customs and practices and order, an evidence of what the truth can do for those who obey it. You are not to allow yourselves to come down to a low, cheap level in words or works. The truth of God brought into the sanctuary of the soul, is the grand remedy for all physical, mental, and spiritual disorders. What ever the Word says is to be taken home. It is to be partaken of as the bread of heaven, as the flesh and blood of the Son of God. Fallen man must daily derive his vitalizing power from Him who has said, "I am the Light of the world." "I am the Way, the Truth, and the Life."

[*John 8:12; 14:6.*] Apart from Him, everything is worthless.<sup>13</sup>*LtMs, Lt 107, 1898, par. 17*

Brethren, sisters, God expects more of you than you have given Him. He calls upon you to be transformed in character. You are not in your present position because you have not had talents lent you, but because you have not exercised these talents diligently, and improved in habits of thought and action as fully as God requires you to do. You have not grown up to the full stature of men and women in Christ Jesus. You are spiritually dwarfed, because you have been too well satisfied with a haphazard experience. The Lord calls for much more from you, and this you can give Him through the strength which Christ will give you. Begin in your own homes. Let not lust be your master in the place of your servant. You have and always will occupy a low level until your lustful passions cease to rule you. You must overcome the lower passions, cut away the baser propensities, before you can know what it means to be worked by the Holy Spirit.<sup>13</sup>*LtMs, Lt 107, 1898, par. 18*

I tell you in the name of the Lord that you need cleansing, you need purifying by the washing of the Word. Be diligent with your talent of time. Cheapness in talking, jesting, joking, eclipses the light, and Christ is not discerned. Be not slothful in business. Be fervent in spirit, serving the Lord. I bear you a testimony from God. God-fearing efforts must be made to serve the Master. Bring your children to Him. Nearly all are neglectful in their management in the home.<sup>13</sup>*LtMs, Lt 107, 1898, par. 19*

Fathers and mothers, when you know that you are deficient in a knowledge of how to train your children for the Master, why do you not learn your lessons? Why do you continue to bring children into the world to swell the numbers in Satan's ranks? Is God pleased with this showing? When you see that a large family will severely tax your resources, when you see that it is giving the mother her hands full of children, and that she has not time intervening between their births to do the work every mother needs to do, why do you not consider the sure result? Every child draws upon the vitality of the mother, and when fathers and mothers do not use their reason in this matter, what chance is given to parents or children to be properly disciplined?<sup>13</sup>*LtMs, Lt 107, 1898, par. 20*

The Lord calls upon parents to consider this matter in the light of future eternal realities. In our life here as probationers, we are to do no haphazard work. The peevishness of the parents' disposition must be overcome. Husbands, give your wives a chance for their spiritual life. Be careful not to bind upon your own necks a yoke that God has not given you to carry but which you have manufactured for yourselves. By many, the disposition to fret is encouraged until they become like grown up children. They do not leave this portion of their child life behind them. They cherish these feelings until they cramp and dwarf the whole life by their querulous complaints. And not only their own lives but the lives of others also. They carry with them the spirit of Ishmael, whose hand was against everybody, and everybody's hand against him. *13LtMs, Lt 107, 1898, par. 21*

We have an abundance of difficulties to grapple with, without creating others by a defective disposition and a deformed character. Stern realities must be met and mastered in the name of the Lord. Let these dyspeptic Christians go to work, and lose sight of their manufactured difficulties in doing something good and noble. By doing this, self would die a natural death. Take up the great cause of truth and help some one to reclaim himself from himself. Thus you may give back to God the talents lent you. The man who has allowed himself to become a grown up baby should stop and consider. The Word of God, brought into the practical life and obeyed, will have an elevating influence. It will raise him above the cheap and common which would spoil his character and unfit him for heaven. *13LtMs, Lt 107, 1898, par. 22*

Christ has purchased men with His own blood, that they might take hold upon His nature, that through faith they might become partakers of His divine character, that they might become members of the royal family, sons and daughters of the heavenly King. How many undervalue the love that presents Calvary before us, the love that stands revealed in an uplifted Saviour. Let us draw nigh to Christ and open our hearts to receive Him. He opens His heart to us and invites us to become one with Him, to be a partaker of His divine nature, having escaped the corruption that is in the world through lust. Let us by patient continuance in well doing, seek for glory and honor and immortality, eternal life. "Unto them that are contentious and do not obey the truth, but obey unrighteousness,"

cometh “indignation, wrath, tribulation and anguish; ... but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Gentile.” [*Romans 2:8-10.*]13LtMs, Lt 107, 1898, par. 23

Progression is the law of the universe. God Himself is constantly at work to meet darkness with light, and ignorance with knowledge. If the wicked refuse to become righteous, their selfishness and defilement will remain in them. They do not want God’s ways and will. They will not come unto unity of spirit with Christ. Daniel describes the two classes that will be found on the earth in the last days: “The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.” [*Daniel 12:10.*]13LtMs, Lt 107, 1898, par. 24

“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 fund written in the book. And many of them which 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 for ever and ever.” [*Verses 1-3.*]13LtMs, Lt 107, 1898, par. 25

The prophet describes those who refuse to receive the truth: “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, art not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.”13LtMs, Lt 107, 1898, par. 26

“Therefore I said, Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God.” “Also I set watchmen over you, saying, Hearken to the sound of the



trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." [*Jeremiah 5:1-4; 6:17-19.*]13LtMs, Lt 107, 1898, par. 27

The Lord calls for a reformation among those who claim to understand their Bibles, but who are not doers of the Word. There must be a thorough change wrought in those who claim to be children of God.13LtMs, Lt 107, 1898, par. 28

**Lt 107a, 1898**

Starr, Brother and Sister

Rockhampton, Queensland, Australia,

November 6, 1898

Previously unpublished.

Dear Brother and Sister Starr:

We left Brisbane last Monday morning. I spoke in Brisbane nine times to the large congregations and six times to a smaller number. We have seen and felt that there was a great work to be done in Brisbane. I was drawn here to this place, for I thought I would not, I could not come. But here I am.<sup>13</sup>*LtMs, Lt 107a, 1898, par. 1*

I was taken very sick on the journey and have not seen a well day since I left Brisbane. The malaria has been upon me. I think if we had been in the fruit season it might have been different, but there is not much of any kind of fruit that I can eat. Then the dust was so strong I could not get out to ride with any comfort. I rode only twice with Sister Nelson and once with Brother Haskell, who has a very pleasant conveyance, but I was very sick the very day I left for this place.<sup>13</sup>*LtMs, Lt 107a, 1898, par. 2*

We were all broken up for days, moving from the campground. The confusion tired me. Our second-class compartment was rather close, but there was a lavatory in it and I was as well situated as I could be otherwise than a close fit. Rode all day until night. Came to Bundaberg; had a favorable place to sleep. Rested some. Could eat nothing and could not drink without throwing it up. Rode five hours. Came to the little town of Gladstone; there found rooms until near the time the boat went out.<sup>13</sup>*LtMs, Lt 107a, 1898, par. 3*

We had as favorable a place as we could have on the boat. In the morning came out four miles to Brother and Sister Zerbig's. Here we have found a good, comfortable resting place. But you can judge my surprise when they told me handbills had been circulated everywhere that I would speak Wednesday evening. I decided not

to disappoint the people. I did have strength to ride out here, four miles' ride, in again four miles, and speak to about one hundred and twenty-five people, and ride out again four miles. Next meeting was Sabbath, and I spoke in the little hall where they meet for worship. Well, the Spirit of the Lord came upon me and I bore a very close testimony to the people. I have the matter written out. When I can get it copied you shall have a copy. *13LtMs, Lt 107a, 1898, par. 4*

I felt so very, very deeply to present the message that I did, that the little company as a whole, in their life practice, did not recommend our faith. Their homes were not neat and orderly but untidy and not a representation of our faith. I told them that they were not devoid of talents. They had abilities, but they had not improved these talents; that they could grow as members of the church of God into a lovely temple for the Lord. I told them the Lord expected much more of them than they gave Him. I saw that all acted greatly surprised. *13LtMs, Lt 107a, 1898, par. 5*

I could not stand to talk. I had to sit in a chair most of the time. Liberty was given for all those who had heard the message given, to respond. They did respond and their testimonies came well wet down with tears. Nearly all spoke. Many testimonies were given, and I felt that light had been let in upon them and that they would bestir themselves and make reformation in their lives. I referred them to the Lord's directions to Israel that every offensive thing must be put out of their homes and from their premises. The Lord made Israel to wash their clothes again. He told them to bury all offensive things, "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." [*Deuteronomy 23:14.*] "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." [*Leviticus 26:11, 12.*] *13LtMs, Lt 107a, 1898, par. 6*

I can write but little now, but I cannot but feel that some who have labored here have not corrected the existing evils, for our people should never be left with their habits and practices uncorrected, to dishonor the cause of God by their untidiness, not only of premises, but of houses, and in the shameful disregard of sanitary conditions.

But if they will carry out that which they promise with much weeping to do, there will be decided reformation in their midst. Unless their habits were changed, the Lord would not increase their numbers, for they dishonored their faith before the people by their outside appearance. I had not over one hundred out Sunday afternoon, but I made most earnest efforts to present before all the work that they could do for the Master. I have felt great burden here.*13LtMs, Lt 107a, 1898, par. 7*

We leave now in about one hour, to traverse this four miles for the last time. We take the boat at 10 p.m. We meet with the little company in Rockhampton at 7 o'clock and then go from there to the boat. I am not sorry I came up here. I shall now know better how to help them.*13LtMs, Lt 107a, 1898, par. 8*

The poor souls have large families and little income. I think they have been drawn upon abundantly. The contribution Wednesday was above two pounds. Sunday, one pound eight shillings. And now I go straight through Brisbane to Toowoomba (where they were disappointed in Elder Haskell's not meeting them on Sabbath and Sunday before the Brisbane meeting), spend Sabbath and Sunday, then the next bustle is to get home. I am so weary, and yet I have nothing to complain of. I have had excellent people to be with, and of course I alone could bear my sickness.*13LtMs, Lt 107a, 1898, par. 9*

I suppose you heard of the interest that continues in Brisbane. It has exceeded any interest we have yet had. It has seemed to be intense and there were no opposing elements to come in. I never saw a meeting that seemed to be so interesting to the outside parties that they could not leave the tent and would remain an hour after the exercises closed.*13LtMs, Lt 107a, 1898, par. 10*

Now I know not what is before me, but may the Lord help me to do my best. We need much larger faith and the deep moving of the Spirit of God. God is our strength, and if we fail to depend upon God for strength we shall be naught but weakness. We must humble our hearts before God, yoke up with Christ, and learn of Him. We are not going to distrust God.*13LtMs, Lt 107a, 1898, par.*

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Queensland seems to be in need of help. Of course, we cannot judge much of Rockhampton, for the cause of God has not been represented here in a correct manner. They needed labor in their homes and that from the very first. If there could now be a strong man and his wife here to carry forward the work by precept and example, living right here, everything could be hoped for. The prejudice that has been created by the course of men and women who have taken their position for the truth can be removed only by the Holy Spirit of God. Truth is too precious to be lowered into the very dust by those who claim to believe it. But I hope changes will take place. Some things, Brother Chapman says, have been done Sunday, about the premises of Sabbath brethren. But I must close this rambling letter. *13LtMs, Lt 107a, 1898, par. 12*

Much love. *13LtMs, Lt 107a, 1898, par. 13*

Please return this to me. *13LtMs, Lt 107a, 1898, par. 14*

## Lt 108, 1898

Brethren and Sisters in Rockhampton

NP

November 25, 1898

This letter is published in entirety in *2SAT 130-134*.

To the Brethren and Sisters in Rockhampton:

How gloriously appareled those who claim to believe the truth might be, if they would forsake their own ways and take the Lord's ways. Under the sway of the King of peace will be seen a most pleasant change from the present. When those people who claim that they know and understand the truth see that the truth must sanctify the whole man—his mind, his thoughts, his hearts, his strength—his vital powers will not be consumed upon his own lustful practices. These must be overcome, or they will overcome him.<sup>13</sup>*LtMs, Lt 108, 1898, par. 1*

Read the *third chapter of First Corinthians*, for it contains a lesson for the church in every place. The apostle says, "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. 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." [*Verses 16-19.*] "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 6:19, 20.*]<sup>13</sup>*LtMs, Lt 108, 1898, par. 2*

The Word of God presents before us the parable of the ten virgins, five of whom were wise, and five foolish. The wise virgins took oil in their vessels with their lamps. This was the oil of grace. The prophet Zechariah brings this to view. Read the *fourth chapter* carefully:<sup>13</sup>*LtMs, Lt 108, 1898, par. 3*

“And the angel that talked with me came again, and waked me, as a man that 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 one upon the left side thereof. So I answered and spake with 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.” [Verses 1-6.]13LtMs, Lt 108, 1898, par. 4

Here then, is the strength of every child of God. He is to feel that the only power that can heal him is found in God. He must place himself in a right relation to God if he would make a success of any of his human plans. This is the privilege of the church of God in every age. If she will put her trust in God, she will advance. “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” [Verse 6.]13LtMs, Lt 108, 1898, par. 5

“Who art thou O great mountain?” Satan is constantly at work to make as forbidding as possible the establishment of the kingdom of God in our world. There will be difficulties to obstruct the work of God, for Satan through his masterly power will use unconsecrated hearts to present the characters of the professed people of God to the world as a stumbling block. The precious truths which they hold are not practiced in their lives. While there are those who will advance, there are others who think so much of their individual selves that they cannot see that which needs to be done at the right time. There is no harmony of spirit or action. They magnify the difficulties. But as those who seek to carry out God’s plans advance, the great mountain becomes a plain. “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” [Verse 7.]13LtMs, Lt 108, 1898, par. 6

The prophet continues: “Moreover the word of the Lord came unto

me saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.”  
[Verses 8-10.]*13LtMs, Lt 108, 1898, par. 7*

The work will go forward in Queensland if those who claim to believe the truth will sanctify themselves through the truth, and seek to adorn the doctrine they claim to believe by revealing to the world that which the truth has done for them. All the powers of darkness, represented by the great mountain, will melt away as God's people move forward with the mind of Christ. I charge my brethren and sisters in Rockhampton to be doers of the Word, and not hearers only. God calls upon you to have a heart open to receive the oil of grace. Satan is not to be permitted to sow the seeds of unbelief in the hearts of those who claim to believe the truth, who say, We cannot do this; we cannot do that; who exalt every molehill into a great mountain of difficulty. These are no difficulties but that which unsanctified, unconsecrated hearts create. When self is hid with Christ in God, we shall draw in even cords together.*13LtMs, Lt 108, 1898, par. 8*

The truth of the third angel's message is bound to triumph, and those who purify their souls from all defilement will triumph with it. When the human agent will give up his own important ideas in regard to himself, when he will bear in mind that he is working in sight of the universe of heaven, then his piety will be sweet and fragrant. It will not be of that kind which tastes so strong of the dish (his own human feelings and attributes). True piety is power, but sin is the weakness and ruin of the souls who claim to be Christians.*13LtMs, Lt 108, 1898, par. 9*

The prophet continues: “Then answered I, and said unto him, What are these two olive trees on the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be those 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." [Verses 11-14.] *13LtMs, Lt 108, 1898, par. 10*

Here is the explanations of the olive trees. They take of the Holy Spirit of God, and empty the holy oil out of themselves into the clean, pure, sanctified souls that are prepared to receive it. This is the kind of oil that the wise virgins had, oil that one could not communicate to another. Each individual must prepare his soul for himself through humbleness of mind, by wearing Christ's yoke and learning of Him. *13LtMs, Lt 108, 1898, par. 11*

When the people of God in Rockhampton shall understand their position, they will commence the work over against their own house. And they will find in doing this work that they have no time nor disposition to become church tinkers. They will engage in a work of decided reformation, that they may be purified and made white. My brethren, you have no time to fill your mouths with arguments to prove that some one is doing wrong. Leave Satan to do his own work of accusing. Do not furnish him with arguments to show the defects in your brethren and in your sisters. All have come far short of the glory of God. Our individual powers need to be elevated, purified, sanctified, then the moral taste will be changed. The scent of self will not spoil our influence. All our talents are to be cherished as a precious, entrusted gift. They are to help us to meet the very highest standard. Every effort should be made to bring other minds under the power of the truth. *13LtMs, Lt 108, 1898, par. 12*

All work in business lines should be done on Scriptural lines. The tact that the Lord has given us should be used not to defraud, but to encourage holiness unto the Lord. Of one whom the Lord chose to do a certain work, He said, "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." [*Exodus 31:3-5.*] Here we have assurance that from God comes the talent of wisdom to do the work He has appointed. Read *verses 6-11*. There was no need for any man to be exulted in this matter. It was the

Holy One of Israel who had commissioned these men to do this work, and who had given them wisdom to accomplish it after His own plan. *13LtMs, Lt 108, 1898, par. 13*

The reason that there is not increased capabilities is because the powers God has given are not put into exercise. Men stop short of seeking wisdom and knowledge of how to do the work with readiness of mind. In our homes, on our premises, there is not that tact and ingenuity and sharp discernment seen that would lead us to make the most of our possessions. Those who are willing to sink down into a low, common level greatly displease God. Parents who follow this course are a dishonor to God, for they carry their children with them. *13LtMs, Lt 108, 1898, par. 14*

Many youth are compelled to work against inherited evils in this direction, and frequently they never recover from the abuse placed upon them through a perverted education at home. Parents and children have to eat the bitter fruit of wrong ideas, wrong plans. Whole families become non-entities, hopeless of reform. This need not be so, but they do not have in them the traits of character essential to brace against inherited and cultivated tendencies, these slack, untidy habits. If they would take themselves in hand, they could say, I will not sink down to this low level. I will arise, I will make diligent efforts. I will not be pushed downward by circumstances. I will not fail nor be discouraged. *13LtMs, Lt 108, 1898, par. 15*

To every man is given his work. Each has a place in the eternal plan of heaven. It is the duty of fathers and mothers to overcome their own lawlessness, their untidy habits. Truth is of great value and needs to be brought into the character building. Those who have the truth, the love of the truth in their hearts, will make any and every sacrifice that this truth may have the first place in everything. God has given to every man his measure of faith, and each is to walk in faith. He is to show that he has that faith that will rely upon God for help. *13LtMs, Lt 108, 1898, par. 16*

As God has given to every man his measure of faith, he is to put it into exercise. He is to let his light shine. Whole families might be helped and blessed if parents would find something for their

children to do. Why are not ministers and teachers more explicit on this subject that means so much to physical health and spiritual soundness? The boys and girls of the family should feel that they are a part of the home firm. They should strive to keep the premises cleansed from every unpleasant sight. Instruction in these lines should be given line upon line, precept upon precept, here a little, and there a little. *13LtMs, Lt 108, 1898, par. 17*

There are those in our churches who have much to say in regard to Christianity, but in whose presence we should always be guarded, for they dismiss the Word of God from their business transactions. When there is buying and selling to be done, God is not by their side. The enemy is on the ground, and he takes possession of them. Christian brotherhood and love is laid a sacrifice on the altar of greed. God, heaven, the precepts of Jehovah, His oft repeated injunctions, are obliterated from the soul. They know not what it means to practice the principles laid down in the Word of God. They sell their souls for unlawful gain. So thick is the veil which blinds their eyes that they can only see the fraudulent gain. So hard is the incrustation that envelopes the heart, that it feels not the love and tenderness and pity of Christ for their fellow men. The holiness and truth of God are shut out from their souls. *13LtMs, Lt 108, 1898, par. 18*

Will the people of God frown down all this corrupting influence? Will they give their hearts to God? Will they deal mercifully with their fellowmen? Will Seventh-day Adventists bear in mind that they cannot swerve from truth in their dealings with their fellow men, that they cannot violate justice or let go their integrity without forsaking God? Anything that dishonors Him will never benefit you. The man who expects to prosper by violating the eternal principles of righteousness is laying up for himself a harvest he will not care to reap. He places himself in the enemy's ranks, and brings degradation upon himself. Although for a time he may seem to prosper, he can never help to compose the family of God. *13LtMs, Lt 108, 1898, par. 19*

**Lt 109, 1898**

Moon, Brother [A.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 29, 1898

Portions of this letter are published in *4Bio 363*; *8MR 244*. +<sup>NoteOne</sup> One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Moon:

I received your letter, and thank you for writing. We understand the wants of the cause all over the world, but we feel more especially the necessities close at hand. Night after night there is presented before me companies of people whose hands are reaching out for help. They are represented as sheep without a shepherd. *13LtMs, Lt 109, 1898, par. 1*

There are plenty of people who do not care for anything that is serious. The world is now as it was in the days of Noah. They are eating and drinking, marrying, and giving in marriage; they are planting and building, expending money for liquor and tobacco; for things which destroy the physical, mental, and moral power of those for whom the Lord Jesus has given His life to make it possible that they might have another probation. They put into their stomachs things which benumb the mind, confuse the senses, and make them incapable of acting as sensible men. Amusements for self gratification, horse races, cricket and baseball matches, theater entertainments and gambling, are all in full force, testifying that we are living in the time when the end of all things is at hand. Of the people in Noah's day the statement is made that they “knew not until the flood came and took them all away.” [*Matthew 24:39*.] And “as it was in the days of Noah, so shall it be when the Son of man is revealed.” [*Luke 17:26, 30*.] *13LtMs, Lt 109, 1898, par. 2*

Before I went to Queensland, I longed for physical strength that I might engage in the work of speaking even more fully than I have

done. I am now doing all that I dare. For many mornings I have not been able to rest in my bed and have been up at two o'clock, working to send letters to the different churches who need them. Yesterday morning I was up at 1 a.m., and wrote fourteen pages before breakfast. This I put into the hands of my workers to prepare for the morning mail which closes at Cooranbong at 9 a.m. This I do frequently, yet I cannot sleep in the day. I write you this that you may understand that my mind is deeply stirred.<sup>13</sup>*LtMs, Lt 109, 1898, par. 3*

If there were ten times more of me than there is in physical, mental, and moral strength, I would have all that I could possibly do. Now, just now, is the time we should work with all the powers God has given us. Those who have the work to do in its various lines, who have responsibilities to carry, are venturing beyond their strength. They are expending their vital powers altogether too rapidly. I will try to send you copies of letters written to some of the workers.<sup>13</sup>*LtMs, Lt 109, 1898, par. 4*

You speak of India and different places that are calling for help. Has not the testimony been borne for years that the Lord does not approve of centering so much in Battle Creek? He does not design that you shall add building to building, and still talk of erecting more. If we had the one-hundredth part of the means to work with that you have in America, we would praise God with heart and soul and voice.<sup>13</sup>*LtMs, Lt 109, 1898, par. 5*

I miss the influence of my husband. Were he here, he would certainly exercise his talent of far-seeing judgment. He would understand that the facilities that are so abundant in many places, especially in Battle Creek, should not be crowded into one place, while others have so little with which to work.<sup>13</sup>*LtMs, Lt 109, 1898, par. 6*

We have recently held a camp meeting in Queensland. I know that it was at a venture I left my retired home to go so far, and said, It is not consistent that I go so far. My workers are here, and the work which I wish to do will be retarded for two months, at least, if I go. But in the night season several companies were presented before me who were reaching out their hands imploringly, and saying,

Come and speak to us the words of truth. Again I saw companies praying to God to send them the message of truth. I said, Poor, hungry, starving souls. God will hear your prayers. Similar scenes were presented before me several times, and I dared not withhold myself. I said, The Lord means that I shall go, and although to outward appearance it seems an inconsistent thing to do, I will go.*13LtMs, Lt 109, 1898, par. 7*

While in Queensland, I worked as earnestly as I have ever done in my life. I attended the early morning meetings, and spoke there six times, about one hundred persons being present. All were eager to hear, and would not miss a meeting. Quite a number of these people came from Rockhampton. They were eager and hungry for light and truth. Several wished to talk with me, but I begged them to wait until the meeting was over, for to talk with one exhausted my vitality as much as to speak before a thousand. I know that when standing before a congregation I am especially sustained; and angels of God seem to be by my side to strengthen me.*13LtMs, Lt 109, 1898, par. 8*

Nine times I spoke to the congregation assembled. In giving the message of warning to the world, I felt the solemnity of eternity upon me. When speaking to congregations, there is always before me the final judgment, which is to be held in the presence of the world, when the law of God's government is to be vindicated, His name glorified, His wisdom acknowledged and testified of as just to believers and unbelievers. This is not the judgment of one person, nor of a nation, but of a whole world of intelligent beings, of all orders, of all characters. The judgment takes place first upon the dead, then upon the living, then the whole universe will be assembled to hear the sentence. I feel as if I were in the presence of the whole universe of heaven, bearing my message for time and for eternity.*13LtMs, Lt 109, 1898, par. 9*

On the second Sunday a large number were out to hear. I had selected my text, but as I stood upon my feet, it passed entirely from my mind. But another portion of Scripture was given me, treating upon temperance and the final judgment. I seemed to be taken out of and away from myself. I had not planned any of the discourse. I felt, as I have felt many times, that I had not the

fashioning of my words. Frequently after speaking, I think, O, I wish I had spoken with an earnestness that would tell on the people with irresistible power, but on this occasion I felt enshrouded with a holy atmosphere of light. I seemed to hear the words, "Be still, and know that I am God." [*Psalm 46:10.*] I was resting at the cross of Christ. *13LtMs, Lt 109, 1898, par. 10*

After the meeting closed, the members of the Rockhampton church were called together in the reception tent, and I visited with them for one hour. Then I became strongly impressed that it was my duty to go to Rockhampton. I acted upon this impression, and gave the people the appointment to carry with them. I am glad now that I went, although it was a time of affliction and suffering for me. I was overworked, and was made to understand that I was still mortal. I was in a burning fever and could not eat. The cars did not run at night, but we found a favorable place to sleep at a hotel. Next morning we were on the cars for a five hours' ride to Gladstone, a little place by the seaside. Then we took the steamer for Rockhampton. We slept on board. It was a hard night for me, but the Lord sustained me. *13LtMs, Lt 109, 1898, par. 11*

I was congratulating myself that I would not be expected to speak until Sabbath, but on arriving at Rockhampton, we learned that notices had been printed and sent out everywhere that Mrs. White would speak on Wednesday evening. Our stopping place was at Brother \_\_\_\_\_'s, four miles out of the city, and it would be necessary for me to return this distance that night, speak to the people, and then ride back again after nine o'clock. Sick and weak as I was, this was not a very pleasing prospect, but there was no release for me. The Lord strengthened me, and I fulfilled my appointment. *13LtMs, Lt 109, 1898, par. 12*

On Sabbath W. C. White spoke in the forenoon. I spoke in the afternoon. The Spirit of the Lord came upon me, and I bore a solemn testimony to them. I had a most earnest testimony to bear, reproving them because they had not followed on to know the Lord, because they had not acted as Christ's representatives. They had professedly received the truth, but had not been growing up to the full stature of men and women in Christ Jesus. *13LtMs, Lt 109, 1898, par. 13*

I told them that they could represent Christ, that they were to be no more children, but men and women of moral worth; for Christ, who had begun a good work in them, would finish the work of salvation. The Saviour, who gave Himself a ransom for our sake, that we might have eternal life had, as the Author of our faith, undertaken the work, and He would complete it. I asked them if they were willing to yoke up with Christ, to co-operate with Him, and act their part, that they might be honored as overcomers through the blood of the Lamb and the word of their testimony. Nearly all humbled their hearts before God, and confessed their weakness. We were thankful to see the spell of the enemy broken. *13LtMs, Lt 109, 1898, par. 14*

On Monday evening we rode into Rockhampton. The church was assembled in Brother \_\_\_\_\_'s house, and I spoke to them for one hour. Then we went to the boat, two miles distant. I was sick that night, very sick, not because of the motion of the boat, but because of the number of women and children who were crowded into the ladies' saloon. Only a curtain separated the ladies' side of the saloon from the gentlemen's, and on both sides of the curtain numbers were sleeping on the floor, as well as on the seats. The windows could not be opened sufficiently because of the children. I felt like one wrestling for a breath of life. *13LtMs, Lt 109, 1898, par. 15*

When the boat reached Gladstone, we secured the same room in the hotel as we occupied on our way from Brisbane. There were several hours before the cars left for Brisbane. On the journey from Gladstone to Brisbane the cars were crowded with people who were going to attend the horse races in Sydney. This night, Tuesday, was a most wretched night for me. Passengers kept crowding into the compartment, and I could scarcely get a free breath. One man rushed into the carriage and closed the window. I immediately begged him to open it, for I could scarcely breathe. *13LtMs, Lt 109, 1898, par. 16*

When we reached Brisbane, we were met at the station by Brother Wilson and his wife, Brother Haskell and his wife, Brother Pallant, Sister Higgins, and Sister Hughes. But I could not converse with them. Sister Wilson brought me a little tomato, nearly all liquid. I



was very thirsty, but dared not drink water or coffee. I eagerly took the tomato and a biscuit, and was refreshed. From this place on Sara and I had a first class compartment, and we had a favorable chance to rest until we changed at Newcastle. *13LtMs, Lt 109, 1898, par. 17*

On our journey to Queensland, we could not see the country from Newcastle up, as we passed through it in the night. When we returned over this portion of the country, we had a fair opportunity to see it. We wished to know in reference to the towns and cities on the route. We saw many very nice looking villages and towns. None of these places have been given the truth. These places had been mapped out before me, and I was very anxious to see all I could of the country. As we now have a center in Cooranbong, we feel that we must raise the standard of truth in Newcastle, Maitland, Seymour, and other places. We need to work these places. We must work while the days lasts, for the night cometh when no man can work. *13LtMs, Lt 109, 1898, par. 18*

In your letter you seem to feel as though you were not expecting to do much except for such fields as India. My brother, there has been a positive, binding agreement that for every pound raised in this far-off, destitute field, Battle Creek shall furnish pound for pound. We have worked on this plan. We have talked this plan, and we have made desperate efforts to raise from these poor people all they could possibly give. We are in great need. What is the use of our remaining here, wrenching, twisting, and turning in every way possible to create a fund to advance the work, when we have scarcely any facilities to carry it forward? As these places all through New South Wales were presented before me, the words were spoken, "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 eternal life, that both he that soweth and he that reapeth may rejoice together." *[John 4:35, 36.]13LtMs, Lt 109, 1898, par. 19*

The sowing and the reaping must be done. If our brethren in America spend all they possible can on themselves, what about this destitute field? We cannot and will not cease calling for means to

advance this work. I have written something of my situation to Brother Irwin. There are those who are constantly drawing upon me, thinking I can help them, but I tell them I cannot bury myself any deeper in debt. I am responsible for one thousand pounds loaned me by Sister Wessels, which belongs to her children. They have come of age now, and the money is called for, and must be repaid, unless God shall move upon the hearts of the children to do something. *13LtMs, Lt 109, 1898, par. 20*

**Lt 109a, 1898**

Miller, W.

[Melbourne, Australia]

1898

Portions of this letter are published in *OHC 245*.

[Dear Brother Miller:]

I have some things to say to you. Your mind and heart need to be carefully and jealously guarded. You were represented to me as not being acquainted with the movings and leadings of the Spirit of God. "Other foundation can no man lay than that which 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 3:11-13.*]<sup>13</sup>*LtMs, Lt 109a, 1898, par. 1*

There is need of your closely examining yourself. The estimate that your brethren or the church may place upon you will not, be it good or evil, change your position in the sight of God. The position you now occupy is not of such a character that the Lord can regard you as a man safe in counsel until you shall be converted. You have a work, a serious, solemn work, to do to work out your own salvation with fear and trembling. For it is God that worketh in you, to will and to do of His own good pleasure. "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. So 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; for all things are yours." [*Verses 18-21.*]<sup>13</sup>*LtMs, Lt 109a, 1898, par. 2*

The connection of every soul with God is essential. "Let a man so account of us, as of the ministers of Christ, and stewards of the mystery of God. Moreover it is required in stewards, that a man be found faithful. ... Therefore judge nothing before the time, until the

Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man (found true and faithful) have praise of God.” [1 *Corinthians* 4:1, 2, 5.] “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.] “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.] *13LtMs, Lt 109a, 1898, par. 3*

“If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” [*Romans* 5:10, 11.] *13LtMs, Lt 109a, 1898, par. 4*

I was in a council meeting, where a message was given to the interested ones connected with the Echo office. The necessity of decided changes being made was being presented. Some began to question, and to require specifications to the letter as to what must be done. One represented as our Counsellor stepped forth and presented matters before us. *13LtMs, Lt 109a, 1898, par. 5*

“It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” [1 *Timothy* 1:15.] His ministers are grievously mistaking their calling and misunderstanding their Master’s work when they permit themselves to be diverted to any matters that have any influence to cheapen their minds or characters. Daniel was placed in a most critical, trying position in Babylon, but while he did the work assigned him as statesman, he refused plainly to handle any work that would militate against God. This provoked discussion, and the Lord in His providence, which is incessantly at work over human affairs, brought the king of Babylon into reasoning relation with Daniel concerning prophecies against Babylon and other kingdoms. *13LtMs, Lt 109a, 1898, par. 6*

The wise providence of God had light for Nebuchadnezzar. Jehovah was exalted as more powerful than any other kingdom by the interpretation of Nebuchadnezzar’s dream. The Lord thus

coming in close contact with human minds, even the minds of idolaters, was for a purpose. But Nebuchadnezzar read the interpretation of the dream in accordance with his own idolatrous mind. This led to the setting up of a golden image, which represented the kingdom of Babylon, and more particularly, the king of Babylon. *13LtMs, Lt 109a, 1898, par. 7*

Christ Himself walked in the fiery furnace with His three faithful servants, who would not bow the knee to that idolatrous image set up in the plain of Dura. Nebuchadnezzar's heart was so wrought upon by this wonderful miracle that he believed in God, and in His superior power. He was instructed by Daniel that all, whether king or subjects, were to read the Scriptures and Providence, not in the light of their dreams, but were to read their dreams in the light of the living Oracles. The dream given to the king was interpreted by Daniel in the light of the Scriptures, but Nebuchadnezzar had so brought his dream into harmony with his own human understanding that he made a most wonderful display of idolatry, which he supposed was of sufficient authority to convert all nations to the worship of that image, representing the excellence of Babylon. But the fall of Babylon came at an hour of feasting and revelling. *13LtMs, Lt 109a, 1898, par. 8*

So will it be in the end of the world. The period in which we are now living is one of peculiar and momentous importance. The students of God's Word will, in these last days, work away from the customs and appointments of the world's great counsellors. They will not take the position, "My lord delayeth his coming; for since the fathers fell asleep, all things remain as they were from the beginning of creation." [*Matthew 24:48; 2 Peter 3:4.*] Only the wise virgins will be prepared, with oil in their vessels with their lamps, to go forth to meet the bridegroom. *13LtMs, Lt 109a, 1898, par. 9*

The Lord communicates to His people if they are walking in the light. The questions which you agitate in regard to your future work, it is not the plan of God to specify. It is much easier to ask, as did the lawyer, Who is my neighbor? than to do the work of righteousness that opens before you in the providence of God. Commence the work with the light God has given you, and as you shall set your own inquisitive minds at work to examine yourselves

whether you [have] the love of God [in your hearts, you will find knowledge regarding His will.]*13LtMs, Lt 109a, 1898, par. 10*

Minds are being educated to confuse judgment by words. This is Satan's plan always. There is no possibility of defining every specification of the work that shall be accepted as a work that will not displease and dishonor God. But there is no danger if the heart is susceptible to the influence of the Spirit of God. The first work essential is to give the message of mercy and warning to the world, to ears that will hear. A wall of seclusion is not to be built up between believers and unbelievers, for those who know not the truth are to be warned and enlightened. "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 came to encircle the world with an atmosphere of grace. There are many in high places who will receive the light of truth if those who claim to believe the truth have that faith that works, that will recommend their doctrines to those who know not the truth.*13LtMs, Lt 109a, 1898, par. 11*

Let an atmosphere of faith and love and unity circulate through every department of the Office. Angels will be commissioned to lead divine influences to impress the minds brought in contact with the working forces. A fragrant influence will go forth from the workers to all who choose to inhale it.*13LtMs, Lt 109a, 1898, par. 12*

That the mercies, favors, and bounties of God are granted to the just and to the unjust is a lesson to all classes, and in a special sense to those who advocate truth. Our light is to be set on a candlestick, that it may give light to all who are within the house.*13LtMs, Lt 109a, 1898, par. 13*

God's blessings, sunshine and showers, heat and cold, and every natural blessing, are given to the world. Exclusiveness is not to be maintained by any people. "I am the light of the world," Christ said. [*John 8:12.*] Light is a blessing, a universal blessing, which pours forth its treasures on a world unthankful, unholy, demoralized. The Lord Jesus came to demolish every wall of exclusion, to throw open every wall in the temple where God presides, that every ear may hear, that every eye may see, that every thirsty soul may drink of

the water of life freely. *13LtMs, Lt 109a, 1898, par. 14*

The character of God must be represented by those who believe. Just as soon as believers honor God, God will honor them by His presence. As they advance, the Holy Spirit will communicate the knowledge that it is essential for them to have. The human mind needs to be sanctified and made pure from all greed and selfishness. Then God can use individual believers as living channels of light. God will breathe on sincere, contrite, penitent, believing disciples; but the self-sufficient receive not the inspiration of the Holy Spirit. *13LtMs, Lt 109a, 1898, par. 15*

Christ is the efficiency of every soul. If a ray of hope or light shines into the soul, it comes from God. A melting, subduing spirit of unity needs to be created by love to God and for one another. Christ would have all who are connected with the work give evidence that they are a pure, peculiar people, zealous of good works. *13LtMs, Lt 109a, 1898, par. 16*

You ask questions that no human mind can intelligently answer. Times are constantly changing. The providence of God is constantly advancing. *13LtMs, Lt 109a, 1898, par. 17*

**Lt 110, 1898**

Lindsay, Brother and Sister

Rockhampton, Queensland, Australia

November 6, 1898

Previously unpublished.

Dear Brother and Sister Lindsay:

We have been here in Queensland about four weeks. I spoke in Brisbane nine times before the crowd, and six times in smaller assemblies and at the early morning meetings.<sup>13</sup>*LtMs, Lt 110, 1898, par. 1*

Not long since, I sent to Africa a large mail. I write to thank Mother Wessels, your wife, and yourself for the aid you have given us. We do not mean to disappoint you and bring Mother Wessels into perplexity. I have written to Healdsburg for them to dispose of my property there, and to Battle Creek to dispose of my property there, to sell everything. I hired the money from Mother Wessels and I shall, by the blessing of God, hire the money from the bank, if no other way opens, to pay her in the given time. Had I not hired the money from her when I did, we could not have made a start, and now, when you have all been so kind as to help us, I shall not burden you with applications to give, give. I leave you with the Lord, and what He moves upon you to do, I believe you will do.<sup>13</sup>*LtMs, Lt 110, 1898, par. 2*

The school is struggling to advance, and we are also trying to establish the buildings necessary for the carrying forward of the Health Food business. The school sawmill has been sold to the Health Food Company for this purpose. I am trying to do all in my power to set things in operation, so that our sick may be taken care of. Nothing can be done without means, but the Lord has means for us somewhere.<sup>13</sup>*LtMs, Lt 110, 1898, par. 3*

I hope and pray that Philip Wessels will come back to the truth. The Lord will not prosper him as he now is. He is putting his money in a



basket with holes. The money goes into the basket, but it runs out, and that is the last of it. I wish he would come humbly to the foot of the cross. *13LtMs, Lt 110, 1898, par. 4*

If I do not succeed in gathering in the money by the given time, will a few months of extension be allowed? I am drawing as hard as possible for three thousand dollars which was cut away from me as it ought not to have been, and our brethren will make that good to me. That will be so much that I can count upon. I have written them about it, and will send you a copy of my letter when I can get at my trunk again. *13LtMs, Lt 110, 1898, par. 5*

I am so anxious, my brother, that you should meet the expectations of God by using aright the talents God has given you. You are, like David, to walk within your house with a perfect heart. The Holy One expects more of you than you have given Him. He has given rules for our guidance, and from these rules there can be no sinless swerving. The first principles of holiness have yet to be learned when God's will is not prominent and permanent. *13LtMs, Lt 110, 1898, par. 6*

The Lord acknowledges no caste. He never makes one rule for dependents, and one for those who have a large amount of His capital to trade upon. Those who have the largest amount of talent and influence are under the greatest obligation to render back to the Lord His own. There is not one God for the master and one for the dependent. All are God's servants. "All ye are brethren." [*Matthew 23:8.*] There is not one rule for the superior and one for the inferior. Oh, my brother, if we could all bear this in mind, what a different world would be developed. There is one law to which all, the lordly and the lowly, are amenable. Abraham, the father of the faithful, combining faith and works in their proper place, will command his household after him, by precept and example. He will do justice and judgment, and keep the way of the Lord. *13LtMs, Lt 110, 1898, par.*

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But this letter must close now, as we leave here tonight. I have to hold a meeting at seven o'clock. Then at nine we take the boat. Can write no more. *13LtMs, Lt 110, 1898, par. 8*

## Lt 111, 1898

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1898

Portions of this letter are published in *WM 334-335*.

Dear Sister Wessels:

I do not want you to have any trouble on account of that £1,000. I will do my best to obtain it in time. If I do not, be assured that it will be obtained. As soon as the call for the money came, I began to try to call in the money that was rightfully mine. I have a school fund of £200, which I have reserved for the education of the youth who cannot attend school, but who desire to become missionaries. But that money is in the school, and it would distress them to obtain it. I placed it there as a loan, that it might help them in an emergency, but I can use it to send students to school. We had to resort to every resource to obtain means at that time.<sup>13</sup>*LtMs, Lt 111, 1898, par. 1*

I have one hundred pounds in the sanitarium, but should I dare that at this time, it would embarrass them. I hired £100 to help pay my workers, who are helping me in preparing my books and articles for the papers.<sup>13</sup>*LtMs, Lt 111, 1898, par. 2*

Brother Leininger, of California, mortgaged my place and his own to raise money on which to live, and I have to assume that responsibility, for he once had large means, and helped the home and foreign missions. Had he not mortgaged, he would have lost his property, and more would have gone with it. I knew nothing of the matter until he wrote me for more money. Then the whole thing was revealed to me. I sent word at once to take on the mortgage. Sixteen pounds interest had to be paid; sixteen pounds more will soon be called for to keep up the interest until I can pay up and release the mortgage of nearly fifteen hundred dollars. He wrote asking me for four hundred dollars, to get food to sustain his family. I wrote to the Pacific Press, telling them that it was not in the order

of God that a brother in their own borders should feel that there was no help for him there, and that he must appeal to me for money. If you do not help him at the Pacific Press, I wrote, draw on my account, and help him to the money he asks.<sup>13</sup>*LtMs, Lt 111, 1898, par. 3*

The directions are given us in Leviticus: "If thy brother be waxen poor, and have sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. ... And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God which brought you forth out of the land of Egypt, to give you the land of Israel, and to be your God." [*Leviticus 25:25, 35-38.*]<sup>13</sup>*LtMs, Lt 111, 1898, par. 4*

A sister in California, to whom I sold a cottage could not pay me. She has now given up the truth. Years ago she made a donation of one thousand pounds to the Healdsburg [College]. She also gave a nice piano, but she has threatened to make them trouble in order to get back that which she urged them to accept fifteen years ago. Brother C. H. Jones writes me that she had not the money to pay for the cottage, about fifteen dollars: but he thought she would settle the whole money if I would take that amount in shares. He promised that they would help me to work off these shares. I wanted to save them trouble, so I accepted the settlement, but as yet I have received only thirty dollars. This entanglement was to save the Healdsburg College trouble. Both these transactions have cut away from me three thousand dollars. Unforeseen circumstances, which I have had no hand in bringing about, have lost to me, and have placed me in debt to the Pacific Press, one hundred pounds.<sup>13</sup>*LtMs, Lt 111, 1898, par. 5*

I write you these particulars that you may not think that I am not going to meet my obligations. The Lord will open the way. I shall not, even if I have to bear the whole loss myself, suffer one of the Lord's servants to be turned away from his rights.<sup>13</sup>*LtMs, Lt 111,*

1898, par. 6

When our brethren in California view this matter as God would have them, they will consider my embarrassment, and those for whom I have faithfully labored will take up their duty as Christians. The churches in California will not leave me in this destitute mission field to bear this burden alone. There are places within thirty miles of Cooranbong that have never been worked. Newcastle and Maitland, and the towns along the line toward Queensland, are places for which nothing has been done. The people there know not the truth. But the message must go to them. We have a camp meeting appointed in Newcastle for the twenty-second of December. The fields are all ready for the seeds of truth. Brother Herbert Lacey, with several workers, has been appointed to give Bible readings and to preach the Word in Newcastle. The ground for the camp meeting has been secured without cost.<sup>13</sup>*LtMs, Lt 111, 1898, par. 7*

Souls are taking hold of the truth at Dora Creek and Awaba. Last Sunday several of our family rode out eight miles to Awaba. Living at this place are a man and his wife named Heaton, and another man named Woods. These people walk to our meetings here. We meet them with our horse and carriage four miles from this place. We have a small house rented at Dora Creek, and meetings are held there on Sabbath. Forty or fifty assemble each week. They have encouraging meetings. All are poor, but Christ came to preach the gospel to the poor. Then we have special meetings, we have these people come up from Dora Creek. We send our teams to carry the women and those who cannot walk. When we have meetings in the forenoon and afternoon, we provide a dinner on the ground under the trees. At the close of the meeting we take the people again to their homes.<sup>13</sup>*LtMs, Lt 111, 1898, par. 8*

The sick will call upon us for help, and we go to their assistance. Sister McEnterfer, my helper and nurse, is called upon from miles around to prescribe for them and give them treatment. She has had a wonderful success. There is no physician in Cooranbong, but we shall build a hospital or Sanitarium soon, where the sick can be brought in and cared for. In the past we have brought them to our own home and cared for them for we cannot let human beings

suffer without doing something to relieve them. These poor people are God's heritage, and that which we do for them is done for Christ. We take no pay for anything we do, but we must have a hospital, which will cost as little as possible, where we can have some conveniences and facilities for caring for the sick.*13LtMs, Lt 111, 1898, par. 9*

This is the work of Christ, and this must be our work. We want to follow closely in the footsteps of the Master. We find in this place intelligent people, who once were in comfortable positions; but poverty has come to them. We find work [for] these, and pay them for it, and thus relieve their necessities. This is the very work to be done in order to heal the maladies of the soul as well as of the body. Christ is the mighty Healer of soul and body.*13LtMs, Lt 111, 1898, par. 10*

Christ declared, "The poor have ye always with you." [*John 12:8.*] Oh, how I long to do more than I am now doing. May the Lord strengthen me, is my prayer, that I may be able to do all He has appointed me to do. Yesterday a box of clothing was sent to a poor, but intelligent and industrious family. The father is a fine workman, a coachmaker by trade. He works when he can get work. This is now the third box of clothing we have sent him. Souls are coming into the truth through the influence of this family, and Brother Starr is going to Sydney to baptize several who have been converted to the truth.*13LtMs, Lt 111, 1898, par. 11*

I long to see the work advancing. We shall labor on patiently, and the Lord will do the convicting and the converting. We cannot neglect the poor. Christ was poor. He knew privation and want. I use every dollar of my income to advance the work, and then I borrow and pay interest on the money, that I may do more than my own money will allow. We mean to work while the day lasts, for the night cometh in which no man can work.*13LtMs, Lt 111, 1898, par. 12*

I have written you the particulars of my situation, that you may understand just how I am placed. Do not think I will disappoint you in returning to you the money you so generously and kindly loaned me. The Lord bless you and Brother and Sister Lindsay and Brother

Philip Wessels and Brother Peter Wessels, for the help you have given me. We thank you for doing what you have done. The Lord will reward you. It is treasure laid up in heaven. If one soul is of more value than the whole world, we might better invest all the means possible, that we may reach lost sheep, and bring them back to the fold. *13LtMs, Lt 111, 1898, par. 13*

Christ said, "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] He who follows me who treads in my footsteps, is my disciple, my servant. *13LtMs, Lt 111, 1898, par. 14*

I will now close this. I ask you to be as forbearing as possible, and I will pay you all. *13LtMs, Lt 111, 1898, par. 15*

In much love. *13LtMs, Lt 111, 1898, par. 16*

**Lt 112, 1898**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1898

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:

From the light given me, the things that ought to have been done for the work here in Australia have not been done. Your position, your work in the sanitarium, placed at your command things which would have enabled you to help the sanitarium which was just being started here, which was so much needed to make God’s work a success. You could have done this. The Lord designed you to do this. A foundation was to be laid, but help was needed to lay this foundation. You could have done for the Lord’s work here that which would have placed this work upon a proper foundation. Much time has been lost. Advice has been given by you which could not possibly be carried out; it only worried and perplexed others.*13LtMs, Lt 112, 1898, par. 1*

You could have done just that which James White would have done for an institution which was needed, which would fill a place and supply a lack which nothing else would do in this country. If there was and is needed a sanitarium in America, there is needed a sanitarium in Australia in more places than one. If the institution just started here had received the help it ought to have received, even if so doing would have limited to a degree the masterful preparations in America, the work here would have advanced a hundredfold. It would have done for us far more than the sanitarium in America did in its early history.*13LtMs, Lt 112, 1898, par. 2*

We were buoyed up with the promise that Brother John Wessels would come to Australia. But we did not wait for his coming. We did all that could possibly be done without means, without donations. A

building, a private dwelling house, was secured. It was in no way suited for a sanitarium, but it was the best that could be obtained. Brother and Sister Semmens did their part, he receiving one pound per week from the conference for his services. The climbing was very slow. He would gladly have given his whole time and strength to the work, but there was no money, no facilities, with which to work. No one was so well prepared to take in the situation as yourself. If some money had been allowed to flow in this direction, the sanitarium might have had a foundation. With the money that has been paid out for rent, a spot of land might have been secured for a foundation, and every stick of timber put into the building would have been so much toward securing a building of our own.<sup>13</sup>*LtMs, Lt 112, 1898, par. 3*

We were keenly disappointed that Brother John Wessels did not come, for, from the light given me, the Lord had appointed this. But we can say no more now. All that has passed away, and we shall now watch and pray and wait, and trust God's Word. He has promised, "Ask and ye shall receive, seek and ye shall find." [*Matthew 7:7.*]<sup>13</sup>*LtMs, Lt 112, 1898, par. 4*

We see no way out of our difficulties at present. We have done to the utmost of our ability, and we shall patiently wait and trust the Lord. I now invite you to help us. I know that this may limit some of the resources you now have on hand, but we must have help. The work that the sanitarium at Battle Creek can do for us must be done. I know what I am talking about. It can be done. The same investment will be made in other lines, but I have no hesitancy now in saying, The need here is most urgent. You have every facility, and those who are trying to lay the foundation here have comparatively nothing.<sup>13</sup>*LtMs, Lt 112, 1898, par. 5*

Sometime ago I wrote some things on this point, after I had presented to me the work being done in America, the advantages you have in large means, in donations to help the work. We commenced here with nothing. The donations came from the Wessels' family. There were no buildings; there were no clearings for buildings; and the men who might have been a great help were a great hindrance. They talked of what they could do, and planned to secure the highest wages. And when from positive necessity the



work was put out by tender, and the one who would do it for the least money was given it, those who had every chance to take the job refused it. They reported falsely, and these reports many in Africa believed to be the truth.<sup>13</sup>*LtMs, Lt 112, 1898, par. 6*

**Lt 113, 1898**

Rousseau, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1898

Portions of this letter are published in *TMK 277*.

Dear Sister Rousseau:

I designed to write to you last mail, but time passed, and I did not do it. I rose at half past twelve this morning to write to our mother. It is now half past three o'clock a.m. *13LtMs, Lt 113, 1898, par. 1*

My dear sister, trials and afflictions seem to be the portion of those who love God, but let us cling to the Mighty One. Be of good courage in the Lord. The night is far spent, and the day is at hand. Then let us believe in Jesus, trusting Him implicitly, although we may be tried as by fire. *13LtMs, Lt 113, 1898, par. 2*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 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 of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable full of glory; receiving the end of your faith, even the salvation of your souls.” [*1 Peter 1:3-9*.] *13LtMs, Lt 113, 1898, par. 3*

We have encouragement in God's precious Word to believe that the Lord Jesus gave Himself a sacrifice for us. He knows us, and He knows just what we need. Trial lasts only for a season. Encourage your heart, my dear sister, in faith. We must not look on trial as

punishment. Christ is the Sin-bearer. He is our Redeemer, and He desires to purify us from all dross. He means to make us partakers of the divine nature, developing in us the peaceable fruits of righteousness. The very fact that we are called upon to endure trials proves that the Lord Jesus sees in us something very precious that He would have developed. If He saw nothing in us whereby we might glorify His name, He would not spend time refining us. We do not take special pains to prune brambles. Christ does not cast valueless stones into His furnace. It is precious ore that He tests. He sees that the refining process will bring out the reflection of His own image.*13LtMs, Lt 113, 1898, par. 4*

Be trustful, be hopeful, be strong in the Lord and in the power of His might. He loves you. Hear His words, "As many as I love, I rebuke and chasten." [*Revelation 3:19.*] He has not passed you by as unworthy of a trial. What is the result of this refining process? "That ye may be found unto praise and honor and glory at the appearing of Jesus Christ." [*1 Peter 1:7.*] O how precious to the soul is one word of commendation that comes from the Redeemer's lips. We may not understand all now, but the day is coming when we shall be more than satisfied, when we shall see as we are seen, and realize that trial has wrought out for us a far more exceeding and eternal weight of glory.*13LtMs, Lt 113, 1898, par. 5*

We must have faith in God. We must accept Jesus as One who loves us. May the Lord increase your faith. My heart is drawn out in tenderest love for every one who is afflicted. We may love Christ more, and increase our capacity for loving Him, by contemplating and talking of His love. Cultivate the habit of talking with the Saviour, when alone, when walking and working. Let gratitude and thanksgiving ascend to God because Jesus loves you and you love Jesus.*13LtMs, Lt 113, 1898, par. 6*

I cannot write more now. I would be pleased to see you.*13LtMs, Lt 113, 1898, par. 7*

**Lt 114, 1898**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 30, 1898

Previously unpublished.

Dear Brother:

I received the photograph of the gospel wagon fitted up for work. Thank you for sending it to us. We would be glad to be able to prepare something of the kind here, and may be obliged to do this on a small scale.<sup>13</sup>*LtMs, Lt 114, 1898, par. 1*

I have been much pressed with the question, What can we do here in Australia? We have just visited Queensland. I was compelled to see what could be done there. Before going to Queensland, we decided that we must not defer planting the standard of truth in Newcastle. Then there is a beautiful town, Maitland, that must be worked. And there are settlements all around us here in Cooranbong that have not had anything done for them. We thought we could broaden and widen our field of labor. Martinsville is a village six miles from Cooranbong. This is the place where we obtain our oranges and lemons. The people are all poor. Families have settled in the bush miles from the main road.<sup>13</sup>*LtMs, Lt 114, 1898, par. 2*

Two small houses have been built for the people to meet in for the purpose of worship. These houses are very small indeed. Some of the students from the school were given the use of one of these little buildings. They talked upon temperance and subjects which they thought would not be in opposition to the doctrines the people believed. But one man, who acts as preacher, was, like the Pharisees, envious and jealous. He saw that his talents were being thrown into the shade. Although nothing was said to create any feeling against the workers, yet this man persisted that they were gaining an influence, and that the next thing would be that the Sabbath question would be agitated. He succeeded in his purpose,

and the house was closed against us.*13LtMs, Lt 114, 1898, par. 3*

There is in Martinsville a man by the name of Pringle. He worked or some years in a Smedley's Institution in Europe, and acquired considerable knowledge in how to treat the sick. He is an intelligent man, and when our physicians came up from Sydney on Sundays to give lectures upon health principles from the Bible standpoint, Mr. Pringle was always in attendance. He has taken up land away in the bush, has cleared a farm, and built a cottage for his family. His home is surrounded by the most beautiful forest scenery. We became acquainted with him by visiting him to secure tomatoes, oranges, and lemons. He has a large family of children. They are not old enough to help him much, but are learning to help as they increase in years.*13LtMs, Lt 114, 1898, par. 4*

Only a few miles from Mr. Pringle's, lives a man by the name of Conley. We became acquainted with him by employing him to do the plastering on our buildings. He has a fine family. We have given both these families reading matter. These men are thoroughly disgusted with the course pursued by the one who speaks to them in the little meeting house, who refused to let our people speak in this building. With two or three other families they get together after their day's work is done, and search the Scriptures in reference to the truths we advocate. They have now decided to build a little church for themselves. One will get the timber, and others will help erect the building. It will be rough and rude, but it will be a place where they can assemble to hold Sunday school, and where our people can go to teach them. They are willing to hear, and we shall have to help them in this work.*13LtMs, Lt 114, 1898, par. 5*

As yet we have had no chance to reach the people in Martinsville. We have now decided to take my platform wagon, go to Martinsville, and hold meetings in the open air, calling on all who will to come. A large number will come out to hear what we have to say.*13LtMs, Lt 114, 1898, par. 6*

It is astonishing what bitterness can grow in the hearts of those who will not hear the Word of God upon any point that differs from their doctrines. But notwithstanding this, intelligent people are embracing the truth all around us. They are all poor, hardworking people. Mr.

Heaton and his wife have embraced the truth, and were baptized only a few weeks ago. They live eight miles from Cooranbong, on the line to Newcastle. They first became interested in the truth through reading. They are intelligent people. They own their home, which is a mile or two from the railway station at Awaba. In this place others have become interested in religious matters, and they agreed together to build a little church. I wish you could see it. It is about as large as a woodshed, yet it is a place where the people can gather for Sunday school. Brother Heaton and his wife go to this church to teach the children. Our students helped to make the benches with which the house is seated, and a good's box answers for the pulpit. *13LtMs, Lt 114, 1898, par. 7*

Last Sunday Willie, May White, the twins, Sara McEnterfer, Miss Peck, and Brother Constandt accompanied me to Awaba. We drove there in two carriages. For part of the way the road was very bad. I spoke to a little company of about thirty. A large number of them were children. We had a good meeting, but we shall have to help them fix up the church, and pay for it. *13LtMs, Lt 114, 1898, par. 8*

Brother and Sister Heaton and Brother Woods, who has recently embraced the truth, walked down last Sabbath to church. Our carriage met them half way. The day was very hot, and Sister Heaton was taken ill and could not attend the meeting. She says it was the heat. People who will walk eight miles for the privilege of attending meeting must have an earnest desire to hear the truth. When they let us know, we always send our team to meet them. *13LtMs, Lt 114, 1898, par. 9*

I mention these circumstances that you may see how few advantages we have here in this country. The ministers do not visit the people, who are left as sheep without a shepherd. This is all the better for us, for they are starving for spiritual food. *13LtMs, Lt 114, 1898, par. 10*

The people who live at Dora Creek, three miles from here have no way of getting to meeting unless we send our horses and carriages for them. Meetings are held at Dora Creek in a small building, furnished with rough board seats. One of my workers, Minnie Hawkins, helps in the Sabbath school. W. C. White either speaks to

the people himself, or provides some one to take charge of the services. Children's meetings are also held on Sunday, for the benefit of all who will attend.<sup>13</sup>*LtMs, Lt 114, 1898, par. 11*

We feel deeply the wants of these people. Several have embraced the Sabbath, and have discarded tobacco, tea, and meat. They are truly converted. We must have help from America in this field. In the past our help has come mostly from Africa. Four months since the word was sent me that the one thousand pounds loaned me must now be paid back, as the children are of age, and their portion must be given them. I know not where the means is to come from, unless our brethren in America help us. What to do I know not.<sup>13</sup>*LtMs, Lt 114, 1898, par. 12*

**Lt 115, 1898**

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1898

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 Kellogg:

I have been writing some things to Brethren Wilson and Pallant in reference to the workers who are now in a state of invalidism. Brother Pallant is the brother of Sister Semmens, whom we prize highly. He is an earnest, devoted, self-sacrificing worker, and was ordained to the ministry at the Brisbane meeting. Before I spoke to the people on the first Sabbath of the meeting, he offered prayer. It is seldom that I have had the privilege of listening to such a prayer. He prayed as if he were on sure ground, as if he could come to the Lord in boldness, not in self-exaltation, but with an assurance that he would receive that for which he asked. During the camp meeting he preached, and his discourses were plain, clear, and effectual.<sup>13</sup>*LtMs, Lt 115, 1898, par. 1*

But Brother Pallant’s health has been sacrificed to earnest, continuous labor. In his zeal and earnestness he has lost sight of self. He wished to converse with me, but what an offensive breath he had. I tried not to inhale it, but I think I did, for I was taken sick like one poisoned. I talked with him seriously, and told him that he had been doing great injury to himself. I told him that for the last twenty years the Lord had been giving me messages to give to our ministering brethren, and to students who were preparing to give Bible readings and to become canvassers. The Lord would have them take care of themselves as faithful sentinels.<sup>13</sup>*LtMs, Lt 115, 1898, par. 2*

I think much of Brother Pallant, but he has made a mistake in feeling that he must do all the work he could possibly accomplish.



At times he would become so weary that he could not eat as he should, and would take food that was wholly unfitted for his wearied condition. He kept late hours, and often did not get to rest before eleven or twelve o'clock at night. This irregularity was seriously felt by his wife. She became nervous, and was losing her health and vitality. I showed him that these habits had been all wrong, that he must call a halt. I told him it was necessary for us to know ourselves. *13LtMs, Lt 115, 1898, par. 3*

I said, You are now a sick man, and you feel your need of a physician. We are not wise in the knowledge of others, but we know that in our own individual selves there are great deficiencies. The wisest have to learn their lessons by patient experience. You have been unaware how weak and unwise you are. Now you must be made to feel that you have not treated yourself as you should, but have disregarded the laws of health by your terrible neglect of yourself. Something must be done. That offensive breath must be purified. Get pulverized charcoal, soak it in water, and drink this water freely. Eat no vegetables. Eat fruit, and plain, well-baked bread. Take light exercise, and at night, wear a charcoal compress over the liver and abdomen. *13LtMs, Lt 115, 1898, par. 4*

Keep regular hours. You will need to guard yourself strictly. Do not worry about any one or anything. Look to Jesus. Confess your transgression of nature's laws, and work for life. Do not stop preaching: that will not hurt, but help you. And when you have overcome present difficulties, do not suppose that you must consider your digestive organs incurable. Tell the Lord all about it. You need not consult any physician. Arouse yourself, and act on the light you have. Study to understand yourself, and be determined to obey the laws the Lord has made to govern your being. Do all you can to break up the disorderly habits you have felt you could not prevent. *13LtMs, Lt 115, 1898, par. 5*

In your work of visiting from house to house, when you are presented with unhealthful food to eat, tell the people you are seeking to turn back the mighty current of physical evil, and that you dare not sacrifice your life through indulgence to please any mortal. Guard the citadel of the body. Improve in a knowledge of how to take care of the house you live in. Nature, if you give her a chance,

will seek to counteract the evils placed upon her, and will take up her work and do it wisely and well. *13LtMs, Lt 115, 1898, par. 6*

The laws of life and health must not be trifled with. Human beings must appreciate their God-given capabilities. They are required to study to obey the laws of God, to bring their bodies under intelligent restraint. This is a work they must in no wise neglect. They are not to be under any one's jurisdiction, to place themselves in position where their health will be endangered. They must respect and care for the physical structure. They must have the best advantages for sleeping, and are not to feel that it is an indifferent matter what they eat, and how many studies they take. They should not exercise violently, or for too many hours a time. They should eat regularly. *13LtMs, Lt 115, 1898, par. 7*

The Lord has so valued man that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The Lord has placed a high estimate upon every human soul, and He would have everyone intelligent in regard to the laws which He has established to control men. It is not enough for students to follow the judgment of those who would push and crowd, while neglecting to educate by faithful practice. There was a time when ignorance was some excuse for doing violence to ourselves. But the students in our school who would become medical missionaries must so treat themselves that they will have daily increased power to put to a practical use, in missionary use, the knowledge they have acquired. *13LtMs, Lt 115, 1898, par. 8*

If, while we instruct the student to gird himself for heroic work, he sacrifices his health in acquiring an education, all his time and earnest effort to do a good work will be lost. He will cut off his powers of usefulness. It was plainly revealed to me that with you there is danger of taking altogether too much upon you, even for a physician. I prescribe periods of rest. You are to remember that it is not enough for you merely to give lessons and have rules for study and work, unless you take time to consider every case and see that the students are in a condition healthwise to endure the taxation placed upon them. You must not gather to yourself so many and various lines of work that neglect, failure, and loss of life will be the result. We may have great respect for human nature, but while we

reach to the very mire to uplift those who are sunken, corrupted, depraved, let the students be educated to guard every part of the physical machinery. *13LtMs, Lt 115, 1898, par. 9*

It is well for students and teachers to remember that they are mortal. What are they in comparison with what they might have been had they observed the laws of health as the laws of God? The life is indeed more than meat, and the body than raiment. Men are not, even in this age, what they might have been in physical health and moral soundness. Intellectual heights may be reached, but if, in the act of obtaining these advantages, men rack the body with pain and drop into the grave prematurely, what have they gained by straining and stretching the intellect? *13LtMs, Lt 115, 1898, par. 10*

But the Lord desires every teacher to take time not only to give his lessons, but to practice them. Never should a student under your teaching be allowed to practice as a physician unless he is taught under your own eyes to practice the theory of what he has learned. He is to be educated to perform skillful surgical operations, and unless he has performed operations, he is not fit to be recommended as a physician. As an educator, you must make those whom you send forth practitioners whom you can recommend and trust. *13LtMs, Lt 115, 1898, par. 11*

If a worker becomes worn out and incapacitated for labor, we must respect human nature because of the sacrifice made on Calvary. Christ died to restore corrupted human beings, and He desires them to look upon Him and live. But many students who think they are fitting themselves to lay hold of and carry responsibilities will make distressing failures because the laws of life, which if observed, would have helped and aided in the accomplishment of different results, were disregarded and neglected. Nature abused or ill-treated in any way expresses her feelings as a faithful monitor in aches and pains. *13LtMs, Lt 115, 1898, par. 12*

Are we not children of one common Father, and are we not treated by Him as such? Has not ample provision been made by the Lord God who rules in the heavens that man shall not be treated as a machine? At an infinite cost, God made provision to restore His moral image in man, that in face and character Christ may discern

His own image, which was effaced by transgression. Let us consider the possibilities and probabilities before each student who is placed under teachers to be instructed. The Lord does not crowd upon human agents burdens that will break down the living machinery by over-taxation. *13LtMs, Lt 115, 1898, par. 13*

The Lord does not call upon you to bear so many burdens. There are too many things crowding you, my brother. I know you desire to do all things for the glory of God. The sincere Christian physician has a most important work before him. In His providence God has entrusted you with great responsibilities. But you are not immortal. It would be better to send forth a smaller number of physicians, well instructed not by mere study, not by looking on, but by practical work, than to send forth so many so-called physicians whom you have not educated to do as well as to teach. Teach the students to care for themselves, that they may be sound practitioners. Remember that they are to deal with human beings allied through Christ to God and to the angels. *13LtMs, Lt 115, 1898, par. 14*

Students are to strive for the mastery. They are to seek for perfection, that they may not remain novices, but be capable, by precept and practice, to take hold of the strength in the Invisible, and do His work with faith, trusting in Him. Every opportunity is to be made the most of. Teach the students to respect and reverence God, who has exalted men by giving Jesus Christ that they might belong to the divine family, that they might be sons and daughters of God. Teach the students to guard the human machinery, that each part may act in harmony with the other, that every God-given power, every faculty, should become what God intended it should be. Thus students will be enabled to do their work with an efficiency and capability that will honor the truth of God which is to test the human family in this last time. *13LtMs, Lt 115, 1898, par. 15*

Should not sons and daughters of the eternal God, always beholding Jesus, reverence themselves as Christ's property, Christ's husbandry, Christ's building? Shall we not reveal in our lives the wisdom of God, the righteousness of Christ? Shall we for a moment forget the injunction, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all things be done with charity." [1 *Corinthians 16:13, 14.*] *13LtMs, Lt 115, 1898, par. 16*

“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; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:10-18.*]13*LtMs, Lt 115, 1898, par. 17*

“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.*]13*LtMs, Lt 115, 1898, par. 18*

**Lt 116, 1898**

Kellogg, J. H.

NP

December 1, 1898

Portions of this letter are published in *MM 79-81*; *MMiss Extra 05/1899*.

Dear Brother:

I find some things worrying my mind. I am troubled in regard to our workers having difficulty with the lungs. In the night season I was instructed that as a people who believe the truth and are laborers together with God, we must not forget that we are mortal. The Lord has not willed that useful men and women should be cut off in the midst of their efforts to obtain an education in medical missionary lines. There is not that care and consideration for the students that should be exercised. They should be educated to be careful of their health and strength. They should be so instructed to observe physical laws that they will be able in body and intellect to testify to the value of health reform. There are exposures and dangers that should be carefully guarded against, that the life which is a God-given talent may not be treated capriciously. *13LtMs, Lt 116, 1898, par. 1*

From the light that God has given me, Brother Rousseau acted presumptuously. He lost his life by over-doing that which, if handled wisely, would have been in some cases a benefit. The words of Christ are to be heeded. His cautions are to be carefully cherished. I have had presented before me the fact that in your class of medical missionary students there are those whose first work should be to understand themselves, to count the cost, and know when they begin to build whether they are able to finish. Let not God be dishonored by breaking down the man in the process of educating him, for a broken down, discouraged man is a burden to himself. To think that in any work that he may plan to do God will sustain him, while he piles upon himself studies, and subjects himself to exposures that imperil health and life, and violate the

laws of nature, is contrary to the light that God has given. Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery. *13LtMs, Lt 116, 1898, par. 2*

The pale, weak student is a continual reproach to health reform. Far better would it be for <students> to go outdoors and work in the soil. Exercise is good. God designs that all parts of the human machinery shall be worked. There should be regular hours for working, regular hours for eating, without studying the exact cost of every article of food and providing the cheapest kind. Procure those articles of food that are the best for making steam to run the living machinery. There is no extravagance in providing these articles of food that the system can best take in and digest, and send to every part of the living organization that all may be nourished. *13LtMs, Lt 116, 1898, par. 3*

This is the first duty of every student. No one is to measure out what he supposes his fellow student is capable of doing. Let every student reason soundly regarding what he can endure. Each has an individuality that no one can handle as successfully as himself. No one can submerge his identity in another. He must know himself, a favorable chance to come forth with an unbroken constitution, with a clear mind, with well-balanced nerves, and a good digestion. With these, he will be fitted to do the work he has qualified himself to do. If he disqualifies himself by imprudence, by eating hurriedly, because he has little time to spend, he is unfitting himself for ever doing sound, wholesome work. *13LtMs, Lt 116, 1898, par. 4*

This matter is worthy of consideration. We should keep the words of Christ ever before us: "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.*] The first and highest and most acceptable missionary work that the student can do is to obey God in all he does, in every action of the wonderful machinery God devised in the formation of man. He is not to treat himself indifferently, he is to know himself, and work with an intelligent knowledge of what he can do, and do safely, and what he should avoid in eating and in working. *13LtMs, Lt 116, 1898, par. 5*

The Lord give you all understanding, is my prayer, that you who are

laborers together with God may not give the impression by an appearance of ill health that you have mistaken your vocation. Unless human agents use wisdom in the exercise of brain, bone, and muscle, and treat themselves as under the jurisdiction of God, as God's property, as God's husbandry, as God's building, they will make grievous mistakes, and lie down in an untimely grave. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." [*1 Thessalonians 5:5, 6.*] A disordered stomach means a disordered mind. *13LtMs, Lt 116, 1898, par. 6*

I would say to each student, You need to take yourself in hand, and let no one whip up your tired nerves and muscles to meet their individual measurement. You are God's workmanship, and under a full sense of your accountability to God, you are to treat yourself aright. Give yourself proper time to sleep. They who sleep give nature time to build up and repair the weary waste of the organism. "Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." [*Verses 8-10.*]*13LtMs, Lt 116, 1898, par. 7*

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written. He that glorieth, let him glory in the Lord." [*1 Corinthians 1:26-31.*]*13LtMs, Lt 116, 1898, par. 8*

"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. And let every man take heed how he buildeth thereupon; for other foundation can no man lay than that is laid, which is Jesus Christ. ... 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* 3:9-11, 16, 17.]<sup>13</sup>*LtMs, Lt 116, 1898, par. 9*

Study carefully the *first chapter of Ephesians*, and let your understanding become enlightened. If you would build for time and for eternity, obey the laws of health. Place yourselves in right relation to God as His property, caring for the wonderful husbandry and building of God. In no wise is this to be neglected.<sup>13</sup>*LtMs, Lt 116, 1898, par. 10*

“And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 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 ye are 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. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ... Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” [*Ephesians* 2:1-10, 19-22.]<sup>13</sup>*LtMs, Lt 116, 1898, par. 11*

You can do the very best home missionary work by taking care of God's temple, not defiling it by gross indulgence of human passions, not imperiling it by neglect, by undue wear and overwork. Do not presume to overtax this wonderful machinery, lest some part give way, and bring your work to a standstill. *13LtMs, Lt 116, 1898, par. 12*

I am pained as I have presented to me students who are being educated to work for the salvation of souls and bodies of those perishing around them, but who will themselves perish before they can accomplish that for which they are striving so earnestly. Will all teachers and students learn before they go any further how to treat themselves that they may intelligently cooperate with God, to bear His message, to do His work, and not be cut off at the very time when they are most needed? *13LtMs, Lt 116, 1898, par. 13*

**Lt 117, 1898**

Griggs, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1898

Portions of this letter are published in *CG 473; 11MR 40-41; 12MR 267-268.*

Dear Brother Griggs:

I was much pleased to receive a letter from you yesterday. I thank the Lord that He has enlightened you by His Holy Spirit, and I beg of you to walk circumspectly. The reason there is so great a dearth of means at the present time in Battle Creek is that the root of selfishness has been so long cherished that it has become a prevailing power to tarnish and corrupt the soul. There are occasional revivals, when the sword of truth, cutting both ways, cuts off the top of the plant of selfishness, but it is not taken out by the roots, and when anything is favorable for its growth, it springs up and flourishes, and thereby many are defiled. *13LtMs, Lt 117, 1898, par. 1*

This is the great evil which proves a curse to individuals, to families, to all our institutions, and to the church. We need not merely to talk about the Holy Spirit, but to open the door of our hearts and let him come in. Then there will be a molding and fashioning of the character. Prayers are offered in the family circle, in the church, in the publishing house, and in our educational institutions, for the Lord to guide and direct; but when temptations come, the roots of selfishness spring up, and the precious talents of reason and voice are placed on the enemy's side. Men plan after their own selfish methods. Over and over again God has given messages of reproof in His Word, and by His servants, but they disregard the Word if by so doing they can obtain an advantage over others. That which is common and forbidden is brought into the work. *13LtMs, Lt 117, 1898, par. 2*

God says, “I hate robbery for burnt offerings.” [*isaiah 61:8.*] The

Lord will work for those who are pure in heart. “The pure in heart shall see God.” [*Matthew 5:8.*] And they will see in Him no corrupting principles. When all selfishness and covetousness is cleansed from the church and from our institutions, we shall see the Lord in His ways and in His works, and great good will be done. His righteousness will go before us. It is Christ our Righteousness who leads the way for our feet in the path cast up for the ransomed of the Lord to walk in. If we are worked by the Holy Spirit, we shall seek for the conversion of souls. Everything possible should be done to draw them to Christ—by religious instruction, by a right training in the home and school life. Everything that will prove a hindrance to their conversion should be kept from them. Instruction is needed. The fullest education should be obtained. The character must be formed for the future eternal life, if we would be conquerors over the difficulties which all must meet. *13LtMs, Lt 117, 1898, par.*

3

Many parents by their training, by their foolish indulgence, and pampering of the tastes and appetite, are making themselves responsible for the crooked ways and dispositions of their children. Satan can control the whole being by that disposition to disobey the laws of God. Parents do not, like Abraham, command their households after them. And what is the result? Children and youth are standing under the rebel flag. They will not be ruled, but are determined to follow their own will. The only hope for children is to teach them to deny and not indulge self. *13LtMs, Lt 117, 1898, par.*

4

The Lord has a controversy with parents, because they have permitted their children to follow their own pernicious ways, by which the way of truth is evil spoken of. Education should be commenced in the home at the dawn of reason, and is to be carried forward in the fear and love of God. The reason that children do not become godly is because they are allowed too much freedom. Their will and inclination is indulged. Parental neglect in restraining children is the cause of so much evil in the world today. O what sad things the judgment will reveal. Many prodigal sons become such because of indulgence in the home, because their parents have not been doers of the Word. The mind and purpose are to be sustained by firm, undeviating, sanctified principles. Consistency and affection

are to be enforced by a lovely and consistent example.*13LtMs, Lt 117, 1898, par. 5*

The Lord is watching the course of action of every youth and parent. Human nature is to be educated, disciplined, and characters are to become changed, elevated, ennobled, Christlike. The youth must be educated to respect themselves because they are bought with a price. Christ died for them that they might have every opportunity of becoming partakers of the divine nature. Every youth should be properly instructed, for this means a great deal. Will they perpetuate the attributes of character received? The will of one is not to be violently forced by the will of another.*13LtMs, Lt 117, 1898, par. 6*

The love of God in the heart of the teacher is valuable in the home, in the church, and in school work in all its lines. The work is to be entered into with earnestness. The children and youth are to understand that their rule of action is the Word of God, and not human inventions. There must be obedience to what God has enjoined. An instructor is not prepared to mold minds or fashion characters unless Christ is abiding in his heart, unless he is learning Christ's ways and walking in His footsteps. We are to teach the youth to value themselves. We owe God obedience to the specifications of the moral law. We are to love God supremely and our neighbor as ourselves. The work must be wrought in God. This will impress the children who manifest opposition, stubborn unbelief, and a sullen will. Let cheerfulness, hope, and happiness be seen in the deportment of teachers. Try to please the students, but do not indulge them.*13LtMs, Lt 117, 1898, par. 7*

**Lt 118, 1898**

Henry, Sister [S. M. I.]

“Sunnyside,” Cooranbong, New South Wales, Australia

December 1, 1898

Portions of this letter are published in *3SM 57*; *7MR 155-158*; *MRmnt 118*.

Dear Sister Henry:

Yesterday I received your letter of October. I was up at half past two o'clock in the morning, and wrote fifteen pages before breakfast, which was to go to the church at Rockhampton. In the middle of the afternoon the mail brought me your letter, but I had an article which I was obliged to finish for my workers before I could read it. It gave me much pleasure to hear from you. But I have not had time to give your letter as much thought as I must. *13LtMs, Lt 118, 1898, par. 1*

This morning I woke at half past twelve, and as I could sleep no more, I arose, and asked the Lord to work through me, and help me to write the matter which I must send. I had important letters to go to Africa, which must be ready for the nine o'clock mail. And now at three o'clock p.m. I write to you. But I can write only briefly because of my tired brain. *13LtMs, Lt 118, 1898, par. 2*

I am thankful that the Lord is leading you. Your letter was refreshing, the more so because your ideas are in harmony with my mind. I believe that the Lord has appointed you to do His work in His way. Let us in our work have faith in God and trust Him. While we may take pleasure in counselling our brethren, an individual work is to be done which is beyond the power of any mind to comprehend. *13LtMs, Lt 118, 1898, par. 3*

In the night I am aroused from my sleep, and I write in my diary many things that appear as new to me when read as to any who hear them. If I did not see the matter in my own handwriting, I should not think my pen had traced it. At times matters come up for decision, when all are not of the same mind. Then I read to them

the writings given, and they accept them, and become one in their decisions.<sup>13</sup>*LtMs, Lt 118, 1898, par. 4*

I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Women's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth, and the education you have received in the grand temperance work, in connection with your sister workers, is the education you need to bring into the work with women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure.<sup>13</sup>*LtMs, Lt 118, 1898, par. 5*

For twenty years I have seen that the light would come to the women workers in the temperance lines. But with sadness I have discerned that many of them are becoming politicians, and that against God. They enter into questions and debates the theories of many things that they have no need to touch. Christ said, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. [*John 8:12.*] How can they walk in opposition to His holy law, in the footsteps of the great apostate, and yet have clear, sharp discernment?<sup>13</sup>*LtMs, Lt 118, 1898, par. 6*

The Lord, I fully believe, is leading you that you shall keep clear and distinct in all their purity the principles of temperance in connection with the truth for these last days. They that do His will shall know of the doctrine. The Lord designs that women should learn of Him meekness and lowliness of heart, and co-operate with the greatest Teacher the world has ever known. When this is done, there will be no strife for the supremacy, no pride of opinion, for it will be realized that mind, voice, every jot of ability, are only lent talents, given by God to be used in His work, to accumulate for Him, and to be returned to the Giver with all the increase. We are expected to grow in capability, in influence, and in power, ever looking unto Jesus. And by beholding, we shall become changed into His likeness.<sup>13</sup>*LtMs, Lt 118, 1898, par. 7*

The woman's work is a power in our world, but it is lost when with the Word of God before her, she sees a "Thus saith the Lord," and refuses to obey. You see the point. The great and difficult thing for

the soul to do is to part with its own supposed righteousness, contending most earnestly against its own supposed works of merit. It is not an easy matter to understand what it means to refuse self the least place of honor in the service of God. All unconsciously we act out the attributes of our own character and the bias and freedom of our own mind in the very presence of God, in our prayer and worship, in our service, and fail to see that we are absolutely dependent upon the leading of the Holy Spirit. Self is expected to do a work that is simply out of its power to do. *13LtMs, Lt 118, 1898, par. 8*

This is the great peril of woman's work in Christian temperance lines. The Lord does not bid you separate from the Women's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Women's Christian Temperance Union. "I," said Christ, "send you forth as lambs among wolves." [*Luke 10:3.*] If He sends His disciples on such a mission, will He not work through you to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus. *13LtMs, Lt 118, 1898, par. 9*

And please do not devote all your strength to those who have had the privilege of knowing the truth. Do not work without periods of rest. Corruption extends everywhere, and the self you will meet in those who have been devoted working women will cause sadness. But I fear we often give up too easily. Through Jesus Christ, giving up self and taking Him, you will be enabled to reveal the spirit of pleasantness, joy, and love. *13LtMs, Lt 118, 1898, par. 10*

The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God. The Lord has given you capabilities and talents to be preserved uncorrupted in simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught to live and labor intelligently and unitedly. Be assured, we should be rejoiced to see you in



Australia. When you feel that the cloud moves toward Australia, we shall be glad to receive you to help us here. I have thought at times, Well, we shall work one more year, and then, perhaps, we shall see the work so established that we may return to America. But the next year there comes increased work, and the cloud does not seem to guide me toward America. I believe the Lord is leading you, and will work through you to His own name's glory.<sup>13</sup>*LtMs, Lt 118, 1898, par. 11*

Next mail I will write you more fully, if the Lord will. My speaking to the people and my writing so largely has wearied my brain, so that I cannot write much now. I have made it a point not to fail nor be cast down. I will not be mournful, but keep up in Jesus, that I may not give the enemy a chance to obtain the victory.<sup>13</sup>*LtMs, Lt 118, 1898, par. 12*

## Lt 119, 1898

Henry, S. M. I.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 2, 1898

Portions of this letter are published in *1NL 35-36*.

Mrs. S. M. I. Henry:

I arise this morning at one o'clock a.m. I have tried to sleep, but cannot. I now write you a few lines this morning, which may not be copied for want of time. *13LtMs, Lt 119, 1898, par. 1*

I am feeling deeply over the work which is to be done all around us. Whichever way we may turn we find temporal and spiritual poverty. Sometimes my spirit is weighed down, but although I see the great need soliciting our attention at every place we go, we need not feel that the burden rests upon us. There is One who is our Burden-bearer. Neither are we capable of bearing the sins of others. *13LtMs, Lt 119, 1898, par. 2*

We have always a decided message to bear, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] Satan will cast his hellish shadow athwart our pathway, and if we allow our eyes to rest on this shadow, we cannot discern the light which is beyond. Whatever discouragement may appear to our human sight, we must ever remember that there is infinity beyond the darkness. Our faith cannot, must not, for a moment sink in that dark shadow. Light beyond is shining for every soul of us. Our voice, our words, must testify of that light. *13LtMs, Lt 119, 1898, par. 3*

If the life we live in this world is wholly and entirely for Christ, it is a life of daily surrender. He has the freewill service, and each soul is His own jewel. If we can impress upon the minds of our sisters the good which it is in their power to do through the Lord Jesus Christ, we shall see a large work accomplished. But this work can be done only through the Holy Spirit. If we can arouse the mind and heart to co-operate with the great Worker, we shall gain, through the work

they may accomplish, great victories. But self must be hidden. Christ must appear as the worker. Christ invites us, "Abide in me, and I in you." [*John 15:4.*] Cannot we bring these souls to understand, without a moment's delay, that every day is the ever-present Now?*13LtMs, Lt 119, 1898, par. 4*

There must ever be an interchange of taking in and giving out, receiving and restoring. This links us up as laborers together with God. Not one expression of unbelief is to come from our lips under the hardest trial. Heaven is much nearer to earth when every soul who knows the truth expresses it in word and action. The giving out ever expresses the truth, and increases the power of taking in. This is the lifework of the Christian. He that will lose his life will find it.*13LtMs, Lt 119, 1898, par. 5*

The capacity for receiving the holy oil from the two olive trees which empty themselves is by the receiver emptying that holy oil out of himself, in word and in action, to supply the necessities of other souls. Work, precious, satisfying work—to be constantly receiving and constantly imparting! The capacity for receiving is only kept up by imparting. (*Isaiah 58*) explains the matter: "Thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." [*Verse 8.*]*13LtMs, Lt 119, 1898, par. 6*

We need and must have fresh supplies every day. And how many souls we may help by communicating to them. All heaven is waiting for channels through whom can be poured the holy oil to be a joy and refreshing to others. We may work continuously and solidly, so that our work may abide, if Christ is abiding with us. I have no fears of any person making blundering work if he will only become one with Christ. The divine fulness will flow through the consecrated human agent, to be given forth to others. Linked with the unchanging Jesus Himself, there is a representation of Christ in character. Truth, our Saviour continually insisted upon, must be sought after, found, and given to others. He our Lord and Saviour insisted that we should sell all to secure the treasure. Self-sacrifice must be seen in this path at every step. There is to be no lifting up of self, not a thread of self-seeking; for this always separates from Christ.*13LtMs, Lt 119, 1898, par. 7*

How thankful I am, my sister, that you have the satisfaction of knowing what it means to be a learner in the school of Christ. It is drinking of the water of life. You may indeed say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, that I may win Christ, and be found in him, not having mine own righteousness." [*Philippians 3:8, 9.*] When we feel oppressed, as we often will, I find it is my best remedy to talk of the light and love of God. My soul is strengthened and blessed, for I draw nigh unto God, and He draws nigh to me, and lifts up for me a standard against the enemy. *13LtMs, Lt 119, 1898, par. 8*

## Lt 120, 1898

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 5, 1898

See variant *Lt 120a, 1898*. Portions of this letter are published in *1NL 31-32*.

Dear Brother and Sister Haskell:

Never did I see as now the necessity of thorough sanctification to God. We teach the truth, but do we practice it? Is the Word of God eaten by us? Do we drink the water of life in the rich current of love? Do we practice the Word of God by seeking for that perfect unity that should exist. “Sanctify them through thy truth, Thy word is truth.” [*John 17:17*.] We must have a deeper experience, which will lead us to let go [of] self and hold fast to Christ.<sup>13</sup>*LtMs, Lt 120, 1898, par. 1*

If we keep a firm hold of self, we cannot possibly get hold of Christ. Let us now who believe that the end of all things is at hand seek the Lord most earnestly. It is no time [to] be depressed. There is no safety in trusting in self. We must educate our souls to trust in God. I see that Satan will contest every step of progress we may make. There is no safety for us only as we walk with our hands in the hand of Christ. Our feet will sometimes slip upon the supposed safest path. But the only safe path is to be sure we love God supremely, and our neighbor as ourself.<sup>13</sup>*LtMs, Lt 120, 1898, par. 2*

Not one thread of selfishness must be drawn into the fabric of character we are weaving. To go on without fear we must know that an Almighty hand will hold us up, and an infinite humanity in Christ pities us. But do not let us pity ourselves, for this is not the thing to do. It is not enough for us to have faith in law and force, things which have no pity, and never hear the cry for help. We need to clasp a hand that is warm, and trust in a heart full of love and tenderness.<sup>13</sup>*LtMs, Lt 120, 1898, par. 3*

We are never to feel that there is no danger, thinking, I have a large experience; I shall never fall. God permits the wisest to be brought into circumstances which reveal their human weakness. We shall meet with obstacles all along the path heavenward, but if we abide in Christ, self will not appear in so many ways.<sup>13</sup>*LtMs, Lt 120, 1898, par. 4*

“As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught.” [*Colossians 2:6, 7.*] Through faith we receive the Lord Jesus. Through faith we are united to Him. Through faith we are rooted and established in Him. We are united with Christ. We are not to lose our first love. He will each day do for us, who are repenting, believing sinners, just as much as He did when we first surrendered our hearts to Him.<sup>13</sup>*LtMs, Lt 120, 1898, par. 5*

We are to live a life of faith in Christ Jesus. That love that He has manifested for us is to be an increasing love. Self must die. We find that this is hard, for self dies hard. It is not our work to uphold self. “Without me,” Christ says, “ye can do nothing.” [*John 15:5.*] The life of grace is always a life of faith. Without faith it is impossible to please God. My brother, might you not better look to the Source of your strength, and take Christ at His word? Feeling is nothing; praise of men good or bad is nothing. Whatever men may say or think of me, it cannot make me white or black. I am not changed in character at all by what others think of me. Looking unto Jesus, who is the Author and Finisher of my faith, I can overcome all things—my guilt in the past He has forgiven. Saying the words in faith, I am in Christ, He is the parent stock, according to my faith I unite fiber to fiber with the living Vine; the parent stock bears me, not I, the parent stock.<sup>13</sup>*LtMs, Lt 120, 1898, par. 6*

All things are possible to him that believeth. We need not try to lead ourselves. He leads, He guides, He sanctifies through the truth. We need now, just now, to surrender self, and all its worries and perplexities. If we live by every word that proceeds from the mouth of God, we possess the richest grace mortals can have. But if we look on the dark side and talk unbelief, we shall have plenty of unbelief. Throw this rubbish overboard, and taking the oars of faith, row as for your life. Do not think of self, but of Christ. Draw nigh to

God, and then you will draw nigh to one another. You will love as brethren. Remember that Jesus intercedes for erring souls.<sup>13</sup>*LtMs, Lt 120, 1898, par. 7*

You need not be surprised if everything in the journey heavenward is not pleasant. There is no use in looking to our own defects. Looking unto Jesus, the darkness passes away, and the true light shineth. Go forth daily, expressing the prayer of David, "Hold up my goings in thy paths, that my footsteps slip not." [*Psalms 17:5.*] All the paths of life are beset with peril, but we are safe if we follow where the Master leads the way, trusting the One whose voice we hear saying, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] Let your heart repose in His love. We need sanctification, soul, body, and spirit. This we must seek for.<sup>13</sup>*LtMs, Lt 120, 1898, par. 8*

I feel sorry indeed that you have no more helpers, but in every emergency the call of the hour is answered by the coming of the man. It may not be just after the pattern we may choose, for the Lord often puts it into the heart of the man he has appointed to help in the emergency to respond, "Here I am, send me." [*Isaiah 6:8.*] He does not consult our preferences. He requires us to unite our wills with His will. The Lord would have us all ready to be controlled by Him. We are not to say, "I cannot work with this man." Humble the heart before God; be of good courage; trust in Him who knows just what we need. Our faith must be renewed; self must be submerged in Christ, for the man that teaches the Word to others, in order to accomplish the most good himself, must be the embodiment of the power, and a living illustration of the principles of the Word of God.<sup>13</sup>*LtMs, Lt 120, 1898, par. 9*

In regard to money, it is very scarce with us now; but I expect the condition of things will improve soon. We have not yet seen the book, *The Desire of Ages*. It was sent to Melbourne.<sup>13</sup>*LtMs, Lt 120, 1898, par. 10*

The Lord sees our situation. He knows just what we need, and I mean to trust in Him. The cross of Calvary is the precious, unchanging testimony to the greatness of our Father's love. It reveals to us that the Lord submitted to self-denial and self-sacrifice

in our behalf for the divine joy of seeking and saving the lost sheep. He wants to save you and me. Just believe this, and set your face like a flint against all the falsehoods and flatteries of the enemy. The lowliest paths of human life are made sacred where Jesus has led the way. *13LtMs, Lt 120, 1898, par. 11*

We must do our work purely and faithfully even though there is no one in the world to say “It is well done.” Our lives must be just what God designs they shall be—faithful in good works, in kind and thoughtful deeds, in the expression of meekness, purity, and love. Thus we represent Christ to the world. On our own peculiar phase of character, whatever it may be, Christ can imprint His own image if we will allow Him to do this. *13LtMs, Lt 120, 1898, par. 12*

The toilworn men who are now first and foremost in the great work of saving souls are the ones whom God will honor. They have wrought righteousness and subdued their own hearts. They have learned the sacredness of work and the joy of self-denial and self-sacrifice, and this knowledge brings an eternal reward. *13LtMs, Lt 120, 1898, par. 13*

Look up, look up, not down, for guidance and protection. You will find it. *13LtMs, Lt 120, 1898, par. 14*



## Lt 120a, 1898

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December [5], 1898

Variant of *Lt 120, 1898*.

Dear Brother and Sister Haskell:

Never did I see as now the necessity of thorough sanctification to God. We teach the truth, but do we practice the truth as the Word of God eaten by us? Do we drink in its rich current of love? Do we practice the Word of God in seeking for that perfect unity that should exist? “Sanctify them through thy truth, thy word is truth.” [*John 17:17*.] We must have a deeper experience, which will lead us to let go of self and hold fast to Jesus Christ.<sup>13</sup>*LtMs, Lt 120a, 1898, par. 1*

If we keep so firm hold of self, then we cannot possibly get hold of Christ. Let us now who believe that the end of all things is at hand seek the Lord most earnestly. It is no time to be depressed. There is no safety at all in trusting self. We must educate our souls to trust in God. I see that Satan will contest every step of progress we may make. There is no safety for us only to walk with our hand in the hand of Jesus Christ; the foot will sometimes slip upon the supposed safest path, but the only safe path is to be sure we love God supremely, and our neighbor as ourself.<sup>13</sup>*LtMs, Lt 120a, 1898, par. 2*

Not one thread of selfishness must we draw into the fabric of character we are weaving. So go on without fear; we must know that an Almighty hand will hold us up and an Infinite humanity, in Christ, pities us. But do not let us pity ourselves, because it is not the thing to do. It is not enough for us to have faith in law and force, things which have no pity and never hear the cry for help. We want to clasp a hand that is warm, and trust in a heart that is full of love and tenderness. We are never to feel that there is no danger—“I have a large experience; I shall never fall.” The wisest, God permits

to be brought into circumstances to reveal their human weakness. We shall meet with obstacles all along the path heavenward, but if we abide in Christ, self will not appear in so many ways. *13LtMs, Lt 120a, 1898, par. 3*

“As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, ... abounding therein.” [*Colossians 2:6, 7.*] Through faith we receive the Lord Jesus. Through faith we are united to Him. Through faith we are rooted and established in Him. We are united with Christ. We are not to leave our first love. He will each day do for us, who are repenting, believing sinners, just as much as He did when we surrendered our hearts to Jesus. Now we are to cultivate the life of faith in Christ Jesus. That love that He has manifested for us is to be an increasing love. Self must die. We find this is hard, for self dies hard. It is not our work to uphold self, [for] “Without me ye can do nothing.” [*John 15:5.*] The life of grace is always a life of faith, “Without faith it is impossible to please God.” [*Hebrews 11:6.*]*13LtMs, Lt 120a, 1898, par. 4*

Had you not, my brother, look to the Source of your strength and take Christ at His word? Feeling is nothing; praise of man either good or bad is nothing. Whatever men say or think of me it cannot make me white or black. I am not changed in character at all by what others think of me. Looking unto Jesus who is the Author and Finisher of my faith—guilt in the past He has forgiven—saying the words in faith, “I am in Christ, He is the parent stock.” According to my faith, I unite myself to the parent stock, the living Vine, the parent stock which bears me, not I, the stock.*13LtMs, Lt 120a, 1898, par. 5*

“All things are possible to him that believeth.” [*Mark 9:23.*] We need not try to lead ourselves, but be led, be guided, be sanctified, through the truth. We want now, just now, to surrender self and all its worries, and all its perplexity. If we live by every word that proceeds from the mouth of God, we are possessing the richest grace mortals can have. If we look on the dark side and talk unbelief, we shall have a plenty of that commodity. But throw this rubbish overboard, and take the [oars] of faith and row for your life. Do not think of self, but of Jesus Christ. “Draw nigh to God” [*James*

4:8], then you will draw nigh to one another. You will love your brethren and consider that Jesus intercedes for the erring souls. *13LtMs, Lt 120a, 1898, par. 6*

You need not be surprised if you have not every thing pleasant in your journey heavenward. There is no use in looking to our own defects, but looking unto Jesus, the darkness passes away, and the true light shineth. Go forth daily, trusting, expressing the prayer of David, "Hold up my goings in thy paths, that my footsteps slip not." [*Psalm 17:5.*] All the paths of life are beset with peril, but we are completely safe if we go where the Master leads the way, and trust in Him whose voice we hear saying, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] Let your heart repose in His love; we need sanctification of body and spirit. This we must seek for. *13LtMs, Lt 120a, 1898, par. 7*

I feel sorry indeed that you have no more helpers, but in every emergency the call of the hour is answered by the coming of the man. It may not be just after the pattern we may choose, but the Lord often puts it into the heart of the man for the emergency to respond, "Here am I, send me." [*Isaiah 6:8.*] He does not consult our preferences; He requires our will shall unite with His will. Now, the Lord would have us all ready to be worked. We have not to say, "I cannot work with this man," but humble the heart before God; be of courage; trust in Him who knows just what we need. Our faith must be resurrected, self submerged in Christ Jesus, for the man that teaches the Word to others, in order to accomplish the most good himself, must be the embodiment of the power and the living illustration of the principles which he sees plainly required in the Word. *13LtMs, Lt 120a, 1898, par. 8*

In regard to money, it is very scarce with us now; but I expect it will improve soon. We have not seen the book, *Desire of Ages*, yet. It was sent to Melbourne. *13LtMs, Lt 120a, 1898, par. 9*

The Lord sees our situation; He knows just what we need, and I mean to trust in Him. The cross of Calvary is the precious, unchangeable testimony of the greatness of our Father's love. To reveal it to us, the Lord submitted to self-denial and sacrifice in our

behalf for the divine joy of seeking and saving the poor, stray, lost sheep. He wants to save you and me. Just believe this, and set your face like a flint against all the falsehoods and flatteries, of the Devil. The loneliest paths of human life are made sacred where Jesus has led the way. *13LtMs, Lt 120a, 1898, par. 10*

We must do our work purely and faithfully when there is no one in the world to say it is well done. We will have our life just that which God designs it shall be—faithful in good words spoken, in kind and thoughtful deeds done. In the expression of meekness and purity and love, we represent Christ to the world, and our own peculiar phase of character, whatever it may be, Christ can imprint His own image upon if we will allow Him to do this. *13LtMs, Lt 120a, 1898, par. 11*

The man who are now first and foremost in the great work of saving souls are the ones whom the Lord will honor. They have wrought righteousness [and] subdued their own hearts. They have learned the sacredness of work and the joy of self-denial; and self-sacrifice brings its eternal reward. *13LtMs, Lt 120a, 1898, par. 12*

Look up, look up, not down for guidance and protection. You will find it. *13LtMs, Lt 120a, 1898, par. 13*

**Lt 121, 1898**

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 12, 1898

Portions of this letter are published in *3MR 280; 6MR 57; 7MR 389*.

Dear Brother and Sister Haskell:

I have just read Brother Haskell's letter. Thank you for writing. I am in very good health for me, but if I exercise, even to going into the orchard, I am out of breath and trembling. I have a heavy burden for Brethren Hare and Hughes. I am trying to lay this burden on the Lord.*13LtMs, Lt 121, 1898, par. 1*

I will send you copies of my writing just as fast as I can get it copied. At present I have only Maggie with me. Minnie went to Sydney one week ago, but will be home soon.*13LtMs, Lt 121, 1898, par. 2*

There have been a few hot days here lately, with very hot winds, and no rain since we came home. We need rain very much. There is some appearance of rain today. The bush fires are very close to us. We are watching these fires, for they have done much harm. We have only a few peaches this year, not enough for table use.*13LtMs, Lt 121, 1898, par. 3*

The burden for souls lies heavy upon me. I spent one Sunday at Awaba, where Brother Heaton lives. The Sabbath after I came home from Brisbane, I was too ill to speak, but I have spoken every Sabbath since. My great burden is regarding the sin of faultfinding and criticism. It is very displeasing to our heavenly Father, and brings Satan right in, enabling him to exercise a contrary power. Oh, if all could see how the Lord regards this suspicious element among the workmen! It is the evil leaven, which absorbs to itself all with which it comes in contact.*13LtMs, Lt 121, 1898, par. 4*

On Sabbath, December 3, the burden was heavy upon me. I spoke

the words the Lord gave me, of which you have a copy. In the early morning I had written that matter, and I read and talked it in the church, yet in the social meeting there was no break. Very good testimonies were borne by some, but I felt that we had no special victory. I then knelt down and prayed, and yet there seemed to be the same tied-up spirit. W. C. White was at Dora Creek, attending the meeting there. *13LtMs, Lt 121, 1898, par. 5*

Last Sabbath I thought I would not go to the meeting, but I repented and went. Again I read important matter. If I can find a copy, will send it to you. It is in a letter to Doctor Kellogg, written to Dr. Kellogg, and right to the point, as though written for this occasion. As I read, the power of God was upon me, and I spoke very plainly. The Lord must impress the hearts. I can only speak to the ear. *13LtMs, Lt 121, 1898, par. 6*

The great trouble is that nearly all have lost their first love. They have not the evidence of their divine acceptance. They have not the witness of the Spirit. I never felt so much convinced as at the present of the need of repeating the Saviour's words, "He that hath ears to hear, let him, hear." [*Matthew 11:15.*] There are a very small number that are genuinely in sympathy with Christ Jesus, who show their allegiance to Him by keeping His commandments. They neither love God with all the heart, soul, mind, and strength, nor their neighbor as themselves. *13LtMs, Lt 121, 1898, par. 7*

I entreated, I plead with the people to set their hearts in order before the camp meeting. We are living amid the perils of the last days, and we must gather up and appreciate every ray of light. Our testimony must be plain, truthful, and searching. But it must not reveal in any degree a censorious, faultfinding spirit, for everything of this order does not sweeten, but sours and ruins the religious experience. Satan can do the faultfinding for the whole world. We may grieve, but must never fret. We can sorrow, but we will not scold. I know the battle is often severe. We cannot avoid the injunction, "Warn them that are unruly; comfort the feebleminded; support the weak; be patient toward all men." [*1 Thessalonians 5:14.*] *13LtMs, Lt 121, 1898, par. 8*

I do wish the workers in every line would learn to believe the Word

of God. I want more complete faith. I want communication opened between God and my soul. We must treat with tenderness those who make it hard work to believe. If they once get hold of that faith that works by love and purifies the soul, what a joy will come into their experience! We must pity them and pray for them. But no tartness of expression must be revealed; not a discouraging word must come from our lips to any soul that lives. We cannot tell what harm may result from a word spoken unadvisedly. "Love as brethren; be pitiful; be courteous." [1 *Peter* 3:8.] We can show our faith by our works. If we melt into the love of Christ, if we become as little children, we are more sure of entering heaven. We may individually have to stand alone in God, yet blending in love and unity one with another. *13LtMs, Lt 121, 1898, par. 9*

This is the conversion I am pleading that the students and teachers in our schools shall have. We must preach sanctification and live sanctification, and then self will not seek the supremacy. This is not a new doctrine. It was taught and enforced in the moral law at Sinai. *13LtMs, Lt 121, 1898, par. 10*

When Abraham was ninety years old, the Lord appeared unto him, and said, "I am the Almighty God. Walk before me, and be thou perfect." [*Genesis* 17:1.] If we had that perfect love, think ye we should be disagreeing and disunited as a people? This disunion takes the heart out of me. The Word must be received with such thoroughness that Christ has said, "And the glory (character) which thou hast given me, I have given them, that they may be one, even as we are one." If there were no defects in our characters, we would be one, "I in them, and they in me; that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John* 17:22, 23.] *13LtMs, Lt 121, 1898, par. 11*

We need to have our natural tempers burnt away by the love of God, before we can exercise the perfect love that Christ requires. We shall certainly fail unless we are doers of the Word. We are slow to learn the lesson of perfect conformity to the love of God. Unconsciously we often act out self, giving self free scope in the very presence of God, when an hourly dependence would make us the subjects of Christ's free grace. *13LtMs, Lt 121, 1898, par. 12*

Self must not be expected to do a work for God without depending on the Holy Spirit's leading. Self must be constantly subdued, if our will is in harmony with Christ's will. The sooner we get down to bedrock, the more complete will be our victory in Christ Jesus. The grace of Christ can only come through surrender.<sup>13</sup>*LtMs, Lt 121, 1898, par. 13*

Let self be entrusted to the Lord, for without Him we can do nothing. We must feel our dependence and our comfort and our exceeding great reward. I love the Lord. I know this. I delight to commune with God in the night season. Oh, let us be imbued with the Spirit of Christ. We must have this Spirit. It must mold and fashion our hearts, and then in the heavenly courts it will be written of us, "Ye are complete in him." [*Colossians 2:10.*] We must not dwell upon our own imperfections, nor upon the imperfections of others. We have no time for this. We must keep our own souls in the love of God. There must be a giving up before there is a taking in.<sup>13</sup>*LtMs, Lt 121, 1898, par. 14*

What a blessed experience it is our privilege to have! The old temperament must be cast out, and when this work is complete, true spiritual gifts will be revealed in us. We must look and live. The influence of the Holy Spirit, ever thirsting, is the secret of life in Christ. Under its power we are ever receiving and ever imparting. We have a great work to do for the Master; but if we keep ourselves in our own hand, and do not trust the Lord implicitly, realizing that we are kept by His power, we shall find we have a job on hand that brings to us very little heavenly joy. We shall flounder about, making ourselves miserable, when the Lord's banquet, the bread of life, is ever before us. All need much more of Christ, a great deal more of His love. When we carry self and sustain self, we get troublesome. If we walk humbly with God, in all lowliness of mind, we have no hurts, no bruises of the soul.<sup>13</sup>*LtMs, Lt 121, 1898, par. 15*

The Lord said to Abraham when he was ninety[-nine] years old, "I am the Almighty God; walk before me, and be thou perfect." [*Genesis 17:1.*] Our work is to be of one accord. Then the petitions we offer to God will be acceptable in His sight. Our justification is by faith in a risen, ascended Saviour, who is fully able to do this work in an instant. Sanctification is the work of a lifetime. Today,



tomorrow, follow on to know the Lord, that we may know that His going forth is prepared as the morning.*13LtMs, Lt 121, 1898, par. 16*

This is the reception of the Holy Spirit, to know God and Jesus Christ whom He has sent. Then we shall have a genuine experience. The correcting influence of the Spirit of God is as a refining furnace, removing all dross, and leaving His image discernable in us.*13LtMs, Lt 121, 1898, par. 17*

When we reflect Christ's image, we shall love one another as He has loved us. We shall not love as we love our neighbor, but as Christ loved us. It is an advance to love as Christ loved. This is the perfection of Christian character. When we can say, "My will is wholly submerged in God's will," then peace and rest comes in.*13LtMs, Lt 121, 1898, par. 18*

We must have that love, else we cannot be perfect before God. We may be active; we may do much work; but unless we love as Christ loved, our candlestick will be removed out of its place. We must have Christian perfection ourselves, then we cannot only teach the same, but exemplify that Christ is formed within, the hope of glory. No outward fixing, no suppositions, no devising of any description, can take the place of simple faith and entire renunciation of self. When self is surrendered, Christ will find room to abide in the heart.*13LtMs, Lt 121, 1898, par. 19*

We need daily conversion, as vessels prepared and cleansed for the Master's use. Then the language of our hearts will be, "O Lord, take my heart; for I cannot give it. It is Thy property; keep it pure; for I cannot keep it for Thee. I must have faith that I am kept by the power of God moment by moment. He will keep that which I have committed in faith to His trust. Save me in spite of myself, my poor, weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."*13LtMs, Lt 121, 1898, par. 20*

We have little enough of Christ's character. We need it all through our ranks. We must reveal that love that dwelt in Jesus. Then we shall keep the commandment that not one in a hundred of those who claim to believe the truth for this time are keeping. Oh, we

poor, weak mortals cannot stand on vantage ground until we love one another as Christ has loved us, until our labor can blend with the labor of those whom God has appointed to do the work He has given them to do. *13LtMs, Lt 121, 1898, par. 21*

All have not the same work. "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 fullness 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, making 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." [*Ephesians 4:11-17.*]*13LtMs, Lt 121, 1898, par. 22*

We have individually a battle to fight which no one else can fight for us. We need to obtain all we can of the help God Himself has provided for the perfection, that the body may be complete and harmonious in Christ Jesus. Perfect unity must exist in a diversity of gifts. A union of all the gifts is essential. The one great commandment Christ has given is a new commandment. It reaches beyond loving our neighbor as we love ourselves. We are to love one another, "as I," said Christ, "have loved you." [*John 13:34.*] This experience must be obtained by every child of God. All must blend together in the work, thus making the work not one-sided, but a complete whole. *13LtMs, Lt 121, 1898, par. 23*

I was awakened at two o'clock this morning. I have just put out my light. I feel that the principles of the truth as it is in Jesus must be brought into our daily experience. "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and given himself for us an offering and a sacrifice to God as a sweet

smelling savor.” [*Ephesians 5:1, 2.*]*13LtMs, Lt 121, 1898, par. 24*

God help us to live the truth, to be doers of the Word, that we may have the very atmosphere in our souls, and surrounding our individual selves, that we may be perfect in one, as Christ was perfect in oneness with His Father. We cannot possibly be what God requires us to be until we reach this standard. Then we shall find we have taken Christ's yoke, and in learning of Him His meekness and lowliness, we find rest unto our souls. When we have broken the old yoke that we have manufactured for ourselves, and have linked up with Jesus Christ, we can say, Christ's yoke is easy and His burden is light. But when we try to carry self in one hand and Christ in the other, there is constant collision. But when we submerge self in Christ, Christ abides in us.*13LtMs, Lt 121, 1898, par. 25*

I have written as fast as my pen could go over the paper, and now I must close. I mean to keep my mind from all unnecessary anxieties and troubles. Let the Lord Jesus bear our burdens and carry us and our load. There are higher attainments for us. There is rest in Jesus. We must in these last days press together. God never designed that we should work apart, in lines peculiar to our individual selves. Our labors cannot be complete to the church unless there is a blending in spirit and labor. God has appointed a variety of gifts to work harmoniously for the perfecting of the saints, for the work of the ministry, to 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 the perfect man, unto the measure of the stature of the fulness of Christ.*13LtMs, Lt 121, 1898, par. 26*

In much love.*13LtMs, Lt 121, 1898, par. 27*

**Lt 122, 1898**

Lucas, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 13, 1898

Previously unpublished.

Dear Sister Lucas:

I write you a few lines this morning in response to your letter. If I thought it was the will of God for you to come to Cooranbong, I would do all my power to help you in the lines you desire. But I see no light in doing this. You had just as good an opportunity to learn in Stanmore as you will ever have in this world, but you had not the power to apply your mind. In the providence of God you were called to Queensland. This is another of the good opportunities granted you, if you will improve it, but you allow your mind to overlook the privileges close by you, and see something afar off. You think that if you could have such and such advantages, then you would acquire what you desire. But it is not the advantages that will do the work for you. You will carry yourself with you, wherever you go. *13LtMs, Lt 122, 1898, par. 1*

Take up the work next you, and do the duties that you can do. You will not have any more advantages by coming to Cooranbong than you have right where you are. The trouble is with yourself. Your mind is taxed by the duties you have on hand. You have allowed your mind to run in a channel in which it should not, and now you are not able to fix in your mind that which would fit you for a Bible worker. *13LtMs, Lt 122, 1898, par. 2*

If, with the chance you have now, you cannot learn, you would have no better chance when working for your board and attending school here in Cooranbong. My dear sister, take up sewing as your business. Do not attempt to fit yourself to give Bible readings. You see what you can do to apply your mind to the very things that lie before you to be done. But you dream all the time of doing something that you cannot do, and this is hurting your mind, and

unfitting you spiritually for rest and enjoyment. *13LtMs, Lt 122, 1898, par. 3*

When you bake bread, put your mind into the matter. And as you use the very best ingredients to make simple, healthful food palatable, so you are to give your mind the best thoughts. Be sure that you have injured your mind in a great measure by your constant thinking, dreaming, and castlebuilding, wishing to get married when at the present time no one asks you. You do not know what you want, and think that if you could go here or there or somewhere else, you could get just what you want. My sister, the Lord would have you cease thinking constantly of something afar off. Do what you have in hand. Put your mind into it. Force it to act on the very things you handle. Make it as perfect as possible. Give up the idea of studying to be a Bible worker, for if your mind could not grasp Bible subjects with the opportunities you have had, you would waste your time trying again. But I advise you to just put your mind into what you have in hand, and do it with your whole mind. Do not let your mind wander off to things you are not doing. Whatever you do, show that you can think of what you are doing. When you can do what you have in hand, then you can take the next thing. Keep your mind on what you are about. "Gird up the loins of your mind." [*1 Peter 1:13.*] I sincerely hope you can do this. But while you are so unsettled, so uneasy, you are simply a burden to yourself and everybody round you. You waste material in the preparation [of] food. *13LtMs, Lt 122, 1898, par. 4*

Stop just where you are, and consider that if you do dressmaking, you are to do it thoroughly. You do not do your work near as faithfully as you did when you first came to live with me. In your cooking, you improved in some ways while you were here. But your daydreaming and castlebuilding made you make many mistakes, because your body was in one place, and your mind somewhere afar off. You wasted a great deal. This is something you need to see and understand. We need economy in the preparation of food. When you have things cooking, be sure and keep your mind on that piece of work, and do it well. When you are sewing, be sure and do your very best. *13LtMs, Lt 122, 1898, par. 5*

Put your mind on what you are doing. Do not allow your thoughts to

wander. Make a success of these things first. When you can keep your mind on these things, you can have some courage that your mind is not a wreck. But your uneasiness is painful. Your work is to do what you can in the fear of God, and do your best. But I cannot encourage you to come to Cooranbong for the purpose of attending school. You would simply incur debt, and your learning would amount to nothing. *13LtMs, Lt 122, 1898, par. 6*

God would have you discipline your mind, and cease daydreaming about the possibilities of doing a work by giving Bible readings. I write this that you may be relieved. When you cook, it is not merely the material that you put into the food that makes it a success; it is the tact, the thought. Learn your lesson in this line thoroughly, then you will be of use in the world. When sewing, do your work thoroughly, and the Lord will require no more of you than you can do well. I write you this because I love you, and I want you to succeed in something. Put your mind on God, and do not think of this man and that man. Just trust in God. Be willing to be in a humble place, and may God bless you is my prayer. *13LtMs, Lt 122, 1898, par. 7*

P.S. The faculty exercised by fixing the thoughts upon the work you have in hand is the greatest and most beneficial education you can have. The mind needs to be active in the right direction. Teach yourself to know your present duty, socially and religiously. Learn these points before you make any change. Discharge your duties with thoughtful consideration. *13LtMs, Lt 122, 1898, par. 8*

**Lt 123, 1898**

Kellogg, J. H.

Balaclava, Melbourne, Victoria, Australia

[March 3,] 1898

Portions of this letter are published in *8T 158-165*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

Special light has been given me that you are in danger of losing sight of the work that is to be done for this time. You are erecting barriers between your work and those you are educating, and the church. This must not be. Those who are receiving instruction in medical missionary lines are to be taught to realize that their education is to fit them to do better work in connection with the ministry of the Word. You are to remember, my brother, that the Lord has a people on the earth whom He respects. But your words, and the way in which you express them, create unbelief in the position we occupy as a people at the present time. *13LtMs, Lt 123, 1898, par. 1*

You will remember that I wrote you that the banner you should hold firmly was being taken from your hand, and a banner with a different inscription put into it. You remember the warning given you that you were in danger, as was Nebuchadnezzar, of exalting yourself. Other symbols have been given me which lead me to write to you now. You are in danger of not holding fast the faith once delivered to the saints, of making shipwreck of your faith. The words were spoken: "A very small leak will sink a ship. One defective link makes a chain worthless." *13LtMs, Lt 123, 1898, par. 2*

I feel pained to the heart. Remember, my brother, that the medical missionary work is not to take men from the ministry, but to place men in the field. Young men should receive an education in medical missionary lines, and then go forth to connect with the ministers

who are laboring with the churches. You are not to bind them in any way to connect only with the work of rescuing the fallen and degraded. That work is to be found every where and is to be combined with the work of preparing a people to make Bible truth their defense against the sophistries of worldlings and the fallen church. The third angel is to go forth with great power to reach the people united with the apostate churches. We are not to ignore this work or make it the least. This will displease God. The truth is to be proclaimed to the world, that they may see the light. *13LtMs, Lt 123, 1898, par. 3*

What saith the Lord in the *fifty-eighth chapter of Isaiah*? This whole chapter is of the highest importance. "Is not this the fast that I have chosen?" God asks, "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. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I. *13LtMs, Lt 123, 1898, par. 4*

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [*Verses 6-11.*] *13LtMs, Lt 123, 1898, par. 5*

After specifying the work He requires His people to do, God says, "And they that be of thee shall build the old waste places, and thou shalt raise up the foundation 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.” [Verses 12-14.] *13LtMs, Lt 123, 1898, par. 6*

This is our work. The light that we have upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be. All in regard to this matter is not yet understood, and will not be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. “Cry aloud; spare not; life up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin.” [Verse 1.] A message is to be given to arouse the churches. Every effort is to be made to give the light not only to our people, but to the world. I have been given light that the prophecies of *Daniel* and the *Revelation* are to be printed in small books, with the necessary explanations, and sent all through the world. Our own people need to have the light in clearer lines before them. *13LtMs, Lt 123, 1898, par. 7*

There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could do more work. If you stand in the way, to hinder the advancement of the work in the lines that God has appointed, you will displease God. The work of warning is to be done, and after you have faithfully accomplished your part of the work, you are not to bind or hinder any of the Lord’s servants from going forth to do the very work that should do. The work of laboring for the degraded and fallen is not to be made the principal and all-important line. This work is to be combined with the work of interesting and instructing the churches. The people are to be taught to help the needy and outcast. *13LtMs, Lt 123, 1898, par. 8*

No line of our faith that has made us what we are is to be weakened. We are bound to stand firmly in defense of our principles, in full view of the world. With intense interest and solicitude we are to strive to give the invitation to those in the highways and byways. But this is one line of the special work that is

to be done, and seeking the outcasts is not to be made all and in all, the body of the work, but is to be as the hand connected with the body. Although there may be unworthy ones connected with the ministry, yet no one can ignore the ministry without ignoring Christ.*13LtMs, Lt 123, 1898, par. 9*

Dr. Kellogg, something is the matter. You are represented to me as being in danger of standing apart from our people, feeling that you are a complete whole. But if you bind yourself up with yourself, you will make a confederacy that will be broken to pieces, for no confederacy can stand but that which God has framed. Those who are receiving an education hear insinuations from time to time which demerit the church and the ministry.*13LtMs, Lt 123, 1898, par. 10*

These insinuations are seeds which will spring up and bear fruit. The students might better be educated to realize that the church of Christ on earth is to be respected. All your medical students need to have a clear knowledge of the reasons of our faith. This knowledge they must have. Line upon line, precept upon precept, they must receive the Bible evidences of the truth as it is in Jesus.*13LtMs, Lt 123, 1898, par. 11*

Do not, I beg of you, instill into the minds of the students ideas that will cause them to lose confidence in God's appointed ministers. But this you are most certainly doing, whether thou are aware of it or not. In His providence the Lord has placed you in the position where you now stand, that the truth may be brought before a large number who otherwise would not become acquainted with it. And He will certainly be with you if you are with Him. Temptations will come to you [to think] that to carry forward the medical missionary work you must stand aloof from church organization or church discipline. This will place you on a footing that is unsound, and not after the order that God has established. The work done for those who come to you for instruction is not complete unless they are educated to work in connection with the church.*13LtMs, Lt 123, 1898, par. 12*

The medical missionary work is not to be made all and in all. You are carrying things to extremes on this point. There is a large work

to be done. Publications teaching the truth are to be circulated everywhere. Be careful that you are not found working out your own plans to the disregard of God's plans. The students cannot, should not, be encouraged to bind themselves to circulate the books published upon health reform, and only those. Take heed lest there be a selfishness shown that God cannot approve. Plans have already been laid that are not right. *13LtMs, Lt 123, 1898, par. 13*

Brisbane, Queensland

October 26, 1898

There is a burden upon my soul. There are those who are encouraged to take up a course of study in medical lines who ought to be preparing themselves to proclaim the third angel's message. The time that is taken in this study is not necessary. It should be combined with a study of the Word of God. Ideas are inculcated that are not at all necessary, and the necessary things do not receive sufficient attention. While students are being educated in this way, they are being weakened to do acceptable work for the Master. The very taxation undergone to obtain a knowledge in medical lines unfits them to work as they should in ministerial lines. Physical and mental weariness comes from the overstrain, from being encouraged to work unduly for the outcast and degraded. This pulls them to pieces and disqualifies them for the work they might have done had they commenced missionary work where it was needed and let the medical line come in as connected with the work as a whole, as the hand is connected with the body. *13LtMs, Lt 123, 1898, par. 14*

Both the understanding and the heart need to maintain the most intimate and conscious connection with the pure, sacred springs from which they derive their light and inspiration. Our schools are to be made more like the schools of the prophets. But erroneous opinions are maintained in regard to many things. Safeguards are not properly prepared. Students are not urged to take care of the health they already have. Life is not to be imperilled in an effort to obtain a medical education. There is danger of students ruining their health and unfitting themselves to do the service they might have done had they not been encouraged to obtain a medical

education. *13LtMs, Lt 123, 1898, par. 15*

Often erroneous opinions are transcribed on the mind that lead to an unwise course of action. The only hope is to educate in such a thorough manner that students will have time to consult God, time to live in hourly, conscious communion with the principles of truth, righteousness, and mercy. At this time straightforward investigation of the heart is essential. *13LtMs, Lt 123, 1898, par. 16*

The student must place himself where he can draw from the deep Resource of all moral and intellectual power. He must require that every cause which asks his sympathy and co-operation has the approval of the reason which God has given him, and the conscience, which the Holy Spirit is controlling. He is not to perform an action which does not harmonize with the deep and holy principles which minister light to his soul and vigor to his will. Only thus can he do the living God the highest service. He is not to be taught that medical missionary work will bind him to any living man, who shall dictate what his work shall be. For if the Lord has ever spoken by me, it is that many of the methods and plans devised, although all are not made plain before me, are not in accordance with correct principles. *13LtMs, Lt 123, 1898, par. 17*

Medical missionary work is not to be drawn apart and made separate from church organization. The medical students are not to receive the idea that they may consider themselves as amenable only to Dr. Kellogg. The students are to be left free to seek counsel from God. They are not to pledge themselves and their future to anything. No thread of selfishness must be drawn into the work; no scheme must be devised that has in it a particle of injustice. Selfishness is not to control in any line of the work. Let us remember that individually we are working in full view of the heavenly universe. *13LtMs, Lt 123, 1898, par. 18*

“Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbor as thyself.” [*Luke 10:27.*] But Christ, just before He left His disciples, declared to them, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” Here we see the standard is lifted up higher and still

higher. "By this shall all men know that ... ye have love one for another." [*John 13:34, 35.*] The disciples could not then comprehend His words, but after His crucifixion, resurrection, and ascension they understood His love as they had never understood it before. *13LtMs, Lt 123, 1898, par. 19*

Be careful. Take heed. You are to let God in. He will make His combinations and arrangements. The Lord has need of men of intense spiritual life. How are we prepared to do the work for our time? The Lord has declared the source of the strength of His people: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] *Zechariah 4:10-14.13LtMs, Lt 123, 1898, par. 20*

The Lord's people are to be one. There is to be no separation in His work. Too much time and means is being absorbed in a work which is being carried forward too earnestly in one direction. The Lord has not appointed this. He sent out the twelve apostles and afterward the seventy to preach the Word to the people. The news of the kingdom of God was preached, and power was given to them to heal the sick and cast out devils, because their work was done in the name of Jesus. The two influences must not be separated. God's commandment-keeping people must be one. Satan will invent every device to break up and separate those whom God is seeking to make one. But the Lord will reveal himself as a God of judgment. We are at this time working under the eyes of the heavenly host. There is a Watcher in our midst, inspecting all that is planned and carried on. *13LtMs, Lt 123, 1898, par. 21*

## Lt 123a, 1898

Those on the Avondale School Ground

NP

December 14, 1898

This letter is published in entirety in *16MR 278-280*.

To Those on the Avondale School Ground:

Paul wrote to Timothy, his son in the gospel, “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.] *13LtMs, Lt 123a, 1898, par. 1*

These words were written to a youth. Paul tells Timothy that he is not to be a weakling, but strong in the grace of God; that it is his privilege to have power and grace. Timothy is to show that he has given attention to the things which have been communicated to him by his father in the gospel. He is to treasure up those truths and commit them to faithful men, who shall be able to teach others also. This was his charge. His special work was to gather up the fragments of all he has heard, and commit them to others. *13LtMs, Lt 123a, 1898, par. 2*

This Scripture is fraught with important meaning. It plainly shows us that our love will be tested and proved. In the providence of God we shall be associated with those who are inexperienced. The humblest child of God, who needs the most help, may at times try the patience of those who are connected with Him. Be careful, my brother, be careful, my sister. “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.*] *13LtMs, Lt 123a, 1898, par. 3*

What nearness, then, to God there is in doing our appointed work. It is for the glory of God that souls are saved, and not left to perish.

They are ransomed by the life, sufferings, and death of the Son of God. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] *13LtMs, Lt 123a, 1898, par. 4*

God calls upon us to co-operate with Him in saving perishing souls. He would have every soul saved. But the churches are asleep. We who are situated on the Avondale school ground that will call into the school and into the manufacturing work, a large class of men and women, shall we seek to help each other? There must be a great deal of patience, a great deal of prayer. Christ met and worked with all classes of human beings, seeking to save that which was lost. Will you, who shall connect with men of different organisms and different temperaments, put on Christ and respect each other as you desire to be respected? *13LtMs, Lt 123a, 1898, par. 5*

The ministering angels are watching every line of the work. They are beholding either your unity and order, or your disorder and disunion. They feel very sad when they have to carry to heaven, as they have had to do in the past, a report that there is dissension, that criticism is studied as a fine art, that you weigh your brethren and neighbors in your finite scales, and pass your opinion upon them, treating them as though they were not God's purchased possession. *13LtMs, Lt 123a, 1898, par. 6*

God is not pleased with the men who have composed the school board. They should have worked in a way altogether different from what they have done. The God of heaven is weighing these men in scales that are accurate. He has signified that His name is dishonored, that different men must compose the board. Two or three or four men are not enough. The Lord calls for men who will work in an altogether different way, with an altogether different spirit, who will respect one another, who will not condemn, who will respect position and intelligence, and will give place and room for others. *13LtMs, Lt 123a, 1898, par. 7*

God has put into operation every conceivable plan that the value of the human soul should be appreciated. He would lead all to see what souls are worth. Christ died to save every man. He desires

that every effort shall be made to save perishing souls. He sends out evangelists and missionaries, and causes religious periodicals to be circulated. The press is brought in to help to reach souls in darkness. Those who are on this ground must not put on their citizen's dress, but the wedding garment. They have been married to Christ, and the robe of His righteousness is to clothe them. The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments.<sup>13</sup>*LtMs, Lt 123a, 1898, par. 8*



**Lt 124, 1898**

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

December 18, 1898

This letter is published in entirety in *15MR 250-252*.

Dear Brother:

Some good will result from equipping Gospel Wagons in America, and thousands of dollars will be consumed in this way. When the season is ended, some sheaves may be gathered, but not many. The money could be used in lines that would have a more lasting influence. Camp meetings should be more abundant, but not large. Gospel Wagons will not accomplish the work of these meetings. They will not have the very best influence over those who work in connection with them. They will have a sort of an infatuation for many who will think, "That is just the kind of work I would like to do, to ride through the country, and sing, and listen to instrumental music." This kind of labor does not make the best impression on minds.*13LtMs, Lt 124, 1898, par. 1*

In the place of having one mammoth camp meeting, have several smaller camp meetings. And when companies are raised up in the places where these meetings are held, let a place of worship be built for them. We cannot do otherwise here, so that labor shall not be lost. To do otherwise, is too much like carrying a torch through a district in the night. The places where the torchbearer goes are light, but there are not many tapers kindled from his torch, to become true workers in giving light to others.*13LtMs, Lt 124, 1898, par. 2*

People have been called to the Gospel Wagon to listen to the music and the speeches that are made. But after they are gone little is left on the mind that will ripen into fruit. Many are enchanted with these outward performances, but the life and work of Christ was not after this order. God has not appointed us to proclaim the truth in this way, when there are better methods. Outward display is not to

characterize our work. *13LtMs, Lt 124, 1898, par. 3*

Please consider this before you spend on Gospel Wagons thousands of dollars. This money would erect humble houses of worship, something that the people really need, where they can meet to worship God. After an effort has been made in a certain place, do not leave that place without building a church. Then you must go farther. A school building should be erected, and a school teacher employed to educate the children. Thus the whole community may hear the last message of warning. *13LtMs, Lt 124, 1898, par. 4*

We should employ methods of work that are not transient. Every action should be done solidly, for time and for eternity. We must not give the impression that we link amusement with the solemn work for this time. *13LtMs, Lt 124, 1898, par. 5*

We have just visited Queensland. Both in Brisbane and Rockhampton there are companies of our people, but they need places of worship. The basement of a church can be used as a school room. *13LtMs, Lt 124, 1898, par. 6*

We have a most serious work to do. We are not merely to exalt the medical missionary work. The reasons of our faith are to be given in clear, distinct lines. Meet the people where they are. Outward attractions and display may encourage sensational ideas that will spoil some of the workers and the influence they leave behind. The Lord Jesus Christ was the Majesty of heaven, the King of glory, but He laid aside His royal robe and kingly crown and humbled Himself to meet the people where they are. The last days are upon us, and you, my brother, are devising ways to consume means which could be better invested by building churches for the people in which they can meet to worship God. *13LtMs, Lt 124, 1898, par. 7*

I send you a letter from Brother Haskell. This will show you the situation of things in Brisbane. There is not a place in which they can meet to worship God, and the rains have been breaking up their meetings in the tent. Souls are deeply convicted, and several have taken their stand. But the rain has come, and the tent is very much like a sieve. But the interest still continues good and if at this time a house of worship could be built in that large city, the souls

who are seeking for truth would take courage.<sup>13</sup>*LtMs, Lt 124, 1898, par. 8*

We are very sorry to say that our dear Brother Wilson has had a severe hemorrhage of the lungs. On Friday last a telegram came from Sister Wilson soliciting us to pray for her husband at six o'clock Sabbath evening. We did so, and had a very solemn season of prayer. We presented to the Lord the promise, "Ask, and ye shall receive." [*John 16:24.*]<sup>13</sup>*LtMs, Lt 124, 1898, par. 9*

This cuts off the only helper that Brother Haskell has. There are a large number of inquirers for truth in Brisbane and a church should be built there. But funds are lacking. We have drawn and drawn upon our people here to help to sustain the school and the Health Food enterprise, and we cannot ask them to do much toward this church. If outside parties in Brisbane will help by furnishing the land, that will be something. But as far as money is concerned, we have been using up and borrowing money until now I have nothing with which to pay my workers. They have waited six months.<sup>13</sup>*LtMs, Lt 124, 1898, par. 10*

**Lt 125, 1898**

Irwin, Brother

Sunnyside, Cooranbong, New South Wales, Australia

December 18, 1898

See variant *Lt 125a, 1898*. Portions of this letter are published in *4Bio 370-371*. †NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Irwin:

I read your letter with interest. I mark what you say in reference to Dr. Kellogg. He is in a hard and trying place, and it would be marvelous if he did not make some mistakes. Poor brother; he has stood nobly for the truth, and I am deeply interested in him, and very desirous that he shall become a true, earnest, whole-hearted, sincere worker, straightforward in every line. *13LtMs, Lt 125, 1898, par. 1*

I cannot understand why so much means has been absorbed in the Gospel Wagon. I fear Dr. Kellogg is getting upon his hands work so deep there it has no bottom. I fear the result of his embracing so much. He is not immortal and I greatly fear for him. Just as long as he feels his dependence upon God, he will be kept; but just as sure as he trusts in his own wisdom, and does not have confidence in his ministering brethren, just so sure Satan will work to obtain the advantage over him. Seek in every way possible to help him. He can do great harm if in his position of responsibility he shall become distrustful of our standard of truth. *13LtMs, Lt 125, 1898, par. 2*

We know that the Lord has kept him thus far from making grave blunders, but we must pray for our brother. We need a great amount of faith. We need now as never before to seek for daily consecration. We must not be off our guard one moment. *13LtMs, Lt 125, 1898, par. 3*

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Monday Morning: I am awakened at two o'clock. Today at nine o'clock a.m. the American mail closes here. You ask me to come to your conference in America. I was seventy-one years old the 26th of November, but this is not the reason I plead for not attending your conference. We have done what we could here. We have advanced slowly, planting the standard of truth in every place possible. But the dearth of means has been a serious hindrance. We have had to work at a great disadvantage for want of facilities. We have had to meet and breast many discouragements. We dare not show one particle of unbelief. We advance just as far as we can see, and then go far ahead of sight, moving by faith. *13LtMs, Lt 125, 1898, par. 4*

Be assured that none of our ministers are growing rich. We strip ourselves of everything we can possibly spare in the line of money, for the openings are so many and the necessities so great. We have hired money until I have been compelled to say, I cannot donate more. My workers are the best, most faithful, and devoted girls I ever expect to find. In order to advance the work I have donated the wages that should have been paid them. When the last call was made, my name was not on the list for the first time. The openings are abundant, but we are obliged to move very slowly. The work that ought to have been done has not been done, and I cannot feel at liberty to leave here now. *13LtMs, Lt 125, 1898, par. 5*

I have been blessed with the best company of women workers I ever have had. They are with me heart and soul to meet any emergency. They give not only tithes, but offerings; and they dress as inexpensively as any ladies I have ever been associated with. There is not a ripple of disaffection or discontent among my workers. They are one with me, and they help me in every way they can, and as far as this is concerned, we are specially favored. But one of my copyists has taken cold. Her lungs are effected, and she has been prohibited from doing any typewriting for six months. When that time is up, we shall know whether she can ever again engage in this work. Now my letter writing must come to an end. *13LtMs, Lt 125, 1898, par. 6*

Sister Peck and Sister Davis are both preparing books, and I could use four besides them. I had two copyists besides Sara who did the

work of preparing articles and copying my letters. But now that one is laid up, this work must rest upon the other. I have had so much writing to do that I write very rapidly. I am not willing to let the matter go from my hand without being copied, for I know that I am not a good penman. I often write, as I am writing this morning, as many as fifteen pages before breakfast. For three weeks, with the exception of three mornings, I have not slept past two o'clock a.m. I do not sleep in the day time. Every moment seems so precious to me.*13LtMs, Lt 125, 1898, par. 7*

I have matter which the people need to put into little books. I have several small books, testimonies to the church, to be prepared as they have been prepared in the past. This is the work of Sister Peck. She is a precious help to me.*13LtMs, Lt 125, 1898, par. 8*

Every time I leave my home to attend a meeting I lose two or three months' work. Often I am brought home unable to do anything because of complete exhaustion. I know not what it means, even at my age, to take things easy. I feel reined up as I see the people as though before the great white throne of judgment, to be searched through and through, and to [be] weighed in the balances of the sanctuary; and if I do not give them the warning, I shall be accountable for their sins. My burden does not diminish as my age increases. My memory is good, my spirits are good, but it is a trying ordeal for me to attend these meetings. I see before me faces I can remember, who are in error and sin; and the Lord gives me a message to fit their case. It takes all the powers of mind, soul, and body to speak to thousands of people, to make my voice reach those inside and outside the tent.*13LtMs, Lt 125, 1898, par. 9*

I may go before the people determined not to feel so deeply, but to see the people is enough. I forget that I am weak. I pour out the God-given message; and after a three-weeks' meeting is ended, I am unable to write, and unable to sleep, and can only say, Lord, I have done what I could. Now pity me, help me. Thank the Lord, in about two or three weeks I recover. I am now as well as ever I have been, and have attended meetings each Sabbath, and spoken to the church here, though unable to stand. I have been compelled to sit in a chair while speaking, thanking the Lord I could speak at all.*13LtMs, Lt 125, 1898, par. 10*

I have written these particulars that you may understand why I cannot attend your conference. I dare not leave the work here. Could we have had the means that has been used in different ways in America, we could so have advanced the work that we could have responded to your call. But not now. The debts I have incurred to do the work that has been done will, every one, be settled, in what way I know not, but the Lord will help me. I am among those who do not know what my husband passed through to establish the work in years gone by; and it is very hard for them to believe that there is any successful outcome to moving by faith. *13LtMs, Lt 125, 1898, par. 11*

We have had to press against any amount of real difficulties and walls built up of imaginary difficulties. Thus we have moved step by step. The unbelief we meet in our brethren is not in those who have had an experience in the work, but those who are inexperienced. They are men of excellent ability and headstrong, and when we make an attempt to advance, they build up the wall, [saying], "It can't be done." But I move right ahead, with them blocking the way at every advance. This week we commence the camp meeting at Newcastle. We shall plant the standard of truth in this new place. *13LtMs, Lt 125, 1898, par. 12*

We have waited for the way to open, for some means to come in that I should have had but have not. I am now six months in debt to my workers. I owe one of the Wessels in Africa one thousand pounds, which has been called for, but we still advance. The Lord knows all about it. Our doctors and ministers could do a much greater work if they had facilities, but they are handicapped in every way. We are not making the advance we should make with the intelligent workers that we have. With the experienced men we now have, the work could advance healthfully and solidly if we had something to work with. *13LtMs, Lt 125, 1898, par. 13*

In every place where a camp meeting is held, we keep workers in that place until a church is raised up. Then comes the difficulty. Where shall we meet after the tent is taken down? We do not know of anything else to do but to arise and build. Every nerve and muscle has then to be taxed to the uttermost to plan and devise how this is to be done. We pray and we weep. We spend hours in

the night season laying the matter before Him who can help us; then we go ahead inch by inch, step by step, not seeing the end, but still advancing.*13LtMs, Lt 125, 1898, par. 14*

But now I shall stop. You will understand that I am not at liberty to leave this country. Unbelief, "You can't do it," "It is impossible," have met us at every step; still we advance. There is nothing for me to do but to remain here until the work is placed on a solid foundation.*13LtMs, Lt 125, 1898, par. 15*



**Lt 125a, 1898**

Irwin, Brother

Sunnyside, Cooranbong, New South Wales, Australia

December 18, 1898

Variant of *Lt 125, 1898*.

Dear Brother Irwin:

I read your letter with interest. I mark that which you say in reference to Dr. Kellogg. He is in a hard and trying place, and it would be marvelous if he did not make some mistakes. Poor Brother; he has stood nobly for the truth, and I am deeply interested in him that he should become a true, earnest, whole-hearted, sincere worker, straightforward in every line. *13LtMs, Lt 125a, 1898, par. 1*

I cannot understand why so much means is absorbed in the Gospel Wagon. I fear he is getting upon his hands a work so deep there is no bottom; and I greatly fear for him. Just as long as he feels his dependence upon God, he will be kept; but when he begins to trust in his own wisdom, and does not have confidence in his ministering brethren, just so sure Satan will work to obtain the advantage over him. Seek in every way possible to help him. He can do great harm if he in his position of responsibility shall become distrustful of our standard of truth. *13LtMs, Lt 125a, 1898, par. 2*

We know that the Lord has kept him thus far from making grave blunders, but we must pray for our brother. We need a great amount of faith. We need now as never before to seek for daily consecration to God. We must not be off guard one moment. The Lord alone can help us, and He will do it. *13LtMs, Lt 125a, 1898, par. 3*

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Monday Morning: I am awakened at two o'clock. Today is mail day. At nine o'clock a.m. the American mail closes for taking to Sydney.

You ask me to come to your conference in America. I was seventy-one years old last November 26, [but] this is not the reason I plead for not attending your conference. We have done what we could—advanced slowly, planting the standard of truth in every place we could. But dearth of means has been a serious hindrance. We have had to work at a great disadvantage, and meet and breast many discouragements, for want of facilities. We dare not show one bit of unbelief. We advance just as far as we can see, and then go far ahead of sight, moving by faith. *13LtMs, Lt 125a, 1898, par. 4*

We stripped ourselves of everything we could possibly spare in the line of money, until the openings were so many and the necessities so great, we have hired money until I have been compelled to say, I cannot donate more. My workers are the best, most faithful, and devoted girls I ever expect to find. In order to advance the work I have donated the wages that should have been paid to them; and [at] the last call, for the first time my name was not on the list. I must be just as well as liberal. The openings are abundant, but we can only move very slowly. The work that ought to have been done has not been done, and I cannot feel at liberty to leave here now. *13LtMs, Lt 125a, 1898, par. 5*

I have been blessed with the best company of lady workers I ever have had. They are with me heart and soul to meet any emergency. They give not only their tithe, but offerings; and they dress as inexpensively as any ladies I have ever been associated with. There is not a ripple of disaffection or discontent. They are with me. They help me in every way; and we are, as far as this is concerned, favored. But one of my typewriters has taken cold. Her lungs are effected, and she is prohibited from doing any typewriting for six months; and in that time [it] will be determined whether she can ever engage in this work again. Now my letter writing comes to an end. *13LtMs, Lt 125a, 1898, par. 6*

I have one editor only—could use four besides Sister Peck and Marian, who are both preparing books to come out for me. One that has been my helper is laid up. Only two typewriters I had, besides Sarah (McEnterfer). The work of preparing articles for papers, and copying my letters, rests upon one. I have had so much writing to do that I write very rapidly, and I am not willing to let the matter to

go from my hands without being copied, for I know I am not a good penman. I often write, as I am writing this morning, as high as fifteen pages before breakfast. I have not slept past two o'clock a.m. for three weeks, with the exception of three mornings. I sleep not in the day time. I have not rode out for two weeks. Every moment seems so precious to me.*13LtMs, Lt 125a, 1898, par. 7*

I have matter to put into little books that the people need. I have several small books, testimonies to the church, to be prepared in book form, as have been prepared years in the past. This is the work of Sister Peck. She is a precious help to me.*13LtMs, Lt 125a, 1898, par. 8*

Every time I leave my home to attend a meeting I lose two or three months' work. I am oftentimes brought home unable to do anything because of complete exhaustion. I know not what it means, even at my age, to take things easy. When before the people, mind, soul, and body are enlisted. I feel reined up as I see the people as before the great white throne of judgment, to be searched through and through, and they to be every one weighed in the balances of the sanctuary; and I am accountable for their souls. My burden does not diminish with my age. My memory is good, my spirits good, but it is a trying ordeal to attend these meetings. I see before me souls—faces I can remember, who are in error and sin; and the Lord gives me a message to fit their case, and it takes all the powers of mind, soul, and body to speak to thousands of people, and my voice to reach them inside the tent and outside the tent-like wall.*13LtMs, Lt 125a, 1898, par. 9*

I may go before the people determined not to feel so deeply, but to see the people is enough. I forget I am weak. I pour out upon them the God-given message; and after a three-weeks' meeting is ended, I am unable to write, and unable to sleep, but just can only say, Lord, I have done what I could. Now pity me, help me. Thank the Lord, in about two or three weeks I recover as well as ever I have been; and I have attended meetings, spoken to the church, when unable to stand—compelled to sit in a chair on the platform, thanking the Lord I can speak at all.*13LtMs, Lt 125a, 1898, par. 10*

Now I have written these particulars that you may understand why I

cannot attend your conference. The work here I dare not leave. Could we have had the means that has been used up in different ways in America, we could have advanced the work, and have it placed where we could have responded to your call. But not now. The debts I am responsible for to do the work that has been done will, every one, be settled, in what way I know not, but God will help me. I am among those who do not know what my husband and I passed through to establish the work in years gone by; and it is very hard for them to feel that there is any successful outcome to move on by faith.*13LtMs, Lt 125a, 1898, par. 11*

We have to press against any amount of real difficulties and walls built up of imaginary difficulties. So we have moved step by step. It is unbelief that we meet in our brethren—not those who have had an experience in the work, but men of intelligence, men of excellent ability, but headstrong—[who], when we make an attempt to advance, they build up thin walls, [saying], “It can’t be done.” I move right ahead, with them blocking the way at every advance. And now we commence this week a camp meeting at Newcastle. We plant the standard of truth in this new place.*13LtMs, Lt 125a, 1898, par. 12*

We have waited for the way to open, [for] some means to come in that I but [they] have not. And now six months in debt to my workers, owing the Wessels in Africa one thousand pounds borrowed money which they have called for, then [a] thousand dollars borrowed money, we still advance. The Lord knows all about it. There are doctors and ministers that could do a much greater work if they had facilities; but, handicapped in every way possible, we are not making the advance, with the intelligent workers that we have, that we should make. The work could advance healthfully and solidly with the experienced men we now have, if we had something to work with.*13LtMs, Lt 125a, 1898, par. 13*

There is not a place where the tent is pitched that we do not keep the workers in that place until there is a church is raised up. Then comes the difficulties. Where shall we meet after the tent is taken down? We do not know any other way but to arise and build. Then every nerve and muscle has to be taxed to its uttermost to plan and devise what shall be done; and we pray, and we weep, and we

spend hours in the night season laying the matter before Him who alone can help us; and then we go ahead inch by inch, step by step, not seeing the end of the matter, but advancing.<sup>13</sup>*LtMs, Lt 125a, 1898, par. 14*

But now I stop. You understand, I have no liberty to leave this country. Unbelief, "You can't do it," and "It is impossible," have met us at every step; and still we advance. We see no way but [that] I must remain here until the work is placed on a solid foundation.<sup>13</sup>*LtMs, Lt 125a, 1898, par. 15*

**Lt 126, 1898**

Kellogg, J. H.

NP

December 18, 1898

This letter is published in entirety in *21MR 51-58*.

J. H. Kellogg:

“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. 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 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. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence.” [*Ephesians 1:1-8*.] *13LtMs, Lt 126, 1898, par. 1*

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared by sending His Son to our world to die in our behalf, that through faith in Him, we should become one with God. The praise and glory of His grace, power, and wisdom is the effectual salvation of a peculiar people. Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination of which God speaks includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. *13LtMs, Lt 126, 1898, par. 2*

There is a serious, solemn work to be done at this time. In all places the standard is to be lifted. God has “made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself; 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 on earth; even in him. In whom also 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 word of truth, Bible truth, present truth, is to be presented calmly, soberly, in the demonstration of the Spirit; for the angels of God are making impressions upon minds. “The gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.” [*Verses 9-13.*]13*LtMs, Lt 126, 1898, par. 3*

What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord’s adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God’s commands.13*LtMs, Lt 126, 1898, par. 4*

“Which is the earnest of our inheritance,” Paul continues, “until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of his 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.” [*Verses 14-19.*]13*LtMs, Lt 126, 1898, par. 5*

You are engaged in a great work, but you are treating yourself

unwisely. You must guard yourself and those who look to you for instruction, that you may not work away [from] the healthy tone and fragrance which reveals the sound, sensible principles that make sound, sensible workers who can advance God's cause. This thing you must remember: every standard raised in the work is to be founded on the Rock, that storm and tempest may be unable to sweep it away. *13LtMs, Lt 126, 1898, par. 6*

“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, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” [*Verses 19-23.*] *13LtMs, Lt 126, 1898, par. 7*

You must not educate your students to look to and depend on you. Do not tell them, as a master does his servant, what work they are to do. You may advise, but let them go to the Lord for counsel. He has given to every man his work. If you should follow your human judgment, you would do the very things that would be out of harmony with God's purposes and plans. Warn every student against placing dependence on you, for you are not beyond temptation. Even now, though doing the very work the Lord designs to have done, you are embracing too much. The light of Christian example and Christian instruction may be turned in wrong channels, and the work God would have done may become too scattered, thus bringing confusion and discouragement upon the workers. *13LtMs, Lt 126, 1898, par. 8*

The Lord alone must be your Counsellor. Remember that Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish, because they yield to his plans. You are not above temptation. You are not to feel confidence in your own strength. Your only dependence must be in God. Lean hard on Jesus Christ. You have worked hard to bring about good results. Do not now make any mistakes. *13LtMs, Lt 126, 1898, par.*

9



You must never, never seek to lift one pin, remove one landmark, that the Lord has given to His people as truth. You can manipulate matters to suit your own plans and devices. But just as soon as you allow your influence to lead away from the strait and narrow path that the Lord has cast up for His people, in order to accommodate yourself, your prosperity will cease, for God will not be your guide. The record of Nebuchadnezzar's life has been presented to me again and again to present to you, that you may be warned not to trust in yourself and your own wisdom, or to make flesh your arm. Never seek for popularity. Never let the banner be lowered or drop from your hands in order to blend in the wording of the message for these last days anything but that which will keep the features of our faith prominent. "Here are they which keep the commandments of God and the faith of Jesus." [*Revelation 14:12.*] *13LtMs, Lt 126, 1898, par. 10*

You are in positive danger. You are placing too many duties upon yourself and those connected with you. Unless you give yourself time for prayer and for study of the Scriptures, you will be in danger of accommodating the Scriptures to your own ideas. Take heed that in the work you are doing, you do not misapply your powers, giving all you have to a work which is not a whole but only a part of the work to be done. Keep the part you are doing in symmetrical proportion with the other lines of the work, that the structure we are building may be firm and solid, able to withstand the stress of circumstances and temptation. *13LtMs, Lt 126, 1898, par. 11*

The Lord's church is to Him the dearest object on earth. Creation itself was originated in the purpose of God that He might glorify Himself in the redemption of His people. Your work is not to shape itself. It is not to be separated from the church. Neither are you in any way to demerit the ministry and exalt the work you are doing above the church. You are not to allow the students to suppose your work is separate, because in doing this, you will show that you are not a co-worker with God. You may carry things in such a way that those connected with you will be led to think that you should be taken away, all that you had advised, planned, and set in operation would have to go forward just as you had planned. *13LtMs, Lt 126, 1898, par. 12*

We hope that the blessing of God will attend you because you walk humbly with God, yoked up with Christ, that He will spare your life to accomplish a work that will be as enduring as eternity. The apostle teaches us God's purpose when he calls the gospel "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.]*13LtMs, Lt 126, 1898, par. 13*

Rest assured that God has a church, and that you are to be a co-laborer with Him. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." [Ephesians 4:1-6.]*13LtMs, Lt 126, 1898, par. 14*

By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life. We have the condition of this covenant. "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 he shall bear their iniquities." [Isaiah 53:10, 11.]*13LtMs, Lt 126, 1898, par. 15*

In giving Christ, God gave heaven's choicest gift. He has given us all the rich blessings presented in the Word. When Christ ascended

to heaven, the Holy Spirit took His place, and was a perfect representation of Him. It is the work of the Spirit to minister the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made. We need to cultivated a calm, and obedient trust in God. To young and old, this is worth more than tongue can tell. *13LtMs, Lt 126, 1898, par. 16*

Genuine religion brings its sanctifying influence into all a man thinks, says, and does. Let every one connected with you, my brother, see that you are discharging aright the duties God has laid upon you, that you are keeping your heart free from every scheme of selfishness. You may say, "What does Sister White mean?" Look carefully, my brother, for there are schemes that savor of selfishness. You may be sure that these must be purged away if, in that work that is a right work, you strive lawfully. Loving God supremely and your neighbor as Christ has loved you, you fulfill the divine law. In any business transaction, in any line of service, be sure that not one thread of selfishness is drawn into the fabric. *13LtMs, Lt 126, 1898, par. 17*

The work you have entered upon is good, but you are carrying it to excess. Thus you are absorbing talent and means which should be devoted to other lines of work, which are suffering. There are many things that need to be lifted and strengthened in various ways. The amount of work done for the needy and destitute is to be equally divided. You should gather less upon yourself, and do some real work to place workers in destitute fields, where they can work in the same lines in which you are working. You are becoming dizzy; you are losing your clear, firm, healthful conception of the work of God for this time. Know your limitation, for the sake of those who have been trying to plant the standard in fields where they have nothing. Know what you can do and what you cannot do. *13LtMs, Lt 126, 1898, par. 18*

There is an importance attached to every phase of the work done now. You are not to break the coupling pin. This may seem to you not of much value, but it means a great deal to you. For the safety of those you would educate, God has given the coupling pin, and

you and your students need to be educated and trained not to make the mistake some have made by breaking the coupling pin which unites you and your work firmly with the body of God's commandment-keeping people. *13LtMs, Lt 126, 1898, par. 19*

The spirit of fidelity must be taught and practiced. Remember that in all your work that is done under the sun, the spirit in which the work is done will appear, whether it be good or evil. Work so that your neighbor shall not suffer the least injustice in any particular by any of your arrangements. *13LtMs, Lt 126, 1898, par. 20*

The work you have hold of is only a piece of the work God would have done. Say to your students, "I can only give you what the Lord has given me. As you go forth from this school, look to God as your Companion, your Counselor. Whether you preach the word, whether you teach in our schools, whether you practice as a physician, whether you cultivate the soil, or follow a trade, look to the Lord as your guide, your Helper, your Friend. You may be called to act in councils. You may be called upon to go to foreign lands. Remember that you can never go beyond the domain of God. Give to what you do all the tact and strength of mind and heart, sinew and muscle. Do your best. *13LtMs, Lt 126, 1898, par. 21*

"You are not to seek to be controlled by men. Christ is your Master. Remember that you are only one member of the body, and that the different members of the body are to be controlled by the Holy Spirit. 'Be ye clean that bear the vessels of the Lord.' [*Isaiah 52:11.*] Keep yourselves unspotted from the world. It is only as the different members of the body perform their several offices that the unity of the body is preserved. You can never be an independent whole. There is only one head. I am not your master. Call not any man master. You have one Master, who is in heaven." *13LtMs, Lt 126, 1898, par. 22*

"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.]<sup>13</sup>LtMs, Lt 126, 1898, par. 23

“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 sweetsmelling savor. ... For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.” [Ephesians 5:1, 2, 8-11.]<sup>13</sup>LtMs, Lt 126, 1898, par. 24

These Scriptures were given me to give to you. Especially were the principles laid down in the *twelfth chapter of Romans* enjoined upon you for careful study. The men of God’s appointment will not be sustained if they are not doers of His Word, in small matters as well as large. You are in positive danger. Satan is trying by every device to weaken you, so that you will become exalted in your own opinion. Thus you will permit the enemy to gain power over you. God, who is high and lifted up, will use men as His instruments as long as they will work humbly, seeking wisdom from Him.<sup>13</sup>LtMs, Lt 126, 1898, par. 25

The Lord has a church upon this earth. He has a people who are working with an undivided interest, a people who is dear to His heart because they are consecrated to Him. There are also men whose names are on the church books who are not serving God, who are robbing Him by withholding the tithes and offerings which He, as the householder, requires as His portion. But because there are tares among the wheat, shall we disparage the church of God? Never! We may demerit ourselves, but never demerit those who are striving amid temptation and trial. These are the ones whom God

loves. *13LtMs, Lt 126, 1898, par. 26*

The medical missionary work is not to be divorced from the church. Men of power and strength of mind are to grasp every opportunity of becoming acquainted with the Word of God. This Word each individual who would win eternal life must eat and drink as the flesh and blood of the Son of God. All our new converts need training. Well-directed labor should be put forth that they may receive light. There is constant need of men with well-balanced minds, who will not step aside either into the fire or into the water. *13LtMs, Lt 126, 1898, par. 27*

Some who read the Word catch at ideas which they suppose give them great light. They present this supposed light as truth, but as they have not really studied the Word, as some have done, they will, full of ardor and zeal, present theories which, if received, will counterwork the efforts which have been put forth since 1844 to give the people of God a connected chain of truth. They do not know what they are doing, but they disturb those who suppose they have a solid foundation. These crave for new ideas and suppositions, which mar the symmetrical development of character. Under the influence of the Holy Spirit, those with this enthusiastic temperament would be enabled to do the highest service. The quickening influence of the life in their message would give character to the work, and advance it, diffusing the grace and spirit of truth in all its lines. But let such a one put his whole mind upon some idea which is not correct, and deformity rather than symmetry is developed. *13LtMs, Lt 126, 1898, par. 28*

This is the danger now existing in the medical missionary work. Many who go to school to be educated in this line do not obtain as much as they thought they would. If they had not placed themselves in a school, but had remained where they could be constantly receiving and constantly giving, they would have received increased light. *13LtMs, Lt 126, 1898, par. 29*

There is a great work to be done in calling for volunteers for the canvassing work. Canvassers are not to be restricted by being told that they must not talk upon subjects of the truth, that they are to give no Bible readings. They are to put all their energies and

enlightenment into the work, and if they can help any one by speaking to him directly and personally, let them do it. They should be perfectly free to speak or to pray with those who are awakened. Some have not the burden to do this work, and they should not try to converse with those they meet, for they would be unable to enlighten them. The truth must go forward. The church militant is not the church triumphant. It has been shown me that those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books which teach the truth, and thus bring the evidence of truth to enlighten souls.<sup>13</sup>*LtMs, Lt 126, 1898, par. 30*

The youth should be encouraged to learn what they can do in medical missionary lines. They should be taught how to reach the masses who are sunken so low that their condition is apparently hopeless. And they should not be restricted in regard to working with ministers. This is not the Lord's mind or His will. I speak decidedly, for these questions are constantly coming up for decision. The people of God are called now to do a sacred work.<sup>13</sup>*LtMs, Lt 126, 1898, par. 31*

**Lt 127, 1898**

Wilson, Brother and Sister [G. T.]

Hamilton, Newcastle, Australia

December 27, 1898

Portions of this manuscript are published in *UL 375*.

Dear Brother and Sister Wilson:

I was made sad to hear of your last attack. Brother Haskell wrote us in regard to it. But still cling to the promise. This is our only hope. We have made a mistake in being backward in praying for the sick to be healed for fear that they would die. We must move forward in faith, and pray and believe that we shall receive the promise, trusting in God's Word, whatever appearances may be, however our faith may be tested. We are to take God at His word. In praying for the sick, it is no sign that we are unbelieving to keep saying, If it can be for Thy glory to do this for us, we will praise Thee, and magnify Thy holy name.*13LtMs, Lt 127, 1898, par. 1*

It seems that we cannot let you go. My heart clings with faith to the assurance that unseen things will yet take place, that we shall see Brother Wilson in a favorable condition, restored by the power of God. As there is no healing power in any human being, we must trust in God, who loves us, and who gave Himself for us. Whether we live or die, we are the Lord's. You have a pitiful, loving, compassionate Redeemer, who loves you, who blesses you. He will not leave nor forsake you. He who understands the present and future history of all will do that which is for our best good and His name's glory. Oh, the great Physician is our only help, our only hope. He can do all things. Then let us trust implicitly in Him who gave His life for us.*13LtMs, Lt 127, 1898, par. 2*

The interest here seems to be as great here as in Stanmore and Brisbane. I spoke to hundreds this afternoon. As this week is a holiday, both men and women compose the congregation. A large number of men come to the meetings. They are nice looking people. We did not expect to see so many.*13LtMs, Lt 127, 1898,*



*par. 3*

My beloved brother and sister, you are being tested and tried. Let not your faith fail. Trust yourself, Brother Wilson, wholly and entirely with Him who is faithful. When a man earnestly and intensely breathes a prayer to God in the only name given under heaven whereby we can be saved, there is in that intensity and earnestness, a pledge from God that He is about to answer that prayer, exceedingly and abundantly above all that we can ask or think. We must not only pray in the name of Jesus, but by the inspiration and kindling of the Holy Spirit. This explains what is meant when it is said, The Holy Spirit within us maketh intercession for us with groaning which cannot be uttered. The petitions must be offered in earnest faith. Then they will reach the mercy seat. Unwearyingly persist in prayer. God does not say, Pray once, and I will answer you. His word is, Pray, and I will answer you. Pray, pray, and we shall pray also. We shall press our petitions to His throne. *13LtMs, Lt 127, 1898, par. 4*

I spoke this afternoon for more than an hour, and have written besides these two pages, sixteen pages to Brother Haskell, which is waiting to be copied. This makes eighteen pages written today. *13LtMs, Lt 127, 1898, par. 5*

We see and greatly deplore that so many who claim to be Christians are not converted. They do not know what is truth. But the people here are certainly hearing the truth. The trumpet is giving no uncertain sound. We are trying to present the truth as it is in Jesus. To those who look for Him, He will appear the second time without sin unto salvation. *13LtMs, Lt 127, 1898, par. 6*

Worry not, my dear fellow laborer in the Lord. Jesus loves you, and He blesses you. His promise is sure. Hold fast; be of good courage in the Lord. He is your Helper, He is your Redeemer. We pray constantly for you, that the Lord may spare you to His people who need your labors so much. *13LtMs, Lt 127, 1898, par. 7*

Dear Sister Wilson, the Lord in whom you trust will give you His light and His grace and His comfort at this trying hour of watching, hoping, and praying. Jesus is your strength. He knows that your strength is small. He knows that you have no powers only as it

comes from the Lord God of heaven. The Lord loves you, and He will not turn away your prayer. He has said, The prayer of faith will save the sick. Christ is the Restorer. Satan is the Destroyer. All that mortals can do is to follow implicitly the Word of the Lord. In this they do their part. Will the Lord fail in doing His part? Press your petitions to the throne of grace, and then wait, trustfully, hopefully. God grant you victory after victory through prayer and faith in Him who stands behind the promise.*13LtMs, Lt 127, 1898, par. 8*

I cannot sleep past one o'clock. I am praying for Brother Wilson, and in all my petitions I say, Not our will, but thine, O Lord, be done. He knows this—not a prayer of doubt, but of perfect trust that God knows what is best for Brother Wilson and for us. Our work is to pray, to believe, and to wait patiently for Him who is our Saviour I pray, O God, the living God, reveal Thyself. Make known Thy power unto Thy people, and may this sickness result in our good and Thine own name's glory. There is not a thread of unbelief in this pray[er], but perfect submission to the will of God, who is mighty to save to the utmost all who believe in Him. Whatever objectionable circumstances attend the case, we have nothing to do with appearances.*13LtMs, Lt 127, 1898, par. 9*

God desires us to trust implicitly in Him, and if it is for our good and His name's glory to do the work, it will be done. We are to wait. The power of the Lord is limitless. We poor mortals need to purify our souls, that when the Lord works for us, it will not ruin us. This is the reason that so few of the sick are healed. If they were, man would be elevated in self-esteem. We must learn from Jesus to be meek and lowly of heart, and we shall find rest unto our souls.*13LtMs, Lt 127, 1898, par. 10*

Never for a moment question that God loves you. He does love you, and He does give you evidence of His love. Thank our heavenly Father for a compassionate Saviour, who can save to the uttermost, soul and body. The Lord bless you, is my most earnest prayer daily.*13LtMs, Lt 127, 1898, par. 11*

**Lt 128, 1898**

Brethren in California

Hamilton, Newcastle, New South Wales, Australia

December 28, 1898

Previously unpublished.

One o'clock a.m.

Dear Brethren in California:

We received your draft yesterday. Thank you for this favor, which means more to us than you can see and understand. We have no facilities in Cooranbong, and while struggling with all the power we have to advance the work, we can do so little, because we have not the means to do with. The money you have sent will help us.*13LtMs, Lt 128, 1898, par. 1*

I send you with this a copy of a letter from Brother and Sister Haskell. They are at work in Brisbane. A company has been raised up there, but a meetinghouse must be built, else the work will ravel out. I can invest something in this work, but the question is, Where is the money needed most? We need means to erect buildings for the students, means to make of Avondale all that the Lord designs it shall be as an object lesson. I shall seek wisdom from God. For the last six months I have not been able to pay my workers. A heavy grocery bill has been accumulating in Newcastle, the place where we trade, but the merchants have waited patiently for me to settle the account.*13LtMs, Lt 128, 1898, par. 2*

Judging from the prospect here in Newcastle, we shall have to build a church here, and that without delay. Then Maitland, a beautiful town twenty miles from this place and twenty miles from Cooranbong, must be entered. These places are of great interest. If churches are raised up in them, it will be a great strength to the church in Cooranbong. We need all the help we can obtain to secure souls for Jesus Christ, souls who will co-operate with us in the great work for this time.*13LtMs, Lt 128, 1898, par. 3*

Brother Herbert Lacey has been working here for six months. Before he came, not a discourse had been given by our ministers. Reading matter has been circulated freely. The place has been well canvassed, and now the camp meeting is being held here. *13LtMs, Lt 128, 1898, par. 4*

It has been a trying time lately. We have had a severe drought, but on the first day of this meeting, there was a violent storm, with rain and wind. This made havoc of our tents. It seemed like the work of the enemy to discourage us. But our Sabbath meeting was excellent. The presence of the Lord was with us, and when the rain poured down the hardest, we lifted up our voices in songs of praise and thanksgiving. This meeting told wonderfully on the unbelievers in the congregation. They felt that the presence of God was among us. After the heaviest downpour of rain, we had a season of prayer for those who had come forward for prayer, and the earnest petitions poured forth showed that the Holy Spirit was upon the ministers who prayed. Then we closed the meeting, which had lasted from three o'clock till nearly sundown. *13LtMs, Lt 128, 1898, par. 5*

On Sunday the wind blew fiercely at times, but the meetings continued. Sunday afternoon the Lord gave me much freedom in speaking. The largest tent we have ever had in this country was filled to overflowing. The people who were standing, formed a wall outside the tent. This being the holiday season, many people came from the other suburbs of Newcastle. These will carry the news to all parts of the city and to other places. Hundreds are in attendance in the afternoons and evenings. Sabbath afternoon there was quite a congregation of outsiders. On Sunday large numbers were on the ground. *13LtMs, Lt 128, 1898, par. 6*

Monday afternoon it was estimated that about five hundred were present at the meeting. On Tuesday I spoke to a tent full, and they listened with intense interest. They seem as in the days of Christ, astonished at the wonderful things brought from the Scriptures. The Bible, they say, will be a new book to them. Intelligent, noble-looking men and women compose our audiences, and we feel reproved that we have not had a camp meeting in Newcastle before. It means much to us if the Lord waters the seed

sown. *13LtMs, Lt 128, 1898, par. 7*

The people of this place and the surrounding suburbs are as sheep without a shepherd. Before we went to Queensland, there were represented to me different parties in the different suburbs, and I seemed to hear the Macedonian cry, "Come over and help us." [*Acts 16:9.*] The words were spoken, "There are scattered sheep without a shepherd." [See *Mark 6:34.*] If we could have workers and means sufficient to carry forward the work which the situation of the people demands, we should have churches established in all these central colonies. Some cities like Brisbane, scattered over a large territory, should have two small churches to accommodate the people. To this end we mean to work. May the Lord help the churches now established to become lightbearers to the world. *13LtMs, Lt 128, 1898, par. 8*

The time to work is short. I cannot leave this country until I see the standard of truth planted in our cities and their suburbs. If the ministerial laborers are imbued with the Holy Spirit, souls will be converted, and we shall see of the salvation of God. There might be twenty workers employed where there is now one. May the Lord give the people for whom we are working an understanding heart. The work is not ours; it is God's. The Lord Jesus bids us to let our light shine in clear and distinct rays. He tells us to lift the voice like a trumpet, to cry aloud, and spare not. [*Isaiah 58:1.*]*13LtMs, Lt 128, 1898, par. 9*

There are thousands upon thousands who with defective spiritual eyesight are mistaking phantoms for realities, and realities for phantoms, calling a world an atom and an atom a world. They are practicing on themselves every deception of Satan, and accepting a succession of delusions in grasping for temporal gain. Christ urges them as they respect their own present and eternal good not to lose eternity out of their reckoning. The voice of warning must be given. The truth must be set before the people. The standard must be raised before their sight, extending and elevating their observation, bringing eternity to their view. As the pleasure-lovers and the worshipers of mammon make the religion of the Bible secondary to their own ambitious projects to attain worldly things, Christ will use His servants to speak His Word with clearness and power that man

liveth not by bread alone, but by every word that proceedeth from the mouth of God. Truth, eternal truth, must be proclaimed in every place. *13LtMs, Lt 128, 1898, par. 10*

**Lt 129, 1898**

White, J. E.; White, Emma

Hamilton, Newcastle, New South Wales, Australia

December 28, 1898

Portions of this letter are published in *6BC 1112*; *4Bio 371-373*.

Dear Children Edson and Emma White:

We are now opening the work in Newcastle. This place is upon the borders of a broad expanse of water. It is a sea port, a coal mining district, and ships come to this place and go to all other parts of the world. *13LtMs, Lt 129, 1898, par. 1*

We have been waiting to get money to build up an interest in this place. Our tents were pitched here last week, and meetings opened here last Thursday evening. The tent was full of attentive listeners. At first it was thought that the holiday season might not be the best for introducing a Seventh-day Adventist camp meeting. We feared the people coming in from the suburbs would come to amuse themselves in their own way. But a better time could not have been selected. Our minds are called to the great day of the feast, when Jesus cried, "If any man thirst, let him come unto me, and drink." [*John 7:37*.] So on this occasion we are presenting the Word of God, the living bread and the living water of salvation. The very first night the tent was full, and the people stood around the outside like a wall. *13LtMs, Lt 129, 1898, par. 2*

We have had a terrible tempest of rain and wind. It did bad work for our small tents, but the large tent was new, and staked with poles and cross poles inside, so that it would be difficult to blow it down. On Friday night the drought was broken. *13LtMs, Lt 129, 1898, par. 3*

The wind became a howling gale, and continued over Sabbath. Sabbath the rain just poured down, as if the windows of heaven were opened. Nevertheless our meetings went on, and there was a good attendance from the camp. Men had to leave the meeting and

attend to securing the tents in the tempest of wind and rain. Sabbath afternoon I spoke to a full tent, and the Lord gave me great freedom. Many were in tears. I spoke from *John 11*. All seemed to listen as if spellbound. I called them forward for prayers. Quite a number responded and then bore [their] testimony. Then the order of the meeting had to be changed because of the downpour of rain. All joined in singing hymns until the storm began to abate. *13LtMs, Lt 129, 1898, par. 4*

The rich blessing of God rested upon the people. The ministers bore a clear, decided testimony. We knew that the Holy Spirit was in the congregation, working upon human hearts. It was a most precious Sabbath to all present. There was deep conviction of soul among the ministers. In the season of prayer for those who came forward, Elder Robinson and Elder Daniells prayed with the fervor of the Holy Spirit's power, notwithstanding the tempest and the pouring rain, all countenances expressed gladness and joy. *13LtMs, Lt 129, 1898, par. 5*

Meetings have been held every day. On Sunday there was no morning meeting. All the camp was busy in repairing the injury done to the tents; all worked diligently, so that the meeting might begin at eleven o'clock. At three p.m., when I spoke, the tent was crowded to its utmost capacity, and there was a wall of people on the outside. On the Sabbath I spoke on the *fifteenth of John*; on Sunday, on the *fourteenth*; the Lord gave me great freedom. These two meetings on Sabbath and Sunday were excellent, because the God of Israel was walking through our encampment. *13LtMs, Lt 129, 1898, par. 6*

On Tuesday afternoon I spoke again to the tent full. More could have found seats, but a large number were present. I spoke from *1 Peter 1:1-10*. The Lord imbued me with His Holy Spirit, and many of the hearers were deeply affected. In the evening the tent was crowded to its utmost capacity. Elder Daniells spoke, and the closest attention was given. The weather was pleasant all day, and we had a lovely moonlight evening. We think we shall have no more storms during the meeting, but this is generally a cloudy, stormy coast. Not so at Cooranbong. *13LtMs, Lt 129, 1898, par. 7*



We have this morning, December 28, decided that the meeting must be continued over the third Sabbath and Sunday. Those who are so attentive and interested must have a chance to hear the word of God. It being the holiday season from the 22nd of December until after New Year's, parties come from places all around, from Cooranbong and the nearer towns, from beyond Maitland and from the many suburbs of Newcastle. The report of the meeting will be carried far and near. *13LtMs, Lt 129, 1898, par. 8*

We expect that there will be a church raised up here, which will be a great help to us in Cooranbong. There has not been one Sabbath keeper in Newcastle, and we feel that now is the time to work in this city. Newcastle is an important place, very much so to us; for we want to have a strong force to help us in our work in Cooranbong, which has but just been entered upon. If God will, next season we shall have a camp meeting in Maitland, a most beautiful town twenty miles from Newcastle, and twenty miles from Cooranbong. *13LtMs, Lt 129, 1898, par. 9*

Before we visited Queensland, the situation was opened to me; several companies were reaching out their arms toward us, saying, Give us the bread of life; open to us the Word of God. Then said one of authority, "They are as poor sheep without a shepherd. They know not the truth." *13LtMs, Lt 129, 1898, par. 10*

I was quite sure that it was these places where we are now laboring that need our help. Some of the people come long distances, bring their lunch, and remain from morning until after the evening meeting. This is just as it has been laid before me. I want to remain here until they are established, a goodly company upon a sure foundation. This is the work before us. My soul is carrying a heavy weight. We have a good company of workers, and if all will surrender themselves to God, we shall just as surely see of His salvation as we have seen it in previous meetings held in the Colonies. *13LtMs, Lt 129, 1898, par. 11*

It is not our duty to hover over the churches already formed. God bids us, Go out into the highways and hedges, and compel them to come in, that my house may be filled. We want men and we want means. We want laborers to take hold of the work, and put all there

is of them into earnest labor. The voice of duty is the voice of God, an inborn, heaven-sent guide. We are to lift the standard of truth, and plant it in every city as fast as we can obtain means. We will lift the standard, we will put out our true colors to the gaze of men and angels, confessing our faith in the first, second, and third angel's messages. Now under the third all these messages have place in the warnings to be given to the world. *13LtMs, Lt 129, 1898, par. 12*

There is no safety in avoiding responsibility. There must be a true standing to our colors. There must be no deception or evasion. We are Seventh-day Adventists, and it is our duty to show why, that the world may know in advance where we are to be found in the day of test and trial. *13LtMs, Lt 129, 1898, par. 13*

Our principles are stated on an uplifted banner. "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] The Redeemer of the world has declared that it is only those who confess Him before men that He will confess before the angels in heaven. Those whose principles are established upon the Word of God should manifest those principles unflinchingly in the full view of the world. *13LtMs, Lt 129, 1898, par. 14*

None should lightly regard the principles sustained by the Word of God. Every soul needs to have a deep, abiding sense of the importance of knowing for himself what is truth, not what is the minister's opinion but what saith the Scriptures. Christ's prayer just before His crucifixion was for His disciples. Listen: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I sent them into the world." [*John 17:15-18.*]*13LtMs, Lt 129, 1898, par. 15*

Let us bear this in mind, that as God sent His Son into the world to represent the truth in character, in action, so has Christ sent us into the world to represent His character, because we put on Christ and reveal that we have the mind of Christ. "And for their sakes I sanctify myself," Christ said, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be

one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one: even as we are one. I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*Verses 19-23.*]*13LtMs, Lt 129, 1898, par. 16*

Both the understanding and the heart are to be sanctified through the truth, that there may be the most intimate and conscious connection with the pure, sacred springs from which they derive their light and inspiration. We must have the Holy Spirit; we must draw from the deep resources of all moral and intellectual power, in order to co-operate with God. We need to put to the stretch every spiritual sinew, nerve, and muscle, that we may carry forward the work in a strong, wholesome manner. We behold in the cross of Christ our efficiency, our inexhaustible source of power. Here we may well be ambitious in behalf of Christ.*13LtMs, Lt 129, 1898, par.*

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**Lt 130, 1898**

Haskell, Brother and Sister

Hamilton, Newcastle, New South Wales, Australia

December, 1898

This letter is published in entirety in *21MR 227-236*.

Dear Brother and Sister Haskell:

Since coming here, we have had a rather trying experience. Sara and I came on the ground Friday. The day was very oppressive. In the afternoon there was a smart shower and a high wind. On Sabbath I attended morning meeting at six o'clock. Quite a large number were present. I felt the spirit of prayer. I arose and spoke. I did not know that I spoke, but they say that I did. I seemed to be elsewhere. All through the night I had seemed to be in meetings, presenting the subject of the reception of the Holy Spirit. This was my burden in laboring—somewhere, I cannot tell where. The whole subject was the opening of our hearts to the Holy Spirit. I was trying to present to those who were there the great necessity of receiving the Spirit. Christ told the disciples, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12*.] Their own limited comprehension put a restraint upon Him, so that He could not open to them the things He longed to unfold, for it would be labor lost. *13LtMs, Lt 130, 1898, par. 1*

On the Sabbath Elder Starr spoke in the forenoon. In the afternoon I spoke from *John 15*. I sought to impress upon the people the lesson of that wonderful parable of the vine and the branches. *John 15:1-6*. There are two kinds of connection between the branches and the vine. The one is deceptive, superficial. The crowd pressing upon Christ had no living union with Him by genuine faith. But a poor woman that had been many years a great sufferer and had spent all her living upon physicians but was made no better, but rather worse, thought if she could get within reach of Him, if she could only touch the hem of His garment, she would be made whole. Christ understood all that was in her heart, and He placed Himself where she could have the opportunity she desired. He would use that act

to distinguish the touch of genuine faith from the casual contact of those who were crowding about Him from mere curiosity. *13LtMs, Lt 130, 1898, par. 2*

When the woman reached forth her hand, and touched the hem of His garment, she thought this stealthy touch would not be known by anyone; but Christ recognized that touch, and responded to her faith by His healing power. She realized in a moment that she was made whole, and the Lord Jesus would not let such faith pass unnoticed. He turned Him about quickly, and said, "Who touched me?" All the disciples were pressing close around Him, and Peter said, "The multitude throng thee and press thee, and sayest thou, Who touched me?" And Jesus said, "Somebody hath touched me; for I perceive that virtue hath gone out of me." When the woman saw that she was not hid, she came tremblingly, and cast herself at His feet, telling the whole story. For [twelve] years she had been afflicted; but as soon as her finger touched the hem of His garment, she was made whole. Jesus said to her, "Daughter, be of good comfort; thy faith hath made thee whole. Go in peace." [*Luke 8:43-48.*] The mere touch of faith brought its reward, and how then can we doubt God? *13LtMs, Lt 130, 1898, par. 3*

Tuesday morning, December 27

The wind has been just fearful. After the rain ceased, clouds still encompassed the encampment, and the wind blew. Sabbath afternoon I spoke to a larger number than we had reason to expect. Many not of our faith were present. I called upon all those who wished to give themselves to the Lord fully, and seek Him, to come forward. Quite a number came forward, and then bore their testimony. *13LtMs, Lt 130, 1898, par. 4*

A deep impression was made as I spoke from (*John 15*), on the vine and the branches. I spoke of the wonderful contrast between the spurious branches and the true branches, those that have a vital connection with the parent stock. I read only a few verses, to imprint upon their minds the necessity of abiding in Christ. *13LtMs, Lt 130, 1898, par. 5*

I presented the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and

learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Simple enough, is it not? Thus it appears. The promise is large and far-reaching. Rest for the soul is comprehensive. It implies much. It means deliverance from constant perplexing uncertainty. The word rest is repeated. “I will give you rest.” In wearing Christ’s yoke and learning of Him His meekness and lowliness, “ye shall find rest to your souls.” Here is a giving by Christ; and on our part, an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. *13LtMs, Lt 130, 1898, par. 6*

The reason why there are so many in perplexity is they take their case into their own finite hands and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Verses 29, 30.] I said, If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light. *13LtMs, Lt 130, 1898, par. 7*

Will these hearers before me hear to a purpose? A Paul may plant, an Apollos water, but God giveth the increase. Christ give rest to all who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do. The invitation is, Come unto me, and I will give you rest. Have you come to Him renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and

ready to die. What is the “rest?” It is the consciousness that God is true, that He never disappoints a soul who comes unto Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love. *13LtMs, Lt 130, 1898, par. 8*

But be sure that you act your part; co-operate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy, for if this were possible the Prince of heaven would never have come to our world. He in this action shows before all the universe of heaven that He has united humanity to Himself in order that humanity may stand on vantage ground through co-operating with Christ, that man may have his test, his trial. Through the merits of the Son of God he becomes a partaker of the divine nature. *13LtMs, Lt 130, 1898, par. 9*

“Work out your own salvation with fear and trembling.” [*Philippians 2:12.*] How is this? Fear lest you shall weave into the fabric your own threads of selfishness. Fear lest you shall err in choosing the timber for your character building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies. Well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God’s will shall be done in him. God welcomes all who come to Him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment, which Christ has prepared, and drop the old citizen’s dress; then you can sit down in heavenly places with Christ Jesus. *13LtMs, Lt 130, 1898, par. 10*

While you have been walking in meekness and lowliness of heart, a work has been going on for you, a work which only God could do, for it is God that worketh in you, both to will and to do of His good pleasure. And that good pleasure is to have you abide in Christ, rest in His love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your

complying with the Lord's prescribed terms. Entire surrender of your ways which seem so very wise, and taking Christ's ways, is the secret of perfect rest in His love. Giving up one's life to Him means much more than we suppose. *13LtMs, Lt 130, 1898, par. 11*

We must learn His meekness and lowliness before we realize the fulfillment of the promise, "Ye shall find rest unto your souls." [*Matthew 11:29.*] It is by learning the habits of Christ, His meekness, His lowliness, that self becomes transformed—by taking Christ's yoke upon you and then submitting to learn. There is no one who has not much to learn. All must come under training by Jesus Christ. When they fall upon Christ, their own hereditary and cultivated traits of character are taken away as hindrances to their being partakers of the divine nature. When self dies, then Christ lives in the human agent. He abides in Christ, and Christ lives in him. *13LtMs, Lt 130, 1898, par. 12*

Christ desires all to become His students. He says, Yield yourselves to My training; submit your souls unto Me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower school to the higher grade. Submit all things to Me. Let My life, My patience, My longsuffering, My forbearance, My meekness, My lowliness, be worked out in your character, as one that abides in Me and I in him. Then you have the power. Not only, "I will give," but, "You shall find rest to your souls." [*Verses 28, 29.*] *13LtMs, Lt 130, 1898, par. 13*

God calls for an entire surrender. You cannot receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your old, objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of Him. The abiding rest—who has it? That rest is found when all justification of self, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in Him and to have Him abide in you. Entire surrender of self is required. *13LtMs, Lt 130, 1898, par. 14*

In my dream last Friday night a sentinel stood at the door of an important building, and said to every one who came for entrance, "Have you received the Holy Spirit?" [See *Acts 19:2.*] A measuring



line was in his hand, and but very, very few were admitted into the building. Your size as a human being is nothing. Your size as the full stature of a man in Christ Jesus according to the knowledge you have had will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantage given you in the banquet prepared for you.*13LtMs, Lt 130, 1898, par. 15*

You may be tall and well proportioned in self, but no such ones can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your self-dignity, and you cannot be permitted to spoil the feast, for all who go in through this door have on the wedding garment, woven in the loom of heaven.*13LtMs, Lt 130, 1898, par. 16*

Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the character of others have thus revealed a deformity of character which made families unhappy, which has turned souls from the truth to choose fables. You cannot join the happy family in the heavenly courts, for [He will wipe] all tears from their faces. You can never see the King in His beauty if you are not yourself a representative of the loveliness of Christ's character.*13LtMs, Lt 130, 1898, par. 17*

Abiding with Christ is choosing only the disposition of Christ, so that He identifies His interests with yours. When you give up your own will, your own wisdom, and learn of Christ as He has invited you, then you shall find entrance to the kingdom of God. Entire, unreserved surrender He requires. Give up your life for Him to order, mold, and fashion; take upon your neck His yoke; submit to be led and taught as well as to lead and teach. Learn that unless you become as a little child you will never enter the kingdom of heaven. Abide in Him, to be and do only what He wills. These are the conditions of discipleship.*13LtMs, Lt 130, 1898, par. 18*

Unless these conditions are complied with, you cannot have rest. Rest is in Christ, and cannot be found as something He gives apart from Himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in all spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and He gives gladness in doing the work. Mark the points: "Learn of me, for I am meek and lowly in heart." [*Matthew 11:29.*] Who is it that speaks thus? The Majesty of heaven, the King of glory. He desires that your conceptions of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. There must be the inward, higher experience. You must obtain a growth in grace by abiding in Christ. "And when thou art converted, thou wilt not be a hindrance, but thou wilt strengthen thy brethren." [See *Luke 22:32.*]*13LtMs, Lt 130, 1898, par. 19*

As these things were spoken, I saw that some turned sadly away, and mingled with the scoffers. Others with tears, all broken in heart, were making confessions to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, What must I do to be saved? The answer was, "Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out." [See *Acts 3:19; 1 Timothy 5:24.*] Words were spoken to greatly rebuke all spiritual pride, for this God will not tolerate. It is inconsistent with His Word and with our profession of faith. "Seek ye the Lord," all ye who are ministers of His. Seek Him "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 to the Lord, and He will have mercy upon him, and to our God; for He will abundantly pardon." [*Isaiah 55:6, 7.*]*13LtMs, Lt 130, 1898, par. 20*

There was much presented to me. As I presented the principles before the people, all seemed to feel that the Lord had spoken through the feeble instrument.*13LtMs, Lt 130, 1898, par. 21*

After those who came forward had borne their testimony, the rain poured down in torrents; it seemed that the windows of heaven were opened. I made this a symbol of what the Lord would do for His people in letting the latter rain of His rich blessing in truth and

righteousness fall upon us. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs; and the Spirit of the Lord rested upon the people. As soon as the rain lightened, we had a season of prayer. Elder Daniells and Elder Robinson prayed in the Spirit, as I have never heard them before, and the meeting closed. Many unbelievers were present. One Salvation Army man bore an excellent testimony upon practical religion. That night, notwithstanding the inclement weather, the large tent was well filled. The blessing received on Sabbath made a decided change in the atmosphere of the meeting. All were cheerful.*13LtMs, Lt 130, 1898, par. 22*

On Sunday I did not attend the morning meeting. I was not strong; I have not been strong since leaving Brisbane. In the forenoon Brother Tenney spoke. In the afternoon I spoke to a tent crowded full, and a crowd on the outside. The Lord gave me freedom in speaking to the people from *John fourteen*, making a specialty of keeping the commandments of God. The wind blew hard the evening after the Sabbath, also Sunday night, and did some damage to the tents. During the day on Sunday there was less wind, and the afternoon and evening were quite pleasant. We have our three horses and the platform wagon and the phaeton here. I had my first ride yesterday.*13LtMs, Lt 130, 1898, par. 23*

Last night, Monday, the tent was full. Brother Colcord gave an excellent discourse. There seems to be a good interest here, notwithstanding the variety of holiday attractions. I do not know what the collections have been. This tent is much better proportioned for all to hear than the large tent we used in Brisbane. We see now that the meetings must be extended one week longer.*13LtMs, Lt 130, 1898, par. 24*

They are drawing hard for W. C. White and me to go to Ballarat, but it will be a hard thing for me to do. My workers cannot work to advantage when I am away so much. They will do their best, but there are things that I could put into their hands for my books. If I have to labor in Ballarat and Victoria, it means one and maybe two months out of my work. I do not see how I can do this.*13LtMs, Lt 130, 1898, par. 25*

W. C. White and Elder Daniells have had some conversation with me upon school matters, but I tell them that W. C. White will hold no office with my consent while he is connect with me and my work. His health is poor, and this burden shall not come upon him again. It is hard enough when his work is appreciated. I cannot think of going to Victoria and keeping under a constant load. The Lord does not require it. I want every jot of W. C. White's strength in my work, and we shall try to get some long-neglected work done. Brother Robinson pleaded yesterday, and I almost weakened, but I am more decided today not to go just because my brethren desire it. If the Lord says, Go, I will go; but if I have no positive convictions, I shall not go. *13LtMs, Lt 130, 1898, par. 26*

Large interests are started right here, and if there is a company raised up, a meetinghouse will be the next thing to be thought about. Newcastle spreads over a large territory. Much canvassing has been done in this place, and many books have been sold here. Many of my writings, large works, have been sold in Newcastle and Maitland. I have never had better attention when speaking in any place than here, and I have never seen a better appearing class of people. This interest must be attentively looked after; we cannot neglect it. Once started, it must be carefully and thoroughly ripened off. A most solemn impression was made Sabbath and Sunday. *13LtMs, Lt 130, 1898, par. 27*

W. C. White can help me in my work. He can be with me in Newcastle. I shall speak to them this afternoon. I must now lay down my pen to go to dinner. *13LtMs, Lt 130, 1898, par. 28*

Received and read your letter after dinner, also the copy of the one to Elder Daniells. I thank Sister Haskell for writing. I have thought that Sabbath and Sunday were a trial of our faith, especially Sabbath. But we had the victory; thanks be to God who giveth us the victory. But the letter—what a sad one! It was all that I could do to keep from weeping aloud. But we must hold on to life for Brother Wilson; then if God lets him go down into the grave, every one of us must say, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [*Revelation 14:13.*] *13LtMs, Lt 130, 1898, par. 29*

Our time here is short. Let us live, not holding ourselves in our own hands, but as seeing Him who is invisible. We have no time now to nurse grievous things; we have a work of great and determined importance before us. We shall not fail nor be discouraged. We are kept for the Master's use. We must have a trustful disposition toward God. We must cultivate love and confidence toward our brethren and sisters in the faith. We must have the habit stronger and stronger to be always thinking of Him who is our life, our crown of rejoicing. He has bought us with the price of His own blood.*13LtMs, Lt 130, 1898, par. 30*

The Lord has a right to claim from all His disciples that He shall be trusted. Let not the thought be entertained whether such erring ones can be Christ's. He will be our all-sufficient Helper, so that we shall not remain erring, but be enabled to attain to the holiness to which we are called through a close and intimate communion with Christ. If we fall short it will be through unbelief and that is sin. With God there is no shortcoming in fulfilling His Word.*13LtMs, Lt 130, 1898, par. 31*

At three o'clock Tuesday afternoon I stood before a large tent full—the seats were not all taken but there were hundreds there. I spoke from *1 Peter 1:1-9*. The Lord gave me much of His power and there seemed to be much interest to hear. There are people from all the suburbs round. They will have something to carry away with them. We have had a good day.*13LtMs, Lt 130, 1898, par. 32*

On Tuesday I called the ministers together and told them I could not speak in the morning as I had done; the atmosphere in the large tent has no vitality in the morning, and it took away my strength. I ate no supper, and in the morning I had no strength to go to meeting. If I ate, that unfitted me to take my breakfast. Without eating I exhausted my strength. If they would give me one hour in the afternoon, then I would improve it to the best of the ability granted me by God. So this afternoon I spoke to hundreds, who were just as quiet and well-behaved as in any church building. May the Lord water the seed sown. We do pray that this meeting may prove a success. Some of the people say they never heard anything from any of the greatest speakers equal to the speaking on this ground. Everything, they say, seems to be demonstrated by

the Bible, and it is so clearly proved. *13LtMs, Lt 130, 1898, par. 33*

During the trial of our faith, we thought that Satan was busy in this gale and powerful rain. But all received such a blessing on the Sabbath that they had not a word of complaint to offer, although almost every man in camp had to be out Saturday night to keep the stakes firm so as to hold the tents from blowing over. All hands were busy, but the Sabbath day was most precious. We felt that the Lord Jesus was among us. We greatly long for the outpouring of the Holy Spirit of God upon every soul that receives the truth, that they may be transformed in character, sanctified and made pure and holy, fit vessels for the Master's use. "Seeing ye have purified your souls by obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [Verses 22, 23.] *13LtMs, Lt 130, 1898, par. 34*

I hope to get this into the mail tonight, but I do not know that I can have it copied. Your letter in regard to the lot and building is reasonable. I think you will certainly get help. The Lord will not leave us with a dearth of means. The Lord will help us and will not allow our way to be hedged up. Just keep strong faith in exercise. Means will come. Our Lord will see that we have means with which to work here in Newcastle, and He will help you in Brisbane. Only have faith in God. I have much desire that you should go to Ballarat, but I see no consistency in our going. *13LtMs, Lt 130, 1898, par. 35*

I talked to the people today, urging them to have faith in God. There is as much need for our ministering brethren today to resurrect their faith as there is to inspire faith in those who have no knowledge of God and the way of salvation. Our faith must not be of that kind which goes no farther than sight. We need so much to be reconstructed upon faith principles and to leave self out of the question. We must put on Christ; we must have the mind that is in Christ Jesus. *13LtMs, Lt 130, 1898, par. 36*

One sister wrote me that she had three hundred dollars to create a fund for education our youth in the school at Avondale. The money is to be lent to students, and when they earn means, they are to

replace it for some other youth to use. It is a good idea. The money is in the Pacific Press, to be sent to me.<sup>13</sup>*LtMs, Lt 130, 1898, par. 37*

In much love.<sup>13</sup>*LtMs, Lt 130, 1898, par. 38*

**Lt 131, 1898**

Smouse, Brother and Sister [C.]

NP

December 31, 1898

Portions of this letter are published in *4Bio 371-372, 374*.

Dear Brother and Sister Smouse:

Our mail goes from Newcastle this evening to catch the steamer in Sydney. I write to thank you for the help you have given us in our great necessity in Australia. I thank you for this favor, and I thank your son and his wife also for their favor at this time. Your letter to Dr. Kellogg he sent to me. I was pleased that you desired to receive a letter from me; for I have reckoned you among my old friends when my husband was alive. I miss him just as much now as I ever have done. I often think what joy it would be to him were he alive to see the missionary work advancing in these new fields. It is the Lord's own work. *13LtMs, Lt 131, 1898, par. 1*

We planned to have a small camp meeting in Newcastle, twenty miles from Cooranbong. We thought we could plant the banner of truth here, and a church be raised up, as in Stanmore. It would be a special strength to Cooranbong, for Newcastle is our nearest place of trade, and it is a matter of importance to us to see a company raised up here. Newcastle has been thoroughly canvassed with our biggest and best books, but, until within the last three months, not a discourse has been preached in it by our people. *13LtMs, Lt 131, 1898, par. 2*

It is a most difficult matter for our people to get into one of the established churches. I might say that it is impossible. Therefore we hoped that if a small camp meeting were held here, it would attract the attention of the people, and that some would come out and be converted. *13LtMs, Lt 131, 1898, par. 3*

We have a very large tent, the largest we have ever had the privilege of speaking under. We knew that at this time of the year



there is danger of fierce winds. We hired the tent for fifteen pounds, with the privilege of purchasing it if we could raise the money to do so. It has proved to be the most substantial tent we have ever seen. There has been a long drought in this Colony, but on Friday last, the rain began to fall, the tents had been pitched, and the meetings commenced Thursday evening. To our surprise, there was an attendance of a thousand people on the first night. *13LtMs, Lt 131, 1898, par. 4*

On Friday night the wind blew a gale. All Sabbath there was a tempest of wind and rain. It looked rather discouraging, but no one seemed to be discouraged. On Sabbath quite a large number of those not of our faith were out to the meeting. I spoke in the afternoon. The Lord helped and strengthened me. I spoke from (*John 15*), "I am the true vine, and my Father is the husbandman." All listened intently. I called for those who desired to consecrate themselves to God before the New Year commenced, to live in newness of life, to come forward. Quite a number came forward, and many bore their testimony. *13LtMs, Lt 131, 1898, par. 5*

Our ministering brethren had excellent testimonies to bear of the special blessing of God received by them at this meeting. Then came the downpour and the tempest of wind, and the exercises were changed. Good strong voices sang with the spirit, and the understanding also, and the interest did not diminish in the least. It was nearing the close of the Sabbath, and prayer was offered by two of our ministers who revealed that they were moved by the Spirit of God. The whole congregation was blessed, for the Spirit of God was upon the people. The testimony was, It is the best Sabbath we have ever enjoyed. *13LtMs, Lt 131, 1898, par. 6*

At the evening meeting the tent was full. Sunday early meeting was dropped out; for all hands were needed to repair the rents in the tents. But not a word of murmuring or complaint was heard, for all felt that we were on holy ground, and that the Captain of the Lord's host was in our midst, and that we must walk softly before him. Every one seemed happy and joyful in God. The blessing of the Lord was upon the encampment. *13LtMs, Lt 131, 1898, par. 7*

On Sunday afternoon I spoke with great freedom from *John 14*.

Many people were assembled under the tent, and those who could not get in stood as a wall upon the outside. The Lord gave strength and freedom to speak to fifteen hundred people. They said that my voice could be heard distinctly in the family tents. I knew that Jesus and His angels were upon the campground and in the tents. Perfect order prevailed, and many in the large tent were affected to tears. *13LtMs, Lt 131, 1898, par. 8*

This campmeeting is far exceeding our expectations. All say concerning the congregations, "It is marvelous in our eyes." [*Psalm 118:23.*] Such interest, such a desire to attend the meetings during the week, is wonderful. During the holiday season in this country every attraction is presented to the people. There is horseracing and games of all kinds. Liquor drinking is at its height. But notwithstanding this, our congregations have been increasing rather than decreasing. Some come long distances, bring their lunch, and remain all day. Others remain to the afternoon and evening meetings. They seem to be hungry, starving for the truth. They say, We never heard the Scriptures presented before as we now hear them. We want to attend every meeting. *13LtMs, Lt 131, 1898, par. 9*

This is a great work. As soon as I cease speaking, there is only a short intermission. Then one of our medical missionaries speaks upon health reform and medical missions. These talks greatly interest the people. *13LtMs, Lt 131, 1898, par. 10*

Sister Peck has a class of one hundred small children. These she is instructing upon the kindergarten plan. These children are mostly from outside. The children are being helped. They tell their parents, and this is one means of reaching the parents. Then there is a young people's meeting, where the youth are instructed in regard to giving themselves to the service of the Lord. Many have gained a rich experience by seeking the Lord with all their hearts. *13LtMs, Lt 131, 1898, par. 11*

How I wish to see many souls converted. And then, what next? A plain, suitable church must be erected, and I believe the Lord will open the way to do this. I think we must purchase the tent we have hired, for we need this very much. We can hold our meetings in this

tent until the meetinghouse is erected. There may have to be two buildings, as the suburbs of Newcastle are so far apart.*13LtMs, Lt 131, 1898, par. 12*

I have faith that we shall see the salvation of God, not only in Newcastle, but in Maitland, a town twenty two miles from here.*13LtMs, Lt 131, 1898, par. 13*

I am so much pleased with the prospect of having a hospital in Cooranbong. We shall call it a sanitarium, for it will be a branch of the sanitarium in Sydney. The Lord is working for us in this country.*13LtMs, Lt 131, 1898, par. 14*

I think we entered Newcastle at the right time. The horse-racing, the cricket and football matches, the theaters and dances take away a class who would get the least good from the meetings. The best class of people, it seems to us, attend our meetings, and they are deeply interested. We do not conceal our banner of truth at all. We let them know that we are Seventh-day Adventists because we believe the Bible. The Bible, and the Bible only, is the foundation of our faith. Before these meetings close, the people will know from the Scriptures why we are a peculiar people. The word is the foundation of our faith.*13LtMs, Lt 131, 1898, par. 15*

Our dependence is upon Christ. We have been purchased by His blood, and we are to be fully and entirely consecrated to Him; for He is our strength, our light, our salvation, our righteousness. And if our souls are saved at last, we must look to Him who has given His rich and abundant promises to be our strength and our salvation. All His approaches to our hearts, all His blessed agency within, are for our renovation. Thus He would uplift us, and restore in us the moral image of God. The Holy Spirit is promised, to illuminate, purify, elevate, and transform all who will believe into the likeness of Christ. He finds in us the spirit of the world, selfishness, pride, and rebellion against God. The Lord Jesus would detach us from the world, and recall us to be His children, and as His children, to obedience, to be doers of His Word and will. This is His purpose.*13LtMs, Lt 131, 1898, par. 16*

Truth is omnipotent, but it does not work in the human agent in opposition to human will. Here is the turning point of freedom and

responsibility. The heart can be closed to truth. It can refuse to submit. The Lord calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How are they to come? "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] Precious promise!<sup>13</sup>*LtMs, Lt 131, 1898, par. 17*

**Lt 132, 1898**

Kellogg, J. H.

Hamilton, Newcastle, New South Wales, Australia

December 29, 1898

Portions of this letter are published in *3SM 419-420; Ev 150, 500-501; 4Bio 398*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I send you a copy of a letter written to Elder Haskell in Queensland. Will you please see that copies of this letter are given to Elder Uriah Smith, Brother Amadon, and Elder A. T. Jones? We have a remarkable interest in our camp meeting in Newcastle. They say that fifteen hundred people were at the service last evening, and they listened with intense interest. We have feared that we had made a mistake in choosing the holiday season for our meetings, but it is just the right time. There are horse races, theaters, balls, games, and every conceivable attraction to draw away the people; but this relieves us of a class of pleasure lovers, of infidels and idolaters and the worst elements of society. And in the afternoons and evenings every meeting is well attended.<sup>13</sup>*LtMs, Lt 132, 1898, par. 1*

The Word preached is doing a wonderful work in attracting the hungry souls who want the bread of life. The Lord is on this ground. Ministering angels are here, and I am so glad, so thankful. We had designed to break up the encampment next Tuesday, but have decided to extend the meeting one week longer. May the Lord work with His mighty power, is my prayer.<sup>13</sup>*LtMs, Lt 132, 1898, par. 2*

In regard to the Gospel Wagon, I had matter written which I could not get copied. That which I sent you I wrote in the early morning, from 1 a.m., and it was hastily copied for the mail before nine a.m. I sent you these copies, but other things are occupying my mind just now. I am writing other letters of great importance, as I am moved

and impressed deeply by the Spirit of God. If I can complete them in season to send you a copy now, I shall do so. If not the next mail will take the matter to you.*13LtMs, Lt 132, 1898, par. 3*

The Lord is at work; praise His holy name. But I feel deeply the need of our people coming up to the help of the Lord. Our testimonies are altogether too tame and lifeless. We must have the baptism of the Holy Spirit of God. It is for us if we will clear the king's highway.*13LtMs, Lt 132, 1898, par. 4*

The mail came to us last Monday, bringing me a draft from the Pacific Press for fourteen hundred dollars. Now I can say to Brother Haskell, You shall have one hundred pounds toward erecting a house of worship in Brisbane. This money is my own. Some years ago I sold a house in the suburbs of Oakland to a Mrs. Scott. After holding it for several years, she said she had not the money to pay me. Before this she had given five thousand dollars to the students' home at Healdsburg, and Brother Jones feared she would make trouble for the school by trying to recover the money. He thought if I would take shares in the Healdsburg school for the amount she owed me, it might save them a lawsuit. And then he thought the brethren in California would take these shares off my hands. I agreed to this, but they did nothing to relieve me. I pressed the matter, telling them of our great necessities, and now they have taken the shares off my hands. A church must be built in Brisbane, for they cannot use a tent, and they have no place suitable for meeting. Elder Haskell wrote that if he had one hundred pounds, he would lease the land and would build at once. Now I can send him the money.*13LtMs, Lt 132, 1898, par. 5*

Now, Dr. Kellogg, I think I wrote to you, inquiring if you could not dispose of my property, the two buildings in Battle Creek. I need the money so much. I have pressed everything into the various interests that demand help, until I dare not involve myself further. I ask you, Can my property be sold? You say the sanitarium needs more room. Will you, that is the sanitarium, not you personally, take the place, and let me know how much you will give for it? I hope you will help us in this way if possible.*13LtMs, Lt 132, 1898, par. 6*

I have expected you to see that the Lord wants the work to advance

in this field, while there are those here who, under God, would understand how to manage these matters. The Lord has means for us, and He designs that we shall be enabled even to build a sanitarium. We have to hire houses and pay out for rent the money that would aid in building a sanitarium. If it were not for this outgo for rent, we could accumulate something toward adding to our facilities. You have the very best facilities for the grand work you are doing; if we only had something in any way approaching it, we would be so thankful. *13LtMs, Lt 132, 1898, par. 7*

Night after night I have been in perplexity, studying to know what to do next. I remember the light given to me when appealing for help in this field was, However large, however small, the income or the possessions of any person, any family, or any institution, let them remember that they are only stewards, holding in trust the Lord's money. You have everything; we have scarcely anything to work with. *13LtMs, Lt 132, 1898, par. 8*

All profit, all pay, our time, our talents, our opportunities, are all to be accounted for to Him who gives them all. He will have the richest reward who will love God supremely and his neighbor as himself. The Lord would not have the first thread of selfishness woven into the fabric of His work. He proves us, to see if our works are free from all selfishness and pride. *13LtMs, Lt 132, 1898, par. 9*

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. Old controversies will be revived. New controversies will arise. We have a great work to do. Our ministerial work must not cease. The last warnings must be given to the world. There is a special power in the presentation of the truth at the present time. How long will it last? Only a little while. If ever there was a crisis it is now. The inquiry of every one should be, What am I? To whom do I owe allegiance? Is my heart renewed? Is my soul reformed? Are my sins forgiven? Will they be all blotted out when the time of refreshing shall come? God help us, is my most earnest prayer. *13LtMs, Lt 132, 1898, par. 10*

Brother John Kellogg, my mother-heart goes out toward you with weeping, for by symbols I am warned that you are in danger. Satan

is making masterly efforts to cause your feet to slide; but God's eye is upon you. Fight these last battles manfully. Stand equipped with the whole armor of righteousness. By faith I lay you, in earnest prayer, at the feet of Jesus. You are safe only in that position. Never for a moment suppose that you are in no danger. You are God's property. You are to consider that you are under God's supervision. Your strength is in learning of Jesus Christ His meekness, His lowliness of heart. *13LtMs, Lt 132, 1898, par. 11*

I have mentioned the Gospel Wagon, but without special thought. Light has since come to me. It is true that the gospel wagon may accomplish some good. But my eyes have been drawn to the aftersight. I saw that there was disappointment as to the result. Then there was given me another sight. Tents were taken to different places during camp meeting season. Camp meetings were held in different locations. These were conducted by able, Godfearing men, having suitable helpers. There were children's meetings and revival meetings, and an earnest effort to bring the people to a decision. A Paul may plant, an Apollos water, but God giveth the increase. *13LtMs, Lt 132, 1898, par. 12*

Wherever there is a tent effort, young men who have been receiving an education to be medical missionary workers should feel it their duty to act a part. They should speak not merely in the medical missionary lines, but likewise upon the subjects of truth, giving the reason why we are Seventh-Day Adventists. These young men should be given an opportunity to work in connection with older ministers, who can help them where they need help on Bible subjects. If they have been educated upon point after point of present truth, they have something to say in relating their own experiences. *13LtMs, Lt 132, 1898, par. 13*

Let the talent of singing be brought into the work. The use of musical instruments is not at all objectionable. These were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest. *13LtMs, Lt 132, 1898, par. 14*

But hold the attention of the people by presenting before them the truth as it is in Jesus. Keep before them the cross of Calvary. What



called for the death of Christ? The transgression of the law. Christ died to give men an opportunity to become loyal subjects of His kingdom.*13LtMs, Lt 132, 1898, par. 15*

Let there be short discourses, short and fervent prayers. Educate, educate in regard to thorough, whole-souled service. Thorough consecration, much prayer, an intense earnestness, will make an impression, for angels of God will be present to move upon the hearts of the people.*13LtMs, Lt 132, 1898, par. 16*

When one soul is soundly converted, he is the one particle of leaven introduced into the mass, and there should not be a withdrawal of the leaven, so that the mass shall be left void of a correcting influence. The consistent example of one truly converted soul no human being can estimate. There is a moral power from God by which the lowest subject, if properly instructed, will become an instrument of righteousness.*13LtMs, Lt 132, 1898, par. 17*

When I looked upon the picture of the Gospel Wagon, I seemed to be lost to myself. As a panorama, there passed before me cities and towns, where large and small tents were pitched. There were laborers in the ministry presenting truth, not long, labored discourses but short talks right to the point, then calling for all who were not satisfied that they were prepared for Christ's coming, and all who were feeling burdened and heavy laden, to come into a tent apart by themselves. This is the work to be done. Let those who are spiritual converse with these poor, precious souls. Pray with them and for them. Hold on to the work; do not let go. Visit from house to house, keeping your own souls in the love of God.*13LtMs, Lt 132, 1898, par. 18*

Let every one follow the Lord, and not seek to bind anyone to do a work which you suppose he should do. This is the work to be done in cities and towns. Then as souls embrace the truth, they are not to be left without labor or encouragement. They are to have their feet planted upon the eternal Rock.*13LtMs, Lt 132, 1898, par. 19*

There were workmen before me, building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. The very thing was being done that should have been done years

ago. I viewed the work advancing. In the basement of the church, above ground, room was provided for a school where the children could be educated. Teachers were selected to go to this place; the numbers in the school were not large, but it was a happy beginning. *13LtMs, Lt 132, 1898, par. 20*

I heard the songs of children and of parents, "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waiteth but in vain." "Praise ye the Lord; praise the Lord, O my soul. While I live, I will praise the Lord. I will sing praises unto my God while I have my being. Put not your trust in princes, nor in the son of man, in whom there is no help." "Praise ye the Lord from the heavens; praise him in the heights. Praise ye him all his angels; praise ye him all his hosts. Praise ye him sun and moon. Praise him, all the stars of light." [*Psalm 127:1; 146:1-3; 148:1-3.*] *13LtMs, Lt 132, 1898, par. 21*

This work of passing rapidly through the cities and towns may be essential in some cases. But there is a better way. God has planned that the banner of truth should be introduced where it is not. The establishing of churches, the erection of meetinghouses and school buildings was extended from city to city, and the tithe was increasing to carry forward the work. There was a plant, not only in one place, but in many places, and the Lord was working to increase His forces. Something was being established that would publish the truth. That is the work to be done; let the cause of God in the cities in America be built up in the right way. *13LtMs, Lt 132, 1898, par. 22*

Much means may be invested in Gospel Wagons, with small permanent results. It is better to invest in something that does not keep moving. Let missionary work be done in the waste places. How much longer shall the work be neglected? *13LtMs, Lt 132, 1898, par. 23*

The companies that shall be raised up will need a place of worship. They will need schools where Bible instruction may be given to the children. The schoolroom is needed just as much as the church building is needed. The Lord has men to engage in the work just as soon as there is something done to prepare the way for

them. *13LtMs, Lt 132, 1898, par. 24*

All are not called to begin their work by laboring among the lowest classes and preparing places for these. In all our neighboring cities, the rich and the poor, the high and the low, are to hear the warning, and we must devise means for carrying the truth into new places and to all parts of the [world]. The Lord has a work to be done for the outcasts. This will have its place in connection with the proclamation of the message and the reception of Bible truth. *13LtMs, Lt 132, 1898, par. 25*

God chooses His workers from all classes of people, and imbues them with His own spirit. So it was in ancient times. The men and women of God's selection were of intense earnestness, full of zeal. The last books of the Old Testament show us workers taken from the laborers in the field. Others were men of high ability and extensive learning, but the Lord gave them visions and messages. These men of the Old Testament spoke of the things transpiring in their day, and *Daniel, Isaiah, and Ezekiel* not only spoke of things that concerned them as present truth, but their sight reached down to the future, and to what should occur in these last days. *13LtMs, Lt 132, 1898, par. 26*

**Lt 133, 1898**

Henry, Sister [S. M. I.]

NP

April 12, 1898

This letter is published in entirety in RH Supp. 12/06/1898.

Sister Henry:

We are now having here in Cooranbong an institute of ministers for the benefit of the students in the school, educating them in different lines of work—how to canvass, how to give Bible readings, how to become all-round missionaries. The meetings are to continue three weeks. My American mail goes this morning from Cooranbong, and then I attend the meetings.<sup>13</sup>*LtMs, Lt 133, 1898, par. 1*

I am so pleased and gratified and thankful that the Lord has raised you up from sickness to do His work. I am more rejoiced than I can express. I have thought, with your experiences, under the supervision of God, you could exert your influence to set in operation lines of work where women would unite together to work for the Lord. There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply to believe—in Jesus Christ our Saviour. And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine. I have not a bit of concern in regard to those souls, who are reaching out after they have been enlightened, but that they will receive the doctrine. We find it so here, and we know it is so in all places. The first glance must be Jesus Christ, the Sin-bearer, the One who taketh away the sin of the world. “Look and live.” [*Numbers 21:8.*] Then, if they follow the Lamb of God, they will have an intelligent knowledge, as they remain learners, of what is truth.<sup>13</sup>*LtMs, Lt 133, 1898, par. 2*

I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus. Abiding in Christ, they would receive courage and strength and faith for the work.

Many women love to talk. Why can't they talk the words of Christ to perishing souls? The more closely we are related to Christ, the heart learns the wretchedness of souls that do not know God, and who do not feel the dishonor they are doing to Christ who has bought them with a price. When the believing women shall feel the burden of souls, and burden of sins not their own, they will be working as Christ worked. They will consider no sacrifice too great to make to win souls to Christ. And everyone who has this love for souls is born of God; they are ready to follow in His footsteps, and their words and voice would be talents employed in the Master's service; the very nourishment coming from the parent stock to their own souls would flow out in distinct channels of love to souls who are withered and dried up. *13LtMs, Lt 133, 1898, par. 3*

In this work is a constant education. The desire to be a blessing discovers the weakness and inefficiency of the worker. This drives the soul to God in prayer, and the Lord Jesus gives light and His Holy Spirit, and they understand that it is Christ who does the melting and breaking of the hard hearts. Through you, the human agency, He communicates His light, His truth; you are the frail instrument through whom the hidden power of God does work, that His strength may be perfected and made glorious in your weakness. *13LtMs, Lt 133, 1898, par. 4*

**Lt 133a, 1898**

Haskell, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 22, 1898

Previously unpublished.

Dear Brother and Sister Haskell:

Thank you for your letters. The last scrap of a letter I wrote you was under difficulties. My hand was very tired, and I was interrupted again and again and then had to close it at once. All has been in confusion of preparing for the camp meeting—shipping goods. These things now are nearly closed up. We shall go on the ground today. We think, or I do, it is not right to keep pulling you to come to Newcastle. If your duty is there, which everything seems to indicate now; then that is the very place for you to be. Israel’s God will be with you and will work to His own name’s glory. We must trust in God under all circumstances and trial. There is no excuse in this warfare. The Lord will direct your course of action. He will demonstrate His divine power in our emergency. We will not fret, we will not be discouraged. We will make the very best use of the means God sees fit to provide.<sup>13</sup>*LtMs, Lt 133a, 1898, par. 1*

The Lord often sends warnings for His people to prepare for attacks from the enemy, to be wide awake and diligent, to be on guard, to keep ready for any danger that disobedience to the divine Word would cause, and that would, not supersede, but presuppose faith; then we know we have the divine blessing on our undertakings.<sup>13</sup>*LtMs, Lt 133a, 1898, par. 2*

Our Lord will work. I have now drawn the line at a venture and written to Brother Irwin and Elder Loughborough who is now in California, to set things right in my business, which I understand ought to have been done long ago. They could have relieved me of this burden if they had [had] a disposition to do this. I have written to Dr. Kellogg very decidedly in reference to his launching out in his gospel wagons. The light God has been pleased to give me is: they

could have helped us long ago if they had chosen to do so. That the starting and helping of the sanitarium should not have come from the limited resources we had in this country, but that these resources should be employed to help the work in new places to advance.*13LtMs, Lt 133a, 1898, par. 3*

Whether my letters will be laid away in the drawer, I cannot say; but I sent Brother Irwin a copy of the letters written to Dr. Kellogg. I told Brother Irwin notwithstanding we had been pressed on every side in regard to means and the unbelief which some kept on hand to manufacture walls of difficulties, we must take our place individually in the work and keep our plans, abiding at our post by what may seem cross-providences. Now I am going to wait, and watch and pray, and trust the Word of God. I cannot do more.*13LtMs, Lt 133a, 1898, par. 4*

The Lord would not have us plan and devise, but He will surely plan for us, and will be our present help.*13LtMs, Lt 133a, 1898, par. 5*

I am certain of one thing: we must “be still and know that I am God.” [*Psalms 46:10.*] The work from the first has moved with difficulties in this country. The Lord’s eye is upon His work; Satan’s hosts are many, and we are to learn our lessons to link one with the other in faith and trust in God, with every jot of ability and capacity we possess wholly sanctified. Our state of mind is not to be relied upon; but a “Thus saith the Lord” is worth something to every believer.*13LtMs, Lt 133a, 1898, par. 6*

We may discern nothing where God sees great possibilities in human souls and begins His gardening. Ye are God’s husbandmen, Ye are God’s building. Who has placed the possibilities where it is hard for human minds to discern them? Did not God? The Lord sees and we must work on the Lord’s sight, not on our sight. You are in a trying place.*13LtMs, Lt 133a, 1898, par. 7*

Brother Pallant called to see me yesterday. I see how he longs to press into the work. He needs the healing power of God. He advised with me [whether] he should attend the camp meeting. I said, “What does your heart say in this matter?” “Well I would be very much gratified to stay a few days.” I answered, “Try it, my brother, and the Lord may meet you on the campground and heal

your difficulties.” He seemed greatly relieved, and returned yesterday to Newcastle. *13LtMs, Lt 133a, 1898, par. 8*

One thing, God is certain; we must believe God to be. He is, and a present help in every time of need. In and through Christ we must be one. Our own peculiar feelings are not to come in and make divisions. We must learn these lessons from the great Teacher. All men are not cast in the same mold. We will thank the Lord for that. He has a place for every man and has a work for every man. Because one man cannot discern the work God has given the next man, he is not to place him as nothingness. This has been repeated over and over again on this ground, and this problem remains to be dealt with. This has been my burden: we must have love in the heart one for another. Blessed is the man, blessed is the woman, that gets some glimpse of God’s vision of hope, and will treat one another with respect and tenderness. When this love is cherished one great barrier is broken down that prevents the deep moving of the Spirit of God upon the human hearts. We may then love as Christ loves us. *13LtMs, Lt 133a, 1898, par. 9*

What does God see? “Whom he did foreknow, he did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” [*Romans 8:29.*] We must have this transformation, else we shall be subject to great vacillation in our minds. *13LtMs, Lt 133a, 1898, par. 10*

I have been deeply impressed in regard to this matter, and I am obliged to be because of the want of Christ’s love in the heart, one for the others, of those who claim to be Christians. But the Holy Spirit must come into every heart and then there is peace and rest. If our becoming Christlike depends on this “I have planned it,” we might as well give up life. But if our hope is that “I am not to rule myself, for God has planned for me; I will then in meekness take my place to be molded and fashioned after the divine similitude.” *13LtMs, Lt 133a, 1898, par. 11*

He sees in us, whom He has chosen, the possibilities of being like Christ—even one with Him. Christ says, “I will take man with all his defects of character and I will transform him; I will work the human heart after my own heart, then the thoughts of man will be the



thoughts of Jesus.” But I saw that as I talked these things to Brother Hare, he seemed not to comprehend anything I said. I tried to show him he could never, never act in harmony with his brethren until the Holy Spirit came into his heart and took possession of his whole mind, and then God would let him plan for himself the very thing God had planned for him. The great trouble with you, my brother, is that you and God have been working at cross-purposes. God means one thing for a man, and the man means another thing for himself, and that makes you have a hard time.<sup>13</sup>*LtMs, Lt 133a, 1898, par. 12*

We are to respond to every touch of God, then we will have a harmonious life. When we pray we are to pray not that God’s will may be conformed to our will, and our plans, but that we may be brought into conformity to the will of God. If we work at cross-purposes with God, we spoil the web of character. I live, says Paul, “Yet not I, for Christ liveth in me.” [*Galatians 2:20.*] I have given Myself for you that you may give your entire life to Me. I have given Myself for you that you may give yourself for Me to image after the similitude of God. If you do not give yourself to God to be worked by Him, then He cannot—will not—rule you, for His love will not be a controlling power to subdue self. When self dies, then I, Christ, live My character in your character, and your character is blended with My character.<sup>13</sup>*LtMs, Lt 133a, 1898, par. 13*

“I will set the Lord always before me; because he is at my right hand I shall not be moved; therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.” [*Psalm 16:8, 9.*] Sin has expelled from the heart the love of God. “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. ... This is my commandment, that ye love one another, as I have loved you.” [*John 13:34, 35; 15:12.*]<sup>13</sup>*LtMs, Lt 133a, 1898, par. 14*

Supposing I said to Brother Hare, “We begin to work earnestly to get out of self into the doing if the Word just as it is written, ‘Greater love hath no man than this, that a man lay down his life for his friends.’” [*Verse 13.*] You seem to justify your own course of action; you see not how you have grieved the heart of Jesus Christ; you

are not accepted of Him until your own spirit is softened and subdued by a sense of that love of Christ that is without a parallel. We are running the race of life; shall we obtain the crown, shall we be victorious. As a people we will have to come where the Holy Spirit will work every power we possess. Religion is not, my brother, a tame thing; it is up and doing. In everything concerning the eternal interest of man, she leads to the front, but is militant and aggressive upon self and all that is unlike Christ. But I have no more to say on this point.” He went away just as he came—without softening a particle. In regard to his past actions, he feels just as he did.*13LtMs, Lt 133a, 1898, par. 15*

But now in regard to meetinghouse: we must have care and the Lord will help in this work. In the very opening of the prophetic roll announcing the advent of Jesus Christ, it is written that He should preach the gospel to the poor, and proclaim the acceptable year of the Lord; that He should set judgment in the earth, and the isles should wait for His law; that the gentiles should come to His light, and kings to the brightness of His rising. And as this was the earliest work, so also will it be the latest work—the work to close the last chapter of this world’s history. The Sun of Righteousness is to arise and shine upon His ancients gloriously.*13LtMs, Lt 133a, 1898, par. 16*

The Lord, I believe, would have a house of worship; and be assured, I will do my best to help in the matter. Means, now, are very limited, but I believe all the strings I have set in drawing, something will come of it. I trust in God. Christ is seated on the right hand of the Father, and He knows what we need.*13LtMs, Lt 133a, 1898, par. 17*

We have an Advocate with the Father, and He has promised whatsoever we ask in His name it shall be given us. Now we want our sick healed, and it is God’s will that they should be healed, and I have not a doubt but He the Mighty Healer has come into your midst.*13LtMs, Lt 133a, 1898, par. 18*

Now we need a house of worship in Brisbane. Shall we not ask the Lord in faith for this blessing? Let us do this trusting in God the Mighty Healer, that He will do this thing also.*13LtMs, Lt 133a, 1898,*

*par. 19*

But I must close this letter now. I meant to have written to Brother Wilson but unforeseen things do arise that admit of no delay, so let you all bear in mind that we present your case by name to the Lord that the Lord would bless you and preserve your health.<sup>13</sup>*LtMs, Lt 133a, 1898, par. 20*

I have written in haste, excuse all mistakes. In much love.<sup>13</sup>*LtMs, Lt 133a, 1898, par. 21*

**Lt 133b, 1898**

Haskell, Br-Sr.

Refiled as *Lt 120a, 1898*.

**Lt 134, 1898**

Kellogg, J.H.

Refiled as *Lt 57, 1896.*

**Lt 135, 1898**

Starr, G. B.

NP

1898

Formerly Undated Ms 22. Portions of this letter are published in *HP 27*; *1MCP 350*; *2MR 34-35, 46*; *6MR 14-15*; *10MR 331-332*.

[For Brother G. B. Starr, to be read to the school.]<sup>1</sup>*3LtMs, Lt 135, 1898, par. 1*

“Behold the Lamb of God, that taketh away the sin of the world.” [*John 1:29*.] I repeat the words of John, “Behold the Lamb of God,” that you may all contemplate Jesus; this, the cross of Calvary, is doctrine, it is the all-powerful argument. This is our message to the impenitent, our warning to the backslider—Behold Jesus. Keeping his eye upon the cross, man, who has brought the message, may step to one side for his work is done. It is then he will learn his lesson, and there, by beholding, he will hate the sin that brought such suffering upon Jesus Christ. By beholding he contemplates and he will believe. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3*.] The sinner sees Jesus as He is, full of compassion and tender love, and he becomes transformed by beholding this exhibition of suffering because of the great love wherewith He hath loved fallen apostate man. *13LtMs, Lt 135, 1898, par. 2*

“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*. Man’s working, as brought out in the text, is not an independent work he performs without God. His whole dependence is upon the power and grace of the Divine Worker. Many miss the mark here, and claim that man must work his own individual self, free from Divine power. This is not in accordance with the text. Another argues that man is free from all obligation, because God does it all, both the willing and the doing. The text means that the salvation of the human soul requires the willpower to be subjective to the divine willpower, which will can’t be forced,

but there must be co-operation of the human and divine agencies. *13LtMs, Lt 135, 1898, par. 3*

Man cannot possibly work out his own salvation without the ordained divine power, and God will not do for man that which He requires man shall do for himself, through his own earnest willing co-operation. Man, in the work of the saving of the soul, is wholly dependent upon God. He cannot of himself move one step toward Christ unless the Spirit of God draws him, and this drawing is ever, and will continue until man grieves the Holy Ghost by his persistent refusal. *13LtMs, Lt 135, 1898, par. 4*

The Lord has in His heavenly counsels set forth methods and agencies whereby His grace shall be at work through various influences for the saving of the soul of the sinner; but all these facilities will be ineffectual and powerless without the sinner's consent to be drawn, and he co-operates with the divine agencies. *13LtMs, Lt 135, 1898, par. 5*

It is a united work, a union with the divine and human, dependent upon grace, and concurring with grace in willing obedience. "Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do his good pleasure." [*Verses 12, 13.*] God has given reason, the mental faculties of the mind; but if left to themselves uneducated and untrained, they leave man as is revealed in the fierce heathen. The mind and affections require education and direction by teachers. It must be line upon line, and precept upon precept, to guide and train the human moral agent to work in co-operation with God. God works in the human agent by the light of His truth. The mind enlightened by the truth sees truth in distinction from error. *13LtMs, Lt 135, 1898, par. 6*

The mind open to the light which God sends, freed from all prejudice and man-made opinions, will see the evidence of truth, and when he understands with his mind and heart, he believes truth; for falsehood stands in opposition to truth. The enlightened mind will not call darkness light, neither will it call light darkness. The Spirit is constantly showing to the soul glimpses of the things of God; a divine Presence seems to hover near, and then if the mind responds, if the door of the heart is opened, Jesus abides with the

human agent. The Spirit's energy is working in the heart and leading the inclination of the will to Jesus by living faith and complete dependence on Divine Power to will and to do of His good pleasure. The Spirit taketh the things of God, just as fast as the soul resolves, and acts in accordance with the light revealed.*13LtMs, Lt 135, 1898, par. 7*

“But as many as received him, to them gave he power to become the sons of God, even as many as believed on his name. ... And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” [*John 1:12, 14.*]*13LtMs, Lt 135, 1898, par. 8*

The Spirit of God does not propose to do our part, either in the willing or the doing. This is the work of the human agent in co-operating with the divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ stands to co-operate with the human agent; but it will not be the substitute to do our work independent of our resolving and decidedly acting. Therefore it is not the abundance of light, and evidence piled upon evidence, that will convert the soul; it is only the human agent accepting the light, arousing the energies of the will, realizing and acknowledging that which he knows is righteousness and truth, and thus co-operating with the heavenly ministrations appointed of God in the saving of the soul.*13LtMs, Lt 135, 1898, par. 9*

If the sinner or the backslider settles himself in disobedience and sin, the light may flash from heaven all about him, as it did about Saul, without breaking the bewitching power of falsehood and the spell of the world's deception. Unless the human agent inclines his heart to do God's will, and takes up God's service, the light will shine in vain. A thousandfold more light and conviction would accomplish nothing. God knows he has sufficient evidence already. “They have Moses and the prophets;” if they will not believe their testimony and arouse to action, neither will they believe though one should be sent to them from the dead. [*Luke 16:29, 31.*]*13LtMs, Lt 135, 1898, par. 10*

Paul had a terrible awakening when the light from heaven flashed upon him, and a voice spoke to him and asked, “Saul, Saul, why



persecutest thou me?” The answer came from Saul, “Who art thou, Lord?” And Christ’s answer was, “I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.” Self is left out of the question. “And the Lord said unto him, ‘Arise and go into the city, and it shall be told thee what thou must do.’” [*Acts 9:4-6.*] *13LtMs, Lt 135, 1898, par. 11*

Always the Lord gives the human agent his work. Here is the divine and the human co-operation. There is man working in obedience to divine light given. If Saul had said, “Lord, I am not at all inclined to follow your specified directions to work out my own salvation,” then should the Lord have let ten times the light shine upon Saul? It would have been useless. *13LtMs, Lt 135, 1898, par. 12*

It is man’s work to co-operate with the divine. And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve and decision of the human to incline the will and way to God’s will and God’s way, relying upon the gracious influences which accompanied him all his life long. The man must do the work of inclining, “For it is God which worketh in you (us) both to will and to do.” [*Philippians 2:13.*] The character will determine the nature of the resolve and the action. The doing is not in accordance with the feeling or the inclination, but with the known will of our Father which is in heaven. Follow and obey the leadings of the Holy Spirit. *13LtMs, Lt 135, 1898, par. 13*

Obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse that God has given. The work of the heavenly intelligences, in all their operations, is constantly working to induce the human agent to will and to do. Everything is at stake. Will the human agent co-operate with the divine? “To will and to do?” [*Verse 13.*] If man places his will on God’s side, fully surrendering self to God’s will, the high and holy endeavor of the human agent takes down the obstruction he himself has erected, the rubbish is cleared away from the door of the heart, the defiance and barricading of the soul is broken down. The door of the heart is opened and Jesus enters, to abide as a welcome guest. *13LtMs, Lt 135, 1898, par. 14*

## Lt 136, 1898

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

August 14, 1898

This letter is published in entirety in *21MR 265-268*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children, Edson and Emma:

I have a few words to say to you. You must not be discouraged. I know how hard you are striving to push the work forward, but as long as you have that portion of the field to work perplexities will arise, and your only relief will be to take these matters to the Lord in prayer. Do not dwell in silence; speak to the Lord and He will say, Here I am, what will you that I shall do? *13LtMs, Lt 136, 1898, par. 1*

I am not so distressed as you may suppose I would be, because you are the Lord's agent, and God has ways and means, and He will surely fulfil His Word. You must consider that the righteousness of Christ shall go before you. Though you have made mistakes and errors, will God be pleased to have you fold your hands and do nothing? You are to call, and the Lord will answer, "Here I am." [*Isaiah 58:9*.] Jesus Christ, your righteousness, shall go before you. He is light and truth. He forgives our transgressions and sins. Then move in faith, and love in prayer. The Lord Jesus is your righteousness. With His presence leading the way, there will be no fear of evil. The ever-recurring difficulties do not baffle the wisdom of Christ. "I am the Way, the Truth, and the Life." [*John 14:6*.] Ask of God wisdom, and He says that it shall be given you. His mercy is full of pardon and grace to all who repent, and His mercy is not exhausted. *13LtMs, Lt 136, 1898, par. 2*

We must keep advancing as fast as possible. The first and second messages are represented by angels flying through the midst of heaven, the second proclaiming the fall of Babylon. The third

message is proclaimed with a loud voice by another angel flying in the midst of heaven. Read these messages and see their importance. We need to wake out of sleep and press together—press together in the doing of the work for this period of time. *13LtMs, Lt 136, 1898, par. 3*

God has not purposed that there should be an organized board of directors to carry a stone in their hand with which to hinder and block every turn of the wheel. The stone which thy carry in their hand should be put behind the wheel, and before it, that every advance move may count. The neglect of doing the very work that ought to have been done in the Southern Field, and that could have been done is a manifest expression of the stubborn resistance of those in responsible positions against doing that work. The perplexities that confront the people are not impossibilities. Christ is the great Head of the church in 1898. *13LtMs, Lt 136, 1898, par. 4*

With ever so few or ever so many, Christ is a power and a success wherever He may work. He knows how to press through the difficulties. You have been sorely tried, but the trial has worked for you good. You have had little encouragement, and when you asked for one of your mother's books at reduced rates they did not consider in their charge the were dealing with your mother. Now, Edson, is it possible that a mistake was made in the list of names of my friends to whom I made presents of some of my books? I am so sorry, so sorry, I would have delighted to have given you two of the books, one for you and one for Emma, and why your name was not on the list I cannot explain. Edson, I would not have had this occur for the value of a dozen books; but this is one of the mysteries that occur sometimes. *13LtMs, Lt 136, 1898, par. 5*

If the enemy has used this as a temptation, be assured, my son, you are just as near my sympathies and heart as your brother, W. C. White. I am not near enough to you to do you favors. If I were there, I would gladly do these favors. If at any future time, I do not send you books, do not let the matter pass; obtain the books and charge them to your mother. *13LtMs, Lt 136, 1898, par. 6*

You ask me what you shall do, for <so little> help is given to that portion of the field where you are working. Trust it all to the Lord.

There is a way opened for you in regard to the Southern Field. Appeal to the people. This is the only course you can pursue under circumstances. Send no statement of the situation through the religious papers; because it will not be honored. Send direct to the people. God's ways are not to be <counterworked> by man's ways. There are those who have means and will give, some small sums and some large sums, but have it come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass.*13LtMs, Lt 136, 1898, par. 7*

In the efforts to save the perishing souls for Jesus that God has been presenting to the people as a field to be worked, let the work be done by whomsoever will work under the Lord's directions and then you will be blessed.*13LtMs, Lt 136, 1898, par. 8*

I do not know, Edson, how many things ought to be said, and how many things should be left unsaid. I know you have had a hard time. I know that you are in a difficult and a most dangerous field, made thus because of the prejudice of the whites against the blacks, and because our brethren have not interested themselves personally in that field to decide how it should be worked. Our brethren do not yet have correct ideas, and they button up their coats over their hearts, hearts that should go out in sympathy and tenderness and encouragement to the laborers in that poor, destitute, neglected field.*13LtMs, Lt 136, 1898, par. 9*

Much as I would be pleased to have you with me and receive your help, I have not yet got to the point where I can say, Come. As you seem to have so great a burden upon you, I must say, Work on in faith. If your brethren do not feel disposed to take in the situation, hold on and do your level best. Is it not enough that God has accepted your labors <and encouraged you,> although they have not been altogether free from mistakes? Then let not your heart be made sad because your brethren are not doing as God would have them to do. Go right forward. Though left nearly empty-handed, yet do your best, though but little interest is manifested in the welfare of these unfortunate colored people in the Southern States who are under a cloud of woe and oppression.*13LtMs, Lt 136, 1898, par. 10*

It was presented to me that God in His providence was measuring the temple and the worshippers therein. There are those who, in the providence of God, have been placed in positions where they have received many blessings. With self-denial and self-sacrifice these could do a good work in imparting to the most needy and suffering ones, to those who have few blessings and but little encouragement. This is a work which God has laid upon every saint to do, and for the neglect of which they will be held accountable. The Lord marks the longing of many souls for privileges, that they might become better informed and better clothed. The angels of the Lord are looking to see what testimony they can carry to the courts above of this suffering class. O, that those who have so many comforts of life would deny self, take up the cross, and follow Jesus!<sup>13</sup>*LtMs, Lt 136, 1898, par. 11*

Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place, wherever they may be. Who is saying, "Be thou warmed, and be thou clothed and fed," yet do nothing to relieve the situation? [*James 2:16.*] The indiscriminate almsgiving is often more injurious than helpful. It often encourages idleness and destroys self-respect. In the Southern Field small churches are to be built. If they are burned, this act will stand as a witness against the men who oppose the work of God, when the judgment shall sit and the books be opened, and every one judged according to the deeds written in the books.<sup>13</sup>*LtMs, Lt 136, 1898, par. 12*

I am glad and thankful for this step taken by Brother Smouse. If the work is made dangerous in one place, go to another and labor. But move discreetly, so that the work shall not be destroyed. Our responsible men stand in need of the Holy Spirit's power. To send men who are rash and inconsiderate into the Southern Field will be to create a prejudice and hatred that will come from the opposing white and blacks. Ministers who teach the blacks will report and a tissue of lies concerning the work of God which will give the Southern people a supposed excuse to create mobs, and thus the field will be closed. Said Christ, "Behold I send you forth as sheep

among wolves. Be ye therefore wise as serpents and harmless as doves." [*Matthew 10:16.*]13*LtMs, Lt 136, 1898, par. 13*

**Lt 136a, 1898**

White, J. E.

NP

August 14, 1898

Portions of this letter are published in *2SM 14-15*; *6BC 1064-1065*; *4MR 267*; *5MR 354-355*; *12MR 206*.

Dear Son, Edson:

I have been conversing with W. C. White and have given him my ideas. I hope he will answer your questions satisfactorily as he has read your letter carefully. *13LtMs, Lt 136a, 1898, par. 1*

I am desirous to present matters before you just as they are. You specify the things that Brother Sutherland has presented to be used in school. There must be books of some order in the school, and why have not our own people taken the word of the Lord and made appropriate selections from the Scriptures for reading and spelling books? Until they do this, it is not best to take all books from the students except the Bible. The light that I have is that we must move cautiously and solidly. Brother Sutherland is going to extremes. Where has he received his lessons? Many things are presented to me that alarm me. The sentiments presented in relation to books are to be carefully considered. Are the people in America prepared for the movements that Brother Sutherland is making? I say, They are not. A few might engage in this work and manage it well, because they have tact and understanding. *13LtMs, Lt 136a, 1898, par. 2*

In the church schools to be established, I cannot recommend [the program of] no text books whatever, [or to] set inexperienced teachers to be managers. The lessons given in these schools will be of a wrong order, and soon it will be evident that the school is disappointing the people. Something is wrong. The teachers themselves do not have an understanding of the Bible lessons to be given. They need that one shall teach them. We must move intelligently. *13LtMs, Lt 136a, 1898, par. 3*

Books can be prepared for children that will not contain a thread of infidelity, but these books must be simplified to meet the understanding of the small children. A teacher of little experience who attempts to teach all the lessons from the Bible alone will not understand half the time what are the real points of the lesson. There should be a close and thorough examination into this matter of books. Much thought and no hasty work must be given to it by those teachers who have learned their lessons from the Sacred Word. Having learned obedience, they will sympathize with the children.*13LtMs, Lt 136a, 1898, par. 4*

If the teachers have learned their lessons of Jesus Christ, and have learned for the purpose of bringing those lessons most fully into their own life, they can teach successfully. Those who are daily learners from the Great Teacher will have a most precious treasure house from which to draw things new and old. They do not see their heavenly Father except with the eye of faith, but they have learned of Jesus and can read His love in the most trying dispensations. They do not judge their Creator by fables, but by eating His flesh and drinking His blood. They are partakers of the divine nature. They are not like the heath in the desert that knoweth not when good cometh. They can trust Him who withheld not His only begotten Son, but who gave Him for us and with Him will give us all things that are for our spiritual and eternal good.*13LtMs, Lt 136a, 1898, par. 5*

The Lord will not disappoint our expectations. He may lead us in paths of joyfulness or in paths of bereavement or sorrow, but it is His own way. We want to follow not our way but the way where God shall lead us.*13LtMs, Lt 136a, 1898, par. 6*

These church schools are a very serious matter. Young persons without a deep experimental evidence that the truth has begun its sanctifying influence upon their hearts, will make a failure in attempting to teach in any church school. None of us are to choose the easiest place and seek to understand that which pleases us of the Word of God, obeying some things which harmonize with our own works, and having or making excuses why we do not believe every word which proceedeth out of the mouth of God. As teachers, especially of the children and the youth, we must first be learners in



the way of obedience, not choosing truths that suit our notions and rejecting others, which because they call for self-denial and cross-bearing cut across inclination. *13LtMs, Lt 136a, 1898, par. 7*

True faith asks of the Lord, "What wilt thou have me to do?" [*Acts 9:6*] and when the way is marked out by the Master whose we are by creation and redemption, it is prepared to do the will of our Owner, at whatever hardship or sacrifice. We must in faith ask the Lord to point out our path of duty, and then promptly follow, whatever may be the consequence. The present and eternal good of the youth whom we have under our charge must often bring us upon our knees, seeking for counsel of Him who is too wise to err, and too good to leave us helpless in our own wisdom. Study the simplicity of the Scriptures so that you will not fail to make the word understood, by giving line upon line, precept upon precept, here a little, and there a little. *13LtMs, Lt 136a, 1898, par. 8*

These church schools to be established do not mean state schools, but church schools. But few students will attend in some of these schools, and in such places a room hired at little expense might be fitted up by ingenious minds and hands to be made attractive and convenient for this work. In other places a vestry to the meetinghouse might be used. *13LtMs, Lt 136a, 1898, par. 9*

But the most important consideration is to get a proper teacher, one who understands how to manage in a Christlike spirit. It is a very nice work to deal with human minds, and young ladies who are not qualified to engage in this work would not benefit the students. Young, inexperienced girls are not the ones to manage in our church schools. *13LtMs, Lt 136a, 1898, par. 10*

Every man and woman should know that when they accept of Jesus Christ as their Saviour, they have a mighty conflict before them. A sleepless adversary is seeking to destroy their influence, and there must be a constant looking unto Jesus. Satan would be as fully pleased to have teachers in our schools going to extremes in practice as to keep them from advancing in knowledge and holiness. *13LtMs, Lt 136a, 1898, par. 11*

Books should be prepared as soon as possible to lead minds to a study of the Bible. Every teacher should learn what real progress

comprehends, else the enemy will get the advantage and send them off the track. It is best to wait and hold a position until the educator shall know that he is moving in the Lord's lines. He is not to confuse the minds and send them in a wrong direction, by weaving in notions and idle tales.*13LtMs, Lt 136a, 1898, par. 12*

There is much to be learned in regard to early piety in youth. "This is the victory that overcometh the world, even our faith." [1 *John 5:4.*] That faith must not be led to embrace superstitions, fictitious sentiments. Leave out the ideas that you may receive and give the children and youth the same kind of instruction which Christ gave—faith in the plain, simple, "Thus saith the Lord." Thou shalt do, and thou shalt not do is the decided and plain character of God's lesson.*13LtMs, Lt 136a, 1898, par. 13*

The world has become the seat of sin, and a mass of pollution. The position of all believers is to be, "Come out from among them, and be ye separate, and touch not the unclean, and I (your Owner) will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 *Corinthians 6:17, 18.*] The conquering work is done through faith. No little matters are to divert the mind. We must have that faith that works by love and purifies the soul.*13LtMs, Lt 136a, 1898, par. 14*

Those who are indeed true and faithful, God-fearing teachers will earnestly practice every principle they seek to imprint upon the minds of the children; not following inclination to do the very things they instruct them not to do.*13LtMs, Lt 136a, 1898, par. 15*

Of Noah it is said that by his consistent course of action in all things he showed his faith by his works and thus condemned the world. This he did as a consistent believer in the message of warnings which he was giving to the world. Had Noah not preached, and worked in harmony with his message, he would not have been justified by his works. The Lord requires every soul to live every lesson he teaches.*13LtMs, Lt 136a, 1898, par. 16*

There is now a work to be done intelligently and in the fear of God. Bible instruction is to be made forcible by the holy life of the teacher. Every teacher should live the Word of God. Every preacher should practice that which he enjoins upon others, else his lifework

is a failure. God calls for sincerity.*13LtMs, Lt 136a, 1898, par. 17*

Every phase of fanaticism and erroneous theories, claiming to be the truth, will be brought in among the remnant people of God. These will fill minds with erroneous sentiments which have no part in the truth for this time. Any man who supposes that in the strength of his own devised resolutions, in his intellectual might united with science or supposed knowledge, he can start a work which will conquer the world, will find himself lying amid the ruins of his own speculations, and will plainly understand why he is there.*13LtMs, Lt 136a, 1898, par. 18*

All who go into the battlefield with the Lord's army will find that the whole armor of God must be put on. The shield of faith will be their defense to bring them through the battles more than conquerors. Nothing can avail but the orders given us by our Captain, the Lord of hosts. Vast armies furnished with every other facility to fight would avail nothing in this last great conflict. Without faith, even an angel host could not help. Faith, living faith, exercised in the power of God must be our defense. Faith alone can make us invincible and enabled to stand in the evil day, steadfast, immovable, holding the beginning of our confidence firm unto the end. It is not by might, nor by power, but by My Spirit, saith the Lord of hosts. It is not the faith in our faith that places us as overcomers, but the power imparted us to exercise faith in God.*13LtMs, Lt 136a, 1898, par. 19*

Obedience to the whole will of God places us by faith under the protection of Jehovah. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. There must be an entire surrender of the whole will to God, saying, O Lord, I am thine; I am not my own. I am bought with a price. All our possessions, though they be as dear to us as was Isaac to the heart of Abraham, are to be laid upon the altar. This may test that man sorely, but there must be no Isaacs too precious to sacrifice for God. We would not hear the words, "Ye are of your father, the Devil." [*John 8:44.*] No; we want to hear the voice of sweetest music saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [*Matthew 25:34.*]*13LtMs, Lt 136a, 1898, par. 20*

From the light given me of the Lord, men will arise speaking

perverse things. Yea, already they have been working and speaking things which God has never revealed, bringing sacred truth upon a level with common things. Issues have been and will continue to be made of men's conceited fallacies, not of truth. The devisings of men's minds will invent tests that are no tests at all, that when the true test shall be made prominent, it shall be considered on a par with the man-made tests that have been of no value. We may expect that everything will be brought in and mingled with sound doctrine, but by clear, spiritual discernment, by the heavenly anointing, we must distinguish the sacred from the common which is being brought in to confuse faith and sound judgment and demerit the great, grand, testing truth for this time. *13LtMs, Lt 136a, 1898, par. 21*

Many, not discerning these erroneous moves, will catch at ideas that are spurious and find defeat the outcome. The right of peace and rest and security is found after a growth in grace. I would say to Brother Sutherland, Make haste slowly, my brother. *13LtMs, Lt 136a, 1898, par. 22*

Never, never was there a time when the truth suffered more from being misrepresented, belittled, demerited through the perverse disputings of men than in these last days. Men have brought themselves in with their heterogeneous mass of heresies which they represent as oracles for the people. The people are charmed with some strange, new thing, and are not wise in experience to discern the character of ideas that men may frame up as something. But to call it something of great consequence and tie it to the oracles of God does not make it truth. O, how this rebukes the low standard of piety in the churches. *13LtMs, Lt 136a, 1898, par. 23*

Men who want to present something original will conjure up things new and strange, and without consideration will step forward on these unstable theories that have been woven together as a precious theory, and present it as a life and death question. Many of these erroneous ideas will be accounted as essential from the lips of men who are not sanctified or purified, and who do not understand what is truth. Self! self! self! exalted unto eternal ruin. *13LtMs, Lt 136a, 1898, par. 24*

The Lord says to all these foolish messengers whom He has not commissioned, "Ye have sold yourselves for a thing of naught." [*Isaiah 52:3.*] Yes, this is a cheap way to sell the soul. There is no end to the foolish bargains that will be thus made. We have the truth, the solid truth in the Word of God, and all these speculations and theories would better be strangled in the cradle, rather than nourished and brought to prominence. We are to hear the voice of God from His revealed Word, the sure word of prophecy. Those who will magnify themselves and seek to do some wonderful thing would better come to a sound mind. *13LtMs, Lt 136a, 1898, par. 25*

Our Master has sent us to sow His field with wheat, pure wheat and not with the mingled seed of wheat and tares. When the sower shall conjure up a mass of ideas which are mere suppositions and pass them along as food for the people, to all whose appetite has not been perverted, it will taste strongly of the dish. Those who are not gathering from the Word truth, golden threads of truth to weave into the web to compose the fabric would better stop where they are; for even now if they see their follies and repent of their sin of giving to the people that which is not truth but the vagaries of their own brain, if they are grieved over their sin of teaching things which God has not committed to them to teach, God will forgive them. *13LtMs, Lt 136a, 1898, par. 26*

But can these men change their tares into wheat by their tears and repentance for believing and advocating spurious things as truth? Yet, although God may pardon their sins, when the harvest is gathered and the chaff is found in the wheat, what will the sowers of these productions realize? Souls have never had the light and experience they might have had. They went on sowing their seeds of chaff in the place of giving pure wheat. Let all take heed how they hear and how they receive fallacious theories in the place of truth, pure, sanctifying truth. *13LtMs, Lt 136a, 1898, par. 27*

Brother Sutherland needs to move cautiously indeed. The way Miss Ellis came here and went to work feeling fully competent to instruct from the Bible as the only book to be used, confused but did not enlighten. She stated the great work she had done in America in establishing church schools in a large number of places where she had been appointed. That young lady has everything to learn. She

has not the truth unmixed with chaff, and the Lord would have every messenger hear the sacred, solemn message for this time, without one strange plant of men's theories. Chaff is not truth.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 28*

God has given time and talents that must be sacredly charged with His Holy Spirit. No ability belongs to the human agency to dispose of as he pleases. God will have an investigation of every gift lent, to see if it has been cultured and improved to meet His design in sanctification of the truth. All our property is to be held as a sacred charge from God, and is not to be used to please and honor and glorify, ourselves. All is to be regarded as a consecrated trust to be improved by use and returned to the Giver, sacred, holy, enlarged by use in doing good to God's heritage.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 29*

Edson, your method of instructing from pictures for the Southern school is an excellent idea. These pictures can be got up as cheaply as possible. You might talk till you were weary to get ideas into the heads of the colored children, but give them a similitude, an object, and the lesson becomes stamped upon the mind never to be forgotten. This is why the *Gospel Primer* has been and will continue to be effective.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 30*

You ask in reference to appealing to the people for means to help the section in which you have been laboring. The light given me is that your labors have been accepted and that God is not pleased that you have had so little encouragement. Your work has been accomplishing great good. It has been carried forward in the same way your father and your mother have tried to work, marked with earnestness and with the feeling, "I will not fail nor be discouraged." [See *Isaiah 42:4*.] When the appeal was made for the very place, where you were doing to the utmost of your ability, who has given the victory? It has been the Lord blessing His own faithful, few laborers. If more would wrestle as you have done, the Lord would be pleased with the efforts to accomplish something in His cause.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 31*

If there is no money in the treasury to support men in the field, then let those who have been receiving large wages be convicted that it

is time to deny themselves, take up the cross, and follow Jesus. Let them go to work in the name of God for less wages. This will have to be done and the effect will be to restore the influence which has been lost, and bring the churches back from their backslidden condition. Men in responsible positions, worked by the Holy Spirit, will not grasp the largest wages because they can do this. *13LtMs, Lt 136a, 1898, par. 32*

You speak of Brother Smouse's labors. Brother Smouse is engaged in a good work, and the Lord will freely give to all who will receive to impart. I thank the Lord for this work. It is a good thing if he can in any way set in operation any kind of business to help the Southern Field, for it bears so manifestly the marks of neglect. I believe the Lord has put it into his heart to do this work. Your father would have instituted ways and means to have helped the work in a field for which any one had the burden and was doing so much as you are doing in the Southern field. But let me tell you, there are warm hearts that beat in sympathy with the work in this field. *13LtMs, Lt 136a, 1898, par. 33*

The Lord would have been pleased to have given you encouragement through men who ought to have understood your needs. But different methods have been invented to block the way and discourage the workers in that field. This is not God's way. When means which are raised in answer to appeals made in behalf of the Southern field are otherwise appropriated and not sent to that field, the Lord will send means through other sources. Praise His name! Whenever other efforts to raise means fail, it is your privilege to make an interest wherever you can. *13LtMs, Lt 136a, 1898, par. 34*

The Lord's vineyard demands men and means, and when you have built up an interest with little help and sympathy, pass not over to the General Conference the buildings erected, but make them secure in some way without doing this that they may fulfill the very object for which they have been brought into existence. Brother Shireman wrote me in regard to a work he had been doing and wanted my advice. He had accomplished the work on his own responsibility, I think, and the Conference wanted the deed of the building. It was not theirs at all, and they had no right to it. *13LtMs,*

*Lt 136a, 1898, par. 35*

In every place where there is any evidence that God is working to advance His own work and His own glory, let men be careful not to repress and discourage; for this is Satan's way of working. There are plenty in the enemy's ranks that will do this kind of work. Let God's people stand shoulder to shoulder, heart to heart, voice with voice heard in words of encouragement and faith.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 36*

Satan's position toward the work to be accomplished in enlightening the world is to burden, depress, and block the way, and shall brethren engage with him in his work, to depress and discourage those who give evidence that God is using them? If this is done, it is advancing the work of Satan. We must fight the powers of invisible foes, and the warfare is a keen and relentless antagonism.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 37*

Then let all be united in the work to be done for this time. The help of every one is needed on the right side, under the Captain of our salvation. Fight we must. We must either be overcomers or be overcome. Who does not understand the situation? There can be no peace with conformity to the opposite party.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 38*

There must be no more opposing work done among our people. We are to press together and "seal the law among my disciples." [*Isaiah 8:16.*] How is this to be done? By closing up the divided ranks and standing a united company with our faces to the foe. The *second* and *third chapters of Revelation* present our position as it should be. It is now time that we worked intelligently as one mind and one heart and united meet the foe.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 39*

I have seen that deep and seductive efforts will be made to draw men and women away from the true issues. In this work the Lord demands a different showing under the one great Head.<sup>13</sup>*LtMs, Lt 136a, 1898, par. 40*

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. And for their sakes I sanctify myself,



that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: 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.” [John 17:15-23.]*13LtMs, Lt 136a, 1898, par. 41*

This prayer of Christ is to be our prayer. It is a special prayer presenting most wonderful possibilities of the unity that God requires shall exist among believers. This unity is the evidence we are to give to the world of the divinity of Christ, and of the reality of the religion of Christ in His disciples.*13LtMs, Lt 136a, 1898, par. 42*

**Lt 137, 1898**

Irwin, G. A.; Evans, I. H.; Smith U.; Jones, A. T.

Stanmore, Sydney, New South Wales, Australia

April 21, 1898

This letter is published in entirety in *21MR 355-363*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren Irwin, Evans, Smith and Jones:

I received your letter, and will write a few lines now. *13LtMs, Lt 137, 1898, par. 1*

I was solicited to visit Melbourne before the tent would have to be taken down; but on account of the severe heat, they dared not make the request too urgent. Elder Robinson thought my testimony must be given, as it was greatly needed. He and his wife were left to bear the responsibility of the work, giving Bible readings, conducting the Mission, and training several young men and women as workers. The work has rested heavily upon them. Sister Robinson has hired a girl to do her housework and is doing work every way as taxing as that of a minister. The women workers have not received pay; but this will be changed in due time. The cause is now hemmed in for want of means. *13LtMs, Lt 137, 1898, par. 2*

Besides having much work to do in council meetings, I spoke in the tent three times each week, riding from North Fitzroy, seven miles and back. I spoke nine times in Melbourne. I then visited Geelong, forty miles from Melbourne, going on the boat. The company here has had little labor. We had profitable meetings. Brother Robinson conducted the Sabbath school, and spoke in the morning and evening and on Sunday evening. I spoke in the afternoon both Sabbath and Sunday. These meetings were a blessing to the church. We returned to Melbourne on Monday. *13LtMs, Lt 137, 1898, par. 3*

The tent was taken down and much search was made for a hall. We found a very poor hall, where we could hold meetings on the Sabbath, but we could have it only on Saturday, as meetings were held there on Sunday by different religious bodies. We felt very sorry, for this was just at the time when souls were deciding for the truth, but it was not safe to keep the tent up because of the strong winds at this time of the year. *13LtMs, Lt 137, 1898, par. 4*

Forty in Balaclava have decided to obey the truth; one teacher from Ballarat, an excellent woman, has taken a decided stand, and is one of the very best workers in Balaclava now. A lady employed in Government House has taken the Sabbath. She is a matron in the laundry department. Sister Williams informed Lady Brassey of her change of views, and she laid the matter before Lord Brassey. He said that he could not see that her keeping the Sabbath would bring any confusion. Lord and Lady Brassey were about to visit England, and Lord Brassey gave Mrs. Williams a vacation during their absence, and allowed her wages to go on for a period of six months. She referred Lord Brassey to the Echo Office for information concerning the faith. He said that was enough; he was having his government work done at that office, and was favorably impressed with the principles that were manifested by the managers, and with the work that was executed in the office. *13LtMs, Lt 137, 1898, par. 5*

Some are very poor, and everything they eat has had to be provided for them, and their rent has to be paid. This cannot be avoided. We feel grateful to God for His tender love and compassion to the children of men, and we are in all things to follow Christ, to do as He would do were He in the world under the same circumstances. *13LtMs, Lt 137, 1898, par. 6*

A lot has been purchased on which to build a church here. I made a donation of twenty pounds, but they must wait until I can obtain means. I must see if we can hire one hundred pounds to keep us until the Lord shall send us means. I have paid one hundred and <twenty> five <dollars> toward the Stanmore Church. After great hindrance, which we cannot explain, the land was bought, and the building is up, but money does not seem to be in sight to pay the workmen and fully complete the work. But it will be dedicated next

Sunday. *13LtMs, Lt 137, 1898, par. 7*

Elder Haskell, in connection with his wife, did noble work in the first term of school, and the Lord accepted the work done. Every student left the school converted. And just that kind of work has been done here at Stanmore that the Lord has revealed to me for years was the work the unbelieving world must have done for them, if they have the light and courage to take their position upon the Sabbath. After the community has been stirred by a well organized camp meeting, then shall the workers pull up stakes and leave to attend another camp meeting and let the work ravel out? I say, Divide the workers and have some take right hold, giving Bible readings, doing colporteur work, selling tracts, etc. Let there be a mission home to prepare workers by educating them in every line of the work. This will not leave the work to ravel out. The good impressions the messengers of God have made upon hearts and minds will not be lost. *13LtMs, Lt 137, 1898, par. 8*

This house-to-house labor, searching for souls, hunting for the lost sheep is the most essential work that can be done. Seventy-five souls have been organized into a church in Stanmore. We thank God for this. Fifty of these have embraced the truth since the camp meeting in Stanmore. *13LtMs, Lt 137, 1898, par. 9*

In Balaclava I had great freedom in speaking to the people. I spoke to them eight times, to the church in Geelong twice, to the North Fitzroy church three times, to the office workers once, and to the managers. We had most solemn seasons reading to the responsible men the principles to be maintained in the Echo Office. In every branch there was much that needed to be separated from the office and commercial work brought in of a character that will not belittle the mind and give it food that will be as a poisonous malaria. This labor was very severe upon me. *13LtMs, Lt 137, 1898, par. 10*

The burden I carried for the church in North Fitzroy was so heavy that I could not eat nor sleep. I was in agony of soul because I could see the peril that all were in, peril which it was difficult to define with such exactness as to prevent misrepresentation, as they should work to set things in order. Some were anxious I should explain

every minutia of the management as it should be, but I told them that that was not my work. The commercial work should not be excluded from the office, but much work that has been taken in should not be, as it has had an influence to belittle the mind and place sacred things upon a level with the common.*13LtMs, Lt 137, 1898, par. 11*

Satan will play his game of life for every soul employed there. He is unseen, but working diligently to carry the youth along under his guidance. But the Lord is a strong, powerful, all-sufficient helper, if human intelligences will make the Word of God their meat and drink. As sure as they refuse to heed the counsel of God, the Lord cannot work with them. But just as long as they will walk humbly with God in earnest prayer the Lord will lift up for them a standard against the enemy. How wonderful are these words, how full and expressive of the watch-care of the angels of light! And it becomes a subject of weighty importance that every worker in the office shall have faith unfeigned and that they shall constantly work from sound, elevating principles.*13LtMs, Lt 137, 1898, par. 12*

Let everyone respect himself or herself because Christ has paid a ransom for each soul. All are His bought captives, and they are to become His free sons, the sons of God. If the Lord is believed, if the Lord Jesus is accepted as our personal Saviour, it will make us to be honored of all the angelic universe as sons of God, children of the heavenly King. Then may they say, "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.*] The Lord will take the humble and contrite soul and bring him into connection with the excellent of the earth. This is the work the Lord Jesus longs to do for every soul that will come to Him.*13LtMs, Lt 137, 1898, par. 13*

Commercial work should in no case become all-absorbing. The Lord would have the truth go forth as a lamp that is trimmed and burning, because filled with the heavenly oil, in publications to go everywhere, and the business relations conducted by men who are under the great Master-worker. The commercial work should bring the believers in connection with the unbelievers, that the truth, by being lived, may be as seed sown and its influence touch the ends of the earth.*13LtMs, Lt 137, 1898, par. 14*

As widely as this printed matter shall go, every believer should spread his influence in vindication of the truth. Therefore every worker should be connected with Christ, that he may have power to do a work that will bear the test of the judgment. Abundant provision has been made, that, amid the greatest cares, a steadfast character may be maintained because the Lord and His ways are kept ever before the mind.*13LtMs, Lt 137, 1898, par. 15*

Is there no time to pray? No time to tell the Lord “Thou must keep me by Thine own power?” Leaving the Lord out of sight will not lessen the cares, but multiply them. A Christian spirit is as essential in active business lines as is having the Spirit of God in the place where prayer is wont to be made. All any of us need is to seek the Lord, and the grace of the Christian will be evidenced. All who seek Him find Jesus a very present help in every time of need.*13LtMs, Lt 137, 1898, par. 16*

Purest Christian principles must be maintained. There is a plague-spot of selfishness that will make itself a place in the heart until it is expelled. Oh, the danger and shame of the many sacrificing to the lust of mammon rather than to the Holy One and the Just. Some will hold fast their integrity. There will be no underhanded contrivances to take advantage of circumstances to favor one’s self, so that it cannot be written in the book of heaven, unspotted from the world. The question is, Has every man taken up his cross and followed Christ? If he has, this settles the question of his discipleship. “If any man will be my disciple let him deny (not indulge and pet) himself, and take up his cross and follow me.” [*Matthew 16:24.*] This is not merely a Christian duty, but the certain evidence of discipleship—the Christian duty. It is the one thing the great test of character, the proof of discipleship and our heirship to heaven.*13LtMs, Lt 137, 1898, par. 17*

This burden borne in Melbourne twice brought upon me a severe sickness, for it approached to a rending of the soul and body, because it was so difficult to adjust things with the old Sabbathkeepers as God would have them. We cannot convince them that they must be renewed, converted. And the thought that these old in the knowledge of the truth will counterwork the very things that we are trying to do in the saving of the souls ready to

perish, is most painful. Their example in dress and in health reform is a barrier to the work. They sow their seeds of evil. My soul is weighed down over these matters. *13LtMs, Lt 137, 1898, par. 18*

After working most earnestly in company with Elder Robinson, we went to Ballarat, but I had malaria; I could not eat. Bodily infirmities were upon me, but my appointment was out. In the second-class compartment a bed was prepared with pillows, and I lay down and slept an hour. I had been unable to sleep because of the burden on my soul. I was quite weak on Sabbath but attended the meeting, for the poor, hungry sheep must be fed. After Brother Robinson prayed I felt the spirit of intercession. I cried unto the Lord to strengthen me to speak. I was able to speak in a feeble voice. The Lord's blessing came into the meeting. *13LtMs, Lt 137, 1898, par. 19*

I asked the Lord for strength to fill my appointment Sunday in the large hall. I was still unable to eat, except a couple of small, dry crackers; but when on Sunday I stood before the hearers I was strengthened, blessed, and the grace of Christ was upon me. Remarks were made by some—"No one would suppose Sister White was sick." The speaking did not tire me. I spoke more than an hour, and was not in the least weary. Elder Robinson spoke in the evening, with great freedom. We returned Monday, and the power of the enemy was broken. *13LtMs, Lt 137, 1898, par. 20*

I had then to complete writings to leave with the brethren in Melbourne. The movements made in Battle Creek in regard to means were placing us in this new field, where new and advancing work must be done, in a condition similar to that of the children of Israel when they were refused the straw to make bricks but were told, "Go, gather straw for yourselves." [*Exodus 5:7.*] W. C. White was in Cooranbong, preparing for the opening of the school there. *13LtMs, Lt 137, 1898, par. 21*

Elder Haskell and his wife were in Stanmore, overseeing the building of the meetinghouse and carrying forward the education of the workers in the mission home, that he might as soon as possible leave this interesting work in other hands. But Elder Haskell must take the oversight of the building of the church, and not allow the house-to-house labor to be left, for every week souls are found

ready to take their stand, and a very precious company has been organized into a church.*13LtMs, Lt 137, 1898, par. 22*

All our anxiety is from some of the old Sabbathkeepers who are not advancing with the work, and are full of jealousy because they are not receiving greater labor, when every soul of them should be a laborer together with God to gather in the souls that are ready to die. W. C. White came to Melbourne, and we worked with him to set things in order. There are great perplexities to know how to work and make bricks without straw. May the Lord open the eyes of those who have pursued a course to bring about this condition of things. May He give them discernment and enable them to reason from cause to effect, that we in these distant missionary fields may not be punished because of the actions of others who have followed their own course, until the Lord is showing His displeasure by hedging up the way. We need to seek the Lord most earnestly, that we shall know what we must do at every step. "Let him that thinketh he standeth take heed lest he fall." [1 *Corinthians 10:12.*]*13LtMs, Lt 137, 1898, par. 23*

There are ministers' wives, Sisters Starr, Haskell, Wilson and Robinson, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. These women give their whole time and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions will be revised. The Word says, "The laborer is worthy of his hire." [*Luke 10:7.*] When any such decision as this is made I will, in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers. They carry the burden of souls, and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith and hire their own work done and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all.*13LtMs, Lt 137, 1898, par. 24*



Proofreaders in the office receive their wages, those who are working at housework receive their wages, two dollars and a half and three dollars a week. This I have had to pay and others have to pay. But ministers' wives, who carry a tremendous responsibility, devoting their entire time, have nothing for their labor. This will give you an idea of how matters are in this conference. There are seventy-five souls organized into a church, who are applying their tithe into the conference, and as a saving plan it has been deemed essential to let these poor souls labor for nothing. But this does not trouble me, for I will not allow it to go thus.*13LtMs, Lt 137, 1898, par. 25*

Elder Haskell and his wife break up their mission home next Monday and take their position in the school. They are needed there. They are solicited to go out into the field and present the needs of the cause here, to raise money to sustain our schools. I carry quite a number of students through this term. Our school is different from any school that has been instituted. The Bible is taking the place in the school that it should always have had. It is the great textbook, and we want it to succeed, and it will.*13LtMs, Lt 137, 1898, par. 26*

Brother Haskell feels no duty to remain longer away from the school. He and his wife now take their places as Bible instructors. There are now in Cooranbong some outside parties who are placing their children in the school. As Brother Haskell is not to visit the churches, it will be necessary for Willie and Brother Robinson to go to our people and if possible raise means to sustain the school. I wish the Lord would place the necessities of His work before His people in America who can help if they would—those who spend money to please and glorify themselves, those who expend means on dress and to keep pace with the fashions of this degenerate age. O, so many live to please themselves!*13LtMs, Lt 137, 1898, par. 27*

In regard to the school's running in debt, the tuition has been altogether too low in America. Cannot those who conduct the schools in America understand that this is the only way out? Why do they keep the price so low? An increase in price of educational advantages would stop that increasing debt. The students are to be fed and they need good, nourishing food. They should not be

stinted in the wholesome fruit and vegetarian diet, but cut off everything like the desserts. Let abundance of fruit be eaten with the meals, but custards and pastries are of no manner of use—all unnecessary. Now when the wiseheads officiating in our schools study to run the school upon a sum wholly insufficient, year after year, they are engaged in a work that will bring debts, it cannot be prevented. They have begun this policy in Cooranbong, and the very same results will follow. There is no justice, or requirement of God for them to make such loose calculations. They make it necessary to practice the closest economy, and it is not always wise to bring down the diet as a means of avoiding debt. *13LtMs, Lt 137, 1898, par. 28*

Economy must be practiced in every line to keep afloat, and not be drowned with debts, but there is to be an increase in the sum paid for tuition. This was presented to me while in Europe, and has been presented since to you and our schools, and the problem, “How shall our schools keep out of debt?” will always remain a problem until there are wiser calculations. Charge higher rates for students’ educational advantages, and then let persons have the management in cooking who know how to save and economize. Let the best talent be secured, even if good reasonable wages have to be paid. The binding about the edges is essential. When these precautions are attended to, you will not have increasing debts in your schools. *13LtMs, Lt 137, 1898, par. 29*

Let the teachers be health reformers, let them teach the Bible as the foundation study, let them practice the Word themselves. Let infidel books be laid aside and the Word of God find its place in every school. Some will say “We shall have fewer students.” This may be; but those that you do have will appreciate their time and see the necessity of diligent work to qualify them for the positions they must fill. If the Lord is kept ever before the students as the One to whom they should look for counsel, they will, like Daniel, receive of Him knowledge and wisdom. All will then become channels of light. Lay the matter before the students themselves. Inquire who of them will practice self-denial and make sacrifice to cancel the debt already incurred. With some students only the willing mind is needed. *13LtMs, Lt 137, 1898, par. 30*

God help the managers of our schools never to allow the outgoes to exceed the income, [even] if the school has to be closed. There has not been the talent that is needed in the management of our schools financially. These things God will require of the managers. Every needless, expensive habit is to be laid aside, every unnecessary indulgence cut away. When the principles so manifestly indicated by the Word of God to all schools are taken hold of as earnestly as they should be, the debts will not accumulate. *13LtMs, Lt 137, 1898, par. 31*

You inquire if I received the two hundred dollars. I have received it, and it came timely. Thank the Lord for the sum. Mission agencies in every field need funds. Hospitals and health homes are to be established, not in an expensive style, but to be made wholesome and cheerful, for the sick and poor we have always with us. *13LtMs, Lt 137, 1898, par. 32*

But I must not write more. I have for three mornings been up at two o'clock to write; but I have only written a small amount of that which I designed to send. Whatever may be the amount of means coming in, strictest economy is to be studied. Economy and care must be exercised in expending funds, not to please fancy, but to study the limited means. Care must be used, economy practiced from the very highest motives, leaving all expenditures with God Himself, for it is God's money we are handling, and we can limit the supply by our want of foresight. It is not best to purchase the cheapest things in furnishings, but the most serviceable and enduring. They may be more expensive at the time, but if they are treated carefully they will not be the dearest in the end. Those who realize that all money is the Lord's, will get into the habit of asking the Lord how it shall be used, as to what they shall purchase in the little things as well as in the large. This is the right principle to work upon. *13LtMs, Lt 137, 1898, par. 33*

The heavenly universe is more interested than we can imagine in all that concerns God's people, who are being fitted up for an inheritance among the sanctified and blessed. All that concerns his people concerns himself, with whom they and all their interests are one. The habit of seeking counsel from God should be cultivated as a blessing granted us, showing that we take advantage of the

wisdom God has provided through Jesus Christ in our behalf. Christ linked with humanity, that humanity might link with Christ. I have many things that I would be pleased to write, but my letter is long and I must get it into the office or it will not reach you by this mail. *13LtMs, Lt 137, 1898, par. 34*

A word more. Everyone connected with the cause and work of God, must keep his talent of wits in cultivation, or one shall make grave blunders. This means to set the Lord ever before us. May the Lord help us, is my prayer. Heartiness, improvement of talents, and thoroughness are to be cultivated, that no haphazard work will be done. *13LtMs, Lt 137, 1898, par. 35*

God help you, strengthen and comfort you, is my prayer. Look up always. Jesus is a risen Saviour. He is not in Joseph's tomb with a great stone rolled before the door. We have a living, risen Christ, who stands at the head of His church. I hope our people will hang their helpless souls upon God. He can bear your weight. He can carry all your burdens. *13LtMs, Lt 137, 1898, par. 36*

In much sympathy with all your perplexities, I will close this long letter. *13LtMs, Lt 137, 1898, par. 37*

**Lt 137a, 1898**

Smith, Uriah; Jones, A. T.; Evans, I. H.

Stanmore, Sydney, New South Wales, Australia

April 21, 1898

Previously unpublished.

Dear Brethren Smith, A. T. Jones, and Brother Evans:

I received a letter from one of our brethren inquiring if I had any light for them, telling them what they had better do in A. R. Henry's case. It seems clear to me to say, Move in the light the Lord shall give you; do not move impulsively; move cautiously, step by step, in the way of the Lord. Faith unfeigned must be the inspiration in which we move.<sup>13</sup>*LtMs, Lt 137a, 1898, par. 1*

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." *2 Corinthians 4:18*. "Now faith is the substance of things hoped for, the evidence of things not seen." *Hebrews 11:1*. "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 this 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."<sup>13</sup>*LtMs, Lt 137a, 1898, par. 2*

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." *Hebrews 11:5-7*. "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"<sup>13</sup>*Ibid, verses 13, 14. LtMs, Lt 137a, 1898, par. 3*

The seeing of things not seen. This faith is not merely seeing of

those things that shall be realized by us by and by, when this mortal puts on immortality; but the seeing of those things which the Lord would have every soul born again to realize the unseen powers which move and govern our lives. Are we Christians? Are we citizens of this present world, securing the blessed hope of being citizens of the kingdom of heaven? Are we cooperating with Jesus Christ, partakers of the divine nature, overcoming the corruption that is in the world through lust and responding to the forces of that kingdom which is spiritual, and which Christ has set up in our souls? Have we a conscious title to the inheritance with the saints in light after their resurrection, and with the living saints after their translation? Are our lives bound up with the life of Christ?*13LtMs, Lt 137a, 1898, par. 4*

We have within us already the powers unseen. We need to cultivate the graces of the Spirit. The thoughts, the words, the passing will, the commotion of the heart, all our lives will be opened before us at that great day of judgment. The cooperation of the divine agencies working through the human agencies will be seen, and we shall then understand as never before. We are laborers together with God; we are God's husbandry; we are God's building.*13LtMs, Lt 137a, 1898, par. 5*

The day of judgment will reveal what kind of building has been going on. Will the work be presented as that which bears the record, He fell under temptation, but he deplored his own weakness, and, through the grace of God given him, he strove again for the victory? He never would yield up his soul to be worked by Satan to do harm to the soul purchased by the blood of Jesus Christ. He would, under all and every circumstance however trying, say, I am weak, Oh God, but thou art my strength. He dares not walk alone; he will not yield his purposes and his hopes. He has been overcome, but not forsaken. His soul loves the Lord, and he trusts in a compassionate Saviour.*13LtMs, Lt 137a, 1898, par. 6*

His own mistakes and sins he did not allow to divorce his soul from God. He bowed at the cross of Christ, helpless but not hopeless, clinging to the cross, depending upon the Holy Spirit to restore his soul. He loved the Saviour still, although he grieved Him; sinning, yet contrite; confessing, and clinging to the cross. His only hope

was in Jesus Christ. He with humble mind and heart talked with God: I am unworthy, but I pray thee, pity and save me and strengthen me. In the day of judgment he will see how his enemy, the devil, was repulsed, because he was humble and penitent. *13LtMs, Lt 137a, 1898, par. 7*

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I have been absent from my writing to visit the churches. I have labored hard and, I hope, successfully through the grace of God. I hoped to have Willie's help to get out many books, but here my plans are hedged up again. He has, in connection with Elder Robinson, to do a work to secure means to run the work in various lines. But the Lord knows all about it. *13LtMs, Lt 137a, 1898, par. 8*

Eight weeks I have been away from my home, but I return next Monday. What a work is before us! The end near, and many who know the truth seem as if on enchanted ground! What will bring the people in a position of cross bearing? Is the superstructure genuine? "Ye are laborers together with God; ye are God's building." [*1 Corinthians 3:9.*] Will it be thus? Men will embrace the truth, graft it into their own defective characters, and when tests and trials come, in the place of impurities being purged away, they are offended, and turn from the truth. *13LtMs, Lt 137a, 1898, par. 9*

Oh how Satan is seeking to annoy and destroy! How hard he has worked to completely waste away the strength of the Review and Herald office. But, my brethren, the light which the Lord gave me was at a time when all this could have been prevented. Brother Evans seems to be in great perplexity. Satan is looking on, stirring up the unconsecrated elements to do harm to God's people, and all this comes of those who should have been in the light but were taking steps in the dark. Satan lays his plans, and he brings about circumstances that mean ruin. *13LtMs, Lt 137a, 1898, par. 10*

Now let those of faith pray as they never prayed before, that the Lord will palsy the power of the enemy, and let him not have the victory. The Lord is not pleased to see the little love and union that exists among our brethren, especially our leading brethren; it shows that they are not walking in the light. When you ask God for help, come together of one accord; put your own self out of the question,

and let Jesus Christ appear; let His love be revealed, and when you love as brethren, when you have self out of sight, and Christ in view, then the Lord will hear, He will answer your prayers; but when you stand as far apart as you can, and make prominent your own selfish attributes of character, you will receive no answers to your prayers. Will you tell our brethren this? They need to walk humbly with God, and open the door of their heart and let the Saviour in. When you love as brethren, then that love will work wonders in purifying the soul.*13LtMs, Lt 137a, 1898, par. 11*

But those who have been connected with the work for many years are in need of the love of Christ, and then the oil of His grace will sweeten their disposition because they will expel Satan from the throne of the heart. They will love one another. But prosperity will not attend the work until the converting power of God breaks the proud heart, and then there will be the molding of mind and the fashioning of character.*13LtMs, Lt 137a, 1898, par. 12*

God calls upon all His people, Humble yourselves. Cry unto God with broken hearts; confess your sins of hardness of heart, and repent. When you pray, then the Lord will hear your prayers. But self has been cherished until there has been a swelling to large proportions. There can be no walking with Christ unless there is a denying of self, lifting the cross, and following Him.*13LtMs, Lt 137a, 1898, par. 13*

In the case of Brother Henry, there have been those who have acted their part in connection with him who have not repented nor been converted. They speak unadvisedly with their lips. They are not prepared to help A. R. Henry. They have been ready to blame and censure and condemn him, when they had far better been repenting of their own sins, and breaking their own stubborn hearts, their own unbelief, their own unsanctified hearts. They have not submitted to be worked by the Holy Spirit. Is it not time that there is a change, that the love of Christ shall melt away your unholy tempers and let the love of Christ bind heart to heart?*13LtMs, Lt 137a, 1898, par. 14*

Brethren Smith and Jones, if Henry presses this matter of libel, then let our brethren answer to the charge, but do not go into court to



charge back upon him. Make decided efforts to save him. Do not try to criminate him, but answer to his charges as Christians. Not one voice should be raised in irritation and in wrath, for this will not glorify God. You are certainly in a trying position, but the Lord can and will make a way of escape if you will all humble yourselves and confess, not A. R. Henry's sins but your own defects. But stand to the truth; acknowledge that the Lord's past and present dealings with His people is to reprove, exhort, rebuke; and let not Satan make any of you cowards. *13LtMs, Lt 137a, 1898, par. 15*

Do all you can to vindicate the cause of God from the reproach put upon it. Stand not in your own defense, but as men entrusted with sacred responsibilities. Every dollar he shall gain by his covetous betrayal of sacred trusts will reveal what is the character of the man who has been kept in position of influence when he was injuring the work and cause of God. Let not one word be spoken in human passion, but all may feel greatly humbled because they gave no heed to the warnings which the Lord was sending them. They have blunted their own sensibility and discrimination. *13LtMs, Lt 137a, 1898, par. 16*

I have not special light to point out just what course should be pursued. You are on the ground, and as things develop, be sure you are in agreement with the Lord Jesus Christ. He says, "Without me ye can do nothing." [*John 15:5.*] "Take my yoke upon you, and learn of me; ... and ye shall find rest unto your souls." [*Matthew 11:29.*] May the Lord be your strength and your shield. May the Lord be your stronghold in the time of trouble. It is the cause and the work of God you are to vindicate and jealously guard. It is not yourself that you are to defend but the Lord's work and the Lord's cause. Keep the glory of God in view, and urge the matter of His instrumentality that has been ever used to hold up His work. But when men, poor, weak, finite men, in their own wisdom departed from divine wisdom, then the Lord left them to their own foolish devising. Oh may the Lord God of Israel not suffer His name to be reproached by the folly of men wise in their own conceit! *13LtMs, Lt 137a, 1898, par. 17*

The Lord will not suffer His name to be dishonored if our brethren will only get near to God and die to self. He that seeketh to save his

life shall lose it. He that will hide his life in Christ will be meek and lowly of heart. Oh what need, Brethren Evans and Smith and Jones, that they take hold of God by faith. Pray, work, believe, and trust in God. He will give precious victories if we will cast all our care upon Him who careth for us. We will pray for you; we will offer most earnest prayers to God.*13LtMs, Lt 137a, 1898, par. 18*

Willie White came from Melbourne this day. I have had no time to converse with him, but will read this letter to him. I have been interrupted so many times that I cannot tell how rambling this letter is. Please excuse all mistakes. I have not Sara or Maggie, my workers, with me at this time; therefore my letters are not copied. Excuse me this time.*13LtMs, Lt 137a, 1898, par. 19*

**Lt 137b, 1898**

Smith, Uriah; Jones, A. T.

Stanmore, Sydney, New South Wales, Australia

April 22, 1898

Previously unpublished.

Dear Brethren Smith and Jones:

I have just received a letter from A. R. Henry. He writes more tenderly than I expected; and if there is any prospect of his becoming softened and subdued by the Spirit of God, you had best not read that letter to him until I shall write him again, and try to reach him. If you think the letter is timely, that he should have it now, I trust to your judgment. But do not, I beg of you, lose the opportunity of rescuing this poor, suffering soul from the grasp of Satan. I hope you will do all in your power to save A. R. Henry. You know it is the combined circumstances, that many acted a part in, that have held him away from the truth, which if he had received would have made him wise unto salvation.<sup>13</sup>*LtMs, Lt 137b, 1898, par. 1*

My heart is wrenched with agony as I see [that] those who know the truth have through a train of circumstances, one step leading to another, [resisted] until the truth is eclipsed to them. 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. And all who cherish their ambitious projects cannot walk with Christ Jesus. How can two walk together except they be agreed?<sup>13</sup>*LtMs, Lt 137b, 1898, par. 2*

Where the salvation of the soul is concerned, the man who is willing to deny himself, and take up his cross and follow Christ through evil and good report, in sunshine and in storm, who will be willing to receive counsel, will have a perception of truth, divine truth; while any man who refuses to obey the Word of God until all his doubts and difficulties are removed, and troublesome things adjusted, all mysteries explained, is where evidence will not settle his mind. He has the spirit of a cavalier; he has the spirit of criticism, not of

seeking to obtain truth, but to judge the truth. *13LtMs, Lt 137b, 1898, par. 3*

The case of A. R. Henry is very trying to himself. In his being accepted as a manager, he has revealed he was not a safe financier, because he had separated himself from God and was following another leader. He is not and has not been a safe man. If he had used his capabilities under the counsel of One who never errs, he would, by walking in the light, do good. Oh, has he gone so far that the Lord will not have anything to do with him? Has he closed the door of his heart so firmly that he will not open it to the voice of Jesus? I say to you in the name of the Lord, Seek Him with supplication and in faith. *13LtMs, Lt 137b, 1898, par. 4*

Hold the letter sent to you from Cooranbong. Keep these letters in your own hands, and let no persons see them unless you shall feel it your duty to read these letters to him and others. I think it might not be best to do or say anything that will provoke him just now. Ask the Lord to make bare His arm to save and not to destroy. *13LtMs, Lt 137b, 1898, par. 5*

In haste. *13LtMs, Lt 137b, 1898, par. 6*

I beg of you to excuse this miserable scribbling. I am alone; no typewriter, no helper. Read it if you can. *13LtMs, Lt 137b, 1898, par.*

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**Lt 138, 1898**

Kellogg, J. H.

NP

December 14, 1898

Portions of this letter are published in *7MR 6-7; 4Bio 397*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Kellogg:

We must have help from America. I know not of any other way in which the situation here can be relieved. I have hoped and prayed that those who were carrying responsibilities in America would not seek to invest all the means in accordance with their own plans, even in what seemed to them a good work, but would be moved by the Spirit of God to discern our situation and of their abundance provide facilities for us. *13LtMs, Lt 138, 1898, par. 1*

You have institutions established in America. You have everything to help you in your work. Building after building has been erected. But we have not even a foundation. Not one building can we claim as a sanitarium. Our money is being consumed in paying exorbitant rents charged for buildings. The building we are now using as a sanitarium is in a good location, but it is not at all adapted for a Health Institution, and has to be managed in a way that cannot leave a correct impression upon the minds of those who patronize it. You have several sanitariums in America. In all Australia we have not one of the right order, which can give character to the work. The institution we have should exert a much more telling influence than it can possibly do now. We have worked and tried and done all in our power to place it upon a basis that would enable it to make returns which would place the work in a more favorable light. But we cannot make bricks without straw. *13LtMs, Lt 138, 1898, par. 2*

We had encouragement that Brother John Wessels would come to Australia, and we thought that in one year we could make a

beginning. Confidently relying upon future help, a beginning was made in Summer Hill, in a common dwelling house, which was remodelled in some places to make it possible to give treatment. We hoped that if we made the first step, we should see something accomplished in the Lord's way. Brother John Wessels failed us. He was held where he now is. Nevertheless we planned to go forward, and talk with God about it, as everything seemed beyond our reach.*13LtMs, Lt 138, 1898, par. 3*

We were determined not to lose our interest in the work, but everything seemed to be shrouded in a garment of apparently hopeless impossibility. We had gone over this ground in America, but there we had the sympathy and help of friends who were as true as steel. When the work was started in California, we sold our property in Battle Creek, that we might invest means in the churches in Oakland and San Francisco and in the publishing house in Oakland. We sacrificed on the right hand and on the left, and carried a heavy burden. And from a small beginning the work has become strong and successful.*13LtMs, Lt 138, 1898, par. 4*

When we came to this country, we found that a very small beginning had been made. There was a printing office in Melbourne. Help came from Africa, else we could not have advanced at all. Then came the dearth of means in the publishing house in Battle Creek, through a disregard of the light which God had given, because men did not heed the warnings and instruction sent them. They did not keep the way of the Lord to do justice and judgment. This history is written in the books of heaven. The page will one day be read, and all will see the cause that produced the sure result—a loss of souls and a defeat in the progress of God's work in foreign countries. Those who had been doing their best had to suffer with those who had followed their own counsel. There was a confusion which no human power could unravel. Evil triumphed and good suffered. Satan was doing his best to make things so unexplainable that souls would lose faith and cease to believe that the work of the Lord, the third angel's message, was wise and good.*13LtMs, Lt 138, 1898, par. 5*

Thus Satan used men to abuse God's mercies. Those who yielded to him became self-servers, unthankful, unholly. They wrapped

themselves in garments of pride and deception. They had no realization of their sin and its far-reaching effect upon themselves and the general cause. The enemy controlled them, and they lost their love for God. They became hard, cold, worldly, careless. Some, wholly destitute of right feelings, were so blinded by Satan that they were taken captive by him at his will. They revealed no fruit of holiness, no conscientious faith. Others, supposed to have some faith and grace, were cramped in growth, like a plant in uncongenial soil, exposed to an atmosphere that causes it to be always sickly. *13LtMs, Lt 138, 1898, par. 6*

This condition of things at the heart of the work brought the work in foreign countries into much perplexity, especially here in Australia, where the work should have gone forward and upward because the vineyard was prepared for labor. It was God's design to demonstrate in this new world that the work was of Him. But the work did not go forward as God signified it should. The day of judgment will reveal who is responsible for this. The Lord did not forsake us, although the very same spirit causing hindrance at the heart of the work was cherished by some in this country. Some tried to block the wheels, but God Himself gave the assurance that we must not let go. *13LtMs, Lt 138, 1898, par. 7*

I have withheld this for some time, hoping never to need to write it. But I now feel that I have withheld it too long. I must speak, not only to you, but to others in responsible positions. Elder Haskell wrote to Brother Lindsay in Africa, asking if time could not be given before the money loaned us by Sister Wessels must be raised. About the same time Brother Lindsay received a letter from Dr. Kellogg asking for twelve hundred dollars. Have not the Wessels given largely to our institution in America, especially to the Battle Creek Sanitarium? It is not right to allow them to get the idea that we intend to draw and continue to draw upon them. *13LtMs, Lt 138, 1898, par. 8*

Regarding our request, Brother Lindsay wrote that the one who had the administration of the estate was an unbeliever and in England, so I have no hope in that line. And I know that no money can be raised here, further than to carry out the demands of the school in a limited way. *13LtMs, Lt 138, 1898, par. 9*

When the Battle Creek Sanitarium was established, all our people were drawn upon to take shares in it. The Lord has prospered this institution, especially under your entrusted stewardship. And it is now right that similar institutions be established in the new world, especially in such places as Australia. The means brought into the Battle Creek Sanitarium should be used to help similar institutions in needy circumstances. Donations have come to us here, but our people in America need to deal more liberally with us while there are on the ground those who can see that the money sent is used economically. *13LtMs, Lt 138, 1898, par. 10*

God says that we are more than your neighbors; we are your fellow workers, in need of your help. The doctors in this country are prejudiced against our work. They are envious and jealous, for they fear that these Americans will injure their influence. They are making it as hard as possible for us to obtain the foothold we should have in this country. It would be highly proper for a tithe of the money that has been invested in the building up of institutions in America be sent across the broad waters of the Pacific, to be invested in God's institutions in Australia. The medical missionary work is to be established in Australia as verily as in America. *13LtMs, Lt 138, 1898, par. 11*

Men and women in Australia are just as precious in God's sight as are the men and women in America. There should be a closer relationship between the work here and the work in America. But though men have come from the Battle Creek Sanitarium to this country, telling what should be done, and what must be done, how little has that sanitarium given of its abundant facilities to help in this work. Money does not grow on trees in Australia any more than it does in America. The word comes to us from America, Establish the work in medical missionary lines. Go right ahead. But this is like saying to poor, cold outcasts, "Be ye warmed and clothed," without doing anything to place them where they may be warmed and clothed. [See *James 2:15, 16.*] *13LtMs, Lt 138, 1898, par. 12*

I have thought that I would be obliged to call in the royalties on my books sold in foreign countries. But I disliked to do this. Thousands of dollars have been used in Europe that I could have had, had I said, I must have that money to help in advancing the work that is



suffering in Australia. The royalties on the foreign books sold in America I use as an educational fund, to help students to obtain an education. *13LtMs, Lt 138, 1898, par. 13*

I have had reason to thank God that I could do this. I could use to advantage every dollar of the royalties that are being used in other places. But I do not wish to be selfish, though we have felt the great necessity of means here, when I have seen opportunities for investing means that would give great advancement to the work. *13LtMs, Lt 138, 1898, par. 14*

I was one night in great perplexity, not knowing what we could do. In the night season I was presenting our true condition to a company before me. We are making some advancement, but we are obliged to plan and contrive in every way. We are obliged to work in the face of a prejudiced community, who will not help, but in every way seek to hedge up the way. Thus the work of God in this country must remain in insignificance, while the sanitarium at Battle Creek, which has passed through the same strait place, and now stands on vantage ground, is doing very little in comparison with what it should do, to share the burdens that it should share. *13LtMs, Lt 138, 1898, par. 15*

Why should not the managers of this sanitarium, which is at the height of its prosperity, feel their obligation to do for the work here what was done years ago for the work in Battle Creek and California? The facilities they are accumulating are the Lord's property. If He sets men at work in a field where they are not known, where they have no foundation upon which to build, those who have been making advancement should say, We can manage with less better than can those in a new field, who have no money and no means by which to obtain money. *13LtMs, Lt 138, 1898, par. 16*

You are not to be blind in regard to these things. You are not to manufacture ways and means to absorb all that God has placed in your hands. The donations made to the Battle Creek Sanitarium should have been shared by institutions in other countries which were struggling for an existence. Thousands of pounds have been given in donations. You have been able to secure the use of

money. And yet, knowing our situation, you have done very little to help. You have not done that which it was your privilege and duty to do. Time is short. You have facilities that should be transferred to us, even though you may have to bind about some plans which you have made for the advance and spread of the work in America. The work would have advanced more than one hundredfold in this field had you been able to see afar off. *13LtMs, Lt 138, 1898, par. 17*

God will bless those who remember this field. Help must come to us. You are to study how to help others to do a work which is just as essential as the work you are doing. If means had been sent to fields, where the Lord has placed experienced workers, the talents invested would have been multiplied, and a showing altogether different from that now seen would have been the result. *13LtMs, Lt 138, 1898, par. 18*

The Lord would have had a sanitarium established in Australia when Brother Semmens first came from Battle Creek. Those who realized the influence of such an institution should have felt in duty bound to share their donations and facilities with those whom God had sent to lay the foundation for such an institution. But owing to our lack of funds, the beginning made was so feeble that the work has exerted little influence. *13LtMs, Lt 138, 1898, par. 19*

Have you not observed the wonderful harmony that runs through the Word of God? You cannot draw one thread without drawing with it other threads of the perfect pattern. Thus it should be in our work. The work in Australia is just as important as the work in America. God would have been glorified had you felt impressed to aid His workers in this destitute field. But a selfishness has been manifested by some in America that is not at all pleasing to God. The work shows marked disproportion. It is not God's will that this should be. All heaven is interested in this field, for great things are to be accomplished here. *13LtMs, Lt 138, 1898, par. 20*

In some buildings, if a certain note is struck, the whole building vibrates in harmony. Thus it should have been with the work here and in America. When the Lord sends His servants to a destitute field, those where the work has been established, should take from their abundance to supply the lack of their fellow workers. Thus the

work can move forward harmoniously to the glory of God. *13LtMs, Lt 138, 1898, par. 21*

One who is constantly guiding and directing His people addressed you, Dr. Kellogg. He said, "The same work that you consider it is essential to do in America it is even more essential to do in Australia. This is a new field, and a very hard and needy field. Had you placed yourself in the position of the workers there, you would have done much more for them than you have done. You did not positively need the large donations you received, you could have advanced without them, but this new field needed a portion of that means. It needed help when the workers were struggling under poverty, with time passing and Satan influencing minds to place every possible hindrance in the way. An influence one hundredfold greater would have been exerted by imparting to those in need of help, and building up the work in this new country. There are those here who could have so carried forward the work that it would now have been far advanced, but their hands were tied for want of means." *13LtMs, Lt 138, 1898, par. 22*

Will you consider that this is not as God would have it? The Lord has been greatly dishonored before the world. "Shall I not judge for these things?" He asks. [*Jeremiah 5:9.*] By study and prayer God would have us obtain a rich, full understanding of His will. But many, notwithstanding their profession of godliness, have never been truly converted. They have never been born again. They cling to their old citizen's dress, failing to realize that a character of undivided allegiance is the only character that God can accept. Many have no true idea of the entire consecration that the Lord calls for. There is not a particle of the life over which the Lord does not wish to reign. In the very smallest matters His disciples are to obey His commands. We are to wear the yoke of Christ, never for a moment laying it off. "Take my yoke upon you," He says, "and learn of me; ... for my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] *13LtMs, Lt 138, 1898, par. 23*

Constant work is to be done for the outcasts, but this work is not to be made all-absorbing. This class you have always with you. All the means must not be bound up in this work, for the highways have not yet received the message. There is work in the Lord's vineyard

which must be done. No one should now visit our churches and in the present pressure obtain from them means to sustain the work of rescuing outcasts. The means to sustain that work should come and will come, largely from those not of our faith. Let the churches take up their appointed work of presenting truth from the oracles of God in the highways. As in the days of Christ, we are to minister to all classes. But to make the work of seeking for the outcasts all and in all, while there are large vineyards open to culture and yet untouched, is beginning at the wrong end. The means now given by the churches is needed to establish the work in new fields. The glad tidings are to be proclaimed to every nation, tongue, and people.*13LtMs, Lt 138, 1898, par. 24*

“Ye shall receive 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 part of the earth.” [Acts 1:8.] “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 28:19, 20.]*13LtMs, Lt 138, 1898, par. 25*

The money in the Lord’s treasury is not to be used in carrying out all plans that have been made and will be made. If the gifts and offerings made by our churches are used largely in rescue work, other parts of the cause will suffer. The fields God has opened before us are to be entered. Camp meetings are to be held. There should be and there will be true missionary work done on every encampment. Food and clothing should be given to those who are not able to procure it for themselves. The youth and children are to be labored for, as on our campground at Newcastle.*13LtMs, Lt 138, 1898, par. 26*

Sister Peck had charge of the children’s meeting, and during the holidays on several occasions there were as many as four hundred children and parents present. Sister Peck has taxed her strength to interest the children. This has required constant vigilance and keen management. The children are divided into classes under the direction of teachers who are instructed by Sister Peck.*13LtMs, Lt 138, 1898, par. 27*

This is missionary work in the highest sense of the word. The lessons given are made very plain, and parents as well as children are being drawn by them. As far as possible kindergarten methods are followed. Sister Peck leads the minds of the children from nature to nature's God. Thus she sows the seeds of truth. And when the parents hear the simple story from the lips of the children, they are delighted. *13LtMs, Lt 138, 1898, par. 28*

This work must be done in all our camp meetings. And we must have in our schools those who have tact and skill to carry forward a line of kindergarten work. *13LtMs, Lt 138, 1898, par. 29*

The Lord has given me a message to give to our churches. They are to co-operate in the work of spiritual tillage, with the hope of reaping by and by. There is much perversity to be met, much thwarting because of the evil hearts of unbelief. But this work must be done. The soil is stubborn, but the fallow ground must be broken up, and the seeds of righteousness sown. Pause not, teachers beloved of God, as though doubtful whether to prosecute a labor which will grow as performed. Fail not, neither be discouraged. They that sow in tears shall reap in joy. We are laborers together with God. Ye are God's husbandry; ye are God's building. Remember that you cannot trust in self. God ploughs the ground and sows the seed through the instrumentality of His co-laborers. He furnishes in His Word that which we are to impart. Meditate upon the Scriptures; pray for light. Learn in Christ's school that you must wear His yoke. He invites you, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] *13LtMs, Lt 138, 1898, par. 30*

God's appointed workers have been given abundance of work. It is God's design that young men and young women shall be educated and converted so that they may catch the divine rays of the Sun of Righteousness. Whence came the first seed? God said, "Let the earth bring forth grass, the herb yielding seed." [*Genesis 1:11.*] And of us the Lord declares, Ye are my husbandry. By His Spirit God moistens and subdues the soil of the heart for the reception of the seeds of truth, and as He imparts to the earth the sunshine and rain, so He causes the Sun of Righteousness to shine into our hearts, and waters the seed sown with dew of His grace. *13LtMs, Lt*

*138, 1898, par. 31*

“Say ye not,” Christ said, “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.*]*13LtMs, Lt 138, 1898, par. 32*

The seed must be sown. Then we shall reap a harvest unto eternal life. There is a great and grand work to be done, and I would that we had the means that have been misapplied and misappropriated to do the work opening before us on all sides.*13LtMs, Lt 138, 1898, par. 33*

There is a large, broad work to be done. Let every man work according to the ability God has given him. Let not a restraint be laid upon any one. We need responsible, trustworthy, wholehearted, loyal workers, who hold no fellowship with the unfruitful works of darkness.*13LtMs, Lt 138, 1898, par. 34*

**Lt 139, 1898**

Jones, A. T.

Sunnyside, Cooranbong, New South Wales, Australia

December 16, 1898

Portions of this letter are published in *WM 122; Ev 522; 2MCP 377, 412, 792; 5BC 1108; 2MR 26-27; 4MR 349-350, 365.*

Dear Brother:

Yesterday evening we received our American mail. Only three letters came for me, one from Brother Irwin, one from Sister Henry, and one from Dr. Kellogg. *13LtMs, Lt 139, 1898, par. 1*

I thank the Lord that I am as well as usual. For over a week I have been up writing at half past two. I am often aroused at eleven, twelve, and one o'clock to write messages to America. I some times write as many as fifteen pages before breakfast. When we are getting off the American mail, all my workers are rallied and every energy is put to task. I am burdened to relieve myself of the weight of responsibilities. The morning the mail leaves Cooranbong for Sydney, we seldom eat our breakfast till the letters are in the satchel ready for posting. *13LtMs, Lt 139, 1898, par. 2*

Let me tell you, Brother Jones, that in this house there are no idlers. All have to meet their responsibilities and do their utmost. Such constant work, and taking so many copies, wears out our machines, and, do the best we can, new machines have to be purchased. But there is no let up to my work, no respite for me; and my workers share the burdens I carry. *13LtMs, Lt 139, 1898, par. 3*

There is one thing that causes me great sadness—the lack of confidence among brethren. We have had to meet and contend with a spirit of individual independence, a tendency to criticize. This absence of love, this desire to be the greatest, brings great weakness instead of strength. It hurts my soul, because I know it grieves the Spirit of God. We know from the Word of God that we should value human beings as God values them. *13LtMs, Lt 139,*

1898, par. 4

The Lord said to Peter, "When thou art converted, strengthen thy brethren." [Luke 22:32.] This is the work that should be done and which must be done before God can use the talent of speech. *13LtMs, Lt 139, 1898, par. 5*

In the parable of the Good Samaritan Christ shows us how we are to regard our fellow creatures. A man wounded and robbed lay by the roadside. A priest came up, looked at him, and passed by on the other side. A Levite next came but, though knowing the Scriptures, he too passed by on the other side. A Samaritan came that way, and he did the work the other men had refused to do. With gentleness and kindness he ministered to the suffering man, using his money freely to aid him. The priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was not any more agreeable for him to do this work than for the priest and Levite, but in spirit and works, he showed himself to be in harmony with God. *13LtMs, Lt 139, 1898, par. 6*

Christ would have us realize that the one despised by the self-righteous are the very ones whom God loves. We need the deep, earnest, thorough work of grace done in our hearts. We need to live the law of God, to open the heart to the Lord Jesus. We must overcome the tendency to criticize and demerit others. I would that we had the baptism of the Holy Spirit, and this we must have before we can reveal perfection of life and character. *13LtMs, Lt 139, 1898, par. 7*

I would that each member of the church would open the heart of Jesus, saying, "Come, heavenly Guest, abide with me." We must press together, and we shall do this if we love Jesus. If we draw apart, we show that we have not His love in our hearts. We have no time to lose. Every muscle and sinew must be put to the tax in the work of preparing the way of the Lord. *13LtMs, Lt 139, 1898, par. 8*

The Relation of the Medical Missionary Work to the Cause of God. *13LtMs, Lt 139, 1898, par. 9*

There must be co-operation between the Battle Creek Sanitarium and the church. Medical missionary work should be carried forward



by the church in well organized efforts. It should be to the cause of God as the right hand is to the body. But the medical missionary work is not to take on undue importance. It should be done without neglecting other lines of work. God has given His people to follow, and if this were so, there would be no cause for me to speak now. But God is not pleased with the efforts that are being made to exalt the medical missionary work, and to absorb so largely the talent and influence in it, to the neglect of giving the warning message which has not been given in our large cities.*13LtMs, Lt 139, 1898, par. 10*

This message must yet go to places to which it should have gone long years ago. The light of truth must shine in the dark places of the earth. The means and influence must not all be absorbed in work for the outcasts. There is a work to be done in presenting the reasons of our faith, and with this the medical missionary work is to be combined.*13LtMs, Lt 139, 1898, par. 11*

Camp meetings are not to be held year after year in the same place, where time and money has been expended. Efforts must be made in new places where souls can be brought to the truth. We are not to stand by and criticize, bemoaning what might have been done, but see our work and take it up, proclaiming the last message of mercy to our world. Our faith is a peculiar faith; our people must be a peculiar people. We are not to link up with the world, thinking that if we drop the banner we should ever keep uplifted we should gain more converts. It is a very solemn, serious question that we have to present to those who are deciding their eternal destiny.*13LtMs, Lt 139, 1898, par. 12*

To sacrifice one jot or one tittle of our faith to meet the world will separate our souls from God. Thus did Israel when they desired a king, that they might be like the nations around them. God was their King. He gave them His support; He settled their difficulties. But they asked for a king, and God gave them one. Then neither they nor their king thought it necessary to follow God's commands implicitly. They trusted to their own wisdom, and when they dishonored God He trusted them no longer.*13LtMs, Lt 139, 1898, par. 13*

So it is with all whom God has placed in positions of responsibility. When they depart from God, He leaves them, and the people that sustain them, to their own human wisdom.*13LtMs, Lt 139, 1898, par. 14*

We have the truth; it is of heavenly origin. The first, second, and third angels' messages are to be combined in God's work for this time. Where there is one minister in the field, twenty are to be added, and these twenty, if the Spirit of God controls them, will so present the truth that twenty more will be added. The workers in the ministry are not to be lessened, but greatly multiplied. The message should have gone forth to all the cities in America as a lamp that burneth; but the lights have been diminishing and going out. We must now kindle our tapers anew at the divine altar, and go forth. The message is being given in the by-ways, but it has not yet been proclaimed in the highways, where God designed that the first call should be heard. Our work is unsymmetrical. It is out of proportion. God calls upon His people to arise and shine, to go to work in His vineyard.*13LtMs, Lt 139, 1898, par. 15*

Those who have attended the medical missionary school should not all give themselves up to work for the outcast. The last message of mercy must be given to the world, and the men who give themselves unreservedly to this work, and go forth weeping and praying, bearing the precious seed, will doubtless come again with rejoicing, bringing their sheaves with them.*13LtMs, Lt 139, 1898, par. 16*

The seventy who were sent by Christ on a missionary tour returned with joy to give an account of their work to their teacher. "Lord," they said, "even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightening fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."*13LtMs, Lt 139, 1898, par. 17*

"In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things

from the wise and prudent, and hast revealed them unto babes; even so, Father; for it seemed good in thy sight. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes that see the things that 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 10:17-24.] *13LtMs, Lt 139, 1898, par. 18*

In Christ’s work preaching the gospel and healing the sick were bound together. Thus we are to work today. Those who obtain a knowledge of medical missionary work need to connect this work with the proclamation of the last message of mercy. The ministry must be sustained. Christ declared, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.] The worker is to obtain a deep and earnest religious experience. He is to seek the Lord by faith. Then by healing the sick and casting out devils the Holy Spirit will show that there is a power in the gospel commission. *13LtMs, Lt 139, 1898, par. 19*

The Lord desires all to prepare to become intelligent teachers. None, young or old, are to pledge themselves to engage in any special line of work without special light from God. They are to go where the Lord sends them. But all need to obtain a knowledge of how to treat the body. But while you are supposed to be learning how to preserve the health, do not for Christ’s sake be reckless. Do not crowd in so many studies that you feel you have no time to learn from the greatest Teacher, the greatest Missionary the world has ever known. *13LtMs, Lt 139, 1898, par. 20*

If you see that your health is not sufficient to stand the pressure of study, heed the admonition of nature, and lighten the load, however unwilling you may be to do this. In your work, do not let the principles of your faith be lost. *13LtMs, Lt 139, 1898, par. 21*

Truth and righteousness are to be maintained, whatever may be your surroundings. Never forget that Christ has said, "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.*] *13LtMs, Lt 139, 1898, par. 22*

"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; ... 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 lay 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, 12, 14-16.*] This is the work that must be done; and the Lord will surely take men, now looked upon as common, and put His words of warning into their lips. *13LtMs, Lt 139, 1898, par. 23*

The truth is to be proclaimed to the largest possible number. The first, second and third angels' messages are to be given to the world. This will have an important part in deciding the destiny of souls. There is great danger of working in a haphazard way. This must be avoided. The Lord would have His work move forward solidly and firmly. He would have His people work in the order that He Himself works. *13LtMs, Lt 139, 1898, par. 24*

The medical missionary work is to be closely connected with the work of preaching. Men should be appointed to do this work who have shown themselves trustworthy, who are true to principle. In every conference one man should be set apart to have the oversight. He should be a man who gives evidence that he is conscientious, that he is straightforward when dealing with worldlings and those of our faith. He should be free from covetousness and selfishness. It was selfishness that brought the

rebuke of God upon those handling sacred things in connection with the Review and Herald Office. It is this evil that has turned away God's blessing from the great center of the work. Had those to whom messages were sent received the warning and corrected their ways, God would have blessed them; but they refused to hear.*13LtMs, Lt 139, 1898, par. 25*

There are those who should make their wills in favor of God's work. And even while living they should render to God a portion of their property, to sustain his cause in our world, to build up the work by extending it. Men were appointed to become acquainted with such as these, and to point out to them their duty. But these men were untrue and unfaithful. They were serving the enemy, not God. Those who have means and who love the cause of God, but who are in feeble health, should be shown that they can serve God by making a will leaving their property to His cause, so that their money can be used in planting the standard of truth in new places. But those who were given this work have acted as traitors and apostates, as men who will betray the cause of God to unbelievers because the love of the truth is not in them.*13LtMs, Lt 139, 1898, par. 26*

Let great care be exercised. The work of our schools, sanitariums, and publishing houses should be so arranged that men who are selfish and covetous, who move under Satan's generalship, cannot take advantage of circumstances to make all the trouble possible. In the past Satan has used men acting a part in the work of God. At any time he chose he has played his human instrument, causing notes of discord to be heard, to bring confusion and perplexity into the cause of God. Too much power has been given to unworthy men.*13LtMs, Lt 139, 1898, par. 27*

Those under Satan's dictation become very zealous in their work. They magnify self and work at cross purposes with God. Therefore, too much caution cannot be shown by men who are chosen of God and faithful to see that in every institution God has established, every part of the work is firmly bound about, that the cause shall not be hindered by the counsels of those inspired from beneath, that Satan shall not intrude through unconverted, unconsecrated men.*13LtMs, Lt 139, 1898, par. 28*

The school in Battle Creek should be made secure from ruthless hands and unconsecrated minds, from men who work to bring in elements that are in no way qualified to strengthen, purify, or ennoble the institution. Let men be chosen from responsible positions who give evidence that God is using them as represented in the words, "Ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] When God by His Holy Spirit works upon the character, the building is designed by no human architect, erected by no human skill. It is a building designed and fashioned by the great master Builder. It is garrisoned by heavenly intelligences, and its foundation can never be moved. *13LtMs, Lt 139, 1898, par. 29*

In His prayer to the Father Christ said, "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [*John* 17:3.] Man may possess a character that God can use in His service. He may daily be formed in the divine image. To man God gives skill and tack and ability that he may work in His kingdom in a sure and solid manner. *13LtMs, Lt 139, 1898, par. 30*

"Know ye not that your body is the temple of the Holy Ghost?" [1 *Corinthians* 6:19.] *13LtMs, Lt 139, 1898, par. 31*

The question is asked by David in sacred song, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The answer comes with powerful melody, "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." [*Psalms* 15:1-5.] *13LtMs, Lt 139, 1898, par. 32*

This is the character we all must possess who would dwell in the mansions Christ has gone to prepare. These traits of character cannot be bought or sold. Pure and uncorrupted principles, if cherished, will ensure our faithfulness, and keep us, as Daniel was kept, riveted to the eternal Rock. *13LtMs, Lt 139, 1898, par. 33*

In his epistle to the Corinthians Paul declares, "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." "Known ye not that your bodies are the 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 he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit." [*1 Corinthians 3:16, 17; 6:15-17.*] *13LtMs, Lt 139, 1898, par. 34*

These statements are plain and distinct, yet too often this fornication reaches all through the years that husband and wife are united, and not only this, but often the evil propensities that are indulged spoil the purity of other homes. It becomes a thing so common to allow the mind and body to be governed by baser passion that self-control and moral power is lost. Many are debased beyond remedy. *13LtMs, Lt 139, 1898, par. 35*

"What," Paul asks, "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 your spirit, which are God's." [*Verses 19, 20.*] *13LtMs, Lt 139, 1898, par. 36*

The question is sometimes asked, "Why, if we have the truth, do we not see a greater manifestation of the Spirit of God?" God cannot reveal Himself till those who profess to be Christians are doers of His Word in their private lives, till there is oneness with Christ, a sanctification of body, soul, and spirit. Then they will be fit temples for the indwelling of the Holy Spirit. *13LtMs, Lt 139, 1898, par. 37*

"I beseech you therefore, brethren," Paul is speaking to those who know the truth, "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.*] *13LtMs, Lt 139, 1898, par. 38*

Our bodies are not brought into subjection to the Spirit of God. This is the answer to the question, Why are not the manifestations of the

Spirit of God seen in the church? More misery is caused by indulgence in lustful practices than is dreamed of. The mind is debased. The brain loses its vigor. The vital forces, unconsecrated to God, are laid upon the altar of lust. *13LtMs, Lt 139, 1898, par. 39*

Physically and mentally men and women are not what God would have them. When in the fear of God they treat their bodies as His property, and present themselves as living sacrifices, holy, acceptable unto Him, they will prove what is the good and acceptable and perfect will of God. *13LtMs, Lt 139, 1898, par. 40*

Sanctification—how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart? The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience, or a taint of corruption upon the soul. The spirituality of the law of God, with its limiting principles, is brought into [his] life. The light of truth irradiates his understanding. A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God. The will of God has become his will, pure, elevated, refined, and sanctified. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him, for soul and body are in harmony with God. *13LtMs, Lt 139, 1898, par. 41*

Men and women have been bought with a price, and what a price! Even the life of the Son of God. What a terrible thing it is for them to place themselves in a position where their physical, mental, and moral power are corrupted, where they lose their vigor and purity. Such men and women cannot offer an acceptable sacrifice to God. Through the perversion of appetites and passions, man has lost the power of God, and become the instrument of unrighteousness. The whole being is diseased, body, soul and spirit. But a remedy has been provided for the sanctification of humanity. The unholy mind and body may be purified. A wonderful provision has been made whereby we may receive pardon and salvation. *13LtMs, Lt 139, 1898, par. 42*



Christ is the Restorer. A pure, spotless Saviour has borne the sins of every human being upon the cross. The dark cloud of human transgression came between the Father and the Son. The interruption of the communion between God and His Son caused a condition of things in the heavenly courts which cannot be described by human language. Nature could not witness such a scene as Christ dying in agony while bearing the penalty of man's transgression. God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God's wrath.*13LtMs, Lt 139, 1898, par. 43*

Christ our Redeemer gave Himself for us, that He might deliver us from the curse of sin. Sin is defined as "the transgression of the law." We read, "Whoso committeth sin transgresseth also the law: for sin is the transgression of the law. And we 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." [1 *John 3:4-6.*]*13LtMs, Lt 139, 1898, par. 44*

God calls upon us to keep the higher, nobler world in view, and live for eternity. He gave His life to restore the moral image of God in man. Will man praise God for the possibility of mental, physical, and spiritual restoration? Will he co-operate with God? In this very work we are to be laborers together with God.*13LtMs, Lt 139, 1898, par. 45*

The human family needs a thorough work of grace done upon mind and heart. When men co-operate with God for the restoration of the powers that have been sacrificed to intemperance and lustful practices, God's Spirit will be poured out from on high.*13LtMs, Lt 139, 1898, par. 46*

"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 which now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lust 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, with his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are 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. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” [Ephesians 2:1-8.] *13LtMs, Lt 139, 1898, par. 47*

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom we also are builded together for an habitation of God through the Spirit.” [Verses 19-22.] This is the provision God has made for man. But in the divine plan the co-operation of divine energy and human endeavor is required. *13LtMs, Lt 139, 1898, par. 48*

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by Him. The Lord gives us food and drink that the wants of the human body may be supplied. He has given the earth different properties adapted to the growth of food fit for His children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are His gifts. He has bestowed His blessings upon us liberally, but all these blessings will not restore the [image] of God unless man co-operates with God making pains-taking effort to know himself, to understand how to care for the delicate human machinery. He must diligently help to keep himself in harmony with nature’s laws. He who co-operates with God to keep this wonderful machinery in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as a man. *13LtMs, Lt 139, 1898, par. 49*

“We are laborers together with God; ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] God has given man land to be cultivated. But in order to reap the harvest, there must be harmonious action between divine and human agencies. The

plough and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended. *13LtMs, Lt 139, 1898, par. 50*

So it is in spiritual things. "We are laborers together with God." [Verse 9.] Man is to work out his own salvation with fear and trembling; for it is God that worketh in him both to will and to do of His good pleasure. God gives man physical and mental powers. None are heedless. Not one is to be misused or abused. The lower propensities are to be kept under control of the higher powers. *13LtMs, Lt 139, 1898, par. 51*

By the light of truth God has revealed the path that leads to Paradise. He has given opportunities and privileges and His Holy Spirit to aid in reaching the highest standard of Christian character. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ. In the Scriptures we are shown how to co-operate with God. Peter writes "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 to you through the knowledge of God, and of Jesus our Lord, according as his divine power has 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. *13LtMs, Lt 139, 1898, par. 52*

"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 you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling

and election sure: for if you do these things, ye shall never fall.” [2 *Peter 1:1-10.*]13*LtMs, Lt 139, 1898, par. 53*

Let us follow this plainly specified plan. God works and man works. Resistance of temptation must come from man. He must draw right from God. He must be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Those who obtain this experience have a knowledge of God that constitutes them lights in the world. By faith they endure as did Moses seeing Him who was invisible.13*LtMs, Lt 139, 1898, par. 54*

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” [Hebrews 10:35-39.]13*LtMs, Lt 139, 1898, par. 55*

**Lt 140, 1898**

Kellogg, J. H.

NP

December 20, 1898

Portions of this letter are published in *Ev 58; 13MR 405-406; 4Bio 427*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

We are peculiarly situated. On every side we are watched to see what we are purposing to do, to see if our course of action will be different from that of the denominational churches round us. Among those who have attended our camp meeting, there have been many who have come expecting to see a show. But they see a neatly arranged village of tents, each tent occupied. They see neatness and order in and about the tents. These camp meetings, wherever they are held, are a strong witness in favor of the truth.<sup>13</sup>*LtMs, Lt 140, 1898, par. 1*

At our camp meetings, we have always had a large attendance. In the cities large halls are expensive, and as a rule the people will not come out. But these tent meetings, they think, are something worth seeing. On the Sabbath the day is occupied by Sabbath school and preaching service in the morning. The discourse generally bears directly upon the Sabbath of the fourth commandment, and thus our camp meetings are the greatest and most efficient mode of witnessing to the truth and making it impressive. The religious exercises of the meetings are a constant confession of the truth. There are also most favorable opportunities in these meetings, which last from two to three weeks, to engage in work for the children. The smaller children are gathered into a large tent, and special instruction adapted to their years is given them.<sup>13</sup>*LtMs, Lt 140, 1898, par. 2*

All these meetings are carried on in an orderly manner, and they

have a telling influence. There are always a number of conversions made. But now we see that the effort made after our camp meeting is more effective in holding the people than that which we gain while the meeting is in session. This is gathering up the fragments, that nothing be lost. The after work secures from forty to fifty converts, and the experiences of these converted ones has a great influence upon their friends and relatives. But this is a very meager estimate of the work that has been done by our camp meetings in this country. In every place where a camp meeting has been held, a church has been organized. This is presented to me as one of the best methods we can use to reach all classes. *13LtMs, Lt 140, 1898, par. 3*

The two meetings held in Brisbane and Newcastle have been the most interesting and orderly we have ever attended. The children's meetings have been the means of great good, securing the attention and interest of the parents. If their children can get good [training], they are willing and glad to have them educated. *13LtMs, Lt 140, 1898, par. 4*

More camp meetings should be held in our cities during camp meeting season. Then something tangible will be seen in the after work of binding off the interest. This method of working brings before the people the reasons of our faith. As discourse follows discourse, Scripture is seen to be the key which unlocks Scripture. The laws of the kingdom of God are laid out in clear lines, and the messages of warning are brought before church members. The Holy Spirit is present to enlighten and convict, and the testimony is borne in every place, The Bible is a new book to me. I read it as I never read it before. The Sabbath truth, with all its evidences, is brought directly before thousands, and the Word with convincing power is sent home by the Spirit of God. After the ambassadors of God have borne the message of warning to the world in presenting and explaining the Scriptures, the Holy Spirit comes in to send home the truth in its power to mind and heart. *13LtMs, Lt 140, 1898, par. 5*

The Lord calls for men who live in close connection with Himself. He will work by His Holy Spirit all who will be worked. *13LtMs, Lt 140, 1898, par. 6*

Dear brother, my mind is greatly exercised upon some things, and I have no rest in my spirit. Matters are urged upon me which it is not pleasant for me to write, but shall I refuse to write them? I dare not. I am pressed to say that we might have had much more help from America if those in responsible positions there had realized our situation in a country where Seventh-day Adventists are known by false reports only as a peculiar and fanatical class. But though it has been under difficulties, we thank the Lord that we have advanced.*13LtMs, Lt 140, 1898, par. 7*

Your letters in the past have indicated what the medical work should be in this country, just as though your telling what should be done would make it so without our setting the work in operation. If we had the facilities we had in America, we might do many things, but we are only breaking the ground, and laying the foundation in place after place. We hope to do a large, sound work, but things came to such a pass in America through mismanagement and misapplication of means that we have been deprived of the straw with which to make brick. Then I said, The work must not stop; it shall not stop; and I hired money with which to advance.*13LtMs, Lt 140, 1898, par. 8*

There is in the continual expansion and gathering in at Battle Creek an investment of the means that should have come to us. And notwithstanding the ability and experience of the brethren we have in this country, we have not been able to advance. When I read your letter in regard to the Gospel Wagon—for you are the only one who has mentioned the matter to me—I thought it seemed a good thing. But after the picture of the wagon came, and I considered it for some little time, I was lost to everything. A scene passed before me like a panorama. I saw the Gospel Wagon, and the first sight was pleasing and flattering. But there was nothing to denote that the solemn work of giving the last warning and making the last appeal to a guilty world was being done.*13LtMs, Lt 140, 1898, par. 9*

While we are ever to reveal trust and hopefulness and faith and courage, while everything is to be done that can be done to save perishing souls, there must be solid, sensible movements made in harmony with the grand truth which is deciding the destiny of souls.

That wagon investment is a mistake. You have invested money that should have been given to help the mission right where the workers are who have had an experience in entering new fields and building up the work. The light given me is that you are laboring under self-deception in finding so many ways to use means that little can come to this country to do the missionary work that is so much needed. *13LtMs, Lt 140, 1898, par. 10*

The message has been given me that the time has not come for my family and Elder Haskell to leave this field. The work might have advanced in direct lines had means come to us as they should have come. But the work has been blocked. We have had to work almost empty-handed as far as facilities were concerned. What we are to depend on now, God knows, we do not. We need a sanitarium. We need facilities which we have not. We are, as it were, in the A B C of our health work. I have procured a little means here and there by strong appeals, but in comparison with that which should be sent, it is but a drop in the bucket. *13LtMs, Lt 140, 1898, par. 11*

The light given me is that there is not a proper consideration of what needs to be done and the help that can be given by carrying out the light God has sent in reference to investing all that can be laid hold of in enterprises in Battle Creek and other places in America. We need means now for the school and the hospital which is to be built here. This is the work that should have been entered upon two years ago. We must have another school building. Money has been hired to commence the building, and we know not what to do with the students until it is prepared for occupation. We shall see that this building is finished just as soon as possible, if we can possibly obtain means, but every source has been drawn upon in this country. *13LtMs, Lt 140, 1898, par. 12*

Are our people in America asleep that they cannot see that the work is near its close? The work that is done to make extra show and outward attraction is not the work God would have us do. The Majesty of heaven journeyed from place to place on foot, teaching out of doors by the seaside, and in the mountains. Thus He drew the people to Him. Are we greater than our Lord? Was His way the right way? Have we been working unwisely in maintaining simplicity and godliness? We have not learned our lesson yet as we should.



Christ declares, Take my yoke of restraint and obedience upon you, and ye shall find rest unto your souls for My yoke is easy, and My burden is light. [*Matthew 11:29, 30.*]*13LtMs, Lt 140, 1898, par. 13*

In your work you have had special help from God. To Him you are indebted for your physical, mental, and spiritual acquirements. God is proving and testing you, and the example you set now is of much consequence to you and to us here in Australia. That which physicians are teaching now in Battle Creek is sowing the seed for the harvest we must reap in Australia.*13LtMs, Lt 140, 1898, par. 14*

I am urged by Brother Irwin to come to America to attend the General Conference. I would do this notwithstanding my age, but I dare not. There are here so many inexperienced ones, who would stagger in unbelief and fail to overcome their sins if there were not those who dare to push against the men who say, "You cannot do it." "Impossible." Some have acted like baulky horses. We have to obey the word, "Go forward," even though it be right into the Red Sea. [*Exodus 14:15.*] We shall surely come out, for God parts the waters.*13LtMs, Lt 140, 1898, par. 15*

I wish our brethren in America would realize that we cannot make brick without straw. While I am in this country, I need every farthing my books bring in. I have made provision to <donate> the royalties on the books sold in foreign countries, <and the money> used in translating. Just as soon as possible I must have that <means> where I can use it <in this country.> We are losing much here because we are handicapped, but we are doing our best. We might have had much more to do with than we have had if in America there had been a binding about of the desire to make things there the best and first. If we could have the things that you have discarded for better, in your work as a physician, we would be well provided with facilities with which to begin. We need a printing press, that we may be able to print notices, small pamphlets, and leaflets here in Cooranbong in connection with our school.*13LtMs, Lt 140, 1898, par. 16*

Our work is new, and if we are aggressive, many places we now have in view will be worked. We are trying to enter Newcastle and Maitland, both important places. The first tent effort is now being

made in Brisbane, and I am now consulted by Brother Haskell as to what they are to do. They cannot hold tent meetings any longer, and they have no place in which to meet. They are trying to find a house which they can rent and, by removing partitions, make it a place in which to assemble. But they have failed in this. A humble house of worship must be built there. This work must be done in every city where camp meetings are held. If we cannot secure a house of worship, where those who accept unpopular truths can assemble, we might better not enter new places, for the ministers work under the inspiration of the enemy to counterwork the work of Seventh-day Adventist. *13LtMs, Lt 140, 1898, par. 17*

In our necessity we have to move out by faith. I wrote to Elder Haskell that I would pledge £5 to the meetinghouse, but where it is coming from, I know not. *13LtMs, Lt 140, 1898, par. 18*

March 12

I thought this letter had been sent to you, but here it is. Since writing the above, three hundred pounds, lacking twenty pounds, have come to me from California. This was from the sale of my house on 28th St., Oakland. Mrs. Scott, who owed me the money, could not, after a time, pay me either principal or interest. Brother Jones presented a way in which I could get my money, by taking shares in the school at Healdsburg. He promised that the brethren would dispose of these shares for me, but they did not meet with success. Now, after much importunity, there comes fourteen hundred dollars to me. One hundred pounds I sent to Elder Haskell, a donation for the meetinghouse. One hundred pounds I placed in the Union Conference, part of which is to be used as a loan for the sanitarium; for they must have facilities. Ten pounds I donated toward a new tent. The rest settles my debts for running expenses, which have been accumulating for months. *13LtMs, Lt 140, 1898, par. 19*

So help did come; but not one dollar of this money have I used for my personal necessities. All I have used will be only borrowed. It is dedicated to God. This is how Sister White is getting rich. *13LtMs, Lt 140, 1898, par. 20*

## Lt 141, 1898

Wessels, Philip

Balaclava, Melbourne, Victoria, Australia

March 1898

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.

[Philip Wessels:]

The past night has been one of deep interest to me. I seemed to be in a new place. A company was assembled, composed mostly of the Wessels family. I was deeply moved as I saw how much might be done and could be done to set before them the will of the Lord concerning them. Some were careless and irreligious, not because they were in darkness, but because when light had shone all around them, they walked after the inclination and imagination of their own unsanctified hearts. I felt the Spirit of the Lord working upon me, urging me to set before them the true condition of things. Philip Wessels was present, and I spoke words to him; for a great burden was upon me.<sup>13</sup>*LtMs, Lt 141, 1898, par. 1*

I saw the Lord looking upon him with pitiful tenderness. I said to him, Ye did run well for a while. What did hinder thee? Why did you not make straight paths for your feet? You have turned out of the way. You have apostatized from God. You have said, I want not Thy way, but my own way. You thought you would plan and devise for yourself, but you left the only safe Counsellor out of your reckoning. The Lord loves you, not because you are righteous, but because your soul is precious, altogether too precious to be lost. You have placed yourself in the enemy's ranks, and the Lord could not prosper you, for it would have proved your eternal ruin. He calls you now, Philip, Return unto Me, and I will return unto thee and heal thy backsliding.<sup>13</sup>*LtMs, Lt 141, 1898, par. 2*

I said, Philip, the Lord has given me words to speak to you. You became confused while in Battle Creek; for the tide of selfishness,

untruthfulness, and unfair dealing made those who should have stood in the clear light, who should have flashed light upon your pathway, bodies of darkness. The Lord's watchmen should have lifted up their voices like a trumpet, saying, "This is the way; walk ye in it." [*Isaiah 30:21.*] But those who should have been as bright lights shining in a dark place carried with them a false light. Their tapers were not kindled from the holy altar, but from common fire that God had directed them not to use in connection with His service.*13LtMs, Lt 141, 1898, par. 3*

The Lord has seen your turning away from Him into false paths, but He has not given you up. He calls after you, "Repent ye; for the kingdom of heaven is at hand." [*Matthew 3:2.*] You have had angels to protect you. The tree has been given another chance to bear fruit to God's glory. Put your hand in the hand of God. Place it there confidently, saying, Lord, I find no rest away from Thee, in transgressing Thy holy law. I return to Thee, humble and willing to wear Thy yoke and lift Thy burdens. I would learn of Thee Thy meekness, Thy lowliness; then I shall find rest in Thee.*13LtMs, Lt 141, 1898, par. 4*

You have felt a craving of soul to be in harmony with God. He knows all about this. The prayers of your wife have ascended before the throne of God. She has not lost her faith in your restoration. Will you not make her heart glad by submitting yourself to the will of God? Your lack of self-control made you ashamed and discouraged. Satan has been seeking your soul to destroy it, but Christ has stepped in between you and Satan, and He says, "Get thee behind me Satan. Let me come close to this soul." To you He says, "Philip, Satan hath desired your soul, that he might sift it as wheat, but I have prayed for thee that thy faith shall not utterly fail." [See *Luke 22:31, 32.*]*13LtMs, Lt 141, 1898, par. 5*

Hide yourself with Christ in God. He loves you. He asks for you. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon." [*Isaiah 55:7.*] These promises are for you. "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.*] *Verses 16-19.13LtMs, Lt 141, 1898, par. 6*

The value of the human soul, who can estimate it? Come, Philip, come back to your heavenly Father's house. The Lord is watching and calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] Come, and you will find Him your Lifegiver. You will find the Word of God suited to all the phases of your experience. It speaks for your consolation and guidance. You can truthfully say, I am weary and heavy laden. I come to Thee, O God, my Saviour. I stood upon my feet and He spake unto me, and the Spirit entered into me when He spake to me and set me upon my feet. *13LtMs, Lt 141, 1898, par. 7*

I fully believe that you will rejoice in the light. You may trust in the atoning sacrifice. God has spoken, and He will heal. He alone can bind up the broken hearted, and give the oil of joy for mourning and the garments of Christ's righteousness for the garments of heaviness. *13LtMs, Lt 141, 1898, par. 8*

There is much more I would be pleased to write, but I must now go to the station. *13LtMs, Lt 141, 1898, par. 9*

**Lt 142, 1898**

Haskell, Brother and Sister

Balaclava, Victoria, Australia

[March 1, 1898]

Previously unpublished.

My dear Brother Haskell:

I would have you fully understand that I cannot be in harmony with the feelings and attitude of yourself and Sister Haskell in regard to all matters connected with the school. As I consented to give up Sister Peck to the school, when I needed her very much, I had done all that I could do. That last morning before I left for Melbourne was a most painful one to me. Sister Haskell repeating so much, one thing over and over again, confused me. I did not know what it meant. It seemed that I could not interpret it.<sup>13</sup>*LtMs, Lt 142, 1898, par. 1*

That night some things passed before me. I decided there must be a work done for Sister Haskell before God would be pleased with the intents and purposes of the heart. It is too large confidence in herself which will mar the work of God. A representation was presented before me of the spirit that controlled her. The feelings that have been cherished in reference to W. C. White were not endorsed of God. The little respect shown to him and his work is not justifiable in this case, any more than it is justifiable in the case of others who have been reprov'd for their attitude toward Elder Haskell.<sup>13</sup>*LtMs, Lt 142, 1898, par. 2*

W. C. White has not had a spirit of self-righteousness. This is not his weakness. He has simply tried to do his work as a faithful Christian, as one whom the Lord has used from his youth up. Elder Haskell has felt that W. C. White was against him, because he did not voice all his ideas and plans in America. Brother Haskell was not correct in his ideas in some things, and there were expressions made by W. C. White in the matter, which were perfectly correct; but Brother Haskell had taken things wrong, and this matter as he

interpreted it, and had hung it in memory's hall to call up and behold it and ponder over it when he was under temptation. *13LtMs, Lt 142, 1898, par. 3*

But the Lord has revealed to me that he would not have W. C. White placed in the position in which you regard him, and in which Brother and Sister Hughes regard him. Neither would He be pleased for W. C. White to give up his own judgment to Brother Haskell and Sister Haskell under the present attitude they assume. God has given him his work, given him judgment, as sound and as correct in the work He has given him to do as the judgment of Brother Haskell and Sister Haskell in their work. The Lord has again and again declared of W. C. White, "I have placed My Spirit upon him, and I will lead him in safe paths if he looks to Me for counsel." *13LtMs, Lt 142, 1898, par. 4*

There is a test to come upon every soul, and it is whether old hereditary and cultivated tendencies shall obtain the mastery, or whether the Word of the living God shall bear away the victory. Just as surely as God lives and reigns, you have both some things to overcome, else in the end they will overcome you. The Word of God tells you just what you should do, and if you will eat and drink that Word it is spirit, it is life to you. *13LtMs, Lt 142, 1898, par. 5*

You accuse W. C. White of influencing me, placing yourself on the very ground, receiving the temptations others have received, and going over the ground others have travelled over. I deny the charge most decidedly. Your own attitude, your own feelings in regard to W. C. White and his work, would discourage some men to death. But he has drawn his soul to his God and the Lord has blessed him greatly. He has kept at the work He has appointed him to do. That does not interfere with or make of none effect the work God has given you to do in connection with the school. The eyes of the mind have not seen things in reference to W. C. White in the correct light. *13LtMs, Lt 142, 1898, par. 6*

The Lord has looked upon him and has used him decidedly in His work. He has called him His beloved, because he would not be bought or sold, because he would not be a policy man, because he is true as steel to principle, because he has not a selfish fiber in his

character building, because he will place himself in any unfavorable, hard position where he can benefit and advance the work of God, although censured. He has not aimed to stand where he would have been placed as president of conferences, but this he refused. He has walked humbly with his God, and if he has spoken words unadvisedly at any time he would, when he saw this matter, make humble confession. He has not sought in any way to exalt himself. When treated in any way as he ought not to be treated, he has not allowed this to see the light of day, but has kept it to himself.<sup>13</sup>*LtMs, Lt 142, 1898, par. 7*

Knowing him as well as I do, and knowing you both, past, present, and future, as I do, I tell you in the name of the Lord that you are making mistakes in reference to W. C. White. In the name of the Lord I will now seek to set things right, just as verily as I sought to set your case right before those who misunderstood you and did not give you the place and the influence you should have, which God has given you. When your words and your attitude are not favorable toward others as they should have been, even if it is in reference to my own son, I will tear away this veil from your eyes if I can. I am not in harmony with your attitude toward Willie White. I want you both to know that I am not and cannot be, for I know how the Lord regards him. You have not a truer friend in the world than W. C. White. God does not justify your words and your spirit.<sup>13</sup>*LtMs, Lt 142, 1898, par. 8*

The Lord would not have you repeat and go over the same ground that Dr. Kellogg, Elder Butler, and yourself went over [with his father]. It will not have the same influence on W. C. White, because he is not of the same trait of character as his father. While his father was always willing to pardon and forgive, he would misconstrue, the same as you are doing—magnify and misinterpret the spirit and feelings of others, as you are misconstruing the ideas and feelings of W. C. White. God wants you both to stand heart to heart and shoulder to shoulder, but this does not mean that either your own or W. C. White's judgment or Sister Haskell's judgment is infallible. You may both make mistakes, but this is not the unpardonable sin. You may err in judgment and the Lord will correct the evil. I am now in a perplexity. I cannot understand what all this means. It is beyond my comprehension. The Lord has opened to me that it is not for His



name's glory that we connect in our work. The perplexities involved would hurt the cause of God. *13LtMs, Lt 142, 1898, par. 9*

While Sister Haskell has talents and ability, these talents and ability have been in need of the fragrance and meekness of Christ to make them thoroughly serviceable. There is one line of work that has been strong with Sister Haskell, and that is to discover supposed defects, and to block the wheel. The angels of God present have been grieved at the words spoken to make prominent some trifling difference, to make her opinion distinctive and as possessing superior discernment. *13LtMs, Lt 142, 1898, par. 10*

This seeking to stand distinct, as in all things superior in ideas and in judgment, if not overcome, will eventually place her where the Holy Spirit of God cannot work her. There must be a humbling of self. Many words are repeated over and over again to gain some point. Others feel that it was not worth the words so abundantly brought forth, but in her mind they were of value. When the converting power of God comes into that heart, and fashions the mind and character after the divine similitude, there will be far less of self and far more of Christ Jesus. Self-exaltation will be far less. *13LtMs, Lt 142, 1898, par. 11*

The words spoken and the position taken in regard to W. C. White's case have been plainly revealed to be unjust. Incorrect charges have been made and an attitude assumed that was not that which God had inspired. If the ideas and views of both Brother and Sister Haskell had been carried out, W. C. White would have laid off his armor and sunk into nothingness. The Lord has revealed to me that this spirit, which has been a controlling power all through the life of Sister Haskell, that her ideas and plans must prevail as perfect, is not born of God and hurts her usefulness in a degree that she does not realize. God has given her abilities, but He has given others ability and room to work the talents He has given them, which if under the working of God's Spirit would be a power for good just as much to be appreciated and to find recognition as the talents of Sister Haskell. *13LtMs, Lt 142, 1898, par. 12*

We must not pull down one another, to stand at the top. If we are dead, and our life hidden with Christ in God, we shall have His mind

and His spirit. Heavenly-mindedness—on what ground is it enforced? Our death to self and resurrection with Jesus Christ. The ambition to be superior and first will be quenched. There will be place made for other gifts and ability and talent. Much heavenly wisdom is needed to guide each one in the difficult way. *13LtMs, Lt 142, 1898, par. 13*

Sister Haskell, cease your picking flaws in the plans and methods of others, for you need to consider most carefully, What am I, that I should set myself up as a criterion? I have been grieved at my heart to see your willingness to speak and show your disposition toward W. C. White. Do you suppose I have held my peace because I justified your course of action in these things? No. I thought that things would, and must, come to a true basis soon. Again and again has the matter been presented before me, until now the thoughts are that you may leave for America and the supposition will be that it is because W. C. White and yourselves cannot agree. This is a self-inflicted issue which has not a thread of good in it. It will prove an evil, self-inflicted, injurious, both to yourself and to us, and an injury to the cause of God. I feel that if ever the enemy needs to be cast out, it is right here; and W. C. White and Elder Haskell must come into right relationship as Christian laborers, carrying out in every department of life the spirit and love and tenderness of Christ, which will hallow every relationship of Christian fellowship. God places upon us as workers a solemn charge to be one as He is one with the Father. *13LtMs, Lt 142, 1898, par. 14*

Balaclava,

March 2

I cannot feel at rest. I am pained. Some things that you propose are not all accepted in a moment as from the lips of one who is infallible. If you would have considered the light the Lord has given you in regard to your impressions, that are not always well founded but which have led you into more trouble than you suppose, you would not be so apt to be going over the same ground again and again, believing the suggestions of the enemy that this brother and that brother is against, and is working to counterwork your supposed wise plans. Then you salt down a large stock of

grievances, to refresh your memory by repeating the ill usage you have received. Is there not a possibility of your making a mistake, and that the suggestions of some of your brethren who have had an experience [for] nearly as many years as yourself can be as precious as your own? Is it not possible that they are being led of God and are doing the very work God has fitted them to do?*13LtMs, Lt 142, 1898, par. 15*

There is nothing that is causing you so great suffering as pride of opinion. It has turned you from right channels into wrong many, many times, causing you to turn away from the very help you needed to supply or correct a flaw in your religious life which has caused you just as much suffering as if your imaginary difficulties were real. If you persistently refuse to hear the appeals of the Lord to you on this point you make your friends and yourself very miserable. Is the devil dead, Brother Haskell? Are you so entranced in the sure refuge, Christ Jesus, that you are in no danger? We must have the light which God gives. Your imaginings are not healthful or solid. Satan leads you a chase of his own when you act on the feeling, because your propositions are considered and weighed, that your brethren suppose their opinion, on plans to be laid in some things, may be sound and wholesome.*13LtMs, Lt 142, 1898, par. 16*

You must yourself go through a process of education in this matter, else you will be weighed in the balance and found wanting. You will never have a smooth and enjoyable experience until you shall, in nobleness of mind, in generosity of spirit, overcome this great evil of imagination. Because you believe the presentation of Satan, you hurt yourself more than you can possibly hurt others. If others exercise their freedom to express their mind, or any one opposes your work, you are offended.*13LtMs, Lt 142, 1898, par. 17*

Your brethren have just as good reason to express their judgment and feelings as you have to express yours, but you repudiate their suggestions, because you suppose your suggestions are without a flaw. It is not right for you to do as you have done. There are suggestions which you think will work wonderfully well, but which, should you try them, would place you in an uncomfortable position. But there is no need of your believing the devil's lies and making

yourself weak when you ought to be strong. When you think your brethren mean to demerit you, it is in many cases because you imagine evil. In some cases, where some have moved unwisely—and yet not more so than you have done in believing falsehoods in the place of truth—has not the Lord vindicated the right in your case?*13LtMs, Lt 142, 1898, par. 18*

Pride of opinion, my brother, is doing you a vast amount of evil and is making you wretched. If you will consider that the Lord uses other men in His work to make it a complete work and that He gives them mind and intellect and power of speech as talents to be used, then you will not feel so hurt and your soul so bruised if they do not always voice your opinions. These traits of character have been inherited and cherished, maintained and defended, notwithstanding they are not correct.*13LtMs, Lt 142, 1898, par. 19*

Brother Haskell, I now come to you in the name of the Lord to say some things to you. I will not go over the ground, except you desire it, to tell you many things wherein some of your brethren have erred toward you. In doing this I should plainly state some things wherein you have made mistakes and erred. Your past history is not free from many mistakes. Yet the Lord has loved you and entrusted you with responsibilities, and when you are grieved because your enemy the devil put thoughts into your mind, just give the credit where it is due—to his satanic majesty. You can act tenderly and in love toward your brethren, or you can cherish thoughts that they mean to hurt you—and then, though it is all false, you become embittered against them.*13LtMs, Lt 142, 1898, par. 20*

There are a few things that have occurred in your lifework which have been wrong—as in the case of Elbert Lane, also D. A. Robinson. These cases differed in their features. Elbert Lane did not follow out the exact program in his work that you designed and purposed he should follow. He acted independently of you and you dropped him and let him have just as hard a time as possible, without giving him your sympathy, without seeking to help him. God saw this and it displeased Him. He could not work with you as He otherwise would have done. And I will not mention some other things.*13LtMs, Lt 142, 1898, par. 21*

D. A. Robinson was your mouthpiece and shadow, and God was displeased that his individuality was lost in yourself. You have at times acted a double part—supposedly sustaining one class but at the same time encouraging another class. It was difficult to ascertain your true position. You did not act soundly or healthfully, but the Lord, full of compassion and tenderness and love, has sent you message after message to revive and comfort and strengthen and bless you. *13LtMs, Lt 142, 1898, par. 22*

You have at times been exposed to the suggestions of the enemy and have not always stood up boldly, faithfully to act your part in wisdom. You thought to punish others, but every time you have punished yourself more. At the time when the institution at Mount Vernon was calling physicians to that institution you failed in action and Dr. Kellogg severely censured you. You were not clear in that matter, but I urged Dr. Kellogg to write to you a brotherly, comforting letter, and to be in union with you. There are things I will not mention. *13LtMs, Lt 142, 1898, par. 23*

There are some few things that have come between you and W. C. White, in the case of your disaffection with Anna Ingals after you were made president of the California Conference. Oh, how much more good you might have done if you had let others' opinions and others' judgment been treated with respect! Annie Ingals did faithful, noble service in her work in California. No one could have done better in her place. W. C. White did not harmonize with your judgment in removing her and supplying her place with someone whom you supposed would carry out your ideas. *13LtMs, Lt 142, 1898, par. 24*

Your mind, Elder Haskell, is not to work their minds so that their identity will be submerged in you. We must all love as brethren, as Godfearing, God-loving, conscientious, noble, good and charitable Christians. All must reveal a heart susceptible to that love which pervaded the heart, the affections, the life and character of Jesus Christ. All strifes are to be discountenanced. Respect is to be paid to one another. There is the working the mind up into strange exercises, that lead you to strange experiences which do not give your brethren that confidence in your experience that they should have. They are led to think that you are not healthful and sound in

your expression of opinion. Thus your feelings that you dwell upon as real and genuine are imaginary. *13LtMs, Lt 142, 1898, par. 25*

All these little items seem to swell to such large proportions, when they have so very little to do with character but very much to do with Satan's schemes to create dissension and uncharitableness among brethren. It makes those for whom the Lord has done so much childish, sensitive, faultfinding and critical. How they narrow and dwarf the Christian life! How they pervert facts, and how seriously they affect vital issues! *13LtMs, Lt 142, 1898, par. 26*

God has been working with you in your experience through the first term of school. The words that were spoken to you were these: "When you shall have less of self and more of true love for your brethren you will find you are in a new world, as it were. Study carefully how to preserve the points of sympathy and how to unite upon points of difference through which Satan is pressing in to divorce brother from brother." *13LtMs, Lt 142, 1898, par. 27*

Christians must be doers of the Word. We can never become careless of our points of differences, for they are often of a stuff to make great trouble to mind, soul, and affections. The opinions expressed must not be cherished as unalterable prejudices. They are not of value to any character, yet they are often held as precious as the most elevated virtues. Those whose hearts are filled with love and humility will esteem others as in the current of God's light and God's love, [they] will recognize that others are in communication with God as verily as they themselves are. Then opinions will have to be discounted in order for love and union to survive and occupy the field of the heart. *13LtMs, Lt 142, 1898, par. 28*

As long as the mind is occupied by imaginings which lead to prejudice and alienation, there will be less and less of the Spirit of God. One's ideas and opinions are not the divine standard, and if anyone cherishes his own imaginings Satan will help him, holding his magnifying glass before him until it touches and withers the vitality of Christian life and character. *13LtMs, Lt 142, 1898, par. 29*

Christian unity amounts to a great deal, and will be found of greatest value in laboring for souls ready to perish. The Christian

will not make a place for pride to stand upon. God is working with men's hearts and minds in the formation of opinions of their own, and encouragement must be given to them to form and to express their own opinions. All gifts are not given to one man. Any man who will try to work another man's mind as he would a machine is not helping that man, even if he does sustain him in all the ideas he may advance, as if all his plans were infallible. That does not raise the man in the estimation of God, for he is voicing some other man's words, manners, and thoughts. That man who is reflecting himself is thought to be one of the best Christians when he is failing all the time to stand in his God-given accountability.*13LtMs, Lt 142, 1898, par. 30*

One of the most deplorable and depressing exhibitions human nature makes of itself is the credulity with which one receives reports of what this one did and that one said. Even though the whole trend and power of a man's life is one of self-denial and self-sacrifice in a pure, elevating direction, there are those who take the position that if he does not accept of their opinion, if he does not ignore his own personality to take their personality in all things, he is of no possible use to them. Hints will be thrown out in regard to his usefulness, comments will be made and slander and falsehoods passed along, becoming a current of influence against one whom God loves.*13LtMs, Lt 142, 1898, par. 31*

July 10

Brother and Sister Haskell:

I address you both. You have both pursued a course that God does not and will not approve. You have hurt Brother Haskell. You do not discern this but you have done this. You have not only kept awake, but have awakened in his over-suspicious mind that which God has been, through His Holy Spirit, seeking to suppress and eradicate, and which is wakened to a resurrection by your words, by your spirit, and your attitude.*13LtMs, Lt 142, 1898, par. 32*

I understand you design to go to America. Not now; not now. God calls upon you to suppress every vestige of this kind of imaginings, which have been supposed to be a great something but which is just nothing at all. When you can, both parties, come just where you

can pull in even cords because the Holy Spirit works you, then you will know better what saith the Lord as to your future, but God's hand points not to America now. There is a work to be done at this time that needs all the talent and all the ability and all the strength of Elder Haskell and his wife and Willie White and his mother combined, and the Lord would not have you separate from us at the present time. It is not His will. The Spirit of God has been grieved by the existing state of things, and this state of things is highly offensive to God. *13LtMs, Lt 142, 1898, par. 33*

We shall all have plenty of trials without manufacturing them, to cause difference and disunion and disrespect and dissension. As workers together with God we are to bear about with us the spirit and life of God in our souls. As Jesus, in His lonely, suffering, tempted and tried humanity bore about the hidden essential life, so we in this life—frail, sinful, tempted, bruised souls—will be partakers of Christ's suffering. But we must not manufacture trials that do not exist. The life of the living Head must be enshrined in our lives, concealed with Christ in God, and His love must bind heart with heart. *13LtMs, Lt 142, 1898, par. 34*

Your spirit, your words, your conjectures, need much sifting and purifying. We want all this striving to place yourself on ground where you suppose you should stand, Sister Haskell, to be carefully considered in the light of the Word. God has never called you to demerit and make of little account the work of W. C. White. God has accepted his work and given him a position which He would have respected. The Lord calls for unity where there has been variance. When we have the spirit of Christ there will be seen not a vestige of real cause for Sister Haskell's feelings, or Brother Haskell's feelings. The Lord has taken this matter in His own hands. *13LtMs, Lt 142, 1898, par. 35*

I have had matters laid open before me and I cannot withhold them. I have suggested things to Willie which should be done to relieve Elder Haskell and his wife, and I suppose Elder Haskell thinks that Willie has suggested these things to me. But if Elder Haskell's confidence in me is of that kind that he supposed I am so easily influenced by any human being as to take their suppositions for facts without positive evidence, the less we can connect in our



labors the better. The Lord has shown me that Elder Haskell and Elder Smith and W. C. White and Elder Olsen should stand together, side and shoulder, and advance the work of God. Since we have been in company in this country I have been shown that Elder Haskell and his wife and I should stand together as one, to help one another. But the treatment Willie has received is displeasing to God. Sister Haskell has not felt right and has misjudged. In this respect she has been an injury to her husband, and the Lord cannot sustain and endorse the spirit that has prevailed to have no union with W. C. White.*13LtMs, Lt 142, 1898, par. 36*

It becomes Christians to stand together. God is dishonored in your treatment of some whom you have reason to respect. Loyal friendship is of more value than the gold of Ophir. We need more of God and far less of self. We need not make terms with the devil, to tear down that which God bids to stand fast.*13LtMs, Lt 142, 1898, par. 37*

I have decided not to go to Queensland. I have the fullest confidence in my son W. C. White as one who is seeking to serve the cause of God with his whole being. I see that Elder Haskell does not enjoy his Christian fellowship. He would much rather he would clear out of his way. But the most offensive thing in the sight of God is just that which Battle Creek has been guilty of doing—attributing that which I may say or do to the influence of Willie White. Elder Haskell has not a semblance of excuse or reason for this. To go to Queensland and think to have God work with us under the impressions now [is useless. I] decline to go for I could have no [assurance that the] Lord would work with us.*13LtMs, Lt 142, 1898, par. 38*

I have been through this experience and to have such thoughts entertained by one whom we suppose God is leading is the most painful part of my experience. I have not one particle of confidence in your suspicions and criticisms and the wisdom of your judgment in regard to W. C. White—no more than I had in Elder Butler's charges to me against him. It is something he will have to meet in the day of final account unless he repents.*13LtMs, Lt 142, 1898, par. 39*

I have the most implicit confidence in the piety and consecration of W. C. White, for his course and work are accepted of God—not because he never makes a mistake, but because he is ever ready to confess his faults and humble his soul before God. He has a heart that feels the tender and sympathetic as a child's. He has been chosen of God to do a special work, and God has kept him by His power. He did not understand all things perfectly when he came back here from America, but he has been with me in the testimonies I have borne in favor of Elder Haskell and his wife. *13LtMs, Lt 142, 1898, par. 40*

When the Lord signified that Brother and Sister Haskell should stand by me and help me, He did not mean in this that they should come between me and my son. The Lord has not led you to take the position that W. C. White influenced his mother in any way to sway her judgment from the righteous principles He was setting before her. You cannot be vindicated in taking this ground. *13LtMs, Lt 142, 1898, par. 41*

The Lord would have Elder Haskell free from his erroneous imaginings. These suppositions are all real to him, and wholly untrue. The Lord will give our brother cultivated, elevated communion with God if he will turn his face to the face of Christ and not to the enemy of God and man. Your labors, your experience, may be steady, and not a fitful experience. God is willing to supply you with the holy oil, with His rich anointing, which will contribute to your usefulness in laboring in the gospel of Christ Jesus. The life of God in the soul is to be maintained and sustained by the indwelling principles derived from heaven. *13LtMs, Lt 142, 1898, par. 42*

But, my brother, the Lord will do just the same for W. C. White. I have been led over his life of self-sacrifice and self-denial, I have seen the subduing of self to place himself in positions not of notoriety—which he has been urged to take—but of positions requiring close, earnest labor in difficult places because someone must be there. I have seen the work that was done through his unselfish labor and his devotion to the cause of God in the most difficult lines not calculated to extol himself but to fill any place that others would not fill. The Lord has led W. C. White, from his very childhood up, in His own way to do His work and his work has been

a successful one. Although it has not brought notoriety to him, God has accepted it. *13LtMs, Lt 142, 1898, par. 43*

**Lt 143, 1898**

White, J. E.

Duplicate of *Lt 35, 1898*.

**Lt 144, 1898**

Farnsworth, Brother and Sister

Balaclava, Melbourne, Victoria, Australia

March 22, 1898

Portions of this letter are published in *HP 139*.

Dear Brother and Sister Farnsworth:

I would be much pleased to see you this day. Would say many things which I cannot say with pen and ink, but I will write to you, if it is but a few lines. I am aware that this must go into the mail this day in order to reach Sydney for the boat Wednesday. Brother Robinson, Sarah, and Maggie accompanied me on the boat to Geelong. It was thought best that I visit the little church there, for I had never visited the place. It is forty-five miles. We could go by train or by boat. By train we could get there in less time but it would cost us eight shillings to Geelong and to return. We could go on the boat for eighteen pence each and return. We decided for the boat and had a very pleasant trip. *13LtMs, Lt 144, 1898, par. 1*

We left there Friday and returned last evening, leaving Geelong at four o'clock. We were four hours coming in on the boat. We got to this place about ten o'clock. Retired about eleven o'clock. The little company of Sabbathkeepers were glad to see us. Brother Robinson conducted the Sabbath school. The meeting was in a little old brick church. *13LtMs, Lt 144, 1898, par. 2*

I spoke to the little flock from *John 14*. I felt the sweet, subduing influence of the Spirit of God upon my own heart as I read that chapter. It seems to me this chapter deepens the lessons Christ intends to convey to all future generations. The more closely we adhere to the simplicity of truth, the more surely do we comprehend its deep meaning. Then if the heart is under the inspiration of the Spirit of God, it can say, "The entrance of thy words giveth light; it giveth understanding to the simple." [*Psalms 119:130*.] This means the Word is interpreted by the Holy Spirit, not merely as perused by the student. It is not the mere letter of the words which gives the

light and the understanding, but the Word is in a special manner written upon the heart, applied by the Holy Spirit. To the mind and heart consecrated to God, an increased measure of understanding is given as the light is communicated to others. It is the entrance of the Word, the reception of the Word in the heart by the will of the human agent; the divine power cooperates with the human. *13LtMs, Lt 144, 1898, par. 3*

The truth may be kept in the outer court and never work the transformation of character by its life-giving principles. While speaking from this chapter, an inward sweet peace in the sense of divine things led me into pleasant views of contemplations of the words of Christ and the hope and the encouragement it gives to the soul. This kindled up in my own soul a fervor of love in my heart, an ardor of soul that I know not how to express intelligently. I was comforted in the love of God. I see such depths of His love that words cannot be framed to express. *13LtMs, Lt 144, 1898, par. 4*

The more room one shall give for the entrance of the Word of God, the more he is enriched intellectually as well as spiritually. He will have a clearer and less biased judgment, and his views will be more comprehensive. His estimates of spiritual things will be more correct. His understanding, under the working power of the Holy Spirit, is exercised to digest the truth by making it a personal benefit by the strengthening of the soul to do self-denying works. Oh, I thank the Lord with heart and soul and voice that the Lord can, by the entrance of the Word into the heart, enlarge our faculties of understanding distinctly and clearly, not only spiritual things, but the temporal things with which we are connected. *13LtMs, Lt 144, 1898, par. 5*

The sanctifying grace of God upon the human mind sanctifies the reasoning powers. This will be kept before the mind, will this action that I propose to enter into glorify God? There will be an humble spirit of deep humility, and less dependence will be placed upon human wisdom and far more confidence to reach out after God with the humble prayer, Teach me Thy way and Thy will. And the Lord will create a train of thought that will be safe to follow. *13LtMs, Lt 144, 1898, par. 6*

Past experiences will be revived, and the safe way will be fastened in the mind. Great caution will be exercised. The teaching by past experiences will help the soul earnestly desiring to do the will of God to be sure he is not repeating the errors he has made by going over the same ground. This is the danger, and always will be, of repeating over and over again the mistakes made.<sup>13</sup>*LtMs, Lt 144, 1898, par. 7*

But I am stretching my letter beyond my prescribed limits. Suffice it to say we had the blessing of God in our meeting. Elder Robinson spoke to the little flock in the afternoon, and I understand the Lord blessed Brother Robinson. Sunday afternoon the meeting was in the town or city and above one hundred were out. I had freedom speaking upon the second coming of Christ in the clouds of heaven, and the same condition of moral depravity existing now as Christ declared would exist just prior to His second coming. I had freedom in speaking. Elder Robinson spoke in the evening.<sup>13</sup>*LtMs, Lt 144, 1898, par. 8*

Monday at four o'clock p.m. we left Geelong for the boat, and reached the harbor at half past eight. There were the ponies and carriage waiting for us, which took us to the mission house. It was the first time Brother Robinson had visited Geelong. We shall encourage a camp meeting being held in Geelong next camp meeting season as well as a camp meeting being held in Ballarat. There should be camp meetings as well in Melbourne, nearer the center. We must not continue in the same locality over and over again. There is in these cities a little world which must be warned point by point, advancing just as fast as possible, for the work to be done will not admit of delays.<sup>13</sup>*LtMs, Lt 144, 1898, par. 9*

We had letters from Sydney that give us the information that the walls of the church are going up in Stanmore. Money is very scarce here now, but if we meet with strait places in financial matters, we can look backward and see that something has been done. We must then move onward, step by step, advancing from victory to victory, overcoming obstacles as we advance. We see large advancements have been made in the last six years. The Lord has resources, and we must just present our necessities to Him. He will not deny our request. He will answer our prayers. Let us prove the

Lord and commit all our necessities to Him. Let us pray indeed.*13LtMs, Lt 144, 1898, par. 10*

I have been solicited to help Brother Crothers. Before this request came, I had donated and paid twenty-five pounds for the Stanford [Stanmore] meetinghouse, and had pledged twenty pounds for the Balaclava meetinghouse, for they certainly need one. Now comes a call for fifty pounds to be raised for the helping of Brother Crothers. I am not able at present to do anything more personally. I cannot draw any more means from the Echo office. W. C. White writes for me to draw from Echo office thirty-five pounds. I know they have it not, so I cannot see what we can do in his behalf. All we can do is to wait and pray and watch and wait and pray. Tell me what shall we do in regard to Crothers' case? Should not the conference that has had his labors help him in this matter?*13LtMs, Lt 144, 1898, par. 11*

In love.*13LtMs, Lt 144, 1898, par. 12*

We have had excellent meetings and good congregations under the tent, but now the time has come for the tent to come down. Brother and Sister Robinson are preparing now to move. They go to a smaller cottage nearer Windsor, where the lot is for the meetinghouse to be built. The winds are becoming so fierce at times [that] it is dangerous for the tent and persons in it.*13LtMs, Lt 144, 1898, par. 13*

I have spoken seven times with great freedom—Sabbaths and Sundays, and two Wednesday afternoons—and we had the best of attention, and souls are being looked after.*13LtMs, Lt 144, 1898, par. 14*

Your sister labors as a shepherd of the flock. It has been stated [that] the wives of our ministers receive no remuneration for their labor, but this is all news to me and I know it to be injustice and wrong. This is a false theory and the Lord does not approve of such injustice.*13LtMs, Lt 144, 1898, par. 15*

This whole matter was opened to me at the time of the Ashfield camp meeting and is written out somewhere. It will be found among my writings, and again I have repeated the matter with pen and ink,



and it will now come before the board. This is one of things that I am stirred to write. Sister Robinson's case has been a marked one and there will be justice done. But the Lord understands it all and He will work for His own name's glory.*13LtMs, Lt 144, 1898, par. 16*

There are fifty who have embraced the Sabbath here, and above fifty in Sydney. The work appears to be in a healthy condition. North Fitzroy church is a child diseased with leprosy. What will cure it? If they do not make thorough change, they will never see the kingdom of heaven.*13LtMs, Lt 144, 1898, par. 17*

With much love.*13LtMs, Lt 144, 1898, par. 18*

Here we are in the cottage. We would not exchange it for the one we have just left even if we could have the larger house for the same price that is to be paid for this. This is almost half the price of the other house. We have all now come to the house. The goods are here and being settled. They have assigned me the best room, which will be used after about two weeks more for a parlor. All are pleased with the house. Everything is more convenient here.*13LtMs, Lt 144, 1898, par. 19*

We shall be here but a little while ourselves, but everything in my mind's eye will be so much more pleasant than the dark, gloomy house that was engaged. We had it disengaged very soon after Sister Robinson had us see it. I told her I could never consent to have them in such a location. She thought, as Brother Robinson said, he would take the house, it was a bargain and they must do it. I said, Not if you have to pay one pound. The rent was eleven shillings; this cottage is seventeen.*13LtMs, Lt 144, 1898, par. 20*

That house was located in a dark place, little windows, dark bedrooms and situated in a most poor, wretched neighborhood. It would be unfavorable to his influence. At any rate, I determined not to wait but have the things undone at once, and so it was at last fixed up without any cost in the matter.*13LtMs, Lt 144, 1898, par. 21*

Then we took Sister Robinson to the mission, and Sara and I went house hunting. We found this cottage in an excellent street, nice houses all around. The neighbors let us have the key and we

decided it would answer, and we had Sister Robinson look at it. It pleased her, and when Brother Robinson came home at night and looked at the house, he was thoroughly pleased. So here we are all moved and they are settling as fast as they can.<sup>13</sup>*LtMs, Lt 144, 1898, par. 22*

We are pleased, all the working family. It is seldom I write about such thing, but I know you would be interested in the matter.<sup>13</sup>*LtMs, Lt 144, 1898, par. 23*

**Lt 145, 1898**

White, J. E.

Sunnyside, Cooranbong, New South Wales, Australia

September 22, 1898

Previously unpublished.

Dear Son Edson White:

I could not write to you the last mail for my left eye was sick. I have much to do just now examining the matter that has been written on the parables and writing more fully on some points, preparing matter for Minnie to print on typewriter, then carefully reading over all that is prepared. Sister Peck is preparing matter of my writing upon education. Sara uses the typewriter, then they slip the chapters under my door and I read carefully to see if any point needs to be more fully developed. The work is being well done and will be finished, all that we intend to do, before we shall leave for Queensland camp meeting. *13LtMs, Lt 145, 1898, par. 1*

We are having canvassers' institute for the closing up of this term of school. There have been many visiting this place at this time. We have had ministerial help in many ways. Elder Starr and his wife are making their home with us. Sister Graham and Sister Harlow are also with us during the institute. We have had a large family of comers and goers, and fresh ones coming. *13LtMs, Lt 145, 1898, par. 2*

I read before those assembled in the school chapel an article of which I will send you a copy, so I need not repeat. I was alarmed to see many coming in and all urging themselves to have a building spot close by the buildings erected for the school, but we could not allow this. The light given me I send to you. *13LtMs, Lt 145, 1898, par. 3*

My health has been very good for several weeks and for this blessing I feel more thankful than I can express, for there is so much to be done. We are having beautiful weather now. In midday

it is somewhat warm, but mornings and evenings are very pleasant and beautiful. I have been out two evenings to the station to convey passengers to the trains and to receive them from the trains. It is new moon, and how beautiful were the moon and the stars! The atmosphere was soft, and the air fragrant.<sup>13</sup>*LtMs, Lt 145, 1898, par. 4*

All who come to this place are much pleased. We expect to have a much larger school here next term. Yesterday I spoke to the students at ten o'clock in the school chapel, and again at half past three in the church building to mothers, showing them how to train their children. We moved the seats out-of-doors on the shady side of the house and we had a good meeting. Brother and Sister Starr were with me. Brother Starr opened the meeting with singing and prayer. Then I spoke about one hour, instructing mothers how to train their children. There was much feeling in the meeting.<sup>13</sup>*LtMs, Lt 145, 1898, par. 5*

The difficulties we find in families are that some are too indulgent, while others are the very opposite. Children are treated like dogs, ordered about, scolded and beaten, and the children are educated in such a rough manner they can but be coarse and rough. The passionate fathers and mothers are doing a dreadful work, perpetuating their own passionate, hereditary inheritance to their children. Satan is pleased to have this work going on in families. I am glad to try to help them.<sup>13</sup>*LtMs, Lt 145, 1898, par. 6*

When I see men and women recently come to the truth, who have been tobacco users and liquor drinkers and have put these things away and overcome the appetite for these things, I know the truth is appreciated by them. Then because they keep the Sabbath, they lose one pound per week. Here is a serious test and difficulty. Yet they have this test. They have yet to learn the lesson of self-control, of patience, of courtesy, and love in the home life. Their own manner of dealing with their children, showing no respect to them but governing with a high hand, is fitting their children to become just such families as they themselves represent. Due respect must be given to the children, for they are the Lord's heritage. "Fathers, provoke not your children to anger, lest they be discouraged." [*Colossians 3:21.*]<sup>13</sup>*LtMs, Lt 145, 1898, par. 7*

I am much pleased with W. C. White's family. The mother is full of tenderheartedness. There is no scolding, no fretting. The two older children love their mother and love their twin brothers. The twins are quite obedient. They come to see me and sometimes I give them passion fruit and apples in a little bag. The other morning there came a rap upon my door and here were James Henry and Herbert White who held out to me a bag similar to the one I used to send them fruit in. It had a long string for handle which they could scarcely manage. They were runaways, and finding they could get out of the gate they came straight to Grandma. I said, What do you want, children? They presented the bag. Oh, you want me to put something in this bag? They said they wanted apples. I went and got them apples and passion fruit, of which they are very fond, and put them in the bag, and tied up the long string. One took hold of one side of the bag and the other the opposite side, and they went down the smooth road to the gate, which was open, and home. They are just the happiest, rosy cheeked boys that I have. I tell them, You take this fruit to your mother and tell her to put it on the shelf and at your mealtime you may eat the fruit. They do precisely as I tell them. They are obedient, and oh, how thankful I am they are full of life and vigor!*13LtMs, Lt 145, 1898, par. 8*

Mabel is a real little mother not only to the twins but to all the little children that come round her. She seems so much like her mother. She was baptized two weeks ago. In Sabbath school she marks if there is a child comes in who has no teacher. It seems to be as natural as her life to find them a place in some class. No child remains unnoticed where she is. There is never a harsh word passes their lips to these twins or any children. She will mother them all, and all children take to her. She has her mother's looks, her mother's ways, and her mother's expressions. Ella also reminds me of her mother so much. They are a kind, courteous, happy family.*13LtMs, Lt 145, 1898, par. 9*

May is about as tall as was Mary White. She is a good looking, wholesome woman, kind, thoughtful to the poor, and is a true Christian. Ella is short in stature. Mabel is a few inches taller, although five years younger. I wish you and Emma could see them. The children have the uttermost confidence in their grandmother, and they are very courteous and kind to me in every respect, and

heed every word of advice and caution. I have not spoken one harsh, faultfinding word to them, and I hope never to be guilty of being unreasonable in any way toward them or other children. Children should be surrounded with an atmosphere of love, and not harshness. *13LtMs, Lt 145, 1898, par. 10*

Our orange trees are full of fragrant blossoms, and our lemon and peach trees are in bloom. There are, I see, a few of the yellow fruit left on the tree, while the blossoms are hanging full upon the tree as thick as possible. *13LtMs, Lt 145, 1898, par. 11*

September 23

I am up at a quarter before three and dress and have my season of prayer, and then engage in my writing. I have just read manuscript upon the science of labor which Sister Peck is preparing for a book on education. I am pleased with her work. She gathers from all the copies of my letters and then arranges them and reads them to Sara while she writes them on the typewriter. I am so thankful for the help she gives me. She is wholesome, healthful, and is a treasure to me. *13LtMs, Lt 145, 1898, par. 12*

Maggie Hare has been with her mother in Kaeo six weeks. We expect her on [the] next boat. Yesterday May and the babies and I went to the station in my covered phaeton for W. C. White. James Henry and Herbert were constantly talking, "We are going to the puff-puff cars to meet papa!" We found he was accompanied by Brother and Sister Lyndon [?], with her three months' old babe. They had just arrived on the steamer from America. He will have a situation here in connection with the school work. The health food business will be located in Cooranbong on [an] Avondale tract of land. The sawmill will be utilized; the machinery, and the large cistern built, will be prepared to do another class of work. *13LtMs, Lt 145, 1898, par. 13*

The beautiful branch of the river called Dora Creek is of highest advantage, for boats run up from Sydney close to the school grounds and land our goods. This beautiful stream is no creek, but a body of water coming up on both sides of the school land, and boats are used to bring up members of the church from Dora Creek to the school land to attend our meetings. These two branches take

us about five miles into a broad, expansive lake, as beautiful a body of water as I have ever looked upon. This gives us an open sea to Sydney. This location is now considered as above criticism. Every soul that comes here soon shows it by improved appetite and improved general health. *13LtMs, Lt 145, 1898, par. 14*

I felt somewhat anxious in regard to your remaining in the South during the hot weather. I think you should by all means find as cool a climate as possible. We were made sad to hear of Brother Boyd's death. I had no letter from you this last boat, but I will not worry. It will not be of the least use. *13LtMs, Lt 145, 1898, par. 15*

Our canvassers' institute will close next Monday with the second term of school. I have excused myself from taxing labor during these meetings, that I might give clear thought to the writings. I have given considerable time to the book *Christ Our Saviour*. I think the Lord has helped me. Will send you a copy as soon as it is out. I have received from the press of Echo office your last book. We all feel it is executed finely. I like the tint of plates better than the brighter colors. I am very thankful to God that *The Desire of Ages* is done, and I expect a copy on the arrival of the next steamer. The book that Sister Peck is working upon will be completed before we leave for Queensland. It will be published in Echo office. *13LtMs, Lt 145, 1898, par. 16*

**Lt 169, 1898**

Hare, M.

Refiled as *Lt 13, 1898*.



**Lt 170, 1898**

White, W. C.

Balaclava, Melbourne, Victoria, Australia

March 25, 1898

Previously unpublished.

Dear Son Willie:

I have just finished my American mail to go to the office, and I want this to go if possible on the afternoon train. The mail that comes to Cooranbong should first be opened by you before it comes to me. This is poor policy, to send the mail from America here without opening, especially packages from Oakland and Battle Creek. You should open them and then you can re-mail to me if it is matter that I should have. I send you that which Brother Jones has sent to me. You and Marian should have this matter. I send you my answer to Brother Jones of California in reference to the book being finished. *13LtMs, Lt 170, 1898, par. 1*

Elder Daniells was up to see me yesterday and he said he thought you ought to be here to decide some important matters. I told him I could not say anything in regard to the matter. It is left for you to consider. They may send you a telegram or write to you. I cannot tell what will be their decision. *13LtMs, Lt 170, 1898, par. 2*

I have had some writing of importance to do and it has kept me quite busy. There is work to be done in the Echo office, work to be done in the church. I cannot visit; I must give that up. I am sick every time I attempt it. Either it is something to eat or listening to the talk that makes me suffer so severely afterwards. I shall have to meet them in the office very soon now, and I write these few lines in much pain. I have had a severe pain take hold of me in the back and loins and I can hardly stand or walk. It may be of short duration; I hope it is. I must send this now, for I am too tired to write more. *13LtMs, Lt 170, 1898, par. 3*

I sent a short letter to Brother Tenney, inviting him to come to

Australia, telling him we need him here very much. I hope he will come.*13LtMs, Lt 170, 1898, par. 4*

I would be pleased to see you all, and the boys. They will soon be two years old. I miss them. I am not going to hurry home, although I want to come back most earnestly; but I do not want to leave matters just as they are here and feel troubled about things I did not do.*13LtMs, Lt 170, 1898, par. 5*

I am glad that the school opened so well. But Sister Peck must not become fastened there to the school. Some strange things I do not understand are in the wind. Brother Haskell sent me a letter from Sister Broadford. She has been having a hard time. Her husband broke his leg, I understand, in two places, and he was a very hard, unmanageable subject. The letter was written on thin paper, on both sides of the paper, and it is a terrible task to read it.*13LtMs, Lt 170, 1898, par. 6*

Well, what do you think of coming here to Melbourne again? I would not want to come if I were you unless I could see my duty very distinctly. The family is hardly settled here yet, but it was only Wednesday they commenced moving.*13LtMs, Lt 170, 1898, par. 7*

Dr. Kellogg has sent me two most excellent letters. I will wait till I come to Cooranbong or you come here, if you decide to come. Elder Daniells said he must send for you. If he does not send for you right away he will not have you at all, for when I return we must be together in our work and get that temperance book finished. Dr. Kellogg thinks there will be a great sale for it, as there is for the selection book he has got out. He says my royalty sum is two hundred dollars. Edson has called for three hundred more dollars and Doctor has let him have it from the Review and Herald Office.*13LtMs, Lt 170, 1898, par. 8*

Love to all.*13LtMs, Lt 170, 1898, par. 9*

**Lt 171, 1898**

Clough, J. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 27, 1898

Previously unpublished.

Dear Nephew:

I was pleased to receive a letter from you dated January 8. April 25 I returned from my journey to Melbourne, Ballarat, Geelong, [and] Sydney, which kept me from my pleasant home two months. My son, W. C. White, and my secretary and my nurse accompanied me. I spoke to assemblies on twenty-two occasions and the Lord sustained me and those who accompanied me. I am thankful to settle down once more in my pleasant home at Sunnyside.<sup>13</sup>*LtMs, Lt 171, 1898, par. 1*

We have made us a home in the forest of trees. We have a comfortable house and W. C. White has a very nice cottage which is one story and a half nearly opposite our dwelling house. It is so near we can call to one another and W. C. White’s family never feel alone, although W. C. White is compelled oft to be absent in distant colonies. I have an excellent orchard which has borne some fruit the past two seasons. We have had the most excellent peaches, beautiful in appearance, and many of them weigh one-half a pound each. We have nectarines and various kinds of trees that will bear next season. We are now in mid-winter. I have not had a fire kindled in any room where I have journeyed, but once in Melbourne. I have not felt the need of fire.<sup>13</sup>*LtMs, Lt 171, 1898, par. 2*

Since writing the above, I have looked over our orange trees. They [were] set out two years last September. They are full of fruit—nice large oranges. Lemon trees which we have set are not in bearing yet. They are not as quick to bear as the oranges. We have apple trees and plum and fig trees.<sup>13</sup>*LtMs, Lt 171, 1898, par. 3*

Three years ago last July Mrs. May Lacey White, Ella May White,

and Mabel White, with our span of horses and platform wagon, broke the path in the forest to our present location. Two years ago last July we built the first brush fire for clearing, then hired men to fell the immense monarch trees to prepare a place for building. We pitched three tents and I lived in my large square tent. I wrote my articles and books and directed the workmen. I had our hired man to whom I gave my orders to be given to the workmen. The last of September the bullock team—seven span—with a large plough broke the soil only in furrows, and these furrows were prepared for our setting of the trees. One year ago the last of November I ate the fruit from the peach trees, most delicious to the taste. In a few months the team came again to plow the entire ground. I have a house built for my farmer family and a small house for my over-run family to occupy when essential. *13LtMs, Lt 171, 1898, par. 4*

I have three lady workers who prepare the matter that I place in their hands for books and articles for the paper. My son Willie will take hold of my work in a few weeks and give himself wholly to my bookmaking and to the work of ministry. I have now an excellent schoolteacher who had been employed in Africa as the preceptress of the school there. I needed her talent and she engages with me in preparing my writings for the press. I should be pleased to meet you in our Sunnyside home. *13LtMs, Lt 171, 1898, par. 5*

I have had many interruptions, but you will excuse poor writing. Much respect to yourself and family. *13LtMs, Lt 171, 1898, par. 6*

**Lt 172, 1898**

Smith, Brother; Jones, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

May 7, 1898

Portions of this letter are published in *4Bio 344*.

Dear Brethren Smith and Jones:

I have just received a letter from my nephew, J. C. Clough, brother to my niece Mary Clough. He desires my books to read. Please send him [the books on] the list I will send you and charge the same to me.<sup>13</sup>*LtMs, Lt 172, 1898, par. 1*

We have had most beautiful weather for some time. I returned from Melbourne by way of Sydney one week ago last Monday. I had been absent from home two months. The last meeting we attended in Sydney, W. C. White and I were present at the dedication of the church. It is a very nice building and there are no debts upon it, but brethren assumed the debt until money comes in. It is a neat, wholesome, commodious building.<sup>13</sup>*LtMs, Lt 172, 1898, par. 2*

I spoke Sabbath forenoon, short, for all of the speakers had something to say. It is the easiest house for the voice I was ever in. The house was well filled on Sabbath. In the afternoon I spoke to the people above one hour with great freedom. The house was full. Sunday afternoon I spoke to a large congregation, crowded full. There were many outside parties present, and the Lord gave me much freedom. Elder Haskell spoke in the evening.<sup>13</sup>*LtMs, Lt 172, 1898, par. 3*

All who see the building are highly pleased with it. I was so thankful that it was just completed one week, when we had a heavy rain nearly all the past week. The Lord blessed them so that they were able to hold their meetings six months on the same ground where the tents were pitched. Not exactly on the same spot of ground, but in the same paddock. The workmen were not hindered a day by rain. It showered in the night time, but was clear in the day. We

expected the meetinghouse would be completed the previous Sabbath, but there was unavoidable delay. I spoke on Sabbath and Sunday, and the blessing of the Lord came into the new house of God.<sup>13</sup>*LtMs, Lt 172, 1898, par. 4*

I cannot see how we could have managed matters without that meetinghouse. We cannot hire halls. There have been sixty-five already baptized of those newly come to the faith. A letter from Brother Starr yesterday stated that three more would be baptized Sunday. There are about seventy-five who have been converted, we hope, to the truth, and I am believing and we are working for one hundred. We cannot consent to less, but we hope for even more than that number. The interest has kept up wonderfully. It is the Lord's work and we praise His holy name.<sup>13</sup>*LtMs, Lt 172, 1898, par. 5*

Brother and Sister Wilson have gone to Queensland and they write as if much pleased with the climate. We would have been glad to have kept him in Sydney, and set to work twenty more. Brother and Sister Haskell and Brother and Sister Starr have worked with a will, heart and soul. Brother Baker has had to devote a considerable part of the time to Ashfield, Parramatta, Prospect, and Kellyville churches and other little companies scattered around.<sup>13</sup>*LtMs, Lt 172, 1898, par. 6*

**Lt 173, 1898**

Olsen, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 26, 1898

Previously unpublished.

Brother and Sister Olsen:

I have received letters from you but have not been able to answer them. I have been trying to accomplish some bookmaking and closing up book on the life of Christ, and it has been all I could possibly attend to in the line of writing. But there is a great dearth of means.<sup>13</sup>*LtMs, Lt 173, 1898, par. 1*

The last work done in Stanmore, Sydney, has brought in altogether a better, more reliable class of people. We are thankful for this, and all controversy has been avoided so that the community have not been left to take sides and remain anchored for or against the truth. We now have, through the grace of God, reached the number of eighty-odd who have united with the church. We have an excellent building in Stanmore to accommodate the flock of God, and the interest is not dead. Others are coming in and we shall expect more than one hundred will be the result of the camp meeting at Stanmore and the afterwork of the meetings. A family by the name of Davis embraced the truth. Two of them began at once to work for brothers and sisters, until no less than six have decided for the truth. They are earnest missionary workers, and they seem to be so anxious to impart that which they have received which is so highly prized by them. Our conference meeting was a meeting of deep interest.<sup>13</sup>*LtMs, Lt 173, 1898, par. 2*

I see a large field in this country to be worked, but great need of that means that would allow us to advance the work in all lines, in all places. I now must have the royalty on the books which are sold in Europe. I know how to use that means fully as well to advance the work of God right where I am, as my brethren to advance the work where they are. Therefore my brother, as I have permitted you

to apply the means, relying on your judgment to make a right disposition of it, I now request that all means shall be henceforth returned to me to use where fields are opening and churches raised up and meetinghouses built.*13LtMs, Lt 173, 1898, par. 3*

We must have a hospital, humble and yet convenient, to treat sick patients right here on the grounds where so large interests are centered. I wish at once to know if there are not some funds for me now to use. There is need for all the money I can obtain. I hired one thousand pounds of Sister Wessels. She has now called for this, which she says must be apportioned to her children. All is tied up in the school building and the school lands, and they have not one dollar to pay that money. I am responsible for it, and you must see the situation. Elder Haskell needs his money which he kindly lent me at the very commencement of our school interest in Melbourne. I have now a sense of duty to return this to Elder Haskell. All the money I could obtain, and all of my royalties, I have used up just as close as possible in advancing the work, and now I feel very much the need of means. I would, therefore, that you to whom I have formerly entrusted to use this means of royalty shall now return to me the trust because of a positive necessity.*13LtMs, Lt 173, 1898, par. 4*

I am writing many things to Battle Creek, to correct influences that have been strengthening in a wrong line of perverted principle. It is so much harder now than to have had faithful sentinels to watch against the enemy's incoming, that Satan should not gain the advantage and work his will, to weaken and to discourage and pervert all along the lines because of unfaithful work of those in positions of high responsibility. It has made my work needlessly severe and soul-trying, but the Lord understands it all. Oh how essential that every soul who shall accept such grave responsibilities shall not get weary of the old-fashioned lamp to shine on his pathway and think himself much too wise to believe all that the Lord hath spoken! They use the common fire in the place of the sacred; the human is mingled in all their work, and it is a perplexity for them to discern that which is from beneath from that which is from above.*13LtMs, Lt 173, 1898, par. 5*

“Who is among you that feareth the Lord, that obeyeth the voice of



his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow.” *Isaiah 50:10, 11*. “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they that see might be made blind.” *John 9:39.13LtMs, Lt 173, 1898, par. 6*

The new costly lamps that many prefer give an uncertain, sickly light, and these lights have been preferred to the old-fashioned lamps. The old Book, the living oracles of God, have had little restraint upon men in these last days—men who have trusted in human power, human devising, rather than in the living God. By and by, when the night cometh and the voice is heard, “Behold the bridegroom cometh, go ye out to meet him,” it will be revealed that the new lamps were destitute of oil. [*Matthew 25:6-8.*]*13LtMs, Lt 173, 1898, par. 7*

Then the honest men and women will return and discern between the pure golden oil from the olive branches and the spurious article they have been using. They cry eagerly for the old Lamp which they have exchanged for human inventions.*13LtMs, Lt 173, 1898, par. 8*

The Bible and the Bible alone is our Lamp and our light. The Word of our God shall stand forever and forever. Only God’s work lasts. The truth, pure, unadulterated truth, ever is new, solid, healthful and to be depended on, shining amid the moral darkness, outshining every modern invention. It has come down through the ages to our time. It outshines every other apparent light, throwing its penetrating rays into the future, showing us things to come. Oh it is true that only those who walk humbly with God will make safe paths for their own feet and the feet of others! Oh what a pity it is that there are so many bent upon having their own way and they cross the only safe path, that of humility and obedience, in the place of walking in the way of the Lord. They do not look at the cross—at the Sun of Righteousness, who became our Saviour by the humiliation of the cross—and live.*13LtMs, Lt 173, 1898, par. 9*

Oh that men who have had great light and who knew the way once

would not imperil their own eternal interest and many, many souls by walking in the imagination of their own devising! Oh my brother, my brother, I hope you will not fail in making clean work and helping others out of the darkness into the light! He bequeaths the greatest blessings to the future who works the works of God in the present. The events of the ages are all under the control of God. Every noble influence is through the workings of God. Every enterprise that come from God will return back to God in honor to His name, for He is the author of it all. He is not only the Alpha but the Omega and the Finisher of it.*13LtMs, Lt 173, 1898, par. 10*

When I learned that Brother Robinson and his wife were sent to England I thought I could not have heard aright, and then when his work was laid before me, with you to strengthen it, I thought indeed your eyes must have been put out. His wife is unconverted, unsanctified in tongue and in heart, and is a channel of darkness. Her influence is bad and only bad continually. This was presented to me when I was attending the meeting in Brooklyn, New York. The proposition was then made that he should himself become a teacher of young men to enter the ministry. The light was given to me that had he been a fit teacher he would never have made such a proposition, but because he did not understand himself he felt his ability to do the responsible work of fitting up young men for that great work. While in the meeting in the hall full of people the power of God came upon me in a most marked manner, and I gave the testimony the Lord had given me for both Brother Robinson and his wife, whom I do not call a sister even, because her spirit and works forbid I should do this. I bore my testimony.*13LtMs, Lt 173, 1898, par. 11*

**Lt 174, 1898**

Salisbury, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

November 9, 1898

Previously unpublished.

Dear Brother Salisbury:

I have just been talking to Marian in regard to matter of gifts and offerings. The holidays were approaching. We were called to Queensland and every specification was not given by me, but henceforth understood. When I send matter to be published, do not wait to write letters, and hesitate when there is not a moment to lose. Be assured that you need not have so great a stock of unbelief on hand to consult and cherish. I send you nothing but [what] I know the people need, and if they did not need the matter God would not lay the burden on my mind to do this without delay. I am getting very much tired of your fears and lack of faith and the hindrance of the work in consequence. I am heartsick and sad; and now understand, please, to use the matter I send to you without any questioning. *13LtMs, Lt 174, 1898, par. 1*

You could get out a small number, as you please, according to your own judgment as to how extensive you would have them go. Put a price on the work and cost of paper just as you wish, and as you are so fearful of handling a good thing because you cannot have the assurance of particular profits by human foresight, if you could see the aftersight you would be better satisfied; but I have not been educated to move in this way. When I send you articles to be printed I want them without delay, without written agreement, and without special directions, which cannot always be given. If I had waited for this in all my movements I should have displeased God. Set a price on the matter published, to cover expense. State things; if the people do not think it worth paying for, let them have it for nothing. I will settle the bills. But let them go where they are needed. *13LtMs, Lt 174, 1898, par. 2*

You may not always be able to discern the influence of such appeals upon human hearts, and how many hearts are made to feel their [past] neglect and [then] to do their work intelligently, bringing in their freewill offerings and their tithes at the right time. But if there is a delay in this matter it is because of your unbelief, and you need the divine quickening of the Holy Spirit of God. I now will say I will settle all that is lacking of means you do not receive from the ones to whom you send, with the price. The Lord is not pleased with the want of faith that is manifested by any of our people who have had the experience you have had. *13LtMs, Lt 174, 1898, par. 3*

A great work is to be done; and I understand how many appeals are to be made, and if it should be on reckoning the outlay of a few pounds, [then] the hearts moved to liberality, to awaken to a sense of their duty, would certainly respond in various ways that they would not have done were it not for these appeals the Lord bids me make. But never delay one hour when I send you manuscript to be used for the good of the Lord's people. You need not send even for letters of explanations. It is enough if I request it to be done, or Willie requests it to be done. If we become narrow in our ideas then we shall realize no liberal things, but things just in accordance with our constricted ideas and plans. The Lord wants you to enlarge, to broaden, to have some faith in God. *13LtMs, Lt 174, 1898, par. 4*

In much hope in God. *13LtMs, Lt 174, 1898, par. 5*

**Lt 175, 1898**

NA

“Sunnyside,” Cooranbong, New South Wales, Australia

January 11, 1898

Fragment of letter. Previously unpublished.

The Lord has a work for all who will learn of Him. Everyone may be more adapted to one class of work more than another. When our work here on earth is done then we shall, we hope, be prepared to say, I have done what I could. Hundreds professing to believe the truth should be devoting some time to work wisely to introduce into families the books of vital interest, watching and doing many things that might be done that need to be done. Golden opportunities are not improved in carrying out the will of the Lord. Nevertheless, we must work against the drawback agencies, and all that can be done must be done, by those who know the truth, to meet the difficulties that Satan is constantly bringing in under satanic movements. *13LtMs, Lt 175, 1898, par. 1*

I should enjoy a visit with you and Brother Henry Kellogg. I have been for many years in hard labor. I am writing now by lamplight. For a few weeks after the camp meeting [at Stanmore, Sydney] I was compelled to keep silent as far as voice exercise is concerned. I am with pen in hand in the early hours of the morning while others are sleeping. I am writing out matters by lamplight to help various ones to have increased faith. *13LtMs, Lt 175, 1898, par. 2*

This is one of the most beautiful suburbs of Sydney, and is thickly settled. Constant work has been done in Stanmore since these wonderful meetings. At the close of the camp meetings the tent for the preaching was pitched on the same ground where our city of tents stood. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson have united in carrying forward the awakened interest. Many who did not attend the camp meeting have united in carrying forward the work begun at the camp meetings, and the interest has continued in the tent since the camp broke up. *13LtMs, Lt 175, 1898, par. 3*

The interest is to become far-reaching—reaching to other suburbs. The workers are doing personal work in the surrounding towns, all through the settlements. The demand is great, calling for personal instruction to give the light from the Word of God. The demand is, “Explain the Scriptures to us, for we have never seen the requirements in the Word as now.” The surrounding towns are being worked. Husband and wife separate in their labors and work in different localities. Twenty-seven persons have been baptized, and another baptism will ... [Letter unfinished.]<sup>13</sup>*LtMs, Lt 175, 1898, par. 4*

**Lt 176, 1898**

White, W. C.; White, May

Geelong, Victoria, Australia

March 21, 1898

Portions of this letter are published in *4Bio 343*.

Dear Son Willie and Daughter May:

Brother Robinson, Sara, Maggie, and I came to Geelong last Friday. We found a good harbor with Brother and Sister Watson, Brother Robinson with another family—three maiden ladies, weavers, and their father, who is very bad with sickness and cannot live long. It cost us the heavy sum of eighteen pence each and return, on a certain boat. The cars would have been about eight shillings each and return. This was the cheapest boat, not as nice as another boat which left the landing at the time, but a penny saved is as good as a penny earned. There was no roughness on the water. We return today.<sup>13</sup>*LtMs, Lt 176, 1898, par. 1*

Sabbath we had an excellent meeting, and what a pleasure it was to speak to a people who, although few in number, were hungry for the bread of life. I was free and blessed in speaking to this people. In [the] afternoon Brother Robinson spoke. He said he was very free. It did him much good to speak to those who were hungry to hear the truth. A nice hall was engaged for us Sunday. The congregation was not large, but they appeared to be interested. Most were outsiders; above one hundred were present. I spoke in [the] afternoon, then Brother Robinson in the evening. I do not know what congregation he had. A very disagreeable sandstorm came up in the early evening and this, I fear, would lessen the attendance.<sup>13</sup>*LtMs, Lt 176, 1898, par. 2*

After you left I was not very well. Visited Brother and Sister Faulkhead. Brethren Salisbury and Faulkhead were at dinner. After returning to Brother Robinson's I felt the same [as] I have felt on a number of occasions, a very heavy burden for the Echo office. It seemed that my soul and body were wrenched in twain. Every

muscle and fiber of my being was in great distress. It was more like spasms of human torture of mind and of body. I could not sleep. I lay wide awake until half past eleven o'clock, and then I dressed and took my pen and wrote out some matters that gave me relief.*13LtMs, Lt 176, 1898, par. 3*

I see clearly that there are things to be set in order at the office. Words are dropped, seed is sown here and there that will take root in minds, and Elder Daniells and Miller are linked up in sowing the seed. This I do not think is perceived by anyone, and the very same ground is being traveled that was passed over some months ago, when Elder Daniells' unbelief was at the foundation of there being made the greatest mistake, that would involve dire consequences. Now matters assume different features in some respects, but will bring about the very same results. Elder Daniells has little faith in the commercial work that is being done by the office, and would narrow the work and bind it about with cutting off the outside commercial business, which I know is not the right thing to do. The light of truth is to shine forth openly to all that are in the house. We are not to shut ourselves up in a bushel or hide our light under a bed, but set it on a candlestick that it may give light to all the house, which is the very work to be done.*13LtMs, Lt 176, 1898, par. 4*

I was in such agony of mind that night that the next day, Monday, I kept my bed. I could not write. I obtained about one and a half hour's sleep. But these burdens seem as though they would kill me. I could not eat, and violent disturbances of the bowels came on. I became weak and could scarcely breathe. I had to get into the air, and rode out into the most retired places.*13LtMs, Lt 176, 1898, par. 5*

Sister Robinson rode with us and showed us a home her husband had engaged. It was in the poorest part of a certain locality near where the meetinghouse is to be built, a dark, wretched house, and as soon as I saw it I said, "No, that is not the house for you. It is not convenient or healthful. It will require a great amount of fuel in the winter months." It was engaged, but I said, "Disengage yourself at once," and as no money had been paid we had that business as though it had not been. The next day Sara and I rode around some, for I must be in the open air. My heart was distressed and weak, my



mind too burdened to write. We found a neat little cottage in a respectable, nice location, and the next morning Brother Robinson secured the cottage. I told them they must place themselves in a respectable cottage in a respectable locality. They move this week. *13LtMs, Lt 176, 1898, par. 6*

We are glad that we made this visit. It is so near Melbourne that there should be a camp meeting here in this place just before the Melbourne meeting. Our light is not to be hid under a bushel. The warning must be given here and the attention of the people called to the truth and the reason of our faith. These new places must be entered and the work go forward, entering new localities. And the workers must be educated. *13LtMs, Lt 176, 1898, par. 7*

Elder Robinson will go with us this week, if we can get through with the work in Melbourne, to hold a meeting in Ballarat. Then next week I spend in Melbourne and then start for home. I see no way to visit Adelaide. I would not think of going there without a minister. I cannot see that there is a minister to go, and I cannot see that now is the time to go. Too many things now need special attention as you will see by my letter in reference to the Echo office. *13LtMs, Lt 176, 1898, par. 8*

This is going to be to me a soul-trying case again, for I see Satan is making his slimy, serpent-like trail in the work of God and men who ought to be wise cannot discern his subtlety. I will send you copies of the writings I shall read now, this week, to the picked influential workers. If ever there was a time when we all need the heavenly anointing eyesalve, it is now. It is no child's play, the warfare that we enter and must take an active part in. There is no two-sided business in this work. God help me is my prayer continually. I am, since getting out of Melbourne, some better in health, but this climate is not much better than Melbourne. *13LtMs, Lt 176, 1898, par. 9*

You speak of my making a donation for the church in Balaclava. I have pledged twenty pounds. I feel no duty to increase my pledge on the church in Stanmore, yet if they come into a tight place and I can help them, I shall try to do this. *13LtMs, Lt 176, 1898, par. 10*

I feel now more reconciled that I should have every advantage for

my health. I am sure it is best that I have that room. I think if I had awakened to the situation sooner it would have been wise to have planned this room before, and now I shall have no more drawback in my mind. I cannot huddle up with all my writings into one small room. *13LtMs, Lt 176, 1898, par. 11*

I do greatly desire to accomplish much work on my writings. Now *The Life of Christ* is done, Marian can take hold of some of these things after the "Parables" are out. *13LtMs, Lt 176, 1898, par. 12*

Mother.

**Lt 177, 1898**

White, W. C.; White, May

Balaclava, Victoria, Australia

March 22, 1898

Portions of this letter are published in *4Bio 344*.

Dear Children:

W. C. White's letter just came this morning. Thank you for writing particulars of the opening of the school. I am glad there were so many students at the beginning of the school. I suppose the numbers will increase soon. I am anxious to return home. There are some things in my writing that I wish greatly to complete and hitherto I have had days that I could not write but today the atmosphere here seems cool and invigorating, clear as a bell.<sup>13</sup>*LtMs, Lt 177, 1898, par. 1*

Sara went in [to] the city of Geelong in company with Brother Robinson and Maggie to look through the weaving mills and to see a bath heater a man has patented. Upon examination Sara has decided to take the agency. She has purchased one for myself and after trial, if you or the school shall desire one, we think it will prove a success and please you. Sara obtained the only one they had made, so she sticks to this one and will take the agency. She has purchased one for myself and after trial, if you or the school shall desire one, we think it will prove a success and please you. Sara obtained the only one they had made, so she sticks to this one and will take orders for anyone who wishes to purchase. It heats up the bath at once. May's little kerosene stove will be just the thing to connect with the little stove and heat the water through the apparatus which is attached to the stove.<sup>13</sup>*LtMs, Lt 177, 1898, par. 2*

We have decided to remain here this week, over Sabbath and Sunday, and speak in the hired hall. This week, today and tomorrow, the moving takes place. I feel in no hurry to go out of the house, for it is very pleasant here and cannot be bettered, but the

rent is high. He obtains the cottage nearer the station for seventeen shillings per month. It will be close work to all get into the house, but money is scarce and cannot be obtained easily.<sup>13</sup>*LtMs, Lt 177, 1898, par. 3*

We cannot see how money can now be obtained from the Echo office unless some has recently come in. This will be tested directly, so we can report in next mail. We shall not leave here until some time the first week of April or [will] delay longer if the work demands it; but I do want to get in my home as soon as possible. Will not my rooms be completed by this time, [the] first or second week of April?<sup>13</sup>*LtMs, Lt 177, 1898, par. 4*

I am so thankful I feel much better since my journey on the steamer to Geelong. I was made comfortable on the steamer. It is four hours' ride. The boat did not rock at all. I think I have overcome the malaria threatenings but fever, typhoid type, is prevalent in Melbourne suburbs and in Geelong.<sup>13</sup>*LtMs, Lt 177, 1898, par. 5*

The sandstorm blew down the tent here last Sunday evening and the congregation crowded into the dining room. They had, they report, a good meeting. Elder Daniells conducted the meeting. They will not raise the tent. They leave these premises Thursday. They preserve room for me in the new quarters. I shall not attempt to do visiting even at Colcord's or Salisbury's. It is a tax I am not called to endure and shall not try it again unless I feel less objection to it than now. That is not my work. After visiting Brother Faulkhead—Brother Salisbury was present—I slept not during the night. I slept a short time in the morning. Next day, and next after, I was quite sick. When I do the things the Lord gives me to do, then I can endure the strain. When I step out of the channel He has given me, I am not sustained. I thank the Lord I am better in health and yet I see a work before me which I do not desire, but the Lord can and will give me wisdom to do this work. I am more and more positive to enforce the light and instruction God has given.<sup>13</sup>*LtMs, Lt 177, 1898, par. 6*

One year is all any man should be president of the Conference.<sup>13</sup>*LtMs, Lt 177, 1898, par. 7*

Mother.

We promised Marian she should have a bay window. She needs it and I do not want this part neglected.<sup>13</sup>*LtMs, Lt 177, 1898, par. 8*

**Lt 178, 1898**

White, W. C.

Stanmore, Sydney, New South Wales, Australia

April 14, 1898

Previously unpublished.

Dear Son Willie:

Here we are, safely preserved, to be so near our home again. Brother and Sister Haskell were in the city of Sydney, so we know not just when we shall see them. But as it is near dinnertime we shall expect to see them soon. *13LtMs, Lt 178, 1898, par. 1*

We had rather a strange time of it in the ladies' compartment. I alone could find a place to rest my head. There was crowding to give me this chance. After three or four hours' drive two women left the car which made the situation some better. We changed cars. One lady and her niece and little girl clung to our company to take the same compartment with us. But when Sara tried to get a ladies' room there was none and every carriage was crowded. There was not any chance for us. Sara talked with the official and he looked and found nothing. Then he said, "You must get into a car somehow, whether you like it or not," and all six of us were thrust into a car with all our baggage with one available seat. It was just the same carriage or compartment we were in when we left Sydney. *13LtMs, Lt 178, 1898, par. 2*

Sara then stepped out and told the one who hustled us in that we could not go in that crowded car, four, at least, standing when they had paid for a seat. She inquired if there were not seats in the first-class carriages, "This party must have better accommodations than this crowded car. Here is an old lady, not well, who needs the very best accommodations you can afford. Here are also our fellow passengers, women that beg not to be separated from us. We are willing to pay extra if it is required of us, but we must have a better accommodation." *13LtMs, Lt 178, 1898, par. 3*

She said, "Take me to the stationmaster." She told him the same. He said, "I will see. Come along quickly. The train cannot wait." You should see how quickly we were in a first-class carriage with good broad seats, and only one young man about seventeen years old, who made himself very useful in disposing of our baggage. He said as he left, naming a certain place where some of the passengers, our companions, left the car, "You can get out when you get there," but we decided there would be no getting out until we reached Strathfield. A good bed was made for me, but I could not straighten my limbs. This hurt my hip, but I was very thankful for the accommodations. The young man soon left, then I could straighten my limbs. And about morning the woman and niece and her child, all from Tasmania, left the car, for she had arrived at her destination. We were all three, Maggie, Sara and I, left in possession of the car and we had plenty of room.<sup>13</sup>*LtMs, Lt 178, 1898, par. 4*

When within two hours' and a half drive to Strathfield, the door of the car was opened and a lot of baggage was thrust in, then a woman with a baby in her arms about two months old, then a girl about nine years old, a baby in her arms about one year old, then another little girl about two years old, a boy about four years old, and still another boy about seven years old, and she said she had left one behind. They were poor people but they were put in the first-class carriage because there was no place for them anywhere else.<sup>13</sup>*LtMs, Lt 178, 1898, par. 5*

I feel very thankful to my heavenly Father for His preserving care over me, and I am thankful I am as well as I am today. The dedication is expected to take place next Sunday, but I shall try to persuade Brother Haskell that it would have the best influence [if] matters [were] not strained too severely, for, although I have not seen the building, I am sure it will require a great pressure to prepare the house properly for dedication. We have eaten our dinner, knowing not how long we should wait for Elder Haskell and his wife. We enjoyed our dinner.<sup>13</sup>*LtMs, Lt 178, 1898, par. 6*

Elder Haskell has come in and I have talked with him in regard to the meetinghouse. He is very loath to give up the point, but after he visited the building again this afternoon, he was convinced that my

words were wise and he would not press the workers if I could only stay over Sabbath and Sunday. This I agreed to do and come down from Cooranbong to Sydney the next Sabbath and the following Sunday, else remain through the week and visit Kellyville and any place I would be pleased to go. I have not yet decided to remain away from home a whole week more. We decide to postpone the dedication one week. *13LtMs, Lt 178, 1898, par. 7*

Marian is in Sydney getting her teeth fixed. I have not seen her. I need wisdom from God. *13LtMs, Lt 178, 1898, par. 8*

I laid before Elder Haskell the invitation for him to visit the churches for a few weeks in company with Elder Robinson to try to wake up the people to give of their means to sustain the school; that you all feel that something must be done, and that his experience qualified him to do this work. I said, "Brother Haskell, if you feel free to take up this line of work for a few weeks, much good might be done, and this is an essential work to be done." I thought he was better fitted than anyone else to help the churches where they need help. *13LtMs, Lt 178, 1898, par. 9*

Elder Haskell did not say much, but after a time Sister Haskell said, "Sister White, I feel no burden to visit the churches. I had a great struggle in my mind in regard to the school. But after much prayer I settled that matter, for the Lord gave me light that He would bless me in taking up the Bible studies in the school. And the words you had spoken to me in regard to the work I should do in connection with the school came vividly to my mind, and I felt that the grace of God was upon me. I then and there submitted to the Lord's will, and I wrote to you in regard to the matter. My decision was fully made then in harmony with the light the Lord gave me through you, and I decided that I would obey the light and that when the Lord would have me take up some other work, He would let me understand the matter. My whole burden after the work of the meetinghouse is done is for the school." *13LtMs, Lt 178, 1898, par. 10*

Now, Willie, I have had no new light in regard to the matter of the appointed ones for the school than that which I have given you. *13LtMs, Lt 178, 1898, par. 11*

The Scripture was given unto man to make them wise unto



salvation. And the Word of the living God is to be the educating book in our school. The Word of God is a divine revelation. An intelligence of the Scriptures will be to have a knowledge of God and Jesus Christ whom He hath sent. Therefore every kind of substitute has been brought in to take the place of the Word of God.*13LtMs, Lt 178, 1898, par. 12*

My mind has been drawn decidedly to these matters. The Scriptures were given for our learning, to make us wise unto salvation, and the truth is what is needed. The Scriptures contain nothing to gratify curiosity or speculation. The Lord is drawing men away from the learning and the repetition of the supposed wise words and methods of popular authors, to the words of the Author of true learning. Every truth requisite for the training of human minds for holiness, for usefulness, for happiness, is contained in the Scriptures, and God will help to get them out of the Scriptures. Those who have so long relied upon authors know not the breadth and the power of the Word of God.*13LtMs, Lt 178, 1898, par. 13*

But I will write no more now upon this subject. It is not my work to persuade and urge Brother and Sister Haskell. Let the Lord lead them and guide them. But having had the experience I have had in last year's school, I dare not urge matters contrary to my convictions.*13LtMs, Lt 178, 1898, par. 14*

Friday morning

I have rested well during the night until half past three.*13LtMs, Lt 178, 1898, par. 15*

I do not dare to say to Brother Haskell, Go out into the field and labor in the churches. He has a treasure house of truth that would make him a successful laborer anywhere, in any place where the Lord has appointed him. One thing I know, that God will work through His own instrumentalities that are experienced in His leadings and will respect His voice. This term of school is a very important one, for the education essential is that minds be led and guided and controlled by His Holy Spirit; that those who are there as teachers all understand the movements of the Spirit of God, to walk and work in His way, to follow out His mind. I have no assurance, because they lack the kind of education that will make

them sound, experienced workers.*13LtMs, Lt 178, 1898, par. 16*

Not a word have I intimated to Elder Haskell of this that I do know. I have had but a few moments' conversation with them. I did so much desire, if it was the will of God, to have them go into the field and do a work that needs to be done. But again, the school demands the very lessons and qualifications that Brother and Sister Haskell have, which I know the other teachers do not possess. I have given encouragement and persuasion to the students to enter the school with the understanding that Elder Haskell and his wife would be there and preside in this term of school, that they would not have the assurance that it would be thus the next term of school.*13LtMs, Lt 178, 1898, par. 17*

We need now to accept and follow the letter God has given in His Word and not depend upon human authorities for educational advantages. The Word and its precious pearls have scarcely yet been found and appreciated. I long to see the searching and the digging. Teachers in the school need a depth of experience religiously, and they need a depth of experience that the present teachers have not. They have been thus represented to me and have evidenced the same in a most marked manner. Elder Haskell's grey hairs and his knowledge of how to pray and lay hold by faith upon God is a power of education [the] present teachers have not and have not evidenced that they have.*13LtMs, Lt 178, 1898, par. 18*

We need persons in that school who feel the travail of soul for the students. They need to be educated how to pray, how to testify. It is impossible for the human intellect to form proper ideas of the value of their own souls and the souls of those they instruct unless they have had a different class of experience than they have had. Teachers as well as the students need to be moulded and fashioned, educated and trained. Until they are, there will be a deficiency. That was made apparent during the first term of school.*13LtMs, Lt 178, 1898, par. 19*

We need now, just now, to give value to the living oracles of God in a decided manner. Human intellect may be of even a superior quality, yet may have been misdirected. Ideas and theories of

human minds have been introduced, and seed sown, that will have to be rooted out before the pure principles of truth shall find the place in mind and heart that will constitute them safe teachers. Through the Bible and the Bible alone will the human intellect understand the Divine character, as revealed in His Word. Therein is revealed all that constitutes moral perfection, all that is essential in physical attributes. It is impossible for the human intellect to form purer, higher, nobler, or more attractive conceptions of God and His attributes than in His Word. *13LtMs, Lt 178, 1898, par. 20*

[Two pages missing.]

It needs the Bible student to find it, to bring it forth and let the gems of truth shine like precious pearls. Our God knew the very necessity of man, and these things are found in the Word. We need constantly to educate in reference to bringing up children in the nurture and admonition of the Lord. This is that which the students need presented before them day by day, for even teachers are woefully ignorant of their own characters. God Himself speaks of the neglect of His own people. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." *Isaiah 1:2, 3.13LtMs, Lt 178, 1898, par. 21*

When I see the condition of the churches in Melbourne, my spirit faints within me. How are these churches to be educated and trained, that souls who newly come to the faith shall not be misled, and be partakers of their evil deeds? Where is the encouragement to be at the great expense of holding camp meetings when the old churches are so void of spirituality that they will counterwork the work that has been done in the strong and wearing efforts of the camp meeting? *13LtMs, Lt 178, 1898, par. 22*

These lax, irreligious members of the church do not properly sense their own peril nor the peril of souls ready to die. When the old members of the church shall mingle with these newly come to the faith they serve as stumblingblocks. When the people have been long in the knowledge of the truth and yet are not converted to the

truth, God says of them, "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, 16.13LtMs, Lt 178, 1898, par. 23*

There must be less time occupied in sermonizing. Ministers must visit the flock. There is much time spent over the studying of books which, if spent in earnest personal labor for souls ready to die, would bring a better state of things in the churches. Ministers are too willing to excuse themselves from that labor that brings them into the families of the church members. Ministers should let them see that they have a sympathy and live interest for them personally. *13LtMs, Lt 178, 1898, par. 24*

Truth is precious, but it is not appreciated and sought for as for hidden treasure. Those who claim to be believers hear the sermons but do not appropriate them to themselves. They have a careless, captious, disobedient spirit and the Bible instruction does not guide them in safe paths because it is the condemnation of their course of action. Personal labor must be done. *13LtMs, Lt 178, 1898, par. 25*

But why, you may ask, do you write thus? Because I was brought into a position in my dreams of the night where I was presenting the things I have written, and a great deal more that I have not written and cannot write this morning. The very education that the Lord would give those who labor in Word and in doctrine He does not give because they do not place themselves in positions where they would receive the Holy Spirit's working with their efforts. A shepherd's work must be done for the flock of God. And the time that is devoted to other purposes must be more fully given to personal labor. This will be the best educating school the servants of God can have. *13LtMs, Lt 178, 1898, par. 26*

Mother.

**Lt 179, 1898**

White, W. C.

Stanmore, Sydney, New South Wales, Australia

[April 15, 1898]

Previously unpublished.

[W. C. White]:

Willie, I had some questions to put to Sister Haskell in regard to the letter written to him [Elder Haskell] by Sister Bradford in regard to his becoming a father. Elder Haskell's sending the letter to me surprised me, but Sister Haskell tells me Elder Haskell could not read the letter. When in Cooranbong he had Sister Peck read it to him, and when she came to that part of it she skipped it, also the part referring to the treatment of a sick man, a neighbor. So he knew nothing of it, neither did Sister Haskell, as she could not puzzle out the letter, and there is nothing to this matter. She says they did not unite in marriage to have a family of children, for they had other work to do for the Lord. This is the whole matter that has caused me such anxiety in regard to which I asked her just before retiring. *13LtMs, Lt 179, 1898, par. 1*

I have not heard how the school is getting along. Last night Sister Hughes and Kadish [?] came in on the evening train, Sara has just told me. I could not tell what all the stirring about meant, for I did not sleep till a late hour. *13LtMs, Lt 179, 1898, par. 2*

This morning is pleasant. Yesterday was pleasant. Sara was very bad last night. The burden and anxiety had been so great Wednesday, she became very weary and had great sufferings in her head and eyes and did not sleep all the first part of the night. We were so crowded after the change of cars; this cost her so much running about to see if she could find a place for me, then when she could find no place she ran about after the responsible man, and she did not close her eyes until between five and six in the morning. Last night the head and eyes were the suffering parts. Sister Lucas was here and she heated water and gave her

treatment for about two hours. Sara came in to see me this morning. Her eyes and head are suffering still but not as severely. She will go to Cooranbong evening after the Sabbath on cheap ticket. I shall remain here probably over next Sabbath and through the week until the following Sabbath and Sunday. You will then be present with us at the dedication, I very much hope. If you come next Monday, all the better. *13LtMs, Lt 179, 1898, par. 3*

Sister Edith Hare is here. She says she shall not leave here without definite instruction. Willie, she is young and she should not be put forward to give instruction largely to the people in Melbourne. They must have something more than the matters coming from so young a person connected with Brother Caro. She would be far better in her place in giving treatment to women to advance her, with her girlish appearance, would make her labor far less than it would otherwise be. For those dealing with the health question, to speak these great truths that mean so much, we must not have young girls. *13LtMs, Lt 179, 1898, par. 4*

Edith talked with me last evening, saying she is willing to come in as an assistant nurse to give treatment and to give also the principles of health reform to young women, but to give these things to men and women, a mixed congregation, she has no duty. And I honor her judgment for I have had presented before me the substance of the talks of Dr. Merritt Kellogg as objectionable. He seems to take a course in this respect very much out of the order of God. He is coarse and objectionable in his speeches before a class of men and women. Talks of delicate subjects should be given, not by little girls or young ladies, but those experienced, matronly women—nurses and mothers. I know whereof I speak. I would not advise Edith Hare, however much intelligence she has—and the more the better—to become a public speaker. She declares she cannot speak before many people and I am so glad she has the sense to understand this. *13LtMs, Lt 179, 1898, par. 5*

Dr. Caldwell is as free to talk on the most delicate subjects to unmarried young women as to converse upon any other subject. I sent him a letter in reference to this matter, stating how the Lord regarded such matters. Let physicians' lips only speak those things which are positively essential to young women, and let the young

women work with the young women. There are loathsome qualities of the human heart, that unless purified in those who profess to be Christian physicians, will ruin them for their influence in this life and for the future immortal life.*13LtMs, Lt 179, 1898, par. 6*

Now, I feel deeply over these young ladies who are carrying the name of Doctor, that they had better carry the name of nurse and wait until they have a few years of maturity and service before taking responsibility. I am glad Edith is married; she should have had her husband with her in her work or remained with him until he was prepared to come with her. I am so very tired of these queer movements. Let us all act more like people of good, common sense. When Sister Edith has her husband with her to stand by her side, her work will be more appropriate. I speak as the things have been presented to me. This kind of disorganized, haphazard work makes the burden heavy on me. Let Edith begin the work here in Sydney. As to taking up a work in Melbourne now, they are not prepared for it. There must be a good, strong beginning made, when the work will grow and make a correct impression at the start. I write this in considerable haste.*13LtMs, Lt 179, 1898, par. 7*

I met Brother Semmens on the cars; had about five minutes' talk with him. We were on our way to the station, Petersham, and he on his way to some place, I do not know where. I have as yet had no talk with a soul but that which I name, and Edith Reekie. Let us place her in the most favorable position. When you come, which I hope will be while I am here, we can then understand things better. I am sorry that Dr. Caro is not here on the ground just at this time, but the Lord will teach and lead and guide us all if we will wait upon the Lord. I will not write you again, for I shall expect to see you soon. Mariam says my room is not yet done.*13LtMs, Lt 179, 1898, par. 8*

Mother.

Please return me this letter, for I have no time to get it copied.*13LtMs, Lt 179, 1898, par. 9*

Since writing the above, Sara went over to Brother Baker's and has just come back with the letter Brother Baker has just received this morning from Melbourne. I will send this letter, that was written

before reading your resolutions.*13LtMs, Lt 179, 1898, par. 10*

I have a few words to say in reference to Brother Argus [?] who has been thrown out of employment for keeping the Sabbath. We have every reason to believe that he would make a good, reliable businessman to handle the health foods. His home is here. He has a family, owns his own home. He is a health reformer and understands business.*13LtMs, Lt 179, 1898, par. 11*

I had got this far in writing when Brother Baker interrupted me with these resolutions to be read. I think before these resolutions are passed, they should be laid before the people here in Sydney.*13LtMs, Lt 179, 1898, par. 12*

Brother Argus is out of employment. He was manager of the shipping department of one of the wholesale grocery establishments of the firm of Mitchell and Company. He has been in this department eighteen years. Now, we need just such men right here in Sydney in our work. They have a home here, their own house, and it would not be merciful or wise to send him to Melbourne, and I would not have him, a new Sabbathkeeper, there in the present spiritual condition of the church. But let some of these places be filled with men of solid worth and experience right there. Think of this.*13LtMs, Lt 179, 1898, par. 13*

Mother.

I have just spoken to Sister Haskell about Brother Argus, after my name was signed. He says that men in the same department of work that Brother Argus was in, came to tempt him to go back to his position. They say, "Now what are you going to do after this meetinghouse is done? You will be without work." Brother Argus says, "The same Master who has given me this job will put some other work in my hands. I shall obey God's commandments." I say, Amen.*13LtMs, Lt 179, 1898, par. 14*



**Lt 180, 1898**

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 29, 1898

Portions of this letter are published in *4Bio 357*.

Dear Children, Edson and Emma:

I cannot sleep past quarter before twelve. I arise and commence my work of writing.<sup>13</sup>*LtMs, Lt 180, 1898, par. 1*

We are still working in Stanmore and vicinity. Only recently a family has become interested in the truth and one or two took their stand decidedly, then they labored with earnestness for other members of the family. There is such earnest work in their endeavors to bring others to the truth that first their relatives are interested and then, as these embrace the truth, all are in their turn becoming workers. Between eighty and ninety are now raised up since the campmeeting in Stanmore and still the work goes forward. If we went to confirm souls in the Bible truth, set them to work for the conversion of others.<sup>13</sup>*LtMs, Lt 180, 1898, par. 2*

We greatly hope that our physicians in the Health Home may be soundly converted to correct principles in health reform. I was glad that up to the present time flesh meat has not found its way upon the tables at the sanitarium, and we hope it never will disgrace the health reform tables. And we greatly desire that the third meal, which has crept in, may creep out again. We have no third meal in our home and we do not ever mean to have it again. We are all perfectly satisfied.<sup>13</sup>*LtMs, Lt 180, 1898, par. 3*

We are seeing and feeling that there is much to be done, and may the Lord strengthen and bless us all to do His work intelligently. We need to study the book of *Daniel* and the book of *Revelation* more earnestly. The truth we need is revealed in Revelation.<sup>13</sup>*LtMs, Lt 180, 1898, par. 4*

I fear, yes, greatly fear, that we do not have that deep, thorough, intelligible view of sin, and exalted view of divine goodness, that will bring us into that faith which we must have in order to be overcomers. We need so much to hear the voice, "Be still, and know that I am God." [*Psalm 46:10.*] The more treasures we lay up in heaven, the more will the heart be there. We are at liberty to rejoice that our names are written in the book of life. "He that overcometh, ... 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.*]*13LtMs, Lt 180, 1898, par. 5*

We feel very, very grateful to our heavenly Father for His great blessing to us in opening the way for us to build the Stanmore church. When we see it is well filled on the Sabbath and Sundays and in the evenings, we feel so grateful to our heavenly Father, for what would those do newly come to the faith? There are between eighty and ninety now standing on the platform of eternal truth. I am very much pleased to see the good material that is coming into the church, to unite with those who were the church proper of Sydney. We have a large Sabbath school. I am so rejoiced to see that this Colonial element is fast changing under the holy leaven of truth working in the hearts and purifying the lives.*13LtMs, Lt 180, 1898, par. 6*

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Sara McEnterfer and I drove down with our double surrey and the platform wagon to the station for your brother W. C. White and the party that had just come from America. Willie telegraphed us to come prepared to take six to his and my homes. But lo, there was only Brother Morse beside Willie. Brother and Sister Haskell came from Stanmore today.*13LtMs, Lt 180, 1898, par. 7*

Our conference is now ended for New South Wales. I think it was an excellent meeting. You cannot think how grateful we are to our heavenly Father for the Stanmore chapel. It is appreciated. Meetings commenced Thursday night, and there was a goodly number who came in from the suburbs and from Sydney. The Lord strengthened me to speak five times. I thank the Lord for His goodness, His compassion, and His love. We see that the interest

continues in Sydney and suburbs. One man and his wife decided to keep the Sabbath and then as soon as they received the truth they commenced earnest labor for their relatives. There were married brothers and sisters, and several families are now united in the truth, all connected by relationship, and still they are reaching out for others. The lesson has been fully learned never to accept a challenge for controversy, for opposing discussion always ends by people taking sides. Refuse controversy. *13LtMs, Lt 180, 1898, par. 8*

Brother Haskell has been elected president of the New South Wales Conference and still he continues his connection with the school eight weeks longer; then the school closes, two weeks before we attend the Queensland camp meeting. I shall be accompanied by Willie, also Elder Haskell and his wife, in attending camp meeting in Queensland. We shall defer camp meeting in Sydney until next March. *13LtMs, Lt 180, 1898, par. 9*

I am doing much work now; never applied myself more diligently, putting in my hours from two and three o'clock and sometimes earlier in writing important communications. I am, during the night, speaking with others, and I get up at any time in the night to write out the matters which are urged upon my mind. *13LtMs, Lt 180, 1898, par. 10*

I have been deeply burdened in regard to the dissensions that are created out of inferior things. All of us are dependent on the atonement. Christ is the good Shepherd of His sheep and how the Lord is dishonored to see His sheep crowding and pushing one another. What a representation is this! "All ye are brethren" [*Matthew 23:8*], but the Devil will work the imagination to create differences, if we will allow him to do this. If we are answering the prayer of Christ, we shall all be one with Christ and the Father through Christ—one with Christ as He is one with the Father, joint heirs with Jesus Christ to the heavenly inheritance. *13LtMs, Lt 180, 1898, par. 11*

In this divine relationship, can we allow Satan to introduce his leaven of dissension? Christ is the food from which spiritual, heavenly life is sustained. His followers eat of His flesh and drink of

His blood. He is blended with their existence. They live and move and have their being in Him. Christ lives in their life, moves in their activities, rejoices in their joys. *13LtMs, Lt 180, 1898, par. 12*

Oh, what a fellowship we should cultivate for one another, that our oneness with Christ shall bind us in holy fellowship with one another, that we shall not imagine evil against one another, but love as brethren—be kind, be courteous, be patient and forbearing because our soul is full of Christ our Saviour, and it flows out in pure streams of love and goodness toward one another. Unity is our strength. Talk this, my children, pray it and live it, and the sweet peace of Christ shall abide in our hearts. *13LtMs, Lt 180, 1898, par. 13*

Mother.

**Lt 181, 1898**

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 31, 1898

Portions of this letter are published in *4Bio 357*.

[Edson and Emma:]

I have just said goodbye to Maggie Hare. She has not seen her family for six years. They have felt much offended at me because they think I have kept her from the family, but she was not willing to leave. She is very sick on the water, and she loves her work and is my editor; also Minnie Hawkins. Both do the editing of my articles. Marian attends to my book work. Both are pleasant, cheerful, modest girls. I shall miss her every day. Circumstances at home made it a necessity for her to visit Kaeo, New Zealand.<sup>13</sup>*LtMs, Lt 181, 1898, par. 1*

Thursday Brother Morse and family and Brother Reekie came on the *Vancouver* steamer to Sydney. Willie White remained to meet them. All were expected to come to Cooranbong. Sara drove the platform rig and I drove the double team in my double surrey to the station, but met only Willie and Brother Morse. His family was not well. The sea voyage to Sydney is sometimes rather rough and they deemed it prudent to rest in bed. He, Brother Morse, is looking healthy. We had our conveyances go to the depot for all, but we were glad to meet one of the family.<sup>13</sup>*LtMs, Lt 181, 1898, par. 2*

Sabbath I felt it my duty to rest at home. Brother Morse spoke to the people and spoke well. We had our horses and carriages and school carriages take quite a number from Dora Creek. Willie gave them a lunch under the trees. It was an all-day meeting and much enjoyed by the number who were entertained. We are trying to get as near to them as possible. They are all poor and need to be helped. We love to make some change in their lives.<sup>13</sup>*LtMs, Lt 181, 1898, par. 3*

Sabbath I devoted to reading the pages, proof sheets, of *Desire of Ages*. I am much pleased with the book. May the Lord bless and prosper the book, that its circulation shall be extensive, is my prayer. Our people need it very much. It has scarcely an error in it. I mean typographical errors.<sup>13</sup>*LtMs, Lt 181, 1898, par. 4*

In the evening Brother Morse went in the boat to get Brother Caro and his son. We had the pleasure of entertaining them. I felt a little uneasy, for it is the last day to prepare our mail. Brother Morse and Brother Caro both desired counsel, but on different matters. Twice I had a long conversation with the doctor in regard to their work in establishing an orphans' home and he thinks he can get help from outside parties. It has been a very busy day all around for me, and I see now my lamp must be lighted.<sup>13</sup>*LtMs, Lt 181, 1898, par. 5*

Willie, I think, is now improving in health. He has been quite unwell for some time. I insist upon his divorcing himself from all committee meetings, and yet they will creep in. He leaves Wednesday for Melbourne to have plans laid in regard to medical missionary work, to establish it upon a good basis. I remain at home, and this I consider a blessed privilege. The physicians, all that can be spared, go to Melbourne. The health work in the Health Home at Summer Hill is prospering finely.<sup>13</sup>*LtMs, Lt 181, 1898, par. 6*

We must, as soon as means come in, build a hospital right here on Avondale tract of land, but there is no means now for us to handle more than our present necessities demand. But in the past two years large advancements have been made. Three large school buildings have been erected, a very convenient, nice-looking meetinghouse built, a very excellent brick meetinghouse in Stanmore, and it is filled evenings and Sabbath and Sunday nights especially. The location could not be improved. What could we have done with these poor sheep without a shepherd, without a fold? "Praise the Lord, O my soul, for all his lovingkindness."<sup>13</sup>*LtMs, Lt 181, 1898, par. 7*

Two hundred pounds are yet to be raised to relieve Brother Haskell. I have purchased with him a strip of land joining the church, to hold it so that no buildings shall be erected. I build me two rooms. Elder Haskell also builds him two or three rooms. We must have a place

to make us a home that when in Sydney we shall not have to put up with inconveniences that we are too old, either of us, to bear. We must preserve all that there is of us to devote to the work that calls for hard labor, all that there is of us. *13LtMs, Lt 181, 1898, par. 8*

Willie has two rosy-cheeked healthy boys. They talk now quite well. They come over and see grandma. Sabbath they went with my permission into my orchard to pick mandarins and they came back bringing their golden fruit, saying, "Grandma, I picked mandarins all by myself." They are very intelligent lads, wear their trousers and their kilt waists and they step about proud as a king. *13LtMs, Lt 181, 1898, par. 9*

James Henry is the most robust, Herbert more delicate, but both are strong. I have not spoken one impatient word to them. They make music in the home. I had several mandarin trees that were loaded with their golden fruit. It looks very nice on the trees. We had some oranges but they are too young to bear much. Next year we expect an excellent crop of peaches, plums, nectarines, and apricots. I wish you could see the fruit the trees yield. The oranges and mandarins never shed their leaves. They are an evergreen family. *13LtMs, Lt 181, 1898, par. 10*

I shall now stop writing. My mind is weary, being called out in counsel that demands right words, judicious words that will not be misconstrued, that the ones who desire to move right shall not have a misunderstanding and misconstrue my words in any way. This is often done. The counsel given is interpreted to mean that I favor their ideas and plans, which I do not intend to do, and it comes back to me in altogether a different representation, making me voice their methods and plans which I cannot endorse. *13LtMs, Lt 181, 1898, par. 11*

Up at half past two o'clock, a.m. I feel deeply over the matter of our people pulling away from one another. Many precious friendships are broken up which should be strengthened. We must be brought into contact with our Saviour. All our strength and life and prosperity are derived from Him. One want is felt by all. All are entirely dependent and must continually receive [of] divine wisdom, and of His gifts freely bestowed, else they cannot impart. They partake of

the same spiritual food and drink, of the same spiritual Rock, and that Rock is Christ. What a sitting together we may have in Christ Jesus if self is crucified at the cross! What a place is this for hushing controversies, for giving up old grudges, for forgiving injuries, for burying enmities! The old fiber of the root of bitterness, if left to remain, springs up and bears its harvest. *13LtMs, Lt 181, 1898, par. 12*

All who are rejoicing in the Saviour's love will have a genuine experience in loving [their] brother also. If all are fixing their eyes on Jesus Christ, they become like Him in character, for they are changed into the same image from glory to glory, which means from character to character. Then, if self is crucified, will not there be that divine union that exists between Christ and the Father? Who that have Christ abiding in their hearts will not empty the mind and heart of all prejudice, all evil surmisings, and will think no evil but become one in holy endeavor, one in Christian fellowship? This is only living the truth, in character becoming assimilated to the image of Christ Jesus. If there are unhappy feelings cherished, settle the difficulty in the name of Jesus Christ and love as brethren. Put out the fire of dissension. *13LtMs, Lt 181, 1898, par. 13*

Mother.



**Lt 182, 1898**

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August 11, 1898

Previously unpublished.

Dear Son Willie White:

I send you some more writings this morning. I cannot write any after the early morning hours, commencing at half past two and three o'clock a.m. I have not been able to work after this time. My head and my whole system seems enfeebled, but I am not the least bit discouraged. If my work is about to close up, I have naught to say. I want, however, to live by the day as though every day was my last. I cannot and should not worry about myself. I am not my own. *13LtMs, Lt 182, 1898, par. 1*

This morning I awoke at two o'clock and dressed, and then I commenced my writing. I have written eight pages and shall not try to get it off by this morning's mail. It is too much for Minnie to do. I am not depressed in mind, although I do feel a deep, longing earnestness that the people of God should understand that the angels of God are holding the four winds for the work of God to be completed. We have no time now to lose, and when we have a larger faith, we shall certainly see a much larger work accomplished. But as the fields are all white for the harvest, we need now, just now, a stronger hold upon the Divine arm. *13LtMs, Lt 182, 1898, par. 2*

There is such a thing as great prudence that means great hindrance because of unbelief. It is that living, working faith we need that shall take God at His word. Faith may appear like presumption, but the Word of God will be verified. His declaration is Yea and Amen. The people of God who have so great light and truth and evidence are not as advanced as they should be. We cannot afford to lift up our souls in self-sufficiency, neither can we afford to be behind and sluggish because the leaven of unbelief has found its place in our

hearts. "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.*]*13LtMs, Lt 182, 1898, par. 3*

We must have greater faith, for without faith it is impossible to please God. There is not a church, among those who claim to believe the truth, that has receptive faith in the prayer of Christ which He offered in behalf of His disciples and all those who believe in the Word. There is in spirit and action a working away from that prayer to do the opposite of that prayer; than these things that are done contrary to the will of God in want of love one for the other, place those who claim to be Christ's followers where He cannot bless them. His name cannot be glorified while they do not those things He has positively enjoined upon them. We should have far less faith in ourselves when we are so careless in obeying the prayer of Christ and making every effort to cherish love and faith in one another, and yet that love will lead to faithful dealing with one another.*13LtMs, Lt 182, 1898, par. 4*

We cannot say to the evildoer, "It shall be well with you." We cannot encourage any evil work. Our Saviour said to the caviling Pharisees, Have I become your enemy because I tell you the truth? Thus I say to those who would cast reflection upon me because I bear to them the message that God has given me to bear.*13LtMs, Lt 182, 1898, par. 5*

I love their souls, and when individual cases have been presented before me who do not understand what spirit they are of because I present these things to them, will they charge back upon me as one who is faultfinding? I bring to them their dangers as one whom the Lord bids to watch for souls as they that must give an account. But this is the very work some who claim to be Sabbathkeepers would charge upon me. I simply lay this charge back upon those who are self-deceived. I know whereof I speak. But the word of the Lord Jesus is, we are to cultivate love for one another, but my time is now, while I live, to be faithful and true.*13LtMs, Lt 182, 1898, par. 6*

I wish I could say a little more, but I must break off abruptly. Will

send a letter today which must go in the mail and still put another in the mail tonight. Can write only a little at a time, and if my mind is not tired will send more. *13LtMs, Lt 182, 1898, par. 7*

All are as well as usual. *13LtMs, Lt 182, 1898, par. 8*

Mother.

**Lt 183, 1898**

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August 1898

Previously unpublished.

My Dear Son, W. C. White:

I am writing early this morning to get a line in the mail. I am improving in health. Yesterday felt a little stronger. This morning have read the first chapter of the new book Sister Peck is compiling. I think it is well done. I am pleased with it. Sara is helping her. *13LtMs, Lt 183, 1898, par. 1*

We shall all be glad to see you back again in Cooranbong. I do not now feel at liberty to urge your return, but come just as soon as you can. I conversed some time with Brother Haskell yesterday in regard to Brother Daniells coming to Sydney. He expressed himself fully that he thought it was the very best thing that could be done, and would be a wonderful help to relieve the situation where so many responsibilities center. *13LtMs, Lt 183, 1898, par. 2*

I have had no conversation with Elder Haskell before, for a long time. My indisposition has made any taxation a great drawback to me, but I am encouraged now that my head is not used up entirely. I shall not place myself in any taxing position as far as speaking is concerned. I must give all my energies to my writing and keep fresh as possible. I cannot stand before a congregation but the burden comes upon me with overwhelming force. These poor souls know not what they must do to be saved, and I carry the burden which others cannot realize. It seems to consume me. If I can avoid these pressing, agonizing thoughts in behalf of souls, I shall preserve my strength better. *13LtMs, Lt 183, 1898, par. 3*

It seems that I cannot but feel an awful responsibility that we are not doing all that we should do to convince perishing souls of their peril, and that I must go to work. I must lift up my voice like a trumpet and

show our workers that they are not awake as they should be and human effort is called for to unite with the divine. Channels are needed through whom the Lord can work to give the last notes of warning to the world more decidedly. I am in the night season writing and talking most earnestly. Tell our ministering brethren it is a decided message we must bear. We must give the trumpet a certain sound. We must keep our own souls in living connection with God. There must be no drawing apart. All this unsanctified sentimentalism must be buried. We need the Holy Spirit's working as never before, and we must take hold of the Arm of Infinite Power, for it is not what we can do but what the Lord can do for His people, using the human power as His instruments.*13LtMs, Lt 183, 1898, par. 4*

What a work is to be done in our world, and how few realize it! It is this stupor, this deathlike slumber, that hurts my soul. How shall we get out of this? God help us is my prayer. All the mighty resources of heaven are waiting our demand. It seems to me, sometimes, as though I should die under the sense of these great issues which we must meet. I long to obtain strength, mental and physical soundness, that I can use my powers wholly on the Lord's side. Satan has come in with his power and our people do not know what he is about. Now, just now, is our time to use every talent, to set men at work, and to educate them how to work in the right lines. I do believe in God. I do trust His power; but I must have a larger faith, a stronger hold and then make every stroke for the victory, else Satan will snatch souls out of our hands.*13LtMs, Lt 183, 1898, par. 5*

There are fourteen or fifteen to be baptized now soon. I wish you could be here, but pressing the work through without proper rest and vitality is not the very wisest thing to do. We are not machines. We are of human sensibilities and must have a care for the body, and God will help. His power will come in. When the human will is brought into entire obedience to the will and ways of God, then there will be union one with another. There will be an abiding Christ in the soul, there will be unity and wise decisions because the Spirit works the human agent. We have no time to lose. Faith, living faith, and entire dependence on God are essential. And we have altogether too little of this that is so essential—faith that works by

love and sanctifies the soul. *13LtMs, Lt 183, 1898, par. 6*

Your family is well. Children we take with us, the twins, I mean, wherever we go. *13LtMs, Lt 183, 1898, par. 7*

Please say to Brother Colcord I will write to him as soon as possible but have not time, neither has any one of my workers, to give proper attention to the cookbook at present. Leave all reference to methods of cooking meat out of the cookbook, for it is as a signboard pointing the wrong way. *13LtMs, Lt 183, 1898, par. 8*

Mother.

**Lt 184, 1898**

Smith, Uriah; Jones, A. T.

Stanmore, Sydney, New South Wales

July 7, 1898

Fragment. Previously unpublished.

Dear Brethren Smith, and A. T. Jones:

My heart aches to see in *Review and Herald* such an article as "The Scripture Cake," with a recommendation that its readers try the same. How many such things will be tried, when there are so many poor people who are destitute of a crust of bread. This "Scripture cake" is a libel on the Scriptures. Words are picked up here and there without the least bearing upon the matter of the text. There was manna rained from heaven, and Christ Himself declares that He was the Bread that came down from heaven. The Bread from heaven is the Word of God. To give the name "Scripture cake," to such a concoction as the ingredients put together in this recipe, and put this into our church paper makes my heart ache. What do these things mean? Have our editors parted with their senses? Have the watchmen on the walls of Zion nothing better than this to give our people for spiritual benefit? *13LtMs, Lt 184, 1898, par. 1*

**Lt 185, 1898**

Davis, Marian

Balaclava, Victoria, Australia

March 22, 1898

Previously unpublished.

Dear Sister:

I will not repeat to you the things written in the letter to W. C. White, but will say we are home again and you can read his letter. I am feeling some stronger and would be much pleased to be at home next week. We would leave here at once if I felt clear to do so, but I may go this week to Ballarat. If so, cannot come as I would be pleased to do.*13LtMs, Lt 185, 1898, par. 1*

We had a very pleasant ride on the boat. There was nothing at all like seasickness. I spoke Sabbath afternoon in a little old brick church, Brother Robinson [spoke] in the evening. He also was present at the Sabbath school and reviewed the lesson.*13LtMs, Lt 185, 1898, par. 2*

Sunday afternoon. I spoke in the hall. Above 100 people were present. I had special freedom on Sabbath and also on Sunday afternoon. Brother Robinson spoke in evening. Had a sand storm just before the evening meeting, and the dust drove before the wind with great force. This was about meeting time, and there were not quite as many attended the meeting, but Brother Robinson was very free and his subject interesting.*13LtMs, Lt 185, 1898, par. 3*

I shall probably remain in Balaclava over the next Sabbath, then go to Ballarat the following Sabbath, April 2; and unless something special demands, shall, the following week, be en route for Sydney, tarry there over one Sabbath (maybe) if the house is done, ready to dedicate.*13LtMs, Lt 185, 1898, par. 4*

Well, I hope everything is moving in steady lines at home. I was very sorry to learn that Brother Tucker has been unwell. I hope all



will see that he has all done for him that should be. Now [that] cold weather has come, that old curtain may be removed and a good fire kept. Wood costs us nothing but to prepare it, and certainly this can be done.*13LtMs, Lt 185, 1898, par. 5*

I cannot say much about the matter of writing, but as I have strength with my speaking, I will do my best and may the Lord help me. I felt the freedom of old times last Sabbath afternoon, and the Spirit of the Lord seemed to be diffused to the little company assembled.*13LtMs, Lt 185, 1898, par. 6*

I know not if I have any more to write. If I live, it should be forthcoming. I hope you will not drive things now as you have done. Take time to ride out. There is the Israel carriage and the horse Jessie. Just go whenever you like. Take someone with you and drive out in the open air. You can be your own teamster. Take Brother Tucker down to the post office and not let him walk. This close confinement of yourself is not according to health principles. But I insist that you take exercise, both walking and riding.*13LtMs, Lt 185, 1898, par. 7*

I have not written home much of anything because I have [had] no vitality to write. I have very ill turns, and I will not talk about it, but will try to do my best in every place. I will not complain, for certainly the Lord is better unto me than my fears. I will trust in Him at all times and in all places.*13LtMs, Lt 185, 1898, par. 8*

Much love to the family.*13LtMs, Lt 185, 1898, par. 9*

Dear Sister Marian,

There is some more among my belongings; I can hardly tell where since so much has been removed from my room. But there is, in manuscript of yellow or pink, pages of writings never copied in regard to Brother Miller and the office. If you can find it readily, have Minnie copy it if she can. If not, send it as it is. I have had so many things to write in reference to some things here that Maggie has been pretty busy at times.*13LtMs, Lt 185, 1898, par. 10*

I wish to read some things in reference to the Echo office in connection with Brother Miller and his separating from the office. I

have the matter sent to Brother Daniells but there are some things important ... [line unreadable] ... finding it, then let it go. I can read after I come home. The pages are loose from the pasteboard in some of my telescope baskets. *13LtMs, Lt 185, 1898, par. 11*

**Lt 186, 1898**

Kellogg, Brother and Sister [J. H.]

Sunnyside, Cooranbong, New South Wales, Australia

July 4, 1898

Previously unpublished.

Dear Brother and Sister Kellogg:

This morning at 9 o'clock a.m. the mail closes. I am doing my writing by lamplight, could not sleep after two o'clock. Yesterday morn was up at 1 o'clock. It is midwinter with us. We have not had but two frosts. The heat wave, which was quite severe in many places, was scarcely felt here. *13LtMs, Lt 186, 1898, par. 1*

We are surrounded by native trees—Australian gum trees. I do not think I should accomplish one half the writing I do now if I was in the city with the rolling of carriages, the smoke, the dust, the open drains. I am enjoying good health at the present time. I place myself in the hands of the Great Physician, using no stimulus. I spoke fourteen times during Week of Prayer. In the church chapel, in the school chapel, and at Dora Creek, and yet I did not have, as feared I might, physical prostration. Yesterday I put in seventeen hours of earnest writing. The Lord does give me strength and grace for which I will praise His Holy Name. *13LtMs, Lt 186, 1898, par. 2*

The medical missionary work is extending and becoming successful. The dearth of means and proper facilities will, we sincerely hope and pray, be overcome. We are advancing slowly but healthfully and holding all we gain. To rush ahead rapidly, we simply cannot do it. I have had to invest means to make a beginning in the Health Home and in the building of chapels and in our school interest until I am really bound about for want of funds. *13LtMs, Lt 186, 1898, par. 3*

I would be very glad to invest in uplifting the standard in the cities of Newcastle and Maitland. There has been no preaching in these places. Our books have been sold, but we have had so many

interests connected with the building here in Cooranbong we have had nothing to invest in new fields in other places. We pray the Lord to open the way.*13LtMs, Lt 186, 1898, par. 4*

We cannot rush on and continue to borrow means, as I have done, and pay interest on money, while I invest in gifts and offerings and the many borrowed funds without interest. Our people in America cannot know how hard has been the advancing in new fields here, but it has cost us anxiety and heavy lifting to erect the standard of truth.*13LtMs, Lt 186, 1898, par. 5*

We are in this place, doing all we can possibly do. We look upon our three school buildings with much pleasure and thanksgiving to God. The chapel is a thing of joy to us because we needed it, and there is not a penny of debt upon it. The Lord had the supervision of it.*13LtMs, Lt 186, 1898, par. 6*

But now we must have a building—a hospital, or some kind of a building where we can make provision to care for the sick. Sara McEnterfer is called out to go here and there and any where and everywhere. I tell her to “go.” We take no wages; all is done free. When we see severe cases we have taken persons to our home, keeping them, treating them, feeding them, for nothing. These cases cannot be neglected. There is no physician short of Newcastle. Poor people cannot have physicians. Sara has had marked success. Those who have had fearful accidents come to her. A physician comes from Newcastle, twenty miles. His fee is one crown and carfare paid. He looks at the patient and says, “You had better go to the hospital,” and does not do one thing to relieve suffering.*13LtMs, Lt 186, 1898, par. 7*

I have thought of asking our people in America to donate one dime throughout our churches—men, women and children, and let a dime hospital be erected on the schoolground. We can build underground cisterns containing soft water to us. We have salt water that comes in from the sea. We could build a bath house, where this clear, beautiful salt water could be utilized in giving treatment.*13LtMs, Lt 186, 1898, par. 8*

As yet the school question in building has taxed us sorely, and now the main building must go up. We have not room for any more

students. Willie, Elder Haskell, and myself are the ones who must carry the burden. *13LtMs, Lt 186, 1898, par. 9*

If you can see any way to help us get something started in Newcastle as well as here, just advise us. We are constantly doing medical missionary work. Sara has one she can call upon—a young man who has worked with Brother Simmons. He will help her. She visits men and women; calls upon this young man, tells him what to do for the men, and she treats the women and children. If we had a building, we could take the sick. It would be so much better. We have had, since the Week of Prayer, whole families sick at once. Poverty! Poverty! We must not try to tell it. *13LtMs, Lt 186, 1898, par. 10*

One family has just taken hold of the truth. They are intelligent people. They have six children. The father has been sick. They are in a home only sided up. Their covering is old bags sewed together for blankets and quilts. One chair in the home. For nine months the father could get no work. The mother supported the family by going out washing, but she said she was getting worn out. He embraced the truth, and after I had spoken upon the health reform, telling the evils of tobacco and liquor drinking, he threw his pipe in the pier. The mother told Sara she had begged and prayed him not to use tobacco and “to give him my hard earned wages for him to purchase tobacco—I have done it when I know he would go without food, but as soon as [he] decided to accept the Sabbath, he threw away his pipe.” We have carried them food to eat, blankets, clothing, and as soon as he was [able] to do anything, we had him do work and paid him the money. *13LtMs, Lt 186, 1898, par. 11*

We have three families, yes, four that we are helping, in attending not only to the physical necessities but the supplying their temporal wants. This is the work we are doing and the work we have been doing since we came to this locality. The medical work is done without one particle of drug medication and we have evidence drugs are a curse rather than a blessing. Water is used in a variety of ways. People come six and eight miles to take Sara to their sick families. I say “go.” Whatever we have on hand I do not hold her. She often takes one of my workers to assist her, for she cannot do the work alone. This work being done without money and without

price is preparing the way for the reception of the truth.<sup>13</sup>*LtMs, Lt 186, 1898, par. 12*

It is surprising what the mere treatment by water will do, and the outward applications of charcoal pounded up and put in a bag of hot smart weed. The charcoal alone put upon wounds kills the most acute inflammation and it kills pain, reduces swellings, and cleanses loathsome sores. Sara gets very weary sometimes. If we could have a building erected, we could do so much better and more successful work. There are so many open houses it is not safe to give treatment in them and leave them to be exposed. We want a building right here upon these grounds, and if you could set the matter before our churches and have a small sum raised by each giving a dime. Of course, we would be glad if any one could give freely. More than this, be assured it would be gratefully received. We need help.<sup>13</sup>*LtMs, Lt 186, 1898, par. 13*

A family came here—a fine, intelligent man. They have ten children. I furnished a home four months to the father and four of the children. He is an excellent carpenter. The mother remained in the old house she had been living in with four of the children. They were so destitute, Sara cut out garments and we made them clothing, pants and shirts and coats, to cover them. We have done this kind of work for the poor, and when we find a family who can make up material we furnish it. We think ourselves favored. These poor are not to be neglected. We have sent boxes of goods to families in other localities.<sup>13</sup>*LtMs, Lt 186, 1898, par. 14*

The father of one family is a coach builder but cannot get employment. I employed him to work in building my house. How sad I felt to see a man of his intelligence destitute. He keeps the Sabbath—has been a Sunday school superintendent. We must look after these. I furnished him with all my books, large and small. He will make a good use of them. I have placed my books, great and small, in houses where the family would have the benefit of them. Unbelievers may be brought to the truth.<sup>13</sup>*LtMs, Lt 186, 1898, par. 15*

Well, when I commenced to write, I did not expect to write more than two pages, knowing I could not get this copied on the

typewriter. I hope you can read this for it is written by lamplight. It is now five o'clock a.m. I have written in regard to nature and nature's God. I will send enclosures with this. I have been obliged to restrict the multiplying of copies of my writing. Postage is not a small consideration, the carbons are expensive, the taxation to my typewriting machine is large, and I have to get new machines to replace those that are worn out. When essential, I produce a few extra copies. I cannot do as I would until I see I have some means to rely upon more than is now coming in. I feel intensely over these matters because I do not do more, but my head has no rest. I put in generally three or four hours before any one is stirring and we breakfast at 7 o'clock. *13LtMs, Lt 186, 1898, par. 16*

We have now two fatherless children—brother and sister—that we are schooling. One I have had four years—Edith Ward. Her brother I have had two years. *13LtMs, Lt 186, 1898, par. 17*

I took charge of an aged brother—a thorough gentleman, and if there is any word spoken by him that was not clean and elevated I have never known it. He is an intelligent Christian. He attended meeting on Sabbath and bore his testimony. He bore his responsibilities in doing missionary work in the cause of God. He was our church treasurer—always cheerful, never heard a word of complaint from his lips. He had a good appetite. Last Monday, he ate his dinner and said “My head aches.” This was something new. We had him lie down. This was the beginning of the end. He was eighty-one years old last March. He thought he had taken cold. We thought we had better send for Dr. Rand. He came and gave simple treatment and overcame the pain, but we were fully convinced he would not live. *13LtMs, Lt 186, 1898, par. 18*

He had no pain and died Friday about three o'clock. He had no disease and he passed away without a struggle. The only words he said beside answering yes or no to our questions was “Father, let me die in peace.” I think I never looked upon the countenance of the dead when it looked more peaceful and as though Heaven's light had shone upon it. I saw nothing in this aged saint but a perfect childlike devotion to God, complete in Jesus Christ. We buried him near the chapel grounds. We miss our brother everywhere. He had lived with us eighteen months. Everyone in our

family respected and loved him. His hair was as white as human hair could be. We miss him so much—at the table, in the family, in the circle for prayers. Precious in the sight of the Lord is the death of His saints. This was a great strain upon Sara. She watched him through the day and Brother Simmons through the night. When he fell asleep in Jesus, Sara realized nervous prostration, but she is now recovering. *13LtMs, Lt 186, 1898, par. 19*

W. C. White has taxed himself altogether beyond his strength. He needs rest but I cannot get him to take it. I never saw a person who is as unselfish as he is. He is buried in the interest he has for others. I hope he will remain here in Cooranbong long enough to be benefited with this healthful climate. He is so interested in trying to help others he has no thought for himself. He works hard. He puts himself into the hardest places to save someone else. When he knows that he has been misjudged, he will let blame rest upon himself rather than to vindicate himself, and I think sometimes he carries this thing too far. But if he will only recover his health I will be so thankful. The Lord has given him a place in this work, and his labors in this country have been very taxing. Well, the Lord knows all about the matter. *13LtMs, Lt 186, 1898, par. 20*

I am glad we have a God that will never err in judgment—one who reads the heart, who never misjudges. The greatest and most grievous sin in the sight of God is the want of love—true Christlike love for one another. A cordial respect one for the other is wanting just where it should exist. A cordial and permanent friendship is not cherished because the genuine love of Christ is not abiding in the heart. *13LtMs, Lt 186, 1898, par. 21*

Workers in the great cause of God have their different lines of work appointed to them of God, and to every man God has given this work. God does not call upon any worker to administer sharp rebukes to his fellow worker, for he may not deserve it nearly as much as the one who wounds and bruises the soul. We need the Christian love that flows from a pure, sanctified heart warmed by the love of Jesus. There is too much lurching and crowding because some one does not track in our very foot-prints, but God is leading him in his way. The talents we receive from God which are the most mysterious and freighted with the highest consequences—



[their] influence like the air we breathe—are made up of units, but we must be faithful sentinels over that influence.<sup>13</sup>*LtMs, Lt 186, 1898, par. 22*

In much love.<sup>13</sup>*LtMs, Lt 186, 1898, par. 23*

## Lt 187, 1898

Wilson, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

November 11, 1898

Previously unpublished.

Dear Brother and Sister Wilson:

I cannot write but a few lines, but I advise Brother Wilson, or some one of your workers, to put up a cheap oven and bake your own bread. And do not have any milk in it. Save all the milk to put in your rolls and hard biscuits. Sister Lucas knows how to make good bread, and hop-yeast bread is far better than salt-yeast bread. Sister Lucas will think it her duty to strain every nerve to make something extra, but when she put her tact and skill at work, she can make wholesome crackers or biscuits without sugar. A little milk or cream from healthful animals, as far as you know, may be put into the rolls or crackers. But fruit you must have at all cost. Do not get tinned-canned fruit, but fruit in glass cans or fresh from some quarter.<sup>13</sup>*LtMs, Lt 187, 1898, par. 1*

Have faith in God. Put your soul, body, and spirit into His care. He is your Great Physician. He heals the sick. He healed the leprosy. He can heal the afflicted vital organs. Only trust in the Great Physician, and He will do great things for you. He will make you whole if you will not doubt. The Lord wants both of you to be spared to His cause, and to do His will. Expect whole restoration. Let not our ministers think that God wants them to die. No! No! No! Live! Pray together once a day for the Lord to give soundness and health, and then work prudently. It will do you no harm to give discourses and speak slow—and the more distinct, the more healthful the exercise will be to you. The Lord loves you.<sup>13</sup>*LtMs, Lt 187, 1898, par. 2*

Make up your minds: “I shall not die, but live to declare the works of the Lord.” [*Psalms 118:17.*] He will heal you if you come to Him in full faith and rest in His love. Be happy, be cheerful, be hopeful. Let us

draw nigh and still nigher to God, in full confidence in faith. Do not let us as Seventh-day Adventists loosen faith in our Great Physician. Take right hold on the power of God: Thou hast said it, "Ask, and ye shall receive." [*John 16:24.*] Pray for the Holy Spirit to be poured out upon the workers. Pray, believe, [and then] receive the miracle-working power of God for yourselves. Do not, I pray you, consider your case too hard for the Lord to handle. God help you, my brother and my sister. *13LtMs, Lt 187, 1898, par. 3*

I beg of you to get some preparation in brick oven, or an excellent stove, to bake good bread. Good, thoroughly baked bread is the staff of life. Put skill into it, but do not dishonor God by making sweet cakes of any description. Put your money into fruits. *13LtMs, Lt 187, 1898, par. 4*

I will say to Sister Higgins that she must be careful, and she must not get exhausted. Educate the workers. Sister \_\_\_\_\_ gives too many Bible readings. Cut down her work all of one-half. The warm weather in Queensland is trying, very trying. She must do all she possibly can to avoid overwork, for in the end more work will be done with far greater results. Take time before dinner to have one hour's perfect rest, then eat simple, well cooked bread and fruit, and you will improve. *13LtMs, Lt 187, 1898, par. 5*

My heart has been pained to see you so feeble, but I know that God does not want you to go down to the grave. Look up constantly. Do not look at your handkerchief to see what comes from your lungs. Looking unto Jesus, who is the Author and Finisher of your faith, you may have a sound, healthful experience. God says it. Press your case to His notice and look up, and hold fast the power of His grace. He loves you, and if you will believe, you will see the salvation of God. I have hope, strong hope, and faith in entire restoration. All weakness can be overcome. *13LtMs, Lt 187, 1898, par. 6*

In much love. *13LtMs, Lt 187, 1898, par. 7*

Do not let Sister Malchum work too hard in this trying season of the year. Nothing is gained by it. *13LtMs, Lt 187, 1898, par. 8*

**Lt 188, 1898**

Wilson, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

November 18, 1898

Previously unpublished.

Dear Brother and Sister Wilson:

I have been improving in health and yet I am not strong, but I am thankful that we have a God in whom we can trust. I can say to you, The Lord Jesus is the mighty Healer. Just lay hold of His power which is back of the promises. The Lord would have you to live and not die. Put your entire heart in this: “I shall not die, but live to declare the works of the Lord.” [*Psalm 118:17.*] Let your heart lean on the Healer. Tell the Lord all about the matter. He said, “These signs shall follow them that believe.” [*Mark 16:17.*] Expect the Lord will work miracles; hold fast, be strong, yea, be strong.<sup>13</sup>*LtMs, Lt 188, 1898, par. 1*

I want to hear from you, how the work is prospering.<sup>13</sup>*LtMs, Lt 188, 1898, par. 2*

Let your faith be strong.<sup>13</sup>*LtMs, Lt 188, 1898, par. 3*

I hope and pray that Brother Pallant will prove to be efficient in God. I have not heard a word by letter from any of you since we saw you in Brisbane.<sup>13</sup>*LtMs, Lt 188, 1898, par. 4*

Cling to the Mighty One. Hold firm by faith. What saith the Scriptures? “The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered (you have an Advocate in heaven). And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.” [*Romans 8:26, 27.*] So also Jude speaks of praying in the Holy Spirit. [*Jude 20.*] The [only] acceptable [prayer] is the prayer of faith.<sup>13</sup>*LtMs, Lt*

*188, 1898, par. 5*

The Holy Spirit enlightens the mind to see its wants, softens the heart to feel them, quickens our desires after suitable supplies, gives clear views of God's power, wisdom, and grace to relieve us, and stirs up the confidence in His Word. "Thus saith the Lord," forbids all wavering. Prayer is a wonderful thing. Believe, believe. We pray for all the ministers by name, and the workers, that God shall sustain them and heal them and bless them. I wrote to you as soon as I could write after getting home. We are anxious to know how the work advances. Put your whole trust in God, and He will not fail a soul that trusts in Him. *13LtMs, Lt 188, 1898, par. 6*

In much love. *13LtMs, Lt 188, 1898, par. 7*

Cannot write more now; mail must go. *13LtMs, Lt 188, 1898, par. 8*

**Lt 189, 1898**

Starr, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

July 31, 1898

Previously unpublished.

Dear Brother and Sister Starr:

Brother Caro asked me if I would counsel you to go to Melbourne at this time to attend the medical missionary meeting that was to be held in Melbourne. I would say you are on the ground and can better appreciate the situation than we can. I would be much pleased to have you attend the meeting in Melbourne, but if Elder Haskell remains here over the Sabbath, which I think he should do, it will leave Stanmore rather barren. *13LtMs, Lt 189, 1898, par. 1*

The Ashfield church will need someone to take the work there. I leave this matter wholly on your own judgment. I would not be able to decide your duty, but may the Lord give you wisdom and you feel clear to decide what you will do. *13LtMs, Lt 189, 1898, par. 2*

Brother Haskell is now attending meeting about twelve miles from here, toward Newcastle, then he speaks in the church at this place. *13LtMs, Lt 189, 1898, par. 3*

I am getting my American mail ready. It has made it rather bad for me, having so much company just now. We have Brother Morse and Brother Caro. We are glad to have them here, but [I will be exhausted] if they draw on me to counsel them, and this is my tax just now. Maggie Hare leaves here for New Zealand. Circumstances at home require this, and I consented to have her go. She will probably be at Brother Baker's or your place tonight. I send this letter by her. *13LtMs, Lt 189, 1898, par. 4*

In much love. *13LtMs, Lt 189, 1898, par. 5*

I feel very sorry for Maggie and sorry for myself. She will come back

as soon as possible.<sup>13</sup>*LtMs, Lt 189, 1898, par. 6*

**Lt 190, 1898**

Starr, Brother and Sister

Refiled as *Lt 50b, 1900*.



**Lt 191, 1898**

To the Proper Persons to Whom These Lines Should be Addressed

NP

1898

Previously unpublished.

To the Proper Persons to Whom These Lines Should be Addressed:

Will you see that I have a copy of all the little tracts that have been issued of my writings? I have had of several only a single copy, and at the present time I cannot find them all. The last selections published in regard to Christian education, with paper cover, only one copy came to me. I loaned this to Brother Haskell, but please to be more liberal with me than you have been when you issued the little tracts on any subject, and send me several. I have had several copies of some but that one paper-covered tract I have had only one copy. Please send me three bound *Youth's Instructors*. Also tell me the price of these bound volumes. I wish to place them in the hands of the superintendents of our Sabbath schools in lonely places. Please have everything marked plainly to my address and oblige.<sup>13</sup>*LtMs, Lt 191, 1898, par. 1*

**Lt 192, 1898**

Farnsworth, Br-Sr.

Extract from *Lt 144, 1898*.

## Lt 193, 1898

Workers in the Echo Publishing House

NP

May 16, 1898

Previously unpublished.

To the Workers in the [Echo] Publishing House:

The Lord permits His instrumentalities to pass through seasons of trial and embarrassment in order that hearts may be revealed, in order that the faith and integrity of the workers in His institutions may be tested and tried, and that they may be led in times of trouble to go to their heavenly Father in humility of heart, as children, when in trouble, go to their parents.<sup>13</sup>*LtMs, Lt 193, 1898, par. 1*

The hearts and minds of the workers in the Echo Office need a cleansing from moral imperfection, and the Lord has permitted trials to come to reveal the unbelief both in the hearts of those employed in the Office and in the hearts of the members of the church. These have been entrusted with the care of this institution, which is God's instrumentality for the advancement of His work, that they might guard and sustain it as a sacred blessing and treasure. But by very many this precious trust has never yet been understood in its true character. The Lord is displeased by the lack of faith and sanctified zeal shown by the workers and the church members in this institution, [which was] established as a center which may give strength and character to the work of the message. Very many of the church members have regarded the publishing house as they would regard any worldly enterprise.<sup>13</sup>*LtMs, Lt 193, 1898, par. 2*

I speak to those who have been shaken by the words and sentiments that have had their origin in self-seeking and selfish ambition. All who are connected with the Echo Office should remember that it is due the institution that those who have erred should see where they have departed from the right path, and make acknowledgments. When difficulties are to be encountered, do not

receive the words of those who magnify [them], but stand firm, saying I will keep at my post of duty and help the institution that has helped me. When true, staunch, loyal service is needed, I will be on hand. Whatever justification they may make for themselves, those who have spoken words of unbelief and discouragement must have a transformation of character before they can be trusted with large responsibilities. *13LtMs, Lt 193, 1898, par. 3*

In the experience through which we have passed, we may learn important lessons regarding faithfulness to sacred trusts. From henceforth more effectual methods must be adopted for the inculcation and maintenance of sound principles and uncorrupted sentiments regarding the sacredness of the institutions established for the carrying forward of God's work on the earth. Those connected with the office of publication are to be its representatives, its sentinels, its living witnesses for truth and righteousness. *13LtMs, Lt 193, 1898, par. 4*

Let no one hereafter sin against God by seeking to weaken one of His institutions. Let no one be more solicitous for promotion than for principle. Everyone should feel it his duty to manifest his principles to the world and should strive earnestly to keep those principles plainly exposed to his own view, that he may know whether he is walking in the way of the Lord. The Lord calls upon us to respect the principles that are sustained by His holy Word. The soul should be pervaded by a deep, abiding sense of the sanctity and power of Christ. The understanding, the heart, the conscience, should work together to maintain pure, uplifting principles, strengthened by a conscious connection with the Spirit from which all light is derived. *13LtMs, Lt 193, 1898, par. 5*

God permits trials to come upon us that true, steadfast principles may be revealed in contrast with selfish, ambitious sentiments. This reveals the gold of our characters, and shows the faith that we cherish in the Lord's instrumentalities. But the spirit that has been manifested by some has shown that they could never glorify God by occupying leading positions in His institutions until they have been convicted by the Holy Spirit and experience a thorough conversion of heart and mind. *13LtMs, Lt 193, 1898, par. 6*

This experience has been a Rephidim to the workers in the Office and to the church, and it will be a blessing to them as it leads to self-examination. The faith of many will be established on better principles. They will strive for higher moral perceptions, and a better preparation for their various lines of work. Sincere, earnest, God-fearing souls will see all things in a clearer light, and will be blessed as they walk in that light. Some minds formerly biased in wrong directions will be set right and will learn lessons of lasting benefit. *13LtMs, Lt 193, 1898, par. 7*

Trials are permitted to come to try the hearts of all who have any connection with the Lord's work—in the church or in any of His institutions. These trials reveal how easily some souls are deceived and misled by temptation. By the experience through which the Echo Office has passed, it is seen how little faith some of the professed believers have in God, and how much confidence they have in themselves. In some families the conversation has been full of doubt and unbelief regarding the work of God, and regarding the mission which God has given to Sister White. This has sown seed in the hearts of your children which will not tend to make them wise unto salvation. *13LtMs, Lt 193, 1898, par. 8*

Remarks have been made regarding those in the Office that tend to unsettle the trust and confidence of both old and young. One heart opened to the suggestions of the enemy will sow many seeds of disaffection. Today humanity has but little respect or reverence for sacred things, and Satan has worked most zealously in fostering among parents the spirit of unbelief, envy, jealousy, and disrespect. Time alone will reveal the injury that has thus been wrought. The influence of this work has extended to many churches. *13LtMs, Lt 193, 1898, par. 9*

The Lord calls upon everyone to repent of his backslidings and to cooperate with Him in keeping the standard of truth uplifted. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews 12:13-15.*] *13LtMs, Lt 193, 1898, par. 10*

**Lt 194, 1898**

Olsen, O. A.

Balaclava, Australia

[April 1898]

Previously unpublished. Not sent.

Elder Olsen:

I have received several letters from you and thank you for writing. But, my brother, I have felt sorry for you. But if you did see all things clearly, you have a work to do of repentance that needeth not to be repented of. I cannot feel you are clear and understand things clearly now. There is a great need of your seeing things straight.<sup>13</sup>*LtMs, Lt 194, 1898, par. 1*

You have become so of the same mind and spirit with those you have associated with you that you have done a great evil to yourself and to your brethren. You have talked and sown seeds in the minds of others in regard to Bro. Ellet Waggoner. You had the inspiration of that spirit of him who was an accuser of the brethren. You dropped words here and there that have left a wrong impression upon minds, and this was not the work that the Lord gave you to do. Had you stood in a proper position before the Lord as His appointed agency, you would have used the means that God permitted to flow into the treasury in Battle Creek to establish the work in foreign countries where the standard of truth had not been uplifted. What we needed were the very means you are misappropriating. You would have looked at matters in altogether a different light. You would have said to me, Sister White, advance as God shall lead you and we will sustain you in building up the work in every place.<sup>13</sup>*LtMs, Lt 194, 1898, par. 2*

But you and A. R. Henry and others united in appropriating means that should come to this field, means which was the Lord's, not yours to appropriate as you please—a surplus of means that you supposed sometime would be called for in America, but you did not see afar off. The whole round world is God's vineyard, and the

surplus means was not yours to appropriate and hold and hold in America, burying in a napkin, hiding in the earth, that means which was not yours, or A. R. Henry's and your associates', to misappropriate as you pleased. *13LtMs, Lt 194, 1898, par. 3*

Gladly would I see you free and clear before God, but you are not thus presented before me. Your course has greatly displeased God and you have been led by evil influences away from light into foggy and dense darkness. What part have you acted to counteract your own work? When the Lord was sending you special messages that the voice of the General Conference had become a strange voice, that it bore no weight as the voice to be respected, why did you do as has been revealed to me that you did do? [You] presented to your brethren and sisters the ideas—strange-working ideas—that God had been teaching you were false and wrong, which you wished to [have] carried; and the statements made by one in your position gave you influence. There was invested in yourself a power to exercise against or in favor of your brethren. *13LtMs, Lt 194, 1898, par. 4*

What great schemes you were planning with these very men. If you had heeded the light given, you would have corrected these influences. Oh, true it is that there is danger of investing one man with authority year after year to transact the most important work of stewardship for the General Conference, whose mind and judgment can be perverted, as your mind and judgment has been turned aside from righteous, sound principles that will not bear the test of investigation. There should never again be left a conference in America, or any of our institutions God has created, to be so fully managed by one man as a power to control. It was not the right thing to do, for you yourself would be tempted to do things that ought never to be done, that would work out your own defective judgment. Many things were being neglected that ought to be zealously attended to. There should be no less than seven men who shall be appointed to share the work of the president of the General Conference—honest, staunch men filled with the Holy Spirit—men who will not be bought, sold, or misled by Satan's devices. In *Acts 6* we have the class of men who are to be chosen men of God. *13LtMs, Lt 194, 1898, par. 5*

My brother, after the reproof has come to you, you have represented that the voice of the Conference was a power to be respected as the voice of God. Why did you entrench yourself as president of the General Conference behind the sacredness of power in the General Conference, when you and your associates had forfeited, as verily as did Korah, Dathan, and Abiram, all right to the claim? You claimed you had great light; you carried the impression you believed and respected the light, but you did not obey it all. Your work for years was so mingled with men's devisings, with selfishness, [with the claim] that you were especially exalted of God, that you hurt God's servants, the oil and the wine. You sustained men whom God could not favor. *13LtMs, Lt 194, 1898, par. 6*

The Lord did not work you by His Holy Spirit. The position you were in gave you every chance to choose your assistants to stand by you in the work. While you should have been on your knees before God you were planning consolidation. Your schemes were not inspired. Everything should have been guarded jealously. The very counselors who had remained true, that knew the work when it was carried on in the past in the establishment of our institutions, you should have rallied to your side as your advisers. But thoroughly selfish men—whom you ought to have known were divorced from God and refused their help—were your counselors, and you were imbued with the same spirit that actuated them. They were men with uncontrolled passions, thoroughly selfish men and constantly in determined opposition to those whom God was using to carry forward and advance His work. Men whom the Lord uses will not remain in blindness when the truth is continually enforced upon them, but in handling great responsibilities will unite themselves with men worked by the Holy Spirit, aiming to advance the work in all its lines, that nothing shall be neglected, men who can be safe counselors, carrying out the precepts and examples that have been before them. Always remember it is safe to follow men whose course of action has been to follow God. *13LtMs, Lt 194, 1898, par. 7*

You bound the hands of men in Europe by setting in operation a course of action which would get them, if possible, out of your track so that you could bring in a change in the working of the things in



reference to the cause of God, which virtually sustained those whom God condemned. You removed men whom the Lord loved from positions of influence, and connected with you, as your associates, men you chose. [You] cast down and enfeebled the influence of men who should be sustained by voice and vote, and placed in this work your set men of oppression. You have mingled the sacred with the common in using the men whom you linked up with. They led you astray; they were as watch dogs.*13LtMs, Lt 194, 1898, par. 8*

Your attitude toward the workers in Europe, especially in England, was an offense to God. You bound about the work. Your thoughts and heart were unsanctified, and God's servants were misjudged. You placed over men whom God was using a man who needed to be converted by the Holy Spirit of God but had not that blessing. You exalted this man to watch and guard men whose work was to "Go Forward," and the means was being diverted from the work of God in the proper channel where it should flow to establish and advance the truth and to provide facilities that would give character and dignity to the work. This work that God designed should be done moved slowly under your planning and management. What did you suppose would be the result of such a course of action? That man's wife was not a converted woman and her influence is a curse wherever she goes.*13LtMs, Lt 194, 1898, par. 9*

The power given you to help and support the work where it was needed, which should have been considered a power invested in a Higher Power, but which was not respected by you as of any sacred value, has been felt in America. This power was used to make your methods effective, in Europe especially, to discourage and oppress men who were using all their God-given ability to do their best under poverty and want of means. The influence you have exerted still remains in a degree, which is an influence God does not recognize. Your course has been highly censurable.*13LtMs, Lt 194, 1898, par. 10*

You have not honored God, and my heart is made so sad for God's cause I love that I am awakened in the night season to write in regard to false and oppressive principles that have been brought into the work. The men you have oppressed are men that God has

honored, and the result will be that the Lord will leave you to be oppressed. May the Lord pity you is my prayer. Strange things have been transacted under your planning that the Lord has taken no part in. These points surely will become history.<sup>13</sup>*LtMs, Lt 194, 1898, par. 11*

I am drawn out to write and continue to write in regard to the wrong principles that have been brought in. Oh, I am so sorry for the work you have done in leavening the Pacific Publishing interests—that they went in the tread of Battle Creek. The London workers have felt the influence of your wrong, deceived spirit, and it is not cleansed away thoroughly yet. Yet the iron hand of oppression has done its work of mischief in a greater or less degree whenever its power has been acknowledged. It will need cleansing from the powers that have ruled that would misdirect men whom the Lord has appointed to do a special work in straight/strait, hard places.<sup>13</sup>*LtMs, Lt 194, 1898, par. 12*

And what have you done to counteract your own work under the specious deception that was upon you? Will the Lord impart to you light and grace and knowledge while the work that has been done has swayed the cause and work in wrong lines? Will the Lord say to you, “Well done, good and faithful servant” [*Matthew 25:23*], when you have done evil and have not made thorough work in undoing your own work that God never gave you to do? I have to write and work to counterwork the principles that have been brought in under your administration. The dearth of means is not because men have not means to give, but their confidence in the leaders is gone.<sup>13</sup>*LtMs, Lt 194, 1898, par. 13*

The same scheming and conniving to bring in wrong principles by any methods possible has cost, and is costing, a great deal of time and money to set right. You have acted under a deception. You have acted a double part. You have used the testimonies to help men to carry their own spirit when their spirit was an offense to God. It would have been better, far better, for you to take up the stumbling blocks you have made for others to stumble over before you should continue your work as if the Lord would entrust you with His responsibilities. When the past tracks are not made clear, why, oh why, did you not make straight paths for your feet? I cannot feel

confidence in your experience or that you are safe and clear before God to stand as adviser and in authority. The very same spirit continues in the men who have not had discrimination to discern between good and evil and right and wrong.<sup>13</sup>*LtMs, Lt 194, 1898, par. 14*

I might mention names but I will not now. Have you no knowledge that your voice has given power to the voice of Elder Robinson and wife to work their will in England? Do you understand that the wife of Elder Robinson is a deterrent and a snare and a curse wherever she goes—that her influence is of a character to corrupt and destroy? Where is the discrimination of the people of God? Better never have her husband labor in a place to control if her influence is to come in. She has not been converted; never has been converted. When in Brooklyn, NY, he contemplated opening a mission to teach young men and women to be workers in the cause of God. The Spirit and the power of God came upon me and I decidedly protested in the name of the Lord. I told him one man's mind, one man's judgment, and one man's experience would never fit any man or woman to engage in the work. They would both give a mold to the work that would have a debilitating influence. This was the strange fire offered to God, and that unconverted woman has done a work that has not been rebuked in the American and European fields.<sup>13</sup>*LtMs, Lt 194, 1898, par. 15*

**Lt 195, 1898**

Colcord, Brother and Sister

Balaclava, Melbourne, Australia

March 10, 1898

Previously unpublished. Unfinished. Not sent.

Dear Brother and Sister Colcord:

I have some things to say to you which is essential and which I will first write; then, if I obtain no rest, [I] will present them to you. You are not pursuing a right course with your son. You treat him more as an equal than as a son to be instructed, controlled, and restrained. Why I write to you now is that his influence in the Echo Office is not good over the boys who need altogether a different phase of character from that which they now have. But your influence in regard to the training of your son has not been wise. You have missed the mark decidedly and you are a most deceived father and mother. *13LtMs, Lt 195, 1898, par. 1*

I have felt that it would not do the least particle of good to say that to you which I know to be truth. He is helping the other lads to become sly in their habits and actions. You will say the boys in the office have led him astray, and once you go on that ground, you will repeat the same things. He is selfish; self, self, self. If he would, he could attend the school in Cooranbong and engage in study. He has talent but has not employed his talent to enrich his experience. He ought to be advanced and would be in knowledge, but pleasure-loving and to do as he wishes to enjoy himself is his main desire. I think it will be best to separate your boy from the office and place him in the school, giving him every chance, but he is not inclined to tax, brain, bone, or muscle. I must say that you do not read your son correctly; you judge him to be that which he is not. Indulged and not restrained as he should be, it will be a task to bring him where he will be under the best administration, inclined to study. He would amuse himself in the way of drawing and painting, but would prove a failure because he would not practice ...  
[unfinished] *13LtMs, Lt 195, 1898, par. 2*

## Manuscripts

**Ms 1, 1898**

“Yesterday was a hard day for me...”

Refiled as *Ms 141a, 1897*.

**Ms 2, 1898**

“We are laborers together with God...”

Refiled as *Ms 163, 1897*.

## Ms 3, 1898

### Matthew's Feast

NP

January 9, 1898

This manuscript is published in entirety in *ST 06/23/1898, 07/07/1898, 07/14/1898.*

When the Saviour invited Matthew to follow Him, the publican did not stop to think of earthly loss. He considered nothing so profitable to him as discipleship with Christ, and without framing one excuse, without waiting to ask what he should do to obtain a livelihood, he arose and followed Christ. *13LtMs, Ms 3, 1898, par. 1*

In his grateful humility, Matthew desired to show his appreciation of the honor bestowed upon him, and, calling together those who had been his associates in business, in pleasure, and in sin, he made a great feast for the Saviour. If Jesus would call him, who was so sinful and unworthy, he would surely accept his former companions who were, thought Matthew, far more deserving than himself. Matthew had a great longing that they should share the benefits of the mercies and grace of Christ. He desired them to know that Christ did not, as did the scribes and Pharisees, despise and hate the publicans and sinners. He wanted them to know Christ as the blessed Saviour. *13LtMs, Ms 3, 1898, par. 2*

At the feast, the Saviour occupied the most honored seat. Matthew was now the servant of Christ, and he would have his friends know in what light he regarded his Leader and Master. He would have them know that he felt highly honored in entertaining so royal a guest. *13LtMs, Ms 3, 1898, par. 3*

Jesus never refused an invitation to such a feast. The object ever before Him was to sow in the hearts of His hearers the seeds of truth, through His winning conversation to draw hearts to Himself. In His every act Christ had a purpose, and the lesson which He gave on this occasion was timely and appropriate. By this act He declared that even publicans and sinners were not excluded from

His presence. Publicans and sinners could now bear the testimony that Christ honored them with His presence and conversed with them. *13LtMs, Ms 3, 1898, par. 4*

The Pharisees beheld Christ sitting and eating with publicans and sinners. He was calm and self-possessed, kind, courteous, and friendly; and while they could not but admire the picture presented, it was so unlike their own course of action [that] they could not endure the sight. The haughty Pharisees exalted themselves, and demerited those who had not been blessed with such privileges and light as they themselves had had. They hated and despised the publicans and sinners. Yet in the sight of God their guilt was the greater. Heaven's light was flashing across their pathway, saying, This is the way, walk ye in it; but they had spurned the gift. Turning to the disciples of Christ, they said, "Why eateth your Master with publicans and sinners?" [*Matthew 9:11.*] By this question they hoped to arouse the prejudice which they knew had existed in the minds of the disciples, and thus shake their weak faith. They aimed their arrows where they would be most likely to bruise and wound. *13LtMs, Ms 3, 1898, par. 5*

Proud but foolish Pharisees, who fast for strife and debate, and to smite with the fist of wickedness. Christ eats with publicans and sinners that He may draw men to Himself. The world's Redeemer cannot honor the fasts observed by the Jewish nation. They fast in pride and self-righteousness, while Christ eats in humility with publicans and sinners. *13LtMs, Ms 3, 1898, par. 6*

Since the fall, the work of Satan has been to accuse, and those who refuse the light which God sends, pursue the same course today. They lay open to others those things which they consider an offense. Thus it was with the Pharisees. When they found something of which they could accuse the disciples, they did not speak to those whom they thought to be in error. They spoke to Christ of the things which they thought to be so grievous in His disciples. When they thought that Christ offended, they accused Him to the disciples. It was their work to alienate hearts. *13LtMs, Ms 3, 1898, par. 7*

The world's Redeemer heard every word uttered against Him by the



Pharisees. “When Christ heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” [Verses 12, 13.] These self-righteous men, who felt no need of help, could not appreciate the work or mission of Christ. They placed themselves where they could not accept the salvation which He came to bring. They would not come unto Him that they might have life. The poor publicans and sinners felt their need of help, and they accepted the instruction and aid which they knew Christ was able to give them. *13LtMs, Ms 3, 1898, par. 8*

“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 came to seek and to save those that were lost. He came to reach to the very depths of human woe and misery. He placed Himself where He could reach the needy, the suffering, the oppressed, just where they were; and, although to all appearance they were the most unpromising, with what intense interest did He work for them! What holy joy arose in His heart as He saw them opening their hearts to Him, that He might fill them with His transforming grace and imbue them with His spirit of self-denial and self-sacrifice. He came to honor humanity with the privilege of being participants in the blessings of His kingdom. He called upon men to repent of their sins, receive of His pardoning love, and unite with the world’s Redeemer in sowing the seeds of truth, laboring for the souls who are ready to perish. *13LtMs, Ms 3, 1898, par. 9*

It is not possible to give to Christ more service than is His due. If you have, as had the Pharisees, a self-complacent spirit, if you wrap about you the garments of your self-righteousness, and leave sinners in darkness and transgression, you give evidence that you are not converted; and those whom you deem publicans and sinners will go into the kingdom of heaven before you. Those who would object to eating with publicans and sinners should closely criticize their own course of action. They have important lessons to learn. What saith the Scriptures?—“To do justice and judgment is more acceptable to the Lord than sacrifice.” [Proverbs 21:3.] “For I desired mercy, and not sacrifice; and the knowledge of God more

than burnt offerings.” [*Hosea 6:6.*]13*LtMs, Ms 3, 1898, par. 10*

The follower of Christ is not to live to himself. He who lives to himself is not a Christian. He has not been created anew in Christ Jesus. From the moment the sinner views Christ upon the cross, every barrier is broken down. He sees sin in its offensive character, and exercises repentance toward God and faith toward the Lord Jesus Christ. He lays hold of the merits of a crucified and risen Saviour. Then all his transformed powers will be held as sacred to God’s service. Every talent, every qualification, reason, knowledge, affection, speech, property, will be appreciated as a precious trust. He will live with an eye single to the glory of God. He will be a man of prayer that he may have the spirit and wisdom of Christ to win souls from sin to holiness, from error to truth.13*LtMs, Ms 3, 1898, par. 11*

The disciple who loves Christ will love the souls for whom Christ has died, and will devote himself unreservedly to Christ. He will work as Christ worked, he will do as Christ did. He will go where the sinner is. He will educate all his powers, his tact and ability, that he may become a laborer together with God. He will hold the secret of the cross before those who do not know God. Every soul who is indeed united with Christ will be a laborer together with God for the uplifting and saving of humanity. No other being in the world has the shadow of a claim upon our service. Every part of our nature, every moment of our future existence has been purchased with the precious blood of the Son of God.13*LtMs, Ms 3, 1898, par. 12*

“Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?” [*Matthew 9:14.*]13*LtMs, Ms 3, 1898, par. 13*

The disciples of John were very sorrowful. Their master was in prison, and their days were filled with mourning and frequent fasts. They had not accepted Jesus as the world’s Redeemer as fully as had John. They thought Christ needed to reform in His practice because He did not do in every particular as John did. They saw how differently the disciples of Christ were being molded from themselves and the scribes and the Pharisees. While they were mourning and fasting because of the imprisonment of John, they

saw Jesus sitting and eating with publicans and sinners. Misinterpreting His object, they united with the Pharisees in condemning His practice. *13LtMs, Ms 3, 1898, par. 14*

Christ's answer met both classes of complainants. "Can the children of the bridechamber mourn," He said, "as long as the bridegroom is with them? but the days will come, when the bridegroom will be taken away from them, and then shall they fast." [*Verse 15.*] The disciples of Christ had the bridegroom in their midst. He was everything to them. It would not be appropriate for them to spend their days in mourning and fasting. They must now be catching the rays of light from Jesus, learning the spiritual nature of His kingdom, and the grace of His character, that they might work when He should leave them. *13LtMs, Ms 3, 1898, par. 15*

Christ was constantly working to instruct those who were to fill the office of apostles. The work for which the Lord was preparing them was to teach the commandments of God. Nearly two thousand years ago there was heard from the throne of God in heaven a voice of mysterious import: "Sacrifice and offering thou didst not desire, burnt offering and sin-offering thou hast not required. ... Lo I come: in the volume of the book it is written of me: I delight to do thy will O my God; yea, thy law is within my heart." [*Psalms 40:6-8.*] *13LtMs, Ms 3, 1898, par. 16*

Christ did not come to abrogate the law given on Sinai, but to enforce it. He was the foundation of the whole Jewish economy. That which He had spoken from Sinai was the foundation of the government of heaven, and was to be as enduring as eternity. He knew the strength of the law of Jehovah. He knew its immutability. It was because the law of God could not be changed to meet man in his fallen condition, that Christ clothed His divinity with humanity and came to your world to take upon Him the sins of a fallen race. He became sin for us, that we might be made the righteousness of God in Him. *13LtMs, Ms 3, 1898, par. 17*

Christ, in whom dwelt all the fulness of the Godhead bodily, came to our world to reveal truth, to present God to the world in His true character. Would you know God? Look upon His only begotten Son. "He that hath seen me," Christ said to Philip, "hath seen the Father."

[*John 14:9.*] Christ saw how that men's devices and ideas had been interwoven with truth, and He came to rescue it from the rubbish of error, and reset it in the framework of the gospel, presenting the law of God in its original dignity and purity, free from the rubbish of error and the commandments of men. Who could so well cope with superstition and the misinterpretation of the Word of God as He who was the Author of all truth? Who was so well calculated to conquer the power of darkness as He who knew the enemy as an angel fallen. Who could so well rescue the gems of truth, which, through the devices of Satan, had been taken from their rightful place in the framework of the gospel, and made to serve in companionship with error, as He who had given these truths?*13LtMs, Ms 3, 1898, par. 18*

Christ hid His divinity beneath the garb of humanity. This was the only way that He could approach men. Had He not done this, He could not have conversed with men and gathered them around Him to hear the grand and elevating truths, which were to be to them eternal life. It was a part of the plan that He should hide the brightness of His glory, that, during His earthly life, He should humble Himself to man's estate. The world's Redeemer was to make a solemn oblation of Himself. His divine greatness had long been the subject of prophecy. His work had long been foretold. He must identify Himself as the subject of prophecy. He, the Light of the world, must lighten every man that cometh into the world. If He displaced types and shadows, it was only because type had met antitype in Himself. He must occupy the place which the types had prefigured. He must stand out prominently as the only One who could redeem the world.*13LtMs, Ms 3, 1898, par. 19*

How could those who had the presence of God with them, believing in Him, trusting in Him, loving Him, daily being taught by Him, mourn and fast as did the Pharisees? The children of the bridechamber could not fast while the bridegroom was with them. But Christ knew that the days were coming when the bridegroom would be taken away from them. Then when days of trial and temptation came, and the presence of the Comforter was not clearly discerned, the disciples could more consistently mourn and fast.*13LtMs, Ms 3, 1898, par. 20*

When, as He should approach the cross and descend into the depths of humiliation, when His disciples should witness Him, in whom their hopes of eternal life were centered, in the hands of wicked men, when they should hear His own nation clamoring for His blood and see Herod and his soldiers plaiting the crown of thorns for His sacred brow; and when they should see Him clad in the purple robe, and His persecutors bowing before Him, striking Him with the reed which they had placed in His hand; when they would see Him who they thought was to take His place on David's throne, scourged as the worst of criminals, and the murderous Barabbas, with all his crimes, chosen in the place of their beloved Teacher; when they should see Him lifted upon the cross, and dying as a malefactor—then they would have cause to mourn and fast. Then their faith would be tried, and their hope and courage fail. *13LtMs, Ms 3, 1898, par. 21*

But the Life-giver comes forth from the sepulcher. From above the rent sepulcher of Joseph there is heard a shout of triumph from the universe of heaven. Jesus is risen, and is again with His disciples, talking with them, opening to them the Scriptures, and testifying how that Christ must needs have suffered, been crucified, and the third day rise again. This Christ had told His disciples before, but they did not then want to hear it. The nature and character of His kingdom they could not fully comprehend. But after His resurrection they were not left in darkness on these points. Christ Himself opened their minds that they might understand the Scriptures concerning Himself. *13LtMs, Ms 3, 1898, par. 22*

“And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, that while he blessed them, he was parted from them, and carried up into heaven.” [*Luke 24:50, 51.*] “And while they were steadfastly looking toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven.” [*Acts 1:10, 11.*]*13LtMs, Ms 3, 1898, par. 23*

These angel messengers had been commissioned to separate from the company who were escorting [Christ] to heaven, and go and tell

the disciples that the same Jesus whom they had loved on earth would come again. Then they remembered the words of Christ, "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.*]*13LtMs, Ms 3, 1898, par. 24*

"And they ... returned to Jerusalem with great joy: and were continually in the temple praising and blessing God." [*Luke 24:52, 53.*] What a period of triumph was this for the church. Jesus was not in Joseph's new tomb. He had arisen, and had ascended to heaven. Heavenly messengers had told [the disciples] that He would come again.*13LtMs, Ms 3, 1898, par. 25*

The disciples were not to fast and mourn after the ascension of Christ, for this was just what the prince of darkness wanted. He desired that they should give to the world the impression that they had been deceived and disappointed, that their expectations had not been realized. Before His ascension Christ had declared, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. And whatsoever ye shall ask in my name, ... I will do it. If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." [*John 14:12-16.*]*13LtMs, Ms 3, 1898, par. 26*

If by faith they would accept and practice the teachings of Christ, they would have, not a cloud of heaviness and mourning, but the peace of Christ. Said Christ, "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 to the Father: for my Father is greater than I." [*Verses 26-28.*]*13LtMs, Ms 3, 1898, par. 27*

Christ had told His disciples, “Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before kings and governors from my sake, for a testimony against the Gentiles. But when they shall deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but your Father which speaketh in you.” [*Matthew 10:16-20.*]*13LtMs, Ms 3, 1898, par. 28*

After enumerating the persecutions they should meet for His name’s sake, Christ said, “It is enough for the disciple that he be as his Master, and the servant as his lord. For if they have called the master of the house Beelzebub, how much more shall they call them of his household?” [*Verse 25.*]*13LtMs, Ms 3, 1898, par. 29*

There are times before us that will try the souls of men, and there will be need of watchfulness, of the right kind of fasting. This will not be like the fasting of the Pharisees. Their seasons of fasting were occasions of outward ceremony. They did not humble their hearts before God. They were filled with bitterness, envy, malice, strife, selfishness, and self-righteousness. While their heads were bowed in pretended humiliation, they were covetous, full of self-esteem, self-importance. They were oppressive, exacting, [and] proud in spirit.*13LtMs, Ms 3, 1898, par. 30*

Everything in the Jewish service had been misinterpreted and misapplied. The purpose of the sacrifice offerings had been perverted. They were to symbolize Christ and His mission, that when He should come in the flesh, the world might recognize God in Him, and accept Him as the world’s Redeemer. But their lack of true heart service for God had blinded the Jews to a knowledge of God. Exactions and ceremonies and traditions were the sum total of their religion.*13LtMs, Ms 3, 1898, par. 31*

The Pharisees had yet to learn that righteousness exalts a nation, that form and ceremony cannot take the place of righteousness. Christ was teaching the people as verily when enshrouded in the pillar of cloud as when seated on the mount. The same

compassionate consideration for the poor was enjoined as in the lessons given to the disciples. But the responsibility of every individual in the sight of God, His mercy, love, and compassion, were not included in the lessons given to the people by the rulers in Israel. Said Christ, “No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.” [*Matthew 9:16.*] The truth, the life, the light, which should characterize true godliness could not be united with the manufactured religion of the Pharisees.<sup>13</sup>*LtMs, Ms 3, 1898, par. 32*

The Scribes and Pharisees were annoyed that Christ did not approve of their pretension. Instead, Christ reproved them for depending upon forms and ceremonies for salvation while their hearts were full of wickedness. “Ye pay tithe of mint and anise and cummin,” He said, “and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone.” “Ye teach for doctrine the commandments of men.” [*Matthew 23:23; 15:9.*]<sup>13</sup>*LtMs, Ms 3, 1898, par. 33*

Thus it is in our day. Forms and outward ceremonies pass for true religion. But through His servant, Christ presents before us true Christianity. “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, and to our God, for he will abundantly pardon.” [*Isaiah 55:6, 7.*] “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.*]<sup>13</sup>*LtMs, Ms 3, 1898, par. 34*

The lesson given to the disciples of John and the Pharisees is for us. There is a work to do in seeking to bring sinners to repentance. The time spent in needless mourning and bodily humiliation might far better be devoted to merciful acts for suffering humanity. While souls are under the dominion of Satan there must be no saving of self. There is stern practical work to be done. The works of righteousness revealed in kindness to the needy, clothing the



naked, relieving the oppressed, give evidence that the Spirit of God is operating on the heart. In the place of advancing and enriching ourselves, oppressing others and neglecting the simple duties of life, in the place of putting on an appearance of great devotion and afflicting our bodies, we should humble our hearts before God. "Go," says Christ, "and learn what this meaneth, I will have mercy and not sacrifice: for I came not to call the righteous, but sinners to repentance." [*Matthew 9:13.*]13LtMs, Ms 3, 1898, par. 35

"Is it such a fast that I have chosen," God says, "a day for a man to afflict his soul, is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?"13LtMs, Ms 3, 1898, par. 36

"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. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking of vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [*Isaiah 58:5-11.*]13LtMs, Ms 3, 1898, par. 37

## Ms 4, 1898

### The Christian's Duty

NP

January 9, 1898

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“The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness.” “Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light as when the bright shining of a candle doth give thee light.” [*Matthew 6:22, 23; Luke 11:35, 36.*] *13LtMs, Ms 4, 1898, par. 1*

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth, for the truth sanctifies the receiver. But if men refuse to search for the truth as for hid treasure, if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies. It can do no good. And how full of darkness is the soul that receives error as truth and shapes his course of action in accordance with it. *13LtMs, Ms 4, 1898, par. 2*

All to whom the heavenly inspiration has come are put in trust with the gospel. The most solemn responsibility rests upon them to devote their God-given powers to making known the only true God and Jesus Christ whom He has sent. They must not live a divided life. “Ye cannot serve God and mammon,” says the great Teacher. [*Matthew 6:24.*] You may think that you can serve both, but Christ has said, You will hold to the one, and despise the other. All who stand ready to make a compromise with the world do in truth despise the humble, self-denying, self-sacrificing principles of Christ. Christ lived not to please Himself. He was self-denying. In the behalf of man He consented to become a man of sorrows and acquainted with grief. *13LtMs, Ms 4, 1898, par. 3*

All who have the mind of Christ will live the law of God. They will feed upon Christ, and become partakers of the divine nature. They will stand as God's living sentinels for the truth. It is not a trifling matter for those who have the light of truth to be noncommittal, for the sentiments of their heart to be expressed in the words, "My lord delayeth his coming." [*Matthew 24:48.*] The influence of the "peace and safety" sentiment is in our very midst. [*1 Thessalonians 5:3.*] An atmosphere surrounds us that will lead us off our guard. A worldly, malarious influence prevails to soothe those who would be stirred by the message of truth to stand as faithful sentinels at the post of duty. Truth must be expressed in our lives. The light must shine brightly or we will cause others to stumble and fall. *13LtMs, Ms 4, 1898, par. 4*

Those who hide their light will soon lose all power to shine. They are represented by the foolish virgins, and when the crisis, comes, and the last call is made, "Behold the Bridegroom cometh, go ye out to meet him," they will find that while they have been mingling with the world, their light has gone out. [*Matthew 25:6-8.*] They did not continue to provide themselves with the oil of grace. The peace and safety cry hushed them to slumber and made them careless in regard to their light. Character is not transferable; therefore ease-loving, world-loving professed Christians cannot go in with the wise virgins to the marriage feast. When they solicit entrance, saying, "Lord, Lord open unto us," the reply is made, "Verily I say unto you, I know you not." [*Verses 11, 12.*] *13LtMs, Ms 4, 1898, par. 5*

The voice of God speaks to His people, saying, "Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [*2 Corinthians 6:17, 18.*] Those who are watching and waiting for the appearing of Christ in clouds of heaven will not be mingling with the world in pleasure societies and gatherings merely for their own amusement. As faithful watchmen they will be found proclaiming, "The morning cometh, and also the night." [*Isaiah 21:12.*] *13LtMs, Ms 4, 1898, par. 6*

God calls upon those who stand as soldiers under His bloodstained banner to go to work. He will give increased light to those who love the light, to those who seek for the truth with keen perception. In the

Holy Spirit, celestial aid is given to every soul. Heavenly inspiration is still imparted to God's people. God would have those who know the truth impart that which they have gained in Christian experience. The time is coming when it will be too late to use the light we may have. Then the decree will go forth: "Let him that is unjust, be unjust still, and let him that is filthy 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, for they shall have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:11-14.*]*13LtMs, Ms 4, 1898, par. 7*

God's people must give to the world a representation of the character of Christ. A message has come from God which must be proclaimed: "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. 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." [*Verses 16, 17.*]*13LtMs, Ms 4, 1898, par. 8*

Those who are of a contrite heart will receive the message from heaven, and will repeat the words of invitation, "Whosoever will let him take of the water of life freely." [*Verse 17.*] Christ called the attention of the woman of Samaria from the inferior gifts of life to those things that are eternal, saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. ... Whosoever shall drink of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*John 4:10, 13, 14.*]*13LtMs, Ms 4, 1898, par. 9*

These words of Christ are to be repeated by every worker with Him. Our faith will give evidence of its sincerity in genuine work for the souls that are in darkness. In the place of educating ourselves to have a do-nothing spirit, we shall have an earnest desire to create

in every heart a love for souls. Words of entreaty and warning will be spoken to those who are seeking to quench their thirst from the waters of the valley instead of the snow waters of Lebanon.<sup>13</sup>*LtMs, Ms 4, 1898, par. 10*

Those whom Christ has connected with Himself will, as far as in them lies, labor diligently and perseveringly, as He labored, to save souls who are perishing around them. It is impossible for those who are really converted to God, enjoying communion with Him, to be negligent of the vital interests of those who are perishing outside of Christ. There may be some who think the way of life trying and difficult. These should go to work and seek to help others. In such efforts, mingled with prayer for divine light, their own hearts will throb with the quickening influence of the grace of God; their own affections will glow with more divine fervor, and their whole Christian life will be more of a reality, more earnest, more prayerful.<sup>13</sup>*LtMs, Ms 4, 1898, par. 11*

## Ms 4a, 1898

The True and the False

NP

January 9, 1898

Portions of this manuscript are published in *RH 08/09/1898*.

Sunday, May 18, 1895, with Elder Corliss, Sister Corliss, W. C. White, and May White, I attended a meeting of our people at Williamstown. We found a goodly number assembled in the hall. I spoke to them from the *first chapter of First Peter*, connecting with it the *first chapter of Second Peter*.<sup>13LtMs, Ms 4a, 1898, par. 1</sup>

In this place the ministers of other denominations have offered every opposition to a "Thus saith the Lord." But notwithstanding this, a goodly number have had the moral courage to claim the privilege of searching the Word of God for themselves, and have accepted the truth for these last days. The Holy Spirit has worked on many hearts, softening and subduing the natural temperament and bringing the powers into subjection to Christ. They have been convicted and converted. The truth—the presentation of the law that tells the human race what sin is—has had the same effect on them as it had on the mind and heart of the apostle Paul.<sup>13LtMs, Ms 4a, 1898, par. 2</sup>

Truth still remains truth, although it may be falsified, misstated, and wrested by unfaithful shepherds and laymen. In spite of the masterly efforts men make, they cannot change truth into falsehood, for it stands fast forever, as immutable and eternal as the throne of God.<sup>13LtMs, Ms 4a, 1898, par. 3</sup>

"What shall we say then? Is the law sin? God forbid." The apostle decidedly denies the assertion. "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." [*Romans 7:7, 8.*]<sup>13LtMs, Ms 4a, 1898, par. 4</sup>

What is sin? The result of Satan's administration. It is his work to make of none effect the law of God. He was determined that man should do what God had said he should not do. By his deceptive, artful temptations, he strove to make men disobey God. This he did with Adam and Eve in Eden, and this he will continue to do till the close of time. *13LtMs, Ms 4a, 1898, par. 5*

"For I was alive without the law once," Paul continues: "but when the commandment came, sin revived, and (the law died? No;) I died. And the commandment, which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it, slew me." [*Verses 9-11.*] Because of this does Paul say, "I am opposed to the commandment"? No: he declares, "Wherefore the law is holy, and the commandment holy, just, and good." [*Verse 12.*] *13LtMs, Ms 4a, 1898, par. 6*

"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 exceeding sinful." [*Verse 13.*] Here we are plainly shown that the commandments of God are true and righteous, and that they are to be honored and obeyed. Right down on this side of the crucifixion Paul declares, "Wherefore the law is holy, and the commandment holy, just, and good." [*Verse 12.*] *13LtMs, Ms 4a, 1898, par. 7*

Satan has invented thousands of errors to counterfeit God's truth. And the false paths that he has made have been followed as though they were genuine paths of right. Thousands of false steps he has taken, and men seem eager to endorse the false rather than to follow in the path of truth and righteousness. *13LtMs, Ms 4a, 1898, par. 8*

Counterfeits are made so as to resemble the true as nearly as possible. There are those who pretend to be Christ. They have many followers, but this does not destroy the evidence that there is a true Prince, a genuine Christ. So with the Sabbath. The Lord has specified the seventh day as the day that is to be kept holy. But a false Sabbath has been instituted. Who created it? The man of sin, who has thought to change times and laws. Has he done what he desired because the world has turned from the true and living God

to serve an idol? No; the Lord's Word reads just as it did when he gave it. *13LtMs, Ms 4a, 1898, par. 9*

Not the smallest jot or tittle of His law has ever been given over to Satan to be manipulated according to his fancy. If this could ever have been done, it would have been when the matter was first agitated in the heavenly courts. But there the first intimation of a change in God's law was met by a decided No. This led to a battle in heaven, and Satan, next to Christ the most exalted being, in the heavenly court, was overcome, and with his sympathizers cast out of heaven. Thus it was shown that Satan was not right, and that God has not abolished His law, as the prince of darkness claimed that He should. *13LtMs, Ms 4a, 1898, par. 10*

Satan's counterfeits do not bear God's signature. Though every son and daughter of Adam should endorse these falsehoods, God's truth would not be annihilated. God's law is a transcript of His character, and throughout the eternal ages it will remain Yea and Amen, perfect and unalterable, with[out] any variableness or shadow of turning. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a "Thus saith Satan" in the place of a "Thus saith the Lord"? *13LtMs, Ms 4a, 1898, par. 11*

Error never becomes truth, though it may be hoary with age. God has spoken: "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 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 20:9-11.*] This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing it as the day of His rest. *13LtMs, Ms 4a, 1898, par. 12*

The fourth command is the only command to which "Remember" is prefixed. God says, "Remember the Sabbath day to keep it holy."



[Verse 8.] Do not forget it. “Ye shall do my judgments and keep mine ordinances, to walk therein: I am the Lord your 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.*] The Lord presents Himself as the authority for His requirements. There is to be no departure from the Word of the Lord in order to exalt the word of man. God is authority, and what He says is to be done. *13LtMs, Ms 4a, 1898, par. 13*

The whole matter centers here. Obedience means eternal life, disobedience, death. When there is so much at stake, why do not those who claim to be God’s delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter. If the search is undertaken in the Spirit of Christ, it will be rewarded. But if the teachers of the people voice the words of the great apostate, it will be found to be to their shame and ruin, and they will carry with them those they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God. *13LtMs, Ms 4a, 1898, par. 14*

If men cherish ignorance that they will not allow to be expelled by rays from God’s Word, sin lies at their door. They are doing in this what the Jews did in the days of Christ—teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God’s messengers, sent to them with words of warning and reproof, they say, Art thou he that troubleth Israel? *13LtMs, Ms 4a, 1898, par. 15*

The sayings of men are exalted above the sayings of God. The world has accepted a false Sabbath, discarding the holy, sanctified day of the Lord of hosts. Men shut themselves away from light, saying by word and action, Seek no further. And God says, “Shall I not judge for these things?” [*Jeremiah 5:9.*] Why do not the religious teachers of today instruct the people regarding the traitorous movement that Satan has made in putting a common working day in the place of the day that God has set apart as sanctified and holy. *13LtMs, Ms 4a, 1898, par. 16*

The principles of God’s law are contained in the two great precepts,

“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.*] When we realize this, there will be a searching after truth, a deep conviction of the far-reaching claims of God’s law. *13LtMs, Ms 4a, 1898, par. 17*

God’s law takes cognizance of the thoughts of the heart, as well as of the outward actions of the life. A man may be a lawbreaker in heart, yet if the outward action is wanting, he is treated as loyal by the world. He may be in heart an adulterer, yet by his fellow men he may be regarded as possessing great integrity. But God’s law looks into the secrets of the heart, and pours a flood of light on things that have been buried in darkness. Why then do not the teachers of the people search for truth as for hidden treasure? Why do they not humble their souls in the very dust, lest they be deceived as were Adam and Eve in Eden. *13LtMs, Ms 4a, 1898, par. 18*

God will not accept the inventions of men who in their work enter the inner circle of God, where only the Holy One, whose form is that of the Son of God, has a right to tread. In the great day of judgment, what will those who have taken sides with the apostate plead as an excuse for their conduct? How contemptible to them will appear the sparks which they have kindled in contrast with the holy fire of God’s kindling. *13LtMs, Ms 4a, 1898, par. 19*

Shall all the efforts that heaven has made to restore in the human race the image of God be in vain because men teach for doctrine the commandments of men? Shall we sell our Lord in order to be in harmony with the rebellious multitude? Shall our names be recorded in heaven as the names of those who have corrupted the way of the Lord? Shall we be of that number who say, “Lord, Lord,” but who refuse to do His will? Shall we be among those who present their supposed good works to God, because they think that He needs to be reminded of His duty toward them? He, the God of heaven, will one day so present your case before you that you will see clearly that you were the one that needed to be reminded, because you did not remember the Sabbath to keep it holy. *13LtMs, Ms 4a, 1898, par. 20*

God will say to all such, Why did you not keep sacred My memorial

of creation? Why did you not hear My warnings? “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 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? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” [*Matthew 7:21-23.*] He who ventures to corrupt truth and exalt error, he who sells his intellect or integrity at any price to gain worldly advantage, will one day be denied in sorrow. *13LtMs, Ms 4a, 1898, par. 21*

Sin is the most fearful thing in the whole universe. So fearful is it that it was decided in the councils of heaven that it could be pardoned only by the sacrifice of the Son of the Infinite God. If unpardoned, it must be followed by eternal death. There is a time coming when every transgressor of God’s law will know what it means to be a sinner, standing in God’s sight uncovered, without the robe of Christ’s righteousness, and with a full sense that there is no power in the law to save the transgressor. God purchased men by giving His only begotten Son to die for them. If those who claim to be lightbearers in the world lead the people in paths of transgression, they are not only answerable for their own souls, but for the souls of those whom they mislead. By their profession of sanctity, they lead the unwary into disobedience, and they are recorded on the books of heaven as workers of iniquity. *13LtMs, Ms 4a, 1898, par. 22*

**Ms 4b, 1898**

“Sunday, May 18, 1895, with Elder Corliss”

Refiled as *Ms 4a, 1898*.

**Ms 5, 1898**

Forgetfulness

Refiled as *Ms 1, 1897*.

**Ms 6, 1898**

“Be Ye Therefore Perfect”

Refiled as *Ms 4, 1897*.

## Ms 7, 1898

### True Education In Our Churches

NP

January 14, 1898

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“The law of the Lord is perfect, converting the soul.” [*Psalm 19:7*.]  
“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.” [*Psalm 119:1-6*.] *13LtMs, Ms 7, 1898, par. 1*

Let us take this for our lesson. Study every word attentively. Upright principles and pure sentiments, cultivated and practiced, form a character after the divine similitude. A conscience void of offense toward God and man, a heart that feels the tenderest sympathy for human beings, especially that they may be won to Christ, will have the attributes that Christ had. All such will be imbued with His Spirit. They will have a reservoir of persuasion and a store house of simple eloquence. *13LtMs, Ms 7, 1898, par. 2*

As Christians, we are now to labor most earnestly to bring souls to Jesus Christ. There must be no cheap chapters of experience woven into our Christian life. All true experience costs every soul that obtains it an effort, because of Satan’s temptations. God sees how the soul hungers for the knowledge of God, for salvation through Christ; and the promise is, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” [*Matthew 5:6*.] *13LtMs, Ms 7, 1898, par. 3*

God has commanded all men to obey His law. He sees not as man sees. His standard is elevated, pure, and holy; yet all may reach that standard. The Lord sees the soul-want, the conscious soul-hunger. He regards the disposition of the mind, from whence our

actions proceed. He sees whether above everything else, respect and faith is evidenced toward God. The true seeker, who is striving to be like Jesus in word, life, and character, will contemplate his Redeemer and, by beholding, become changed into His image, because he longs and prays for the same disposition and mind that was in Christ Jesus. He is not restrained from evil through fear of shame or through fear of loss, for he knows that all he enjoys comes from God, and he would improve his blessings, that he may represent Christ. *13LtMs, Ms 7, 1898, par. 4*

He is not hungry to stand the highest, to obtain praise from human beings. This is not his eager interest. By making a wise improvement of what he now has, he seeks to obtain more and still more ability, that he may give to God greater service. He longs after God. The history of his Redeemer, the immeasurable sacrifice that He made, becomes full of meaning to him. Christ, the Majesty of heaven, became poor, that we through His poverty might be made rich; not rich merely in endowments, but rich in attainments. *13LtMs, Ms 7, 1898, par. 5*

These are the riches that Christ earnestly longs that His followers shall possess. As the true seeker after the truth reads the Word and opens his mind to receive the Word, he longs after truth with his whole heart. The love, the pity, the tenderness, the courtesy, the Christian politeness, which will be the elements in the heavenly mansions that Christ has gone to prepare for those that love Him, take possession of his soul. His purpose is steadfast. He is determined to stand on the side of righteousness. Truth has found its way into the heart, and is planted there by the Holy Spirit, who is the Truth. When truth takes hold of the heart, the man gives sure evidence of this by becoming a steward of the grace of Christ. *13LtMs, Ms 7, 1898, par. 6*

The heart of the true Christian is touched with true love, with a most earnest hunger for souls. He is not at rest until he is doing all that is in his power to seek and to save that which is lost. Time and strength is spent; toilsome work is not shunned. Others must be given the truth which has brought to his own soul such gladness and peace and joy in the Holy Ghost. *13LtMs, Ms 7, 1898, par. 7*



When the truly converted soul enjoys the love of God, he will feel his obligation to yoke up with Christ and work in harmony with Him. The Spirit of Christ rests upon him. He reveals the Saviour's love, pity, and compassion, because he is one with Christ. He yearns to bring others to Jesus. His heart is melted with tenderness as he sees the peril of the souls that are out of Christ. He watches for souls as one that must give an account. With invitations and pleadings, mingled with assurances of the promises of God, he seeks to win souls to Christ; and it is registered in the books of record. He is a laborer together with God.*13LtMs, Ms 7, 1898, par. 8*

Is not God the proper object of imitation? It should be the work of the Christian's life to put on Christ, and [to] bring himself to a more perfect likeness of Christ. The sons and daughters of God are to advance in their resemblance to Christ, our Pattern. Daily they are to behold His glory and contemplate His incomparable excellency. Tender, true, and full of compassion, they are to pull souls out of the fire, hating even the garment spotted by the flesh.*13LtMs, Ms 7, 1898, par. 9*

There is a work to be done by God's people. What is true eloquence in the human life? It is a heart full of pure sentiment, a veneration for all God's commandments. But earnest work has not been done. A certain round of duties have been performed, but this is not enough. Step out of the common channel. If you cannot reach the members of the churches, do not become discouraged. Take the work into the highways, and if the self-righteousness of those for whom you labor will not be penetrated by the leaven of truth, go out of the usual round into the byways, and there do your missionary work.*13LtMs, Ms 7, 1898, par. 10*

God will not leave you to work alone. Ever since the first proclamation of the third angel's message, angels of God have been waiting to co-operate with the human agent who is in earnest and determined to work. We must go deeper into the mines of truth than we have done.*13LtMs, Ms 7, 1898, par. 11*

"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.] Oh, what love God has shown for fallen man! Why do those who know the truth pass by on the other side so many who are in suffering need? *13LtMs, Ms 7, 1898, par. 12*

The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to Him who was to manifest Himself to our world. *13LtMs, Ms 7, 1898, par. 13*

In Christ the world beheld the invisible God. “I am in my Father,” He said, “and my Father in me.” “He that hath seen me, hath seen the father.” “If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him.” [John 14:10, 9, 7.] In all our acts of true devotion we fix our eye of faith upon our Advocate, who is standing between man and the eternal throne, waiting to meet our every effort and by His Spirit assist us to a more perfect knowledge of God. *13LtMs, Ms 7, 1898, par. 14*

The Lamb of God is represented before us as “in the midst of the throne” of God. [Revelation 5:6; 7:17.] He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity. *13LtMs, Ms 7, 1898, par. 15*

“And for their sakes I sanctify myself, that they also may be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one. 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 hath loved them as thou hast loved me.” [John 17:19-23.] Christ brought human nature into a personal relation with His own divinity. Thus He has given a center for the faith of the universe to fasten upon. *13LtMs, Ms 7, 1898, par. 16*

God designs that His law shall be obeyed by all who believe on Jesus Christ. Satan knew that if the human family could be induced

to believe that God abolished His moral standard of character, man would not have a moral looking glass into which he could look and see what manner of person he was. *13LtMs, Ms 7, 1898, par. 17*

“If any 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. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, 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.” [*James 1:23-27.*]*13LtMs, Ms 7, 1898, par. 18*

This is the Word of the living God. The law is God’s great moral looking glass. [Man] is to compare his words, his spirit, his actions, with the Word of God. If we decide that in these last days we have no work assigned us that is out of the common course of the nominal churches, we shall meet with great disappointment. The great question to be investigated, weighed, and decided is, What can I do to reach souls that are lost? God calls for a work to be done by Seventh-day Adventists that I need not define. Unless the work is first done in their own hearts, all the specific directions that might be given to point out their course of action will be labor in vain. *13LtMs, Ms 7, 1898, par. 19*

Read the *second chapter of James*. Practice the truth in your daily life and you will know the work that the Lord has given you to do. Read also the *fourth chapter*, especially (*verses 5-12*); and *chapter five*, especially *verses 13-20*. These chapters are a dead letter to the larger number of those who claim to be Seventh-day Adventists. I am directed to point you to these Scriptures, and to the *seventh chapter of Matthew*. You need to study every word as for your life. *13LtMs, Ms 7, 1898, par. 20*

What the church in Battle Creek needs is to be doers of the Word. This will lead a large number out of Battle Creek into other places, towns, and cities, where people have not had the light and

opportunities that you have had. Many souls are now hanging in the balance. They are not with Christ. They are not gathering with Christ. Their influence is divided. They scatter abroad.*13LtMs, Ms 7, 1898, par. 21*

Especially give heed to these words: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.” [*Verses 24-27.*] Many houses now supposed to stand secure will fall. The Lord declares that He will not accept divided service.*13LtMs, Ms 7, 1898, par. 22*

If you will take heed to the words of warning found in the chapters that I am directed to present before you, you will change your attitude, and become children of God. Thus you may save your souls through faith in Jesus Christ. You will receive the counsel given in the *fifty-eighth chapter of Isaiah*.*13LtMs, Ms 7, 1898, par. 23*

If you will follow the directions marked out, the promise will be fulfilled: “Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [*Verses 8-11.*]*13LtMs, Ms 7, 1898, par. 24*

Take up your appointed work. The Lord will fulfill the promise on His

part. These inspired Scriptures would never have been given to you if the Lord had not had confidence that you could do all He has required. You can heed the invitation, "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.*] *13LtMs, Ms 7, 1898, par. 25*

You may rise to the heights to which the Holy Spirit calls you. True religion means living the Word in your practical life. Your profession is not of any value without the practical doing of the Word. "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] This is the condition of discipleship. "Behold my servant whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment unto the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." [*Matthew 12:18-21.*] *13LtMs, Ms 7, 1898, par. 26*

Thank God that a work is being done outside of the church. The church has not been properly educated to work outside [of] their own people. Many souls out of the church might have been enlightened, and a great deal more light brought into the church, if every church member in every country, who claims to have the advanced light of truth, had worked with heart, and soul, and voice to win souls to the truth. Altogether too little work is being done by church members for those who need the light, whose who are outside the church of Seventh-day Adventists. The Lord declares, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." [*Verses 20, 21.*] Those who co-operate with Jesus Christ will realize that all these promises are fulfilled in their own experience. The Lord has pointed out the duty of every soul. In the judgment no one will have any excuse to present for not doing his duty. *13LtMs, Ms 7, 1898, par. 27*

The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply

taking the name of Seventh-day Adventist, or whether they are taking their stand on the Lord's side to come out of the world and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be retained as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ. *13LtMs, Ms 7, 1898, par. 28*

The sin of these last days is upon the professed people of God. Through selfishness, love of pleasure, and love of dress, they deny the Christ that their church membership says that they follow. I thank God that Jesus Christ knows every impulse in the heart of the believer. Many profess to be children of God who do not follow Christ. Their frivolity, their cheap conversation, their want of high-toned piety, their low aims, mislead others who would pursue a different course were it not for the example of these deceptive characters who do not love Christ or do His will but simply follow their own imaginations. *13LtMs, Ms 7, 1898, par. 29*

Jesus is acquainted with every heart that is humble, meek, and lowly. These have trials, and make mistakes, but they are brokenhearted because they grieve the Saviour who loved them and died for them. They come humbly to His feet; they fight His battles. In meekness and lowliness of heart they seek to do good to others. They seek to advance the cause of truth in good and earnest endeavor. *13LtMs, Ms 7, 1898, par. 30*

The Lord Jesus loves those for whom He has given His life; and when worldly influences are allowed to come in between them and their Helper, when idols are chosen before Christ, when His appeals to the human soul are regarded with indifference and there is no response, Jesus is grieved. He knows they are meeting with great loss, for they are stumbling blocks to sinners. They are not gathering with Christ, but scattering from Him. But when through affliction, the Spirit of God touches their heart, and they turn to Him, He will hear their prayers. Christ knows the capabilities He has given to every soul to serve Him for [his] present and eternal good.

He desires that these souls shall not disappoint Him. He wants them to shine in His kingdom. Those who will be the most highly honored are those who take up their cross daily, and follow Christ.*13LtMs, Ms 7, 1898, par. 31*

The Lord Jesus demands that every soul make a reality of truth. Show that you believe that you are not half with Christ and half with the world. Of all such Christ says, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." [*Revelation 3:15, 16.*] He who appreciates the love of Christ, will be an earnest worker with Christ to bring other souls as sheaves to the Master. Thorough work is always done by all who are connected with Christ. They bear fruit to His glory. But indolence and carelessness and frivolity separates the soul from Christ, and Satan comes in to work his will with the poor worldly subject. We have a great truth, but through careless indifference the truth has lost its force upon us. Satan has come in with his specious temptations, and has led the professed followers of Christ away from their Leader, classing them with the foolish virgins.*13LtMs, Ms 7, 1898, par. 32*

The Lord is coming, and we now need the oil of grace in our vessels with our lamps. I ask, Who will now be on the Lord's side? Before Jesus went away, He promised that He would come again, and receive us unto Himself, "that where I am," He said, "ye may be also." [*John 14:3.*] We are strangers and pilgrims in this world. We are to wait, watch, pray, and work. The whole mind, the whole heart, and the whole strength are purchased by the blood of the Son of God. We are not to feel it our duty to wear a pilgrims dress of just such a color, just such a shape, but neat apparel, that the Word of Inspiration teaches us we should wear. If our hearts are united with Christ's heart, we shall have a most intense desire to be clothed with His righteousness. Nothing will be put upon the person to attract attention or to create controversy.*13LtMs, Ms 7, 1898, par. 33*

Christianity! How many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will

not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God.<sup>13</sup>*LtMs, Ms 7, 1898, par. 34*



## Ms 8, 1898

### The Necessity of Studying the Word

NP

January 16, 1898

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The Lord has given to the world a message of wonderful mercy. God has sent to men the light of heaven, but they have rejected the truth and followed in the path of the Pharisees of Christ's day. In the world today the rejection of the mercies, the warnings, and invitations of Christ has been repeated. The great salvation offered to humanity in these last days in the "bright and morning Star," has not been received. [*Revelation 22:16*.] His counsels have been despised. His temple courts have been converted into desecrated shrines, places of unholy traffic. Unrighteousness, selfishness, the love of gain, envy, pride, passion, and malice have been entertained. Men have blinded their eyes and stumbled along in darkness, living on in guilty unconsciousness of their aggravating sins, and turning God's agents from their rights. They have despised reproof and warnings; they have treated the ambassadors of God with scorn and His messages as idle tales. In their stubbornness they have refused to humble their hearts and repent. *13LtMs, Ms 8, 1898, par. 1*

From the crest of Olivet Christ's prophetic eye looked down the stream of time to these last days. He saw the actions of saints and sinners, and the tears He shed were for them, for those who are whispering, "Fanaticism! enthusiasm!" as the voice of God's people is uplifted in earnestness and strength. God bids His servants not to be afraid: "Say unto the cities of Judah, Behold your God!" [*saiah 40:9*.] *13LtMs, Ms 8, 1898, par. 2*

Jesus is to be looked to as the bright and morning Star. His sayings should be our textbook. The instruction given in our schools should be in distinct lines, and should differ materially from the instruction of every other school in our land. These are not new truths, not a new revelation. Those whose eyes have been opened by the

heavenly anointing behold wondrous things out of God's Word. The doctrine of the grace of Christ is to be gradually developed, represented by the advancement from dawn unto noonday. *13LtMs, Ms 8, 1898, par. 3*

To His disciples the Saviour promised the Holy Spirit, that He might recall His lessons to their minds. These would come to them as a new revelation if they would remain humble and contrite in spirit. "For thus saith the High and Holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] Christ told His disciples that He had many things to say to them, but they could not bear them yet. He left them in possession of truth, the value of which they had but a faint appreciation. *13LtMs, Ms 8, 1898, par. 4*

After His resurrection, unrecognized by His disciples, He opened to them the Scriptures relating to Himself. When He revealed Himself to them in the breaking of bread, they said, "Did not our hearts burn within us as he talked with us by the way, [and] when he opened to us the Scriptures?" [*Luke 24:32.*] It was the truth, all full of riches, and precious, far more precious than the gold of Ophir, but their understanding had not been keen and unobstructed, so that they could take it in, and assimilate it to their spiritual needs. *13LtMs, Ms 8, 1898, par. 5*

Many who have had the truth kept before them continually do not appreciate the Word. They do not regard it as the bread of life, upon which they are to feed day by day. They need the work of grace in their hearts, represented in the words, "Then opened he their understanding, that they might understand the Scriptures." [*Verse 45.*] The heart must be opened, softened, subdued. Idols that have been cherished must be dethroned. Through their perceptive powers men must take hold of the Word, and appropriate the same to their spiritual necessities, eating of the bread of life, and drinking of the waters of salvation. Then they will grow spiritually. In its development, the truth will give evidence of constant expansion and new developments. *13LtMs, Ms 8, 1898, par. 6*

The humble and contrite in heart will ever seek for truth as for hidden treasure. With such the high and lofty One designs to dwell, to revive the spirit of the humble, to revive the heart of the contrite ones. These will reach the standard in perfection of Christian character. They will follow on to know the Lord.*13LtMs, Ms 8, 1898, par. 7*

I wish I had the power with pen or voice to present before the teachers of our youth and all who preach the truth to others what they have lost by trusting in human wisdom. It has led them to close the door of their hearts to the bright and morning Star. I wish I could teach those who feel superior in their own wisdom, those who are self-sufficient, that in order to be wise they must step down from their loftiness and become fools in their own estimation, that they must become learners if they would drink in wisdom.*13LtMs, Ms 8, 1898, par. 8*

Those who think themselves full of wisdom and knowledge do not hunger and thirst after righteousness. They look with a sort of pity and disgust upon those who are earnestly seeking to know the way of the Lord more perfectly. They feel so well supplied by their human understanding that there is no room in their vessels for a supply of heavenly grace. These will awake from their slumbers to find their lamps going out. With all their knowledge and wisdom they have neglected the one thing that would give them an entrance to the marriage supper of the Lamb.*13LtMs, Ms 8, 1898, par. 9*

When the teachings of Christ are but dimly comprehended, the whole life and character will testify to the fact. The teachings of Christ will be seen in a far different aspect when the soul falls upon the Rock and is broken. When the soul is filled with self-esteem and self-importance there is no place for the Word to find entrance. The teachings of Christ are very nice, he thinks, but not necessary to practice. Christ's lessons will bear close study. One truth comprehended in its simplicity will prove a key to a whole treasure house of truth. Christ is the great mystery of godliness. He is as the Master scattering the golden grains of truth, which require tact, skill, and deep laborious search to pick up and link together in the chain of truth. The Word is the treasure house of truth. It puts in our possession all things essential for our preparation for entrance into

the city of God.*13LtMs, Ms 8, 1898, par. 10*

By some the truth has been preached for a lifetime, but the understanding, darkened by defects of character which are not overcome, prevents them from discovering truth in its matchless loveliness. There yet remain many things for the teachers of present truth to discover. They need to understand some truths in a new aspect—their breadth and their harmony and bearing in relation to other truths that are now dim to the comprehension. If we will search with a humble, contrite spirit, revived by the lofty One that inhabiteth eternity, we will see with the same sight by which Moses endured the seeing of the Invisible. The oil of grace in the vessel with the lamp will enable us to discover wondrous things out of God's Word. A vigorous search will reward the Bible student and make him a man after the similitude of God. It is the ignorance of minds that are supposed to be wise that makes them so well satisfied with their knowledge of God's Word.*13LtMs, Ms 8, 1898, par. 11*

On the part of teachers and ministers and students there is altogether too great indifference and slothfulness in searching the Scriptures. They are content to grasp the surface truths. But there is a mine of truth to be worked. We are to dig until we find the veins of rich and precious ore. The earth itself with its golden loads is not more promising than is the Word, the great garden of revealed truth; but its rich treasure will reward only the humble and contrite ones who search for it. The Holy Spirit will direct the searcher. A vast field, yet undiscovered, is to be worked, that precious truth may be found to enrich the receiver, that he may impart his treasure to others.*13LtMs, Ms 8, 1898, par. 12*

The Holy Spirit is to be presented in every discourse. What wonderful statements Christ has made concerning His representative to the world. This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.*13LtMs, Ms 8, 1898, par. 13*

## Ms 9, 1898

Our Talents

NP

January 25, 1898

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“A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said to them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, that he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.<sup>13</sup>*LtMs, Ms 9, 1898, par. 1*

“Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities. And another came saying, Lord, behold, here is thy pound: which I have kept laid up in a napkin: for I feared thee, because thou are an austere man, thou takest up where thou layest not down, and reapest where thou didst not sow.<sup>13</sup>*LtMs, Ms 9, 1898, par. 2*

“And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking that I laid not down, and reaping where I did not sow: wherefore gavest not thou my money into the bank, that at my coming I might have received my own with usury? And he said unto those that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, He hath ten

pounds.) For I say unto you, That unto every one that hath shall be given, and from him that hath not, shall be taken away even that he hath.” [Luke 19:12-26.]*13LtMs, Ms 9, 1898, par. 3*

The man entrusted with the one talent manifested an avaricious spirit. He claimed to have great discernment—such discernment as many pride themselves in possessing in this our day, a distrust of those who are doing service for God, a jealousy of God. He thought the Lord possessed a spirit like his own. But it was he who possessed the ungenerous, unjust attributes, not his Lord, who in his great mercy and love had entrusted his talent to him. His words plainly showed that he knew not the Lord. The principles which led him to rob God of His talent, made him ungenerous, and led him to covet that which was not his own.*13LtMs, Ms 9, 1898, par. 4*

This man cast down his entrusted gift before the Lord, saying, “Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine.” [Matthew 25:24, 25.]*13LtMs, Ms 9, 1898, par. 5*

“The Lord answered and said unto him, Thou wicked and slothful servant, Thou knowest that I reaped where I sowed not, and gathered where I have not strawed: thou ought therefore to have put my money to the exchangers, that at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given: but from him that hath not shall be taken away even that he hath. And cast ye the unprofitable servant in outer darkness, there shall be weeping and gnashing of teeth.” [Verses 26-30.]*13LtMs, Ms 9, 1898, par. 6*

Every gift of God to man is to be used, and by use to accumulate. Every faculty of the mind, every gift of grace that heaven has provided for the human agent, is to be freely imparted to others in refining, elevating, ennobling works. God has given the faculty of thought to be used as a sacred treasure; the wise improvement of the powers of the mind will increase our ability to represent the character of Christ to the world. The mind, the heart, the soul, the strength, are the entrusted gifts of God, and these are to be used

for the blessing of others. We are to grow in grace and knowledge of Jesus Christ. *13LtMs, Ms 9, 1898, par. 7*

This work of improvement is an individual work, and the proper use of our powers will constitute us laborers together with God. We are to use our faculties faithfully, doing our best to improve in every possible way for the benefit of those of our own household. And this work will extend. Its influence will be outside the home circle. By the members of the family it will be communicated to all with whom they are brought into contact. The church will feel its influence. *13LtMs, Ms 9, 1898, par. 8*

There must be no burying of our talents in the earth, there to corrode and rust through inaction. A persistent indulgence of self, a refusal to exercise our God-given abilities, will insure our eternal separation from God, the loss of an eternity of bliss. Every gift is from God, and is to be appreciated and sacredly cherished, for it is entrusted to the human agent to be instrumental in the saving of souls. These gifts are given to us in accordance with our ability to use them, and the wise improvement of each will prove a blessing to us, and will bring glory to God. Every gift gratefully received is a link in the chain which binds us to heaven. *13LtMs, Ms 9, 1898, par. 9*

The gifts of him who honestly trades with his Lord goods shall be increased; but from him who does not shall be taken away even that he hath. In failing to put to the best use the entrusted endowments of heaven, in failing to exercise the gifts of God, improving his means and opportunities, he loses that which might have multiplied in his hands. *13LtMs, Ms 9, 1898, par. 10*

A young man, employed to work for one who was seeking to love and serve God, left his account book open, and his employer, glancing at the open page, saw the record of one penny for a Sabbath donation while a little below was the entry of three shilling for attending a concert. None will be pleased to meet their unfaithfulness in the judgment, for the "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto

them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened.” [*Romans 1:18-21.*] These words represent the case of the servant who hid his Lord’s treasure, in the place of using it to the glory of God.*13LtMs, Ms 9, 1898, par. 11*

Spiritual idleness means spiritual unfaithfulness. Complaints are made of the injustice of God in the penalties attached to sin. False witness is borne against Christ. The charge is made that He is unreasonable in His requirements. He is accused of being a hard Master. But these excuses for not believing and obeying the truth reveal a stubborn, rebellious, unrepenting heart; the accusations brought against God are the measurement of their own sentence.*13LtMs, Ms 9, 1898, par. 12*

Could every idler in the market place understand the penalty of slothfulness, he would be up and doing. Such do not receive credit even for their worthy actions. The Word declares, He that is faithful in that which is least is faithful also in much. All his work bears the impression of unfaithfulness.*13LtMs, Ms 9, 1898, par. 13*

How many will be disappointed in the day of final reckoning! “when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left.*13LtMs, Ms 9, 1898, par. 14*

“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 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, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. *13LtMs, Ms 9, 1898, par. 15*

“Then shall he say unto 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, Lord, when saw we thee a hungered, or athirst, 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 to 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.” [*Matthew 25:31-46.*] *13LtMs, Ms 9, 1898, par. 16*

The Jews to whom these words were spoken were not atheists or unbelievers, but the vital truths concerning Jesus Christ were misapprehended by them. They wrested the Scriptures to justify their own course of action, and they refused to receive Christ as the Messiah, the Son of God, the Saviour of the world. They would not receive Christ although He came as the Scripture had foretold. The eyes of their understanding were darkened. *13LtMs, Ms 9, 1898, par. 17*

John the Baptist had preceded Christ with the message, “Prepare ye the way of the Lord.” [*Matthew 3:3.*] He had called upon the Jews to seek first the kingdom of God and His righteousness, and, setting their affections upon heavenly things, subordinate the earthly to the heavenly. Christ offered to them the waters of life, that all men might be converted, and that they might honor the Son as they had professed to honor the Father. *13LtMs, Ms 9, 1898, par. 18*

What constitutes the kingdom of heaven? It is a granted to the sinful in which to repent and become righteous, a dispensation of divine mercy, of forgiveness and peace. The blackness of wretchedness and sin is broken by the beams of the Sun of Righteousness

shining forth upon a guilty world. It is not instituted by men; it is not according to the impulse of men; it is not mingled with partiality, or corrupted by hypocrisy. It is not for the few self-centered ones to share largely of the heavenly gift, while the stricken and unfortunate and those most in need of this favor are left desolate and forsaken. The kingdom of heaven is a dispensation of forgiveness and pardon to every one who will receive it. "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name." [*John 1:12.*] *13LtMs, Ms 9, 1898, par. 19*

When the Pharisees saw the spirit of Christ working in the hearts of the disobedient, when they beheld them coming to the righteousness of the just; when they saw impartial goodness and mercy, the attributes of the throne of God, extended toward them, their hearts were filled with hatred against Christ. And in hating Christ, who represented God, they hated God. *13LtMs, Ms 9, 1898, par. 20*

The scribes and Pharisees were full of self-conceit, of ostentation and of show, and they were disappointed that Christ did not approve of these attributes. They were not deceived in the character of Christ. They saw the contrast between their own impurity and unholiness and the purity and holiness of Christ. In such a kingdom as He would set up, they would find nothing to nourish their pride and flattery. Had Christ fallen in with them and strengthened their high claims to superiority, they could have looked with favor upon Him. But when they saw the publicans and sinners following Him, they were exasperated. They saw these men listening with earnestness to His lessons, and the word went round, "This man receiveth sinners, and eateth with them." [*Luke 15:2.*] This was circulated as a slur upon His character. He was accused of encouraging this class in evil doing. *13LtMs, Ms 9, 1898, par. 21*

In the price paid for his redemption, God had shown at what a value He estimated man. "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.*] It was this teaching of Christ that called forth from the Pharisees such bitter hatred. That all were lost, that all were sinners, and needed forgiveness, that both Jew and Gentile were embraced in the work of the Redeemer,

that every character must conform to the great moral standard, without excepting the Jewish nation—this was contrary to their self-righteous ideas, and they hated the Teacher. They would not tolerate the teaching that did not distinguish them as a holy people, a royal nation. *13LtMs, Ms 9, 1898, par. 22*

Was the unbelief of the Jews excusable? Were they guiltless? Christ's words to them made them responsible. He addressed them as responsible agents, setting before them their duty. God from heaven attested His divine mission, saying, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:17.*] But through the intensity of their passions, their prejudice and hatred against Christ, the priests and rulers had closed the eyes of their understanding that they should not discern Christ. His grand work of mercy and tender compassion were unheeded by them. The sick were healed, the sorrowing and suffering one were comforted and relieved, the dead heard His voice and came forth to life. But the rulers of Israel closed their hearts to the Messiah. Lessons and appeals fell from His lips with so convincing a power that they were convicted of the truth, but they resisted the impressions made by the Holy Spirit. Christ said to them, "Ye will not come to me that ye might have life." [*John 5:40.*]*13LtMs, Ms 9, 1898, par. 23*

In rejecting Christ they put from them the blessings which He came to bring them. They bound themselves in everlasting chains of unbelief and resistance. They placed themselves in the position where the calamities predicted must come upon them, because they know not God, nor Jesus Christ whom He had sent.*13LtMs, Ms 9, 1898, par. 24*

The ignorance of the Jews was inexcusable, and involved a fearful responsibility. They had had sufficient evidence. God gives sufficient evidence to every soul. He does not promise to remove every doubt, but He gives a reason for faith. It was not the work of the Holy Spirit to make men believe. Hear the message of the apostle Peter on the day of Pentecost: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have

taken, and by wicked hands have crucified and slain.” [Acts 2:22, 23.] “Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead: whereof we are witnesses.” [Acts 3:14, 15.] *13LtMs, Ms 9, 1898, par. 25*

“I wot that through ignorance ye did it,” said Peter; but this ignorance did not excuse the action, for they had had great light granted unto them. [*Verse 17.*] The statement is made that had they known that He was the Prince of life, they would not have crucified Him. But why did they not know? Because they chose not to know. They had no interest to search and study, and their ignorance proved their eternal ruin. They had had the strongest evidence on which to base their faith, and they were under obligation to God to accept the evidence He had given them. Their unbelief made them guilty of the blood of the only begotten Son of the infinite God. *13LtMs, Ms 9, 1898, par. 26*

The followers of Christ will receive the same kind of treatment that Christ experienced at the hands of men. Men who have had light and evidence will turn as determinedly from Christ as did the Jewish nation. Christ declares, “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. But all these things will they do unto you for my name’s sake, because they have not known him that sent me.” [*John 15:18-21.*] *13LtMs, Ms 9, 1898, par. 27*

“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 him by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world.” [*1 John 3:23, 24; 4:1.*] *13LtMs, Ms 9, 1898, par. 28*

As light is presented before us, we need to watch and pray; lest in the day of our opportunity, we follow the example of the Jews; lest we choose the sayings of men, rather than receive the truth that would disturb our complacency; lest we sacrifice the favor of God, and refuse to live the life of Christ. Those who refuse to follow where Christ leads cannot have that faith that works by love, and purifies the soul. *13LtMs, Ms 9, 1898, par. 29*

When called to trial, they will yield up their faith in Christ as their personal Saviour and become open transgressors of the commandments of God. They choose to stand under the banner of the first apostate, the one who brought sin into the world. They choose to be one with transgressors, rather than be out of joint with their neighbors. In that great day when every man is judged according to his works, these will be found to be among the transgressors. *13LtMs, Ms 9, 1898, par. 30*

Christ made no distinct claims to Messiahship. He did not choose to take a position of royal dignity. And His appearance as a man among men caused the multitude to be easily swayed by the prejudice which leavened the whole nation. From the time that Christ worked the miracle to feed the five thousand, and refused to become their king, His popularity began to wane, and He devoted Himself more earnestly to the instruction of His disciples. To inculcate the mysteries and truths of His work was His great burden. The twelve were far from being perfect in knowledge, and Christ would not leave them in uncertainty. His enemies sought to prejudice every mind possible. The open hostility of the Pharisees made it necessary for Christ to lay out in clear, decided lines the truths concerning Himself and unmask the hypocrisy of His enemies. *13LtMs, Ms 9, 1898, par. 31*

As He neared the time of separation from His disciples, His teaching became more significant and mysterious to their minds. He presented Himself before the people as the bread of life. The multitudes were impressed by His teaching, large crowds followed Him, and precious rays of light were shed upon them; but the disciples no longer held to the hope that the Jews as a nation would receive Christ. And now as He clearly defined His spiritual kingdom and discouraged the idea of a temporal reign, the worldly minded

among the people, and even of those who professed to be His disciples, turned from Him. *13LtMs, Ms 9, 1898, par. 32*

Men may see difficulties in their pathway and, because they do not want to suffer inconvenience, may turn away from the most ample evidence. These crucify to themselves the Son of God and put Christ to open shame. By turning from the truth of God to a lie, they give proof that, were they living in Christ's day, they would have treated the Saviour as did the unbelieving Jews. These will not in any sense be found excusable before God, before the angels of heaven, or men. Man's own state of mind does not relieve him of responsibility; for he need not be in that state of mind that will lead him to refuse light. The mind that resists the truth will see everything in a perverted light. It will be fastened in the sure toils of the enemy, and view things in the light of the enemy. *13LtMs, Ms 9, 1898, par. 33*

Saul of Tarsus was an example of this. He had no moral right to be an unbeliever. But he had chosen to accept the opinions of men rather than the counsel of God. He had the prophecies pointing to the Messiah, but the sayings of the rabbis, the words of men, were preferred. In his own wisdom, Saul knew not God nor Jesus Christ, whom He had sent. Afterward in repeating his experience, he declared that he thought he ought to do many things contrary to the name of Jesus of Nazareth. Saul was honest in his unbelief. His was no pretension, and Jesus arrested him in his career and showed him on whose side he was working. The persecutor accepted the words of Christ, and was converted from infidelity to faith in Christ. *13LtMs, Ms 9, 1898, par. 34*

Saul did not treat with indifference the unbelief which had led him to follow in Satan's track, and cause the suffering and death of the most precious of earth—those of whom the world was not worthy. He did not plead that his error of judgment was excusable. Long after his conversion he spoke of himself as the chief of sinners. "For I am the least of the apostles," he said, "that am not meet to be called an apostle, because I persecuted the church of God." [*1 Corinthians 15:9.*] He did not make one excuse for his cruel course in following faithfully the impressions of a conscience that was false. *13LtMs, Ms 9, 1898, par. 35*

No human being has any excuse for having a conscience which will permit him to cause pain or suffering to any of God's children—by persecuting them with the tongue or by exerting an influence which will bring them into difficult places. Christ declares, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea. Woe unto the world because of offenses, for it must be that offenses come; but woe unto that man by whom the offence cometh." [*Matthew 18:6, 7.*]*13LtMs, Ms 9, 1898, par. 36*

Those who believe in Jesus are very precious to him, and any injury done to them is as if done to Christ Himself. He identifies His interest with suffering humanity, and those who interpose their way and will between God and the souls who would do Him service will be punished in proportion to the right they have had.*13LtMs, Ms 9, 1898, par. 37*

"It is enough for the disciple," Christ said, "that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear not them therefore; for there is nothing covered that shall not be revealed; nor hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." [*Matthew 10:25-28.*]*13LtMs, Ms 9, 1898, par. 38*

There should be no reluctance on the part of man to make known the truth of the word of God because his neighbors are not pleased with his difference of opinion. This will be a trial of faith, and there will be a temptation to shirk responsibilities because the duties presented are not agreeable. But because your neighbors choose to stand with those who do not love God with the whole heart, but selfishly serve their own interests, is that sufficient reason why you should do the same?*13LtMs, Ms 9, 1898, par. 39*

When the invitation is given, Come for all things are now ready, will you say, "I cannot come to the gospel feast. I cannot heed your

invitation. My neighbors will think me foolish, and will ridicule; and I cannot bear ridicule. I must not displease my neighbors. I must attend to my farm. I must work on the Sabbath. I must hire men to work for me on the Sabbath. If I keep the commandments of God, I cannot be in harmony with my neighbors.” When the gospel invitation is thus slighted—an invitation purchased at the cost of the life of the Son of God—Jesus says, Those who have despised My offer shall not taste of My supper. [*Luke 14:16-24.*]*13LtMs, Ms 9, 1898, par. 40*

The Lord is sending an invitation in this our day. Who will gladly accept it? Who will venture to refuse?*13LtMs, Ms 9, 1898, par. 41*

“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.” [*Isaiah 8:11, 12.*] What is their fear? It is that, if they obey the commandments of God, they will be despised and ridiculed; if they come out from the world, they will be left to suffer want. Such a fear reveals a manifest unbelief in Him who provides all our blessings. He sends the showers upon our lands, He permits the sun to shine, that vegetation may flourish. One word from God could withdraw the rain and cut off our supplies of food. With locust and pestilence He could destroy our crops. He has borne long with the perversity of men, but He has their deeds written in the books of heaven, and He will repay.*13LtMs, Ms 9, 1898, par. 42*

Through His servant Isaiah God says, “Bind up the law, seal the testimony among my disciples.” “And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. ... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [*Verses 16-18, 20.*]*13LtMs, Ms 9, 1898, par. 43*



**Ms 10, 1898**

“My mind is exercised in regard to...”

Refiled as *Ms 49, 1893*.

## Ms 10a, 1898

### The Necessity of Establishing Schools

NP

February 1, 1898

Portions of this manuscript are published in *CTr 348*; *2MR 212*; *3MR 364*. +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 inquiry has been made, "If the end of all things is at hand, why are you making such large preparations for schools?" It is for the very reason that the end of all things is at hand that we are investing means in school buildings. We desire to call the youth away from the cities, where Satan has wrought upon the minds of men under his dominion and power to work against everything in the line of reform. We would warn them of the nets which Satan has spread to entangle the feet of the unwary. In the fear of God we would seek to present those things which will draw their minds to things of heaven instead of man-made theories, traditions, maxims, and customs. As co-workers with Jesus Christ, we would draw them away from the world, and prepare methods of instruction that will place them in the channel of light. *13LtMs, Ms 10a, 1898, par. 1*

We cannot possibly do this in our cities. We do not come to Cooranbong because we expect to find perfect men and women here, but we come that we may locate our school where temptations will not be so great and so numerous as near the large cities. Here we may appeal to minds and hearts upon which Christ and heavenly intelligences are moving, to turn them from unrighteousness and transgression and every evil indulgence. *13LtMs, Ms 10a, 1898, par. 2*

And we believe that we shall have success. We do not expect to see in every case that which will make our heart rejoice and cause joy among the heavenly angels. We are sorry there are tempters who, by precept and example, work in Satan's lines to confuse

minds and encourage poor, weak, sinful souls to dishonor God and ruin their own souls. But we shall not give up the work.*13LtMs, Ms 10a, 1898, par. 3*

We are living amid the perils of the last days, and we want our minds so occupied with eternal realities that they will have a bearing on our life practice. Individually we need to be under the control of God. We must not take ourselves out of the hands of God to encourage our old dispositions and tendencies that will corrupt our life and character and, by our own perverse spirit, help Stan to dishearten God's workmen.*13LtMs, Ms 10a, 1898, par. 4*

The matter of food needs careful attention. The preparation of food to gratify the taste is laying the foundation for dyspepsia. The less complicated our food is, the less labor it will require to prepare, the less expenditure of strength and time will it take, and the better will it be for parents and children.*13LtMs, Ms 10a, 1898, par. 5*

Those who indulge in the use of tea and coffee are putting a cup to their lips which is a warring element against the soul. Its influence is injurious. The indulgence of these things excites the nerves to undue activity, and this is always followed by peevishness. The excitement it produces is followed by clouds and depression.*13LtMs, Ms 10a, 1898, par. 6*

Thus it is with every narcotic. Tobacco is a slow poison. How much harm it does the entire being is not, and never can be, realized until it is entirely discarded. There is no soundness in the nerves, nor health in the bones. This evil leads to the use of wine and strong drink, and thus step by step the entire being is deranged, and man cannot give to God perfect service. Sin in eating and drinking is like a malignant poison, affecting every nerve and muscle of the human body. There is not a single organ but is injured through these unsanctified indulgences.*13LtMs, Ms 10a, 1898, par. 7*

And these hurtful things create and influence that retards a healthful experience in religious things. The moral health suffers. Iniquitous practices prevail and weigh down the spiritual health. The passions are stimulated to excessive activity. The married life is so profaned that thousands upon thousands sacrifice their vital forces upon the altar of lust. The whole being is degraded until it is impossible for

truth to be received into the soul temple. *13LtMs, Ms 10a, 1898, par. 8*

This is just as Satan designed it should be, that the understanding might become darkened, and the spiritual vision so blurred, that truth could not be recognized. If habits of self-indulgence are continued, the most earnest warnings and messages of God will have no effect. *13LtMs, Ms 10a, 1898, par. 9*

A powerful influence is at work to make the truth of none effect. Men are in carnal security. They have their lamps as had the wise virgins, but they have not the oil of grace in their vessels with their lamps, and when the bridegroom comes, they will find themselves unready. The whole soul is sick beyond remedy, and they find too late that they have a diseased character. *13LtMs, Ms 10a, 1898, par. 10*

Men need to wake up on this subject. Says the apostle, "If ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live." [*Romans 8:13.*] To live after the flesh is to allow the sensual appetites to rule the being. "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 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." [*Ephesians 2:2.*]*13LtMs, Ms 10a, 1898, par. 11*

"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 one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in times past, that they do such things shall not inherit the kingdom of God." [*Galatians 5:16-21.*]*13LtMs, Ms 10a, 1898, par. 12*

Let everyone who has had the light of truth shining upon his pathway, purify his mind by obedience to the truth. Nothing but the life-giving power of the gospel can remedy souls enfeebled by selfish, degrading passions. The aid of the Great Physician is needed to restore the moral image of God in man. The healing fountain is opened before humanity. There is help for every one in God, and all must lay hold of that help. All the quickening, life-giving power of the Holy Spirit is needed. *13LtMs, Ms 10a, 1898, par. 13*

There is great need of taking heed to the warnings of God. There are many, very many, who have chosen their own ways, and are filled with their own devices. Their perceptions are clouded, their minds delight in their abominations. While cries of distress arise on every hand there is heard the cry of vanity and variety from every class of society. This continual chase after pleasure reveals a longing for something to satisfy the cravings of the hungry soul. But that which absorbs the mind in these last days is not satisfying. Men spend their money and feed their souls on that which is not bread. Nothing but the bread of life will satisfy the hunger of the soul. *13LtMs, Ms 10a, 1898, par. 14*

Those who drink deep at the fountain of selfish pleasure are often deceived. They mistake hilarity for strength, and when the excitement ceases, their inspiration ends, and, disappointed, deceived, deluded, they are left deep in despondency and despair. O, what madness, what folly it is to trifle with one's soul! "Wherefore," says the prophet, "do ye spend money for that which is not meat, and your strength for that which satisfieth not. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." [*isaiah 55:2.*] *13LtMs, Ms 10a, 1898, par. 15*

Here we have wise counsel. Will we heed it? Here is healed what is the sustenance of the soul in pursuit of immortality. Will we hearken unto God? The Word of His grace is the manna from heaven to all who will eat of it in faith. In Christ Jesus is fulness of joy. "They shall be abundantly satisfied with the fatness of thy house: thou shalt make them to drink of the rivers of thy pleasure." [*Psalm 36:8.*] *13LtMs, Ms 10a, 1898, par. 16*

The world, under Satan's training, has become qualified to do the

work which he has purposed—place rebellion on the judgment seat, and summon the Creator of the heavens and the earth to be judged according to man’s judgment. Satanic agencies confront God with the will of man. In the last great conflict, men will attempt to array God before their judgment seat, and pronounce sentence against Him, judging His law by the standard of the world. But the supreme Ruler will judge every man according to his works. All heaven has been watching for this movement. Then every one will have an opportunity to choose on whose side he will stand. *13LtMs, Ms 10a, 1898, par. 17*

Every one is working out his own destiny at the present time. God brings the light of His Word before the world, but there are those who will choose rebellion rather than obedience, and this decision will be for all time. The sinner voluntarily turns from a “Thus saith the Lord” to the deceiving representations of Satan. Has not God spoken? Has he not presented before human minds the motives that are to bear upon human hearts? In their resistance, they are rebelling against the word and power and authority of God, saying, “We will not have this man to reign over us.” [*Luke 19:14.*]*13LtMs, Ms 10a, 1898, par. 18*

And you are taking sides. A reward is offered you if you are obedient—connected with God as His sons and daughters. On the other hand is presented the judgment scene. When the Son of man shall come in His glory and all the holy angels with Him, the judgment will sit, and the books will be opened, and everyone will be judged out of those things that are written in the books. “And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left.” [*Matthew 25:32, 33.*] Have you no dread of being placed with the first great rebel?*13LtMs, Ms 10a, 1898, par. 19*

It is because of the great temptations offered to the youth in their associations, that we have had urged upon us the necessity of withdrawing from the city, and opening a way that the youth may have an opportunity to employ their time in physical and mental culture, that they may avoid the infatuation that is causing men to gratify their desire for pleasure, and in thus doing opening the door

to Satan's temptations. *13LtMs, Ms 10a, 1898, par. 20*

The world is to be again destroyed as before the flood, not by water, but by fire. We read the Scripture, "As it was in the days of Noah, so shall it be when the Son of man is revealed." [*Luke 17:26, 30.*] Fathers and mothers must awake to their responsibilities, lest by their own course of action they encourage rebellion in their children. We feel to the depths of our being the peril that meets us in these last days. But the Lord sees, He understands all our necessities. *13LtMs, Ms 10a, 1898, par. 21*

These are the motives we have in working to bring all we can to Jesus. We are anxious to establish our school, that all who wish to become students may have an opportunity. Left to yourselves, you will never exercise your reason correctly. But the Lord will not leave you to yourselves. He follows you by His Holy Spirit. He thrusts the subject upon you. Is it unpleasant to you to be urged to come and put forth every effort? We do not ask those to come who feel they have no need. We want those who feel their great necessity, and who desire to be workers. *13LtMs, Ms 10a, 1898, par. 22*

## Ms 11, 1898

### The Word of God as a Study Book

NP

June 29, 1898

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How much the student of nature can learn of God if, at the same time, he will become a student of the Word. If we heed Christ's words of invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30*.] If we will come to Him with contrition of soul, and receive Him as our personal Saviour, we shall have our faith strengthened. The promise is, "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name." [*John 1:12*.] If, with the Word of God our hearts, we go forth to break up and cultivate the soil, we shall find our hearts softened and subdued by the Holy Spirit of God. Our minds will be open to the teachings of God in the natural world. We shall be the better prepared to study.<sup>13</sup>*LtMs, Ms 11, 1898, par. 1*

God calls for whole-souled consecration to His ways. It is not for you, students, to follow your own inclinations and pleasures and tastes. Your highest powers are to be carefully cherished. Show respect for the principles of your teachers. God has made them His instruments, and you are to remember that the Lord is sending light through them to you. There is but little reverence in our world, and you, as students, are to act up to the highest standard of duty in the fear and love of God. When the student fully realizes that it is Christ whom he must honor, that Christ is to be his Guide, his Counsellor, in everything he undertakes, that He alone can give a fitness for work in any position, that it is He who restores the moral image of



God in man; when he understands that the very image, the character of Christ is to be reflected in man, every talent will be a power for good. *13LtMs, Ms 11, 1898, par. 2*

Our talents are lent us of God for use, not to be perverted or abused; and when we use these gifts to the glory of God, He will increase them, that they may operate in a wider sphere. The injunction of the Word of God is: "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] God and the human agent are to co-operate. Man is to work out that which God works in. He is to use the knowledge he has gained, not only in improving the opportunities that are thrown in his way, but, with a settled conviction of duty seek to use his knowledge and influence in any channel, to the end that he may gain more by their use. He who would become an all-round man will find openings every where, while the privilege of being a learner may continue throughout his life. *13LtMs, Ms 11, 1898, par. 3*

The physical powers must be employed by those who wish to preserve their consecration to the service of the Master. A great deal of energy is to be brought into active service and turned to the very best account. But if men move inconsiderately, this energy runs to waste. The moments are freighted with eternal consequences, and we have no right to squander them. Our time belongs to God. Our talents are to be used and improved, that they may do the work of God. *13LtMs, Ms 11, 1898, par. 4*

It is a most difficult task to get away from old customs and established ideas. But the Lord would have every idea that is false put away from teachers and students. In long periods of study a loss is sustained that but few realize; that which is crowded into the brain is of no advantage to the students. Yet the students suppose this to be all-sufficient for them. After a few years of study, students are sent from school with their diplomas, as men properly educated. In too many cases this is nothing more than a farce; but it will continue until principals and teachers receive an outpouring of the Holy Spirit as did the disciples on the Day of Pentecost. *13LtMs, Ms 11, 1898, par. 5*

The philosophy of common sense is of far more consequence to the youth than the study of Greek and Latin. The brain is used too much like the abused stomach. It receives a great amount of food which it cannot take care of, and the result is that Satan comes in <with his temptations and sows the seeds> and causes ideas of infidelity, which the students have received from their study books in school education, to become a matter of great interest. A bewitching power holds the intellect, and works it until it becomes a <fruitful field of tares, a> curse in the place of a blessing. *13LtMs, Ms 11, 1898, par. 6*

There is a higher education to obtain. "This is life eternal," said Christ, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Teachers need to climb the ladder heavenward instead of remaining on the plain. They are to teach the students that the knowledge of God in everything, that human wisdom is foolishness. The influence of Bible example is to be studied, and carried into the daily life. This will be a power for good. The example of the Saviour is to be presented constantly as a line of study. He is to stand above the highest earthly authority. *13LtMs, Ms 11, 1898, par. 7*

I call upon our school faculties to be philosophers, to work on a higher plane in educational lines. Let Christ be your standard. We have a work to do to purify our facilities for education of all dross. Do not dishonor God by addressing ministers as "Reverend." No mortal man has any right to attach this to his own name, or to the name of any other human being. It belongs only to God, to distinguish Him from every other being, however highly exalted he may be in the world. Those who lay claim to this title forego God's holy honor, and take it to themselves. It pains my heart to see this word attached to the names of men. They have no right to the stolen word, whatever their position may be. The word "reverend" is only used once in the Bible, as attached to the name of any person, and then it is applied to God. "Holy and reverend is his name." We dishonor God when we use this word where it does not belong. *13LtMs, Ms 11, 1898, par. 8*

Our students need lessons that they have not yet received. There must be no letting down of the standard as to what constitutes true

education. It must be raised for above where it now stands. It is not men whom we are to exalt and worship; it is God, the only true and living God to whom our reverence and worship is due.<sup>13</sup>*LtMs, Ms 11, 1898, par. 9*

All the studies given to our youth should be of that character that will make them the most successful in the service of God, and such as will enable them to follow in the footsteps of Christ. Study the life of Christ. Follow Him from the manger to Calvary. Act as He acted. The great principles which He maintained, you are to maintain. Your standard is to be the character of Him who was pure, holy, and undefiled.<sup>13</sup>*LtMs, Ms 11, 1898, par. 10*

“And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.” “And he went down with them, and came to Nazareth, and was subject unto them.” “And Jesus increased in wisdom and stature, and in favor with God and man.” [*Luke 2:40, 51, 52.*] Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of this age, who know not God, nor Jesus Christ whom He has sent. Jehovah, our Father, and His Son Jesus Christ are alone to be exalted. The knowledge of God is eternal life to those who receive it. His holy banner is to stand elevated above all the greatness of the greatest men, above all the honor and glory of the world.<sup>13</sup>*LtMs, Ms 11, 1898, par. 11*

The cross of Christ, teach it to every student over and over again, for Satan is ever on the watch to catch away the seed sown. The cross of Christ, how many believe it to be what it is? How many bring it into their studies, and know its true significance? Can there be a Christian in our world without the cross of Christ? Then keep it held up in your schools as the foundation of all true education. Said Paul, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” [*Galatians 6:14.*] Let the teachers, from the highest to the lowest, understand what it means to glory in the cross of Christ. Then by precept and example they can teach their students the advantages it brings to those who bear it in self-denial and humility.<sup>13</sup>*LtMs, Ms 11, 1898, par. 12*

Educators who will not work in these lines, are not worthy of the

name they bear. Teachers, turn from the examples of the world, cease to extol the professedly great men, turn the minds of your students from the glory of everything save the cross of Christ. That cross is to be bravely and manfully borne. Christ declares, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] And to all who will lift it and bear it after Christ, the cross is <to them> a pledge of the crown of immortality <which they shall receive,> that can never fade away.*13LtMs, Ms 11, 1898, par. 13*

The cross of Christ is to be exalted. The crucified Messiah must be the central point of all Christianity. The greatest and most essential lessons for students and teachers to obtain are those which will point them to straight paths, which lead, not to the world, but away from the world to the cross of Calvary.*13LtMs, Ms 11, 1898, par. 14*

This is the highest science that we can learn—the science of salvation. The cross of Christ, rightly regarded, is true philosophy, pure and undefiled religion. It is eternal life to all who believe. By painstaking effort, line upon line, precept upon precept, here a little and there a little, teachers should impress upon their students that the cross of Christ is just as nigh them and should be as perfectly understood by them as it was by Paul, who could declare, "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.*]*13LtMs, Ms 11, 1898, par. 15*

For fallen man Christ was crucified. But to many who call themselves Christians this event is nothing. They deny the cross of Christ. They know it not; they glory not in it. They admit that Christ died on the cross, but because there is a crucifixion for them to experience, they will not receive the lessons that lead to self-denial and self-sacrifice. They are Christians only in name. The central point of their faith is not a risen Saviour who brings to all who receive Him the privilege of being sons and daughters of God.*13LtMs, Ms 11, 1898, par. 16*

"Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before

was preached unto you: whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” [Acts 3:19-21.]*13LtMs, Ms 11, 1898, par. 17*

Let the students in our school learn that the only safe ground for them to glory [in] is that which faith and obedience has made possible for them, and which will open to them the gates of the city of God. Christ is to be set forth among us. All that was lost in Adam, the cross of Christ restores to the believing student.*13LtMs, Ms 11, 1898, par. 18*

If teachers do their duty, they will educate from the Word of God how to form characters fitted for the country we are seeking. Let them study the Scriptures. Then their testimony will be:*13LtMs, Ms 11, 1898, par. 19*

“For me, Lord, for me, Thou was fastened to the cross. Thy life was given for me, that I might have eternal life in Thy kingdom. I will look to Thee for my salvation. I will cleanse myself from all filthiness of the flesh and spirit, perfecting holiness through Thy grace and in Thy name. Thy blood alone can cleanse me from all sin. It speaks to me better things than that of Abel. Thy suffering becomes to me wisdom and righteousness and sanctification and redemption. 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.”*13LtMs, Ms 11, 1898, par. 20*

## Ms 12, 1898

### A God-given Work

NP

February 9, 1898

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The Lord God of heaven has never left the world without a witness. He has a care for those who love and fear Him, who have a conscientious regard for His requirements. "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.*] *13LtMs, Ms 12, 1898, par. 1*

Abundant resources, both divine and human, have been opened before the church of God; but sadness comes to my soul as I see her make such little advancement, and send forth her light in such feeble rays. She does not fulfill her God-appointed mission. "Ye are the light of the world," said Christ, "a city that is set on an hill cannot be hid." [*Matthew 5:14.*] While surrounded by the moral darkness of this degenerate age, the light of the Christian should increase in power and dispel the darkness that Satan is crowding in upon the world. But this light has grown dim. There should be something more than a mere profession. It is genuine piety that distinguishes the children of obedience from the children of disobedience. But the Christian zeal, earnest self-denial and self-sacrifice, of God's people have not been in proportion to their resources, opportunities, and privileges. The voice of God is heard, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] *13LtMs, Ms 12, 1898, par. 2*

There will be no retrograding on the part of those who make the Word of God their daily guide. The apostle Paul declares, "I am not

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek: for therein is the righteousness of God revealed from faith to faith: as it is written; The just shall live by faith.” [*Romans 1:16, 17.*]13LtMs, Ms 12, 1898, par. 3

Men are to enter into moral co-operation with God. The feeblest child of God has his appointed work. It is because there are so large a number who are not doers of the words of Christ, that there is not greater progress and growth among the individual members of the church. Many do little else beside study their own pleasure and convenience. They accommodate their surroundings to gratify their own likes and dislikes. There are others who, because they cannot lay hold of the larger work, which is pleasing to self, will do nothing. The duties which look commonplace and cheap to them, and which lie directly in their path inviting their attention, they neglect.13LtMs, Ms 12, 1898, par. 4

If these persons loved God supremely, and their neighbor as themselves, they would take up these little duties by which God designs to test their fidelity. By seeking out their friends and devising some plans by which they can reach their minds and hearts, by seizing the opportunities of doing good which lie within their reach, in having an eye single to the glory of God, and walking in the light of the Word of God, they would keep their souls warm.13LtMs, Ms 12, 1898, par. 5

Satan will bring in all manner of excuses whereby he may blind the understanding, that we may not see the work about us; but the work is there, and we must be faithful in the service of God. “What shall we say then to these things?” says the apostle, “If God be for us, who can be against us? 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 8:31, 32.*]13LtMs, Ms 12, 1898, par. 6

The Word declares of Abraham that he “staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed unto him for righteousness. Now it was not written for his sake alone, that it was

imputed to him; but for us also, to him it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead.” “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” [*Romans 4:20-24; 15:4.*] *13LtMs, Ms 12, 1898, par. 7*

Have these lessons, inspired of God, been a part of our education? Has this Book been delivered to our children and youth as God designed it should be? The Word of God is the Book that will make men wise unto salvation, and yet it is placed in a corner. It has not been honored above every other book in the education of the children and youth. *13LtMs, Ms 12, 1898, par. 8*

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened.” [*Romans 1:18-21.*] *13LtMs, Ms 12, 1898, par. 9*

In these words, Christ describes the authors of those books that have been introduced into our schools. Such men as Voltaire, Hume, Rousseau, and Byron, were under the training of Satan, and those who open their doors to admit as their study books the works of these men who have sown the seeds of infidelity broadcast over our land, who were under the training of the great enemy of God and man, the acknowledged leader of the principalities, the powers, and the rulers of the darkness of this world, accept their authority as a power in the education of the youth. The Word of God, the Manna from heaven, is regarded as unessential. *13LtMs, Ms 12, 1898, par. 10*

Mark the words of inspiration, “The invisible things from the creation of the world are clearly seen, being understood by the things that are made.” [*Verse 20.*] Nature and the Word of God are the books



furnished for our educational work. *13LtMs, Ms 12, 1898, par. 11*

The student of the Word of God will see a wide field in which he can work. Much good has often been done through the humble service of the apparently weakest child of God. The King of Glory as a babe in Bethlehem could only represent the babe in its mother's arms. In childhood He simply did the works of an obedient child. He obeyed the will and wishes of His parents, His works corresponding with the ability of a child. This is all that children can do, but they should be educated to do this in a manner that will make them a blessing in the home. Christ was subject to His parents. This was His missionary work in the home life, and through His right course of action His wisdom and ability was constantly increasing. It is written, "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." [*Luke 2:40, 52.*]*13LtMs, Ms 12, 1898, par. 12*

It is sad to see parents, by their waning piety and lack of devotion to God, lose all sense of their high responsibility to educate and train their children patiently, thoroughly, prayerfully, pleasantly leading them into safe paths, and teaching them the way of the Lord. Business cares, worldly customs, maxims, and fashions, should not absorb the mind and time of the parents to the neglect of their God-given duties to their children. It is in childhood and youth that instruction should be given. The children should be educated for usefulness. They should be taught to do those things that are needful in the home life; and the parents should make these duties as pleasant as possible with kindly words of instruction and approval. *13LtMs, Ms 12, 1898, par. 13*

It is the work of the parents to restrain and guide and control. They cannot commit a worse evil than to permit their children to gratify all their childish wishes and fancies, and leave them to follow their own inclinations; they cannot do them a greater wrong than to leave upon their minds the impression that they are to live to please and amuse themselves, to chose their own ways, and find their own pleasure and society, and in giving them money to spend according to their childish wisdom. Children are the heritage of the Lord, and parents are not to feel at liberty to govern them as they please just

because they have brought them into the world. The youth need parents who will educate and discipline them, correct their wrong habits and inclinations, and prune away the evil tendencies. *13LtMs, Ms 12, 1898, par. 14*

We need in our churches youth who are working upon the Christian endeavor principles; and the beginning must be made at home. The parents, who are the responsible agents in the home life, are to set the example. They should learn their lessons of duty and obedience to God's requirements, and then educate their children in the same profitable obedience. They should consecrate themselves entirely to God. Themselves imbued with the missionary spirit, they can train their children to be God's faithful soldiers. This service is to be made the first consideration. *13LtMs, Ms 12, 1898, par. 15*

And as parents do this work for their children, they, in turn, will repeat the lessons they have learned from father and mother. They will take their home education into their school life. Thus the divine influence of the home reaches beyond its immediate circle, and, as the leaven in the meal, leavens other homes with the principles of righteousness. This is the highest kind of home missionary work that can be done. *13LtMs, Ms 12, 1898, par. 16*

To parents who have begun their training wrong, I would say, Do not despair. You need to be soundly converted to God. You need the true Spirit of obedience to the Word of God. You must make decided reforms in your own customs and practices, conforming your life to the saving principles of the law of God. When you do this, you will have the righteousness of Christ which pervades that law, because you love God and recognize His law as a transcript of His character. True faith in the merits of Christ is not fancy. It is of the highest importance that you bring the attributes of Christ into your own life and character, and educate and train your children with persevering effort to be obedient to the commandments of God. *13LtMs, Ms 12, 1898, par. 17*

A "Thus saith the Lord" should guide you in all your plans of education. Never let your children hear from the lips of their parents an irreverent expression. Never let a harsh, passionate word escape your lips. Children do not always discern right from wrong,

and when they do wrong, they are often treated harshly, instead of being kindly instructed. For generations back parents have perpetuated the practices that exist in the home life today. The fitful, coarse, uncourteous practices are carried by the children to their own children, and thus the evils of the mismanagement of the parents testify against them from generation to generation. It is because of this that iniquity abounds to such an alarming extent, and in the judgment a terrible picture will be presented before the unfaithful parents. The long line of neglected duties, with all their weight of evil, stand registered against them.*13LtMs, Ms 12, 1898, par. 18*

Let there be a deep and thorough repentance before God. Commence the year 1898 by earnestly seeking God for grace, for spiritual discernment to discover the defects in the work of the past. Repent before God for your neglected work as home missionaries.*13LtMs, Ms 12, 1898, par. 19*

The father is priest in his own household, and his business, whatever may be its character, should not lead him to neglect the work that rests upon him as the educator of his children to keep the way of the Lord. Morning and evening worship should be considered of the first importance in the family. Let the family meet together and unite in offering to God supplications and prayers with thanksgiving. It is your privilege, parents, to make these seasons the most interesting of the day. Select such Scriptures as can be understood by the children and youth. Read a few verses, and make them plain to their young minds. Then seek the Lord fervently. Train yourselves to pray with fervor. Do not be tedious. By your own example teach your children to pray with clear, distinct voice. Teach them to lift their heads from the chair, and never to cover their faces with their hands. Thus they can offer their simple prayers, repeating the Lord's prayer in concert. The Lord would have His service intelligent and profitable to all.*13LtMs, Ms 12, 1898, par. 20*

Family worship should not be governed by circumstances. You are not to pray occasionally, and when you have a large day's work to do, neglect it. In thus doing, you lead your children to look upon prayer as of no special consequence. Prayer means very much to

the children of God, and thank offerings should come up before God morning and evening. Says the psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." [*Psalm 95:1, 2.*] *13LtMs, Ms 12, 1898, par. 21*

The Lord has committed a special work to parents, the importance of which they but faintly sense. They are to follow the teachings of the Word of God. At the birth of every child, they are to hear the voice of God speaking to them "Take this child, and train him for me." The work of education is to be entered upon in babyhood. It is to continue through childhood and youth. Parents need to awake from their deathlike slumber in regard to their responsibility. Make straight paths for your feet, upward and onward, from faith to faith, that you may lead your children in safe paths. *13LtMs, Ms 12, 1898, par. 22*

In failing to train their children to keep the way of the Lord, to do those things which He has commanded, parents neglect a solemn duty. It is not the will of the Lord that children shall be rough, coarse, uncourteous, unthankful, unholy, disobedient, lovers of pleasure more than lovers of God. *13LtMs, Ms 12, 1898, par. 23*

Children derive their life and being from their parents; but God, through His creative power, has given the parents life. Man is the acting agent, God is the lifegiver. Let this be remembered. Our children are not to be treated as though they were our personal property. They are the heritage of the Lord. They are embraced in the great redemption plan, and God has committed to parents the work of bringing them up in the nurture and admonition of the Lord, doing their work for time and for eternity. If this solemn work is neglected, it will testify against the parents, not only in this life, but at the judgment seat of Christ. *13LtMs, Ms 12, 1898, par. 24*

Here is your work, parents. You cannot serve God and Baal. Christ is not divided. He is a whole Saviour to save you and your children. The world is not to be your standard. The world is under the leadership of the prince of darkness, and you are not to consider it your duty to practice that which it exalts and prescribes. God's

world is to be your lesson book. Your work is to be done in His way, according to His will. He will co-operate with the parents who love and fear and honor Him, who respect and obey His commandments. *13LtMs, Ms 12, 1898, par. 25*

It is no marvel that society is as it is—forgetful of God, desiring not to know His ways, but anxious only to follow the imaginations of their own hearts, for professed Christians themselves do this to a large extent. In our large cities generally, the simplicity of true godliness is a thing of the past. It is considered altogether too old fashioned to train children to walk in the narrow path of obedience, purity, and holiness. Many parents profess to serve God, but their works testify that they serve the god of mammon. *13LtMs, Ms 12, 1898, par. 26*

To compete with their neighbors and church members in matters of dress and display is the sin of many parents in this degenerate age. They are filled with vanity, and educate their children for the world. They themselves are influenced by Satanic agencies. And what can be expected of their children? They infuse into them their own spirit, their love of the favor of the world. Their desire is not for Christlikeness, but for conformity to the world. They mold their families after the world's standard. In the place of partaking of the divine nature, they practice Satan's deceptions. They have a form of godliness, but in the home they wield a mysterious power to the ruin of their children. What an account will these unfaithful parents have to settle in that great day when every case shall be decided. And if such an evil goes forth from parents whose names are registered on the church books, what an influence must pervade the worldling, who has no connection with God's people. *13LtMs, Ms 12, 1898, par. 27*

Will not true Christian parents arouse? If they will seek God with the whole heart, and become partakers of the divine nature, they will have a power in the home entirely different in character from that of the hypocritical professor. The spirit of Christ will be in them as a well of water springing up into everlasting life. An abiding Christ will be revealed in spirit, in actions, and in words. The parents who realize their responsibility before God will educate their children in the knowledge which God has abundantly given by His Holy Spirit.

They will bring into their daily life and character Christ's love, His purity, His patience, His meekness and lowliness of heart. They will manifest His perseverance and integrity, His zeal in representing the character of God.*13LtMs, Ms 12, 1898, par. 28*

The intellect and affections are to be guarded, educated, molded, fashioned in accordance with the Word of God. The moral sentiments are to be carefully developed. This is your work, parents. You are to develop the characters of your children in harmony with the Word of God. Parents are responsible for this work entrusted them of God. It is to come first, for eternal interests are involved. This work is more essential than the cultivation of the farm. Character building is far more essential than the work of beautifying your homes or prosecuting any trade that you have acquired.*13LtMs, Ms 12, 1898, par. 29*

Every child brought into the world increases the responsibility of the parents. They are to mold and fashion the character after the divine model. Their dispositions, their tendencies, their traits of character, are to be studied. Very carefully should the discriminating powers of the parents be educated, that they may be enabled to repress the wrong tendencies and encourage right impressions and correct principles.*13LtMs, Ms 12, 1898, par. 30*

Violence or harshness is not required in this work. Self-control must be cultivated, and leave its impression on the mind and heart of the child. Selfishness and self-indulgence must be weeded out of the character. Keep ever before your children Bible requirements. Unite them with yourselves in every work of kindness and tender regard for the suffering and destitute. In their earliest years they can be your little helpers in domestic duties and in benevolent enterprises. Self-denial and self-sacrifice for the good of others will be a safeguard against all extravagance, all reckless use of money for selfish gratification.*13LtMs, Ms 12, 1898, par. 31*

This work, parents, rests upon you with solemn, sacred force. You cannot evade or ignore it if you would. Bring no more children into the world than you can properly train to become members of the royal family, children of the heavenly King. God-fearing, God-loving principles are to be brought into your own life. As parents, all your

efforts should go to perfecting a Christian character, that you may be a proper example to your children, that may have respect and confidence in your judgment and in your piety and devotion. Ever be before your children just what you would have them be. From their earliest years, train them to be missionaries. Show your firm reliance upon God, and at all times educate and train them to love and fear to offend their Creator, to obey God in keeping all His commandments. *13LtMs, Ms 12, 1898, par. 32*

Watch and pray. Study ways and methods by which you can enable your children to grow up to trust and believe in God as their very best Friend. Present before your children the instruction given in the *119th Psalm*. Take this precious lesson, and read it with tender, softened hearts. Encourage your children to commit the same to memory, especially the *first sixteen verses*. *13LtMs, Ms 12, 1898, par. 33*

“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. *13LtMs, Ms 12, 1898, par. 34*

“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. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.” [*Verses 1-16.*] The Word of God abounds in precious jewels of truth that need to be brought forth from the casket and presented in their true luster. *13LtMs, Ms 12, 1898, par. 35*

You may think, parents, that you have not time to do all this, but you must take time to do your work in your family, else Satan will supply the deficiency. <Cut out everything else from your life that prevents this work from being done,> and train your children after His order. Neglect anything of a temporal nature, be satisfied to live economically, bind about your wants, but for Christ's sake do not neglect the religious training of yourselves and your children. Your children are the heritage of the Lord, to be brought up in His nurture and admonition. In the Word of God you have a treasure house from which to draw. In that word, you are, as Christians, to consider yourselves furnished for every good work in the domestic nurture and piety of your children.*13LtMs, Ms 12, 1898, par. 36*

Consider the family institution a training school, preparatory for the performance of religious duties. Your children are to act a part in church capacity, and every power of the mind, every physical capacity, is to be kept strong and active for the service of Christ. They are to be taught to love truth because it is truth; they are to be sanctified through the truth, that they may stand in the grand review that shall take place, ere long, to determine the fitness of each to enter the higher school and become a member of the royal family, a child of the heavenly King.*13LtMs, Ms 12, 1898, par. 37*

Fathers, mothers, awake to your God-given responsibilities. Let your lamp be trimmed and burning, that it may shine in clear and distinct rays in the home circle. And it will reach beyond the home to your neighbors. It will shine in the school life; it will bless all who come within its radiance. The father is to represent the divine Lawgiver in the family. <He is to be the house-band.> He is to be a laborer together with God to carry out His gracious designs. He is to make it the great burden of His life to establish upright principles. By teaching his children habits of obedience, by asserting his authority in the home life, he can educate them to yield obedience to their heavenly Father.*13LtMs, Ms 12, 1898, par. 38*

Of Abraham God said, "I know him, that he will command his children and his household after him, to keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] This means earnest work in the home. And in this work angels of God co-operate with the parents. The beams of the Sun of Righteousness will so



brighten the way that the rough place will be made smooth. *13LtMs, Ms 12, 1898, par. 39*

It is because parents have neglected to purify the precious material in their children that the world is as it is today. They have added to the army of the world. As the result, characters have been formed after the similitude of Satan. But the fires of the last day will cleanse the earth the second time of its moral pollution. Christian parents, will you cherish that faith that works by love, and purifies the soul? If you do this, everything will be gained. The children will be imbued with the spirit of their God-fearing parents. A light will shine forth in the home and extend to others like a heavenly radiance from the throne of God. They will shine with a clear and strong light amid the moral darkness that pervades the world. *13LtMs, Ms 12, 1898, par. 40*

## Ms 13, 1898

### Seed Sown Among Thorns

NP

February 9, 1898

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It is a great grief for true hearted souls who love God and keep His commandments, to pass through the experience of seeing men and women apparently taking their position on the Lord's side, and then when some special requirement is presented, which calls for self-denial and self-sacrifice, as the tithing question, becoming offended, and walking no more with Christ, but away from Him. These give evidence that the seed of truth has fallen among thorns, and that the thorns have sprung up and choked it. If these men and women had been truly convicted of sin, if they had allowed truth to cleanse the soul-temple from defilement, the thorns would not have had so favorable a chance. They would have been unable to germinate.<sup>13</sup>*LtMs, Ms 13, 1898, par. 1*

It is not the fault of the Gospel that apostasies occur. Those who apostatize are not truly converted. They have received the truth by halves. The light of truth has not been strengthened by practice, and it is soon quenched, leaving them in greater darkness than before. The seed was sown among thorns. Speaking of this class Peter says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." [2 *Peter 2:20, 21*.]<sup>13</sup>*LtMs, Ms 13, 1898, par. 2*

As men and women hear the truth, it works to cleanse the soul-temple from all defilement. But there are many thorns that spring up to defile, and unless this work of purification advances, cleansing the heart, refining and ennobling the character, old habits, the love of the world, the desire to obtain worldly gain, will reveal

themselves. These will develop more and more decidedly, and the gospel seeds will die for want of cultivation. In some hearts the thorns that spring up are love of pleasure and worldly enjoyment. Men may profess to believe the truth, but if the truth does not sanctify them, if they do not gain decided victories as overcomers, these tares will grow. *13LtMs, Ms 13, 1898, par. 3*

The warning is given, "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 2:15-17.*]*13LtMs, Ms 13, 1898, par. 4*

Cares, riches, pleasures, all are used by Satan as he plays the game of life for human souls. If these tares are not dug out of the heart, they will spring up and bear their harvest. The heart must be diligently searched as with a lighted candle, that all defects may be seen in the light of the law of God, His standard of character. Every briar and thistle must be uprooted as soon as it makes its appearance. If this is not done, men, women, and youth will sell their birthright for some worldly advantage. They may take the name of Christian; they may partially receive the truth. *13LtMs, Ms 13, 1898, par. 5*

But the atmosphere surrounding those of the world is more in harmony with their worldly characters than is the atmosphere surrounding those who have separated from the world. Earthly tasks, habits, [and] practices suit their nature better than the sanctification of the Holy Spirit. The thorns in the heart, which were only cut off, not uprooted, grow apace. The tender plant of love for God and for the truth is kept in the shade. The thorns are cultivated until the whole heart is overgrown by them. *13LtMs, Ms 13, 1898, par. 6*

Thus the enemy seeks to overcome humanity. And how helpless man is when he places himself in the enemy's hands. The effort that would have placed him on vantage ground he never made. God's call of mercy sounded in his ears, but he did not make

decided efforts to obey. Every additional ray of light hardened his heart against increased light. The spell of delay was upon him, and he said to the Spirit, "Go thy way, for this time, and when I have a more convenient season, I will call for thee." [*Acts 24:25.*] He folded his hands, content that at any time he could, if he chose, obey the call. But if not obeyed, the calls of the Holy Spirit to the soul leave less and less impression. Each may leave some impression, but it is soon forgotten. The next opportunity impressed him less. He felt less inclination to break away from worldly interests. He did not realize the importance of making a change, of heeding the word, "Today, if ye will hear his voice, harden not your hearts, as in the provocation, and in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work." [*Psalms 95:7-9; Hebrews 3:7-9.*]*13LtMs, Ms 13, 1898, par. 7*

The decisions we are now making will decide our destiny for eternity. Shall we not remember that Christ is the One who makes for us the only terms of salvation? Light is given us that we may profit by it. But the Lord does not drive any one into His fold.*13LtMs, Ms 13, 1898, par. 8*

God is acquainted with every man. Could our eyes be opened, we would see that eternal justice is at work in our world. A powerful influence, not under man's control, is working. Man may fancy that he is directing matters, but there are higher than human influences at work. The servants of God know that He is working to counteract Satan's plans. Those who know not God cannot comprehend His movements. There is at work a wheel within a wheel. Apparently, the complication of machinery is so intricate that man can see only a complete entanglement. But the divine Hand, as seen by the prophet Ezekiel, is placed upon the wheels, and every part moves in complete harmony, each doing its specified work, yet with individual freedom of action.*13LtMs, Ms 13, 1898, par. 9*

To those who have become children of God, Christ says, "Ye are laborers together with God." [*1 Corinthians 3:9.*] God would make men fellow workers with Himself. He would have them use their entrusted powers to impress His character upon all with whom they have any connection. He has given to every man his work, and He will use all who act their part in His great firm to advance His

kingdom in this world.*13LtMs, Ms 13, 1898, par. 10*

Men add to the good in our world if they are under God's control; but they add to the evil if they are under Satan's control. Man's influence is of value just as far as he is connected with God. As faithful sentinels we are to work for God, watching against the rebel foe. Before God every soul is charged with the responsibility for doing his work for time and for eternity.*13LtMs, Ms 13, 1898, par. 11*

If a man acts well his part, throwing his whole energy into the work, consecrating his powers to do God's will, his work will be as enduring as eternity. But if on the other hand, he chooses his own course, and carries out his own will, notwithstanding that he has had the same opportunities and could have called the same power to his assistance, he will be marked as an unfaithful servant. He is in rebellion against God, and in the day of judgment, he will receive a reward in accordance with his work. One man has been wise, laying upon the foundation gold, silver, precious stones; the other has built of hay, wood, stubble. Each will pass through the ordeal. The test will come not as in Noah's day by flood, but by fire.*13LtMs, Ms 13, 1898, par. 12*

Each man in this world is charged with his own salvation, which he is to gain through Christ. It is possible for him to do a work as enduring as eternity. If he loses his own soul, he will be charged also will the souls that might have been saved had he used aright his God-given talents. Had he complied with the conditions, had he acted his part by giving God's warning and invitation, had he shown a living interest in the work of God in behalf of the souls for whom Christ paid the price with His own blood, he would have been accounted a faithful steward. In proportion to his faithfulness in co-operating with God would have been his reward.*13LtMs, Ms 13, 1898, par. 13*

Just as far as we give ourselves unselfishly to God, so far shall we be honored by God. Those who have been blundering along, making little advancement, may be saved as by fire. They have worked in wrong lines, but if they repent, God will forgive them. Those who have done their best to elevate, purify, and ennoble

humanity, who have knit their hearts to the hearts of others, and the hearts of others to God, will hear the words, "Well done good and faithful servant; ... enter thou into the joy of thy Lord." [*Matthew 25:23.*] Their work is imperishable.<sup>13</sup>*LtMs, Ms 13, 1898, par. 14*

## Ms 14, 1898

Like Unto Leaven

NP

February 9, 1898

Portions of this manuscript are published in *TDG 48*.

“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.” [*Matthew 13:33.*] *13LtMs, Ms 14, 1898, par. 1*

The lesson here to be learned is that a profession of faith and the possession of truth in the heart are two different things. The mere knowledge of truth is not enough. We may have a knowledge of truth, but the tenor of our thoughts may not be changed. The heart may still be filled with tares. The seed of truth may be sown among thorns. Unless a man has that faith that works by love, and purifies the soul, he is unconverted. *13LtMs, Ms 14, 1898, par. 2*

When leaven is introduced into meal, it penetrates to every part, till an entire change takes place. So it is with the work of the Holy Spirit upon the human heart. The truth received and believed introduces new rules, new principles of action into the life. A new standard of character is set up—the life of Christ. Those who thus receive the truth depend on Christ, and they receive more and still more strength, and greater and still greater light. Daily they expel from their hearts vanity, selfishness, self-righteousness. As they receive the Spirit of Christ, light shines from them in clear, distinct rays. They have a solemn sense of eternal realities. There is a renewal of the entire mind and heart. As the leaven introduced into the meal leavened the whole, so the leaven of truth, if introduced into the heart, will absorb to itself all the properties of soul, body, and spirit. *13LtMs, Ms 14, 1898, par. 3*

The gospel deals with individuals. Man is of more value in God’s sight than gold or silver. He has more to lose or win than even angels can estimate. The Lord is calling to each individual soul,

“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. ... 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 55:3, 6, 7.*]*13LtMs, Ms 14, 1898, par. 4*

Transformation of heart means an entire change of the entire man. “Except a man be born again, he cannot see the kingdom of God,” Christ declared. [*John 3:3.*] This change of heart is unseen, for it is an inward work; and yet it is seen, because it works outward from within. Has the leaven of truth been at work in your heart? Has it absorbed the whole heart, the whole affections, by its sanctifying power?*13LtMs, Ms 14, 1898, par. 5*

“With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” [*Romans 10:10.*] Have those who claim to believe the truth ever been convicted of the sin of criticizing, the sin of evil-speaking, evil-thinking? If they refuse to be convicted of these things, tares that will never be killed by the truth will spring up. They will become worse than before they heard the truth. They may have had great light, as had the Jews in the days of Christ, and yet be nothing bettered by it. The sin of covetousness will bear its fruit.*13LtMs, Ms 14, 1898, par. 6*

Every word of unbelief is a tare blade. These tares spring up in the hearts of those who cherish covetousness. If the leaven of truth is allowed to do its work, it will kill these tares. But it is not sufficient merely to cover up these attributes; they must be seen as roots of bitterness, springing up, whereby many will be defiled. The thoughts and the words must be converted.*13LtMs, Ms 14, 1898, par. 7*

If the love of God is cherished, it will cleanse the soul-temple from all defilement. God would have our every faculty sanctified and consecrated to Him. But we shall never overcome the wicked one while we retain our narrow ideas of what it means to be a Christian. The good seed cannot thrive among thorns. The work to be done by every soul is to separate from cherished sins.*13LtMs, Ms 14, 1898, par. 8*



Christ requires from us more than many are willing to give Him. He gave Himself for us. For us He laid aside His royal robe, and left His kingly crown with His Father, until the time should come for Him to take it again. For our sake He became poor, that we through His poverty might be made rich. When a man is not deceived by Satan's sophistry, when he is fully awake to his own sinfulness, he can appreciate Christ's power to help. And what is Christ?—Just the opposite of all that we are—pure and unselfish, holy and undefiled. He loves His enemies; He is meek and lowly, condescending, patient, just, and true. Ever He manifested entire submission to the Father's will. Goodness, mercy, and truth are the attributes of His character. *13LtMs, Ms 14, 1898, par. 9*

The Word of God declares, You must be like Him. The penitent, humble soul sees the contrast between himself and the Saviour. He realizes that he is not prepared to close up his work in this world. He shudders to think of the imperfection of his own life, as contrasted with the character he must have if he sees God. *13LtMs, Ms 14, 1898, par. 10*

Our first work is with our own hearts. The true principles of reform should be practiced. The heart must be converted and sanctified else we have no connection with Christ. While our hearts are divided, we shall never, never be fitted for usefulness in this life or for the future life. As intelligent beings, we need to sit down and think whether we are really seeking first the kingdom of God and His righteousness. The very best thing we can do is to think soberly and candidly whether we desire to put forth the effort necessary to obtain the Christian hope and secure the Christian's heaven. If through the grace of Christ we decide that we do, the next question is, What is there that I must cut away from my life in order that I shall not stumble? *13LtMs, Ms 14, 1898, par. 11*

“Verily, verily, I say unto you,” Christ declared, “he that believeth on me hath everlasting life.” “I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [*John 6:47, 35.*] The bread of life that is to be eaten by every individual is the Word of God. It is represented by the leaven in the meal, and is to be introduced into the inner life. Studied and obeyed, it works in the heart, subduing every unholy attribute. The

Holy Spirit comes to convict of sin, and the faith that has sprung up in the heart works by love to Christ, conforming every spiritual sinew and muscle to Him. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.*13LtMs, Ms 14, 1898, par. 12*

The motto of those who have accepted Christ as their Leader should be, We shall never fail nor be discouraged. If our labor is a lawful undertaking, it must go forward. But we cannot accept as given us of God a work that does not draw us nearer to God. We must always work so as to advance the kingdom of God.*13LtMs, Ms 14, 1898, par. 13*

“Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered, and said unto them, He that soweth the good seed is the Son of man.” He came to sow the world with seed of righteousness, goodness, and truth. “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered, and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.”  
[*Matthew 13:36-43.*]*13LtMs, Ms 14, 1898, par. 14*

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Nature is the Lord’s lesson book, which He places before us. To the minds and hearts of those whose faculties are quickened to discern their speech, the things of nature speak with nature’s voice. As the seed grows, first the blade, then the ear, and then the full corn in the ear, and the seed of truth grows in the hearts of those who receive it. This is a symbol of the spiritual growth to be made by God’s people. Personal advancement is made by the Christian being a partaker of the divine nature. We are to be born again, not

of corruptible seed, but of incorruptible, which liveth and abideth forever.<sup>13</sup>*LtMs, Ms 14, 1898, par. 15*

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In the wilderness the Lord taught His people an important lesson of faith, trust, and obedience. Israel heard the word, "Go forward." [*Exodus 14:15.*] Their way lay across the Red Sea, but in obedience they went forward; and the waters receded, leaving a plain path for their feet. And as they stood of the border of the sea they had crossed, they saw their enemies drowned in its waters.<sup>13</sup>*LtMs, Ms 14, 1898, par. 16*

Some time after this their way was hedged up by the king of the Amalekites, who opposed their right of way. This was a grievous hindrance, but the Lord explained it. It is to humble thee, and prove thee, He declared; "to do thee good at thy latter end." [*Deuteronomy 8:16.*]<sup>13</sup>*LtMs, Ms 14, 1898, par. 17*

## Ms 15, 1898

### The Fear of the Lord Is the Beginning of Wisdom

NP

February 10, 1898

Portions of this manuscript are published in *HP 137*; *1MCP 92, 194-195, 357-358*; *CTr 251*; *5MR 359-360*. +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.

It is a great thing to be wise toward God. The fear of the Lord is the beginning of wisdom. This is heart education, and is of more importance than the education gained <merely> from books. It is well and essential to obtain a knowledge of the world in which we live, but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover. <It will be as the knowledge gained by eating of the fruit of the forbidden tree.><sup>13</sup>*LtMs, Ms 15, 1898, par. 1*

God would have the mental faculties kept pure and clean. But often too great a variety of food is given to the mind. It is impossible for this to be properly taken care of and used. The brain should be relieved of all unnecessary burden. Only the studies which will be of the most use, not only here but in the future life, which will provide the best instruction for body and soul, will be carried over into eternity.<sup>13</sup>*LtMs, Ms 15, 1898, par. 2*

It is not well to crowd the mind with a class of studies that require intense application and exertion, but that are not brought into use in the practical life. An education of this kind will be a loss to the student, for these studies take away his desire and inclination for the studies which would fit him for usefulness and enable him to fulfill his <appointed> responsibilities <as laborers together with God,> to help those whom he should by precept and example assist to secure immortality, <“by patient continuance in well-doing seek for glory and honor and immortality, eternal life.”> [*Romans 2:7.*]<sup>13</sup>*LtMs, Ms 15, 1898, par. 3*

The study of books written by infidels does great harm. Thus tares are sown in the minds and hearts of students. Yet this is the food often given to the brain, while many have little knowledge of subjects which pertain to eternal interests, which they ought to understand.*13LtMs, Ms 15, 1898, par. 4*

The talent of time is precious. Every day it is given to us in trust, and we shall be called upon to give an account of it to God. It is to be used to God's glory, and if we would prolong our lives, if we would gain the life that measures with the life of God, we must give the mind pure food. No time should be wasted that might have been used to good account.*13LtMs, Ms 15, 1898, par. 5*

Jesus Christ is our spiritual touchstone. He reveals the Father. Nothing should be given as food to the brain that will ring before the mind any mist or cloud in regard to the Word of God. No careless inattention should be shown in regard to the cultivation of the soil of the heart. The mind must be prepared to appreciate the work and words of Christ, for He came from heaven <to awaken a desire and> to give the bread of life to all who hunger for spiritual knowledge. Inspiration declared that His mission was to preach the gospel to the poor, and to proclaim the acceptable year of the Lord. <His Word> declared that He should set judgment on the earth, and that the isles should wait for His law; that Gentiles should come to His light, and kings to the brightness of His rising. This was the Messenger of the Covenant yet to come, the Sun of Righteousness yet to rise <upon our world.>*13LtMs, Ms 15, 1898, par. 6*

Man was formed in the image of God. But Satan worked constantly to destroy the divine similitude. Man yielded to temptation, and God's image was obliterated. Christ put His hand a second time to the work. He would re-create man. When the fullness of time came, God sent forth His Son. Hear, O heaven, and be astonished, O earth! The appointed Instructor appears, and He is no other than the Son of God; His divinity was clothed with humanity.*13LtMs, Ms 15, 1898, par. 7*

Christ came to reveal perfection amid the imperfection of a world corrupted by disobedience and sin. The eternal Word appeared in human form, bringing with Him all grace, all healing, all efficiency.

He brought with Him the bread of life, which if received will be to man as the tree of life. The inspired Word declares of this Teacher, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." [Acts 3:22, 23.] *13LtMs, Ms 15, 1898, par. 8*

The question of how to obtain a knowledge of God is to all a life and death question. Read Christ's prayer to His Father, intended not merely as an important lesson in education for the disciples, but to come down through all time for the benefit of those who would read the inspired writings. "Father," He prayed, "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.] *13LtMs, Ms 15, 1898, par. 9*

Christ promised His disciples that He would send them the Holy Spirit, who would bring all these things to their remembrance. "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.] *13LtMs, Ms 15, 1898, par. 10*

After Christ's ascension the disciples assembled together. They were of one accord in one place. Every difference was put away, and prayer was offered to God. Thus the disciples prepared for the fulfillment of the promise. They sought God with humility and contrition of soul, that they might be fitted to meet men, and in their daily intercourse speak words that would be helpful and encouraging to each other. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [Acts 2:3, 4.] *13LtMs, Ms 15, 1898, par. 11*

There is a certain experience which we are to gain in the knowledge

of where we stand in the sight of God. Our petitions are to ascend to our heavenly Father, that we may know Him whom to know aright is life eternal. Then let time be given to prayer. "Ask, and it shall be given unto you," Christ said; "seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] The Lord represents Himself as waiting to hear the prayer of the contrite soul, and to respond. *Isaiah 58:9.13LtMs, Ms 15, 1898, par. 12*

God's children are to practice self-denial. Having a knowledge of God, they are to co-operate with Him in His work. In the *fifty-eighth chapter of Isaiah*, the work in which every Christian should engage is outlined. <Thus saith the Lord,> "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" [*Verses 6, 7.*] *13LtMs, Ms 15, 1898, par. 13*

Those who do this work show that they have learned in the school of Christ the great Teacher's methods of labor. They have learned to co-operate with Him in wearing His yoke. To all who do this the words are spoken, "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. And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [*Verses 8-12.*] *13LtMs, Ms 15, 1898, par. 14*

God's precious promises are full of encouragement. Shall we not believe Him? He cares for all who serve Him, and He will show

them His covenant. "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." [*Jeremiah 9:23, 24.*]*13LtMs, Ms 15, 1898, par. 15*

What can the most learned in book lore know aright without a knowledge of the Word of God? Without the education found in the Bible, how shall we reach the next world, where we shall enter the presence of God and see His face? Nothing <of this world's wisdom,> the knowledge gained from books, presents a true and sure foundation upon which we can build for eternity. Nothing but the bread that comes down from heaven satisfies spiritual hunger. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "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 6:33, 63.*] As a cheering light this promise shines amid the moral darkness. As we eat the words of Christ we are eating the bread of life, which gives spiritual vitality. *13LtMs, Ms 15, 1898, par. 16*

The Word of the only true God is infallible. Infinite wisdom, holiness, power, and love are blended in pointing us to the standard by which God measures character. God's Word so plainly defines the laws of His kingdom that none need to walk in darkness. His law is the transcript of His character. It is the standard that all must reach if they would enter the kingdom of God. No one need walk in uncertainty. No one need venture his soul upon the assertions of priests or rulers, thinking, Conjectures, supposition, and probabilities will be safe enough for me. *13LtMs, Ms 15, 1898, par. 17*

The law of God declares that fallen human beings may through Christ's righteousness return to their loyalty. That Christ died to abolish this law is a positive lie of the adversary of souls. "Think not that I am come to destroy the law or the prophets," Christ said; "I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass



from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [*Matthew 5:17-19.*] *13LtMs, Ms 15, 1898, par. 18*

Adam and Eve failed in the test given them. They transgressed the law of God. The ransom of the human race was appointed to give fallen man a second trial. Jesus pledge His own precious life that men might be brought back to their allegiance. The law of God is not abolished. It will live through the eternal ages. By Christ's death it was magnified, and sin was exposed in its true light. *13LtMs, Ms 15, 1898, par. 19*

What a salvation is revealed in the covenant by which God promised to be our Father, His <only begotten> Son our Redeemer, and the Holy Spirit our Comforter, Counsellor, and Sanctifier. Upon no lower ground than this is it safe for us to place our feet. *13LtMs, Ms 15, 1898, par. 20*

## Ms 16, 1898

Wholehearted Service

NP

February 10, 1898

Portions of this manuscript are published in *CC 34*; *8MR 291*.

“Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of our salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy lovingkindness; for they have been ever of old. Remember not the sins of my youth; nor my transgressions: according to thy mercy remember thou me for thy goodness’ sake, O Lord. ... The secret of the Lord is with them that fear him, and he will show them his covenant. ... Let integrity and uprightness preserve me; for I wait on thee.” [*Psalm 25:1-7, 14, 21.*] *13LtMs, Ms 16, 1898, par. 1*

Let this prayer be sent up to heaven. It is of great importance that we know the spirit we cherish when we seek the Lord. We do wrong when we seek our own convenience and personal advantage before the things of God. There is no salvation in any of our acquired possessions, or in our comfortable surroundings. A man is not exalted in God’s sight or accredited by him as possessing more goodness or piety, because he possesses earthly riches. Our minds need to be educated, that we may look at things concerning our spiritual and eternal interest in the light of the Scriptures. *13LtMs, Ms 16, 1898, par. 2*

The world today takes much satisfaction in talking of the progress of the age. But in this God does not delight. It may be said of the men of this time, as of those before the flood, They have sought out many inventions. In the antediluvian world there were many wonderful works of art and science. These descendants of Adam, fresh from the hand of God, possessed capabilities and powers that

we never now look upon.*13LtMs, Ms 16, 1898, par. 3*

Men have sought out many inventions; and the great question for the human family is, What is the influence of these improvements and facilities for intercourse, so abundantly provided. The railways, the telegraph wire, and the cables that connect the nations and kingdoms of the earth have not brought the higher world any nearer our fallen world, because men have not kept God's commandments.*13LtMs, Ms 16, 1898, par. 4*

Obedience to God's law would bring our world into closer harmony with the heavenly intelligences. The task before each human being is to become intelligent in the things of God, to find the right path, the narrow way that leads through the gate of self-denial into the city of God. The road that leads to perdition is broad and full of human indulgence; but at the end thereof there is no city whose Maker and Builder is God. The road that leads to heaven is narrow, and few there be that find it, for no human device can make this road smooth or easy. "If any man will come after me," Christ said, "let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] "I am the Way, the Truth, and the Life." [*John 14:6.*]*13LtMs, Ms 16, 1898, par. 5*

Christ came from heaven to travel in the narrow path, and to pass through the straight gate; and as we follow in His footsteps, we must remember at every step that we are honored. He calls upon us to leave the broad path, and enter the narrow way and the straight gate.*13LtMs, Ms 16, 1898, par. 6*

The Lord Jesus Christ is the ladder to heaven. Angels ascend and descend this ladder of shining brightness. God calls upon us to mount this ladder. But we cannot do this if we load ourselves down with earthly treasures. If we gain a genuine experience in climbing, we shall learn that as we ascend, we must leave behind every hindrance. Every one who mounts must place his feet firmly on every round.*13LtMs, Ms 16, 1898, par. 7*

Those who travel in the narrow path must daily receive God's restoring grace. This is given to heavenbound travellers as they become worn by continual conflicts and are tempted to give up progressive movements. If they do not receive it, they faint by the

way. Refresh by it, they do not find the road tedious. Thanksgiving and prayer will keep the souls encouraged. Cheerful songs of praise will be heard. *13LtMs, Ms 16, 1898, par. 8*

The church is Christ's instrumentality in this world. By it He seeks to represent the divine character. It is the privilege of each one to show that Christ has not disappointed him, but has given him refreshment by the way. Though we do not all preach the Word, yet we may all engage in ministry. But we cannot teach what we have not experienced. What doth it profit a man if we have faith without works. The faith that works by love and purifies the soul is the only true faith. The faith that does not produce fruit, that does not show inward piety by outward works, that does not reveal the Christlikeness, is a false faith. *13LtMs, Ms 16, 1898, par. 9*

God is love. All who possess the Christlikeness will reveal His purity of character. They will be transformed into His image. Their words will not be cheap or common, for their manner of speech is changed. Hasty words of censure, a passionate spirit, are inspired by the enemy. The children of God are patient. They are merciful, even as Christ is merciful. They are full of love, and are kind, pitiful, tenderhearted, but firm as a rock to principle. *13LtMs, Ms 16, 1898, par. 10*

“Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.” [*Isaiah 43:18-20.*] The beasts of the field have been benefited by God's efforts on behalf of His people; and because of the blessings God has provided, the dragons and the owls have honored Him. “But thou hast not called upon me, O Jacob,” He says; “but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither has thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. ... But thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember

thy sins.” [Verses 22-25.]*13LtMs, Ms 16, 1898, par. 11*

“Yet saith the house of Israel, The ways of the Lord are not equal. O house of Israel, Are not my ways equal? are not your ways unequal? Therefore will I judge you, O house of Israel, every one according to his ways, saith the Lord. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that diet, saith the Lord God; wherefore turn yourselves, and live ye.” [Ezekiel 18:29-32.]*13LtMs, Ms 16, 1898, par. 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 all my judgments, and do them.” [Ezekiel 36:25-27.]*13LtMs, Ms 16, 1898, par. 13*

What is it to serve God? It is to resemble Him in character, to imitate Him. To serve God is to obey Him, to keep His commandments, to make an open confession of not standing under the black banner of the great apostate, but under the bloodstained banner of Prince Emmanuel. Those who serve God are zealous keepers of His Word; thus they show what army they are in.*13LtMs, Ms 16, 1898, par. 14*

God asks for the whole heart. Christ made a complete sacrifice in our behalf when He made Himself an offering for sin, and He will accept nothing less than the undivided affections. God is a Spirit, and those who do Him service, who worship Him, must worship Him in spirit and in truth.*13LtMs, Ms 16, 1898, par. 15*

“Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. ... 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 we know that he was manifested to take away our sins, and in him is no sin.” [1 John 3:1, 3-5.] Until

men see their own defects in the mirror of God's law, until they see that they must meet that law in character, they will manifest a spirit that is opposed to being led in the way of the Lord. They will not feel it essential to be free from sin. The Son of God came to our world in human form to show man that divinity and humanity combined does not commit sin. He is our Pattern. Through Him we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him." [*Verse 6.*] "Be not deceived; God is not mocked." [*Galatians 6:7.*]*13LtMs, Ms 16, 1898, par. 16*

## Ms 17, 1898

The Work for Today

NP

February 13, 1898

Portions of this manuscript are published in *Ev 565; 2BC 1035; Te 30, 36, 34, 62; GH 09/1898.*

Our Lord Jesus Christ was the Majesty of heaven, yet He came to our world as a physician, a healer of physical and spiritual maladies. What was His work? To do good. "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [*Luke 4:18, 19.*]*13LtMs, Ms 17, 1898, par. 1*

The Lord's people are mainly made up of the poor of this world, the common people. Not many wise, not many mighty, not many noble are called. God hath chosen the poor of this world. The poor have the gospel preached unto them. The wealthy are called, in one sense; they are invited, but they do not accept the invitation. But in these wicked cities, the Lord has many who are humble and yet trustful. Many of these the ministers of the gospel know nothing about. The churches do not know them, because there are many professors, but few who minister; but they are the Lord's lights, shining in lowly, miserable places. Patient, meek, gentle, suffering with nakedness, hunger, and cold, they are the Lord's martyrs. Angels visit them, and bear to heaven the record that the Lord's capital, entrusted to human agents, is misappropriated, that the church is guilty of squandering the Lord's means.*13LtMs, Ms 17, 1898, par. 2*

It was an insult to God when David numbered Israel. God's rebuke rested upon him; for he made himself as God, as though he could tell the strength of the armies of Israel by their numbers. "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 4:6.*] God looks not to the numbers of Israel for the success of His work. His armies number thousands of thousands, and ten thousand times ten thousand. These co-operate with the men who will connect with God to be channels of light.*13LtMs, Ms 17, 1898, par. 3*

There are in our cities thousands who have the fear of God before them, who have not bowed the knee to Baal. It is because so many of these are in lowly circumstances that the world does not notice them. But though hidden in highways and hedges, these are seeking God.*13LtMs, Ms 17, 1898, par. 4*

It is because of poverty that many are sick, and because of sickness that there is so much poverty. Many in their poverty minister to others. The reward received by these will be proportionate to their willing obedience. Jesus saw how it would be, and He desires His servants to communicate with these suffering ones. The last gospel call is to be sounded, not only in the highways, but in the hedges.*13LtMs, Ms 17, 1898, par. 5*

Jesus does not say to the Christian, Strive to shine; but let your light so shine before men, for it is God’s gift, that they may see your good works. Never shut in the light God has given you by mist and darkness caused by ill-advised words, an impatient spirit, murmuring or complaining. Wherever you are, let your light shine in clear rays. Do not hide your light under a bushel. You need not make extra exertions to shine, for light from the throne of God will shine.*13LtMs, Ms 17, 1898, par. 6*

The reason for this is given in Isaiah, “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 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 rearward.*13LtMs, Ms 17, 1898, par. 7*



“Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I. 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 waters, whose waters fail not.” [*Isaiah 58:6-11.*]*13LtMs, Ms 17, 1898, par. 8*

“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.*] Remove the obstructions, and the Lord’s glory will shine forth. “Ye are the salt of the earth,” Christ said to His disciples. [*Verse 13.*] If you are salt, the saving properties are in you. You have that virtue of character that has a saving influence. The light that is in you will shine forth, and dispel the darkness. You cannot help shining within the range of your influence.*13LtMs, Ms 17, 1898, par. 9*

Christians have a work to do among the lowly, not merely in relieving their physical wants, but by a true profession of faith in Christ, ministering to the wants of the soul. But because of their unbelief, many professed Christians are in danger of losing heaven. By their own withdrawal from divine wisdom, by their own attitude toward God, they have said, I will not have this man to rule over me. And when as probationers we make this decision, it stands in the books of heaven as the decision for eternity.*13LtMs, Ms 17, 1898, par. 10*

The last closing invitation is to be proclaimed in the highways and byways. There is a work to be done in our cities. This work, the medical missionary work, is the work that Christ, the Majesty of heaven, came to this earth to do. There is in the world a multitude of degraded human beings, who have, by yielding in their youth to the temptation to use tobacco and alcohol, poisoned the tissues of the human structure, and perverted their reasoning powers, until the result is just as Satan meant it to be. The faculties of thought are clouded. The victims yield to the temptation for alcohol, and they sell what reason they have for a glass of liquor.*13LtMs, Ms 17, 1898, par. 11*

See that man bereft of reason. What is he? He is a slave to the will of Satan. The arch apostate imbues him with his own attributes. He is a slave to licentiousness and violence. There is no crime that he will not commit, for he has put into his mouth that which has intoxicated him, and made him, while under its influence, a demon.*13LtMs, Ms 17, 1898, par. 12*

Look at our young men. And I write now what causes my heart to ache. They have lost their will power. Their nerves are enfeebled, because their power is exhausted. The ruddy glow of health is not upon their countenances. The healthy sparkle of the eye is gone. Its luster is lost. The wine they have drunk has enfeebled the memory. They are like persons aged in years. The brain is no longer able to produce its rich treasures when required.*13LtMs, Ms 17, 1898, par. 13*

The youth who has made a practice of using tobacco has defiled the whole man. The will has no longer the promptness and force which made him trustworthy and of value before he accepted the enemy's poison. Yet Christ died for him, that through obedience to God's requirements he might receive from the Lifegiver the health and vital energy that would enable him to acquit himself as a man. His mind need not have decayed. He need not have lost the inspiration that comes from God. But when the human agent works in perfect harmony with the destroyer, enervating the sinews and muscles, the fluids and solids, of the whole human structure, he is dulling the machinery through which the intellect works. He is clouding the windows through which he looks. He sees everything in a perverted light.*13LtMs, Ms 17, 1898, par. 14*

Men who use liquor make themselves the slaves of Satan. Satan tempts those who occupy positions of trust on railways, on steamships, those who have charge of the boats or cars laden with people flocking to idolatrous amusement, to indulge perverted appetite, and thus forget God and His laws. He offers tempting bribes to allures them, that by indulging wrong habits and appetites, they may place themselves where he can control their reason, as a workmen handles an instrument. Then he works to destroy the pleasure lovers.*13LtMs, Ms 17, 1898, par. 15*

Thus man co-operates with Satan, as his agents, his instruments. They cannot see what they are about. Signals are made incorrectly, and cars collide with each other. Then comes horror, mutilation, and death. This condition of things will become more and more marked. The daily papers will relate many terrible accidents. Yet the saloons will be made just as enticing. Liquor will still be sold to the poor tempted soul who has lost the power to stand up and say, I am a man, but who says by his actions, I have no self-control. I cannot resist temptation. All such have severed their connection with God and are the dupes of Satan's deception.*13LtMs, Ms 17, 1898, par. 16*

The ships sailing on the waters are commanded by men who use strong drink. The clear discernment that is so important to preserve is beclouded; and Satan and his angels manage the barque. The craftsmen who have ought to do with steamers or vessels should be strictly temperate. They should be men who fear God. Especially should this be the case with the commander. He will not then employ men who have been drugged with poisoned liquor, which works its deadly influence upon nerves and brain.*13LtMs, Ms 17, 1898, par. 17*

After a season of intemperance, men have no fear of God. They blaspheme His name. They are wholly given to corruption, as is represented by the inhabitants of the old world, whose imagination was evil, and that continually. How can the Lord send His angels to guard the passengers and crew of a vessel that is in charge of such men? We hear of wreck after wreck, of vessels and steamers going to pieces. Intemperance is largely the cause of this.*13LtMs, Ms 17, 1898, par. 18*

Satan has come down to the earth to work with great power. He walks about as a roaring lion, seeking whom he may devour. How does heaven look upon the liquor saloons? How does God regard the men who put the glass to their neighbor's lips, destroying the moral image of God?*13LtMs, Ms 17, 1898, par. 19*

Drunkenness, rioting, violence, crime, murder, come as the result of man selling his reason. The numerous holidays increases the evils of intemperance. These holidays are no help to morality or to

religion. On them men spend in drink the money that should be used to supply the necessities of their families; and the liquor sellers reap their harvest.*13LtMs, Ms 17, 1898, par. 20*

When drink is in, reason is out. This is the hour and power of darkness, when all crime becomes possible, and the whole human machinery is controlled by a power from beneath, when soul and body are brought under the control of passion. And what can stay this passion? What can hinder it? These souls have no certain anchorage. Holidays are leading them on to temptation, for on a holiday many think that it is their privilege, because it is a holiday, to do as they please.*13LtMs, Ms 17, 1898, par. 21*

Many voices will be heard, inviting you to wrong. Heed them not. Open the Scriptures, and let God speak to you. The time is now very short; listen to His voice. Prepare to meet thy God. Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before thee. What I say unto you, I say unto all, Watch.*13LtMs, Ms 17, 1898, par. 22*

The time when Babylon is to come into remembrance before God, when He is to give her to drink of the cup of the wine of the fierceness of His wrath, has come. The Lord will come out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. Who is on the Lord's side? Let them take their position, truly, firmly, and wholeheartedly.*13LtMs, Ms 17, 1898, par. 23*

## Ms 18, 1898

One That Is Mighty

NP

February 18, 1898

Portions of this manuscript are published in *TMK* 48, 67; *YI* 12/29/1898.

“If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” [*Colossians* 3:1-4.]*13LtMs, Ms 18, 1898, par. 1*

The sincere Christian may indeed grieve as he sees the havoc sin has wrought; but only in a limited sense can the human agent comprehend the sadness of Christ as He looks upon sin as it exists in the human heart, while the sinner, in the place of working to overcome the evil, makes all excuse for it.*13LtMs, Ms 18, 1898, par. 2*

How little man has the power to carry sympathy for the many. The mind becomes bewildered in the attempt. One may suffer woe, and another and still another, which we may help to bear; but unless we have special power from heaven, we are robbed of vitality.*13LtMs, Ms 18, 1898, par. 3*

Christ alone was able to bear the afflictions of the many. In all their afflictions He was afflicted. He never bore disease in His own flesh; but He carried the sickness of others. With tenderest sympathy He looked upon the suffering ones who pressed about Him. He groaned in spirit as He saw the work of Satan revealed in all their woe; and He made every case of need and of sorrow His own. No multiplicity of numbers distracted Him. No anguish overwhelmed Him. With a power that never quailed, He cast out the evil spirits that possessed mind and body, while the pain of the sufferers thrilled through His whole being. The power of love was in all His

healing. He identified His interests with suffering humanity.*13LtMs, Ms 18, 1898, par. 4*

Christ was health and strength in Himself, and when sufferers were in His immediate presence, disease was always rebuked. It was for this [reason] that He did not go at once to Lazarus. He could not witness his suffering and not bring him relief. He could not witness disease or death without combatting the power of Satan. The death of Lazarus was permitted that through his resurrection the last and crowning evidence might be given to the Jews that Jesus was the Son of God.*13LtMs, Ms 18, 1898, par. 5*

And in all this conflict with the power of evil, there was ever before Christ the darkened shadow into which He Himself must enter. Ever before Him was the means by which He must pay the ransom for these souls. As He witnessed the suffering of humanity, He knew that He must bear a greater pain, mingled with mockery, that He would suffer the greatest humiliation. When He raised Lazarus from the dead, He knew that for that life He must pay the ransom on the cross of Calvary. Every rescue made was to cause Him the deepest humiliation. He was to taste death for every man.*13LtMs, Ms 18, 1898, par. 6*

Christ was strong to save the whole world. He wept at the grave of Lazarus at the thought that He could not save every one whom Satan's power had laid low in death. He had given Himself a ransom for many, even all who would avail themselves of the privilege of coming back to their loyalty to God, He who had given His only begotten Son a sacrifice for sin and transgression.*13LtMs, Ms 18, 1898, par. 7*

From the light of His exalted purity, the world's Redeemer could see that the maladies from which the human family were suffering were brought upon them by transgression of the law of God. Every case of suffering He could trace back to its cause. He read the sad and awful history of the final end of unrepenting sinners. He knew that He alone could rescue them from the pit into which they had fallen. He alone could place their feet in the right path. His perfection alone could avail for their imperfection. He alone could cover their nakedness with His own spotless robe of righteousness.*13LtMs, Ms*

18, 1898, par. 8

Christ wanted all. He could not endure that one should be lost. O, if the human family could only see the results of sin in the transgression and violence and crime that exist in the world! If they could see the transformation of man from the image of God to the similitude of Satan! Man was created pure and holy, but through transgression he came to possess the attributes of Satan.*13LtMs, Ms 18, 1898, par. 9*

In His life on earth, Christ developed a perfect character; He rendered perfect obedience to His Father's commandments. But in coming to the world in human form, in becoming subject to the law, in revealing to men that He bore their sickness, their sorrow, their guilt, Christ did not become a sinner. He was pure and uncontaminated by any disease. Not one stain of sin was found upon Him. Before the Pharisees He could say, "Which of you convinceth me of sin?" [*John 8:46.*] By actual experience He knew nothing of sin, He stood before the world the spotless Lamb of God. When suffering humanity pressed about Him, He who was in the health of perfect manhood was as one afflicted with them. This was essential, that He might express His perfect love in behalf of humanity.*13LtMs, Ms 18, 1898, par. 10*

John pointing to Christ said, "Behold the Lamb of God, that taketh away the sin of the world." [*John 1:29.*] Of the suffering multitudes brought to Christ it is said, "He healed them all." [*Matthew 12:15.*] Thus He expressed His love for the children of men. His miracles were part of His mission. He worked a miracle to provide bread for five thousand people, beside women and children. He freed those who were possessed and tormented by demon powers.*13LtMs, Ms 18, 1898, par. 11*

We do not read of His administering drug medication. On one occasion He anointed the eyes of the blind with clay, and bade him wash and be whole. There are simple remedies that will relieve the eyes suffering from inflammation; but the instantaneous cure must come by the power of the great Healer. Yet Christ used one of the simple things of nature; and these will often do great good, while they produce none of the effects that are so often felt after the

application of substances that weaken and eventually destroy the sight. The sight of the eye is very precious, and the word has come to me that no drug as a remedy should touch the windows of the body. The eye is a delicate organ and should be carefully treated.*13LtMs, Ms 18, 1898, par. 12*

In the life of Christ compassion for the suffering was ever manifested. Had all those who claim to believe in Christ followed His example, what a different aspect would our world present today. This work has been neglected by the church; but we thank God that there is an opportunity to redeem the time, to bear the message of mercy in the highways and the hedges. The church has been remiss in following Christ in self-denial and self-sacrifice. She has neglected to reach down to the very depths of misery to which Satan has dragged down those who have listened to his temptations.*13LtMs, Ms 18, 1898, par. 13*

But the world's Redeemer is the Restorer. He encircles man with His long human arm, while with His divine arm He lays hold of Omnipotence. He who created man knows just how to rid the human machinery of the clogs which have weakened the action of nerve, brain, bone and muscles, and poisoned the life current flowing through the body. He knows how to speak the word, "Be whole;" and when He has healed the sufferer He says, "Go and sin no more." [*Mark 5:34; John 5:14.*] He does not specify the particular sin; His word "sin" convicts the transgressor of the sin of which he has been guilty.*13LtMs, Ms 18, 1898, par. 14*

Today Christ is feeling the woes of every sufferer. He would bring relief without the use of drugs. When the evil spirit rends the suffering frame, the Saviour knows it is Satan's power, and He feels its curse. When fever is burning up the life current, He takes it all in as though the agony were His own. And He is strong to deliver. Help has been laid on One who is mighty.*13LtMs, Ms 18, 1898, par.*

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## Ms 19, 1898

### The Unjust Steward

NP

February 18, 1898

Portions of this manuscript are published in *6MR 25*.

The parables of Christ contained great truths, and were spoken to His disciples that they might have their leavening effect. There was no other way in which Christ could present before His followers their true situation. These truths were to be afterward remembered with distinctness, and would be vividly brought to the minds of the new converts whom Christ knew would be added to the church. Christ warned His disciples that the maxims, and customs, and opinions of the Pharisees, like leaven, would mislead these new converts. *13LtMs, Ms 19, 1898, par. 1*

In addressing His disciples, Christ spoke to the Pharisees also. He did not give up all hope that they would perceive the force of His words. Many had been deeply convicted, and as they heard the living testimony under the dictation of the Holy Spirit, Christ desired that, if not before His crucifixion, after His resurrection and ascension, they would be converted from Phariseeism and receive the truth. *13LtMs, Ms 19, 1898, par. 2*

Pride, covetousness, and exclusiveness marked the characters of the Pharisees, and these attributes were retarding the progress and extension of the kingdom of God. They had tried to bring Christ into disrepute by accusing Him of receiving and eating with publicans and sinners; but the lesson Christ gave was intended to reveal to them His motive in coming to the world. "I came not," He said, "to call the righteous, but sinners to repentance." [*Mark 2:17.*] *13LtMs, Ms 19, 1898, par. 3*

By the parable of the unjust steward, Christ sought to teach the Pharisees that though filled with self-important and self-righteousness they were misapplying the spiritual gifts lent them by God with which to trade. They were appropriating to themselves

that which God had deposited with them, as another's property, for the special purpose of communicating to others. The Lord had chosen them as His people. He had brought them out of Egypt and made them the repositories of sacred truth for the blessing of the world. But His stewards made use of their entrusted capabilities to enrich and exalt themselves. *13LtMs, Ms 19, 1898, par. 4*

If they had received the light of truth and been faithful in the service of God, they would have administered to His Son as did the women of Galilee, who followed Him from place to place and ministered to Him of their substance. The Lord was testing and proving the people who, in point of privilege, had been exalted to heaven. But His Son, whom He had sent to them was left to poverty. Christ declared, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." [*Matthew 8:20.*]*13LtMs, Ms 19, 1898, par. 5*

"And he said unto his disciples, There was a certain rich man, which had a steward: and the same was accused unto him that he had wasted his goods." [*Luke 16:1.*] The master had left all his possessions in the hands of his steward; but the servant was unfaithful in his business transactions, and his master was convinced that he was being systematically robbed. He determined that he would retain him no longer in his service, and he called for an investigation of his accounts. "How is it," he said, "that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." [*Verse 2.*]*13LtMs, Ms 19, 1898, par. 6*

With the prospect of discharge before him, the steward saw but two paths for him to pursue. He must either labor, or beg. And he said within himself, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." [*Verses 3-7.*]*13LtMs, Ms 19, 1898, par. 7*

This unfaithful servant made others sharers with him in his dishonest proceedings. By robbing his master, and advantaging them, he laid them under obligation to him to receive him as a friend into their homes. *13LtMs, Ms 19, 1898, par. 8*

“And the Lord commended the unjust steward, because he had done wisely.” [*Verse 8.*] But the commendation of the rich man, was not the commendation of God. It was the worldly-wise man praising the sharpness and not the man who had robbed him. *13LtMs, Ms 19, 1898, par. 9*

Christ had just been accused of associating with publicans and sinners; but Christ saw in the publicans the very ones He could help. Among the publican there had been just such a case as was represented by the parable. But Christ saw that their employment was just of that character that would lead them into temptation, and that the first step in the wrong direction would lead them to greater dishonesty and increased crimes. He presented the story of the unfaithful steward as a looking glass. When he saw his position, he made friends of the mammon of unrighteousness; his lord's entrusted goods, given to him to be used for benevolent purposes, he used to secure advantages to himself. *13LtMs, Ms 19, 1898, par. 10*

Christ did not commend the unfaithful steward; but He made use of the known occurrence. He would impress upon the minds of His hearers the necessity of all making wise provision for the future. He said, The rich man commended the unjust steward because he had done wisely in making good provision for himself. “For the children of this world are in this generation wiser than the children of light. (That is, Greater wisdom is manifested by worldly wise men in seeking to attain their ends, than is shown by those who profess to be children of the kingdom in securing the heavenly treasure.) And I say unto you, Make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations.” [*Verses 8, 9.*] *13LtMs, Ms 19, 1898, par. 11*

There should be far keener perception on the part of God's people. Every talent should be brought into exercise that we may obtain a title to the immortal inheritance. “Let no man deceive you with vain

words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” [*Ephesians 5:6-8.*] “Ye are all the children of light and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober.” [*1 Thessalonians 5:5, 6.*]*13LtMs, Ms 19, 1898, par. 12*

Christ bids us be wise as serpents and harmless as doves. To His hearers He said, “Make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” [*Luke 16:9-12.*]*13LtMs, Ms 19, 1898, par. 13*

Fidelity depends, not on the amount entrusted, but upon the faithful recognition of our responsibilities and the discharge of our duties. He who exercises his God-given ability to be faithful in the little things will be faithful when larger responsibilities are placed upon him. God’s people are to realize that all they have is lent them on trust to prove them, to see what is in their hearts, to see if they will be faithful with the mammon of unrighteousness. God would know if he can trust them with eternal riches in the kingdom of heaven.*13LtMs, Ms 19, 1898, par. 14*

“No servant can serve two masters,” Christ continued; “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. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men: but God knoweth your hearts: for that which I highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, then one tittle of the law to

fail.” [*Verses 13-17.*]*13LtMs, Ms 19, 1898, par. 15*

Riches are no recommendation to heaven, [but] merciful and loving acts, kindness shown, not only to our brethren but to those not of the faith. The Lord does not estimate man upon a money basis. All the treasure of earth is the Lord’s, and He requires that it be faithfully and economically used. There is need of money to advance the cause of God in various lines. His people are to bear in mind that the King of glory did not exalt Himself. He did not build for Himself rich habitations. He was not clothed in linen or purple. And yet He was the Majesty of heaven, the King of glory.*13LtMs, Ms 19, 1898, par. 16*

Those who claim to be believers, and yet take pride in money and in display, and use God’s goods to please themselves, reveal that they are dishonest stewards. The lessons of Christ present general principles. They strike directly against all self-indulgence, all selfish appropriation of the Lord’s means. A selfish use of means in this life, proves one unfaithful to God and robs the Lord of the glory that should be reflected back to Him in the relief of suffering humanity and the salvation of souls. Many who are highly esteemed among men but who are carried away by love of self will find at last that they have built their house, not upon the Rock, but upon the sand.*13LtMs, Ms 19, 1898, par. 17*

Money is not to be idolized; neither is it to be despised. It is to be used to help the needy. Extravagance, merely for show, is not to be practiced by the people of God. Thank God for riches, for riches rightly used will accomplish great good. Your money invested in the work and cause of God, in the place of being used indiscreetly and selfishly, will make to you friends who will receive you into everlasting habitations. Our means should be carefully invested, that we may bring to our Lord a revenue in return. He has put these talents in our possession to prove us. He wants to see if we will regard them as the Lord’s. And if the trial does not spoil the soul and make it proud and covetous, unwilling to place gifts and offerings in the treasury of God with an eye single to His glory, we shall lay up for ourselves treasure in heaven. The riches we have used in the Lord’s service will be returned to us again in all their accumulated increase.*13LtMs, Ms 19, 1898, par. 18*

## Ms 20, 1898

His Wonderful Love

NP

February 18, 1898

This manuscript is published in entirety in *8MR 39-41*.

This world is a vast missionary field. Christ is the greatest missionary the world has ever known. The wonderful love He manifested in our behalf is without a parallel. Willingly He passed over the ground where Adam fell, redeeming Adam's failure. *13LtMs, Ms 20, 1898, par. 1*

Christ is called the second Adam. In purity and holiness, connected with God, and beloved by God, He began where the first Adam began. But the first Adam was in every way more favorably situated than was Christ. The wonderful provision made in Eden for the holy paid was made by a God who loved them. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With everything that Adam and Eve required, they were abundantly supplied. *13LtMs, Ms 20, 1898, par. 2*

But Satan came, and insinuated doubts of God's wisdom. He accused Him, their heavenly Father and Sovereign, of selfishness, because, to test their loyalty, he had prohibited them from eating the fruit of the tree of knowledge. Eve fell under the temptation, and Adam accepted the forbidden fruit from his wife's hand. He fell under the smallest test that the Lord could devise to prove his obedience; and the floodgates of woe were opened upon our world. He was furnished with a holy nature, sinless, pure, undefiled; but he fell because he listened to the suggestions of the enemy; and his posterity became depraved. By one man's disobedience many were made sinners. *13LtMs, Ms 20, 1898, par. 3*

When Christ came, He entered a world disloyal to God, a world all seared and marred by the curse of rebellion against the Creator. The archdeceiver had carried on his work with intense vigor, until

the curse of transgression had fallen upon the earth. Men were corrupted by Satan's inventions. He had been leading men astray by his false representations of God's character. Claiming [for] himself the attributes of mercy, goodness, and truth, Satan attributed his own attributes to God. These misrepresentations must be met and demonstrated as false, by Christ in human nature. *13LtMs, Ms 20, 1898, par. 4*

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. There is hope for all who will come to Christ and receive Him as their personal Saviour. *13LtMs, Ms 20, 1898, par. 5*

Christ, the Commander of all heaven, One with God, clothed His divinity with humanity, that humanity might touch humanity. He humbled Himself, taking up His abode on the earth, that He might become acquainted with the temptations and trials wherewith man is beset. He placed Himself among the poor, that as a human being He might understand their afflictions. Before the heavenly universe, He unfolded the great salvation that His righteousness would bring to men if they would accept it—an inheritance among the saints and angels, in the presence of God. *13LtMs, Ms 20, 1898, par. 6*

With His human arm Christ encircled the race, while with His divine arm He grasped the throne of the Infinite, uniting finite man with the infinite God. By transgression the world has been divorced from heaven. Christ bridged the gulf, and connected earth with heaven. In human nature He maintained the purity of His divine character. He lived the law of God, and honored it in a world of transgression, revealing to the worlds unfallen, to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that through His grace humanity can keep the law of God! He came to impart His own divine nature, His own image, to the repentant, believing soul. *13LtMs, Ms 20, 1898, par. 7*

The faith that grasps Christ, and believes in Him will work by love and purify the soul. "If our gospel is hid," Paul declared, "it is hid to them that are lost: in whom the god of this world hath blinded the

minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them ... For 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, 4, 6.]13*LtMs*, *Ms 20*, 1898, *par. 8*



## Ms 21, 1898

“Ye Are Not Your Own.”

NP

February 20, 1898

Portions of this manuscript are published in *HP 165, 170; CTr 244*.  
+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 us therefore 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.*]  
“Blessed are they that hear the word of God, and keep it.” [*Luke 11:28.*] “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48.*] *13LtMs, Ms 21, 1898, par. 1*

The Lord Jesus would have His purchased possession disentangle themselves from everything that would expose them to temptation. We are the Lord’s by creation; we are His by redemption. All our senses are to be kept sharp and keen that we may place ourselves in right relation to God. *13LtMs, Ms 21, 1898, par. 2*

The company we choose will be a help or a hindrance to us. We are not to run any risks by placing ourselves where evil angels will surround us with their temptations and their snares. Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish, and he puts his alluring temptations before the soul. He appears as an angel of light, and clothes his temptations with apparent goodness. Our first work is to disentangle ourselves from everything that is in any way calculated to tarnish the soul. *13LtMs, Ms 21, 1898, par. 3*

If the Bible is not made our rule of life, our hereditary and cultivated habits and tastes will ensnare the soul. An all absorbing ambition will possess the human agent. But the truth, the Word of God, cannot harmonize with that pursuit. Then the question comes, Which will you choose—the service of Him who loves you, and gave His life for you, or the service of the deceiver? Will you give

yourself to the Lord Jesus with the whole mind, the whole heart, the whole soul? God can accept of nothing less. Or will you say, "I will follow my own inclinations; I will gratify my own appetites and tastes, and risk the consequences"? *13LtMs, Ms 21, 1898, par. 4*

The soul is of value, and is regarded by God as more precious than gold, even that the golden wedges of Ophir. Christ has given us the estimate He places upon the human soul. Look at His humiliation, His sufferings, His death. Had He studied His pleasure, His choice, His convenience, He would never have left the royal courts of heaven. *13LtMs, Ms 21, 1898, par. 5*

God accepts no selfish morality. He cannot bless the man who is filled with self-love, eagerness for display, and applause from human lips that will soon be cold in death. Oh what delusions are captivating human minds, and ensnaring souls! Satan says, I will inspire souls, that they may follow in my lead! I will place them under my control. I will present before them brilliant prospects, that they may not have a correct knowledge of God, and of Jesus Christ whom He has sent. After the human agent has spent his life in following his own impulses, placing his talents on the shrine of Satan, choosing his own interests, what has he gained? Cheap worldly applause. And what has he lost? An eternity of blessedness. He has sold his soul at a cheap market. *13LtMs, Ms 21, 1898, par. 6*

Christ, in His Word, sets before men life and death. How strange that self-flattery, self-delusion, should captivate men and lead them to believe that God will vindicate a course which His Word directly condemns. The enemy blinds the eyes to the truth. Disobedience to God is fastening souls in chains of eternal bondage. There are men who appear to be remarkable. They have been made stewards over their own souls and the souls of others, but they decide that it is not for their worldly interest to keep the commandments of God. *13LtMs, Ms 21, 1898, par. 7*

When tempted, Adam said, I shall not lose Eden by just eating that beautiful apple. But in failing to endure the test, the least of all tests, he lost his beautiful Eden home, and opened the floodgates of woe upon the world. So men and women may say, "I have kept Sunday

so long, and all the world keeps Sunday. The Lord will not condemn me just because I keep Sunday for the Sabbath." O what reasoning! The Sunday institution may be hoary with age, but this does not give it any sanctity. It is an institution of papacy reared in the place of the institution God has established and honored, and blessed and sanctified. *13LtMs, Ms 21, 1898, par. 8*

God has given men and women their capabilities to be used to His name's glory. Shall we not admire the wisdom of the great Teacher in delivering to us a code of pure, simple moral obligations as the standard of character, that we may not be blind as to the fitness of character we are required to have? God has given to men and women reasoning powers, talents that should be sanctified to His service. God calls upon us, in the place of expending our powers, our talents, and the vigor of brain and muscle upon unimportant, frivolous things merely to amuse and gratify self, to bring eternity to view, and hold ourselves under the control of the Holy Spirit's guidance. Elevated, pure, ennobling themes are to be the subjects of contemplation. To us individually as His property, God says, "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.*] *13LtMs, Ms 21, 1898, par. 9*

All kinds of changes are to take place in our world. The two great powers are in controversy. The powers of Satan are being constantly exercised lest the stewards to whom has been entrusted property shall treat it as if it were the Lord's, lest they shall listen for His voice for counsel and direction as to the bestowal of His own goods. If Satan can induce these stewards to act as if this property were their own, to invest in houses or land, so that when the Lord calls for His means it is tied up and hid in the earth, the cause of God is hindered, and the enemy triumphs. Satan will move upon the minds of those who believe the truth, but who are not viewing their responsibilities to God in a correct light, to be pleasure-loving, to exalt themselves, to use the precious treasure of means to please their own fancies in many ways that are contrary to the will of God. This hurts the one who thus indulges himself in the outlay of the means that is needed in the Lord's work. *13LtMs, Ms 21, 1898, par.*

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As stewards over the Lord's property, we are to keep the temple of the soul cleansed from all the rubbish and defilement of the world. If the shillings and pounds that are literally wasted in selfish gratification were turned in to the Lord's storehouse, there would be a full treasury. Christ points us to a sphere of duty to which we may safely enlist all our means and powers, and by which we may be a blessing to our fellow men. And in this work angels of God will cooperate [blending] their heavenly intelligence with the human capabilities, to do honor to God's commandments and bring the light of truth to those who are now in darkness.*13LtMs, Ms 21, 1898, par. 11*

Every human being is bought with a price, and all our talents, every thought is to be enlisted, every power to be put forth to bring us into harmony with the mind of God. We are to adorn ourselves with all the graces of the Spirit, emulating all that is upright, pure, elevating, and ennobling, copying the excellencies, and embodying the perfections, of the heavenly family, obtaining an education that will fit us to unite with the royal family in the courts of heaven.*13LtMs, Ms 21, 1898, par. 12*

We have the privilege of being trained under the inspiration of the Holy Spirit. All the attributes that are excellent are to strengthen our moral powers, that they may have no mist or tarnish upon them. We are weaving our threads in the web of humanity. Not a thread of self glory must be woven into the fabric. And all heaven is imparting its help that we may surmount every obstacle. We are to be one united whole, a force of workers whom heaven can register as "laborers together with God." [1 *Corinthians 3:9.*]*13LtMs, Ms 21, 1898, par. 13*

God would have every human being treat with divine respect the soul whom He has died to redeem. He declares, "Ye are God's husbandry; ye are God's building." [*Verse 9*] We are to give to the world all the help possible in restoring the moral image of God in man. We are to build characters of a goodly fabric, spiritual, heavenly, perfect.*13LtMs, Ms 21, 1898, par. 14*

God bids us work for time and for eternity that we may grow after the divine likeness. It is wrong to waste our time, wrong to waste

our thoughts. We may gain everything if we will commune much with God. But we lose every moment that we devote to self-seeking. We lose for eternity the accomplishments we might gain by determined will to commune with God.<sup>13</sup>*LtMs, Ms 21, 1898, par. 15*

Angels of God are drawn toward all who in their thoughts and devoted service draw nigh to God. The Word of inspiration is, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." [*James 4:8.*] It is a great misfortune to be doubled-minded. A double-minded man is unstable in all his ways.<sup>13</sup>*LtMs, Ms 21, 1898, par. 16*

In our mission fields we have continual need of money; but the work ceases to advance because the love of pleasure and appearance absorbs all the shillings and the pounds which the suffering cause of God needs so much. We need money before we can open the medical work in new fields. The careless youth and those also who have entered into manhood should allow that which they spend in needless amusements and selfish adornment to flow into the Lord's treasury. Let these sums be laid up as self-denial money. And these little sums, devoted to the cause of God, would be as rivulets set flowing. They would increase from pennies to shillings, from shillings to pounds, and if done with the glory of God in view, will bring to the self-denying one a blessing. And of the souls saved by these means, God keeps an account, and the reward will be as the works have been.<sup>13</sup>*LtMs, Ms 21, 1898, par. 17*

Then there are the large outlays by those whom the Lord has entrusted with His goods. Their self-denial is just as essential as [that of] others, and more so, for the sums they needlessly spend are all placed in the record books of heaven. When we have been in perplexity to know what we shall do to meet this emergency and that expense in order to advance the work of God, the word has come to me, Bear the message I give you to those who will not advance in practical godliness. They must heed the Word, "He that will come after me, let him deny himself and take up his cross, and follow me." [*Mark 8:34.*] "I for their sake became poor that they through my poverty might be made rich." [See *2 Corinthians 8:9.*]<sup>13</sup>*LtMs, Ms 21, 1898, par. 18*

The *first chapter of First Peter* gives us most important instruction. The whole chapter, every verse, is for us to study and comprehend. "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 suffering 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." *13LtMs, Ms 21, 1898, par. 19*

"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." [*Verses 10-16.*] *13LtMs, Ms 21, 1898, par. 20*

Let us use to a purpose the mind the Lord has given us. Ambition, covetousness, the mania to follow the fashions, the customs, and the practices of the world, in order not to be thought singular, will soon obliterate all lines of distinction between the Christian's lines of pursuit and the practices of the world. *13LtMs, Ms 21, 1898, par. 21*

The love of pleasure is not to be cherished and indulged. When the human being, formed to do service for God, finds his time absorbed with plans that the Lord has naught to do with, he may well inquire, What end do I have in view? Whose service do I really enjoy? What does this eager strife for distinction amount to in the end? Who am I serving? *13LtMs, Ms 21, 1898, par. 22*

And yet nothing can induce him to relinquish his life of amusement. At times there will be deep conviction that this character building is not after the divine similitude. There are deep convictions of guiltiness before God, for he knows he cannot love God and keep His commandments, and yet retain the society and friendship of the world. Well may those who have no love for the Word of God, and

who hardly dare study its pages for fear of being convicted, have forebodings for the future. There is a day not far distant when Satan's delusions will be seen in their true and terrible certainty. *13LtMs, Ms 21, 1898, par. 23*

It may be that after habits have become fixed the determination to be independent, to follow their own inclinations and do despite to the counsels of the Word of God, bars the way. But when affliction comes, when they see that they are losing their hold upon this life, they will begin to inquire, What preparations have I made for the future life. They realize that Christ has died for them, but that they have not loved or feared God but have lived rather to serve and please themselves. And now, brought face to face with the grim messenger, they inquire, How is it with my soul? The deathbed repentance may be genuine, and Christ may receive the sinking, conscience-smitten soul, and they be saved, "so as by fire." [1 *Corinthians 3:15.*] *13LtMs, Ms 21, 1898, par. 24*

"For we are laborers together with God; ye are God's husbandry ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth there upon. 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 abide which he have built thereupon, he shall receive a reward. *13LtMs, Ms 21, 1898, par. 25*

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so 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. 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. For all

things are yours.” [*Verses 9-21.*]13LtMs, Ms 21, 1898, par. 26

Will it not be a sad retrospect in that day, when men stand face to face with death, that although Christ gave Himself a ransom for all, they have fashioned their characters after the deceptive allurings of Satan? Where then is their reward for following in the footsteps of Christ? They will have to admit, I have followed in the footsteps of the great destroyer.13LtMs, Ms 21, 1898, par. 27

There are to be fearful revealings of the past when the judgment shall sit, and the books shall be opened. The whole life will present itself just as it has been. Worldly schemes will not then seem so important. They will see that Satan has triumphed over them, leading them captive at his will. Their life has borne evil fruit, and they will have a knowledge of what it means to transgress the commandments of God.13LtMs, Ms 21, 1898, par. 28

By listening to the tempter, our first parents lost their beautiful Eden home. Satan found Eve willing to listen to his temptations, and read a disposition to distrust the Word of God. “Hath God said, Ye shall not eat of every tree of the garden?” he asked. And the woman said, “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 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.*]13LtMs, Ms 21, 1898, par. 29

Satan desired to make transgression appear a real blessing to them, and that in prohibiting them from taking of the fruit of the tree, God was withholding from them great good. If you eat, your eyes shall be opened, he said, and you shall be as gods. You will be like God Himself in knowledge and in power. Here was truth so glossed over by falsehood that Eve believed God was unkind to them.13LtMs, Ms 21, 1898, par. 30

“And when the woman saw that the tree was good for food, 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.” [*Verse 6.*]13LtMs, Ms 21, 1898, par. 31



“Your eyes shall be opened,” said the tempter. But what an opening it was! “Ye shall know good and evil.” [*Verse 5.*] That knowledge was obtained, but what a knowledge it was! The curse of sin was the knowledge they gained. Eve coveted the thing God had forbidden, she revealed a distrust of God and of His goodness, and a desire to be independent and do as she thought best. Eve offered the fruit to Adam and became his tempter. She would be a god. She would be a law unto herself. She would acknowledge no restraint. But that apparently smallest sin constituted her a transgressor of the law of God. *13LtMs, Ms 21, 1898, par. 32*

Adam was drawn into transgression through his wife’s solicitations. The serpent prevailed, and the floodgates of woe were opened upon our world. There was nothing poisonous in the fruit, and the sin is not there in the failure of appetite. It was the disobedience to God’s law that constituted our first parents transgressors. *13LtMs, Ms 21, 1898, par. 33*

The Lord Jesus came into our world, and was tempted by the same enemy. He passed over the ground where Adam fell, but He was steadfast. He resisted the devil, and in behalf of the human race was Conqueror. The universe of heaven triumphed. Satan came to Christ with his specious temptations to induce Him to question the plans and law of God, and to make Him occupy an independent position; but the tempter was foiled. Christ would enter into no controversy with Satan. He met the enemy of God with the Word of God—“It is written.” *13LtMs, Ms 21, 1898, par. 34*

“Ye are not your own; ye are bought with a price.” And what a price it was—the sacrifice of Christ to save a perishing world. “Therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*] “For the grace of God that bringeth salvation hath appeared to all men.” [*Titus 2:11.*] *13LtMs, Ms 21, 1898, par. 35*

All who are united with Christ will come out of the world and be separate. They will not enter into the world from any choice of their own. They will not by their associations place themselves in the way of temptation. They will not be educated in worldly lines. They will choose to come into the school of Christ and learn of the great

Teacher. He invites every soul, “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.*]13*LtMs, Ms 21, 1898, par. 36*

Those who learn of the great Teacher will receive lessons that will be for their spiritual interest. His people are to place themselves where they can catch the divine rays of light from the Sun of Righteousness. He will teach us that “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil 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 to himself a peculiar people, zealous of good works.” [*Titus 2:12-14.*]13*LtMs, Ms 21, 1898, par. 37*

“After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God might be careful to maintain good works.” [*Titus 3:4-8.*]13*LtMs, Ms 21, 1898, par. 38*

## Ms 22, 1898

Christ, the Great Missionary

NP

February 20, 1898

Portions of this manuscript are published in *TMK 39, 43; TDG 59, 3BC 1140; WM 19-20, 172-173*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“John 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 princes and kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. ... And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, 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.” [*Revelation 1:4-6, 17, 18.*]*13LtMs, Ms 22, 1898, par. 1*

Some of the great questions which deeply concern our world are connected with the claims of truth upon the one hand, and on the other the pretensions of those who would counterwork and suppress the truth. Christ came to our world as One who could heal all maladies. He was the divine Healer. Every medical practitioner, if he works in fidelity, doing service to God and to his fellow men, will be, under Christ, the restorer of the moral image of God in men, as well as the healer of the diseases of the body. *13LtMs, Ms 22, 1898, par. 2*

A man who is a physician carries great responsibilities. If he is a Christian, he is in every sense of the word a laborer together with God. He should ever be in touch with God, and as Christ’s disciple,

do the same work as did the apostles, imitating the life of our Lord and Saviour Jesus Christ. *13LtMs, Ms 22, 1898, par. 3*

There is One who loves us, who will never disappoint us. His love is not fluctuating; it does not change with circumstances. It will continue through time and through eternity. The unchangeableness that belongs to His nature is the character of His love. Whom He loves, He loves unto the end. If we will receive Him, we may know that He adopts us into His family, to be loyal and true sons and daughters of God. But it depends upon ourselves whether we are adopted into the royal family. *13LtMs, Ms 22, 1898, par. 4*

Prophecy has testified to Christ's work, and Luke shows the fulfillment of this prophecy. In the synagogue at Nazareth Christ was given the book of the prophet Esaias to read, 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 brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [*Luke 4:18.*] *13LtMs, Ms 22, 1898, par. 5*

Christ's life was a life of intense reality. He has given us His own testimony; therefore there can be nothing misleading in the words. "In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. ... But as many as received him, to them gave he power to become the sons of God." [*John 1:4, 5, 12.*] *13LtMs, Ms 22, 1898, par. 6*

Christ is as the tree of life in a starving world that does not realize that it is perishing of hunger. "The bread of life is he which cometh down from heaven, and giveth life unto the world," Christ declared. "Then said they unto him, Lord, evermore give us this bread." [*John 6:33, 34.*] Those who said this had in their minds the thought of temporal food; for they did not understand the line of instruction Christ was giving. "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. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down

from heaven, not to do mine own will, but the will of him that sent me.” [*Verses 35-38.*] *13LtMs, Ms 22, 1898, par. 7*

“I am the resurrection and the life: he that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” [*John 11:25, 26.*] These are Christ’s claims, testifying to His work. *13LtMs, Ms 22, 1898, par. 8*

Christ was an active, constant worker. He found the domain of religion fenced in by high, steep walls of seclusion, as too sacred a matter for everyday life. He threw down the walls of partition, and exercised His helping power in behalf of every one who needed Him. He brought cheerfulness and hope to the desponding. In the place of secluding Himself in a hermit’s cell, in order to show His heavenly character, He labored earnestly for suffering humanity. He did not ask, What is your creed? To what church do you belong? Active, earnest, loving interest marked His life. He inculcated the principle that Bible religion does not consist in the mortification of the body, in punishment for being in a world which God made. He taught that pure and undefiled religion is not meant only for set times and special occasions. “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 1:27.*] *13LtMs, Ms 22, 1898, par. 9*

The light of a cheerful piety is to be introduced into the worldly element. Like leaven, it will convert all the properties with which it is brought in contact. Christ is the greatest missionary the world has ever known. He lived a man among men, sharing the privation and inconvenience of poverty. He consecrated His whole life to the work of doing good. He shared the sorrows and burdens of His fellow men, making every detail of life important by showing men that they must subordinate all their capabilities to the aim of glorifying God. His life-practice was a lesson book constantly open to the study of the disciples. *13LtMs, Ms 22, 1898, par. 10*

Christ changed the estimate of what constituted godliness. He taught that religion does not consist in selfishness, in the professed piety practiced by the Pharisees, who made their religion a yoke of bondage by their endless maxims, by enforcing observances that

were not enjoined by God. Under their rule men lived in constant fear lest they should do something wrong. Their man-made exactions and rigorous burdens were grievous to be borne. Their morbid devotion to personal interest was far from being true godliness. *13LtMs, Ms 22, 1898, par. 11*

Christ came to this world to testify to His intense interest in the fallen race. We need to study His life. Let us not put out our eyes before we look for fear that we shall discover in our own course of action selfishness that will make us ashamed. *13LtMs, Ms 22, 1898, par. 12*

When Christ was yet a child, He was found by Joseph and His mother in the temple among the doctors, listening to them and asking them questions. By His questions He threw great light into their minds. On this visit to Jerusalem He had a realization that He was indeed the Son of God, and that a special work lay before Him. When His mother said to Him, "Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing," He answered, "How is it that ye sought me?" Then with the light of divinity shining forth from His countenance, He said in a most solemn manner, "Wist ye not that I must be about my Father's business?" [*Luke 2:48-50.*] And although after this He returned to Nazareth, and was subject to His parents, yet He did not lose the realization of His future work, the knowledge that He must labor to save the lost. *13LtMs, Ms 22, 1898, par. 13*

He knew that He must keep faithful watch over every faculty, that Satan might not obtain one jot of advantage. In all His actions He must be the Son of God, that He might dwell among men as the representative of the Father. His work was to make others the sons of God, and He must lose no opportunity for casting the leaven into the meal, that other youth, and those of mature age, might see that it is not safe to neglect to become intellectually qualified to be co-workers with God. He must teach His fellow men to labor to the full extent of their ability to become what they would one day wish they had made themselves. *13LtMs, Ms 22, 1898, par. 14*

Christ was misunderstood by His brothers, for He was not like them. He worked to relieve every case of suffering that He saw, and He

was always successful. He had little money to give, but He often gave His own humble food to those whom He thought more needy than Himself. His brothers felt that His influence went far to counteract theirs, for when they spoke harshly to poor, degraded souls with whom they came in contact, Christ sought these very ones, and spoke words of encouragement to them. If, when in the family circle, He could do no more, He would as quietly and secretly as possible give the wretched beings He was trying to help the cup of cold water, and then place His own meal in their hands. *13LtMs, Ms 22, 1898, par. 15*

Christ's brothers saw that He possessed a tact that none of them had or desired to have. By unselfish actions He relieved the sufferings of those around Him, for He knew that if the knowledge of the truth He conveyed were mingled with acts of mercy, deeds and words would be riveted in the memory. Thus He sowed the seeds of truth, and He knew that the intellect would grasp them, although many of those for whom He labored seemed like hopeless driftwood. He knew Satan's power, and regardless of sneers and taunts, He grasped poor, suffering, wounded, bruised souls with a fast grip. Nothing could cause Him to relax His hold; and angels of heaven helped Him forward in the work of doing good. *13LtMs, Ms 22, 1898, par. 16*

Christ had every resource from which to draw. Treasures of knowledge made His tongue like the pen of a ready writer. His resources furnished Him with material with which to work. Apart from the strange, unholy ways of the world, He gathered stores of natural science from nature. He studied the life of inanimate nature and the life of man. New ideas of ways and means flashed into His mind as He studied insect life and animal life. He was filled with a longing to pity, not to condemn and denounce. He resolved to study the book of nature, and by illustrations drawn from the things seen, present the living oracles of God. *13LtMs, Ms 22, 1898, par. 17*

Christ had all kinds of minds to work upon. He spoke a word of sympathy here and a word there, as He saw men weary, and yet compelled to carry heavy burdens. Even in His youth He shared their burdens, and told them of the lessons He had learned from nature, of the love, the kindness, the goodness, of God. He saw

men confused in their ideas of God's goodness and love, and in their minds He sowed the seeds of truth.*13LtMs, Ms 22, 1898, par. 18*

Here is one who through selfish indulgence is indeed a representation of the prodigal son. Once he stood in his pride, full of ambitious hopes and aspirations. He won the richest prizes, because he excelled in seeking for victory. But now he is a ruined temple of his own making. Praise and flattery filled him with self-sufficiency. It became a habit for him to indulge in wine drinking, and he sank lower and lower, until he lost courage, and drifted unto Satan's guidance, having no power to go from the snare. To him Christ speaks words of tender sympathy. He sees that Satan has control of mind and judgment, that the man has lost his God-given manhood. To this one, discouraged, sick, tempted, and fallen, He speaks words that he needs and can understand.*13LtMs, Ms 22, 1898, par. 19*

Christ saw youth much older than He, as far as years were concerned, with others of His own age and younger, fighting against wrong. He felt that He must do the work He came to this earth do to—encourage those who were fighting a hand to hand fight with the adversaries of souls. He encouraged them to persevere, assuring them that they would win, for angels of God were on their side, and would help them and give them the victory. Those whom He thus helped were convinced that here was One in whom they could trust with perfect confidence. He would not betray the secrets that they poured into His sympathizing ear.*13LtMs, Ms 22, 1898, par. 20*

Christ often longed for some desert retreat, to which He could go to commune with nature and with God. But He came not to please Himself. He must work the works of God. He would encourage all. Christ understands the temptations of Satan, and He would have every one speak gentle, encouraging words to those who minister in word and doctrine. They are preachers, but they are only men, with human difficulties; and some are so constituted that they find it hard to be men at all. They need to be helped to be men, and not querulous children. If they lay hold of Christ with the firm grip of faith, their imperfect manhood will be fashioned after the similitude of Christ. Their ministry may not be of the most eloquent order, but



it will be so simple that children will love to hear them, because their hearts have been softened by Christ's teaching.<sup>13</sup>*LtMs, Ms 22, 1898, par. 21*

Jesus is able and willing to help all who will come to Him. Ever He is seeking some stray sheep, that He may bring it back to the fold.<sup>13</sup>*LtMs, Ms 22, 1898, par. 22*

“But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord passed through  
Ere He found His sheep that was lost.  
Far out in the desert He heard its cry—  
Fainting and helpless, and ready to die.”<sup>13</sup>*LtMs, Ms 22, 1898, par. 23*

“‘Lord, whence are these blood drops all the way  
That mark out the mountain's track?’  
‘They were shed for one who had gone astray,  
Ere the Shepherd could bring him back.’  
‘Lord, why are thy hands so rent and torn?’  
‘They are pierced tonight by many a thorn.’”<sup>13</sup>*LtMs, Ms 22, 1898, par. 24*

“But all through the mountains, thunder riven,  
And up from the rocky steep,  
There rose a cry to the gate of heaven,  
‘Rejoice, I have found My sheep!’  
And the angels sang around the throne,  
‘Rejoice, for the Lord brings back His own.’”<sup>13</sup>*LtMs, Ms 22, 1898, par. 25*

#### **“For Our Sakes He Became Poor”**

Christ declared, “The poor have the gospel preached unto them.” [*Matthew 11:5.*] Poverty abounds, and why? Because of the selfishness of men. The Lord Jesus knows what poverty means. He is the great missionary to the poor, the sick, the suffering. The king of heaven, He could have led a life of wealth and have lived among the wealthiest; but He chose poverty. And He has honored the poor

who believe in Him, for He blessed them forever. Poverty with Christ is riches of the highest value. This poverty is sanctified and blessed. *13LtMs, Ms 22, 1898, par. 26*

Christ knows of the sin of those represented in the parable of the rich man and Lazarus. It was the duty of the rich man to help Lazarus by giving him of his abundance. But he refused to do this and lost his own soul through intemperate, luxurious living. He died in great suffering, and is represented as constantly calling upon Lazarus to relieve him in his burning fever. During his sickness he learned what suffering meant, and thought of his heartless treatment of Lazarus. But he had no knowledge of God. *13LtMs, Ms 22, 1898, par. 27*

We turn from this picture to the poor, made so by the dishonest stewardship of those who are trading on the Lord's goods. Today wickedness and falsehood, crime of every stripe and type, are entered into to obtain money. Selfishness, deceit, robbery, and bloodshed are making this world a veritable Sodom, and its inhabitants as the inhabitants of the old world. The greed for possessions has increased, and God's law is transgressed. But retribution will overtake the wrongdoer. Riches cannot save one soul from perdition. He who gives himself up to work the works of Satan creates force of evil that he cannot repress. *13LtMs, Ms 22, 1898, par. 28*

There is wickedness in our world, but all the suffering is not the result of a perverted course of life. Job is brought distinctly before us as a man whom the Lord allowed Satan to afflict. The enemy stripped him of all he possessed; his family ties were broken; his children were taken from him. For a time his body was covered with loathsome sores, and he suffered greatly. His friends came to comfort him, but they tried to make him see that he was responsible, by his sinful course, for his afflictions. But he defended himself and denied the charge, declaring, Miserable comforters are ye all. By seeking to make him guilty before God, and deserving of his punishment, they brought a grievous test upon him and represented God in a false light; but Job did not swerve from his loyalty, and God rewarded His faithful servant. *13LtMs, Ms 22, 1898, par. 29*

There are many things that might greatly help the poor and cast bright light into their lives, if they would realize it. The poor who live in the country have the book of nature before them. And many times those who are poor are saved from many worries. They do not live in fear and trembling lest they shall lose their property.*13LtMs, Ms 22, 1898, par. 30*

There is a connection between the religion of Christ and poverty. Christianity is the solace of the poor. There is a false religion, endangering the souls of all who advance it, that teaches that selfish pleasure and enjoyment is the sum of happiness. But the parable of the rich man and Lazarus shows us that this is false. There came a time when the rich man would have given all he possessed to have exchanged places with Lazarus, once poor, and covered with sores.*13LtMs, Ms 22, 1898, par. 31*

In the humanity of Christ there are golden threads that bind the believing, trusting poor man to His own soul of infinite love. He is the great Physician. In our world He bore our infirmities and carried our burdens. He is the mighty Healer of all diseases. He was poor, and yet He was the center of all goodness, all blessings. He is a reservoir of power to all to consecrate their powers to the work of becoming sons of God.*13LtMs, Ms 22, 1898, par. 32*

Christ has ever been the poor man's friend. He chose poverty and honored it by making it His lot. He has stripped from it forever the reproach of scorn by blessing the poor, the inheritors of God's kingdom. Such was His work. By consecrating Himself to a life of poverty, He redeemed poverty from its humiliation. He took His position with the poor that He might lift from poverty the stigma that the world had attached to it. He knew the danger of the love of riches. He knew that this love is ruinous to many souls. It places those who are rich where they indulge every wish for grandeur. It teaches them to look down on those who are suffering the pressure of poverty. It develops the weakness of human minds and shows that, notwithstanding the abundance of wealth, the rich are not rich toward God.*13LtMs, Ms 22, 1898, par. 33*

The characters of many have been molded by the false estimate placed on worldly rich men. The man possessed of houses and

lands, lauded and deceived by the respect given him, may look down upon the poor man, who possesses virtues that the rich man does not. When weighed in the golden scales of the sanctuary, the selfish, covetous rich man will be found wanting, while the poor man, who has depended in faith upon God alone for his virtue and goodness, will be pronounced heir to eternal riches in the kingdom of God. *13LtMs, Ms 22, 1898, par. 34*

The rich man is a steward of God, and if he walks in Christ's footsteps, maintaining a humble, godly life, he becomes, through the transformation of character, meek and lowly in heart. He realizes that his possessions are only lent treasures, and he feels that a sacred trust has been committed to him to help the needy and suffering, in Christ's stead. This work will bring its reward in talents and treasures laid up beside the throne of God. Thus the rich man may make a spiritual success of life as a faithful steward of his Lord's goods. *13LtMs, Ms 22, 1898, par. 35*

#### **At the Marriage Feast**

Jesus Christ is the originator of all the missionary work done in our world. He worked miracles to heal the sick, but He never worked a miracle in His own behalf. His first noted miracle was performed at a marriage feast in Cana, when He turned water into wine. He did not approach the water jars, or touch the water. He simply gave directions that the jars should be filled with water. They filled them to the brim, and He said to them, "Draw now, and bear unto the governor of the feast. And they bare it. *13LtMs, Ms 22, 1898, par. 36*

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou has kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." [*John 2:8-11.*] The faith of the humble fisherman, who were to lay the foundation of His kingdom, was confirmed. *13LtMs, Ms 22, 1898, par. 37*

By this miracle Christ wished to teach that unfermented wine is far preferable to fermented wine. Christ never created fermented wine. The wine made on this occasion was exactly like the wine that comes fresh from the cluster. Christ knew the influence of fermented wine; and by giving them pure, unfermented wine, He showed them the only safe way in which to use grape juice. *13LtMs, Ms 22, 1898, par. 38*

Christ did not draw attention to this act to receive public notice. He wished to teach an important lesson. He did not make or use fermented wine. But men who love the wine that sparkles in the cup, though they applaud His action, will not follow His example. Christ did turn water into wine, but He used wine fresh from the grapes, and never any other. He is our example in all things, and before His death He left as a last legacy to His church the bread, representing His body given for the sins of the world, and the wine, representing His spilt blood. But nothing but unleavened bread and unfermented wine could be used. Nothing of a fermented character is to be used in the communion service, for fermented wine would destroy the figure representing the blood of Christ. We may all look upon this question as forever settled. Fermented wine was not used to represent the blood of Christ. *13LtMs, Ms 22, 1898, par. 39*

In the epistles of Paul, we find that the custom and habits of the Gentile world needed to be reformed, and warnings against drunkenness are given. "All things are lawful," Paul writes, "but all things are not expedient." [*1 Corinthians 6:12.*] "It is good neither to eat flesh, nor to drink wine, nor anything whereby my brother is made weak." [*Romans 14:21.*]*13LtMs, Ms 22, 1898, par. 40*

Christ wrought this miracle to teach still another lesson. He would not yield to the enemy when tempted to perform a miracle to supply His own necessities, by converting a stone into bread. But on the occasion of the marriage feast He desired to express His sympathy with, and approval of, those at the wedding. Christ did not come to this world to forbid marriage or to break down or destroy the relationship and influence which exist in the domestic circle. He came to restore, elevate, purify, and ennoble every current of pure affection, that the family on earth might become a symbol of the family in heaven. In the Christian home the grace of God is to

subdue and transform human character, and then the church will become an active, living, working church. In such families the song may well be sung, "There are angels hovering round; there are angels hovering round. Go, carry the tidings home."*13LtMs, Ms 22, 1898, par. 41*

Mothers are under the tender care of heavenly angels. How interestedly the Lord Jesus knocks at the door of families where there are little children to be educated and trained! How gently He watches over the mothers' interest, and how sad He feels to see children neglected, while the mothers live to amuse themselves and gratify their pride.*13LtMs, Ms 22, 1898, par. 42*

Christ knows the value of children. In the home characters are formed; human beings are molded and fashioned to be either a blessing or a curse. To the mother the Lord has committed the younger members of the family as they come into our world weak and helpless. Infinite wisdom and infinite love does not commit this gentle office, so pregnant with eternal results, to the fathers, full of business plans and cares. Woman's heart is full of patience and love if that woman has surrendered her heart to God. she must cooperate with God and her husband in training the precious souls entrusted to her, to grow up into Christ Jesus. And the father, relying upon the grace of God, should bear the sacred responsibility that rests upon him as the husband, which means house-band.*13LtMs, Ms 22, 1898, par. 43*

In babyhood and childhood, when the nature is pliable, God would have the firmest impression made for right. A battle is constantly going on between the Prince of life and the prince of this world. The question to be settled is, Whom will the mother choose as her co-worker to mold and fashion the characters of her children? If she will learn that love is the key to the souls of her children, Christ will preside in the home, filling it with heavenly sunshine. This is His work in every home that will admit Him.*13LtMs, Ms 22, 1898, par. 44*

Christ came to this world to save perishing souls. He delights to impart His Holy Spirit to every soul who loved His presence. His first work is to preside in the family, that every member may learn

lessons of heavenly wisdom and love. John, the heaven-sent messenger, states, "In him was life." [*John 1:4.*] He is as the tree of life. In Him is life, original, unborrowed, underived. Our life given to Christ brings us into connection with Him. We have then a living connection with the fountain of life. We are wholly dependent on Him, for our life is received from Him, and as the Giver, He takes it again. *13LtMs, Ms 22, 1898, par. 45*

"And the life was the light of men." [*Verse 4.*] Without light all vegetation would die. Jesus is the lifegiver. He imparted His life to the sick, the afflicted, those possessed by demons. He turned away none who came to receive His healing power. He knew that those who petitioned Him for help had brought disease upon themselves; yet He did not refuse to heal them. And when in the healthful current, virtue from Christ entered into these poor souls. They were convinced of sin and were healed of their spiritual sickness, as well as of their bodily infirmities. Christ was the most successful physician the world has ever known. *13LtMs, Ms 22, 1898, par. 46*

## Ms 23, 1898

### The Character of God Revealed In Christ

NP

February 23, 1898

Previously unpublished.

“And, behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death until he had seen the Lord’s Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people; a light to lighten the Gentiles, and the glory of my people Israel.” [*Luke 2:25-32.*]*13LtMs, Ms 23, 1898, par. 1*

“And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. ... And Jesus increased in wisdom and stature, and in favor with God and man.” [*Verses 40, 52.*]*13LtMs, Ms 23, 1898, par. 2*

“I am come.” [*John 10:10.*] These were important words indeed. The work Christ came to do was to heal. He was a missionary in every sense of the word. In His parable of the good Shepherd, He showed the relation in which He stands to the human family:*13LtMs, Ms 23, 1898, par. 3*

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they



not follow, but will flee from him: for they know not the voice of strangers.” [*Verses 1-5.*]13*LtMs, Ms 23, 1898, par. 4*

The priests and rulers who were expositors of the Old Testament Scriptures understood the words of Christ. The figure used had a significance to all the people. Sheep were often used as a symbol of the people of God. Through Ezekiel God had said, “For thus saith the Lord God; behold, I even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and bring them to their own land, and feed them by the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold: and in a fat pasture shall they feed upon the mountains of Israel.”13*LtMs, Ms 23, 1898, par. 5*

“I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but you must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.” [*Ezekiel 34:11-19.*]13*LtMs, Ms 23, 1898, par. 6*

And the prophet Zechariah says, “And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. 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 of them, And I took the thirty pieces of silver, and cast them unto the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.*13LtMs, Ms 23, 1898, par. 7*

“And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd: for, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.” [*Zechariah 11:10-17.*]*13LtMs, Ms 23, 1898, par. 8*

Those who should have acted as shepherd of the people, those who should have been a blessing to the needy and helpless and those who needed comfort and sympathy and tender regard, did not give them that which they so much needed. The Jewish rulers had not the fear and love of God. Many of them had no true commission for their work. The universe of heaven saw how strangely neglected was the work, and the seal of heaven was not placed upon it. The priests and rulers assumed to be ministers, but they did not minister to the ones who needed their assistance.*13LtMs, Ms 23, 1898, par. 9*

Said Christ, “He that entereth not in by the door of the sheep fold, but climbeth up some other way, the same is a thief and a robber.” [*John 10:1.*] “Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me, if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: but I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.*13LtMs, Ms 23, 1898, par. 10*

“The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep: and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall bear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” [*Verses 7-18.*] *13LtMs, Ms 23, 1898, par. 11*

Jesus always disclaimed independence. He came not to do His own will, but the will of Him that sent Him. “I came down from heaven,” He said, “not to do my own will, but the will of him that sent me.” [*John 6:38.*] “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 that I am in the Father and the Father in me: or else believe me for the very works sake.” [*John 14:10, 11.*] *13LtMs, Ms 23, 1898, par. 12*

“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 unto 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.” *13LtMs, Ms 23, 1898, par. 13*

“Thus saith God the Lord, He that created the heavens, and stretched them out; he that spread the earth and that which cometh out of it; he that giveth breath unto the people, 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 to the people: for a light to the Gentiles; to open 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.*]13*LtMs, Ms 23, 1898, par. 14*

This is the work of Christ in our world. God manifest in the flesh specifies His mission, and He waited and worked and moved in dependence upon God. He was Commander of all heaven, yet He humbled Himself to stand at the head of humanity, to reveal in humanity a perfect obedience to all God’s commandments.13*LtMs, Ms 23, 1898, par. 15*

“Think not” He said “that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until 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”—called the least by the heavenly angels. Whatever his learning, his wealth, his position, the record of heaven estimates him as the least of all God’s creatures. “But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [*Matthew 5:17-19.*] This will be the decision made in the heavenly courts. The humble and obedient are estimated as higher than the most exalted, the most wealthy, the most honored, of men on earth.13*LtMs, Ms 23, 1898, par. 16*

Christ waited and lived and moved in dependence upon God. In His actions He was one with the Father. His plans were devised before the foundation of the world in council with the Father. In everything He moved in perfect harmony with God. In response to the words of Philip, “Lord, show us the Father, and it sufficeth us. Jesus saith unto 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: and 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.” [*John 14:8-10.*]13*LtMs, Ms 23, 1898, par. 17*

The evangelist John withdraws the curtain aside, as it were, and as a consecrated priest enters into the holy of holies, opening to us the sacred character of Jesus Christ. He gives the record of Christ’s last moments among His disciples before His humiliation and His

passion. Words flowed from His divine lips full of intense love and of weighty importance. The lofty words of inspiration were to be their hold during their test and trial, as an anchor holds a vessel. *13LtMs, Ms 23, 1898, par. 18*

Some points Christ repeated. He was giving His last communications to His loved ones, whose words would be repeated to the whole world. He would have them understand His relation to His Father, and to His church on the earth. The fervor of His divine soul would carry the disciples with Him if possible; but he knew that the light He was then giving them was beyond their present comprehension. They had not attained to that place where they could take in these elevated themes. But they had the promise that the Holy Spirit would bring all His words to their minds, and then they would better comprehend them. *13LtMs, Ms 23, 1898, par. 19*

The *fifteenth, sixteenth, and seventeenth chapters of John* are rich in promises, and are calculated to be of inestimable value to the disciples in their future work. "Let not your heart be troubled: ye believe in God, who is so plainly revealed in the Old Testament Scriptures, believe [also] in me as the brightness of his glory, the manifestation of his character. In my Father's house are many mansions: if it were not so I would have told you. I would not deceive you, I go to prepare a place for you, to secure for you the right to a home in my Father's kingdom. 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. I left the royal courts of heaven to come to you, to show you the way. And if I have come to the earth for your sake, I will be with you in the mansions I have prepared. Let not sorrow fill your hearts, because I love you; and whither I go ye know and the way ye know." [See *John 14:1-4*.] *13LtMs, Ms 23, 1898, par. 20*

"Thomas saith unto 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*.] He is the express image of His Father's person. "In him dwelleth all the fulness of the Godhead bodily. Ye are complete in him who is the

head of all principality and power.” [*Colossians 2:9, 10.*]13*LtMs, Ms*  
*23, 1898, par. 21*

## Ms 24, 1898

Christ's Life on Earth

NP

February 22, 1898

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Christ came to our world, and lived in the home of a peasant. He wore the best garments His parents could provide, but they were the humble garments of the peasants. He walked the rough paths, and climbed the steeps of the hillsides and mountains. When He walked the streets He was apparently alone; for human eyes did not behold His heavenly attendants. He learned the trade of a carpenter, that He might stamp all honest labor as honorable and ennobling to all who work with an eye single to the glory of God.<sup>13</sup>*LtMs, Ms 24, 1898, par. 1*

From Christ's sermon on the mount, we may obtain healthful and correct ideas of the attributes God delights to see expressed in man. "Blessed are the poor in spirit:" He said, "for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: 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."<sup>13</sup>*LtMs, Ms 24, 1898, par. 2*

"Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. 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."<sup>13</sup>*LtMs, Ms 24, 1898, par. 3*

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of

the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light 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. *13LtMs, Ms 24, 1898, par. 4*

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in nowise enter into the kingdom of heaven.” *[Matthew 5:3-20.]13LtMs, Ms 24, 1898, par. 5*

These attributes are but little esteemed by the wealthy, because they weigh men in their human balances, by their possessions. God estimates men by their moral worth. An indolent man, he who regards himself as too much of a gentlemen to use his God-given brain, bone, and muscle in this life, loses the opportunity to acquire a fitness for the future, immortal life. *13LtMs, Ms 24, 1898, par. 6*

Christ, who made the world, was in His own house a constant worker, and left on record a life filled with useful deeds. He did not call the learned, and so-called honorable men to cooperate with Him in the great work of saving the souls and bodies of the men who were perishing in their sins. Christ saw that Israel, who had been so highly favored in having committed to them the oracles of God, were misconstruing the Scriptures to meet their own backslidden attitude toward God. Their teaching was no longer the Word of God, but the sayings and doings of men. *13LtMs, Ms 24, 1898, par. 7*

They were making of no effect the commandments of God by their tradition. They were working away from the high and holy standard given in the law of God, and were meeting a human standard. They were seducing the church from their trust and faith in God. Vain



philosophy and human traditions were taught. Christ declared that they were ignorant both of the Scriptures and of the power of God. They had no real faith. Christ's work was to strip away these false theories and by His own life reveal the character of God, that He might lift souls who were perishing in ignorance of true godliness into a pure and holy atmosphere. *13LtMs, Ms 24, 1898, par. 8*

Christ came to sow the earth with truth. The seed of the kingdom contains a germinating principle; but it must receive the sunshine and the living water from the great Source of truth in order to become fruitful. *13LtMs, Ms 24, 1898, par. 9*

It is not high-sounding titles that make the man, or give evidence that he is a teacher sent from God. Man has lost his meekness and lowliness, and has separated himself from Christ. He is not as Christ was in this world—pure, holy, humble, undefiled. He would much rather turn from following Christ in His humiliation. Christ, the Lord of the whole earth, was a humble artisan. He was unrecognized, neglected, and despised. But He held His commission and authority from the highest power, the Sovereign of heaven. *13LtMs, Ms 24, 1898, par. 10*

Angels were His attendants, for Christ was doing His Father's business just as much when toiling at the bench as a carpenter, as when working miracles for the multitude. But he concealed the secret from the world. He attached no high titles to His name, to make His position understood; but He lived the royal law of God. His work must begin in consecrating the humble trade of the craftsmen who have toiled for their daily bread. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration which the Lord intended they should have. *13LtMs, Ms 24, 1898, par. 11*

Meek and lowly was the life of Christ. He chose this life that He might help the human family. He did not take His place upon a throne as Commander of the whole earth. He laid aside His royal robe, He laid off His kingly crown, that He might be made one of the human family. He took not on Him the nature of angels. His work was not the priestly office after the appointments of men. It was impossible for man to understand His exalted position unless the

Holy Spirit should make it known. For our sake He clothed His divinity with humanity, and stepped down from the royal throne. He resigned His position as commander in the heavenly courts, and for our sakes became poor, that we through His poverty might be made rich. Thus He hid His glory under the guise of humanity, that He might touch humanity with his divine, transforming power. *13LtMs, Ms 24, 1898, par. 12*

“Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”  
*[Hebrews 5:5-9.]13LtMs, Ms 24, 1898, par. 13*

The Lord Jesus came to the world to live the life which it will be for the interest of every being on earth to live—that of humble obedience. Those to whom Christ has given a probation in which to form characters for the mansions he has gone to prepare, are to enter into His life example. If they are indeed learners in the school of Christ, they will not exalt themselves because they are possessors of houses and lands, because the Lord has in His providence lent them His goods to trade upon. If they are in connection with Christ they will feel that it is a very serious matter to have the responsibility of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, “How can I wisely use my Lord’s goods?”*13LtMs, Ms 24, 1898, par. 14*

Christ condescended to poverty that He might teach how closely we may walk with God in our daily life. Christ took upon Him human nature that He might be able to sympathize with all hearts. He was capable of sympathizing with all. He could be in the world, engage in toil, bear His part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares that He had no time or

thought for the heavenly. He could give evidence of His cheerfulness by singing psalms and heavenly songs. The men of Nazareth often heard His voice raised in praise and thanksgiving to God. He often held communion with heaven in song, and all who were associated with Him, who often complained of their weariness of labor, were cheered by the sweet melody that fell from His lips. His praises seemed to drive away the evil angels, and, as incense, fill the room with sweet fragrance. *13LtMs, Ms 24, 1898, par. 15*

This, too, had its lesson. It taught that men could commune with God in words of holy song. Christ carried the minds of His hearers away from their earthly exile to their future eternal home. *13LtMs, Ms 24, 1898, par. 16*

And the Lord has lessons for all who have material resources in trust. God would have them use His entrusted gifts in building the house of the Lord, and maintaining His work in the earth. The house of God may be very humble in comparison with the temple of Solomon, but it is no less acknowledged by God. It is to those who worship there the gate of heaven, if they worship God in spirit and in truth, and in the beauty of holiness. As songs of praise are sung, as earnest fervent prayers arise to heaven, and lessons are repeated of the wondrous works of God, as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in the praise and thanksgiving to God. *13LtMs, Ms 24, 1898, par. 17*

These exercises drive back the power of Satan. They expel murmuring and complaints, and Satan loses ground. God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for them that love Him. Then they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftier strains of song, in thanksgiving and praise to Him who sitteth upon the throne, and to the Lamb forever and ever. *13LtMs, Ms 24, 1898, par. 18*

Then all pride, all accusing, all self-deception, will have an end. Every mask will be laid aside, and we shall "see him as he is." [1 *John 3:2.*] We shall have nothing to conceal. *13LtMs, Ms 24, 1898,*

*par. 19*

When the Holy Spirit moves upon human minds in this life, all petty complaints and accusing between man and his fellow man will be healed by the bright beams of the Sun of Righteousness shining into the chamber of the mind and heart. There will be no distinction made between rich and poor, white or black, in their worship of God. All prejudice will be melted away. When we approve God, it will be in one brotherhood. We are only human beings, pilgrims and strangers, bound for a better country, even a heavenly. There our songs will catch the inspiring theme, and thanksgiving and praise will go up to God. Christ would have us realize that our bonds of interest are one. His principles of truth bind heart to heart, be they rich or poor, high or low, and all are united to the great Center, Christ, who gave Himself for us. *13LtMs, Ms 24, 1898, par. 20*

We shall learn the value of the human soul when we learn to value the love of God for us. A divine Saviour died for all, that all might find in Him their divine Source. In Christ Jesus we are one, lifted to the same rank, members of the royal family, children of the heavenly King, by the utterance of one name, "Our Father," through Jesus Christ who loved us and gave His life a ransom for us. This places an equal value upon all. To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." [*John 14:15-18.*] *13LtMs, Ms 24, 1898, par. 21*

Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will fit them with characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given a never fading crown of life. *13LtMs, Ms 24, 1898, par. 22*

It is claimed by some that the gospel does not inform us in regard to the incidents in the youth and manhood of Christ's life, simply because there is nothing to relate. True, Christ lived the life of a

common laborer, but there is much of deep interest that could be said of the pure, undefiled life. He was a character among characters, which placed in strong contrast holiness and obedience and unholiness and disobedience. Although He did not enter into His public ministry until He was thirty years old, He was always doing good. His life was in entire conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life. *13LtMs, Ms 24, 1898, par. 23*

Christ and the heavenly universe saw that the power of Satan was taking the world captive, and that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth charmed men, and they longed to come into possession of the hidden treasures of the earth. And when they did obtain them, their hearts were greedy for more. To them riches meant power and honor, and they would do any injustice or violence to obtain that which they coveted. The fear of the Lord was fast departing from the earth. *13LtMs, Ms 24, 1898, par. 24*

Then the Son of the Highest came to earth. "Lo I come," He said, "(in the volume of the book it is written of me), to do thy will O God." [*Hebrews 10:7.*] His arm brought salvation. He commenced and ended His life in the lowly walks of life, placing Himself where the family of which He was a member required His service. He did not shirk His responsibilities, but carried into His labor cheerfulness and tact. He restored every department of human industry as though it were a part of His commission from God. The Commander of heaven became subject to command, but in it all He manifested heartiness and devotion. He was a perfect pattern in every place. He was the great Masterbuilder of the human body and the human character, and the law of wisdom was on His lips. He knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the stretching and straining of man's nature in worldly lines, and yet keep the eye single to the glory of God. *13LtMs, Ms 24, 1898, par. 25*

This is where Christ was a helper. In elevated song, He would speak His parables which carried the minds of His hearers with Him. A fragrant influence was diffused to those around Him, and they were blessed. And the Saviour knew that angels united with

His songs, although from the desert to the cross, Satan assailed Him with temptations. His plans to discourage the world's Redeemer from the purpose were numerous.<sup>13</sup>*LtMs, Ms 24, 1898, par. 26*

How strong and severe were these conflicts we can have but a faint conception. Christ devoted whole nights to prayer in the mountains, beseeching His Father with strong crying and tears. This was after His work of public ministry had been entered upon. There was need of prayer. Christ always chose to be alone when He was pressed by the temptations of Satan. He would have no one oppressed by the sorrows that weighed upon His divine soul.<sup>13</sup>*LtMs, Ms 24, 1898, par. 27*

The inhabitants of the world are united in many respects. They do as they please; they live for pleasure; they seek after happiness which they never obtain. These lovers of pleasure cannot see truth or have a knowledge of Jesus Christ. If we could obtain their attention long enough to form ideas of a higher character than trivial plays and selfish amusements, they might distinguish between man as a citizen of this world, and man as a citizen of the better country, even a heavenly.<sup>13</sup>*LtMs, Ms 24, 1898, par. 28*

Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonious temple worship. He held no office, He assumed no rank. He passed through the experiences of infancy, childhood, and manhood without a stain upon His character. He consecrated Himself to benefit and bless others, to show that in every period of life the human agent can do the Master's will. Notoriety was not given Him, yet He was a most wonderful man. He was "Wonderful, Counsellor." [*Isaiah 9:6.*]<sup>13</sup>*LtMs, Ms 24, 1898, par. 29*

Christ was a physician of the body as well [as] of the soul. He was minister and missionary and physician. From His childhood He was interested in every phase of human suffering that came under His notice. In His youth Christ received instruction from His Father; but had He opened the secrets of His mind He would have been found in active service at all times. He could truly say, I came not to be ministered unto, but to minister. In every case of woe He brought

relief, His kind words having a soothing balm. No one could say He had worked a miracle, yet He imparted His virtue to those He saw in suffering and in need.*13LtMs, Ms 24, 1898, par. 30*

Throughout the whole thirty years of His life He was humble, meek and lowly. Step by step He advanced, growing in stature, and in favor with God and man. The spirit of God was upon Him. He was not dwarfed in spiritual, mental, or moral capabilities. He had always a living connection with His Father, and He gave evidence to all who were acquainted with Him that He lived to please, honor, and glorify His Father in the common things of life.*13LtMs, Ms 24, 1898, par. 31*

Thus He was educating others how to work. Profitable work is the Lord's greatest blessing to man. Industry closes the door to many temptations. The rich may have millions of pounds. They may be called wealthy, but are they? No; they have a name to be called rich. But let calamity come to them and they become bankrupt, and what do they do? They are driven to desperation. They will not see things in their true light. They become wild because they have lost their idol, their object of worship, and in the place of turning to the true God, they take their own lives and become murderers.*13LtMs, Ms 24, 1898, par. 32*

If all will follow the example of Christ in connection with humanity, if they will be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all will follow His example in all the walks of life, binding their life up with the life of Christ, there will be no neglected duties. All will be clothed with the same importance with which Christ regarded them, and will receive the same attention.*13LtMs, Ms 24, 1898, par. 33*

## Ms 25, 1898

The Man of Sorrows

NP

February 24, 1898

Portions of this manuscript are published in *3MR 425-426*.

By the priests and rulers, Christ was insulted, despised, and rejected. He was sent by Pilate to Herod, there to be mocked and crowned with thorns. The crown of thorns encircled His holy brow, pressing into His temples, and causing the blood drops to trickle down His face and beard. It was the symbol of His anointing as the Great High Priest. In the old purple robe in which He had been clothed, He, the King of men, received the mockery of coarse, hardened soldiers, whose works revealed that they were followers of Satan.*13LtMs, Ms 25, 1898, par. 1*

What was Christ's grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the significance of the rejection, the betrayal, the condemnation, the choosing of Barabbas. His last hope for the Jewish nation was gone. Nothing could avert her doom.*13LtMs, Ms 25, 1898, par. 2*

Yet the face of the man of sorrows is not a face of agony. That was endured in Gethsemane, when the mysterious cup trembled in His hand. This was His hour of keenest agony, when He said, "My soul is exceeding sorrowful, even unto death. ... O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass from me except I drink it, thy will be done." [*Matthew 26:38, 39, 42.*] His face is pale, and speaks of deep sorrow; but His visage is not marred before His enemies. The countenance of Christ never appeared more beautiful than in His sorrow, expressing, as it did, pity for those who knew not what they were doing. He would help them if He could.*13LtMs, Ms 25, 1898, par. 3*

He is surrounded by a company of spectators who are filled with amazement, wondering what it all means. What has this man done?



they question; but no one can tell; for there is nothing to tell. Some of the spectators are weeping. Their hearts are full of sympathy. Even the priests and rulers are convicted that He is all that He claims to be.*13LtMs, Ms 25, 1898, par. 4*

Mary Magdalene is there, supporting the mother of Jesus. She has fainted under her sorrow. As Simeon had predicted, the sword has indeed pierced her soul. The women who follow Him to the last look as though weighed down with an agony far too great for tears.*13LtMs, Ms 25, 1898, par. 5*

The Roman soldiers that surrounded Christ were not all hardened. Some were looking earnestly into His face for one evidence of a criminal or dangerous character. They would turn and cast a look of contempt upon Barabbas. It needed no deep insight to read Him through and through. Then they would turn again to the Man under condemnation. They looked at the divine sufferer with feelings of deep pity. The silent submission of Christ stamped the scene upon their minds, and it would never be effaced until they acknowledged Him as the Christ, or decided their destiny by rejecting Him.*13LtMs, Ms 25, 1898, par. 6*

One, a centurion, was more deeply moved than the others. He stood by the cross until the death of Christ, and heard the voice, "Eloi, Eloi, lama sabachthani?" "My God, my God, why hast thou forsaken me?" [*Mark 15:34.*] He heard, too, the words that penetrated everywhere, "It is finished." [*John 19:30.*] The darkness that covered the earth, and wrapped its gloomy pall about the cross and the form of Jesus, the rending rocks, the earthquake, combined to produce a scene which those who witnessed [it] would never forget. And the centurion was convicted. "Truly this was the Son of God," he said. [*Matthew 27:54.*]*13LtMs, Ms 25, 1898, par. 7*

Pilate also witnessed all this. He was responsible for giving Christ up to die. Yet he was unconcerned. His face expressed sorrow; but he had no real compunctions of conscience until after the report of the resurrection reached his ears.*13LtMs, Ms 25, 1898, par. 8*

"Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit." [*John 12:24.*]*13LtMs, Ms 25, 1898, par. 9*

When the sun went down, the Sabbath began. Christ was at last at peace. On that day He had quiet and uninterrupted rest. The furious storm of opposition had raged about Him; the torrent of satanic hatred had evidenced itself against Him; but His great sacrificial work, the offering of Himself as a lamb without blemish and without spot to God, was completed, and in the tomb of Joseph His rest comes. Here His hands are folded in peace. A great stone is rolled before the door of the sepulcher, that no one may disturb the body. *13LtMs, Ms 25, 1898, par. 10*

The Father and the Son rested after their work of creation. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested." [*Genesis 2:1-3.*] The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as the Father and the Son had rested after completing Their creative work. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out. *13LtMs, Ms 25, 1898, par. 11*

"All things were made by him (Christ); and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. ... 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 1:3-5, 9-11.*] How perfectly was this revealed in the life, and sufferings, and death of Christ. Christ became the substitute and surety for man, taking all transgression upon Himself, and suffering the penalty of sin, that man, through faith in Him, might be free, a partaker of the great redemption brought within his reach. *13LtMs, Ms 25, 1898, par. 12*

When Christ on the cross cried out, "It is finished," the sacrificial offering was accepted. [*John 19:30.*] The veil of the temple was rent

in twain by the hand of God Himself, signifying to the heavenly universe and to a world corrupted by sin that a new and living way had been opened for the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of the living God.*13LtMs, Ms 25, 1898, par. 13*

These things were a fear and anxiety to the enemies of Christ. The words He had spoken haunted them. Had not Christ said, "Destroy this temple, and in three days I will build it again"? [*John 2:19.*] While they affected to regard these words as a mere boast, and spoke of Christ as a deceiver, that rent veil, laying open to the gaze of all the sacred enclosure, the escape of the lamb about to be slain, filled them with fears that were almost unendurable.*13LtMs, Ms 25, 1898, par. 14*

"The next day, that followed the day of the 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. Command therefore that the sepulcher shall be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way: make it as sure as ye can. So they went and made the sepulcher sure, sealing the stone, and setting a watch." [*Matthew 27:62-66.*]*13LtMs, Ms 25, 1898, par. 15*

In the hour which they supposed would bring them security and victory, the priests and rulers anticipate defeat. Lest the prediction of Christ shall come to pass, they affix to the stone of the sepulcher a seal, and plant around it the Roman guard. But all this was in the providence of God. He designed that these precautions should be taken by the enemies of Christ, that they might establish the fact of His resurrection. Everything was as secure as human power could make it, that no plea could be urged to create suspicion of any fraud having been practiced. And these very precautions became to the world the testimony of the resurrection. The more in number were the guard about the tomb of Christ, the more strong and undeniable are the triumphs of His resurrection.*13LtMs, Ms 25, 1898, par. 16*

In the grave Christ was the captive of divine justice. To the Judge of

the universe He made Himself responsible for the transgression of the law of God by sinful men. It was necessary that there should be given to the world a stern manifestation of the wrath of God against all who reject light and evidence, and stubbornly remain in unbelief. In the crucifixion of our substitute and surety, His suffering for transgression of which God and His earthly judge declared Him innocent, is revealed God's hatred for sin. *13LtMs, Ms 25, 1898, par. 17*

God's messengers to the world are to set forth Jesus Christ and Him crucified. They are to lead men to "behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] But no one can preach the gospel, presenting the plan of redemption, and holding forth pardon for transgression to all who will receive it, without also having a clear-cut testimony to bear in regard to the judgment pronounced against all who continue in sin. As Christ's ambassadors we are to speak to men as to those to whom God has given perceptive faculties. We may present the pardon which Christ offers to all who are contrite in heart, but while we present the love and pardoning mercy of Christ, we are also to keep before men the judgment to be visited upon every transgressor. In proportion to the light and truth received and despised, will be the severity of the sentence. *13LtMs, Ms 25, 1898, par. 18*

We have a message for all, in that Christ, as a Sin-bearer, bore the sins of the world in His own body on the tree. Herein is the love of God made manifest. The only begotten Son of God, one equal with the Father, alone could make an atonement for sin. How great must be the curse of sin that it should require the life of the Son of God to destroy it. In the crucifixion of Christ is the proclamation of peace and pardon to every repentant, sin-sick soul; but for the impenitent there is none. "There is no peace, saith my God, to the wicked." [*Isaiah 57:21.*]*13LtMs, Ms 25, 1898, par. 19*

When Christ ascended on high, after His suffering and crucifixion, He led captivity captive. For forty days He was in the world in His risen body. Then He ascended to heaven escorted by a myriad of angels. *13LtMs, Ms 25, 1898, par. 20*

I would say to the students in our school at Cooranbong, who have

been searching the Scriptures to know what is truth, Do not become careless in regard to this subject when you are called to your varied duties. The more earnestly you search the Scriptures, the more clearly and distinctly will you discern your Father and the world's Redeemer. By faith you will see Christ as your personal Saviour. *13LtMs, Ms 25, 1898, par. 21*

Christ places a special value upon man. Every human being is His property—by creation and by redemption. He has paid the ransom price in offering Himself as a Lamb without spot to God. He furnishes abundant provision for every one. He has suffered so much for the human race that He will leave nothing undone to accomplish man's salvation. The Lord manifests an unabated love for man. This love may be felt, but human words fail to express it. And that love can be made unavailable only by the sinner himself. If you will, you may be as stubborn as the Jews. Temptation may come, and make you ashamed to take a decided stand for Christ, as faithful stewards of the grace of God. All who continue to violate the law of Jehovah reveal that they are under the fascinating power of satanic agencies, and are reckless of the consequences. *13LtMs, Ms 25, 1898, par. 22*

You may have an earnest longing to be thoroughly educated; but if you neglect to search the Scriptures in the fear and love of God, you will close your opportunity of learning what lies at the very foundation of true education. The fear of the Lord, (not a slavish fear, but a fear that will scorn to imperil the soul by doing a wrong action, a fear to offend God), is the beginning of wisdom. And the fear of the Lord will be with every soul who is striving to do the work of the Lord. There is a difference between worship and service. Having worshipped God is sincerity and truth in His house, we must do Him service in our own homes and in our family relations. *13LtMs, Ms 25, 1898, par. 23*

## Ms 26, 1898

### The Parable of the Sower

NP

February 28, 1898

Portions of this manuscript are published in *RH 09/26/1899*.

In the parables Christ revealed the mysteries of redemption. He used the things of the natural world with which His hearers were familiar to represent the spiritual and moral truths which He wished to communicate. He presented His truths in parables, in the form of a story, because the Pharisees would not listen to direct truth. Parable teaching was popular, and commanded the respect and attention of both the priests and rulers, and also the people of other nations. There were many who would keep His lessons in their mind until their hidden meaning should be discerned. But while some of His hearers would understand the spiritual truth taught, there were many who would never reach to their deep meaning. The disciples would come to the great Teacher to inquire, and He instructed them. Christ would gladly have taught all who had interest enough to say, "Explain to us the meaning of your words."*13LtMs, Ms 26, 1898, par. 1*

The lessons of Christ were to be repeated by His disciples. Simon, Andrew, James, and John had been called by Christ to forsake their nets and follow Him, and the promise was given them, "I will make you fishers of men." [*Matthew 4:19.*] Those uneducated peasants of Galilee were to fulfill the divine commission. Christ's lessons were to be carried to all peoples, nations, and tongues.*13LtMs, Ms 26, 1898, par. 2*

In His zeal Christ was indifferent to His need of food and repose, and His mother and brethren sought to draw Him from His work. They thought the Saviour beside Himself. They thought if they could speak with Him, they would draw Him away from the multitude. But they could not reach Him for the press, and they sent word that His mother and brethren were without desiring to speak with Him. But Christ was absorbed in the solemn and awful warnings He was

giving to the people. He desired that His words should find a lodgment in some hearts. He could not be interrupted or broken up. His relatives could not draw Him away. Under such circumstances, His duty to them was secondary, and He made a statement that would give those anxious, worrying relatives something to consider. He did not rebuke them, but He spoke words that have been immortalized. He seized upon the incident to convey a lesson that would be of great benefit to His mother, His brethren, His disciples, and the vast concourse of people before Him. *13LtMs, Ms 26, 1898, par. 3*

In answer to the message, He said, "Who is my mother? and who are my brethren?" [*Matthew 12:48.*] Christ never manifested any lack of respect for His mother or His brethren; but this was a point where He could fix the attention of the people, and answer the question that was agitating many minds as to what they should do if they received Christ. He knew that some present would accept His words, and that it would bring to them determined opposition from fathers and mothers and relatives. He read the hearts before Him, and stretching forth His hand to His disciples He earnestly said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." [*Verses 49, 50.*] *13LtMs, Ms 26, 1898, par. 4*

Here is the assurance to all who follow the teachings of Christ that they shall become members of the heavenly family. Says Christ, Obedience to My Father which is in heaven, this is the bond of union between Me and all who shall become members of the heavenly family. All who accept the word of truth will enter the hallowed circle which binds to Me every believer as brother and sister and mother. *13LtMs, Ms 26, 1898, par. 5*

As soon as these words were spoken, and while some were yet considering them, Jesus changed His position, and going to the seaside, began again to teach the multitude. Seating Himself in the boat that was waiting to take Him across the lake, He spoke to the people who stood on the shore. *13LtMs, Ms 26, 1898, par. 6*

And He spake many things to them in parables, saying, "Behold a sower went forth to sow." [*Matthew 13:3.*] The Saviour has the

illustration before Him. That man, to all human appearance, is throwing away his substance. He is indeed parting with his seed; but is he throwing it away? "And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." [*Verses 4-8.*]13LtMs, Ms 26, 1898, par. 7

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given: and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they would see with their eyes, and would understand with their heart and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear." [*Verses 10-16.*]13LtMs, Ms 26, 1898, par. 8

All were acquainted with the process of tilling the soil, and this lesson was to repeat itself to their minds every time they were employed in this work. He who studies from cause to effect will be an intelligent worker. He will know what must be the condition of the soil to ensure the best returns from the seed that is apparently thrown away. The early and the latter rains are essential to give moisture to the ground. The heat of the sun is needed; electricity must be conveyed to the buried seed, to cause it to burst its confines and spring into life. But who was to do all this work? Through unseen agencies the miracle-working power of God was revealed.13LtMs, Ms 26, 1898, par. 9



The Lord would have the lessons of the sowing and the reaping connected by invisible links. The seed of itself has no power, but the Lord has furnished the soil with the needed properties which, combined, will produce a harvest. The Lord is the husbandman. His power alone can cause the sunshine, the clouds, the dew, the refreshing showers, and the properties in the air combine to cause the seed to spring up, “first the blade, then the ear, after that the full corn in the ear.” [*Mark 4:28.*]13LtMs, Ms 26, 1898, par. 10

Christ now tells them the meaning of the parable. It is the kingdom of God that is represented. His Word is the seed. “Hear ye therefore the parable of the sower,” He says. “When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside. But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word and he becometh unfruitful.” [*Matthew 13:18-22.*]13LtMs, Ms 26, 1898, par. 11

The thorns of sin grow without cultivation; they will grow in any soil; but grace must be carefully cultivated. The love of the world in the heart leaves no room for Christ. Those whose hearts are divided, claim to believe the truth, but do it not. They profess to accept Christ. They want the crown, but refuse to lift the cross.13LtMs, Ms 26, 1898, par. 12

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundredfold, some sixty, some thirty.” [*Verse 23.*]13LtMs, Ms 26, 1898, par. 13

The kingdom of God is a community of people who have united under the leadership of Christ. They feel honored in being His loyal subjects. They are as a united family. The disloyal subject is to return to his loyalty and give himself to God. Rebellion to the law of God keeps men under Satan’s rule, members of his apostate

family, to resist the truth. *13LtMs, Ms 26, 1898, par. 14*

## Ms 27, 1898

The Pure in Heart Shall See God.

NP

February 18, 1898

Formerly Undated Ms 86. Portions of this manuscript are published in *5BC 1114*.

The Lord draws near to those who draw near to Him, who pray earnestly for light and knowledge. The rest of the world, occupied and hurried with their own interests, are not prepared to recognize God. The first beams of light in regard to the first advent of Christ were given to the pure and simple in the Jewish nation, those who were willing to receive the light, and who were waiting to catch the first gleams of knowledge in regard to the Messiah's coming. The priests and rulers, lofty in their own estimation, were unprepared to understand the teaching of the Scriptures in regard to Christ's coming. But there were a few souls, lofty in the true sense of the word, who possessed high-minded spirituality. These were searching the Scriptures earnestly to know when Christ should appear. *13LtMs, Ms 27, 1898, par. 1*

Among the number who were waiting and watching for Christ's appearance, were Zacharias and Elisabeth. We read of them, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." [*Luke 1:6.*] Zacharias was engaged in the temple service. The inspired Record declares that he possessed inward piety, and that his outward life was in perfect accord with his inner life. He was upright in his dealings with his fellow men, and conscientious in the discharge of his religious duties. While moral depravity existed all around him, among the Pharisees, the Levitical priesthood, the publicans and sinners, Zacharias stood, as a lofty cedar of Lebanon, unshaken in carrying out the right. *13LtMs, Ms 27, 1898, par. 2*

Throughout his married life, Zacharias had prayed for a son. He and his wife were now old, and as yet their prayer had remained unanswered; but he murmured not. God had not forgotten. He had

His appointed time for answering this prayer, and when the case seemed hopeless, Zacharias received his answer.*13LtMs, Ms 27, 1898, par. 3*

“It came to pass that when he executed the priest’s office before God in the order of his course, according to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord.” [*Verses 8, 9.*] Daily, morning and evening, incense was offered on the golden altar in the sacred place. While this was being done, the people waited in the outer court, praying and confessing their sins, until the priest should come out and dismiss them with his blessing.*13LtMs, Ms 27, 1898, par. 4*

As Zacharias entered the holy place, and performed the required service with solemn reverence, another form appeared, standing between the altar and the table of shewbread. It was Gabriel, the mighty messenger of God. When Zacharias saw the angel, “he was troubled, and fear fell on him.” But Gabriel had concealed his glory, and he said, “Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth 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. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.” [*Verses 12-15.*] Let us think of this charge. Wine and strong drink are barriers in the way of service to God; and John was to be educated in true temperance.*13LtMs, Ms 27, 1898, par. 5*

“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 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.” [*Verses 15-17.*]*13LtMs, Ms 27, 1898, par. 6*

This message was apparently an impossibility, and Zacharias said, “Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things

shall be performed, because thou believest not my words, which shall be fulfilled in their season.” [*Verses 18-20.*]*13LtMs, Ms 27, 1898, par. 7*

“And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple.” [*Verses 21, 22.*] As the penalty of his unbelief, a temporary dumbness came upon him, and when he went out of the temple to the congregation, he could only spread out his hands and look up to heaven. He could not pronounce the usual benediction.*13LtMs, Ms 27, 1898, par. 8*

But the answer had come. God had not forgotten the prayer of His servants. He had written it in His record book, to be answered in His own good time. Looking at outward appearances, Zacharias and Elisabeth had buried their hopes, but the Lord had not forgotten. He knew of the long years of disappointment, and when His own name could best be glorified, their son was born. How tender, how kind, how full of love and compassion, is the great heart of infinite love. God gave Zacharias as a son no ordinary person, but one who should hold a high place in His work, and from whom the light from heaven should shine in clear, distinct rays.*13LtMs, Ms 27, 1898, par. 9*

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In the order of God’s providence, Bethlehem was the birthplace of the Prince of life, whose glory shall fill the whole earth, and whose dominion shall endure throughout all generations. He came to bring a message of mercy to our world, to uplift all that cast down, and to gladden the waste places of the earth.*13LtMs, Ms 27, 1898, par. 10*

## Ms 28, 1898

### Teaching From Nature

NP

March 2, 1898

Portions of this manuscript are published in *2MCP 423, 465, 564; 3BC 1143-1144.*

The Gospel deals with individuals. Every human being has a soul to save or to lose. Each has an individuality separate and distinct from all others. Each must be convicted for himself, converted for himself. He must receive the truth, repent, believe, and obey for himself. He must exercise his will for himself. No one can do this work by proxy. No one can submerge his individuality in another's. Each must surrender to God by his own act, and the mystery of godliness. *13LtMs, Ms 28, 1898, par. 1*

The work of preparing to carry the truth to others is a work that every human agent must take hold of for himself. He must obtain an individual experience that no one else can have for him. The Word is to be his guide; it is the way, the truth, and the life. He must eat and drink the Word of God, which Christ represents by the Bread of life, His flesh and blood. The mysteries of the kingdom cannot be learned by reasoning. Man is required to work out his own salvation with fear and trembling; "for" says the apostle, "it is God that worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] This is the cooperation of the divine and the human. Every soul must give account of himself and God. Man has an individual work to do in securing an experience that will be of value not only to himself but to others. *13LtMs, Ms 28, 1898, par. 2*

God works through the laws of nature. Nature is his great lesson book, open to every mind. Christ employed the things of nature to explain the mysteries of the kingdom of God. How often we hear of men reaching out after and taking to themselves the honor of presenting the theories of "higher education." These do not understand what they are talking about. There are great possibilities in the human understanding when connected with the true Teacher,

who, separated from the perverting influence of priests and rulers, in the study of the natural world received truth in its practical bearings. God works all unseen upon the human heart, for without the divine power operating upon the understanding, the mind of man cannot originate the sentiments of elevated, ennobling truth; it cannot read the book of nature, and understand the simplicity of godliness found therein—obedience to the laws of God in human life and experience. *13LtMs, Ms 28, 1898, par. 3*

Christ says, “He that eateth my flesh and drinketh my blood, hath eternal life.” [*John 6:54.*] The Word of inspiration declares, “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 1:14.*] This was in human flesh. When Christ came as the Word, and the Light of the world, He gave His exposition of the kingdom of heaven, calling upon nature to bear testimony to the workings of God, to bear witness to the truth. The earth has a history that man will never understand until he walks with his Redeemer in the paradise of God. “For the Lamb which is in the midst of the throne shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.” [*Revelation 7:17.*]*13LtMs, Ms 28, 1898, par. 4*

John pointed to the world’s Redeemer as “the Lamb of God which taketh away the sin of the world.” [*John 1:29.*] Higher education is the simplicity of godliness; and the unlearned in our schools, in abiding in Christ, in doing His will, through simple faith in His Word, may have a knowledge of God. This will lead them to obedience as they read a “Thus saith the Lord.” And thus they will be putting into practice their higher education. *13LtMs, Ms 28, 1898, par. 5*

When the Son of man came among men, He brought the intelligence of heaven with Him, for He created the worlds and all things that are therein. Man’s study of the sciences and of nature, unaided by the divine instruction, falls short of the precious things Christ would have him learn in the things of the natural world. He fails to be instructed by the little things in nature, which teach large and important truths essential for the salvation of the soul. *13LtMs, Ms 28, 1898, par. 6*

Obedience to natural laws is obedience to divine laws. Christ came to all as the God of nature. He came to reflect upon all the things of nature, in their relative importance, the glory of heaven, to impress human minds with the glory of Him who created all things, to teach men to obey His voice, and impart the science of true education, which is the simplicity of true religion. *13LtMs, Ms 28, 1898, par. 7*

“The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech where their language is not heard. Their line is gone out to 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 rejoicing as a strong man to run a race. His going forth is from the ends of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.” [*Psalm 19:1-6.*]*13LtMs, Ms 28, 1898, par. 8*

Then the Psalmist connects the law of God in the natural world with the laws given to His created intelligences:*13LtMs, Ms 28, 1898, par. 9*

“The law of the Lord is perfect, converting the soul; the testimony of the law 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 from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent of 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.” [*Verses 7-14.*]*13LtMs, Ms 28, 1898, par. 10*

This Psalm reveals that higher education which all must receive or perish in their sins. Man alone is disobedient to the laws of Jehovah. When the Lord bids nature bear testimony to the things



which He has made, instantly they witness to the glory of the Lord.*13LtMs, Ms 28, 1898, par. 11*

Christ represents the earthly things, that they may represent the spiritual. The parable of the sower and the seed has a lesson of the highest importance. As a lesson book Christ has opened it before us to represent the Spiritual sowing. The Lord calls attention to the things which He has created, and these things repeat the lessons of Christ. He bids the things of nature speak to the senses, that man may take heed to the voice of God therein. The things of nature speak eternal truths.*13LtMs, Ms 28, 1898, par. 12*

## Ms 29, 1898

The Great Supper

NP

March 3, 1898

Portions of this manuscript are published in *RH 01/17/1899*.

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding.” [*Matthew 22:1-3*.] *13LtMs, Ms 29, 1898, par. 1*

All the preparations have been made. Long before the feast the invitations had been given, and when the gospel feast was ready, the servants were sent to call them that were bidden to the feast. But there were those who did not appreciate the invitation. They refused to come. They excused themselves from coming to the royal banquet prepared. Let us read those excused, and let each soul consider how forcible they will appear when the judgment shall sit, and the books, shall be opened, and every man shall be judged according to the deeds done in the body, and the things written in the books: *13LtMs, Ms 29, 1898, par. 2*

“And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.” [*Luke 14:18-20*.] *13LtMs, Ms 29, 1898, par. 3*

These excuses are not echoed by many, for they are very trifling; but the parable is applicable to every case. Minds are absorbed in just such things. Temporal matters are exalted above the eternal. Men do not understand their relation to God; they do not realize that they are bought with a price, that obedience and whole-hearted service is required of them. Jesus has come in person to our world, but how few heed His call. The great blessing bestowed is not

recognized as such. *13LtMs, Ms 29, 1898, par. 4*

Again the king sent to those who had refused his invitation, giving them every opportunity to reflect, and accept the gracious call. "Tell them which are bidden," he said, "Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them." [*Matthew 22:4-6.*]*13LtMs, Ms 29, 1898, par. 5*

"So the servant came and shewed his lord these things. Then the master of the house, being angry, said unto his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the lame, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room." [*Luke 14:21, 22.*]*13LtMs, Ms 29, 1898, par. 6*

Then the third call was made, in the highways and hedges—a compelling call to the marriage supper of the Lamb: "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men that were bidden shall taste of my supper." [*Verses 23, 34.*]*13LtMs, Ms 29, 1898, par. 7*

Here we see the necessity of improving every opportunity to urge the invitation, "Come, for all things are now ready." [*Verse 17.*] With what joy Christ looks upon every man of high degree who accepts the invitation. He has a work for those to do who will co-operate with the heavenly intelligences to carry the message to others. Jesus also looks upon the poor, those in a lowly condition of life, and rejoices in every guest brought in. *13LtMs, Ms 29, 1898, par. 8*

In the work of the servants in the highways and hedges is represented the call of the Gentiles. The Jews had despised the message, and cruelly treated the messengers, yet the wedding was furnished with guests. Paul and Barnabas afterward declared to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the

Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.” [Acts 13:46-48.]13LtMs, Ms 29, 1898, par. 9

But the scene changes. The king comes in to examine the guests and he sees one who has come to the table without the wedding garment which he himself had provided. He is clothed in his old citizen dress; the garment provided for him has not been deemed essential. Why should he insult his lord by refusing to wear the dress he has prepared for him? Addressing the one who has thus dishonored him, the king says, “Friend, how camest thou in hither, not having a wedding garment? And he was speechless.” [Matthew 22:12.] This man had accepted the call merely to advantage himself. “Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.” [Verses 13, 14.]13LtMs, Ms 29, 1898, par. 10

The greatest privilege of the Jewish nation lay [in] their possession of light concerning the kingdom of God. To them had been entrusted the oracles of God. When others were in the darkness, and knew not God, they were entrusted with a revelation of God’s will. The truth was committed to them in clear lines to be committed to others; but in the place of feeling their great need, and the obligation they were under to God to impart to others all they had received from Him, they were filled with self-complacency. They made the boast that they were the only favored people of God, and were therefore more exalted than their neighbors.13LtMs, Ms 29, 1898, par. 11

“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. Behold, the days come, saith the Lord that I will punish all them that are circumcised with the uncircumcised.” [Jeremiah 9:23-25.]13LtMs, Ms 29, 1898, par. 12

The outward sign is of no value with God, if the heart and mind and strength are not devoted to Him. If these are used to exalt and favor self, all claims to superior wisdom will be as nothingness in His sight. Notwithstanding their claims to be children of God, they will be found the circumcised among the uncircumcised; for the heart not given to God is not clean; it is full of selfishness, impurity, pride, and deceit. *13LtMs, Ms 29, 1898, par. 13*

Christ sent forth His disciples, first twelve, and later seventy, preaching the Word, and declaring, "The kingdom of heaven is at hand." [*Matthew 10:7.*] But the invitation was not accepted. They would not come. These servants were sent out later to say, "Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are now ready. Come unto the marriage." [*Matthew 22:4.*] This was the message borne to the Jewish nation after the Lord was crucified, but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner, while others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of life and glory, that they turned upon the bearers of the message, stoning Stephen, killing James by the sword, and haling men and women committing them to prison. But in the arrest of Paul by Christ lies a wonderful lesson for us all. It teaches that even if those who taunted Him upon the cross, who abused Him in the judgment hall, had repented as did Saul, they would have been forgiven. *13LtMs, Ms 29, 1898, par. 14*

When the Jews were seeking to put Christ to death, they said, "If we let Him thus alone, all men will believe in Him: and the Romans shall come and take away both our place and nation." [*John 11:48.*] But it was because the Jews did not receive Christ that the Roman army did these very things. He was their only hope, and they knew it not. Titus' army was permitted to storm Jerusalem, and the temple which the nation had exalted and adored above the Lord of the temple, was given to the flames. *13LtMs, Ms 29, 1898, par. 15*

I do not by any means present this subject in its fullness; for I cannot in the limited time I have make an appropriate application of it. This subject concerns us as a people in these last days. All who have had the light of truth are being tested as were the Jews. Our

privileges are far greater than were theirs. We have the assurance of a Saviour who has come, a Saviour who has been crucified, who has risen, and has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*Verse 25.*] That which was type and symbol to the Jews in reality to us. They had the Old Testament history; we have that and the New Testament also. *13LtMs, Ms 29, 1898, par. 16*

In our knowledge of Jesus and His love, the kingdom of God has been placed in our very midst. Christ had been proclaimed to us in sermons, and chanted to us in songs. The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast, the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in His Word, the free access to the Father through Jesus Christ, the comforts of the Holy Spirit, the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do more for us that He has not done, in preparing the great supper, the heavenly banquet? *13LtMs, Ms 29, 1898, par. 17*

All who have accepted the truth in the heart will have that faith that works by love and purifies the soul. They will live in loving, spiritual communion with one another and with God. As a people, we have been exalted to the highest privileges. The Lord has been revealed to us in every increasing light. We have not only the great light committed to ancient Israel, but we have the increasing evidence of the great salvation brought to us through Christ our Advocate in the heavenly courts, and that He is prepared to set all the heavenly agencies at work in our behalf. The work to be done is not for those who know the truth. This has been our mistake in the past. We are to set before every soul his responsibility to practice and communicate the truth by giving the invitation to others; and in this work the human and the divine must co-operate. *13LtMs, Ms 29, 1898, par. 18*

## Ms 30, 1898

The Seed Is the Word

NP

March 4, 1898

Portions of this manuscript are published in *3MR 343*; *RH 10/03/1899*.

A company is collected on the shore to see and hear Jesus. Matthew the publican is there. After a time Jesus is published in their midst. How His form is watched by the eager, expectant throng! The sick are there, lying on their rugs, waiting to present their cases before Him. Those afflicted with all manner of diseases are there. The mighty Healer rebukes disease, and diffuses life and calmness and peace and health around Him. *13LtMs, Ms 30, 1898, par. 1*

The miracles which Christ performed were as parables to the opposing Pharisees. He speaks in the synagogue, by the wayside, and in the boat thrust out a little from the land, He speaks to the people on the shore, feeding their spiritually famished souls with the bread of life. All had an opportunity to hear His appeals; they were made in sympathy for men. It was Christ's God-given right to heal the woes of a sinful race. On these occasions the disciples were wrought upon in mind and heart as they looked upon those who were healed of their diseases. Their testimony was, "Himself took our infirmities, and bare our sicknesses." [*Matthew 8:17.*] *13LtMs, Ms 30, 1898, par. 2*

But the crowd continues to increase. They press close about Christ until there is no room to receive them. Then, speaking a word to the men in their fishing boats, He steps into the boat, and bids them push off a little from the land. *13LtMs, Ms 30, 1898, par. 3*

"And he spake many things to them in parables, saying, Behold, a sower went forth to sow. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places where they had not much earth: and forthwith

they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched, and because they had no root, they withered away; and some fell among thorns, and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.” [Matthew 13:3-8.]*13LtMs, Ms 30, 1898, par. 4*

Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does He cast into the ground. He sees that the precious seeds of truth do not have a fair chance when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots. He makes the doctrines of His kingdom so plain that the truth is published in contrast with error, for truth, if planted and cherished in the heart will uproot the errors that are cherished as truth. Error must be uprooted; truth must be presented in contrast with error, and thus discover to the receivers of truth the errors to be discarded.*13LtMs, Ms 30, 1898, par. 5*

The truth is to be so clearly presented that it will show the sophistry of Satan’s deceptive power. He is vigilantly guarding his tares which he has mingled with the precious truth. He is determined to watch his own sowing, that it may spring up, and eventually eclipse the truth.*13LtMs, Ms 30, 1898, par. 6*

“And some fell among thorns, and the thorns sprung up and choked them.” “He also that received seed among the thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” [Verses 7, 22.]*13LtMs, Ms 30, 1898, par. 7*

Now the controversy between satanic agencies and the Prince of life begins in earnest. Which will obtain the supremacy? Which will occupy and become possessor of the soul?*13LtMs, Ms 30, 1898, par. 8*

The gospel seed often drops among thorns and noxious weeds. The truth makes an impression upon human minds, and if it is carefully cherished, and the weeds uprooted from the heart, there will be a precious crop of grain. But if there is not in the human



heart a moral transformation, if old habits and practices and the former life of sin are not left behind, if the attributes of Satan are not expelled from the soul temple, the wheat crop will be stunted. The tares will come to be the crop, and will kill out the wheat. If the heart is not kept under the control of God, the weeds and thorns of the character will be revealed in the life. The natural traits of character that are objectionable must be overcome; for grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. *13LtMs, Ms 30, 1898, par. 9*

“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 lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, 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. ... But the end of all things is at hand; be ye therefore sober, and watch unto prayer.” [*1 Peter 4:1-4, 7.*]*13LtMs, Ms 30, 1898, par. 10*

“And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven; but to them is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I unto them in parables: because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.” [*Matthew 13:10-14.*]*13LtMs, Ms 30, 1898, par. 11*

Did Christ blind the eyes, so that the people could not discern? He gave them great light, and from time to time added to the light by the exposition of prophecy. What then eclipsed the light? The answer is given, “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and

should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” [Verses 15-17.]*13LtMs, Ms 30, 1898, par. 12*

In heaven it was said by the ministering angels, “The ministry which we were commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into their souls, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Calvary. Their souls were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the truth and the love of God; their hearts were made tender as they saw the sweetness of the love of God. In all this they heard the Father’s call, but it was all in vain. Their hearts were given to covetousness; they loved the associations of the world. With some, dishonest practices have become so interwoven with their character that they cannot overcome, unless they stop their ears to the temptations of Satan, crying as they rush through the circle of his temptations, Life, life, eternal life; Lord, save, or I perish.”*13LtMs, Ms 30, 1898, par. 13*

Christ came to our world to sow the seeds of truth. All who have the privilege of hearing the Word, and who receive it not, must render an account of their rejection of the instructions and warnings given. They are represented as those who “seeing see not, and hearing hear not, neither do they understand.” [Verse 13.] They will not see and hear the precious word of truth.*13LtMs, Ms 30, 1898, par. 14*

Some who heard the parables of Christ came to Him privately and asked Him for an explanation. This was the desire that Christ wishes to arouse, that He might give them more definite instruction. All who study His Word with hearts open to receive the impressions made by the Holy Spirit will not complain that they cannot see clearly the meaning of His Word. None will come to Christ to inquire for a clearer knowledge of truth, but who will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these

mysteries will be understood by the heart that longs to know truth. *13LtMs, Ms 30, 1898, par. 15*

A heavenly light shines into the soul temple, and is revealed unto others as the bright shining of a candle on a dark path. When the mind is not clear, it is the privilege of all to go to the great Teacher, and ask Him who uttered those mysterious truths to enlighten the understanding. *13LtMs, Ms 30, 1898, par. 16*

The mass of tradition that had been accumulating for ages, and that was taught by the priests and rulers, was regarded as truth by the disciples. But Christ said to these Pharisees, "Ye teach for doctrine the commandments of men." And again, "Ye make void the law of God through your tradition." [*Matthew 15:9, 6.*] In the last instruction given to His disciples, Christ said, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] The divine Teacher would bring all the rays of prophetic light to bear upon the lesson that He was the Truthbearer to the world. He would impress them with the necessity of that moral excellence of character which God and heaven require of men. He came to make known redemption, by making men intelligent in regard to its conditions; in His human life to reveal the gospel, and set an example of perfect obedience to the law of God. *13LtMs, Ms 30, 1898, par. 17*

"Greater things than these shall ye do," said Christ to His disciples, "because I go unto the Father." [*John 14:12.*] Through the Holy Spirit's working, the disciples would remember the lessons Christ had given them, and their language would fully express the divine thought of God. It would be as infallible as the language of the ten commandments. Thus the truth would come down through pure channels, commending itself to the hearts of the receivers. Christ's followers plant their feet, not upon the word of pope or prelate, not on the word of the clergy, who mystify everything that is plain, and confuse the minds of the ignorant; they place their feet upon the sure foundation. God has given them a platform on which to stand, even the eternal Word of truth, and there their feet will stand on the Rock of ages. *13LtMs, Ms 30, 1898, par. 18*

Christ is no longer seen in this world in human flesh as the great Teacher, going about doing good, healing the diseases of the body,

and saying to the sinsick soul, Thy sins be forgiven thee. But because He has come and suffered for sin, because He died as our sacrifice on Calvary's cross, His voice is now heard through His ambassadors whom He has sent to proclaim a crucified and risen Saviour an Advocate who has ascended to the throne of God. This additional power and efficiency Christ's disciples have in lifting up a crucified Redeemer before a fallen race, and pointing them to heaven to declare Him at the right hand of God. There are the greater things upon which the mind lays hold, the mystery hidden from eternal ages. *13LtMs, Ms 30, 1898, par. 19*

In his human wisdom, man may employ arguments that are wholly without truth, but God declares, "The world by wisdom knew not God." "The seed is the Word." [*1 Corinthians 1:21; Luke 8:11.*] We are to take our position in the school of Christ as humble learners. He speaks as one having authority. He affirms that all that is written in the law and the prophets is the Word of the living God. It is the inspiration of One infallible, the divine communication to holy men of old who speak as they were moved by the Holy Ghost. *13LtMs, Ms 30, 1898, par. 20*

Prophecy, the law, and the gospel are not dependent upon argument for support. They are essential for the salvation of men. They are to be believed because they have a "thus saith the Lord" for their authority. The Lord will hold His children responsible because He speaks. The gospel is not to be argued to test the reasoning powers. Man is on probation to prove whether he will accept the ransom Christ has provided in His sufferings and death—a full and complete remedy for the poisonous fangs of the serpent. *13LtMs, Ms 30, 1898, par. 21*

All the speculative opinions, which through the devising of Satan have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming into the world. The opinions and speculations of men had become abundant, they occupied the ground with a multitude of theories which made truth hard to be distinguished from error. But the time has now come when we are to know the truth, and the truth is to make us free. Obedience to the commandments of God does not bring the soul into bondage. The sayings of Christ have a value

above that of silver or gold, but if the seed is accepted by those who graft it on to the wild olive tree, the fruit it bears can only be wild olives. *13LtMs, Ms 30, 1898, par. 22*

All who receive Christ in truth will believe in Him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies, their pride, vanity, self-esteem, worldliness, and every sin, and will reveal Christ in their lives. If God's Word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God that worketh in them both to will and to do of His own good pleasure. Men must cooperate with God. They must reveal the respect they have for His Word by obedience to His laws. They will not disobey the commandments of God, eating of the tree of knowledge which is forbidden. They will heed the requirements of God. In this they are eating the flesh and drinking the blood of the Son of God, the representation of the tree of life. *13LtMs, Ms 30, 1898, par. 23*

All the lessons of the natural world reveal the providences of God. He who has this lesson book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. From the Old Testament, he can store up the most precious instruction, the gospel being the key. The teachings of Christ contain the most precious seed of the gospel, and the heart is to be the receptacle of this. But if the heart is not cleansed from sin, Christ cannot dwell there. Tares and wheat cannot grow together in the heart. One will be the controlling element. *13LtMs, Ms 30, 1898, par. 24*

In the words of the apostle Peter we may see what may be the result to the soul in whose heart the good seed is sown: "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. ... Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. *13LtMs,*

*Ms 30, 1898, par. 25*

“For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace, and ensue it. For the eyes of the Lord are open to the righteous, and His ear is open to their prayer: but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you as evildoers, they may be ashamed that falsely accuse your good conversation in Christ.” [1 *Peter* 3:3, 4, 8-16.]*13LtMs, Ms 30, 1898, par. 26*

In the heart that receives the good Word of life, a decided change takes place. “According as His divine power hath given unto us all things that pertain unto 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 partaker 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.”*13LtMs, Ms 30, 1898, par. 27*

“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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he is purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 *Peter* 1:3-11.]*13LtMs, Ms 30, 1898, par. 28*

The grace of God never stirs the heart of the truly contrite soul in

vain. He will go on from strength to strength. Each lesson received from Christ will prepare his heart to receive still more instruction, carrying him forward and upward, nearer and still nearer heaven. The soul imbued with the Spirit of God finds a warfare constantly before him. He is to fight the good fight of faith. He does not think the time of security has come. God is calling him to higher, nobler achievements, upward toward the mark of the prize of the high calling in Christ Jesus. *13LtMs, Ms 30, 1898, par. 29*

All who strive to reach this standard are marked by the sanctification of the spirit through the truth, which mark God has put upon his character. The work of sanctification is the work of a lifetime. The true Christian is unresting in his endeavors. He is ever climbing, never content with that which he has attained. The more he seeks a knowledge of God and of Jesus Christ whom He has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. If he enters the path of self-denial and self-sacrifice only, the more willing is he to hide himself in Christ, and sacrifice all for Him. *13LtMs, Ms 30, 1898, par. 30*

We are to walk in the footsteps of Christ. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 *John 1:5-9.*] *13LtMs, Ms 30, 1898, par. 31*

## Ms 31, 1898

“Ask, and It Shall be Given unto You”

NP

March 4, 1898

Previously unpublished.

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.” In answer to this request, Christ taught His disciples the prayer appropriate to offer to their heavenly Father. “He said unto them, When ye pray, say, Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil.” [*Luke 11:1-4.*] *13LtMs, Ms 31, 1898, par. 1*

“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come unto me, and I have nothing to set before him? And he from within shall answer, and say, Trouble me not; the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as much as he needeth.” [*Verses 5-8.*] *13LtMs, Ms 31, 1898, par. 2*

By this illustration Christ sought to inspire His disciples with trust and confidence in God. A man goes to his friend at the unseasonable hour of midnight, asking, “Friend, lend me three loaves.” From within the answer comes, “Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.” [*Verses 5, 7.*] But the petitioner is asking that he may give again, and he is determined not to be repulsed. He must obtain the bread, else he cannot supply the necessities of the weary, belated wayfarer. *13LtMs, Ms 31, 1898, par. 3*



Christ sought to teach that the one making supplication to God is not to be repulsed. He would have us persevere in asking. We must not cease to intercede with our heavenly Father; for unless we receive grace and spiritual food, we have nothing to give. "I say unto you," He said, "Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." [*Verse 8.*]13LtMs, Ms 31, 1898, par. 4

Because of the troublesome perseverance of the asker, his friend, to save himself from further inconvenience, will grant his request. Not so with our Lord. He watches over His sheep and lambs by day and by night. "The Son of man is come to seek and to save that which was lost." Christ said. "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, 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." [*Matthew 18:11-14.*]13LtMs, Ms 31, 1898, par. 5

"Feed my sheep;" "feed my lambs;" was enjoined upon Peter. [*John 21:15-17.*] Great is the love of the heavenly Father for every soul for whom Christ has died. He never slumbers nor sleeps. He hears the prayer of the humble suppliant, and freely grants His blessing. He never turns away unblessed those who seek Him with the whole heart. In the parable the request of the one who asked was for a time refused; "but I say unto you," said Christ, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, shall he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." [*Luke 11:9-13.*]13LtMs, Ms 31, 1898, par. 6

How important it is that parents give good gifts to their children, encouraging every good impression and conviction, teaching them

the way of the Lord. No argument is so strong in the home life as the argument of an earnest, willing obedience to the truth. A solemn responsibility rests upon parents to teach their children, line upon line and precept upon precept, the truth of God as revealed in His commandments.*13LtMs, Ms 31, 1898, par. 7*

The Lord tries our faith. This is for our good. Thus He would encourage us to press our petitions to the throne of grace. If we ask, feeling our great necessity for grace and for an intelligent knowledge of the truth, that we may have to give to those who are in need of the bread of life, we shall receive abundant supplies of grace. But if we ask for spiritual blessing, not that we may make others happy, but because we selfishly desire to please ourselves, we shall not receive the heavenly gift. If we ask that we may impart to others, if we approach God with humility, sincerity, and persevering faith, we may claim His promise.*13LtMs, Ms 31, 1898, par. 8*

## Ms 31a, 1898

“His Own Received Him Not”

NP

March 7, 1898

Formerly Undated Ms 124. Portions of this manuscript are published in *UL 80; CC 34; 12MR 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.

“At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.” [*Matthew 12:1.*]13LtMs, Ms 31a, 1898, par. 1

The word here translated corn means wheat. The disciples rubbed the wheat in their hands, and ate the kernels. But the Pharisees were continually on Christ’s track; for the enemy was working through them to counteract Christ’s work of healing the sick and preaching the gospel to the poor. “When the Pharisees saw it, they said unto him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him: how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests, or have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?” [*Verses 2-5.*]13LtMs, Ms 31a, 1898, par. 2

Then Christ referred to His own prerogative. “But I say unto you,” He said, “That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day.” [*Verses 6-8.*]13LtMs, Ms 31a, 1898, par. 3

“And when he was departed thence, he went into their synagogue and, behold, there was a man which had his hand withered.”

[*Verses 9, 10.*] This man had come to the synagogue hoping to receive the great blessing of healing. This the Pharisees knew, and they felt sure that Christ meant to heal him. They determined to let Him know their mind on the matter. They asked him, "Is it lawful to heal on the Sabbath day? That they might accuse him." [*Verse 10.*]*13LtMs, Ms 31a, 1898, par. 4*

"And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into the pit on the Sabbath day, will he not lay hold on it, and lift it out?" This it was the practice to do, and that very morning they had performed this act. "How much then is a man better than a sheep," Christ continued. "Therefore it is lawful to do well on the Sabbath day." [*Verses 11, 12.*]*13LtMs, Ms 31a, 1898, par. 5*

"Then saith he to the man, Stretch forth thine hand." [*Verse 13.*] By faith the man was to do this, and as he made the effort to move his useless hand, virtue from Christ gave vitality to the nerves and sinews and muscles, and the hand was perfectly restored.*13LtMs, Ms 31a, 1898, par. 6*

Full of faith in the great Healer, the man became His disciple. And many others, as they beheld the work of restoration, gave glory to God. But did this evidence, added to the multitude of evidences already given, cure the Pharisees of their prejudice and unbelief? No; rather than that this work of healing should have been done before the people, they would have had the afflicted man carry about his helpless arm. With what grief Christ looked upon these leaders of the people. They were professedly in advance of all others on the face of the earth, yet they were continually interposing between God and the people.*13LtMs, Ms 31a, 1898, par. 7*

Then the Pharisees went out, and held a counsel against Him, "how they might destroy him," because He was the Restorer of human maladies. [*Verse 14.*] When Jesus knew their purpose, He withdrew Himself from them, and great multitudes followed them, and He healed them all; and charged them that they should not make Him known. He was desirous of continuing His work of healing, and relieving those who were under the cruel power of Satan. He knew that He alone could break that power.*13LtMs, Ms 31a, 1898, par. 8*

In Luke we read of Christ, "It came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God." [*Luke 6:12.*] Men of the world often spend whole nights planning, in order to secure success, and Jesus spent many nights in prayer. He was along with His Father, earnestly seeking the Lord with strong crying and tears. He seemed to be in an agony of distress. Why was this? He had come to his vineyard to claim His own, but he was rejected, abused. <The people to whom He came were even then laying plans to crucify Him.> He was more and more hardly beset by satanic agencies. *13LtMs, Ms 31a, 1898, par. 9*

The resistance shown by the priests and rulers to His work corresponded to the convincing evidences of His divinity. They were jealous of Him because He possessed a power that drew the people to Him. His tongue was like the pen of a ready writer. He was the very treasure house of knowledge, and His parables and illustrations made the truth plain to the unlearned. Under His teaching those who could not learn the truth from books could learn it from nature. *13LtMs, Ms 31a, 1898, par. 10*

But those who had been entrusted with the oracles of God, that they might be faithful expositors of the Scriptures, rejected and denied the Teacher sent from heaven. Christ saw that their spirit and principles were entirely contrary to the Scriptures. He saw that the Word of God was misinterpreted and misapplied. He saw how difficult it would be to instruct the people to read the Scriptures correctly, when their teachers read them in the light of their perverted judgment. What could He do to soften and subdue their hearts? This was the burden of His prayer. *13LtMs, Ms 31a, 1898, par. 11*

The Jewish people might have repented if they would, but they were clothed with the garments of their own self-righteousness. They claimed to be the descendants of Abraham, and looked upon every promise made to Israel as theirs. But the Israel of God are those who are converted, not those who are the lineal descendants of Abraham. "What advantage then hath the Jews? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." "For he is not a Jew

which is one outwardly, neither is that circumcision which is outward in the flesh. 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 3:1, 2; 2:28, 29.] *13LtMs, Ms 31a, 1898, par. 12*

The priests and rulers gloried in their exalted privileges, till they became proud and arrogant. In word and action, by their numerous forms and ceremonies, they said, The temple of the Lord, The temple of the Lord are we. But they were separating themselves from God, loading the cloud of retribution soon to break over them. Christ declared of them, “For my love they are my adversaries. ... Hold not thy peace, O God of my praise. For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue. They compassed me about also with words of hatred, and fought against me without a cause. ... And they have rewarded me evil for good, and hatred for my love.” [*Psalm 109:4, 1-3, 5.*] *13LtMs, Ms 31a, 1898, par. 13*

“O Jerusalem, Jerusalem,” Christ cried as He stood on Mount Olivet, and looked down over the city, “Thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” [*Matthew 23:37.*] It was this generation, then acting its part under the guidance of Satan, that was guilty of the murder of the Son of God. A solemn responsibility rested upon the Jewish people when Christ was among them; but the wisdom of His appeals could not reach their hard, impenitent hearts. “Ye would not come unto me that ye might have life,” He declared. [*John 5:40.*] “Ye would none of my counsel: ye despised all my reproof. If thou art destroyed, thou thyself art responsible.” *13LtMs, Ms 31a, 1898, par. 14*

Christ’s heart was wrung with intense anguish as He realized the outcome of the course of action pursued by the Jewish action. He saw those who should have cooperated with Him in His work refusing God and His Son, and accepting Satan. He heard the tramp, tramp of the assailing armies. He heard the plans laid by the enemies of the Jews. With prophetic eye He saw the flames bursting from the beautiful temple, in which the people had

worshiped while they refused its Maker. He saw the city laid level with the ground, and the ploughshare going deep [into] its ruins. He saw the unhappy people, Israelites only in name, scattered in every land. He saw them flowing to every nation, but citizens of none; and he cried out in sorrow, How shall I give thee up, Ephraim? how shall I deliver thee, Israel? He did not want to give them up to their own perverse way. But the warnings and entreaties of the prophets, and the work of the great Teacher, were in vain. *13LtMs, Ms 31a, 1898, par. 15*

“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.*] This was Christ’s work; and had the people of Jerusalem received the truth He brought, what a great missionary center their city would have been. Backslidden Israel would have been converted. A vast army would have been gathered for the Lord. But the leaders of the people refused to assimilate with Christ. *13LtMs, Ms 31a, 1898, par. 16*

The Saviour had received His commission from heaven to speak to those who would hear, and to help those who would be helped. But His work was made exceedingly hard by the priests and rulers. They would not cooperate with Him in His work of relieving the afflicted. They would not cease their bitter opposition to Him who was doing this great and wonderful work. When the man possessed with an evil spirit was healed the people were amazed, and said, “Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils.” [*Verses 23, 24.*]*13LtMs, Ms 31a, 1898, par. 17*

“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.” [Verses 25-30.] *13LtMs, Ms 31a, 1898, par. 18*

“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 shall 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. O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” [Verses 31-36.] *13LtMs, Ms 31a, 1898, par. 19*

In 1898 we have the same difficulties to encounter that our Saviour encountered. When in His own way and by His own instruments the Lord gives a message to His people, and to the world, there are those who see that this message is in advance of their views, or contrary to that which they have been teaching. These offer all the opposition in their power to God’s message. So it was in Christ’s day. By His miracle-working, He showed that He was from God. Again and again He demonstrated His power by works of mercy. At His word suffering of every kind and degree was relieved. But the priests would not believe the evidence of what they did not wish to be true. *13LtMs, Ms 31a, 1898, par. 20*

Christ showed no respect to their views in regard to the observance of the Sabbath. He plainly stated that the object of the law was not to oppress but to bless all who were obedient to its requirements. But pride, obstinacy, jealousy, rose in the hearts of the priests, because the people were learning to love Christ’s teaching. They cherished a spirit more satanic than divine. *13LtMs, Ms 31a, 1898, par. 21*

In this our time we find the priests and rulers no more inclined to



study carefully and candidly whether there are not truths they ought to know than were the priests and rulers who opposed Christ. The Lord may give success to His messengers as they bear the message He has given them; but if the truth made known is not in harmony with the ideas of false religious teachers, they seem to think that they are being injured. *13LtMs, Ms 31a, 1898, par. 22*

Those who lived before the flood were only a few steps from God, the Creator of the world and its inhabitants. The long life and large intellect given to these men might have been used in God's service. But their intellectual strength, that mighty power, was perverted to dishonor God. God looked upon them as they disregarded the law given when the foundations of the earth were laid. He saw that they were being used by the great apostate to do battle against good. He saw wickedness and pride budding and blossoming. *13LtMs, Ms 31a, 1898, par. 23*

In that age of almost perfect physical health, men forgot their God. Those who could do cunning work, who could have become more and more capable of acquiring tact and ingenuity, perverted their talents. Their God-given powers ripened into wickedness and all kinds of selfish gratification. The imagination of the heart was only evil and that continually. *13LtMs, Ms 31a, 1898, par. 24*

There was violence in the land. The people advanced in crime as they advanced in knowledge, and grew in wickedness as they grew in intellectual cultivation. The belief was cherished that man would never die, or at least would live a thousand years. *13LtMs, Ms 31a, 1898, par. 25*

Man's wickedness made the race offensive to God. He would not leave them to hand their sins to their posterity. "God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted its way upon the earth. And God said unto Noah, The end of all flesh is come up before me; for the earth is filled with violence through them, and, behold, I will destroy them with the earth." [*Genesis 6:12, 13.*] *13LtMs, Ms 31a, 1898, par. 26*

When men separate from God, they place themselves under the control of Satan. Talents have been given to men that they may be used in God's service. From the day that Noah's family came out of

the ark, these talents have been accumulating. There is only one safe way for any man, and that is the way of obedience to a “Thus saith the Lord.” *13LtMs, Ms 31a, 1898, par. 27*

**“The Poor Have the Gospel Preached Unto Them.”**

“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 brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” *[Luke 4:16-19.]13LtMs, Ms 31a, 1898, par. 28*

This is a wonderful description of Christ’s work. The Pharisees and Sadducees despised the poor. Learned and rich neglected them, as though their riches and learning made them of more value than those who were poor. But Jesus declared that it was His work to give encouragement and comfort and help where it was most needed. *13LtMs, Ms 31a, 1898, par. 29*

The rich and learned exalted themselves above those who came to Jesus that they might be saved. But the Word of God declares, “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 I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. *13LtMs, Ms 31a, 1898, par. 30*

“For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greek, 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. 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 that are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.” [1 *Corinthians 1:18-28.*]13*LtMs, Ms 31a, 1898, par. 31*

The poor need comfort and sympathy, for there are those who without a helping hand will never recover themselves. Christ came to this world, not to destroy men’s lives, but to save them. He is the great Physician. He knew that by works of healing He could best reach the sick and the afflicted. He knew this would draw the people to Him, and by being cured of physical suffering, many would be saved to eternal life.13*LtMs, Ms 31a, 1898, par. 32*

“When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, see thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.” [Matthew 8:1-4.] The leper was to comply with the conditions specified, that a testimony might be borne to the priests.13*LtMs, Ms 31a, 1898, par. 33*

In Luke is recorded another instance of the Saviour’s power. “A certain centurion’s servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue.” [Luke 7:2-5.]13*LtMs, Ms 31a, 1898, par. 34*

Christ did not need this urging, He was ever ready and willing to give relief. He went with them, “and when he was now not far from

the house, the centurion sent friends unto him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ... but say in a word, and my servant shall be healed." "When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick." [*Verses 6, 7, 9, 10.*]*13LtMs, Ms 31a, 1898, par. 35*

Christ came to our world to teach all who believe in him the way in which to work. It is not to be in vain that God has given the Bible to the world. The disciples were to begin their work by publishing the great truths of Christianity in the metropolis of Palestine. From Jerusalem they were to go to all parts of the world.*13LtMs, Ms 31a, 1898, par. 36*

As Christ sent His disciples forth, He gave them their commission. "When he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." [*Matthew 10:1.*] This is just as verily a part of the work of those who proclaim the gospel message as is ministering to the spiritual needs of the being. Christ's messengers are to act in His stead in behalf of their fellow men. In this age of the world, when Satan is stirred by a power from beneath to work with all deceivableness of unrighteousness in them that perish, the Saviour is waiting to cooperate with His servants.*13LtMs, Ms 31a, 1898, par. 37*

Christ met with the greatest success among the poor. Thus every human being, learned and unlearned, may find abundance to do. In doing this work they will fulfil their commission. This is the highest credential of the gospel ministry. If the gospel had been of men, it would have been popular with the rich and mighty. But it pours contempt upon human greatness, and calls upon all who accept it to work the works of Christ, helping those who are destitute, despised, forsaken, afflicted.*13LtMs, Ms 31a, 1898, par. 38*

For reasons which we cannot explain, the feet of many have been led in false paths through the influence of others. They have not been educated to cherish a true sense of their accountability to

God. It may be because father and mother were irreligious.<sup>13LtMs, Ms 31a, 1898, par. 39</sup>

Those who take hold of the work for the love of Christ and the love of souls, <labor in Christ's lines.> The world is a lazar house of disease, but Christ came to heal the sick, to comfort the brokenhearted, to proclaim deliverance to the captives, to give sight to the blind. The gospel is the very essence of restoration, and Christ would have us bid the brokenhearted, the hopeless, and the afflicted take hold of His strength, for the acceptable year of the Lord is come.<sup>13LtMs, Ms 31a, 1898, par. 40</sup>

“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 unto eternal life. And of some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” [*Jude 20-25.*]<sup>13LtMs, Ms 31a, 1898, par. 41</sup>

## Ms 32, 1898

### The Barren Fig Tree

NP

March 8, 1898

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“And on the morrow, when they came from Bethany, he (Jesus) was hungry: and seeing a fig tree afar off having leaves, he came if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.” In the morning as Jesus and His disciples “passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God.” [*Mark 11:12, 13, 20-22.*]*13LtMs, Ms 32, 1898, par. 1*

It was not a common thing for a fig tree to present full foliage at that early period of the season. The fruit of the fig tree makes its appearance before the leaves; therefore a fig tree in full leaf might be expected to have fruit upon it. Christ approached the tree, expecting to find fruit there; but searching from the lowest bough to the topmost branch, He found nothing but leaves, and His curse fell upon it.*13LtMs, Ms 32, 1898, par. 2*

This instance in the ministry of Christ is a singular one. It was unlike the ways and works of Christ. We trace His works, and we see that they were ever performed to restore, not to destroy. Wherever He went He scattered mercy in words of counsel and deeds of goodness. He was the Restorer, the Healer. He came not to condemn the world but that the world through Him might be saved. The disciples could not understand the action of Christ in punishing a tree for its barrenness, and they said unto Him, “Declare unto us the parable of the fig tree.”*13LtMs, Ms 32, 1898, par. 3*

Just before this Christ had made His triumphal entry into Jerusalem. For the second time He had cleansed the temple, and had driven

out from its courts the traffickers, saying, "Take these things hence. It is written, My Father's house shall be called a house of prayer but ye have made it a den of thieves." [*John 2:16; Matthew 21:13.*] Dishonest dealing was practiced by the men who brought cattle to sell in the temple courts; but the word of command was given; divinity flashed through humanity, and no priest in his gorgeous dress, or trafficker looking on that countenance, dared to remain. They fled from the temple courts in great haste.*13LtMs, Ms 32, 1898, par. 4*

This was a parable of the dispersion of the Jews. Now Christ, under the symbol of the blighted tree, presents before His disciples the righteous anger of God as He sees the temple courts desecrated to obtain unlawful gain, and the destruction of the Jewish nation. That tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation, who had been separating from God until, in their pride and apostasy, they had lost their power of discernment, and knew not their Redeemer. When Christ came into His own nation, they would not receive Him. They were seeking to put Him to death, and this act was to prove their ruin.*13LtMs, Ms 32, 1898, par. 5*

It was this thought that caused the tears of Christ as He wept over Jerusalem. Invitations and entreaties had been made to lead them to repentance, but they would not come unto the only One who could give them life. When Christ looked upon the sacrilege of the temple courts, He acted the parable before His disciples as an avenger of the honor of God.*13LtMs, Ms 32, 1898, par. 6*

In order that the lesson of the parable might have its effect, Christ clothed the tree with moral qualities, and made it the expositor of sacred truth. That one fig tree, cursed for its pretentious appearance while it bore no fruit in piety and good works, was a symbol of the destruction of Jerusalem and its glorified temple. Thousands upon thousands were to fall in the siege, and in the ruin of Jerusalem.*13LtMs, Ms 32, 1898, par. 7*

The orchard was filled with fig trees, all of which were alike destitute; but they made no pretensions. These leafless, fruitless trees represented the Gentiles, who had not been favored with

great advantages as had the Jewish nation. Unto Israel had been committed the oracles of God, to be held as a sacred trust for the world. The darkness of the Gentiles was not yet broken. They had no fruit on their branches, but they made no pretentious, boastful claims. Their time was not yet, for the exclusion of the Jewish nation had not permitted them to be a blessing to the Gentile world. *13LtMs, Ms 32, 1898, par. 8*

Ambition, and erroneous views in regard to Christ's advent, had deceived the Jewish nation. They declared that they were to be exalted, and all the heathen world be overcome and become their slaves. But when Christ came as the meek and lowly One, they refused to receive Him. They perverted the Scriptures, they taught for doctrines the commandments of men. They made void the law of God through their tradition. That law of God, which they claimed to observe so strictly, they made a yoke of bondage. They had so complicated the observance of the Sabbath that, as they presented it, there was nothing in it but rigorous exactions. Satan had put his lie into the most precious everlasting truth, to make of none effect the sacred institution, old as creation. *13LtMs, Ms 32, 1898, par. 9*

The law of God, the transcript of His character, if correctly observed with heart obedience, would have produced altogether a different influence; but vain glory, selfishness, oppression, marked the character of the Jews. They were proudly displaying their ceremonies before the very face of Christ, who was the foundation and center of the whole Jewish economy, while they rejected the substance of all their ceremonies, and were so blinded by Satan that they knew not the day of their visitation. The antitype of all their types, the substance of all their shadows, was among them, and they knew it not. And God declared of them, "O Israel, thou hast destroyed thyself." [*Hosea 13:9.*] *13LtMs, Ms 32, 1898, par. 10*

The explanation of this strange act of Christ was to stand as a living, warning appeal to all Christian churches. This blighted fig tree with its pretentious branches is to repeat its lesson in every age to the close of this earth's history. The barren tree was condemned and destroyed because it bore no fruit. The present condition of the Christian churches is similar to that existing in Christ's day. God is



looking for piety, self-denial, self-sacrifice, compassion, and zeal for God. He longs to see in man a deep yearning of soul to save his fellow man from unbelief and ruin. But the Lord, with all the heavenly universe, beholds the fruitless fig tree. They see man trampling upon the law of Jehovah, making the memorial of God, the sign between Him and His commandment-keeping people, a thing of naught, something to be despised, while the rival sabbath is exalted as was the great golden image in the plains of Dura. *13LtMs, Ms 32, 1898, par. 11*

In this age men claiming to be Christians will call the world to worship the image they have made. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin. A spurious sabbath is exalted, and all who will not observe it will be placed under oppressive laws. The ceremony and formalism, the vainglory and oppression seen in the course pursued by the heathen king Nebuchadnezzar is being, and will continue to be manifested in our day. *13LtMs, Ms 32, 1898, par. 12*

Christ, the King of glory, the Majesty of heaven, walked the earth in human form. In the *fourth* and *fifth chapters of Acts*, when face to face with the Sanhedrin council, Peter tells the story. Read these chapters carefully. *13LtMs, Ms 32, 1898, par. 13*

“And when they had brought them, they set them before the council: and the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us. Then Peter and the other apostles answered and said We ought to obey God rather than man. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” [*Acts 5:27-32.*] *13LtMs, Ms 32, 1898, par. 14*

If the spirit of Satan entered into unsanctified hearts in the days of Christ to counterwork the requirements of God in that generation, it will surely enter into the professed Christian churches in 1898.

History will repeat itself. The Sabbath question will be the point of controversy. But the people who obey the commandments of God have no controversy. They take the Word of God for their guide. Read *Exodus 31*. Every word is of God.<sup>13</sup>*LtMs, Ms 32, 1898, par. 15*

The three Hebrew children had no controversy with the king, knowing it would only increase his fury. "O Nebuchadnezzar," they said, "we are not careful to answer thee in this matter. If it be so (if this is your decision), our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand O King." This was the language of faith. "But if not," they added, "be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." [*Daniel 3:16-18.*]<sup>13</sup>*LtMs, Ms 32, 1898, par. 16*

So will come the test upon the Sabbath question. The idol sabbath, which nearly all Christendom has exalted as a day to be worshipped, has not one particle of sanctity in it. It was not a "Thus saith the Lord." And to the people who trample upon that day which God has sanctified and blessed, Christ says as He did of the Jewish nation, "Thou hast destroyed thyself." [*Hosea 13:9.*]<sup>13</sup>*LtMs, Ms 32, 1898, par. 17*

## Ms 33, 1898

### The Unjust Judge

NP

March 9, 1898

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How many retiring from a position of responsibility as a judge, can say in regard to their purity, which of you convinceth me of sin? Who can prove that I have turned aside from my righteousness to accept bribes? I have never stained my record as a man who does judgment and justice. Who today can say what Samuel said when he was taking leave of the people of Israel, because they were determined to have a king? Reports came to him that showed him that the people thought him to be like themselves. "And Samuel said unto all Israel, ... Behold, I am here: witness against me before the Lord, and before his anointed: whose ox have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." [*1 Samuel 12:1, 3, 4.*] Brave, noble judge. But it is a sorrowful thing that a man of the strictest integrity should have to humble himself to make his own defense. *13LtMs, Ms 33, 1898, par. 1*

In His parables our Lord drew illustrations of divine truth from common practices. "He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city: and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the

unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." [Luke 18:1-8.] *13LtMs, Ms 33, 1898, par. 2*

Though this judge was professedly a wise, discriminating man, his heart was hardened by sin. He occupied the position of judge of the people, but his course of action showed his character. The fruit he bore was the fruit borne on an evil tree. He acted just according to his feeling. If he was made irritable by being thwarted in any of his plans, the innocent suffered in consequence. The weak, who needed words of sympathy, and who needed that the wrongs which had been done them be set right, were made the objects of his derision. By selfish indifference and positive injustice, he exhibited perverse human nature. He knew that wrong actions were committed, but he did not repair the injury. He did not perform the duties which his position as a judge of the deeds and actions of the applicants required him to. He relieved those he chose to relieve, and neglected those he should have relieved. *13LtMs, Ms 33, 1898, par. 3*

The woman who pressed her case before the judge was repulsed again and again. But she would not fail or become discouraged. She begged for justice to be done her. What use had the cities for a judge unless he could relieve the cause of the oppressed? Long had the judge heard the complaint; long had her suffering been arrayed before him. And after manifesting indifference and hardheartedness, he yielded to her request. But he did not do this willingly, for the truth's sake, because pity and compassion had been stirred in his breast but because the wronged woman troubled him. The Lord put into the woman's heart a persistency that the judge could not discourage. *13LtMs, Ms 33, 1898, par. 4*

Had the judge had the mind that is in Christ Jesus, he might have saved himself all [this] trouble. He might have saved the woman the earnest, soul-harassing persistency that finally moved him. Had he feared God, the widow need not have come to him again and again, to be treated with contempt by those who had no more sympathy than he himself had, and to be torn from the judgment seat. He understood right from wrong; he knew that great injustice had been

done to the earnest, pleading woman. But he did not possess the attributes that led him to care for these things. He cared only for that which would further his ambition. He wanted to show his arbitrary power. *13LtMs, Ms 33, 1898, par. 5*

He could have relieved her, but he would not. He could have restrained wrong, and his position before God required him to do this; but it was not in harmony with his hardhearted determination to let the widow ask, and seek, and knock in vain. He wrapped his garments of selfishness about him, and let the pleading ones plead in vain. When he saw that he was revealing his true character, when his position was made uncomfortable by some who pitied the widow, he listened to her. "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." [*Verses 4, 5.*] He himself was his god, and to save his reputation, to avoid giving further publicity to his partial, one-sided judgment, he avenged the persevering woman. *13LtMs, Ms 33, 1898, par. 6*

Christ presented the character of the unjust judge to show the kind of judgment that was then being executed, and would soon be shown at his trial. He would have His people in all time realize what little dependence can be placed on earthly rulers or judges in the day of adversity. The elect people of God will stand before men in official position, who do not make the Word of God their guide and counsellor, but who follow their unconsecrated, undisciplined impulses. Those who have taken a position to be loyal and true, to do the commandments of God, will understand by their own experience that they have adversaries who are moved by a power from beneath. Such adversaries beset Christ at every step, how constantly and determinedly no earthly being can ever know. Christ's disciples, like their Master, will be followed by continual temptation. But Christ is their refuge, as He was the refuge of the importunate widow. *13LtMs, Ms 33, 1898, par. 7*

This parable places before us a Christlike character in contrast with character of the unjust judge. Those who fear God and accept Christ as their personal Saviour will reveal a Christlike character. The character of God will speak through them, in vindication of righteousness. From this parable God would have us learn to

respect the cause of the poor. "Ye shall not respect persons in judgment," He declares, "but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's." [*Deuteronomy 1:17.*] "He that oppresseth the poor reproacheth his Master, but he that honoreth him hath mercy on the poor." [*Proverbs 14:31.*] This is the lesson we are to learn from the parable of the unjust judge. The presentation of a man as a judge, who feared not God neither regarded man, is an admonition to all who claim to be righteous. "For the oppression of the poor, for the sighing of the needy, now will I arise." [*Psalms 12:5.*] "Wherefore turn thou to thy God, and keep mercy, and judgment, and wait on thy God continually." [*Hosea 12:6.*]*13LtMs, Ms 33, 1898, par. 8*

In God's people is begotten tender sympathy and compassion for the woes and distresses of suffering humanity. Christ awakens in them a deep interest for others, and as they labor to supply the necessities of others, the Lord works in their behalf. They realize the truth of the words, "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 had not thyself from thine own flesh?" [*Isaiah 58:6, 7.*]*13LtMs, Ms 33, 1898, par. 9*

To those who will co-operate with God by helping others, as is here clearly defined, the promise is sure, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from thee 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 rest 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. And they that shall 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." [*Verses 9-12.*]*13LtMs, Ms 33, 1898, par. 10*

The unjust judge revealed his own natural traits of character. Are there any claiming to be sons and daughters of God who copy this pattern? Should the Lord answer their requests, they would think it was because of their goodness. They would not see their defects of character. But those who pursue a course entirely different from that of the unjust judge, who judge righteously, may expect the answer, Here I am. What shall I do for you?<sup>13</sup>*LtMs, Ms 33, 1898, par. 11*

The unjust judge, though separated from God, fearing neither God nor man, listened to the widow, because of her constant, earnest petitions. Although his cold heart remained like ice, yet the widow's importunity resulted in her success. He avenged her, though he felt no pity or compassion for her, though her misery was nothing to him.<sup>13</sup>*LtMs, Ms 33, 1898, par. 12*

"And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night to him, though he bear long with them? I tell you that he will avenge them speedily." [*Luke 18:6-8.*] Christ here draws a sharp contrast between the unjust judge and God. The judge yielded to the widow's request merely through selfishness, that he might be relieved of her importunity. How different is God's attitude in regard to prayer. Our heavenly Father may not seem to respond immediately to the prayers and appeals of His people; but He never turns away from them indifferently.<sup>13</sup>*LtMs, Ms 33, 1898, par. 13*

In this parable and the parable of the man rising at midnight to supply his friend's necessity, that the friend might minister to a needy, wayfaring man, we are taught that God hears our prayers. Too often we think that our petitions are not entering into His ear, and we encourage unbelief, and distrust God, when we should claim the promise, "Ask, and it shall be given you: seek, and ye shall find: Knock, and it shall be opened unto you." [*Matthew 7:7.*] Let us draw the instruction that we should from these parables. The Lord is our Judge; the Lord is our Lawgiver. We give evidence of the strong ground of our confidence in God by our importunate prayer, combined with good works. But faith without works is dead, being alone.<sup>13</sup>*LtMs, Ms 33, 1898, par. 14*

What is prayer? The presentation of our soul-hunger only? No; [it is] the presentation of our perplexities and necessities and of our need of God's help against our adversary, the devil. As the elect of God we need to understand the nature of our wants and the motives that prompt to prayer. We are to remember that we are in need, and that our wants must be supplied from the heavenly storehouse. *13LtMs, Ms 33, 1898, par. 15*

Prayer is to be offered to God for the preservation of every power and faculty, for the preservation of life, that we may render the highest service to God, and for temporal necessities and blessings. The sense of our necessity and need urges us to pray earnestly, and our heavenly Father is moved by our petitions. *13LtMs, Ms 33, 1898, par. 16*

In the prayer Christ gave His disciples, the request is made for daily bread. "Your heavenly Father knoweth that ye have need of these things," Christ said. [*Matthew 6:32.*] "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [*Luke 11:13.*] *13LtMs, Ms 33, 1898, par. 17*

God's special work is to benefit His people in every way for their spiritual enlightenment. His work is to enlighten, to purify, to transform and strengthen man's moral and spiritual power. We need to be as Christ has told us, Instant in prayer. As soon as difficulty comes, we are to offer our simple, sincere prayers. Christ will present these to the Father mingled with the fragrance of His Spirit. They are wholly accepted, for if we have accepted Christ as our personal Saviour, we are born of God. We are His sons and daughters, adopted into the royal family. *13LtMs, Ms 33, 1898, par. 18*

We may ask Christ to undertake our case, for when He gave His life as the propitiation for the sins of the world, He undertook the case of every soul. "Submit yourselves therefore unto God. Resist the devil, and he will flee from you. Draw nigh to God, (not only in prayer, but in all your works,) and He will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." [*James 4:7, 8.*] "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.” [*James 3:13-17.*]*13LtMs, Ms 33, 1898, par. 19*

God revealed His character to Moses. In answer to the humble prayer of His servant, “I beseech thee, show me thy glory,” He said, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. ... And he said, Thou canst not see my face and live; for there shall no man see me and live. ... Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.” [*Exodus 33:18-22.*]*13LtMs, Ms 33, 1898, par. 20*

“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.*]*13LtMs, Ms 33, 1898, par. 21*

This is the provision made for the people of God in all ages to the end of time. He who dwelleth in the heavenly sanctuary judgeth righteously. His pleasure is more in His church, struggling with temptation here below, than in the imposing host of heavenly angels that surrounds His throne. Those who 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, are His special care.*13LtMs, Ms 33, 1898, par. 22*

“Wherefore take unto you the whole armor of God,” the armor that He has provided for every believer, “that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having

your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:13-18.*] *13LtMs, Ms 33, 1898, par. 23*

Pray on, church of God, pray on, for the General of armies, with His angels that excel in strength, is with His people on the field of battle. The adversary of souls is determined to oppose all who plant their feet on the platform of eternal truth, who in this perilous time uplift the banner on which is inscribed, The commandments of God, and the faith of Jesus. But rest assured that Christ fights with His army. He Himself leads His followers to the battle. In this hour of peril be steadfast. Christ will renew the strength of every faithful soldier. *13LtMs, Ms 33, 1898, par. 24*

We need never distrust God. The just Judge repulses no one who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir God hears the cries of the weakest human being. You who feel the most unworthy, commit your case to Him; for His ears are open to your cry. “He that spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things?” [*Romans 8:32.*] Will He not fulfill the gracious word given for our encouragement and strength? *13LtMs, Ms 33, 1898, par. 25*

## Ms 34, 1898

### Seed-Sowing

NP

March 9, 1898

Previously unpublished.

The man who sows apparently throws away the seed upon which he and his family depend for a livelihood. But he is only giving up a present advantage for a much larger return. He throws the seed away that he may gather it again in an abundant harvest. His dependent family may look forward in faith to large returns. *13LtMs, Ms 34, 1898, par. 1*

From the work of seed-sowing most precious lessons may be taught in the family. The children may be instructed to grasp by faith unseen benefits. The influence of God's miracle-working power is to be shown in the lessons given from nature in our families and in our school. The combined influence of the Lord's unseen agencies are necessary to the harvesting of the precious crops that come from the seed buried in the ground. The fields must have care; and when the sower has done his work of casting the seed into the ground, this is only the beginning of the end. A watchful caretaker is needed over the seed. When man has done his part in preparing the soil, enriching it if needs be, and planting the seed, showing care, thoughtfulness, and understanding in the work, he must depend upon God, the great Husbandman to send sunshine and showers, to give heat and moisture to the thirsty fields. *13LtMs, Ms 34, 1898, par. 2*

If these thoughts could be awakened in children's minds, if they could be led to understand the wonderful work of God in supplying His large family in our world with the necessities of life, they would realize more of His power. He employs many unseen agencies to make the seeds, apparently thrown away, living plants. First appears the blade, then the ear, then the full corn in the ear. God created the electricity that gives life to the seed, vitality to the blade, the ear, and the corn in the ear. Who else can be depended on to

give the due proportion required of all the agencies to perfect the harvest of fruits and grains? Let man employ his agencies to the utmost limit; he must then depend on his Creator, who knows just what is needed for the harvest, which is connected to Him by wonderful links of His own wonderful power, beyond the human agency. Without these unseen agencies, seed is valueless. *13LtMs, Ms 34, 1898, par. 3*

Christ taught His disciples to pray, "Give us this day our daily bread." [*Matthew 6:11.*] The Lord hears this prayer, and is constantly working to answer it. He lets His sun shine upon the just and the unjust, and gives to all refreshing showers, wind, and rain, thunder and lightning. All are God's blessing, sent to purify the atmosphere from injurious unhealthful agencies, which, if allowed to accumulate, would poison the atmosphere and destroy everything that breathes the breath of life. *13LtMs, Ms 34, 1898, par. 4*

Christ took the parable of the sower to illustrate the things of the kingdom of heaven, and the work of the great Husbandman for His people. Tares have been sown among the wheat, and the work to be done is to strengthen the wheat, to put it in a flourishing condition, that the tares may not assume the supremacy. The kingdom of heaven has laws of government, else it would not be a kingdom. The first great sower of evil drew away by his deceptive power a part of the holy family of heaven. Those who apostatized with him fell from heaven, because there could be no disloyal ones in the Lord's kingdom. Every disloyal subject was turned out of the blessed abode, the celestial city of God. This rebellion commenced and continued under the power of a lie. *13LtMs, Ms 34, 1898, par. 5*

The Son of God came to our world in the garb of humanity to stand as the head of the human race, to limit Satan's power, and to bring in restoration by revealing the truth. Being Himself the Truth, He could minimize error and magnify the truth. By Him truth was presented and adapted to the apostate race. It is called the Word of God, the truth in contrast with Satan's falsehood. *13LtMs, Ms 34, 1898, par. 6*

Christ is the sower of the seeds of truth. He came to sow the world with truth. By His teaching He enabled the natural mind to

understand the things of the spiritual world. The significance of the parable of the sower has not been valued as it should be, because of its unpretending appearance. But Jesus would lead our minds from the natural seed cast into the soil to the Gospel seed, the sowing of which will result in bringing man back to his loyalty to God.*13Lts, Ms 34, 1898, par. 7*

The parables uttered by our Lord have a significance which but few discern. Leading from the natural kingdom to the spiritual kingdom, they are links in the chain of truth that connects man with God and earth with heaven. Christ is the Way, the Truth, and the Life. He illustrated truth by natural things, that He might lead up to the high and eternal. He used humble representations, that He might place before the eyes of men the precious gems of truth. By this form of presenting truth, He was educating His disciples in regard to God's processes in the natural world.*13Lts, Ms 34, 1898, par. 8*

Christ's sayings are precious texts, and all are to search for the truth they reveal as a man searching for hidden treasures. The result will be sure. The eyes of their understanding will be opened to appreciate the teachings of Christ. Wonderful things out of His Word are to come from enlightened minds by pen and voice, that all may believe their word. When Christ came, truth was buried under supposition and error. Christ came to remove these errors, and let truth shine forth in its natural clearness and exalted value. Truth was constantly overshadowed by the traditions of men, which were handed down from rabbi to rabbi. This made the truth of no more value than the word of men. But as truth should dispel the errors which had been piled upon it, the doctrine of grace would be developed.*13Lts, Ms 34, 1898, par. 9*

Men put a forced, mystical construction upon portions of the oracles of God, because these truths condemned their own course of action. This called forth words of reproof from the lips of Christ. To the teachers of the people, the priests and rulers, He said, Ye make void the law of God by your traditions, teaching for doctrines the commandments of men. Again He rebuked them, "Ye are both ignorant of the Scriptures and of the power of God." [*Matthew 22:29.*] Thus it is in 1898. The Word of God is put to the torture to advance apostasy to His law. The teachers of this time are, many of

them, teaching for doctrines the commandments of men. They seek to turn the people from the law of God to observe and exalt tradition, and to drown the voice of God by the commandments of men. *13LtMs, Ms 34, 1898, par. 10*

The teachings of Christ are to become more and more precious as they are impressed upon the heart by the Holy Spirit. In our day their clear and distinct importance as truth, eternal truth, is to be understood, not merely in the sense which Christ's hearers comprehended them, but in the sense which He Himself attached to them by His own practical life. *13LtMs, Ms 34, 1898, par. 11*

Christ reproached His disciples with their slowness of apprehension. He promised them that the Holy Spirit, who should come to them as a Comforter, would bring all things to their remembrance. He told them that He had left in their possession truths of which they little suspected the value. After His resurrection, He went back to the very commencement of Old Testament history, to the writing of Moses and the prophets, and expounded unto them the Scriptures, opening their understanding that they might see the wondrous things contained in His Word. And He said, These are the things I spake unto you while I was yet with you. The mass of rubbish which the teachers of the Word had piled upon the truth kept the minds of the disciples clouded, so that they could not discern truth. The very same work is done now by the opposers of the law of God. By their exposition of the Scriptures, they keep the minds of the people clouded. *13LtMs, Ms 34, 1898, par. 12*

The truth is large and broad and deep. It is capable of constant expansion and new development. Like the character of its divine Author, by beholding it, men become changed into the divine image, able to behold more and still more of the divine likeness. They become changed into the divine similitude, and strive to reach the great moral standard, God's law, which is a transcript of His character. This law elevates the human being to the standard of perfection. *13LtMs, Ms 34, 1898, par. 13*

All the similitudes presented by our Saviour from nature are God-given lessons. By the natural world God teaches the principles of His working in the spiritual kingdom. He who becomes a student of

God's work in nature will soon learn the most precious lessons in regard to the spiritual kingdom. The truths of the Jewish economy pointed to Christ. This entire system is a compact prophecy of Christ in the gospel. The gospel is the key which unlocks the mysteries and enables us to dig with all our capabilities for truth as for hidden treasure. *13LtMs, Ms 34, 1898, par. 14*

Like a sower in the field, Christ scattered the heavenly grain of His doctrines. These are like precious jewels, which require clear, spiritual eyesight to discern and gather up. His parable teaching is the seed with which the most precious doctrines of His grace were sown. The Christian student is to keep searching. He is not to think that he knows all that is worth knowing. There is a beautiful harmony in the teaching of the Word, but this lies beyond ordinary searching. A wonderful development will reward him who digs for truth as for hidden treasure. *13LtMs, Ms 34, 1898, par. 15*

The Lord would have every one who truly believes in Christ as his personal Saviour search the Scriptures perseveringly. He is to keep a sound mind in a sound body by correct habits of industry, combining physical exercise with mental taxation. His efforts are to be stimulated by earnest prayer. The vigorous mind is to be kept free from all chaff of "They say." The student is to come directly to a "Thus saith the Lord." "It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." [*Matthew 4:4.*] *13LtMs, Ms 34, 1898, par. 16*

The kingdom of heaven is represented as a treasure hid in a field, the which when a man findeth, he goeth and selleth all that he hath, and buyeth the field, in order that he might search every part of the field, and make himself master of the treasure. The world itself is not more richly interlaced by golden veins, and filled with choice and precious things, than is the revelation of God to men. The Bible is the store house of the unsearchable riches of Christ. *13LtMs, Ms 34, 1898, par. 17*

The natural world has lessons that the mind can easily and safely understand. The students in the schools of the prophets studied from the book of nature and from the Old Testament Scriptures. Those who attended these schools were educated out of the Word

in the knowledge of God and Jesus Christ. In these schools there was meditation and most earnest prayer and the singing of psalms. God gave the students power to discern sacred truth. He gave this power to Daniel. He gave Daniel wisdom and knowledge because he served the Lord, and was determined to be true to principle. He gave him understanding in all mysteries, because he used this knowledge to know God and His work. He will open His truth to all who will do as Daniel did. *13LtMs, Ms 34, 1898, par. 18*



## Ms 35, 1898

The Samaritan Woman

NP

March 9, 1898

Previously unpublished.

After Christ had talked with the Samaritan woman, she believed Him to be the Messiah, and she was glad to receive the truth. She wanted her brethren of Samaria to see and know Christ, and desired to carry to them the great and good tidings. "She went into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ?" [*John 4:28, 29.*] So deeply impressed was she with the truth that this was the Christ that when she went into the city, she left her waterpot behind. The men were interested in her report and came out of the city to Jesus. *13LtMs, Ms 35, 1898, par. 1*

After the woman had gone to the city, the disciples saw that Christ's face was irradiated. He did not seem to notice the food they had placed before Him. They entreated Him to take the refreshment they had brought to Him. "But he said unto them, I have meat to eat that ye know not of." The disciples did not understand His words and they said to each other, "Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." [*Verses 32-34.*] *13LtMs, Ms 35, 1898, par. 2*

His face shone as He again addressed His disciples, "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. 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 35-38.*] *13LtMs, Ms 35, 1898, par. 3*

“And many of the Samaritans of that city believed on him, for the saying of that woman, which testified, He told me all that ever I did.” The earnest, longing desire of the Samaritans was that He would tarry with them, and He did not say them Nay. “He abode there two days. And many more believed 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.” [*Verses 39-42.*] Oh, how Christ rejoiced! Here indeed was a reaping quickly following the sowing. *13LtMs, Ms 35, 1898, par. 4*

“Another parable put he forth unto them, saying, The kingdom of heaven is like 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.*] This tiny seed as described when planted, in process of time springs up, first the blade, then the stalk, and then the spreading branches, so that the birds lodge in it. From nature Christ drew this representation of the kingdom of heaven. When nature is comprehended and understood, it is among the most instructive teachers of divine knowledge. *13LtMs, Ms 35, 1898, par. 5*

## Ms 36, 1898

Christ's Mission

NP

March 10, 1898

This manuscript is published in entirety in *KC 159-163*. +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.

Christ is the greatest missionary the world has ever known. How did He come? What was His message? John, His forerunner, came with a message. His voice was lifted up in the wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand; for this is he which was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." [*Matthew 3:2, 3.*]*13LtMs, Ms 36, 1898, par. 1*

"Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever."*13LtMs, Ms 36, 1898, par. 2*

"O Zion, that bringest good tidings, get thee up into an 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! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs in his arms, and carry them in his bosom." [*Isaiah*

40:3-11.]*13LtMs, Ms 36, 1898, par. 3*

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” [*Matthew 4:17.*] This was the work and mission of Christ. The very same message that John bore, Christ bore. But while John preached in the wilderness, Christ’s work was among the people. <That He might reach the people where they were, He encircled the race with> His long human arm, while with His divine arm, He grasped the throne of the Infinite, uniting finite man to the infinite God, and connecting earth with heaven.*13LtMs, Ms 36, 1898, par. 4*

“And Jesus walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting their net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.” [*Verses 18, 19.*] These were the first disciples Christ called. They were not chosen from among the Pharisees, but from among the lowly. With these humble men He could co-operate. He could educate and train them to do the highest work ever given to mortals.*13LtMs, Ms 36, 1898, par. 5*

“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 he shall 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. 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 unto the people upon it, and spirit to them that walk therein.*13LtMs, Ms 36, 1898, par. 6*

“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 from 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. Behold, the former things have come to pass, and new things do I declare:

before they spring forth I tell you of them. ... And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. ... The Lord is well pleased for his righteousness' sake: he will magnify the law, and make it honorable." [*Isaiah 42:1-9, 16, 21.*] *13LtMs, Ms 36, 1898, par. 7*

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Connected with this work was His ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." "And seeing the multitude, he went up into the mountain, and when he was set, his disciples came unto him." [*Matthew 4:23-25; 5:1.*] On this mountain the beatitudes were given to the people. *13LtMs, Ms 36, 1898, par. 8*

Here I wish to impress upon all interested in missionary work that first the truth is to be presented, and the warning given to the people, "The kingdom of God is at hand." [*Mark 1:15.*] Nothing will so impress people as the lifting up of the Saviour before them as Christ and Him crucified. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." [*John 3:14.*] In the wilderness the word was given, sounded by the trumpet, caught up by appointed men, and the trumpet was given a certain sound. Every one today who is bitten by the sting of the serpent is to look and live. This is the special work to be accomplished. Said John as he saw Jesus, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] All who look upon Him will live. Then the question, "What shall I do to be saved?" is answered. *13LtMs, Ms 36, 1898, par. 9*

The message that God gives to His longing, starving people, the same that Jesus gave to the palsied man who was brought to Him,

and let down through the roof as the only way in which he could reach the great Physician, is given to us. "Behold, they brought to him a man sick of the palsy, lying on a bed." [*Matthew 9:2.*] There was a crowd about the house, and the sick man's friends sought means to bring him directly to Christ, that they might lay him before Him. "And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus." [*Luke 5:18, 19.*]*13LtMs, Ms 36, 1898, par. 10*

Christ saw the man suffering with bodily disease. He also saw Him suffering with a sinsick soul. In order to heal the bodily maladies, He must bring relief to the mind, and cleanse the soul from sin. The Saviour was not unmindful of the efforts that had been made to bring the man to Him. His heart of love and pity was at once moved. "When he saw their faith," it was enough. He said unto the sick man, "Son, thy sins are forgiven thee." [*Luke 5:20; Mark 2:5.*] Many were watching with bated breath every movement in this strange transaction. Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to get rid of this burden?*13LtMs, Ms 36, 1898, par. 11*

But the anger and the frowning countenances of the Pharisees could not be concealed. Apparently their looks expressed holy horror. They began to reason, saying, "Who is this which speaketh blasphemy? Who can forgive sins but God alone?" [*Luke 5:21.*] But who was it that had uttered the words, "Thy sins are forgiven thee"? [*Verse 20.*] The Son of the living God. Had the Pharisees not been blinded, they would have seen that God alone could forgive sins, and that He was the Christ that was before them. Christ was in the Father, and the Father in Christ. "I and my Father are one," He declared. [*John 10:30.*]*13LtMs, Ms 36, 1898, par. 12*

Christ took the very course He designed to take toward the afflicted one. He needed health of soul before he could appreciate health of body. "When Jesus perceived their thoughts, he answering said unto them, Why reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of God hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto you, Arise,

take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.” He was healed of the leprosy of sin, healed of the maladies that afflicted his body, healed every whit. “And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.” [Luke 5:22-26.] What an evidence was this to the priests, rulers, and Pharisees!*13LtMs, Ms 36, 1898, par. 13*

Christ said to the reasoning Pharisees, “That ye may know that the Son of man hath power upon earth to forgive sins.” [Verse 24.] He had that power in heaven. And He had the same divine power on earth that He had in heaven.*13LtMs, Ms 36, 1898, par. 14*

“And after these things he went forth, and saw a publican named Levi sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him.” Just such invitations are to be given by Christ’s ambassadors. General invitations are given; but not definite and personal invitation, as in this case. If more personal calls were given, more decided movements would be made to follow Christ.*13LtMs, Ms 36, 1898, par. 15*

“And Levi made him a great feast in his own house.” [Verse 29.] He felt himself highly honored by Christ’s call, and gave expression to his feelings by making a feast and calling his friends, for he was to be no longer engaged in the business he had followed. Jesus and His disciples were invited, and “many publicans and sinners came and sat down with him and his disciples.” [Matthew 9:10.] Jesus never refused invitations of this kind, because here He could ask and answer questions that would diffuse light. He came to sow the seeds of truth in human hearts, knowing that the time would come when hearts would respond to the truth that fell from His lips.*13LtMs, Ms 36, 1898, par. 16*

“But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole (or claim to be whole) need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.” [Luke 5:30-32.] This is a lesson for all our churches. The Lord went into the busy

thoroughfares of travel that He might find souls, that He might speak words that would reach sinners. They needed a Saviour. They were sick, and needed a physician who could portray before them in parables their true condition. Thus Christ reached to the very depths of human woe and misery. *13LtMs, Ms 36, 1898, par. 17*

The Lord has not sent His people at great expense to different parts of the globe, among idolatrous and heathen nations, in order that they may use large amounts of money in building medical missionary hospitals. Their first work is to bear the message, Christ the crucified One is our Saviour. They are to awaken a decided interest in Christ's willingness to forgive sins. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom he hath sent." [*John 17:3.*] Christ's work was a marked work. People flocked and crowded around Him wherever He went. His first work was to teach the truth, then to mingle with His teaching, by the demonstration of the Spirit, the work of healing. *13LtMs, Ms 36, 1898, par. 18*

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," He said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in you purses." [*Matthew 10:1, 7-9.*] "And they departed, and went through the towns, preaching the gospel, and healing everywhere." [*Luke 9:6.*] *13LtMs, Ms 36, 1898, par. 19*

This is the work that should be done today. Missions should be established, not merely in one or two cities in America, but in various localities. These buildings should be as inexpensive as possible. It is not the expensive buildings that give character to our work; it is the spirit of the workers who show that they have the co-operation of the Holy Spirit, that gives power to their influence. It is the spirit revealed in those who bear the message of truth, through whom God works, that gives character to the work. *13LtMs, Ms 36, 1898, par. 20*



Jesus gave His disciples an example of the work they should do. In the New Testament is recorded the life of Christ and His way of working. "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it, but he could not be hid; for a certain woman, whose daughter had an unclean spirit, came and fell at his feet." [Mark 7:24, 25.] This woman was a Greek. Her daughter was beset by an evil spirit. She followed Jesus, and besought him to cast the devil out of her daughter. In answer Jesus said, Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs. This was the sentiment of the disciples. "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way. The devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and the daughter laid upon the bed." [Verses 28-30.]*13LtMs, Ms 36, 1898, par. 21*

"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 into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened and the string of his tongue loosed, and he spake plain." [Verses 31-35.] The deaf was made to hear, the blind to see.*13LtMs, Ms 36, 1898, par. 22*

"And he charged them that they should tell no man, but the more he charged them, so much the more a great deal 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." [Verses 36, 37.]*13LtMs, Ms 36, 1898, par. 23*

This was Christ's work. Our churches have not filled their place in cooperating with God in this great work. Every position in life is permitted in the providence of God. Each sphere of action requires most thorough consecration to God. Those who are hid with Christ

in God will become instruments in God's hands for the development of Christian virtues. All classes have a part to act. God's people are not to sit Sabbath after Sabbath hearing the Word, and then do nothing to communicate to others what they have heard. They are to be laborers together with God. The Lord has given every one a work to do. Not one will He excuse who cherishes the least inclination to fold his hands and make himself a center. Truth is to be proclaimed. It is to go forth as a lamp that burneth. Not a thread of selfishness is to be woven into the work. We must see light in God's light. *13LtMs, Ms 36, 1898, par. 24*

## Ms 37, 1898

“And the Grace of God Was upon Him”

NP

March 10, 1898

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“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 is John’s testimony regarding Christ? “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 Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [*John 1:1-4, 14*.]13*LtMs, Ms 37, 1898, par. 1*

What is Christ’s testimony regarding Himself? “Before Abraham was, I am.” “I and my Father are one.” “For as the Father raiseth up the dead, and quickeneth whom he will, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father.” [*John 8:58; 10:30; 5:21-23*.]13*LtMs, Ms 37, 1898, par. 2*

“The Spirit of the Lord is upon me,” Christ declared, “because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” [*Luke 4:18, 19*.]13*LtMs, Ms 37, 1898, par. 3*

Christ wrought miracle after miracle when He was on this earth. In His work He manifested what God could do for afflicted bodies and souls. This work He commenced when He was but a child. His

whole being was the Lord's, pure and undefiled. Luke testifies of Him, "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." [Luke 2:40.] When He was twelve years old, He was lost in the multitude of travellers returning from the Passover. After Joseph and Mary had searched for Him for three days, they found Him in the court of the temple, "sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." [Verses 46, 47.] He asked His questions with a grace that charmed these learned men. *13LtMs, Ms 37, 1898, par. 4*

Christ was a perfect pattern for all youth. He showed deference and respect to age. The religion of Jesus will never lead a child to be rude and uncourteous to aged persons or to any one. *13LtMs, Ms 37, 1898, par. 5*

When Joseph and Mary found Jesus in the temple, they were amazed, "and His mother said unto Him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto her, How is it that ye sought me?" Pointing heavenward, He continued, "Wist ye not that I must be about my Father's business?" [Verses 48, 49.] Divinity flashed through humanity. The light and glory of heaven illuminated His countenance. But "they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart." [Verses 50, 51.] *13LtMs, Ms 37, 1898, par. 6*

Christ did not enter upon His public ministry for eighteen years after this, but He was constantly ministering to others, improving every opportunity offered Him. Even in His childhood He spoke words of comfort and tenderness to young and old. His mother could but mark His words, His spirit, His willing obedience to all their requirements. *13LtMs, Ms 37, 1898, par. 7*

It is of no use to say, as many writers have said, That Christ was like all children. He was not like all children. Many children are misguided and mismanaged. But Joseph, who was supposed to be His father, and especially Mary His mother, kept the realization ever

before them of their son's divine Fatherhood. Their child was instructed in accordance with the sacred character of His mission. His inclination to the right was a constant gratification to His parents. The questions He asked led their minds to the great elements of truth. His soul-stirring words about nature and the God of nature opened their minds to this lesson book. On the rocks and knolls about His home the eye of the Son of God rested. He was familiar with the things of nature. He saw the sun in the heavens, the moon and the stars fulfilling their night mission. With the voice of singing He welcomed the morning beams of light. He listened to the lark carolling forth music to its God, and joined His voice with the song of praise and thanksgiving. *13LtMs, Ms 37, 1898, par. 8*

“Make a joyful noise unto God, all ye lands: sing forth the honor of His name: make His praise glorious. Say unto God, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Come and see the works of God: He is terrible in His doing to the children of men.” [*Psalm 66:1-5.*] This psalm, and portions of the *sixty-eighth* and *seventy-second Psalms* were often sung by Christ. Thus He taught others. *13LtMs, Ms 37, 1898, par. 9*

“And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.” [*Luke 2:40.*] He was an example of what all children may strive to be if parents will seek the Lord most earnestly, and children will co-operate with their parents. In His words and actions He showed compassion [and] tender sympathy. His companionship was as a healing, soothing balm to the disheartened and oppressed. *13LtMs, Ms 37, 1898, par. 10*

Christ was an instructor, but in a simple and unassuming manner. Yet no one, looking upon the childlike countenance, shining with animation, could say He was just like other children. He was God in human flesh. And when urged by His companions to do a wrong action, His divinity flashed through humanity, and He spoke decidedly. In a moment He distinguished between right and wrong, and placed wrong actions in the light of God's commandments, holding up the law as a mirror which reflected its light upon the wrong. It was this keen discrimination between right and wrong that

often provoked Christ's brothers. Yet His presence, the sorrow expressed in His countenance, His appeals and entreaties, revealed such a tender, earnest love for them, that they were ashamed that they had tempted Him to deviate from His strict sense of justice and nobility. *13LtMs, Ms 37, 1898, par. 11*

"Who by searching can find out God?" [*Job 11:7.*] Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God; "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." [*Hebrews 10:5.*] "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." [*Psalms 40:7, 8.*] *13LtMs, Ms 37, 1898, par. 12*

Who is this that was to come to our world and become incarnate? The only begotten Son of God. "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." [*Hebrews 2:14.*] "The Lord possessed me in the beginning of his way, before his works of old," Christ says. "When he gave to the sea his decree that the waters should not pass his commandment: when He appointed the foundations of the earth: Then was I by Him, as one brought up with him: and I was daily his delight, rejoicing always before him." [*Proverbs 8:22, 29, 30.*] But Christ humbled Himself to come to this earth. This was the hiding of His glory. *13LtMs, Ms 37, 1898, par. 13*

Christ's lessons from childhood to manhood taught that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." [*Romans 14:17.*] He was the truth. The Spirit of God was upon Him. Why? Because He had not separated Himself from God by one act of disobedience. The peace of God was with Him, the grace of God was upon Him. He grew in favor with God and with man. He lived a life of unceasing humiliation, and through it all His character was lovely. In the sorrows of others, He could always speak peace to the soul. He who has the peace of Christ has a character of peacefulness and rest. In Christ this peace was uninterrupted. It was the result of supreme rectitude. It was a possession completely His own, independent from the world. None could give it; none could take it away. *13LtMs, Ms 37, 1898, par. 14*

After His ascension, Christ revealed Himself to Paul. As Paul beheld the glory of His countenance, it was more than he could endure. He was stricken to the earth, and he heard a voice saying to him, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." [*Acts 9:4, 5.*]13LtMs, Ms 37, 1898, par. 15

By the revelation of Christ, Paul was converted. Afterwards, when asked by the Pharisees, Who is this deceiver, that you should leave your brethren, to believe in him, the spirit of inspiration came upon Paul, and he testified of Christ. His face was illuminated, as though the subject of their conversation was before them in His great majesty, and He answered in the language in Isaiah, "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 this 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." [*Isaiah 63:1-3.*]13LtMs, Ms 37, 1898, par. 16

## Ms 38, 1898

Lessons from Israel

NP

March 11, 1898

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As a healer, Christ was thronged day after day. After He had healed those who were afflicted, whoever they might be, [He] said to them, Go, and sin no more, lest a worse thing come upon thee. The great misery He found in the world would not have been if God's heritage had conformed to His expressed requirements.<sup>13</sup>*LtMs, Ms 38, 1898, par. 1*

Christ was the invisible leader of the children of Israel, their guide, their protector. The great Physician who healed the sick in Palestine was the same Physician who had said when enshrouded in the pillar of cloud, "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, ... and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them."<sup>13</sup>*LtMs, Ms 38, 1898, par. 2*

"Thou shalt make no covenant with them, nor show mercy unto them, neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy sons from following me, that they may serve other gods: so will the anger of the Lord be kindled against thee, and destroy thee suddenly. But thus shall ye do with them: ye shall destroy their altars and break their images, and cut down their groves, and burn their graven images with fire; 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."<sup>13</sup>*LtMs, Ms 38, 1898, par. 3*

"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. *13LtMs, Ms 38, 1898, par. 4*

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations: and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.” *[Deuteronomy 7:1-11.]13LtMs, Ms 38, 1898, par. 5*

There are conditions that are to be strictly observed by those who would preserve health and life. But if men and women do what the Lord has forbidden them to do, will they not suffer the consequence of their wrong action? Christ specified many things that the children of Israel should do in order to ensure the favor of God. They were not to do these things by arbitrary authority or compulsion. The Lord has given us evidence that He is not arbitrary. He revealed love that is without a parallel by giving Himself in His only begotten Son to save men by giving them a second probation, in which they might form a new character by obedience to Him. *13LtMs, Ms 38, 1898, par. 6*

After telling the people what they must do, God told them what He would do for them. “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.” *[Verse 15.]* “When they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord showed him 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 wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you, which I have

brought upon the Egyptians; for I am the Lord that healeth thee.”  
[*Exodus 15:23-26.*] *13LtMs, Ms 38, 1898, par. 7*

Please read *Deuteronomy 28:1-13*. The Lord plainly told His people that every blessing would come to them if they would keep His commandments and be a peculiar people. He warned them through Moses in the wilderness, specifying that health would be the reward of obedience. The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels' food, manna from heaven. *13LtMs, Ms 38, 1898, par. 8*

Every week this manna repeated the lesson that the seventh day is the Sabbath of the Lord our God. On the Sabbath day, no manna fell; for on Friday the Lord gave enough for two days. This standing miracle was a repetition of the Sabbath law given in Eden. Let us go back to the work of Christ in creating our world and man. He gave to Adam, the father of all living, a garden filled with fruits good for food, saying, “To you it shall be for meat.” [*Genesis 1:29.*] This was the Creator's original plan. One animal of God's creation was not to use another animal for food. *13LtMs, Ms 38, 1898, par. 9*

Flesh-eating was permitted in consequence of the fall. But until after the flood, animal food was not used. By the flood all vegetation was destroyed, and the Lord, instead of working a miracle, gave those who were preserved from the waters of the flood permission to eat animal flesh. Swine's flesh has ever been prohibited. But notwithstanding that the swine was made only as a scavenger, notwithstanding that the Lord pronounced it unclean, and forbade the use of its flesh, because it chooses to eat everything that is defiled, yet men and women look upon its flesh as a sweet morsel. *13LtMs, Ms 38, 1898, par. 10*

The use of animal food has become, to the meat-eating portion of the human family, the principal article of food. It is erroneously

supposed to give physical strength and endurance. But this is false, and is contradicted by facts. Grains, fruits, and vegetables are the foods which will keep the human machinery in the best running order and increase the higher faculties of the human being. More and purer blood is made by fruits and grains than can be produced by the use of flesh, which is a stimulant. Flesh-eating is destructive to health. It was never the original plan of God for man to subsist upon this diet. Therefore the Lord did not say to the children of Israel, Ye shall have no meat. But He took them away from the fleshpots of Egypt. And when He could just as easily have wrought a miracle to give them a flesh diet, He gave them instead bread from heaven. *13LtMs, Ms 38, 1898, par. 11*

But even though the people had bread from heaven, they murmured and complained. "Our soul loatheth this light bread," they said. They hankered after the fleshpots of Egypt. They cried in the ears of the Lord, "Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt, the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all beside this manna before our eyes." [*Numbers 21:5; 11:4-6.*] *13LtMs, Ms 38, 1898, par. 12*

The Lord had promised that He would remove all sickness from them, and put none of the plagues which He had put upon Egypt upon them. The blessing of the Lord rested upon them. They had abundance of food for all their necessities. But they despised the food sent from heaven to satisfy their wants. The depraved appetite they had indulged in Egypt led them to hanker after animal food. *13LtMs, Ms 38, 1898, par. 13*

"And the Lord said unto Moses, Gather unto thee seventy men of the elders of Israel, whom thou knowest to be the elders of the people and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say unto the people, Sanctify yourselves against tomorrow: and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? For it was well with us

in Egypt: therefore the Lord will give you flesh, and ye shall eat.” [Verses 16-18.] *13LtMs, Ms 38, 1898, par. 14*

The people greatly displeased and dishonored God by their course. Depraved appetite was mastering them. “Who shall give us flesh to eat?” they said. “For it was well with us in Egypt.” [Verses 4, 18.] This was a falsehood. The heard servitude and oppression, and the cruel abuse and deprivation they suffered, caused them to cry unto God, and to lament and wail over their anguish. The Lord heard their cries, and sent Moses and Aaron to deliver them. Angels of God were with these representative men, enabling them to execute the will of God, preserving them, and bringing plagues upon the Egyptians. *13LtMs, Ms 38, 1898, par. 15*

Out of the land of Egypt the Lord redeemed His people with a strong hand and a stretched out arm. He was determined to rescue them from slavery. He took them from their cruel servitude, and set them on high, to be a sign and a hope to all similarly situated, teaching all to put their trust in God, and cry unto Him for He will deliver them, and magnify His name. *13LtMs, Ms 38, 1898, par. 16*

The proud nation of Egypt was to learn that the places God had made rich were polluted by tyranny. Notwithstanding their possessions, they could not be called great, because they were slaves to appetite and uncontrolled passions. In their luxury they cared nought for God. The Lord wrought wondrously for Israel at the Red Sea, opening a path for them through its waters. When the presumptuous army of Egypt followed them, He looked upon the army, and confusion came upon them. Enshrouded in the pillar of cloud, Christ bade Moses stretch his hand over the waters, and the armies of Egypt were destroyed, Pharaoh and all his host. *13LtMs, Ms 38, 1898, par. 17*

The Lord declared in regard to the deliverance of the children of Israel, “I have given Egypt for thee.” [Isaiah 43:3.] In order that the purpose of God might be accomplished, the land was laid desolate. God delivered Israel after four hundred years of bondage, and took them into the wilderness, that they might be under the guidance of the unseen leader and teacher. He who is wonderful in counsel led them in the ways of God. He wrought in behalf of His chosen ones

as a living, personal Redeemer, to show his own power over nature and science, as the God, the mighty God, who made nature. He would teach His people that if they were contrite in heart, a powerful Ruler would work for them with nature for His servant, to show his supreme command and control over all powers that ventured to oppress. He would stand forth as the only God, showing them that there is no god before Him. *13LtMs, Ms 38, 1898, par. 18*

“Then sang Moses and the children of Israel this song unto the Lord, ... I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation: ... Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee. Thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright, as in heaps, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; ... my hand shall destroy them. Thou didst blow with thy wind, the sea covered them, they sank like lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?” [*Exodus 15:1, 2, 6-11.*]*13LtMs, Ms 38, 1898, par. 19*

But the Lord was not trusted by the children of Israel as the One who would give them the food that would best preserve their health. “Man did eat angels’ food;” but this food, that would have proved a blessing to them, they despised. They cried for meat, and the Lord gave it to them. See *Numbers 11:19-23, 31-33*. “He caused an east wind to blow in the heaven, and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowl like the sand of the sea: and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were filled: for he gave them their own desire; they were not estranged from their lust, but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.”*13LtMs, Ms 38, 1898, par. 20*

“For all this they sinned still, and believed not for his wondrous

works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath." [*Psalm 78:25-38.*]*13LtMs, Ms 38, 1898, par. 21*

Please read the *seventy-eighth Psalm* carefully. The children of Israel worked constantly against a good God. Through their disobedience, they were brought into the state that was the sure result of their own course of action. They repented under rebuke and chastisement, but fell again under temptation, self-indulgence, and self-gratification.*13LtMs, Ms 38, 1898, par. 22*

The history of the children of Israel, from their entrance into Egypt until their deliverance from Egypt, is an object lesson to the world. The Lord took them out of the house of bondage, and bore them as upon eagle's wings, and brought them unto Himself, that they should be under His supervision, and dwell under the shadow of the throne of the Most High. But they followed their own way, teaching for doctrine the commandments of men. And when Jesus, the great General of the heavenly army, who had led them through the wilderness, came to this earth, perverted piety and legal religion held sway. Without piety or godliness, the people could not discern the Prince of life in His humble, unpretentious appearance. Notwithstanding that He did among them works that no other man had done or could do, they refused Him. They witnessed His miracles; they saw Him going about as a Healer, a Restorer of the moral image of God in man; yet they killed the Prince of life.*13LtMs, Ms 38, 1898, par. 23*

## Ms 39, 1898

### The Day of Reckoning

NP

March 11, 1898

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“When the Son of man shall come, 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.” [*Matthew 25:31, 32.*] Enoch, the seventh from Adam prophesied, “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 them.” [*Jude 14, 15.*]*13LtMs, Ms 39, 1898, par. 1*

In His teachings Christ sought to impress human minds with the coming judgment and its publicity. This is not the judgment of a few individuals, or a nation, but of a whole world of human intelligences, of accountable beings. And that judgment must be held in the presence of the world, that the love, the integrity, the service of man for God may be glorified and honored on the largest scale.*13LtMs, Ms 39, 1898, par. 2*

“The Father judgeth no man, but hath committed all judgment unto the Son.” [*John 5:22.*] He has given Him authority to execute judgment, because He is the Son of man. In His superadded humanity consists the reason of Christ’s appointment. God hath committed all judgment unto the Son, for without controversy He is God manifest in the flesh.*13LtMs, Ms 39, 1898, par. 3*

God designed that the Prince of sufferers in humanity should be judge of the whole world. He who submitted to be arraigned before

an earthly tribunal, He who came from the heavenly courts to save man from eternal death, He whom men despised, rejected, and upon whom they heaped all the contempt of which human beings inspired by Satan are capable, He who suffered the ignominious death of the cross—He alone was to pronounce the sentence of reward or of punishment. When every man shall be judged as his works have been, then the words spoken by [Him] in the judgment hall, “Hereafter shall the Son of man sit on the right hand of the power of God,” will appear before them as if written in letters of fire. [*Luke 22:69.*] *13LtMs, Ms 39, 1898, par. 4*

Under the inspiration of Satan, the Jews had chosen a robber and a murderer in the place of Christ, and with this company they had bound themselves for the judgment of the last day. Pilate had said, pointing to Christ, “Behold your King.” But with determined voice the chief priests and rulers cried out, “Away with him, away with him, crucify him.” Pilate said, “Shall I crucify your King?” and the chief priests answered, “We have no King but Caesar.” [*John 19:14, 15.*] And Pilate delivered Him, in whom he declared he could find no fault at all, to be scourged—the most cruel, unmerciful punishment that can be given to a human being. *13LtMs, Ms 39, 1898, par. 5*

But He who submitted to the humiliation and suffering of the cross here, in the council of God was to have the fullest compensation and ascend the throne, acknowledged by all the heavenly universe to be the King of saints. He had undertaken the work of salvation, and He showed before the worlds unfallen and the heavenly family that the work He had begun He was able to complete. *13LtMs, Ms 39, 1898, par. 6*

The heavenly universe, and the fallen world, both saints and sinners, should recognize in Him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ—those hands that cruel priests and rulers condemned to be nailed to the cross. The marks of those wounds will be as bright beams coming forth from His hands. It is Christ who gives men the grace of repentance. His merits were accepted by the Father in behalf of every soul that will help to compose the family of God. His bruised and wounded hands alone can give them the consolation of life, eternal life. *13LtMs, Ms 39,*



1898, par. 7

A solemn time will be the day of final decision. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven 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.*] Then is it not of tremendous importance to us individually that our works be right works? Probationary time is granted us, opportunities and privileges are given us, to make our calling and election sure. How we should prize this precious time, improving every talent God has given, that we may be faithful stewards over ourselves, keeping our souls in the love of God. We must have simple, increasing faith. We are kept by the power of God through faith unto salvation, and the soul of man must depend upon God.*13LtMs, Ms 39, 1898, par. 8*

We mingle with the busy activity of our cities, the multitude in the crowded thoroughfares; we enter marts of trade and business and walk the streets, and through all, from morning till evening, the people seem to act as if business, sport, and pleasure were all there is to life, that this world is all there is to occupy the mind.*13LtMs, Ms 39, 1898, par. 9*

How few contemplate the unseen agencies. Men are acting their part wether for God or for Satan, the Prince of light, or the prince of darkness. All heaven is intensely interested in the human beings who seem to be so full of activity, and yet have not thought for the unseen. Their thoughts are not on the Word of God and its instruction. If they would appreciate the Word of God, they would be assured that there are agencies, good and evil, observing every word and deed. They are in every assembly for business transactions, in councils, and in meetings for the worship of God.*13LtMs, Ms 39, 1898, par. 10*

There are more listeners in these public assemblies than can be seen with the natural sight, and every man has his work to do. Those unseen agencies are co-laborers with God or with Satan,

and they work more mightily and more constantly than do man. Sometimes the heavenly intelligences draw aside the curtain that hides the unseen world, that we may have our minds withdrawn from the hurry and rush, and consider that there are witnesses to all we do and say when engaged in business, or when we think ourselves alone. *13LtMs, Ms 39, 1898, par. 11*

The Lord would have our perceptions keen to understand that those mighty ones who visit our world have borne an active part in all the work which we have called our own. These heavenly beings are ministering angels, and they frequently disguise themselves in the form of human beings. As strangers they converse with those who are engaged in the work of God. In lonely places they have been the companions of the traveler in peril. In tempest-tossed ships [angels] in human form have spoken words of encouragement to allay fear and inspire hope in the hour of danger, and the passengers have thought that it was one of their number to whom they had never before spoken. *13LtMs, Ms 39, 1898, par. 12*

Many, under different circumstances, have listened to the voices of the inhabitants of other worlds. They have come to act a part in this life. They have spoken in assemblies, and opened before assemblies human histories, and have done works which it was impossible for human agencies to do. Time and again have they been the generals of armies. They have been sent forth to cleanse away the pestilence. They have eaten at the humble board of families. Often they have appeared an weary travellers in need of shelter for the night. *13LtMs, Ms 39, 1898, par. 13*

We need to understand better than we do the work of these angel visitants. It would be well for all who claim to be children of God to consider that words they speak are in the hearing of heavenly beings, and that they behold the works they do. Who would think that heavenly angels are co-operating with us in our work? But so it is, and thus earth is connected with heaven. *13LtMs, Ms 39, 1898, par. 14*

In this little speck of a world the heavenly universe manifests the greatest interest, for Jesus paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound this world to heaven

by ties of intelligence; the redeemed of the Lord are here. When man severs himself from his Keeper, he is unfit for any good. His light goes out in darkness and disorder. Israel might have remained in the light of God's countenance, and, as a nation, been a bright shining light, but Christ was forced to say to them, Ye will not come within the rays of the Sun of Righteousness, that he may give you light. When men depart from obedience to God, they do not love to be in His light. It is this that makes their deeds evil.<sup>13</sup>*LtMs, Ms 39, 1898, par. 15*

Said Christ, "My sheep hear my voice, and I know them, and they follow me, and they shall never perish, neither shall any man pluck them out of my hand." [*John 10:27, 28.*] Men talk of independence, of self-reliance, but they can have self-reliance with safety only in God. Man's self-reliance is a miserable failure which takes him away from the divine Counsellor, in whom he lives and moves, and has his being.<sup>13</sup>*LtMs, Ms 39, 1898, par. 16*

The Son of man will come in the clouds of heaven in His own glory, and the glory of His Father, and of all the holy angels. There will be no lack of honor and glory. In that day the law of God is to be revealed in its majesty, and man who has broken that law, and stood in defiant rebellion against its holy precepts, will understand that that law which they have despised, discarded, and trampled under foot is God's standard of character. Every commandment-keeping soul, every transgressor will have placed before him the scene when the Sabbath was first given to man in Eden. When the foundations of the earth were laid, and all the sons of God shouted for joy, then it was that the Sabbath was instituted. This scene will be vividly brought before every mind.<sup>13</sup>*LtMs, Ms 39, 1898, par. 17*

Those who have ministered in word and doctrine, who, by smooth words and fair speeches have taught men that the law of God is no longer binding, that the Sabbath of the fourth commandment was only given for the Jews; those who have educated their hearts to show contempt for the warnings sent by the Lord's prophets and apostles and delegated servants, will have brought to their mind the scenes of Sinai with all their grandeur—God the Father and the holy angels, the blackness and darkness, the lightning's blazing flash, the thunder, tempest, and earthquake, the sound of the trumpet

waxing louder and louder, and the voice of God proclaiming the law which to a great degree had been lost sight of amid the abounding idolatry of Egypt. *13LtMs, Ms 39, 1898, par. 18*

The glory and majesty, which attended the declaration of the law of Jehovah, has faded from the minds of those who ought to have kept it in remembrance; but when the transactions of the last great day take place, the law of God will assert its high authority, pronouncing every man who has disregarded a "Thus saith the Lord" guilty of transgression. Those who have had the light of truth presented before them, but have accepted the fables manufactured by the prince of darkness, will understand the words of Christ: *13LtMs, Ms 39, 1898, par. 19*

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [*Matthew 5:17-19.*] *13LtMs, Ms 39, 1898, par. 20*

Signs and wonders in the heavens were given to the wise men of the east who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Angels were present in the judgment hall, and when Christ was scourged with the cruel thongs, they could scarcely endure the sight. Angels of heaven were present at His death. The darkness that covered the earth at His crucifixion concealed the company of heaven's powerful agencies; but the earth quaked at the tread of the heavenly throng. The rocks were rent; for three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God. *13LtMs, Ms 39, 1898, par. 21*

And will Christ's second coming be wanting in glory? No; He comes to triumph. At His death creation shrouded itself in darkness, and all nature sympathized with His sorrow and humiliation. And nature will testify her triumph at His second appearing. "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 them.” [Jude 14, 15.]13LtMs, Ms 39, 1898, par. 22

Many think lightly of Christ now. They despise and reject Him and say, “Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning.” [2 Peter 3:4.] But we read, He shall come to judgment, and “every eye shall see him.” [Malachi 3:5; Revelation 1:7.] The same Jesus whose atonement has been rejected, whose followers have been despised and reviled, will be revealed from heaven “in flaming fire taking vengeance upon 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.” [2 Thessalonians 1:7-9.] “Then shall all the kindreds of the earth wail because of him.” [Revelation 1:7.]13LtMs, Ms 39, 1898, par. 23

“I beheld,” says the apostle, “and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on 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 6:12, 15-17.]13LtMs, Ms 39, 1898, par. 24

Too well do the unprepared inhabitants of earth know what to expect. Satan cannot pay a ransom for their souls, and poor deluded, professed Christians, who have been content to let the ministers do their searching of the Scriptures, see that they will receive as their works have been. Those, too, who have wrested the Scriptures and taught for doctrine the commandments of men, see that they must answer for the souls of those whom they have led into error and apostasy. A wail of despair and agony reaches heavenward, but it is echoed back to earth. Louder, far louder than any human cry, is the last trumpet’s sound, and far above all is heard the voice of Omnipotence: “Depart from me, ye that work

iniquity.” [*Matthew 7:23.*]13*LtMs, Ms 39, 1898, par. 25*

## Ms 40, 1898

### The Result of Disobedience

NP

March 13, 1898

Portions of this manuscript are published in *CC 193*; *CTr 159*.  
+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.

Because of transgression, Adam and Eve lost their beautiful Eden home. Those who have the history of Adam before them should ever shun the course of action that opened the floodgates of woe upon our world. Adam's descendants followed the imagination of their own hearts. Through His faithful messengers, the Lord warned them that in one hundred and twenty years, if they did not repent, He would destroy the earth, and the inhabitants with a flood. They held their future in their own hands. If during their probation they would repent and turn to the Lord, He would avert His judgment. But they would not believe the message, and they laughed at Noah. They would not turn from their wickedness to obey the commands of God, and as the result the word of God was fulfilled to the letter. *13LtMs, Ms 40, 1898, par. 1*

Many years after this the Lord spoke to His people from the pillar of cloud, promising to make them the most powerful people upon the face of the earth if they would obey His commandments. If they refused to do this, He must treat them as He can only in justice treat all apostates. *13LtMs, Ms 40, 1898, par. 2*

“And it shall come to pass,” He declared, “if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed

shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. ... The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them.” [Deuteronomy 28:1-6, 13.]*13LtMs, Ms 40, 1898, par. 3*

“If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of your land, neither shall the sword go through your land: and ye shall chase your enemies, and they shall fall before you by the sword: ... And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.” [Leviticus 26:3-7, 11, 12.]*13LtMs, Ms 40, 1898, par. 4*

If the people obeyed the word of the Lord, doing all that the Lord commanded them, they could present themselves before God, and pray with confidence, “Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou gavest us, as thou swarest unto our fathers.” [Deuteronomy 26:15.]*13LtMs, Ms 40, 1898, par. 5*

God specified also the sure result of a disregard for His commands. “If ye will not hearken unto me,” He said, “and will not do all these commandments, ... I also will do this unto you: I will even appoint over you terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you; for ye shall be slain by your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven



times more for your sins, and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits.” [Leviticus 26:14, 16-20.]13LtMs, Ms 40, 1898, par. 6

“It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes, which I command you this day, that all these curses shall come unto thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shall be the fruit of the body, and the fruit of the land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.” [Deuteronomy 28:15-19.]13LtMs, Ms 40, 1898, par. 7

This is the result of disobedience and transgression. Let all read carefully the *twenty-eighth chapter of Deuteronomy*, realizing that it makes every difference to a people whether they are obedient or disobedient to the law of Jehovah.13LtMs, Ms 40, 1898, par. 8

The prophecies regarding Israel were fulfilled to the letter. God permitted His chosen people to be scattered as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem.13LtMs, Ms 40, 1898, par. 9

“It shall come to pass,” the Lord declared, “when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul, ... the Lord thy God will put all thy curses upon thine enemies, and on them that hate thee, which persecuted thee. ... For this 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 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 nigh unto us, that we may hear it, and do it? But the word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it.” [Deuteronomy 30:1, 2, 7, 11-14.]*13LtMs, Ms 40, 1898, par. 10*

Please read carefully to the end of this chapter. The Lord gave directions that these commands should be put into song, and sung by all the Israel of God, lest these matters of such great importance should be forgotten.*13LtMs, Ms 40, 1898, par. 11*

God promised that by obedience to His law, the people would be exalted and made the representatives of His goodness, mercy, and love. Jesus was the hope and the tree of life to His elect and chosen people. He promised that sickness should not prey upon their bodies. But if they followed a course independent of God, they would be under the controlling power of Satan the destroyer.*13LtMs, Ms 40, 1898, par. 12*

It was because the Lord's chosen people did the very things that the Lord told them not to do that the sure result of their course of action came upon them. They separated from God. They opened the door of the heart to Satan's suggestions, and received his words as the words of God. They accepted maxims and ceremonies that God had not given. This brought in such a mass of rubbish that the principles given by Christ from the pillar of cloud were perverted. God could not give the people the blessings He longed to bestow upon them.*13LtMs, Ms 40, 1898, par. 13*

The people for whom God had done so much separated themselves from God. Solomon erected an imposing pile of buildings for the idolatrous worship of idols of wood and stone. These buildings were partially destroyed by Josiah. He gave orders that every building and idol should be swept away. But the debris remained, confronting the temple of God. Afterwards, the question was asked by those who worshiped in the temple, how came these buildings and idols on the opposite side of the Jehoshaphat ravine? The answer was, The builder was Solomon, he whom God honored when he honored God, to whom was given the stewardship of the temple on Mount Moriah, then called the beloved of God.*13LtMs, Ms 40, 1898, par. 14*

Solomon wrote the book of *Proverbs*, but after a time his wisdom became mingled with chaff. When came the chaff? After a manhood of such glorious promise, a change came in Solomon's history. He did not continue true to his purity and allegiance to God. He broke through the barriers which God had erected to preserve His people from idolatry. The Lord had singled out Israel as a nation, making them the depositaries of sacred truth, to be given to the world. But Solomon cherished pride of political powers. He encouraged alliances with pagan kingdoms. He procured the silver of Tarshish and the gold of Ophir, but it was at the expense of destroying sacred trusts. Evil communications corrupted good manners. One false movement led to an acquaintance with idolaters. He formed marriage alliances with the daughters of pagan worshipers, and his wives led him away from God. His separation from God through communication with idolaters ruined him. *13LtMs, Ms 40, 1898, par. 15*

Those idols, peering above the trees of nature, confronting the temple, were the broken, defaced evidence that a man who separates from obedience to God will separate from wisdom and righteousness. They told the pitiful story that a man closely related to God, who offered such a prayer at the dedication of the temple, became an idolater, because of his idolatrous wives. For them he built those high places. He became the tool of Satan, and a slave to impulse. His fine sensibilities were blunted, his conscience seared. His perceptions, so clear and exalted in his early service, were clouded. *13LtMs, Ms 40, 1898, par. 16*

In the early part of his reign, Solomon was visited by the Queen of Sheba. She came to see and hear his wisdom, and after she had heard him, she said that the half had not been told her. But his wise and strictly just reign changed. He who had known God and the truth made great outlay of means to please his godless wives. He made expensive gardens. God's money, which should have been held sacred to help the poor among the people, as God directed, was absorbed by the king's ambitious projects. It was diverted from its original channel. It was not expended to do for the nation the work of improvement that needed to be done. The suffering ones were not given houses and food and clothing, as God had specified they should be given. By his extravagant outlay of means, Solomon

sought to please his wives and glorify himself. Thus he used the means which had been abundant, and brought a heavy taxation upon the poor. *13LtMs, Ms 40, 1898, par. 17*

Solomon's heart was divided. His character was changed. How little dependence can be placed on human wisdom, human glory. From being a kind, just, God-fearing king, Solomon became a tyrant. His moral efficiency was gone, as the power is gone from a paralytic. He made an effort to incorporate light with darkness, to serve God and mammon. He felt at liberty to experiment in wild license. But Belial and purity could not mingle; and the course the king pursued brought its own penalty. He separated from God, and the knowledge of God departed from him. "His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God." [*1 Kings 11:4.*]*13LtMs, Ms 40, 1898, par. 18*

Let every man strive in the strength of the Most High to preserve his integrity before God, at any cost. Better, far, lose wife and children rather than lose living connection with the source of light and power. Unholy marriages which God cannot bless or sanctify, will prove the ruin of many souls. *13LtMs, Ms 40, 1898, par. 19*

Men who have the use of money are to learn a lesson from the history of Solomon. Those who have a competence are in continual danger of thinking that money and position will ensure them respect and they need not be so particular. But self-exaltation is but a bubble. By misusing the talents given him, Solomon apostatized from God. When God gives men prosperity, they are to beware of following the imaginations of their own hearts, lest they endanger the simplicity of their faith and deteriorate in religious experience. *13LtMs, Ms 40, 1898, par. 20*

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He who was the invisible leader of the Lord's chosen people came to our world to meet the enemy of God and man singlehanded. The conflict went on, and how few understand that Christ had every day to meet Satan, who had through his temptations obtained control of the human race, leading them into idolatry. The Lord Jesus changed His position. He condescended to humble Himself. He laid aside His high command, and took human nature upon Him. He

held fast to the divine nature, while He stood as the head of humanity, living the law of God in our world, and vindicating the honor and sanctity of this law. This He did that man should not voice the words of Satan that humanity could not obey the commandments of God.<sup>13</sup>*LtMs, Ms 40, 1898, par. 21*

By His obedience in human nature Christ showed that fallen man can keep all the requirements of God. Man of himself cannot obey the law of God, but as we read the words of Peter, we see the position man is privileged to occupy through Jesus Christ. But diligent efforts must be made on the part of the human agent to cooperate with God. “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 1:3, 4.*] If man lays hold of the divine nature, he works upon the plan of addition, adding grace to grace in perfecting a Christian character. And God will work for the constant, diligent seeker upon the plan of multiplication. “Grace and peace be multiplied unto you,” he says, “through the knowledge of God and Jesus our Lord.” [*Verse 2.*]<sup>13</sup>*LtMs, Ms 40, 1898, par. 22*

## Ms 41, 1898

### The Measure of God's Love

NP

March 16, 1898

Portions of this manuscript are published in *TDG 84*.

How many are seeking earthly treasures; and they fancy that if they have them they will be as if in Paradise. But if they had the treasures that are in Paradise, they would not be at rest. Their minds are constantly troubled. They think that if they could obtain their desires, they would have peace. But these longing souls forget that they carry the disturber of this peace with them, and it has become part of their existence. If they would seek for the peace Christ came to give, they would find rest. He declared, "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.*]*13LtMs, Ms 41, 1898, par. 1*

"Ye have heard how I said unto you, I go away, and come again unto you. If ye love me ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. ... 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." [*Verses 28, 15, 21, 23, 24.*]*13LtMs, Ms 41, 1898, par. 2*

This is an expression of the love of God for fallen man. By these words our Saviour places in our hands a line enabling us to sound something of the depths of His infinite love, and know the sincerity of our love for Him. But the finite mind cannot comprehend this love in all its depth and magnitude. The cross of Christ is invested with a wonderful attraction and unlimited power, for in the suffering connected with the crucifixion scene, God's love becomes more

and more impressive as we behold it. As we study the trial and sufferings of Christ, the terrible character of sin is so distressing to our senses that we cry out for the Lord to take away our sins. As we become capable of enduring this sight of Christ's sufferings, we continue to look, and we see more and more clearly His love in every phase of what He endured. *13LtMs, Ms 41, 1898, par. 3*

More than this, the Creator Himself, the Omnipotent God, was in travail. His love exceeds the love of an earthly father. It can only be measured by the power and strength of His elevated character proportionate to His power was His infinite compassion for fallen man and His desire to restore in them His moral homage. The high and holy One, who inhabiteth eternity, was travailing in the greatness of His power and in His immeasurable love to rescue fallen man—fallen from what? Adam fell from his loyalty through disobedience to the commandments of God. Thus he opened the floodgates of woe upon our world. His posterity perpetuated his sin while they found fault with their first parents. *13LtMs, Ms 41, 1898, par. 4*

The depth to which man fell justified the employment of great means to procure a ransom. Man could never rescue and restore himself. Therefore divine benevolence was exercised to redeem those who had fallen from their high and elevated connection with God. Only by an immeasurable sacrifice, the gift of God's beloved Son, could the ransom be obtained. Christ took the sinner's place; the guiltless suffered for the guilty. *13LtMs, Ms 41, 1898, par. 5*

In this was no sacrifice made by the Father? Abraham was permitted in his own experience to know something about this great sacrifice. He is called the father of the faithful, because he carried out in heart purpose the fearful test, as fully as if he has by his own hand taken the life of his son. And God the Father accepted the death of His Son to save a guilty, rebellious race. "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.*] *13LtMs, Ms 41, 1898, par. 6*

Without this sacrifice, all that remained for the human race was death in their sins. But by giving His life for the life of the world,

Christ bridged the gulf that sin had made, joining this sin-cursed earth to the universe of heaven as a province. God chose this world to be the theater of His mighty work of grace. While the sentence of condemnation was suspended over it because of the rebellion of its inhabitants, while the clouds of wrath were accumulating because of the transgression of the law of God, a mysterious voice was heard in heaven, "Lo, I come ... to do thy will, O God." [*Hebrews 10:7.*] Our Substitute and Surety came from heaven declaring that He had brought with Him the vast and inestimable donation of eternal life. Pardon is offered to all who will return their allegiance to the law of God. *13LtMs, Ms 41, 1898, par. 7*

But there are those who refuse to accept a "Thus saith the Lord." They will not reverence and respect His law. They make rigorous human enactments in opposition to a "Thus saith the Lord," and by precept and example lead men, women, and children into sin. They exalt human enactments above the divine law. But the condemnation and wrath of God is suspended over the disobedient. The clouds of God's justice are gathering. The material of destruction has been piled up for ages; and still apostasy, rebellion, and disloyalty against God is continually increasing. The remnant people of God, who keep His commandments will understand the word spoken by Daniel, "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.*] *13LtMs, Ms 41, 1898, par. 8*

Satan has called this world his territory. Here his seat is, and he holds in allegiance to himself all who refuse to keep God's commandments, who reject a plain, "Thus saith the Lord." They stand under the enemy's banner, for there are but two parties in the world. All rank either under the banner of the obedient or under the banner of the disobedient. *13LtMs, Ms 41, 1898, par. 9*

Jesus is now sending His message to a fallen world. He delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient. He has committed Himself to the work of our redemption. He resolved that He would spare nothing however costly, withhold nothing



however dear, which would restore the moral image of God in man. And He holds in store gift upon gift, watching for the proper channel through which He can communicate the treasures of eternal life. *13LtMs, Ms 41, 1898, par. 10*

Why is not more grace and power given to the church? The Lord made the richest gift He could make in giving His only begotten Son to the world. But man, by his own choice, has severed himself from the life of God. His mind and soul are so bound up in Satan's plan that he is palsied. He is incapable of appreciating, appropriating, or imparting the elements of a divine life. A connection with the deceiver, who was so long in the heavenly courts, makes him ingenious to pervert ever blessing tended to him, and to employ these blessings as weapons against God. Therefore the Lord cannot venture to bestow upon man the blessing that He otherwise would. *13LtMs, Ms 41, 1898, par. 11*

## Ms 42, 1898

To Every Man His Work

NP

March 17, 1898

See variant *Ms 65a, 1898*. Portions of this manuscript are published in *KC 153-159*; RH Supp. 06/21/1898.

We are laborers together with God. We must have spiritual workers, not only workers who labor in the pulpit for the churches, but those who will do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize a company of workers to hunt for the souls who need help, but hours are spent in preaching that had better be devoted to personal house-to-house labor. *13LtMs, Ms 42, 1898, par. 1*

In the spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the family. Give faithful admonitions and instructions from the Word of God. There is appropriate and applicable Scripture that needs to be presented, and to be presented in the love of Christ and in love for the souls for whom Christ has died. "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.*] But many souls have had no personal labor. Words of kindly instruction in the application of Scriptures have not been spoken to them. *13LtMs, Ms 42, 1898, par. 2*

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to their spiritual advancement. Show them that they are under obligation to work as those who have received the grace of God. The missionary spirit must be kept awake, and in order for this spirit to live, the members of the church must be laborers together with God. *13LtMs, Ms 42, 1898, par. 3*

It is time that unselfish consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only in the congregation, but in families. Come close to your brethren; seek for them, help them; come close to their hearts as one touched with the feelings of their infirmities. Thus we may achieve victories that our small faith has not grasped. The members of these families should be given some labor to perform for the good of souls. Mutual love and confidence will give them moral force to be laborers together with God.<sup>13LtMs, Ms 42, 1898, par. 4</sup>

Pastors of churches are remiss in ministering, in educating faithfully the members of the church. If they are not acquainted with their duty in this respect, they need a teacher to instruct them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mystery of God. Moreover it is required in stewards, that a man be found faithful." [1 *Corinthians* 4:1, 2.] "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 will 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." [*Matthew* 24:45-51.]<sup>13LtMs, Ms 42, 1898, par. 5</sup>

A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward, and he must act in the master's stead, doing as the master would do if he were presiding over his own goods. The position is one of dignity in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in treading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, on one whom he can depend upon.<sup>13LtMs, Ms 42, 1898, par. 6</sup>

Every Christian is a steward of God, entrusted with His goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have ministry to perform. Those who do not take their position on the Lord's side ought to, without delay, for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, "Who hath bewitched you, that you should not obey the truth, before whom whose eyes Jesus Christ has been evidently set forth, crucified among you?" [*Galatians 3:1.*]*13LtMs, Ms 42, 1898, par. 7*

Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as His children. Whose children then are you? Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talent in behalf of truth, and by co-operating with God, all the improvement your talents would have made, if put into actual service through the provision made for you to co-operate with God, will be charged to your account. You stubbornly held yourself on Satan's side, giving your influence to the great apostate; and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances, and found wanting. You had a work to do.*13LtMs, Ms 42, 1898, par. 8*

A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pled with you. By being lifted up on the cross, Christ sought to draw you to Himself. But your stubborn will would not yield to His invitations. His appeals were resisted. You are stewards, notwithstanding, but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for all your wasted opportunities?*13LtMs, Ms 42, 1898, par. 9*

Ministers of Jesus Christ, are you faithful in setting before families by personal effort their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you, and teaching them how to work? "It is required in

stewards, that a man be found faithful.” [1 *Corinthians* 4:2.] He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom and increase his talents. *13LtMs, Ms 42, 1898, par. 10*

To some are entrusted larger responsibilities than to others. But if you have only one talent, you may increase it, by use, to two. Then by working humbly, trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. These are to be found among those who bear credentials as ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not have travail for the souls that are perishing all around them. *13LtMs, Ms 42, 1898, par. 11*

Let every church member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own hearts that you are not to seek to make yourself a speciality, for effect, for praise, but a speciality in seeking first the kingdom of God and His righteousness. Enquire seriously, Am I faithful? Be first a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the Word of God, until, tried and searched by God, you will be approved of Him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by His might in the inner man, you will be accepted as a vessel unto honor. *13LtMs, Ms 42, 1898, par. 12*

You may say, I have not large means and can do but little with the little I have. All the Lord asks of you is to be a faithful steward, to render to God a tenth of all your increase without stopping to measure the matter to see how you are coming out. You who have but little means, render back to Him the portion belonging to Him, for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing He has promised to bestow if you exercise faithful stewardship. If you have been untrue to God, if you show that you will not do according to the agreement He has made with you, will He bless you with facilities for obtaining more means? *13LtMs, Ms 42, 1898, par. 13*

You keep yourself under condemnation as unfaithful stewards by working contrary to a “Thus saith the Lord.” You deprive the treasury of God of your proportion of His agreement with you, because you chose to walk in the light of the sparks of your own kindling. In your finite wisdom, you think you are making better terms with yourself than God has made with you. How then, if you are an unfaithful steward with the least, can the Lord entrust to you larger responsibilities?*13LtMs, Ms 42, 1898, par. 14*

God wants all His stewards to be exact in following divine arrangements. They are not to offset the Lord’s plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. God has made His plan known, and all who co-operate with Him will carry out His plan, instead of daring to attempt to improve on it by their own arrangements. Those who honor a “Thus saith the Lord,” who accept exactly what the Lord has devised, will do according to God’s plan. God will honor them, and work in their behalf, for we have His pledged word that He will open the windows of heaven and pour us out a blessing, such as here will not be room enough to receive.*13LtMs, Ms 42, 1898, par. 15*

It is a very poor policy for men to seek to improve on God’s plan, and invent a makeshift, averaging up their good impulses in this and that instance, and offsetting them against all that is required by God. God calls upon you to give every jot of influence to His own arrangement and ordinances. We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as thou hast commanded me. If you will honor me by trusting me with thy goods to trade upon, I will by thy grace be a faithful steward, doing all in my power to bring meat to Thy house, and I will seek to instruct others how to work in the same lines.*13LtMs, Ms 42, 1898, par. 16*

Bear in mind, “Moreover, it is required of a steward that he be found faithful.” [*Verse 2.*] Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is involved, as is so plainly stated in Malachi. Here we are told that a blessing is given for a faith disposition of the tithes, and a curse for the covetous retention of the money which should flow into the treasury. They ought we not to be sure to work on the safe side,

so dealing with God in handling the property lent us on trust that no shadow of reproach will fall on us?*13LtMs, Ms 42, 1898, par. 17*

“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 her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.”  
[*Malachi 3:8-12.*]*13LtMs, Ms 42, 1898, par. 18*

I need not ask, Will not God bless those who are faithful? We have His pledged word. But the blessing of God is withdrawn from dishonest, covetous church members in this life. God says it, and what God says is true. Who of you, claiming to be the children of God, will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body?*13LtMs, Ms 42, 1898, par. 19*

The first point we need to settle is that we are not to look upon the property we are handling as our own, with which we may do as we please. It is the Lord's, to be administered in accordance with His prescribed plans. Be faithful in giving to the Lord the specified amount He has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, Behold the Lamb of God, who taketh away the sins of the world.*13LtMs, Ms 42, 1898, par. 20*

Every church member who has been truly converted is to be given some work. “The cause that I knew not, I searched out,” Job declared. [*Job 29:16.*] Consideration is to be given as to what service for God means. It means that we are to do the same kind of ministry that Christ did when He was in our world. In this work, whether we are rich or poor, we are called upon to wear Christ's yoke, and learn of Him to be meek and lowly in heart. Some more

especially may be given the work of setting forth Christ from the pulpit, opening the oracles of God to the churches. Yet they should not seclude themselves from visiting family, talking with them, praying with them, exhorting them, encouraging those who need encouraging, and presenting a “Thus saith the Lord” to meet every case of deficiency. Altogether too little of this work is done. *13LtMs, Ms 42, 1898, par. 21*

Personal labor is greatly needed. Many, many souls might be saved if those who claim to be followers of Christ would work as Christ worked, living not to please self, but to glorify God, acting as missionaries, showing genuine love for the Master by making every possible use of their entrusted talents. From the very nature of work in Christ’s lines, those who do it will lose sight of self. *13LtMs, Ms 42, 1898, par. 22*

We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight. Oh, what care should be taken, by all who claim to be Christians, that they do not call their passions and self-importance, religion! By showing vanity, by longing for distinction, many hide the person of Christ, and expose themselves to view. There is such self-importance in their own ideas and ways, and they cherish such a pleasing sense of their own smartness, that the Lord cannot bestow His Holy Spirit upon them. If He did, they would misinterpret it, and exalt themselves still higher because of it. Their self-pleasing ideas are a great hindrance to the advancement of the work. Whatever part they act, self is the main picture presented. Their own zeal and devotion is thought to be the great power of truth. Unaware to themselves, all such are unfaithful stewards. They swerve the work into wrong lines. Self-importance leads them where they will be left to make false moves. *13LtMs, Ms 42, 1898, par. 23*

We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of your fall, your separation from Christ. We cannot in any degree exalt self without being humbled. As Christians, we are to make the light of Christ’s truth shine. Self is to be kept out of sight. Christ is the Truth and the Light. He is the mirror from which to reflect truly every work



done to His name's glory. The world needs light. "Let your light so shine before me that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*]*13LtMs, Ms 42, 1898, par. 24*

What makes it so hard for the rich to enter into the kingdom of heaven? Why are riches, in the place of becoming a precious treasure used to advance the work and cause of God, made a curse, separating the soul from God? Why allow them to lead to the idolatry of self? God wants you, rich men, to use your goods as a sacred trust not your own. He has made you stewards over these goods. You are to calculate wisely, employing your powers to use to the very best advantage the means entrusted.*13LtMs, Ms 42, 1898, par. 25*

But oh, how many of God's gifts have been misused, because those to whom they were given did not have the fervor of the love of Christ in the soul! There is great need of each one doing his best. There are those who would have used wisely the talents given them if they had been left to struggle and depend on their capabilities. But they became the possessors of means, and they lost the incentive to cultivate their talents, and make all possible of themselves by communicating what they had. An abundance of money has spoiled them for faithfully fulfilling their stewardship.*13LtMs, Ms 42, 1898, par. 26*

Let all who claim to be Christians deal wisely with the Lord's goods. God is making an inventory of the money lent you and the spiritual advantages given you. Will you as stewards make careful inventory? Will you examine whether you are using economically all that God has placed in your charge, or whether you are wasting the Lord's goods by selfish outlay in order to make a display? Would that all that is spent needlessly were laid up as treasure in heaven!*13LtMs, Ms 42, 1898, par. 27*

God gives more than money to His stewards. Your talent of imparting is a gift. What are you communicating of the gifts of God, in your words, in your tender sympathy? Are you allowing your money to go into the enemy's ranks to ruin the ones you seek to please? Then again, the knowledge of the truth is a talent. There

are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them. *13LtMs, Ms 42, 1898, par. 28*

The Lord has need of your words, dictated by His Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God calls for, to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. [It] may be used to do no one any good. But the Lord, the Owner of all, will call you to render your account to Him. *13LtMs, Ms 42, 1898, par. 29*

The first work for all Christians to do is to search the Scriptures with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than the sun can help shining. You have striven to separate from every kind of rubbish, and to let the peace of Christ rule in your heart. But if you do not have the bright beams of the Sun of Righteousness, you will reveal this by your outward insincerity. You will show this by revealing a heart that is pleased with vanity and outward adornment, by using the means that come into your hands to gratify the unsanctified soul with idols of some order. How small is the treasure laid up in heaven by such. How little do they communicate to others in sacred ministry! *13LtMs, Ms 42, 1898, par. 30*

All natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing, amusement, or self-gratification. Money and estates are the Lord's, to be used wholly to honor Him, for He has pledged His word that if we use His entrusted goods as faithful stewards, we shall be rich in blessings, of which we shall have a supply to bless others. But if we regard the advantages given to us as our own, to

be used according to our pleasure, to make a display, and create a sensation, the Lord Jesus, our Redeemer, is put to shame by the characters of His professed followers. *13LtMs, Ms 42, 1898, par. 31*

Has God given you intellect? Is it for you to manage according to your inclinations? Can you glorify God by being educated to represent characters in plays, and to amuse an audience with fables? Has not the Lord given you intellect to be used to His name's glory in proclaiming the gospel of Christ? If you desire a public career, there is a work that you may do. Help the class you represent in plays. Come to the reality. Give your sympathy where it is needed by actually lifting up the bowed down. Satan's ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances. The experience and character of all who engage in this work will be in accordance with the food given to the mind. *13LtMs, Ms 42, 1898, par. 32*

The Lord has given evidence of His love for the world. There was no falsity, no acting, in what He did. He gave a living Gift, capable of suffering humiliation, neglect, shame, [and] reproach. This Christ did, that He might rescue the fallen. While human beings were instituting schemes and methods to destroy Him, the Son of the infinite God came to our world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great honor from their fellow men by using their God-given endowments to amuse. This they do instead of calling upon them to behold the Lamb of God, who taketh away the sins of the world. *13LtMs, Ms 42, 1898, par. 33*

God's great and strange work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that to them sanction a course of action that God will never approve. But when God converts human agents, they will flee to Christ, their life, to be hid with Him in God. They will lift up their eyes to the perpetual desolation which sin has made and is making, and will pray that they may be co-laborers with Christ. They will begin to repair the old waste places which have been made by high and low in the law of God. *13LtMs, Ms 42, 1898, par. 34*

All who desire a place of distinction have an opportunity to wear the yoke of Christ. "Learn of me," says the great Teacher, "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.*] Let the cry of the soul be, "O Lord, thou art my God: I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ... For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ... And it shall be said in that day, Lo, This is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." [*Isaiah 25:1, 4, 9.*]*13LtMs, Ms 42, 1898, par. 35*

The gift of correct example is a great thing. But many gather about the soul an atmosphere that is malarious. These know not in this very day the things that belong to their peace. They have, to a great degree, lost the faculty of spiritual discernment. They call good evil, and evil good.*13LtMs, Ms 42, 1898, par. 36*

The gifts of speech, of knowledge, of sympathy and love, communicate a knowledge of Christ. All these gifts are to be converted to God. The Lord stands in need of them; He calls for them. All are to act a part in preparing their own souls and the souls of others to dedicate their talents to God. Every soul, every gift, is to be laid under contribution to God. All are to co-operate with God in the work of saving souls. The talents you possess are given you of God to make you efficient co-laborers with Christ. There are hearts hungering for sympathy, perishing for the help and assistance God has given you to give to them. Our churches are sickly because they do not do their appointed work. They are not as God would have them be. O that they would awake from their lethargy.*13LtMs, Ms 42, 1898, par. 37*

"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.<sup>13</sup>*LtMs, Ms 42, 1898, par. 38*

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:10-18.*]<sup>13</sup>*LtMs, Ms 42, 1898, par. 39*

## Ms 43, 1898

“Remember the Former Things of Old”

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The Lord directed Moses to repeat to the children of Israel His workings and dealings with them. His mercy, His forbearance, His deliverance, framed in song, were to be brought to their minds. They were ever to sound forth the history of the Lord’s dealings, that they should not forget, but with gratitude remember, their past deliverance so oft repeated, and call to mind their lack of faith when the Lord proved and tested them, and be inspired with hope and with courage to resolve not to dishonor God by unbelief and murmuring. Thus the Lord would brace their courage and stimulate their faith in past mercies and in His great power. *13LtMs, Ms 43, 1898, par. 1*

Their present and future safety and prosperity depended upon their appreciation of God’s help, when they had been brought into trying places and peculiar difficulties. If they would call to mind the dangers and perils from which they had been saved, and remember that their extremity was the Lord’s opportunity to show Himself as their strong Helper, they would be strengthened to go forward, singing of His might, and talking of His great power. *13LtMs, Ms 43, 1898, par. 2*

It is just as essential that the people of God in this their day should bear in mind where and how they have been tested, where they have been proved, and where their faith failed—at the very crisis when it should have been strong—that they may not repeat the same dishonoring actions before the men with whom they are connected. *13LtMs, Ms 43, 1898, par. 3*

Men are tested and proved not only before human intelligences but before the heavenly universe. Unless they fear and tremble for

themselves, unless they realize their own weakness and remember their past failures, striving to guard against repeating them, they will make the same mistakes, which were attended with results that they cannot afford the second time. *13LtMs, Ms 43, 1898, par. 4*

The Lord would have His people take retrospective views. He would have them see where they have imperilled the cause by their unbelief, and also by their self-confidence. God's mercy, His provisions, and His never-to-be-forgotten deliverance are to be recounted step by step. As God's people thus review the past, they will, if thoughtful and considerate, see that God is ever repeating His dealings. They are to remember the warning to beware of themselves, that they may not repeat their mistakes. They should be prayerfully dependent upon the Lord to keep them from again dishonoring His name in a similar manner, for in every one of the victories that Satan obtains, some souls are in peril, some souls become the subjects of Satan's temptations, never to recover themselves. Let those who make mistakes be careful. Let them walk trustingly in God, and not think that it is safe to trust in their human wisdom. *13LtMs, Ms 43, 1898, par. 5*

A constant battle is going on between satanic agencies and heavenly intelligences. Satan is playing the game of life for the souls of men. If all could see the undercurrent of specious temptations, if they could realize the apparently heavenly appearance of satanic deceptions, far greater caution would be shown. There would be far more distrust of human wisdom and far more dependence upon God. But when our spiritual eyesight is blinded, we do not discover the marked incidents that have taken place to turn the footsteps of God's people from safe paths into paths that are slippery and unreliable. *13LtMs, Ms 43, 1898, par. 6*

The Lord would mold and fashion the life aright, and establish the feet upon the Rock of ages. But when men are self-centered and self-exalted, the angels sorrow, for they know that seeds of tares [will] be dropped into the minds of others, to spring up and produce their crop. The only safety for any soul is to walk humbly with God. Then men will watch unto prayer. They will not pray with the lips, when the heart does not unite with the prayer. But how many times have our feet well nigh slipped, our hand well nigh failed to grasp

the Hand that is able to save to the utmost all who grasp it in faith. *13LtMs, Ms 43, 1898, par. 7*

Many have so beclouded their own minds with self-importance, that they have been very confident where they would do well to be distrustful and cautious. If men could see how easily self and spiritual pride become woven with supposed devotion to the work of God, and how, when this takes place, they are left to mar the work, and set the Weaver's pattern all astray, they would pray, Anoint my eyes with the heavenly eyesalve, that I may see all things correctly. *13LtMs, Ms 43, 1898, par. 8*

Unless there is increased humility of heart and purity of action, things will be done that will lead to a whole train of mistakes. One mismove, because of a lack of faith, has led to many disastrous circumstances. It does not appear such a great evil to let Satan rule and obtain the victory in little things, even when eternal interests are involved. But one misstep leads to a succession of missteps, and then to jealousy and evil-surmisings of the very one, and the very things, that God would have succeed. *13LtMs, Ms 43, 1898, par. 9*

When will the people of God learn wisdom? The true religion of Jesus Christ has first to do with the mercy and grace of God in our daily experiences. God in Christ is ever nigh us; yes, nigh unto all them that call upon Him in simplicity and sincerity, realizing their great need of that wisdom that comes down from above. God is our Father, and I have a word of warning from Him. There is always a danger of putting too much confidence in the wisdom and judgment of human agencies, and not placing that confidence in God that we should. *13LtMs, Ms 43, 1898, par. 10*

Unless we become as little children in simplicity and faith, unless we have trustful confidence in our heavenly Father, trusting His wisdom above all human wisdom, grave mistakes will be made by those who are in positions of trust, because they can and will put their mold upon the important work that will thus bear their characteristics, instead of the mold and features of God. The reason why the work of God bears the defacement of man is because men put God last instead of first. After they have brought in their own devices, and sowed their seed here and there, they call



upon God to water the seen sown and give success to their self-born plans. God does not hear their prayers, but Satan does, and he makes everything appear flattering and successful. *13LtMs, Ms 43, 1898, par. 11*

God must be first and last and best in everything. Our daily work must be done with God-fearing exactitude. Those who have trifled with conscience need now, as never before, to be faithful sentinels, guarding their words and the impulses of the heart, and doing their daily work as if they could see the heavenly universe looking down upon them. They are to do their work in the fear and love of God, under His special direction. *13LtMs, Ms 43, 1898, par. 12*

Those who will honor the Lord, by putting self out of sight and trusting in Him, will not lack any good thing. Let the one who is connected with the work of God in any line move carefully, for he must give account to God for his words, for his spirit, for every plan, every device, every method, that he may set in operation. God is the owner of every talent, and those who have capabilities are to remember that these are God's gifts, to be invested in His work. *13LtMs, Ms 43, 1898, par. 13*

If you have a mind that is true to principle, never let it be swerved to the wrong by the plans of any man who has shown that this spiritual eyesight is deficient, and that his ideas are obtuse in regard to the elevated character of any work that has a relation to the advancement of the kingdom of God. Treasure a sense of the sacredness of the cause and work of God. Cherish and cultivate the thought of the honor that God has showed you by giving you the privilege of co-operating with Him to prepare a people to stand in the great day of test and trial that is to try every man's soul. *13LtMs, Ms 43, 1898, par. 14*

A great and solemn work is before us, and God calls for men who will not swerve one inch from their work, who will give all their talents and executive ability to the cause of Him who gave them their ability. The Echo office is an institution that needs picked men, men who will not betray sacred trusts, men who remember that they are bound up with the work of God and must give all their ability and strength to make this work a power amid the moral darkness of the

world.*13LtMs, Ms 43, 1898, par. 15*

Surely Christ felt the pressure of every inconvenience when He hid His divinity under the garb of humanity. But He bore the test in behalf of all humanity. He showed what humanity can do availing itself of the opportunities and privileges of being partaker of the divine nature. Christ overcame all corrupting influence. He knows just man is beset. He knows the strength of every temptation. He knows how to meet man under all circumstances, how to uplift and strength and imbue him with the divine nature, how to breathe the breath of life upon him, saying, Receive ye the Holy Ghost.*13LtMs, Ms 43, 1898, par. 16*

The promise is not, I will be, but, He is nigh unto all who call upon Him in sincerity. Many call upon God and receive nothing. They do not know what they need, and would be greatly surprised if God answered their prayers. If we would remember 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*], there would be an altogether deeper consecration to God.*13LtMs, Ms 43, 1898, par. 17*

He says again, “We are laborers together with God.” [*1 Corinthians 3:9*.] Those who have strength, let them take care of it, obtaining an intelligent knowledge of the house in which they live. They are not to draw upon their strength unduly, lest at some time they draw, but find that there is no deposit to meet the demand. Then is the time Satan uses to gain the victory. We have need to guard the health and life and interests of those who are united with us in the work. Temperance in labor is essential to some of weak constitutions.*13LtMs, Ms 43, 1898, par. 18*

Again, let those who earn wages be careful that they do not put their means into a bag with holes. Put it into the Lord’s treasury. Lay it up in heaven. Money is of value only as it is placed in God’s treasury, and used to bless suffering humanity and to sustain His workers in their fields of labor. Much more could be done for the cause of God than is being done if God’s people practiced self-denial and economy.*13LtMs, Ms 43, 1898, par. 19*

The Lord would have the Echo office a school. Those who work in

its various branches should study carefully whether it is the voice of God that calls them away from this institution, even to Cooranbong to attend school, or the voice of inclination. To every man God has given his work. There is work to be done for the Lord in the Publishing house and in the Tract and Missionary Society, and these may be the very places for those who would do service for God. Let all be careful in urging those who are engaged in our institutions to break away from places where their absence will make a vacancy and bring confusion into the work. *13LtMs, Ms 43, 1898, par. 20*

The Echo office should be a school. Advantages should be provided whereby the workers may learn to do the work in a more perfect way. Those who have talent and influence are the ones the publishing house needs. The Lord, has given man his ability and judgment, and these talents, with the improvement of them, should be returned to Him. *13LtMs, Ms 43, 1898, par. 21*

The Echo office is a standardbearer. It is bearing its weight of influence, and it will continue to increase in efficiency just in proportion to the self-denial and consecration of the workers, including the ministers. There must not be one selfish plan instituted, for selfish plans will not bear the sanction of God. Every worker is to feel that he is to be a faithful sentinel over himself. He is to do his work with prayer and humility of mind. Thus he will be fitted for any position of responsibility. *13LtMs, Ms 43, 1898, par. 22*

I wish that all could see that they may do the highest service for God by filling the very place that God would have them fill, mind strengthening mind, hand strengthening hand, piety and true service linked together to make the work elevated and ennobling. *13LtMs, Ms 43, 1898, par. 23*

The Lord is looking from heaven upon His workmen. They have no mean position. The Echo office will give character to the work of God just in proportion to the consecrated devotion of the workers in all its departments. The question of commercial business in worldly lines being brought into connection with the Echo office once threatened to prove a dangerous snare for souls. But God helped in the crisis, for He pitied the ignorance of those who should have

been wise in counsel but who were misleading. Narrow-minded plans are never to be brought into any line of the work. Let every worker study how to make the work a success through the grace of God. A much greater work is to be done in Melbourne. Let all the workers remember the words, "We are laborers together with God." [Verse 9.] *13LtMs, Ms 43, 1898, par. 24*

How solemn is the truth of God for this time. When I study it in all its bearings, my heart is greatly grieved that while the Lord is opening to us the treasures of His Word, that Word is not practiced. The truths of the Bible are testing the life and character of every man and woman. The Lord's work has a center in Melbourne, and this work will be more pronounced in the city than it has yet been, that the warning may go forth in a more decided manner. But the Lord is not pleased with the lack of harmony that exists among the workers in the Echo office. The Holy Spirit of God cannot work upon their hearts. Self is cherished. Self wishes to be seen and displayed. Thus God's Spirit is grieved. When Christ abides in the hearts of those who are first in influence, they will be a power for good to all with whom they are connected. *13LtMs, Ms 43, 1898, par. 25*

One thread of selfishness woven into the work dishonors God. Christ is put to shame by those who claim to be Christians, and yet who draw in different ways, and work at cross purposes. The Lord has been waiting for the men who had had clear light to stand in their lot and place, whether they are on the ground where the work is being done, or absent from the center of the work. God calls upon all to be wide awake, not working on the side of the enemy, for there is danger of this being done, but on the Lord's side. Pray, pray, pray; without ceasing, pray. *13LtMs, Ms 43, 1898, par. 26*

Youth will embrace the truth who will have to be provided with work. If they should go to the Echo office, they must be educated in all lines of the work. Less work must not be carried on. Every soul must seek to stand in the counsel of God, learning how to act his part with heart and soul, and with a cheerful interest. But the Lord would not have apprentices taken into the office, unless those who know perfectly well the spirit and principles that should pervade the office are bound together in love. By wrong actions you can give Satan an invitation to come in and create selfish principles, which

the Lord hates. By his artifice the enemy of God and man will use your selfish independence. The Lord cannot bless anything like self-seeking. It is a curse to the soul. *13LtMs, Ms 43, 1898, par. 27*

It is one thing to read and teach the Bible, and another thing to have its life-giving, sanctifying principles engrafted on the soul by practice. God is in Christ, reconciling the world to Himself. If those who claim to be His followers draw apart from each other, showing no affection or compassionate interest, they are not sanctified to God. They have not His love in their hearts. I have heard people tell God in their testimonies and prayers that they were full of sin and iniquity, miserable and poor and blind and naked. *13LtMs, Ms 43, 1898, par. 28*

Are these words the true sentiment of your soul? If it is, turn to the Lord with all your heart, asking Him to take away your sins and make you His child, that you may be able to speak to Him in different language, that you may bless the Lord with all the energies of your being for the evidence of His great love and tender compassion for sinners. *13LtMs, Ms 43, 1898, par. 29*

Christ has shown His great love for us by giving His life that we should not perish in our sins, that He might clothe us with His salvation. If this divine love is cherished in our hearts, it cements and strengthens our union with those of like faith, he that dwelleth in love dwelleth with God and God in him. The strengthening of our love for our brethren and sisters strengthens our love for Christ. This principle of love for God and for those for whom Christ died, needs to be quickened by the Holy Spirit, and cemented by brotherly kindness, tenderness, and acts that testify that God is love. This union, which joins heart with heart, is not sentimentalism, but a healthful principle. *13LtMs, Ms 43, 1898, par. 30*

Faith works by love and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? By grace ye are saved, through faith. The mind should be educated to exercise faith rather than to cherish doubt and suspicion and jealousy. We are too prone to look at obstacles as impossibilities. *13LtMs, Ms 43, 1898, par. 31*

To have faith in the promises of God, to walk forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God learn this lesson. The grace of God through Christ is to be ever cherished, for it is given to us as the only way of approaching God. Faith in the words of God, spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to leave a record of a very different character. Their lack of faith in God gave them a very checkered history. *13LtMs, Ms 43, 1898, par. 32*

The faith mentioned in God's Word calls for a life in which faith in Christ is an active, living principle, expressed in prayer. He who has this faith relies on the promises of God as able to keep the soul and its vital energies pure. Faith is to be interwoven with all prayer. We show our faith in God by obeying His commands. Faith is always expressed in words and actions. It shows practical results, for it is a vital element in the life. The life that is molded by faith develops a determination to advance, to go forward. Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and our transgressions, the One who is able to keep us from sin and lead us in His footsteps, is expressed in the *fifty-eighth chapter of Isaiah*. Here is presented a faith that works by love and purifies the soul from all selfishness. Faith and works are here combined. *13LtMs, Ms 43, 1898, par. 33*

"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 of 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, and the glory of the Lord shall be thy rearward. ... 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 6-8, 11.*] *13LtMs, Ms 43, 1898, par. 34*

What does this mean? Christ is our righteousness. He goes before

us, and we follow Him, working in love and compassion for the needy and destitute.<sup>13</sup>*LtMs, Ms 43, 1898, par. 35*

## Ms 43a, 1898

### The Laborer Is Worthy of His Hire

NP

March 22, 1898

Portions of this manuscript are published in *5MR 162, 323-327; 15MR 161-163*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ. The ministers are paid for their work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and if she devotes her time and strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as naught, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home, to care for her family? *13LtMs, Ms 43a, 1898, par. 1*

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men laborers, and not their wives is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out by our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in. *13LtMs, Ms 43a, 1898, par. 2*

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work



successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His Spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and to receive wages for the labor she performs.*13LtMs, Ms 43a, 1898, par. 3*

Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages.*13LtMs, Ms 43a, 1898, par. 4*

Women helped our Saviour by uniting with Him in His work. And the great apostle Paul writes, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." [*Philippians 4:1-3.*]*13LtMs, Ms 43a, 1898, par. 5*

If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained minister? Should it not command the hire of the laborer? Would not such workers be defrauded if they were not paid?*13LtMs, Ms 43a, 1898, par. 6*

This question is not for men to settle. The Lord has settled it. You

are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carry the truth into families. Their work is just the work that must be done. In many respects a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men. They should not be compelled by the sentiments and rules of others to depend upon donations for their payment, any more than should the ministers. *13LtMs, Ms 43a, 1898, par. 7*

Letters have come to me from several, asking my advice upon the question, Should ministers' wives adopt infant children? Would I advise them to do this kind of work? To some who were regarding this matter favorably, I answered, No; God would have you help your husband in his work. The Lord has not given you children of your own; His wisdom is not to be questioned. He knows what is best. Consecrate your powers to God as a Christian worker. You can help your husband in many ways. You can support him in his work by writing for him, by keeping your intellect improved. By using the ability that God has given you, you can be a homekeeper. And more than this, you can help to give the message. *13LtMs, Ms 43a, 1898, par. 8*

There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women. But the enemy would be pleased to have women whom God could use to help hundreds, bending up their time and strength on one helpless little mortal, that requires constant care and attention. *13LtMs, Ms 43a, 1898, par. 9*

“Thus saith, the Lord, 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 he Son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I

am a dry tree.<sup>13</sup>*LtMs, Ms 43a, 1898, par. 10*

“For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house and within my walls, a name and a place better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered to him.” [*Isaiah 56:1-8.*]<sup>13</sup>*LtMs, Ms 43a, 1898, par. 11*

This is the grand and noble work that the minister and his wife may qualify themselves to do as faithful shepherds and guardians of the flock. There are those who have no inclination or fitness to help the struggling souls who are ignorant and poor. If these feel it their duty to take orphan children and care for them, they may do a good work. But let the choice of the children be first made from among those who have been left orphans by Sabbath-keeping parents. God will bless men and women as they share their homes with this class. But the wives of our ministers, who can themselves act a part in the work of educating others, should in the love of God be co-laborers with Christ. Let them not voluntarily tie their hands by the care of an infant. Those women who labor to teach souls to seek for the new birth in Christ Jesus, are doing a precious work. They consecrate themselves to God, and they are just as verily laborers for God as are their husbands. They can enter families to which ministers could find no access. They can listen to the sorrows of the depressed and oppressed. They can shed rays of light into discouraged souls. They can pray with them. They can open the Scriptures, and enlighten by a “Thus saith the Lord.”<sup>13</sup>*LtMs, Ms 43a, 1898, par. 12*

### **Reaching the Higher Classes**

With much thoughtfulness and prayer, each soul should counsel with those of experience in regard to their individual work. The power of influence is great when placed on the right side, and it is just as great a power, but for evil, when unadvised words are spoken and undue sympathy is shown to those who are harmed by this sympathy. Men and women need to have sanctified discrimination in regard to their work. They can render back to God His own in the most devoted service for the benefit of human minds, the purification of human defects, and the uplifting and elevating of those in the higher classes. Many of these need to understand pure Bible principles. *13LtMs, Ms 43a, 1898, par. 13*

There are those who occupy positions where they could do a good work if they were converted and understood what is taught in the Scriptures. These need to be saved as verily as those who are in wretched circumstances. The needy should not be neglected but neither should those in an influential sphere be passed by because of their apparent devotion to the things of this world. Many in high social positions are heart-sore and sick of vanity. They are longing for a peace that they have not. Even those in the highest ranks are not to be passed by. Many of them are hungering and thirsting for salvation. Some in their childhood have been instructed in the Word of God by their parents, and they are now longing for help. *13LtMs, Ms 43a, 1898, par. 14*

Let the devoted followers of Christ become interested in those in higher life. The workers who have learned from the Master will know how to meet this class, and they are to remember that they are never alone in their labor. With tact and discrimination, they will find open doors in many families, where the members, if they become interested, will learn to know the truth for themselves, and will also draw in their friends and acquaintances to investigate the truth. *13LtMs, Ms 43a, 1898, par. 15*

Frequently we may become acquainted with those in higher life through those who are in very humble circumstances. If Bible workers can by wisdom reach the higher classes, it is their duty to do this! They are not to turn away from the necessities of the lower classes, and neither are they to neglect to make any effort to reach the higher classes. *13LtMs, Ms 43a, 1898, par. 16*

The Lord would have His ministers heed the light that He has given in regard to this matter. Seek to reach those who need help, whose souls are hungering for the truth. As Christian workers, we have made a great mistake in not making well-directed efforts to reach those who have influence. We should labor for those who, if converted, will exert a powerful influence for good. *13LtMs, Ms 43a, 1898, par. 17*

The Lord's call to His supper is, "Come; for all things are now ready." [*Luke 14:17.*] Speak to those that are ready to perish. Those in high social positions are worthy of far more being done for them than has been done. Let God's ministers feel the burden of this work. Let their wives take up this work, and in Christian humility, dignified by Christ's grace, present the truth as it is in Jesus. Let them be prepared to attend mother's meetings, or other meetings in which they can speak words for the Master. But enter into no opposition, create no controversy. *13LtMs, Ms 43a, 1898, par. 18*

God wants workers who can carry the truth to all classes, high and low, rich and poor. In this work women may act an important part. God grant that those who read these words may put forth earnest efforts to present an open door for consecrated women to enter the field. Those, who in their life-work, have not come into contact with the higher classes of society, need not feel that they cannot do the work. It is not eloquence that makes their work acceptable. It is through the humble and contrite that God works. The dignified and self-sufficient cannot touch or help needy souls. *13LtMs, Ms 43a, 1898, par. 19*

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "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 in holiness before God, even our Father, at the coming of the Lord Jesus Christ, with all his saints." [*1 Thessalonians 2:19; 3:12, 13.*]*13LtMs, Ms 43a, 1898, par. 20*

### **Words of Warning**

Thus saith the Lord to all who are laborers in word and in doctrine,

to whom is entrusted the care of the churches: You are to be faithful stewards of the grace of Christ. You are to watch for souls as they that must give an account. "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.*] Read these words attentively, and ask yourself if you are obeying them to the letter. What are the credentials by which you show that God has sent His Son into the world? The love that you manifest for each other.*13LtMs, Ms 43a, 1898, par. 21*

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [*John 15:9-12.*]*13LtMs, Ms 43a, 1898, par. 22*

When unselfish love for each other is not manifested by those who claim to be children of God, they lie against the truth. Unless we cherish that faith that works by love and purifies the soul, our faith is as a sounding brass and a tinkling cymbal.*13LtMs, Ms 43a, 1898, par. 23*

Our churches are very deficient in the exercise of this grace. They cannot love Christ unless they have an increasing love for those for whom Christ has died. It is Satan's great masterpiece to lead many to understand the theory of truth, while their hearts are destitute of Christlike love. Thus our Lord Jesus Christ is misrepresented and falsified. A man may preach the gospel; he may understand the Scriptures; but if his soul is not filled with that love that leads him to cherish unselfish thoughts, and do unselfish actions, that bind heart to heart, and soul to soul, he cannot represent Christ.*13LtMs, Ms 43a, 1898, par. 24*

"By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:35.*] Thus we give proof of Christ's power; thus we show that we are lights shining amid the moral darkness. There would today have been a large army in our ranks, if we had

loved one another as Christ has loved us. But Satan is constantly at work to create disunion, disaffection, discord, variance, and strife, over shall matters at first, and then over greater, until man places himself where he has no love for any of his brethren, and therefore his professed love for Christ is a farce. It is theoretical, such as the Pharisees had when they refused to receive the Son of God.*13LtMs, Ms 43a, 1898, par. 25*

Many have united with the churches by placing their names on the church books. But very few of these are doing Christ's works. Human nature, in all its selfish phases, has an almost complete sway over mind and heart. An indwelling Christ could not prompt the feelings that any evidence toward their brethren and their neighbors. They show that they know not Christ, that they are not molded by His Holy Spirit. Self is the most powerful working agency, and they have no peace.*13LtMs, Ms 43a, 1898, par. 26*

Ministers may preach a theory of truth, and say many good things, nevertheless, "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 when thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove the candlestick out of his place, except thou repent." [*Revelation 2:1-5.*]*13LtMs, Ms 43a, 1898, par. 27*

After enumerating the many virtues, nevertheless He declares, "I have somewhat against thee, because thou hast left thy first love." [*Verse 4.*] When brother draws apart from brother and willfully takes his own position to combat him, when he has nothing to combat but his own wicked spirit which is inspired by Satan, does he show that Jesus Christ is abiding in his heart by faith? Has he come from the school of Christ, from learning His lessons?*13LtMs, Ms 43a, 1898, par. 28*

“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.*] Jesus has made abundant provision for his Spirit to mold and fashion every human heart. The bitterness of spirit that is too frequently developed shows that the love of Christ is not abiding in the heart. Satan is sowing his tares, preparatory to reaping a crop of evil. *13LtMs, Ms 43a, 1898, par. 29*

Now comes the warning. “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:5.*] In this probationary time Christ is waiting for the repentance that needeth not to be repented of. Self is very tender over self. It sometimes bursts the bands, and greatly dishonors God. This hurts the actor, and weakens his spiritual strength. Thus he loses the influence of the precious light of the Sun of Righteousness. But when the beams of light from the face of Christ shine into the heart and into the chambers of the mind, the spirit is softened. The love that Christ inspires is diffused to others. An atmosphere that is a savor of light surrounds the soul. All who come in contact with such a one say, He has been with Jesus; he speaks as Jesus spoke. *13LtMs, Ms 43a, 1898, par. 30*

But when the heart, the treasure house, accumulates a large mass of wood, hay, [and] stubble, Christ cannot enter. This is a most miserable production, fit only to be consumed by the purifying fire. From it the spirit must be cleansed, or the soul will be lost. *13LtMs, Ms 43a, 1898, par. 31*

There are men who are teaching the theory of truth, to whom Christ’s words apply, “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [*Revelation 3:1-3.*]*13LtMs, Ms 43a, 1898, par. 32*



The Lord is not pleased with the position of those who have a knowledge of the truth, but do not keep it. They do not practice the truth. In their soul the love of Christ is eclipsed. Their principles of action are not sanctified, holy, righteous. Self is the supreme idol. By the words they speak they show that they have given themselves over to do Satan's work, to drop seeds which will produce tares. They repeat words that were spoken to them in confidence, and betray their friends. Anything that will cut the threads of union between brother and brother, between sister and sister, is looked upon as a worthy action. Satan stands by and laughs to think that he can so easily inspire tongues to utter words which will kindle a fire not easily quenched. *13LtMs, Ms 43a, 1898, par. 33*

Some tattle and criticize, finding fault with everything when they might easily find something to approve. Their words might encourage; they might leave a sweet, fragrant influence beyond them; but is otherwise. Their words create strife and disaffection, and evil angels are close beside them. These are the ones who think they see something that they must reprove, but do not try to see that which is worthy of commendation. They bring sorrow to souls when there is no necessity for it. If they would commend where it is just and right to commend, they would give strength to righteous purposes and principles. *13LtMs, Ms 43a, 1898, par. 34*

The men who hold positions of trust in our institutions should be men who appreciate the love of God, who realize their own weakness, who remember their own mistakes and errors, and feel too much humbled in consequence to think that God has given them a special duty to criticize, and to place themselves as far off as they can from their fellow men. This is Satan's inspiration. Shall we provoke the Lord to anger by our idolatrous sentiments and selfish up-building, so that He will leave us to follow on in our own supposed wisdom and self-sufficiency, till He proves us and reveals the true character of our service? "Wherefore let him that thinketh he standeth take heed lest he fall." [*1 Corinthians 10:12.*] The Lord is against all self-sufficiency. He cannot work with His people because they will not use His blessings, but glorify themselves. *13LtMs, Ms 43a, 1898, par. 35*

“And for their sakes I sanctify myself,” Christ declared, “that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:19-23.] *13LtMs, Ms 43a, 1898, par. 36*

Here is defined the exalted position we should occupy. Let busybodies and accusers be visited and rebuked. If after thorough labor they do not hold their tongues in check, they should be suspended from church membership. *13LtMs, Ms 43a, 1898, par. 37*

This work is first to take hold of the ministers. There is so little genuine fellowship and love that not one half the good is accomplished in our large gatherings and church councils that there might be. *13LtMs, Ms 43a, 1898, par. 38*

Surely we are living in a perilous time in this earth's history. The Lord cannot bless His people while they are so full of self-esteem. He cannot bless His ministers while they lay plans to carry out their own ideas. The Lord does not plan with them to set down one and lift up another, to play with human beings as the tempter would be pleased to have them. *13LtMs, Ms 43a, 1898, par. 39*

The Lord calls for an entire change of spirit, a thorough conversion in the ministry, north and south, east and west. The day of God will come on all who are giving heed to Satan's suggestions, as a thief in the night. “Let us therefore fear, lest a promise being left us of entering into his rest, any of us 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, not being mixed with faith in them that heard it.” [Hebrews 4:1, 2.] Those who have not walked in the light as Christ is in the light are in a position similar to the position occupied by those spoken of in these verses. *13LtMs, Ms 43a, 1898, par. 40*

We feel deeply our great need of laborers, but there is still greater need of the inward working of the Spirit of God in those who minister and those who hear the Word. Just before Christ's ascension, the disciples were directed to go into all the world, and preach the gospel to all nations, beginning at Jerusalem. Today too much time and labor is devoted to those who know the truth, but who do not seem to be benefited by the messages of truth. More missionary work is to be done in Melbourne. The time spent with the churches should be spent in carrying the message to those who have never heard it. When church members work earnestly and humbly, seeking to save those that are perishing in their sins, it will be more pleasing to God. Those in our churches must be molded differently. The Word preached does not profit them, not being mixed with faith in them that hear it. *13LtMs, Ms 43a, 1898, par. 41*

When God created man, He prepared food for the sustenance of his body. By experience man must understand for himself that it is necessary for him to take nourishment. Hunger compels the human agent to eat food, and he derives from this food strength and satisfaction. God has provided food to supply the necessities of the body, and in His matchless wisdom He has also provided food to satisfy the spiritual wants of the being. The gospel is suited to the necessities of the soul. But food cannot nourish the body except it be eaten and digested. So the bread of life will not profit the soul unless it is received, as a message from God, into willing and obedient hearts, and obeyed. *13LtMs, Ms 43a, 1898, par. 42*

The reception of the gospel, the bread of life, does not depend on learned testimonies, eloquent speeches, or deep arguments, but upon its simplicity and adaptation to souls that are hungering for the bread of life. They need no cold problems, but they need bread. What must I do to be saved? This is the want of the soul. *13LtMs, Ms 43a, 1898, par. 43*

The truth must be a living power in the heart of the one who communicates truth. The Jews did not believe that Jesus was the Son of God, yet they were astonished at His wisdom. They knew that He had never learned in their schools, and had lived, as they supposed, in obscurity, and in unfavorable circumstances for the acquisition of knowledge. It was ever a mystery to them how He

obtained His wisdom. As if He read their thoughts as an open book, Christ said to them, "My doctrine is not mine, but his that sent me. If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." [*John 7:16, 17.*] *13LtMs, Ms 43a, 1898, par. 44*

If the members of our churches will remember that the knowledge of divine truth is declared to be conditional on the possession of an obedient heart, they will receive much blessing. A man need not be a logician to know for himself whether the gospel is divine or human, true or false; but he must be teachable. He must open his heart to receive the impressions of the Spirit of God. He must be ready, as he sees the truth, to obey it. *13LtMs, Ms 43a, 1898, par. 45*

There are active minds who have many suggestions to make without due consideration and without carefully examining the ground upon which they base their faith. Some who think themselves very wise devise plans of their own. They talk of these to others, and men who do not understand the root of the matter and the outcome begin at once to work upon the suggestions made. Thus difficulties arise which have to be met. *13LtMs, Ms 43a, 1898, par. 46*

Let the inquiry be made, Lord, What wilt thou have me to do? This is the question to be asked by every obedient child of God. No one who is neutral can be in the kingdom of Christ. There every man has his place and his work. The obedient heart is open to receive the truth, and more, it seeks to learn the truth, that it may walk in safe paths. And any and every sacrifice will be made by such a one for the privilege of advancing the truth. *13LtMs, Ms 43a, 1898, par. 47*

Christ laid down His life for His disciples, and He requires His followers to walk in His footsteps. He will not accept a divided heart. "Whosoever will save his life," He declares, "shall lose it, and whosoever will lose his life for my sake shall find it." [*Matthew 16:25.*] Those only who are willing to deny self, lift the cross, and follow Me, can be My disciples. They must follow me through evil and good report, in sunshine and storm. Thus they show that they

possess a spirit favorable to the reception of truth. *13LtMs, Ms 43a, 1898, par. 48*

## Ms 44, 1898

### The Pearl of Great Price

NP

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Among the Jews, the pearl is estimated as the most valuable of precious stones. Our Saviour compared the blessing of redeeming love to a pearl of great price. He illustrated this truth by the parable of a merchantman seeking goodly pearls, "who when he had found the pearl of great price, went and sold all that he had, and bought it." [*Matthew 13:46.*]*13LtMs, Ms 44, 1898, par. 1*

Christ is the pearl of great price. He is the Way, the Truth, and the Life. His gospel is to be preached as a witness to all nations. Christ does not say that all nations will receive the gospel and accept the pearl of great price. Many will not appreciate it, because things of minor importance take their attention. Yet the gospel is to be preached, as a witness to all. The light is to shine in the moral darkness, truth is to be placed in contrast with error. *13LtMs, Ms 44, 1898, par. 2*

In Christ's day many great men of the earth heard the gospel, but they did not become sufficiently interested to search for the pearl of great price. But on the Day of Pentecost five thousand were converted in one day by the presentation of the gospel. Christ's witnesses proclaimed the truth, telling men the wonderful news of the precious pearl. And what a remarkable communication was on that day made from heaven to earth. The great assembly of people who witnessed this scene had recently witnessed in this same city the crucifixion of the world's Redeemer. How little those who saw that scene understood what it meant. How few realized 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.*] God in human flesh died that He might bring life and immortality to light. *13LtMs, Ms 44, 1898, par. 3*

When Christ came forth from the tomb, he proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] Thus the Lord had appointed. In His wisdom He was fulfilling His plan of infinite magnitude, the unfolding and announcement of which commenced at the fall. In Eden, before the heavenly universe, before the unfallen worlds, and before satanic agencies, God declared that the pearl of great price was to be given as the ransom of a fallen world. The seed of the woman should bruise the serpent's head, and it should bruise His heel. *13LtMs, Ms 44, 1898, par. 4*

This is the vital all-absorbing truth on which God would have mankind in all ages fix their attention. He would have the death of His Son the great center of attraction. *13LtMs, Ms 44, 1898, par. 5*

The crucifixion of Christ took place at the time when the Passover was commemorated. At this time representatives from all the nations of the world were assembled at Jerusalem. Representatives from foreign courts, princes, presidents, men exerting a wide influence, kings and noblemen, witnessed the scenes of the crucifixion. "Lo, the kings were assembled: they passed by, they saw it, they trembled." [See *Psalms 48:4, 5.*] It was then that the Lord Jehovah struck a blow which was transmitted by strangers to the remotest borders of the earth. *13LtMs, Ms 44, 1898, par. 6*

"For their sakes," said Christ, "I sanctify myself," in fulfillment of My previous engagement, made before the foundations of the world were laid. [*John 17:19.*] Thou, O Lamb of God, didst come, and offer Thyself as a living sacrifice, withdrawing Thyself from the heavenly universe, and setting Thyself apart to make a complete sacrifice. Having taken a survey of all that would be required of Him, Christ summed up the guilt to be cancelled. God's wrath against sin and the punishment for sin must be exhausted. Christ gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity and prepared Himself for the sword that was to smite Him as our substitute and surety. "Therefore doth my Father love me," He said, "because I lay down my life that I might take it again." [*John 10:17.*] He was wounded for our iniquities, bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we

are healed. *13LtMs, Ms 44, 1898, par. 7*

“Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. ... Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever. He will be our guide, even unto death.” [*Psalm 48:2, 3, 13, 14.*] *13LtMs, Ms 44, 1898, par. 8*

Christ is the pearl of great price. After His resurrection, He ascended to His appointed honor. Before the heavenly universe and the worlds unfallen He was to be enthroned. The Father would impress the minds of the believers with the glorious reception of His Son in the home He had left. For our sake He became poor, that we thought His poverty might be made rich. He had conquered the world, and His ascension to heaven was made with great honor. Commander of all the heavenly host, He returned to His own dominion amid great demonstrations. The chariots of God are twenty thousand, even thousands of thousands. These escorted Him who was the Resurrection and the Life, with a multitude of captives, raised from their graves to join the armies of heaven. *13LtMs, Ms 44, 1898, par. 9*

As Christ ascended, His hands were outstretched in blessing upon His disciples. While they stood gazing upward to catch the last glimpse of their ascending Lord, He was received by the heavenly throng into the rejoicing ranks of cherubs and seraphs. And as they escorted Him to His heavenly home, they sang in triumph, “Sing unto the Lord, ye kingdoms of the earth: O sing praises unto the Lord, that rideth upon the heaven of heavens.” [*See Psalm 68:32, 33.*] *13LtMs, Ms 44, 1898, par. 10*

Christ determined to bestow a gift on those who had been with Him and on those who should believe on Him, because this was the occasion of His ascension and inauguration, a jubilee in heaven. What gift could Christ bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. Christ gave His representative, the third person of the Godhead, the Holy Spirit. This gift could not be excelled. The divine Spirit, converting, enlightening, sanctifying,



would be His donation, because He would give all gifts in one. *13LtMs, Ms 44, 1898, par. 11*

On the Day of Pentecost Christ gave His disciples the Holy Spirit as their Comforter. It was ever to abide with His church. During the whole Jewish economy the influence of this Spirit had often been revealed in a marked manner, but not in full. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ages prayers had been offered for the fulfillment of the promise, for the impartation of the Spirit; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. He claimed the gift of the Spirit, that He might pour it out upon His people. He ascended on high, leading captivity captive, and gave gifts unto men. Having reached His throne, the Spirit was given as He had promised, and like a rushing, mighty wind, it fell upon those assembled, filling the whole house. It came with a fullness and power, as if for ages it had been restrained, but was now poured forth up on the church, to be communicated to the world. *13LtMs, Ms 44, 1898, par. 12*

What followed this outpouring? Thousands were converted in a day. As a flaming, two-edged sword, the truth flashed conviction into human hearts. The news was carried to the uttermost bounds of the inhabited world. Human hearts were brought unto Christ's control. The church beheld converts flocking to her from all directions. The altar of the cross, which sanctified the gift, was rebuilt. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled: "The weak shall be as David, and David as an angel of the Lord." [*Zechariah 12:8.*] Every Christian saw in his brethren and sisters the divine similitude of benevolence and brotherly love. One interest prevailed. One object swallowed up every other. The only ambition of the believers was to see who could express most perfectly the likeness of Christ's character, who could do most for the enlargement of His kingdom. *13LtMs, Ms 44, 1898, par. 13*

"The whole multitude of them that believed were of one heart and of one mind." [*Acts 4:32.*] The Spirit of Christ animated the whole congregation they had found the pearl of great price. Every

individual's spiritual pulse beat in healthful concert. *13LtMs, Ms 44, 1898, par. 14*

The value of a gift is proportionate to its adaptability to the needs of perishing souls. When Christ gave Himself, the One precious pearl of great price, He opened up a spiritual fountain of divine influence, that fallen man through faith might be a partaker of the divine nature. Standing near His trial, rejection, condemnation, and crucifixion, He said, "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, and of righteousness, and of judgment." [*John 16:7, 8.*] This is a wonderful announcement. *13LtMs, Ms 44, 1898, par. 15*

Christ longed to be in a position where He could accomplish the most important work by few and simple means. The plan of redemption is comprehensive. Its parts are few, and each part depends on each other, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit, and when the Holy Spirit is appreciated and accepted, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord will be touched, and will electrify the whole. Would that we could all understand how boundless are the divine resources. *13LtMs, Ms 44, 1898, par. 16*

Jesus, the truth, the pearl of great price, is not changeable. He is the same yesterday, today, and forever. He is our salvation, the one of great price for which all may seek and be successful in their search. Those who find this pearl do not need to be told how valuable it is; for they appreciate it, and will sell all they have to possess it. They will say, I count all things but loss that I may win Christ. *13LtMs, Ms 44, 1898, par. 17*

There are but two classes in our world, the obedient and the disobedient; and at this time the warning comes to us, Take heed that in seeking for the goodly pearl, you are not deceived into accepting the spurious for the genuine. Christ brings every one to the point, saying, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in

my name, I will do it. If ye love me, keep my commandments. *13LtMs, Ms 44, 1898, par. 18*

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, which 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. ... He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved by 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 upon him, and make our abode with him.” [*John 14:13-18, 21, 23.*] *13LtMs, Ms 44, 1898, par. 19*

The test is plainly defined: “He that loveth me not keepeth not my sayings, and the words which ye hear is not mine, but the Father’s which sent 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. These things have I spoken unto you that my joy might remain in you, and that your joy might be full.” [*John 14:24; 15:10, 11.*] *13LtMs, Ms 44, 1898, par. 20*

In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father’s glory, and the express image of His person. The glory of the attributes of God are expressed in His character. The gospel is glorious because it is made up of His righteousness. It is Christ unfolded, and Christ is the gospel embodied. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays. We are not to praise the gospel, but praise Christ. We are not to worship the gospel, but the Lord of the gospel. Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity and humanity. *13LtMs, Ms 44, 1898, par. 21*

The world estimates a man by the amount of money he has, by the value of his residence and its furniture, or by the number of acres in his estate. Christ places upon His people a different estimate. He

calls those who obey His commandments His jewels. "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." [*Malachi 3:16, 17.*]*13LtMs, Ms 44, 1898, par. 22*

"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.*] "And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land." [*Zechariah 9:16.*]*13LtMs, Ms 44, 1898, par. 23*

Those here represented have found in Christ the one precious pearl of great price, for which all other pearls should be sold. Those who try to find peace and rest will be unsuccessful unless they find the One of whom John said, Behold the Lamb of God, who taketh away the sin of the world. [*John 1:29.*] But the soul that finds Jesus feels that his wants are entirely satisfied. Christ says, A new heart will I give you. [*Ezekiel 36:26.*] This is the reward of obedience.*13LtMs, Ms 44, 1898, par. 24*

The pearl of great price cost God's only begotten Son the deepest humiliation, human agony, and a shameful death. This precious pearl is presented to those for whom Christ made this great sacrifice. Yet many refuse to accept it. *13LtMs, Ms 44, 1898, par. 25*

In His sermon on the mount our Lord compared the truth to pearls, and He warned His disciples to beware how they wasted or threw away truths of the highest value upon those who would not appreciate them, but would trample them under their feet. "Give not that which is holy to dogs, neither cast ye your pearls before swine," He said. [*Matthew 7:6.*]*13LtMs, Ms 44, 1898, par. 26*

Satan's power is wholly destructive; God's power is constructive. Thus the kingdom of God is a kingdom of continual progress. If we follow on to know the Lord, we shall know that his going forth is prepared as the morning, like the sun, which in the morning sheds its mild beams in the east, and keeping on increasing in strength until it reaches the perfect day. How much need, then, there is for us to keep a sharp watch unto prayer, and be earnest and zealous in the effort to secure the pearl of great price. *13LtMs, Ms 44, 1898, par. 27*

When this pearl is held up to our view, we should be personally and intensely interested, lest we lose the opportunity offered us. The value of salvation is being tested. The precious jewels of truth are being opened before us. But many listen with weariness to the presentation of the most precious and important truths. Their countenances do not glow with animation. They are listless and uninterested. Who would believe that they were themselves deciding their eternal destiny by their life practice? They should be wide awake, earnestly seeking for the kingdom of God and His righteousness. But do they look like people to whom precious pearls are being presented? *13LtMs, Ms 44, 1898, par. 28*

To all who believe on Christ, He is precious, but how many choose the spurious in the place of the genuine. Many a woman adorns herself with rings and bracelets and ornaments of gold, and thinks that she will be esteemed because of these ornaments. But she does not seek for the pearl of great price. It is not esteemed by her as of as much value as the ornaments with which she adorns her poor, mortal body. The one jewel of great price has no value in her eyes. *13LtMs, Ms 44, 1898, par. 29*

Is it not wondrously strange that the perversity of the human heart makes poor souls ignorant of what is worth seeking for they think themselves possessed of superior wisdom. They set more value upon gold and silver and diamonds than on the crown of glory that fadeth not away. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. Yet in Me is found the pearl of great price." [See *Jeremiah 2:32.*] *13LtMs, Ms 44, 1898, par. 30*

In the parable, the pearl is not represented as a gift. The merchantman, trading in goodly pearls bought it as the price of all he had. Many question what this means, when Christ is represented as a free gift. He is a free gift to all who give themselves, soul, body, and spirit to Him, without reserve. We are to give ourselves to Jesus, to live a life of full obedience to all His requirements. All that we are and all the talents and capabilities we possess are the Lord's to be consecrated to His service. Salvation is a free gift, and yet it is to be bought and sold. The great and precious pearl is represented as being bought without money and without price in the market which divine mercy has the management of where His voice is heard saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." [*Revelation 3:18.*]*13LtMs, Ms 44, 1898, par. 31*

In this market all may obtain the goods of heaven, which are lent on trust. "Behold I have set before thee an open door," the Lord declares, "and no man can shut it." [*Verse 8.*] No sword guards the way. Voices from within and at the door say, "Come." The treasury of the jewels of truth is indeed opened. The Saviour's voice earnestly and lovingly invites us, "I counsel thee to buy of me." [*Verse 18.*] The pearl of great price is presented. The gospel of Christ is a blessing which all may possess. It takes men as they are, poor, wretched, miserable, blind, and naked. The only condition Christ imposes on those who come to Him for riches and to be clothed with His righteousness is obedience to His commandments. The true, strong, joyous life of the soul begins when Christ is formed within, the hope of glory. The law is found by the obedient soul to be a law of perfect liberty, liberty to lay hold by faith upon the hope that is sure and steadfast.*13LtMs, Ms 44, 1898, par. 32*

No amount of worldly treasure can purchase salvation. It is by willing obedience that it is purchased, by giving ourselves to God as his own purchased possession. When we render back to God His own, when we wash our robes of character and make them white in the blood of the Lamb, then we shall be entitled to a celestial crown. Earthly wealth is of no value to purchase salvation for it is a lent treasure. Thus the poorest has just as good a chance as the

richest. Education of the highest class, or itself, will not bring any man into favor with God. The Pharisees had been favored with every temporal and spiritual advantage, and with boastful pride they said, I am rich, and increased in goods, and have need of nothing. Yet they were wretched and poor and miserable. Christ offered them the pearl of great price, but they disdained to accept it, and He said to them, "Verily I say unto you, That publicans and harlots go into the kingdom of God before you." [*Matthew 21:31.*]13*LtMs, Ms 44, 1898, par. 33*

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. It is not spiritual advantages. Abandon the idea that these things are your own. God calls for your willing obedience. You are to seek to save the souls that are perishing out of Christ. "As many as I love, I rebuke and chasten," Christ declares, "be zealous therefore and repent. Behold, I stand at the door and knock. If any man will open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:19, 20.*] This is your work. Open the door, and let Jesus in. Christ asks you to give up your sins. "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] "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.*]13*LtMs, Ms 44, 1898, par. 34*

To deny ourselves daily is our work. We are not saved in sin, but from sin. We cannot buy salvation, but we must seek it as interestedly and perseveringly as though we would abandon everything in the world for it, and sell all that we have to obtain the pearl of great price. By accepting Christ, making Him all and in all, we shall obtain an invaluable experience, for good works will surely follow all who receive Christ.13*LtMs, Ms 44, 1898, par. 35*

"As many as received him, to them gave he power to become the sons of God, 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.*]13*LtMs, Ms 44, 1898, par. 36*

Christians are to be careful to maintain good works. Christ says to

His followers, “Ye are the light of the world. 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 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 5:14-16.] *13LtMs, Ms 44, 1898, par. 37*

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called 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 17-20.] *13LtMs, Ms 44, 1898, par. 38*

These words are full of meaning to all who claim to be followers of Christ. We are to guard against deception. Every professor of godliness is like the piece of silver which a trader tests by ringing it on the counter, to see if it has the true ring. Christ has given His people the lessons essential for them to practice. Would that all who claim to be Christians would be doers of the words, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [Matthew 6:33.] There is one who constantly watches over those who seek to work out the principles here involved. *13LtMs, Ms 44, 1898, par. 39*

The soul that is seeking for rest and peace and happiness finds all these by coming to Jesus. All his wants are satisfied. He has been seeking peace and rest of conscience, and in Christ he has found a clean heart, a renewed mind. Christ has given His invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Great indeed are the promises God has given in order to bring salvation within our reach. He gave His life for us, and He offers us the pearl of great price. But so many turn with



disdain from the salvation offered. Many give the things of eternal interest only a transient thought. This is the reason that they do not duly estimate the value of the pearl of great price. Shall this state of things continue?*13LtMs, Ms 44, 1898, par. 40*

The work of grace is a progressive work. "And besides this," Peter writes, "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 and Saviour Jesus Christ." [Peter 1:5-8.]*13LtMs, Ms 44, 1898, par. 41*

There is a wonderful deceitfulness in sin. To the heart unchanged by grace, Satan presents a counterfeit righteousness. But those who trust in this righteousness build on the shifting sand, and one day the storm of test and trial will overcome them.*13LtMs, Ms 44, 1898, par. 42*

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." [*Malachi 3:16, 17.*]*13LtMs, Ms 44, 1898, par. 43*

Service to God is comprehensive. It means much. It means the consecration of all we have, of all the talents that He has lent us. It means that we shall use them to glorify His name.*13LtMs, Ms 44, 1898, par. 44*

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [*Verse 18.*] How thoroughly in earnest every one should be to be on their guard against being led away by the errors of the wicked. Many who fancy that they are on the way to heaven are walking in strange paths, because they have not given all for the purchase of the pearl of great price.*13LtMs, Ms 44, 1898, par. 45*

## Ms 45, 1898

### Hidden Treasure

NP

March 30, 1898

Portions of this manuscript are published in *1MCP 194; UL 103; 3MR 347*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.” [*Matthew 13:44.*]*13LtMs, Ms 45, 1898, par. 1*

Gold is imperishable. Fire cannot consume it, deprive it of its lustre, or destroy its value. In ancient times it was customary for those who had gold and silver to hide it in the earth. There was danger of the country being invaded by marauding armies, and the earth was looked upon as a safe hiding place. And often the owner himself was unable to find the treasure he had secretly buried. It is no new thing to find in neglected land old coins and ornaments of gold and silver.*13LtMs, Ms 45, 1898, par. 2*

A man hires land to cultivate, and as the oxen plough the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that he has a fortune before him. He restores the gold to its hiding place, making sure that no one knows of his discovery. He then returns to his home, and sells all that he has to purchase the field containing the treasure. His family and his neighbors think that he is acting like a madman. Looking at the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured.*13LtMs, Ms 45, 1898, par. 3*

This parable illustrates the truth that painstaking effort should be made to secure the heavenly treasure. The world is busily engaged in searching for earthly treasure. By precept and example men exalt

earthly riches above eternal riches. Minds which should have been educated to reach the highest attainments cultivate an appetite for pleasure, and allow worldly business to exclude God from their thoughts. *13LtMs, Ms 45, 1898, par. 4*

Our Saviour undertook the task of correcting this evil. He saw that the hearts and minds of men were absorbed in getting gain. Men worked at a high pressure in their work of buying and selling. Christ lifted up His voice like the trump of God, and sought to break the infatuating spell, which was paralyzing every spiritual sinew and muscle. "What shall it profit a man," He cried, "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.*] *13LtMs, Ms 45, 1898, par. 5*

The treasure found in the field represents the gospel of Christ. Earthly treasures bear no comparison with this. "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [*Matthew 13:44.*] The Word of God is the field which contains this treasure. In His lessons Christ presents before fallen humanity the nobler world they have lost sight of. He brings it again before them, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribable glory of God, and shows them the treasure there. *13LtMs, Ms 45, 1898, par. 6*

Christ seeks to reach the understanding through the actual occurrences and events that take place in this world. As treasure is found in a field, so by earnest searching, treasure is found in the Scriptures. The Bible is God's great lesson book, His great educator. All true science is contained in the Bible. But few are true Bible students. Few understand that it contains science, not only in spiritual lines, but in all branches of knowledge. Spiritual eyesight is required to discern what true higher education is. It is that education gained by searching the Scriptures, but it is strangely neglected. *13LtMs, Ms 45, 1898, par. 7*

The Lord God, who created our world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, who knows every shrub

and flower, has, with these treasures, given man understanding, and ability to appreciate these wonders of heaven and earth. It is because men have, in every branch of study, departed from God's great Lesson Book, that their senses have become confused. This is why books originating in human minds have been brought into our schools as text books. If men had closely, earnestly, continuously, searched God's Word, making the Scripture its own commentator, the key with which to unlock Scripture, he would have been as astonished at the golden treasure revealed as was the man who discovered treasure hidden in the field.*13LtMs, Ms 45, 1898, par. 8*

Christ came to our world to reveal God. The gospel is His instrument of redemption. The kingdom of heaven is the theme of the parable of seed-sowing. This parable contains the greatest and yet the most simple lessons. The seed is all hidden in the earth, but the tiny seed contains the substance of the precious, golden harvest. Thus the truth is hidden from those who do not take pains to seek for it, to dig for it as for hidden treasure. Human life in all its bearings is similar to nature. By natural things Christ illustrated the things of the kingdom of God. Every branch of knowledge is found by searching the Scriptures. But never can human reasoning find out the science of education. Little confidence can be placed in human reasoning.*13LtMs, Ms 45, 1898, par. 9*

Valuable lessons are given in the parables by which Christ illustrated the spiritual character of His kingdom; and when the human mind is freed from perverting influences, it can receive these lessons. But human intelligence could never originate them. Neither can man understand the science of education, only as God in His wisdom shall, through His Holy Spirit, sanctify his observation.*13LtMs, Ms 45, 1898, par. 10*

The Lord Jesus, Himself the great Teacher, uses the things which He has made, and the human organization with its wonderful construction, to reflect the wisdom of the great God. Nature and human life obey His commands. They answer to His majestic, wonder-working power. But if Christ were today in our world, the veriest stripling in the schools would prate to Him of their so-called science. Christ would answer, "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. *13LtMs, Ms 45, 1898, par. 11*

“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 more 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? 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 they spin: and yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these. ... But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [*Matthew 6:24-29, 33.*]*13LtMs, Ms 45, 1898, par. 12*

These are precious lessons. The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth. *13LtMs, Ms 45, 1898, par. 13*

But the fallen race will not understand. The science of nature is supposed to control the God of nature. Correct lessons cannot impress the minds of those who know not truth or the Word of God. When the heart and mind is submitted to God, when man is willing to be instructed as a little child, the science of education will be found in the Word of God. Higher education of the world has proved itself a farce. When teachers and students come down from their stilts and enter Christ’s school to learn of Him, they will talk intelligently of higher education, because they will understand that it is that knowledge which enables men to understand the essence of science. *13LtMs, Ms 45, 1898, par. 14*

When Christ points to nature, as in the parable of the sower and the seed, the lesson applying to spiritual things will flash into the mind. There is a law in the material and spiritual seed-sowing, and light is given by Christ, the One who came from heaven, not to be educated in the school, but to educate. This is higher education,

and throws back the reflection of heavenly light, not on human beings, but on Christ. The glory is given to the One who came to enlighten every man that comes into the world.*13LtMs, Ms 45, 1898, par. 15*

Those only who are co-workers with God can know what true education in its simplicity means. Long names have been given to the drugs that physicians handle, which no human being should consent to use until he has tried simple, natural remedies. So in spiritual things the long names given to many things, supposed to be higher education, destroy the simplicity of the gospel of Christ. Eternity will reveal that minds have been deceived and led astray into erroneous theories, because teachers thought that they must improve on God's methods, and by their supposed knowledge, [they] place the crib so high that it is impossible to feed the flock. Men cannot know God unless they have pure mental food, thoroughly winnowed from man's so-called higher education, which is mingled with infidel sentiments and suppositions rather than with a plain "Thus saith the Lord."*13LtMs, Ms 45, 1898, par. 16*

The Lord Jesus is the model teacher. He gave His own life to ransom man, and He has given to the world the Old and New Testaments as an education text book. When the Word of God is laid aside for books that do not lead to God and an understanding of the kingdom of heaven, education is a perversion of the name. Too often artificial knowledge is forced into the mind, to the perverting of true education.*13LtMs, Ms 45, 1898, par. 17*

In the parables of Christ, and their spiritual relation to man's present life and his future eternal life, there is far more than merely a representation of natural objects. There is in them the power of true teaching, which brings conviction to mind and heart. This is not the conviction that logic and reasoning produces, but a conviction deeper and more lasting. Christ's lessons are a source of divine knowledge, which will qualify the student for the higher grade. If mind and heart are not perverted by false theories, if the life proceeding from Him who was the light of the world is not quenched, students will obtain a pure education that will be accepted by God. The mass of rubbish that has been given to the mind will be cut away from the education in our schools.*13LtMs, Ms*

45, 1898, par. 18

He who created our world is the Father and King of the heavenly world, and He knows just how to give lessons of instruction to the human family. But Satan has been playing the game of life for the souls for whom Christ gave His life that they might win an eternity of bliss. God has no pleasure in the death of the wicked. When the Lord of life and glory came into the world, He came to restore the moral image of God in man, and He left an example in His lessons that He would have all teachers follow. Christ's lessons were of a character to teach human minds to escape the degradation of sin, that mind and heart might not be filled with cheap imagery by being left to follow the low, common tread of the world. *13LtMs, Ms 45, 1898, par. 19*

He who would seek for the hidden treasure must rise to higher pursuits. His affections and all his capabilities must be consecrated to this search. Christ gave to the world a lesson which was to be graven on mind and soul, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] But Satan works upon human minds, saying, Do this or that action, and ye shall be as gods. His sophistry is doing today for our world what it did in Eden. Through his deceptive words, he led Eve to doubt God's word, and supply its place with a theory which led to transgression and disobedience. *13LtMs, Ms 45, 1898, par. 20*

When Christ came to our world, He selected humble fishermen for the foundation of His church. But their limited comprehension of these disciples in regard to the things of the kingdom of God imposed a restraint upon the teachings of Christ. They had been receiving the sayings of the scribes and Pharisees, and therefore even the learning that they had was of a mixed and objectionable character. And though Christ had many things to say to them, He told them that they were unable to hear the disclosures of the divine truths He had to communicate. *13LtMs, Ms 45, 1898, par. 21*

Christ finds the religionists of this time so full of erroneous sentiments that there is no room in their minds for the truth. Even the teachers in our common and higher schools have mingled with

the education given the sentiments of infidel authors, and have made themselves co-workers with Satan in sowing tares in the minds of youth. Teachers voice sentiments that should never be placed before the minds of young or old, never thinking of what kind of seed they are sowing, or of what harvest they will have to garner as the result. *13LtMs, Ms 45, 1898, par. 22*

John, the beloved disciple, testifies of Christ, "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 Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [*John 1:1, 3, 4, 14.*]*13LtMs, Ms 45, 1898, par. 23*

This was deemed the most essential instruction that could be given to our world. Christ sought to win the minds that were absorbed in earthly things, and teach them of heavenly things. Had the teachers in the days of Christ been willing to be instructed by the great Teacher, had they yoked up with Christ to co-operate with Him in sowing the world, not with the sayings of men, but with the pure seeds of truth, the world would have been converted, made pure and holy, prepared for the society of the royal family in the heavenly universe. Had the scribes and Pharisees united their forces with the great Teacher, the knowledge of God and of Jesus Christ would have restored the moral image of God in man. The Old and New Testaments would have been the lesson book in every school, for here is found true science. *13LtMs, Ms 45, 1898, par. 24*

The Word of God is to be our study in this world. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but this treasure is hidden because the search for its golden precepts has not been prosecuted until the treasure was in the possession of the searcher. In God's Word is found wisdom unquestionable, inexhaustible, wisdom that did not originate in finite minds, but in the Infinite mind. There is no time now to fill minds with false precepts and ideas of what is called higher education. There can be no higher education than that which comes from the Author of truth. *13LtMs, Ms 45, 1898, par. 25*



Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Word of God. In eternity we shall learn that which, if we had received the enlightenment that it was possible for us to obtain here, would have opened our understanding. And understanding means obedience to all God's commandments. The plan of God's government would have been understood. The heavenly world would have opened its chambers of grace and glory for exploration. *13LtMs, Ms 45, 1898, par. 26*

Human beings would have been altogether different from what they now are in form, in speech, in song, for by exploring the mines of truth, they would have been ennobled. The mystery of redemption, the knowledge of God, and of Jesus Christ in His mediatorial character, the incarnation of Christ our Redeemer, His atoning sacrifice, would not be, as they now are, vague in our mind. They would have been, not only better understood, but altogether more highly appreciated. *13LtMs, Ms 45, 1898, par. 27*

These themes will employ the hearts and minds and tongues of the redeemed through the everlasting ages, and new developments of them will be opened up, which Christ longed to open to His disciples, but which they did not have faith to seek and grasp. Forever and ever, new views of the perfection and glory of Christ will appear. *13LtMs, Ms 45, 1898, par. 28*

Men of decided piety and talent catch views of eternal realities, but they are not understood, because the things that are seen eclipse the glory of the unseen. By many, man's wisdom is thought to be higher than the wisdom of the divine Teacher. So God's lesson book, containing the knowledge that man should search for as for hidden treasure, is looked upon as old fashioned, so much so as to be thought tame and stale. But it is not so regarded by those who have been quickened and vivified by the Holy Spirit. They see the priceless treasure, and would sell all to buy the field that contains it. *13LtMs, Ms 45, 1898, par. 29*

If teachers would themselves to qualified to properly instruct, they must understand what lessons to give the students. They must understand the originality of Christ as a Teacher, and the authority, the spirituality, the tenderness, the benevolence, and the

practicability of His teaching. This is the sum and substance of education.*13LtMs, Ms 45, 1898, par. 30*

The teachers in our world have borrowed their opinions. Many drink the low, turbid waters of the waters of the valley, having forsaken the fountain of living water, the pure, snow-water of Lebanon. But those who make the word of God their study, those who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will themselves become imbued with the Spirit of Christ, and by beholding, they will become changed into His likeness. Those who appreciate the Word will teach like disciples who have been sitting at the feet of Jesus, and have accustomed themselves to learn of Him, that they might know Him whom to know aright is life eternal.*13LtMs, Ms 45, 1898, par. 31*

In the place of bringing into our schools books containing the suppositions of supposed great authors, they will say, Tempt me not to disrespect the greatest Author and the greatest Teacher the world has ever seen, who gave His life for us, that by His death and resurrection, we might have everlasting life. He never makes mistakes. He is the great Fountainhead, from whom all wisdom flows.*13LtMs, Ms 45, 1898, par. 32*

No one can search the Old and New Testaments in the Spirit of Christ without being rewarded. "Come unto me, all ye that labor and are heavy laden," He says, "and I will give you rest. Take my yoke (of obedience) 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.*] The great Teacher's invitation is before you. Will you willingly respond to this invitation? You cannot draw near, placing yourself as a learner, to be taught of Christ, without your mind being enlightened, your heart quickened, with a pure, holy admiration; and you will then say, "Blessed is he that cometh in the name of the Lord." [*Matthew 21:9.*]*13LtMs, Ms 45, 1898, par. 33*

## Ms 46, 1898

### The Work Before God's People

NP

March 31, 1898

Portions of this manuscript are published in *TDG 99*, *WM 199-200*, *311-312*; *CW 66-67*; *2MR 193-196*.

There is a work to be done in our cities and suburbs. Decided efforts are to be made to reach families. This work should not be entrusted to novices. Our ministers should not be obliged to hover over our churches in the suburbs of Melbourne. The members of these churches have been long in the truth, and they should have strength in themselves. But they are still as weaklings, because they do not live the truth. They have had great light, and if they were walking in the light as Christ is in the light, they would say to the messengers of God, Go forth into new fields. We will seek help from our Lord and Saviour, and will do our best to help each other keep the faith once delivered to the saints. If we cannot go into the field ourselves, we will not hinder those who can minister from present the truth to those who have never heard it. *13LtMs, Ms 46, 1898, par. 1*

The world is to be warned. A large amount of labor has been given to the North Fitzroy church, but it has not been appreciated. The members feel it their duty to attend church to criticize. They cut out the portions that they do not enjoy of what they hear, and throw them into the waste basket. They allow Satan to control their minds, and while the words spoken have an influence for good on some hearts, those who come to criticize listen to them as they would listen to idle tales. They do not understand what it means to hear the Word of God with sanctified ears and hearts, and profit thereby. They are not in communion with Christ. When they yield up their selfishness and pride, when they are sanctified, soul, body, and spirit, to the Lord, they will hear with sanctified hearts and ears. *13LtMs, Ms 46, 1898, par. 2*

Many of the church members are ready to express their faith in a

theory. They talk of their belief in God's mercy and of their hope of reaching heaven at last; but they know nothing of the truth as it is in Jesus, or of the power of His grace and resurrection. They do not study the word of God. They cannot give an intelligent reason of the hope that is in them. They need to be born again, as Christ told Nicodemus. "Verily, verily, I say unto thee," He said, "Except a man be born again, he cannot see the kingdom of heaven." [*John 3:3.*]*13LtMs, Ms 46, 1898, par. 3*

Thus it is with many members of the North Fitzroy church. They do not know experimentally what it means to be converted. Their old, natural tempers still control them. Their hearts have never been cleansed from sin. If they seek the Lord most earnestly, He will be found of them; but if they continue to live as they have been living, they will continue to be a stumbling block to sinners. Will they seek the Lord? Will they be converted? No human power can make them drink from the wells of salvation. Sermonizing will not help them. They must be convicted of sin. Their words are not right; their hearts are not right. They must separate from all evil. Then they will be ready to give to every man that asketh them a reason of the hope that is in them, with meekness and fear. *13LtMs, Ms 46, 1898, par. 4*

The true believer loves God. When the grace of God works in the soul, the love of Christ is manifested in the life. The condition of the heart should be our greatest concern. "Sanctify the Lord God in your hearts," the Word of God exhorts us. [*1 Peter 3:15.*] What does this mean? It means that we are to dwell upon Christ, meditate upon Him. As we behold Him in our meditations, and draw nigh to Him in our prayers, the Holy Spirit molds our minds, enabling us to recognize Christ in His true character, as the Lamb of God, who taketh away the sin of the world. *13LtMs, Ms 46, 1898, par. 5*

Christ has been given us by God to make a propitiation for our sins, and not for our sins only, but also for the sins of the whole world. We are to educate our minds aright, putting away all vain thoughts. As faithful sentinels we are to guard the heart, not permitting Satan to fashion it in pride. Do not allow the mind to dwell upon common subjects, because the food you give to the soul is what the mind dwells upon. "I am the bread of life," Christ declared. "I am the living

bread, which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world.” [John 6:35, 51.]*13LtMs, Ms 46, 1898, par. 6*

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 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. ... 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, 53, 56, 57.]*13LtMs, Ms 46, 1898, par. 7*

Those who had never been partakers with Christ, who had listened to Him as many today listen to the Word, but who had not eaten the truth as bread from heaven, 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,” He added. [Verses 60-64.] “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 him of my Father.”*13LtMs, Ms 46, 1898, par. 8*

“From that time many of His disciples went back, and walked no more with him.” [Verses 64-66.] They criticized and disbelieved. Christ met with the same criticism and murmuring that His servants will meet in their work today. “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 are that Christ, the Son of the living God.” [Verses 67-69.]*13LtMs, Ms 46, 1898, par. 9*

The lesson contained in this chapter is not really appreciated at the present time. If it were, it would have far greater influence upon Christ’s disciples. They would receive and practice the words

spoken by the great Teacher.*13LtMs, Ms 46, 1898, par. 10*

The question is before us as those to whom God has entrusted sacred responsibilities. Do we appreciate the situation? Are we seeking to understand the meaning of the lesson given in this chapter? “Verily, verily, I say unto you,” Christ declared, “he that believeth on me hath everlasting life.” Christ is the representation to the world and to the church of the tree of life. “I am that bread of life,” He says. “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 47-51.*]*13LtMs, Ms 46, 1898, par. 11*

It is essential that all who minister in word and doctrine have a deep insight into the meaning of these words. When they understand and experience their meaning and import, they will have an altogether deeper consecration and a greater depth of experience. They will not play religion, but will live religion. The food they give their souls to eat will tell its own story in the atmosphere which surrounds the soul, in the home life, in the ministry of the Word.*13LtMs, Ms 46, 1898, par. 12*

It is time that we went to our fellow men, touched like our merciful high priest with the feeling of their infirmities. If we are growing in grace and in the knowledge of Jesus Christ, we shall be Christlike in all things. If our piety is sound and healthy, it is because we appropriate that which is represented as the flesh and blood of the Son of God, as we eat and appropriate the temporal food for the sustenance of the body. Thus we become one with Christ, as Christ is one with the Father. We have nothing to fear from contact with error as long as truth abides in the soul, because the Spirit of Christ dwells in us.*13LtMs, Ms 46, 1898, par. 13*

We must not feel it our duty to disconnect from the world in all business transactions; we cannot do this if we choose. We must be connected with the world as long as we are in it, and our piety and influence in the world is to be as leaven introduced into the meal. It is God’s design that all connected with the publishing institution

shall be men and women who shall know by experience the precious privilege of eating Christ's flesh and drinking His blood. Thus they can reveal to the world that they have learned of Jesus.*13LtMs, Ms 46, 1898, par. 14*

We cannot help the Christless by finding fault with them. We have not been given the work of reproof or giving personal thrusts in our periodicals. This attitude is misleading. We are to be "not easily provoked." [*1 Corinthians 13:5.*] We are to remember that by our spiritual attitude we are to show that we are feeding on Christ, the bread of life. By our words, our tempers, and our works, we may testify to those with whom we come in contact, that the Spirit of Christ dwells in us.*13LtMs, Ms 46, 1898, par. 15*

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him that hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation." [*1 Peter 2:9-12.*]*13LtMs, Ms 46, 1898, par. 16*

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." [*Verses 13, 14.*] This is to be looked upon as lawful and right for us to do. We should be careful to avoid leaving an impression on human minds that will cut off our influence with them, and hedge up our way. We may tie our hands and hinder our work because by some unadvised word or action of ours, we have awakened prejudice. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." [*Verses 15, 16.*]*13LtMs, Ms 46, 1898, par. 17*

There must be no sharp retaliating between brother and brother, or against those who know not God, or Jesus Christ whom He has sent. These men are in darkness and error, and what we as a people restrain from doing, that we may leave a correct impression upon their minds, will do more to give a correct knowledge of the work in which we are engaged, than all efforts to maintain the liberty given us by God. But when any requirement is made that shows disrespect to the Seventh-day Sabbath, we are to refuse compliance. Here eternal interests are involved, and we are to know the ground we should occupy. *13LtMs, Ms 46, 1898, par. 18*

Those who compose our churches have traits of character that will lead them, if they are not very careful, to feel indignant because, on account of misrepresentation, their liberty in regard to working on Sunday is taken away. Do not fly into a passion over this matter, but take everything in prayer to God. He alone can restrain the power of rulers. Walk not rashly. Let none boast unwisely of their liberty, using it for a cloak of maliciousness, but as the servants of God. "Honor all men. Love the brotherhood. Fear God. Honor the king." [*Verse 17.*] *13LtMs, Ms 46, 1898, par. 19*

This advice is to be of real value to all who are to be brought into straight places. Nothing that shows defiance, or that could be interpreted as maliciousness, must be shown. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure rebuke, suffering wrongfully, For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." [*Verses 18-24.*] *13LtMs, Ms 46, 1898, par. 20*

This instruction is given to us all. Ministers are to take heed, and



with pen and voice echo the words of God. When we are called upon to violate the law of God, we shall be given wisdom from above, to answer as did Christ, "It is written." Speak as few words of your own arrangement as possible, but have your heart supplied with the sharp arrows of God's furnishing. If God, the great Master-workman, is with us, we shall pass through the perplexing ordeals before us, as firm as a rock to principle, obeying God rather than man. This attitude will bring victories which our lack of faith has led us to regard as hopeless and impossible. These definite instructions were written for our admonition, upon whom the ends of the world are come. *13LtMs, Ms 46, 1898, par. 21*

Our greatest necessity is a pure, clean heart and an understanding mind. All kinds of malicious falsehoods were circulated against Christ, and they will be circulated against God's commandment-keeping people. How shall we prove these to be false? Shall it be by building up a wall between us and the world? Christ's prayer answers this point: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [*John 17:15.*] While our work is aggressive, it must be conducted on Bible principles. All our enterprises are to be carried forward with Christlike simplicity, patience, forbearance, and love for God and for Christ. Our work is to convince, not to condemn. The human beings around us possess like infirmities with ourselves. They have been educated by the clergy that Sunday is the Sabbath, and so long has this error been cherished, that it has become hoary with age. But this does not make it truth. *13LtMs, Ms 46, 1898, par. 22*

We must stand on the platform of eternal truth. As laborers together with God, we are not to hurl thunderbolts at those in error, but uplift Christ before them, and bid them behold the Lamb of God, who taketh away the sin of the world. We are not to storm their ears with prejudice, because this is not the way to break down prejudice. Paul, the faithful witness for Christ, gave this dying charge to Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. *13LtMs, Ms 46, 1898, par. 23*

“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 affliction, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” [2 *Timothy* 4:1-8.] Read also *1 Timothy* 3:10-16; 2:1-12. *13LtMs, Ms 46, 1898, par. 24*

In dealing with unreasonable and wicked men, those who believe the truth are to be careful not to bring themselves down to the same level, where they will use the same satanic weapons that their enemies use, by giving loose rein to strong personal feelings, and arousing against themselves, and against the work the Lord has given them to do, passion and bitter enmity. Keep Jesus uplifted. We are laborers together with God. We are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy. We must in no case misrepresent our faith by weaving unchristlike attributes into the work. We must exalt the law of God, as binding us up with Jesus Christ and all who love Him and keep His commandments. We are also to reveal a love for the souls for whom Christ has died. Our faith is to be demonstrated as a power of which Christ is the Author. And the Bible, His Word, is to make us wise unto salvation. *13LtMs, Ms 46, 1898, par. 25*

Let the righteousness of Christ, with its life-giving influence into the soul, and then you can sing, He forgiveth all our iniquities. You say, I am full of spiritual disease. The great Physician is calling you to come to Him, that He may heal you. He healeth all our diseases. The worst of these diseases are envy, jealousy, evil-surmising, evil-speaking, a desire to follow plans that counterwork the work of God. The lives of all ought to be holy, but they are full of depravity, and because of this, men are easy subjects for Satan’s temptations. *13LtMs, Ms 46, 1898, par. 26*

But if Christ abides in your heart, you can say, He redeemeth our

life from destruction: He crowneth us with loving-kindness and tender mercy. Then let songs of praise be upon our lips and in our heart. Meditate upon Christ's sufferings for us. In the place of watching to find something to accuse and condemn in others, thank the Lord that there is forgiveness with Him. Christ is grieved when we criticize and accuse, for this is the work of Satan. Let us draw water from the wells of salvation, and praise the Lord.*13LtMs, Ms 46, 1898, par. 27*

It is not sermonizing that gives evidence that the soul is born again. An appreciation of Christ's tenderness toward the sheep of His pasture gives evidence of this. But before we can have the joy of the Lord, self must receive its death blow. Put away all pride, all self-exaltation. Consecrate all you have to the Lord. Do not use your money to gratify self. Put it into the Lord's treasury. Means may be passing out of your hands recklessly, to gratify the wishes of others. You may give to the poor, and injure them, because you teach them to be dependent. Instead, teach them to support themselves. This will be true help. The needy must be placed in positions where they can help themselves.*13LtMs, Ms 46, 1898, par. 28*

Those who have accepted Christ are missionaries, and they should be ready to work where they are, or to answer a call to regions beyond. If we have seen and tasted that the Lord is good, we have no time to become self-centered. If we are laborers together with God, we have a wide outlook, and an ever enlarging sympathy. We look beyond ourselves; our hearts beat with sympathy for others.*13LtMs, Ms 46, 1898, par. 29*

It is not possible for a Christian to be self-centered. Christians are intensely in earnest. A Christian will never lose his eyes or his heart to human sorrow, human woe, human poverty. The definition of the word Christian is Christlike. Christ's heart was ever touched by human woe. He went about doing good.*13LtMs, Ms 46, 1898, par. 30*

If we are Christlike in spirit and action, we shall not use our hands and our time for ourselves, in making little knickknacks for our houses. There is earnest work for every pair of hands to do. Let

every stroke tell for the uplifting of humanity. There are so many that need to be helped. The heart of him who lives, not to please himself but to be a blessing to those who have so few blessings, will thrill with satisfaction. Let every idler awake, and face the realities of life. Take the word of God, and search its pages. If you are doers of this Word, life will indeed be to you a living reality, and you will find that the reward is abundant. *13LtMs, Ms 46, 1898, par. 31*

## Ms 47, 1898

### The Echo Office and Commercial Work

NP

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After speaking to the church at North Fitzroy, a great burden came upon me. Again, on Monday night, the agony of my soul seem to be more than I could bear. I seemed to be in an assembly in which the men in positions of responsibility connected with the various lines of our work were gathered together, and the Spirit of the Lord came upon me. The question in regard to commercial work was being agitated. What should be its character and position in the Echo office? Should it be allowed to crowd out our own legitimate work, for which the office was established? I was moved upon by the Spirit of the Lord to say that the work which represented the truth should come first, and the commercial work second. *13LtMs, Ms 47, 1898, par. 1*

The question was asked, What do you include in commercial work? What is the character of the work of those employed in the Echo office? Some years ago a message was given me for the Oakland church, in regard to the mingling of the profane and the sacred. Novels and a most objectionable class of literature were being brought into the Pacific Press, and these were sowing tares in the minds of the workers. Some of them eagerly read this poisonous matter, and were obtaining an education in accordance with the food they were giving their minds. Truth was being eclipsed by error. The objectionable matter was demoralizing those who handled it. This matter is degrading, and should be discarded. Only the matter that will leave no evil influence behind it, that will elevate and ennoble, should be handled by the workers in our publishing houses. *13LtMs, Ms 47, 1898, par. 2*

The same difficulty that existed in the office in Oakland exists in the

Echo office. A class of matter that is not elevated is taken in. In the calendar line, many things [that] are exaggerated and made falsehoods are printed. Those who work on this class of matter might much better use their talent and influence upon our own work. *13LtMs, Ms 47, 1898, par. 3*

Words were spoken to Brother Michaels. The Lord inquires of him as he inquired of Elijah, What doest thou here? Who gave you this class of work to do? Your moral taste is being clouded. You are deteriorating in talent from a high standpoint to a low level. This will not increase holiness, purity of principle, or sanctification. The Lord calls upon Brother Michaels to cease at once the work of sowing tares, and take hold of the books that contain the truth. The Lord would have him work with this kind of literature, that he may explain the truth to those for whom he works. He should be sowing seed that will produce a harvest of good. *13LtMs, Ms 47, 1898, par. 4*

All the energy and power put into a class of work that the Lord does not approve will not gain for any one an experience in spirituality. It degenerates the powers. By giving the mind to this class of work, the disposition and tendencies are corrupted. If Christ were upon the earth, He would say, Take these things hence. Degrade not the place which should be kept holy unto the Lord. *13LtMs, Ms 47, 1898, par. 5*

This work helps men to testify to a lie in order to accumulate money. It does not deserve a place in the office. Those who do this work bring to the foundation wood, hay, stubble. Thus God's people are squandering their lives, giving their time and energy to a class of work that will not ennoble or elevate. Will those in the office, or those connected with the work of God in any lines, thus degrade their powers and dwarf their intellect and capabilities? No; let everything of this character be decided against. There is a higher, nobler work for every one to do. Let all remember that there is a higher calling for those connected with the office. *13LtMs, Ms 47, 1898, par. 6*

Work from outside will come into the office, but it is questionable whether men should make it their business to gather up this work. God would have His people use all their powers in His service, and

if the world chooses to give their work to the office, let it come; for this is one means of keeping in touch with the world. *13LtMs, Ms 47, 1898, par. 7*

When businessmen seek the office with work to be done, tell them that you will do it for them if it can be done without neglecting the work of giving the truth to the world by publishing tracts and pamphlets and small and large books. But nothing should be introduced into the office that will lower its dignity and place the work done on a level with cheap, fictitious literature. The Lord would have every one connected with the office an earnest, eager candidate for the treasures that are enduring. The energy now concentrated on cheap, perishable goods should be enlisted in the work that is to enlighten the world. Let every energy God has given be used in the work which bears with it the blessed satisfaction that it is for time and for eternity. *13LtMs, Ms 47, 1898, par. 8*

I must now present before our people the facts as they have been given me. The Lord is our instructor. Should the Echo office divorce the commercial business from its work, and give itself wholly to the publication of our own literature, the atmosphere pervading the office would not be any more spiritual than it is now. Continuing or discontinuing the publication of proper business matters will not make any difference religiously. *13LtMs, Ms 47, 1898, par. 9*

Daniel was a statesman in Babylon. He was engaged in a work that kept idolatrous literature and practices constantly before the people. Yet he did not lose his knowledge of God and his interest in the religion of the Bible. By his faithful service he taught those in Babylon that his God was a living God, not an image such as they worshipped. *13LtMs, Ms 47, 1898, par. 10*

It was God's design to show the Babylonians that there was a King above the king of Babylon—the God whom the Hebrew youth worshipped. These youth exalted God. They knew that they were to carry out the principles of truth, and therefore they refused the meat from the royal table and the wine from the royal cellar. Their abstinence from the prescribed bill of fare made a distinction in every way between their appearance and the appearance of those youth who indulged their appetite. *13LtMs, Ms 47, 1898, par. 11*

There were plenty to make remarks, but these youth were faithful even in little things. And in physical appearance they were far ahead of the youth who sat at the king's table. Their simple diet kept their minds clear. They were better prepared for their studies, for they never knew the oppression caused by eating luxurious food. They were better prepared physically for taxing labor, for they were never sick. With clear minds, they could think and work vigorously. By obeying God they were doing the very things that will give strength of thought and memory. *13LtMs, Ms 47, 1898, par. 12*

God ordained Daniel and his fellows to be connected with the great men of Babylon, that these men might become acquainted with the religion of the Hebrews, and know that God reigns over all kingdoms. God co-operated with these youth. He gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. *13LtMs, Ms 47, 1898, par. 13*

In like manner the Lord means that Seventh-day Adventists shall witness for Him. They are not to be hidden away from the world. They are to be in the world, but not of the world. They are to stand distinct from the world in their manner of dealing. They are to show that they have purity of character, that the world may see that the truth, which they conscientiously believe, makes them honest in their dealings; that those with whom they are connected may see that believers of truth are sanctified through the truth, and that the truth received and obeyed makes the receivers as sons and daughters of God, children of the heavenly King, members of the royal family, faithful, true, honest, and upright, in the small as well as the great acts of life. *13LtMs, Ms 47, 1898, par. 14*

It was Daniel's faithfulness in doing the little things with which he was entrusted that gave complexion to his whole life. Whatever is worth doing, is worth doing well. Let us be faithful in the smallest duties, as well as in the work requiring the largest sacrifice. To all who follow Daniel's example, not only professing the truth, but living the truth, acting in accordance with the principles of temperance, the Lord will give encouragement similar to the encouragement He gave Daniel. *13LtMs, Ms 47, 1898, par. 15*



The Lord, our Creator, expends as much care, wisdom, and time upon the tiny flower as upon the great thing He creates. In the tiniest flowers re seen a beauty and perfection that no human art can copy. The delicate tracery of the tinted rose, as well as the stars in the heavens, shows the pencilling of the great Master Artist. The Lord would have us cultivate a love for the beautiful in nature. He who created everything that is lovely in our world, would have us appreciate His work.*13LtMs, Ms 47, 1898, par. 16*

Matters have been opened before me that have greatly burdened my soul. A great pressure is being brought into the office. The Lord is not pleased with any such pressure. Have you thought whether your solicitations for work in worldly or religious lines are of a character to do service for God? You gain nothing by receiving a class of literature that will unsettle the faith of the workers in the principles of Christianity. My brethren, will you not reason from cause to effect? The time taken to publish matters that do an evil work is worse then wasted. Thus Satan is introduced into the office. His sophistry is surely being aided by those who help in the promulgation of this literature. If the work solicited is of a character to give a wrong tendency to the minds of the youth, it were better not to accept this work, for it is work that God condemns.*13LtMs, Ms 47, 1898, par. 17*

After considering this matter carefully, I see reason for great concern. The very same difficulty prevails in our office that has prevailed in our schools. There, books containing the seeds of infidelity were placed in the hands of the youth. What better is it to receive into the office work that will cause doubt and unbelief to spring up?*13LtMs, Ms 47, 1898, par. 18*

One night I was so greatly burdened that I was in an agony of soul. I could not sleep. The next day and for several days after, I was sick. What was the matter? It was because I knew that the managers of the Echo office have lost their spiritual eyesight. They are astonished that there is so little piety among the youth in the office. What kind of food are they placing before these youth? What kind of an education are the youth receiving? Let this matter be taken into consideration, and may the Lord help you to think to some purpose.*13LtMs, Ms 47, 1898, par. 19*

The Lord means that His people shall perfect a Christian character. If they have any connection with the world, it is that they may leaven the world by correct principles, not be leavened by the evil in the world. God does not require us as a people to seclude ourselves from the world. We are to introduce the sanctifying leaven of truth into the world, showing that we are under God's discipline. As a people who obey God and keep His commandments, we are to bear a constant testimony to the world that we have a righteous character. If those in the world give their work to Seventh-day Adventists, it is a testimony in favor of truth and righteousness. But ever be sure that the unrighteous doctrines called higher education are not issued from the office. *13LtMs, Ms 47, 1898, par. 20*

Those who serve God earnestly, unselfishly as did Daniel, will find their faculties enlarging and expanding, because they make God's service first and last. Those who seek to know Him whom to know aright is life eternal, who give themselves wholly to God, will adorn the truth that they profess. Thus those connected with the work of God may be ornaments to their religion, adorning the doctrines of Christ our Saviour, as heirs of the kingdom of heaven. *13LtMs, Ms 47, 1898, par. 21*

The youth and those in responsible positions in our institutions are channels for communicating light. The Lord would not have this light hidden from the world. In all business transactions, we are to let the light shine decidedly. There is to be no sharp practice. Everything is to be done with the strictest integrity. Better consent to lose something than to gain a few shillings by sharp practice. We shall lose nothing, in the end, by fair dealing. We are to live the law of God in our world, and perfect a character after the divine similitude. All business, with those in the faith and those not in the faith, is to be transacted on square, righteous principles. Everything is to be seen in the light of God's law, everything done without fraud, without duplicity, without one tinge of guile. *13LtMs, Ms 47, 1898, par. 22*

A great work is to be done in our world, and every talent is to be used in accordance with righteous principles. If a woman is appointed by the Lord to do a certain work, her work is to be estimated according to its value. Every laborer is to receive his or

her just due. It may be thought to be a good plan to allow persons to give talent and earnest labor to the work of God, while they draw nothing from the treasury. But this is making a difference, and selfishly withholding from such workers their due. God will not put His sanction on any such plan. Those who invented this method may have thought that they were doing God service by not drawing from the treasury to pay these God-fearing, soul-loving laborers. But there will be an account to settle by and by, and then those who now think this exaction, this partiality in dealing, a wise scheme, will be ashamed of their selfishness. God sees these things in a light altogether different from the light in which finite men view them. *13LtMs, Ms 47, 1898, par. 23*

Those who work earnestly and unselfishly, be they men or women, bring sheaves to the Master; and the souls converted by their labor will bring their tithes to the treasury. When self-denial is required because of a dearth of means, do not let a few hard-working women do all the sacrificing. Let all share in making the sacrifice. God declares, I hate robbery for burnt offering. *13LtMs, Ms 47, 1898, par. 24*

The Lord would have the Echo office stand as a living witness for the truth. This is why the commercial work should not be entirely cut away. But it must be cleansed from its offensive character. It would be a mistake for the office to build up a barrier to exclude all work from the outside; for this would close the door against the rays of light and knowledge that should be given to the world. *13LtMs, Ms 47, 1898, par. 25*

The Echo office is also to be more of a school for the youth than it has been. Patient labor is to be given to the youth. Every good attribute is to be cultivated with kindness, love, compassion, and tenderness. There is to be no scolding, no fretting, but much praying with the learners. All who thus work in love are fitting up a class for the family of heaven. Do not worry. You show a sickly, enfeebled faith by looking at appearances, and complaining when difficulty and pressure come. Show your faith by your works. The Lord is rich in resources. He owns the world. We all need to look heavenward in faith. Look to God, who is never bound about, who has light, and power, and efficiency. God will open heaven, and let

you see that He is light, and in Him is no darkness at all. He will bless every one who is in a position to communicate light and love to others. *13LtMs, Ms 47, 1898, par. 26*

Out of the heart are the issues of life. God's message to us is, Let him take hold of My strength, and make peace with Me; and he shall make peace with Me. He says to each of us. My son, My daughter, give Me thine heart. [*Proverbs 23:26.*] Just as soon as we consecrate ourselves to God, light and love flows into the heart, and it becomes a treasure-house of knowledge. *13LtMs, Ms 47, 1898, par. 27*

It is not in God's order that the literature published in the Echo office shall dishonor the Redeemer. By accepting and publishing this class of matter, you will send forth to the world any army of educated infidels, and then Satan's object is accomplished. If Christ were upon the earth today, He would cleanse the office of all the things that defile it, as He cleansed the temple courts at Jerusalem. He would say, as He said then, 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.*] *13LtMs, Ms 47, 1898, par. 28*

Is not this the case? When you reproduce and send forth with the endorsement of the office, the argument that Christ was only a man, it is a disgrace, a dishonor, to the office. Brethren, work on different lines. Better never solicit any matter to publish, if this wretched, religious tare-sowing must be mingled with the wheat coming from the same press. *13LtMs, Ms 47, 1898, par. 29*

The special testimonies given to our office in Oakland are in every way appropriate to the Echo office. Where is the spiritual eyesight, the spiritual discernment of the men at the head of the work? Nothing should be handled by the youth in the office that will sow one seed of questioning or doubt in regard to the authority and purity of the Old Testament Scriptures. It may be thought that the truth which we advocate is an antidote that will counteract all the infidel sentiments placed before the youth, whose minds so eagerly grasp anything new. But how can God prosper the office unless those at the head of the work shall discern good from evil and

righteousness from sin?*13LtMs, Ms 47, 1898, par. 30*

In the days of King Josiah, a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments rolled down the channel of the Kedron. The shrines were left a mass of ruins.*13LtMs, Ms 47, 1898, par. 31*

But the question was asked by many a devout worshiper, How can that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, the greatest king that ever wielded a scepter. These idols bore testimony that he who had been honored and applauded as the wisest among kings, became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled.*13LtMs, Ms 47, 1898, par. 32*

But Solomon did not go on from strength to strength in the pure and true life. His ambition was to exceed other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars, where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat.*13LtMs, Ms 47, 1898, par. 33*

Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealously guarding the ancient landmarks could they preserve their high and distinct character. Why then did Solomon become such a moral wreck? He did not act on correct principles. He cultivated alliances with pagan kingdoms. He procured the gold of Ophir and the silver of Tarshish, but at what a cost!*13LtMs, Ms 47, 1898, par. 34*

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step

taken, led to step after step of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonoring to God.*13LtMs, Ms 47, 1898, par. 35*

These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life, which was once wholly dedicated to God, had been given to the enemy.*13LtMs, Ms 47, 1898, par. 36*

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.*13LtMs, Ms 47, 1898, par. 37*

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offense by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came, and looked upon the melancholy sight.*13LtMs, Ms 47, 1898, par. 38*

This case is left on record for all the religious world. Let those who know the Word of the living God beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will mar the precious landmarks of truth.*13LtMs, Ms 47, 1898, par. 39*

God has given men and women talents. None of these gifts are to

be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in a cheap line of business. Thus they prostitute their powers, which are gifts from the heavenly Father, and bring on spiritual weakness and inefficiency. We cannot with safety tamper with the leaven of false, dishonoring doctrines. Let not a page containing such matter be introduced into the office. Think of Solomon's history, and do not tamper with truth. Do not introduce the leaven of error as legitimate work. *13LtMs, Ms 47, 1898, par. 40*

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and our souls imperilled. We must do nothing to lower the standard of our religious principles. *13LtMs, Ms 47, 1898, par. 41*

These things have been urged upon my mind, and I cannot refrain from saying, Let there be a decided reformation in the Echo office. Venture not to introduce so much into the office that the work that should be done at once will be neglected and left till the last. God's work is calling for workers. Let nothing be done to hurt the faith or mar the souls of the workers. Let our reward be the clean hands, the pure heart, the noble purpose. Guard jealously the souls under your charge. Watch for them as they that must give an account. *13LtMs, Ms 47, 1898, par. 42*

## Ms 47a, 1898

Our Relation to Commercial Work

NP

May 16, 1898

Portions of this manuscript are published in *3MR 40*.

To the Workers in the Publishing House:

The connection of every soul with God is essential. "Let a man so account of us as unto ministers of Christ and stewards of the mystery of God. Moreover it is required in stewards that a man be found faithful. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things off darkness, and will make manifest the counsels of the heart; and then shall every man (if found true and faithful) have praise of God." "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." "But he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth." [*1 Corinthians 4:1, 2, 5; Romans 2:29; 2 Corinthians 10:17, 18.*] *13LtMs, Ms 47a, 1898, par. 1*

In the night season I was in a council meeting, where the message was given to the responsible and interested workers in the Echo office. The necessity was presented of making decided changes in the work; and some began to question and to require exact specifications as to what must be done. Then One represented as our Counsellor stepped forth and thus presented matters before us: *13LtMs, Ms 47a, 1898, par. 2*

"It is a faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners." [*1 Timothy 1:15.*] His followers are to make the salvation of sinners their first work. His ministers are grievously mistaking their calling and misunderstanding their Master's work when they permit themselves to be diverted to any matters that have an influence to cheapen their minds or their characters. Daniel in Babylon was placed in a most critical and



trying position, but while he did the work assigned to him as a statesmen, he plainly refused to handle any work that would militate against God. This course provoked discussion, and thus the Lord, through His providence, which is always at work in human affairs, brought Daniel into reasoning relation with the king of Babylon.*13LtMs, Ms 47a, 1898, par. 3*

God had light for Nebuchadnezzar, and through Daniel was presented to the king things foretold in the prophecies against Babylon and other kingdoms. By the interpretation of Nebuchadnezzar's dream, Jehovah was exalted as more powerful than earthly kings. It is for a purpose that the Lord thus comes in close contact with human minds, even with the minds of idolaters. But Nebuchadnezzar perverted the light given. He read the interpretation of the dream in accordance with his own idolatrous mind, and this led to the setting up of a golden image, which represented the glory of himself and his kingdom.*13LtMs, Ms 47a, 1898, par. 4*

When the fiery trial came upon those who would not bow the knee to that idolatrous image, Christ Himself walked in the fiery furnace with His three faithful servants. Nebuchadnezzar's heart was so moved upon by this wonderful miracle that he acknowledged God, and His superior power. The king was instructed by Daniel that all men, whether king or subjects, were not to read the Scriptures and God's providences in the light of their dreams and fancies, but were to read their dreams in the light of the living oracles. Nebuchadnezzar's dream had been interpreted by Daniel in the light of the Scriptures, but Nebuchadnezzar had so brought it into harmony with his own understanding and ambitions, that he made this wonderful display of idolatry with the hope of converting all nations to the worship of his image, which represented the excellency of Babylon. But the fall of Babylon came in an hour of feasting and revelry.*13LtMs, Ms 47a, 1898, par. 5*

So will it be in the end of the world. The period in which we are now living is one of peculiar and momentous importance. The students of God's Word, in these last days, will work away from the customs and appointments of the world's great counsellors. They will not say, "My Lord delayeth his coming," but like the wise virgins will be

prepared, with oil in their vessels with their lamps, to go forth to meet the Bridegroom. [*Matthew 24:48; 25:6-10.*]13LtMs, Ms 47a, 1898, par. 6

The Lord communicates light and wisdom to His people if they are walking in the light. It is not the plan of God to specify regarding all the questions which are agitated in regard to your future work. It is much easier to ask as did the lawyer, "Who is my neighbor?" [*Luke 10:29*] than to do the work of righteousness that opens before you in the providences of God. Commence to work with the light which God has given you, and as you shall set your inquisitive minds at work to examine yourselves, whether you have the love of God in your hearts, you will find knowledge regarding His will. "The wise shall understand." [*Daniel 12:10.*]13LtMs, Ms 47a, 1898, par. 7

There are minds among you which are being educated to confuse judgment by words. This is Satan's studied plan. There is no possibility of defining in every particular the work that should be accepted or rejected as displeasing and dishonoring to God; but there is no danger of being misled if the heart is susceptible to the influences of the Spirit of God.13LtMs, Ms 47a, 1898, par. 8

Your first and essential work is to give the message of mercy and warning to the world. Give it quickly to those who will hear. No wall of seclusion is to be built up between believers and unbelievers, for those who know not the truth are to be warned and enlightened. "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 came to encircle the world with an atmosphere of grace, and we are to be co-workers with Him. There are many in high places who will receive the light of truth, if those who claim to believe the truth have that faith that works with love, that faith that will recommend their doctrines to those who know not the truth.13LtMs, Ms 47a, 1898, par. 9

Let an atmosphere of love and peace and unity circulate through every department of the office. Angels will be commissioned to impart divine influences that will impress the minds brought in contact with the workers, and a fragrant influence will go forth from the workers to all who choose to inhale it.13LtMs, Ms 47a, 1898,

*par. 10*

That the mercies, favors, and bounties of God are granted to all the world, is a lesson to all classes. God's blessings—the sunshine and the showers, the heat and the cold, and every natural blessing—are given both to the just and to the unjust. This is a lesson of special force to those who carry the message of truth. Exclusiveness is not to be maintained by any people. Our light is to be set on a candlestick, that it may give light to all that are within the house. Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. "I am the Light of the world," Christ said. [*John 8:12.*] He came to break down every wall of exclusion, to throw open every door in the temple where God presides, that every ear may hear, that every eye may see, and that every thirsty soul may drink of the water of life freely.<sup>13</sup>*LtMs, Ms 47a, 1898, par. 11*

The character of God must be represented by those who believe. As soon as believers honor God, He will honor them by His presence. As we advance, the Holy Spirit will communicate the knowledge that it is essential for them to have. The human mind must be sanctified and made pure from all selfishness and greed, then God can use us as living channels of light. God will breathe His Spirit on the sincere, contrite, penitent, believing disciples, but the self-sufficient receive not the inspiration of the Holy Spirit.<sup>13</sup>*LtMs, Ms 47a, 1898, par. 12*

If a ray of light shines into the soul, it comes from God. A melting, subduing spirit of sympathy needs to be cultivated through love to God and love for one another. Christ would have all who are connected with His work give evidence that they are a pure, peculiar people, zealous of good works.<sup>13</sup>*LtMs, Ms 47a, 1898, par. 13*

## Ms 48, 1898

### Treasure Hid in a Field

NP

April 3, 1898

This manuscript is published in entirety in *13MR 129-134*.

The blessings of the gospel are compared to treasure hid in a field, "the which when a man findeth it, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [*Matthew 13:44.*] *13LtMs, Ms 48, 1898, par. 1*

The treasures of the gospel are hidden, for many have eyes but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure. A man may pass over the place where treasure has been hidden. In his dire necessity, he may sit down to rest, knowing not of the treasure hidden at the roots of the tree where he is resting. This represents the blindness of the Jews. They had eyes, but they did not see. The treasure house of all knowledge was in their midst, but they knew it not. *13LtMs, Ms 48, 1898, par. 2*

Christ wept over Jerusalem, saying, 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. "Therefore," He said, "I speak unto them in parables; because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive; for this people's heart is waxed gross, and their eyes are dull of hearing, and their ears they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." [*Verses 13-15.*] *13LtMs, Ms 48, 1898, par. 3*

In His miracles Christ gave the Jewish people abundant evidence that He was the Messiah. But His teaching called for a decided change in their selfish, ungodly practices. They saw that if they

received Christ, they must give up their cherished maxims and traditions. It involved a cross to give up their errors and receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They were afraid of being convinced, lest they should be converted and be compelled to yield up their preconceived opinions. They professed to believe the Old Testament Scriptures, yet the testimony of the Scriptures regarding Christ's life and character, they refused to believe. The treasure of the gospel of truth, the Way, the Truth, and the Life, was among them, but because of their perverted religious theories, they would not receive the greatest gift that heaven could bestow. *13LTMs, Ms 48, 1898, par. 4*

Among the chief rulers many believed on Him; "but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue." [*John 12:42.*] They were convinced; they believed Christ to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that works by love and purifies the soul, the faith that would have made them doers of the Word, and secured for them the heavenly treasure. *13LTMs, Ms 48, 1898, par. 5*

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures are not to be adapted to meet the prejudices and jealousies of men. They can be understood only by those who are humbly seeking the hidden treasure. These receive the truth in prophecy, and submit to its authority. They are sanctified, soul, body, and spirit. This faith is inseparable from repentance and transformation of character. To have faith means to find and receive the gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a field. *13LTMs, Ms 48, 1898, par. 6*

Many poor souls torture themselves, many go on long pilgrimages, thinking to find Christ. If this were the way to secure the treasure, the poor would be in a hopeless condition. The afflicted, the lame, and the blind, would fail to find the treasure. But salvation is given without money and without price. All we are asked to do is to

believe in Christ as our personal Saviour, and be doers of His Word. *13LtMs, Ms 48, 1898, par. 7*

“The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” [*Romans 10:6-10.*]*13LtMs, Ms 48, 1898, par. 8*

The heavenly treasure is to be sought for. “It cannot be bought with gold, neither shall silver be weighed for the price thereof. ... The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of pure gold. No mention shall be made of coral or of pearl; for the price thereof is above rubies.” [*Job 28:15, 17, 18.*] “All the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.” [*Proverbs 3:15-18.*]*13LtMs, Ms 48, 1898, par. 9*

The treasures of the Word of God are for all who will seek for them. But they are hidden from those whose minds are filled with worldly, ambitious thoughts. Paul speaks of a class who have lost their spiritual eyesight. “If our gospel be hid,” he declares, “it is hid to them that are lost: in whom the god of this world hath blinded the eyes 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. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge 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 4:3-7.*]*13LtMs, Ms 48,*

1898, par. 10

“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” [1 *Corinthians* 2:14.] If the heavenly treasure could be made plain to the eyes of men, as the gold was revealed to the poor man’s wondering, delighted eyes, those thus blessed would be so rejoiced that they could not hide the treasure. They would go everywhere, saying, Hear what the Lord has done for me. Their hearts would be filled with rejoicing; for the value of this treasure is above that of rubies, pearls, gold, or silver. The contents of the richest mines cannot compare with it. *13LtMs, Ms 48, 1898, par. 11*

Philip found the Lord, and fully believed in Him. He rejoiced so because of finding this treasure, that he went to hunt for Nathanael. He found him under a fig tree, and said unto him, “We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.” [*John* 1:45.] The treasure that Philip had found was a knowledge that Christ the Son of God was among them. *13LtMs, Ms 48, 1898, par. 12*

Received by faith into the heart, the gospel changes the whole man. The Word of God is the bread of life. Taken into the life, it transforms the character, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. *13LtMs, Ms 48, 1898, par. 13*

“Except a man be born again, he cannot see the kingdom of God.” [*John* 3:3.] He may conjecture and imagine, but he cannot see the treasure with the eye of faith. Christ gave His precious life to secure for us this inestimable treasure. Without shedding of blood, there is no remission for sins, no treasure for any perishing soul. *13LtMs, Ms 48, 1898, par. 14*

How few realize that the Bible is the great instrument of God’s government through probationary time. This Word is the direct unveiling of truth. It is spoken of as “the mystery which has been hidden for ages.” [*Colossians* 1:26.] We need a far greater knowledge of the Word of God than we now have. A man may go through every grade for acquiring scholastic knowledge. He may

devote all his capabilities to book learning; but unless he has the knowledge of God, unless he understands and practices the laws which govern his being, he will destroy himself by erroneous habits, by using tobacco, tea, coffee, and strong drink. Thus he thinks to brace himself up, but instead, he loses his power of self-appreciation. He uses his brain too much. He loses his self-control. He cannot reason acutely upon the matters that concern him most. He is reckless and irrational in his treatment of his body. *13LtMs, Ms 48, 1898, par. 15*

By wrong habits, he is making of himself a complete wreck. His neglect to cultivate pure, clean, healthful principles, in order that harmonious action may be preserved, that he may be a sound man, will leave him in the control of habits that will ruin his peace. Happiness he cannot have. For a time he is elated under the stimulus of alcohol, but it is followed by sluggish movements of the brain. His indulgence in unnatural habits has destroyed the harmonious action of all the parts of the being. His years of taxing study are lost, for he has ruined himself. He has misused his physical and mental powers, and the temple of the body is in ruins. He thought to gain a treasure by acquiring worldly knowledge, and he laid his Bible aside, ignorant that it contained a treasure worth everything to him. *13LtMs, Ms 48, 1898, par. 16*

Daniel in Babylon chose the wisdom that would vindicate the honor of God. He and his three companions decided that it was in the wise purpose of God that they had been taken as captives to the wicked and corrupt city of Babylon. They did not leave their religion behind them in their own nation. They determined that they would not devote their time to complaint, but that they would be cheerful, and faithful in all their business transactions; that God's compassion for them demanded the most unselfish service on their part as His representatives. They would preserve the true worship, and not permit one slur to be cast upon God. *13LtMs, Ms 48, 1898, par. 17*

We read that God gave these youth wisdom and knowledge. God rejoices to give His Spirit to those who co-operate with Him. He blessed Daniel and his fellows, that they might reveal Him to the idolatrous nation with which they were connected. *13LtMs, Ms 48, 1898, par. 18*



Man is the crowning work of all that God has made. The proper study of every learner is man. Science, true and unadulterated in all its achievements, is to be laid at the feet of the God of science. Man is a being to be prized. Holy angels are sent from heaven to minister to those who shall be heirs of salvation. There are those who would think it lowering to their dignity to ministers to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. But these are the objects of divine compassion. Angels from the heavenly courts stand by the side of those who do God's service by ministering to their fellow men. Angels encamp round about the little flock that love and fear God, and were we half awake, we would feel their companionship. *13LtMs, Ms 48, 1898, par. 19*

## Ms 49, 1898

### The Lack of Spirituality in Our Churches

NP

April 9, 1898

This manuscript is published in entirety in *21MR 27-39*.

There is nothing of greater necessity than for each individual to realize his accountability to God as well as his high privileges, and walk, not in murmuring and sorrow, but in the joy of the Lord. We are to serve our heavenly Father in newness of life and gladness every day, knowing that we have access to the throne of grace, and that our names are written in the Lamb's book of life. We are to be steadfast, immovable, always abounding in the work of the Lord. Then we shall realize by experience that the joy of the Lord is our strength. *13LtMs, Ms 49, 1898, par. 1*

We are not to linger about the tomb, as though Christ were there. We are to remember that Christ is a risen Saviour. We have a living Christ; He is not lying in Joseph's new tomb. There are those who are always complaining of something in their life or religious service. Full of complaint, their tongues do great mischief. The Lord does not enjoy our sorrow and tears. He would have us walk before Him in obedience, with grateful thanksgiving. *13LtMs, Ms 49, 1898, par. 2*

"Then said he unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." [*Nehemiah 8:10.*] The Lord would have us realize our high privileges as the people of God. He would have us appreciate the great plan of redemption, dwelling with thanksgiving and praise upon the coming of our Lord. "If I go and prepare a place for you," He said, "I will come again, and receive you unto myself, that where I am, there ye may be also." [*John 14:3.*] Should we not rejoice in the blessed hope of the soon appearing of our Lord and Saviour Jesus Christ? Should not gratitude well up in our hearts that we have access to the mercy

seat, that we may cast all our care upon Him who careth for us? We are the heritage of the Lord, and Christ's righteousness is the white linen of His saints. Our garments may be pure and white. Talk it, sing it, pray it. *13LtMs, Ms 49, 1898, par. 3*

God wants His church to be strong in His strength. There is no such thing as being strong in our own strength. Let our churches keep their souls low in the meekness and lowliness of Christ. When trial comes, do not think that some strange thing has happened unto you, but hear the voice of God saying in your test and trial, This is my beloved Son, in whom I am well pleased. *13LtMs, Ms 49, 1898, par. 4*

God desires you to hear His voice amid the cloud. It is a voice of peace and not of war, telling you to look to Jesus, who is the Author and Finisher of your faith, a Saviour able and willing and longing to save to the uttermost all who come to God by Him. He declares, I am touched with the feeling of their infirmities. [*Hebrews 4:15.*] Those who put their trust in Him will never be confounded. The shepherd's crook, which stops you from turning into strange paths, is not an evil; it is a mercy. Thus God would draw you away from evil to good. The refining fire must purify the gold and silver from all dross, that those who claim to be Christians may offer to God an offering in righteousness. *13LtMs, Ms 49, 1898, par. 5*

God is seeking to fit us for everlasting life. He longs that His people shall catch the strains of heavenly music, for He is our crown of rejoicing. He has put a new song in our lips, even thanksgiving unto our God. Penitence mingled with thanksgiving should be our experience every day. "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.*] Study every plan, every method, used in your business, and think whether this business will most glorify God. To every man God has given his work. We should carefully weigh the matters relative to the work we take up. Will this work be a blessing to souls? God has not given us work merely to keep us busy, but for His name's glory. Many are busily engaged gathering wood, hay, stubble. But this will all be consumed, leaving nothing to prepare souls for that great day when every work is to be tried by fire. Many will find that the work that has occupied their time

and attention has perished with the using, and that they themselves have barely been saved, as by fire. *13LtMs, Ms 49, 1898, par. 6*

Such a result as this is not after God's order. By God's appointment each man has his post of duty. The careful, prayerful inquiry is to be made, What duty is assigned us individually, as men and women under accountability to God? And whether our labor be wholly limited to spiritual things, or whether it is temporal and spiritual combined, we are to faithfully discharge our work. Things secular and things sacred must be combined, but spiritual things are not to be hidden by secular matters. *13LtMs, Ms 49, 1898, par. 7*

Christ requires the service of the whole being, the physical, mental, and moral powers combined. These are to be enlisted in God's service. Man is to remember that God has the ownership of all, and that his pursuits are invested with a sacredness that they did not possess before he enlisted in the army of the Lord. Every action is to be a consecrated action; for it occupies God's entrusted talent of time. "Holiness unto the Lord" is inscribed on all the actions of such a one, because his whole being is brought under [subjection] to God. *13LtMs, Ms 49, 1898, par. 8*

No business is to be undertaken, even in ordinary life, if it is corrupting in its influence upon the senses. We are in the Lord's training school, and He has His own appointed means whereby we may be brought into His service, so that His name may be glorified by the work we do in this world. Many are troubled because they are not working directly for the advancement of God's kingdom. But the humblest work must not be ignored. If it is honest work, it is a blessing, and may lead to the higher parts of the work. Those who do this work need not accuse themselves of uselessness in the great household of God. This is not necessary, for theirs is a work that some one must do. *13LtMs, Ms 49, 1898, par. 9*

The publishing house has its work and its position in the cause of God. Those connected with this institution are to remember that their time and talents are not to be occupied merely in the busy activities of this life. If they devote their abilities to a cheap, common business, they are bringing to the foundation wood, hay, and stubble. This kind of education will not improve the mind or

manners of the workers. It will not do anything toward strengthening their faith or enriching their experience, but it will lead to the idea that the Echo office is a common workshop, in which men and women engage in business from a financial standpoint. *13LtMs, Ms 49, 1898, par. 10*

The Lord would educate the leading men to reason from cause to effect. Weak men are not to be put in places where physical strength is required, neither are men with small intellectual capacity to be entrusted with work that requires tact, intellect, and sharp discrimination. Men qualified for their appointed work, who have excellent judgment and experience, who are able to do a precious work for the advancement for the cause of truth, should be selected for these positions. It would be a very poor policy to place such men in positions where they would be gathering wood, hay, and stubble, carrying it to and fro through the earth, for the capabilities are brought to the level of the work in hand. They would not improve in wisdom and knowledge by doing such work. How much assistance those handling wood, hay, and stubble get from God and the angels? Their work takes them out of the channel of light and knowledge. They do not increase in capacity. They are not strengthened to do the work of God intelligently. *13LtMs, Ms 49, 1898, par. 11*

There is in the Echo office work enough to keep all very busy. This is made an excuse for the workers to think that they have no time to ask the Lord to aid in all the work being accomplished. An angel was represented to me as passing through the office, examining every part of the machinery and the quality of the work being done there. The words were spoken, Have you thought what this hurry and anxiety amounts to? What is the end and object of much that you are doing? What will be the harvest of this kind of seed sowing? The young men and women apprentices in the office require diligent culture. The faculties of mind and body which develop by exercise require that kind of teaching that will lead the workers to be co-laborers with God, to do His work. *13LtMs, Ms 49, 1898, par. 12*

It takes a great deal of education to produce a man with capabilities sufficient for the work of God. Divine and human energies must be combined to make an experienced, capable worker of growth and

education. God provides all that is necessary for the physical and mental growth of men and women. It is a great thing to become a man in God's sight, to be thus written in the books of heaven. This is an honor the meaning of which few realize. He who is a man in God's sight obeys the words, "Trust in the Lord with all thine heart, and lean not to thine own understanding." "Acknowledge him in all thy ways, and he will direct thy paths." [*Proverbs 3:5, 6.*] Man must walk with God in perfect harmony. How can two walk together except they be agreed?*13LtMs, Ms 49, 1898, par. 13*

Brethren and sisters, do we believe the Word of God, or not? Do we not see the signs fulfilling all around us? Do we realize that we are standing on the very verge of eternity, that we have no time to make crooked paths and blundering movements involving the worth of the soul? When the last call shall be made, Behold the bridegroom cometh; go ye forth to meet him, shall we represent the foolish virgins, who had no oil in their vessels with their lamps? Whatever our line of work, let us remember that we cannot carry it ourselves. Let us be sure that we are making every possible effort to save souls. Self and self-serving have no place now and never had in a true religious experience. Everything we do must be done to the glory of God. Work and pray, and God will co-operate with your efforts.*13LtMs, Ms 49, 1898, par. 14*

The Lord God has work for women as well as men to do. They can do a work in families that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Therefore their labor is needed. We must have it. We who love God in truth are all working for a kingdom. There is not time to waste upon a class of work that has no Christ in it, or upon that work that woman, who is man's equal, can do if her heart is imbued with the love of Christ our Saviour.*13LtMs, Ms 49, 1898, par. 15*

There is a religion that is worthless to the possessor. Those who possess it come to the house of God with those that claim to believe the truth. They hear, and return to their homes to drink their tea and stimulate themselves by this beverage. Then they think that they can talk. But as they are not spiritually minded, as the love of Christ is not in their hearts, they have nothing profitable to bring

from the treasure house. Evil thinking and evil speaking is a part of their religion. They let their light “so shine” that they criticize the speaker and the words spoken by the servant of God. [See *Matthew 5:16.*] They sow seeds of evil in the minds of those who hear them, and their sentiments are reproduced by other minds. *13LtMs, Ms 49, 1898, par. 16*

In this way the leaven of evil has been introduced into the Echo office, to injure the influence of the workers. Let every man and woman remember that God has declared, “I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [*Matthew 12:36, 37.*] Idle words are not thought to be swearing, but they are not of a character to help or bless any one. They confuse the senses, and cause doubt to spring up in regard to believing the words spoken by the Lord’s ambassadors. *13LtMs, Ms 49, 1898, par. 17*

Are those who speak these words converted, and from what? Are their tongues converted, their appetites converted? Can it be said of them, Ye are laborers together with God? They do not realize what it means to wear Christ’s yoke or to lift His burden. Their children may be members of the church, or they may be impenitent still, for they have never lived in an atmosphere of faith and love, and therefore they do not know what real service to God means. When the overflowing scourge shall come, it will not pass them by. God has a love for their souls, but they have ceased to have any love for themselves. *13LtMs, Ms 49, 1898, par. 18*

If ever Satan had faithful workers, it is among the members of our churches in the suburbs of Melbourne. Those who live in spiritual darkness cannot diffuse light. Those who have not kindled their tapers from the divine altar are cold and dead at heart. They have no overflowing and subduing influence for good to pour out upon the lost. They grumble like the Pharisees, because so much time is devoted to hunting up the lost sheep. This is a terrible representation to the heavenly universe. These churches have had every spiritual advantage. They have been given the most solemn truths for this time, and yet they do not trim their lamps that they

may shine. *13LtMs, Ms 49, 1898, par. 19*

Whatever may be their numbers, such churches are weak. The worst of all is that they do not feel the least burden or the least love or sympathy for the souls for whom Christ has given His life. They complain of those who do carry this burden, who watch and hunt for souls. They seem to think that they should have all the attention, that the breath of life may be kept in their souls. They expect to be nursed like sick babies, not like babes who long for the sincere mild of the Word. *13LtMs, Ms 49, 1898, par. 20*

When after the camp meeting in Adelaide, I stood in the new church at North Fitzroy before the few who came out to hear me, I had a message for them. I was told to give them this message in the name of the Lord, whether they would hear or whether they would forbear. At that time some drank of the water of life, but there were others who refused to drink. Disaffection filled their minds. They ought to have been ashamed of their course of action. They might have been healed, but they have never recovered from the influence they there exerted. *13LtMs, Ms 49, 1898, par. 21*

Since coming this time to Melbourne, I have had no burden to labor for the North Fitzroy church. I have had perfect freedom in speaking to those who had not the knowledge of the truth. Poor souls; amid difficulties and temptations they were seeking for the truth as for hidden treasure. But a church that has not lived the truth, whose members are not doers of the Word, becomes hardened as was Pharaoh. They have eyes, but they see not; ears have they, but they hear not. It has been opened before me that the men who have thought they were doing something to help are not doing this. They are selfish. They think that all the labor of the ministers should be given to the churches. But the only way that the church can live and advance is to keep the way of the Lord, and then go to work interestedly for those who are now convicted and longing for the converting power of God. A sleeping church does not realize how many are hungering for the truth. *13LtMs, Ms 49, 1898, par. 22*

When the gospel net draws, it gathers both good and bad. God sees the distinction, and those who have discernment will see it also. The members of God's church may be poor, illiterate, obscure,



and unknown, but if they love Jesus, if they pray earnestly, their prayers are heard, although they have no wealth or much education. They may not know from one week to another where they will obtain their bread, but if they walk reverently before God, seeking by humble prayer to know and do His will, the hiding of God's power is with them. Their influence is saving, and will be felt throughout eternity. Their light does not flicker a little, and then go out. They reveal the similitude of Christ by watching to see how they can be a blessing to others. Wherever they go, their light shines. By them Christ is glorified, and His kingdom advanced. *13LtMs, Ms 49, 1898, par. 23*

But the Lord is sorely displeased with the attitude of some in our churches. They reveal exactly the same spirit that the elder brother revealed, because his father rejoiced over the returned prodigal. Will not the members of our churches remember that those who have had labor bestowed on them, should have a knowledge of God and of Jesus Christ whom he has sent? If Christ is formed within the hope of glory, they will seek to save those that are lost. A living church will not be a gossiping church, planting doubt, questioning, evil surmising, and jealousy in the hearts and minds of others. It will be an earnest, working church. The members will be the Lord's chosen vessels to carry the message of salvation to others. They will be His light bearers. *13LtMs, Ms 49, 1898, par. 24*

The right discipline is not given to our churches by encouraging them to expect to be constantly fed with sermons from the ministers who ought to be giving the truth to those who know it not. The members of these churches ought to be taught to reflect the light of truth to all with whom they come in contact. A working church is ever delivering, by precept and example, an effective testimony to the world. By their burden for souls, by the prayers they offer in sincerity for their fellow creatures, the members are stretching out their hands all the day long. Theories and arguments do not interest them. They strive to bring the truth close to hearts. They hunt for souls. But let a church be given food constantly, while the members do not do righteousness in their own homes or in the church, and it is a curse instead of a blessing. *13LtMs, Ms 49, 1898, par. 25*

The Lord is much displeased by the attitude of some who have

thought they were building up the church by murmuring because constant ministerial efforts were not made for the church. They have acted selfishly, as did the elder brother. They have not the Spirit of Christ, who left the ninety and nine in the fold, and went to seek the lost sheep. Instead of using their strength and talents in the work of helping the minister to carry the burden, instead of wearing the yoke of Christ, they have expressed unjust sentiments, speaking as though the church had been robbed of labor it should have had. God has heard their words and has seen their attitude. *13LtMs, Ms 49, 1898, par. 26*

Those who love the truth will strive to make the labors of the ministers a perfect success. Their zeal and fervor will constantly increase. This is the work God requires of every converted soul. Those who love Christ will love those for whom Christ has died. They will not feel it their work to hold up the church while neglecting the perishing souls around them. *13LtMs, Ms 49, 1898, par. 27*

Had proper efforts been put forth by the church to save souls, had the members been earnest in co-operating with the servants of Christ, who need every jot of their help and talent to war against the forces of the powers of darkness, which are ever exercised against good, more than one hundred souls might have been added to the church of such as should be saved, since the Balaclava camp meeting. And it would have been recorded of these laborers in the books of heaven, Ye are laborers together with God. But the spirit that some have cherished has been a great hindrance instead of being a help. Notwithstanding the light shining from the Word, showing that it is the duty of all who love God to seek for perishing souls, a hindering influence has been exerted. *13LtMs, Ms 49, 1898, par. 28*

Those who are light-bearers need to be educated in regard to health reform. As this is the very work to be done for this time the Lord has given light upon it. This subject has been presented in the churches, but the light has not been received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth God has given them. *13LtMs, Ms 49, 1898, par. 29*

If the members of our churches show that they care not for the light on health reform, but continue to walk in the light of the sparks of their own kindling, they will lie down in sorrow. And the painful part of the history is that the influence of these older church-members will leaven those newly come to the faith. The Lord could not now bring many souls into the truth because of the church members that have never been converted and those who were once converted, but who have backslidden. What good would these unconsecrated members do the new converts? They would make of none effect the message God has given His people to bear.*13LtMs, Ms 49, 1898, par. 30*

Every church should be staunch and true to the light God has given. Some justify their use of tea and of meat by saying that they have been in the habit of eating meat and drinking tea. But this is a great evil. He who thus tries to justify wrong is not walking in the light. Some try to live the truth, but their habits are not brought into conformity with the will of God. Their appetites and passions bear away the victory, and the safeguards are broken down. How then will the church be prepared to help those newly come to the faith? They are far behind in the principles of health reform, and lead others in the same line.*13LtMs, Ms 49, 1898, par. 31*

Shall we have to say of our churches in Melbourne, and especially of the oldest church, the North Fitzroy church, It is dark itself, and cannot diffuse light; it is cold at heart, and has not overflowing and subduing influence to pour out upon the lost? With all its members, that church is weak, and for the service of Christ, worthless. It is a dark church, that cannot shine. Have its members done despite to the Spirit of God? I fear greatly that were Christ on earth today, He would say, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." [*Matthew 11:21.*]*13LtMs, Ms 49, 1898, par. 32*

Our churches in Melbourne do not possess discernment. They are not walking in the light of truth. Many know the truth, but do it not. Their practice is not in accordance with the truth. Self-indulgence in eating, drinking, and dressing is idolatry. How few live a life of humility and meekness, seeking the Lord in earnestness. How few

realize that as fathers and mothers they are educating their children to show as little respect for sacred things as they themselves have shown. The atmosphere surrounding the souls of fathers and mothers fills the whole house, and is felt in every department of the home. *13LtMs, Ms 49, 1898, par. 33*

If Christ does not abide in the hearts of the parents, the children will be filled [with] selfishness, and the door of their hearts will ever be opened to evil things. The conversation at the family board is calculated to leave anything but a fragrant influence on the minds of the children. The parents walk directly contrary [to the counsels] of God, brought to His people by men whom He has chosen. Even when quite young, children notice, and if the parents show that the Word of God is not their guide and counsellor, if they disregard the messages brought to them, the same reckless spirit of, "I don't care; I will have my own way," will be shown by the children. *13LtMs, Ms 49, 1898, par. 34*

Many parents have never yet been converted. Therefore their old self-indulgent habits have been brought with them into the church. They were not dead to self when they observe the ordinance of baptism. They were buried alive, and they have remained full of murmuring, full of fault-finding, hating the messages that come to them through the Lord's servants, because of the wickedness of their hearts. They are at enmity with God, and their children breathe in the same atmosphere. They may have good instruction in Sabbath school, they may listen to the most solemn appeals, but they care for none of these things. When in the house of worship, they have little sense that the Lord is giving them instruction through his messengers. Some children sit and read a book or a paper while the words of truth are being presented from the oracles of God. In their present spiritual deadness, the parents feel no special burden, and never will until God shall send His judgments upon them. *13LtMs, Ms 49, 1898, par. 35*

When the ministers go forth to lift Christ among those who must hear the message of mercy, the class who appreciate the gospel so little, who are not doers of the truth, is the first to feel aggrieved, because the Word of truth is carried to those who have not had the privilege of hearing it. These hearers, who listen to the most solemn

message, but have closed the door of the heart against it, have no burden for the perishing souls around them, and are themselves dead in trespasses and sins. They think that they ought to be entertained by preaching, but the Word spoken does not profit them, not being mixed with faith in them that hear it. *13LtMs, Ms 49, 1898, par. 36*

“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] Those who believe in a crucified Redeemer, who receive Him as their personal Saviour, have eternal life. Christ drank the bitter cup in their behalf. He took upon Himself the guilt of every sinner then in the world, and every sinner that should afterward be born. As He bowed His soul to receive the load of guilt, He cried, “If it be possible, let this cup pass from me.” [*Matthew 26:39.*] He made a voluntary sacrifice. He contemplated the burden of sin. He alone could measure its magnitude. *13LtMs, Ms 49, 1898, par. 37*

He knew every step of self-sacrifice that must be trodden, of the humiliation that He must meet. He saw Himself in the hands of men moved by demons. He saw Himself betrayed by one of His professed disciples. Before him passed the scene of rejection. He felt the agony of hearing Peter say, I know not the man; and that man his Lord and Saviour; and the cruel injustice of Pilate’s course, when he said, “I find no fault in this man” [*Luke 23:14*], and yet gave him up to be mocked and scourged, to endure the contradiction of sinners against Himself. *13LtMs, Ms 49, 1898, par. 38*

The basest of human beings spit in Christ’s face. Priests and rulers, full of satanic triumph because they had nailed Him to the cross and lifted Him up in the sight of the mocking multitude, said, “We have him secure now. He said he was the Son of God. Let God deliver him if he will have him.” Hanging on the cross, Christ endured this degradation till nature spread her merciful covering over Him, her dying Author. *13LtMs, Ms 49, 1898, par. 39*

The Saviour knew that this was to come, and He cried, “If it be possible, let this cup pass from me.” [*Matthew 26:39.*] But had this cup passed from Him, as He prayed, the plan of redemption must

have been frustrated. There rose before Him the picture of a lost world, and He added, "Not my will, but thine be done. For this cause came I into the world." [*Luke 22:42; John 18:37.*] *13LtMs, Ms 49, 1898, par. 40*

Hanging upon the cross, Christ was the gospel. Now we have a message, "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*] Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ. *13LtMs, Ms 49, 1898, par. 41*

As the sinner sees Jesus as He is, an all compassionate Saviour, hope and assurance take possession of his soul. The helpless soul is cast without any reservation upon Jesus Christ. None can bear away from the vision of Christ crucified a lingering doubt. Unbelief is gone. *13LtMs, Ms 49, 1898, par. 42*

I present this before you to whom these lines are applicable, and I ask you, Do you know anything about self-denial and self-sacrifice for Christ's sake? Have you with the eye of faith contemplated the scenes of His sufferings? Or have you allowed your own selfishness to overshadow the sense of that Christ has endured for you. Oh my brethren and sisters, I lift up Christ, who has been crucified among you as your eternal center. *13LtMs, Ms 49, 1898, par. 43*

But I must tell you that the church in her present state is represented by the ten virgins, five of whom were wise, and five foolish. The foolish had lamps, but had no oil in their vessels with their lamps. Those represented by this class will die greater sinners

than they were before they professed to believe the truth, because when they knew God, they worshipped Him not as God. Self, self, self, in all its perverted attributes, hardened the heart and closed the door against Jesus Christ, that He should not enter and abide with them. *13LtMs, Ms 49, 1898, par. 44*

Many are unconverted. They have hard hearts and unappreciative minds. Their eyes are blinded by self-indulgence. "If our gospel be hid," Paul declares, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 *Corinthians 4:3-6.*]*13LtMs, Ms 49, 1898, par. 45*

Brethren, we are far behind. The things which the church should do, to be a living church, are not done. The Lord has sent you light upon health reform, but who receives it and believes it? Many indulge their own appetites, and place themselves in such a condition of health through the indulgence of a hurtful appetite, that there is a constant warring against the soul's highest interests. The truth, though presented in clear lines, is not accepted. It cuts at the idols of the church members, but they refuse to put them away. *13LtMs, Ms 49, 1898, par. 46*

The holy law itself rejoiced in Christ's righteousness. The living representation of the law, Christ could look around on a nation of witnesses, and say, "Which of you convinceth me of sin?" [*John 8:46.*] Truth never languished on His lips, never suffered in His hands for want of perfect obedience to its requirements. "To this end was I born," Christ declared, "and for this cause came I into the world, that I should bear witness unto the truth." [*John 18:37.*] And the mighty principles of truth fell from His lips with the freshness of a new revelation. The truth was spoken by Him with an earnestness proportionate to its infinite importance and to the momentous results depending on its success. *13LtMs, Ms 49, 1898, par. 47*

“We then as workers together with him, beseech you also that you receive not the grace of God in vain.” [2 *Corinthians* 6:1.] “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. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Philippians 2:12-16.] *13LtMs, Ms 49, 1898, par. 48*

Those who leave their work in the service of God for some others to do, freeing themselves from religious responsibility, will not experience the latter part of the assurance, “For it is God which worketh in you.” [Verse 13.] I wish to set this matter before every member of our churches. The religious life requires the harmonious action of mind and heart with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his co-operation. But when man works earnestly, God works with him, giving him power to become the son of God. Man is utterly dependent on God for his spiritual health. He must work intelligently to cut away from his life practice every perverted appetite. He is not to say, Tea does not hurt me, tobacco does me no harm, wine and liquor does not hurt me. These are the very things that hurt the brain power and injure the digestive organs. *13LtMs, Ms 49, 1898, par. 49*

Stimulating drink of every kind, even that mild cup of tea, will leave an after effect. Brethren and sisters, when you go to meeting where your indulgences are not ready at your hand, you miss the stimulus, and a headache is the result. You are obliged to make the humiliating acknowledgement that you must have your cup of tea in order to whip up your nerves to do their work. You carry with you the testimony that you are a slave to the habit of tea drinking. This is the lust that wars against the soul, stupefying the perceptive faculties. *13LtMs, Ms 49, 1898, par. 50*

How little people understand that they are destroying themselves. Paul, the great apostle of God wrote, “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.*] What does God accomplish, and what does He demand of us individually in the work of saving ourselves? God works in us by the light of His truth, which lighteneth every man that cometh into the world. The Scriptures refer to the works of God, as they are revealed in our world, as so many teachers whose voices have gone out through the whole earth, proclaiming the attributes of God. The mind must see the truth, and the will bend to its claims, when it is presented to us based upon Scriptural evidence. *13LtMs, Ms 49, 1898, par. 51*

## Ms 50, 1898

“The Jews Require a Sign”

NP

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“But the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, 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.” [*1 Corinthians 1:22-25.*] *13LtMs, Ms 50, 1898, par. 1*

The Greeks and the Jews represent the two great classes who receive or reject and pervert the gospel. Both are mistaken as to that which constitutes spiritual religion. “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 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. 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 that are mighty; and base things of the world, and things that are despised, hath God chosen: yea, and things which are not, to bring to nought things which are: that no flesh should glory in His presence.” [*1 Corinthians 2:14; 1:24-29.*] *13LtMs, Ms 50, 1898, par. 2*

The Lord is a wonderful worker, and while He is not dependent upon the will of men to do His work, He makes use of these instrumentalities to accomplish the work which many men do not discern. *13LtMs, Ms 50, 1898, par. 3*

Men are ingenious in finding excuses for evil-doing. Those who resist the truth because it involves self denial and the cross invent plausible excuses for their course of action. Men who treat indifferently the light shining on their pathway—the light which the Lord has given them for their soul’s salvation and their eternal good—who resist the convictions of the truth because it is truth that public sentiment does not favor, will justify themselves for withdrawing from the truth as did the disciples when Christ declared Himself to be the Bread of life, saying, “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.” [John 6:57, 58.]*13LtMs, Ms 50, 1898, par. 4*

What a lesson this chapter contains. Christ states plainly that the motives of these disciples in seeking Him was not because the miracles He wrought convinced them of His divinity, not because they saw in Him the great Teacher sent from God to save the world. He knew that they did not seek evidence from Him as a means of settling their faith in Him as the Sent of God.*13LtMs, Ms 50, 1898, par. 5*

Said Christ, “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.” If Christ could furnish bread for them to satisfy their temporal wants, they thought, it would be profitable for them to unite with Him. But Christ said, “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 26-29.*]*13LtMs, Ms 50, 1898, par. 6*

In accepting Christ as their personal Saviour, they would have everything. In this gift of God, all heaven with its inexhaustible treasure was at their command. And this is the very experience essential in all our churches. They have not a special work to do in order to gain the promised reward. They are to accept the truth, to believe on Him whom God hath sent.*13LtMs, Ms 50, 1898, par. 7*

Then came the unbelieving question from the Jews, "What sign showest thou, that we may see and believe thee? what dost thou work?" [Verse 30.] Had not the Jews just had fresh evidence in the feeding of the five thousand? What work, what sign, could Christ present before them to increase their faith? If evidence should be piled upon evidence, it would not, could not do more for them than had the evidence which had been given them. It was not evidence to convince that they wanted; it was an excuse to avoid the cross involved, of coming out from the world and being separate. *13LtMs, Ms 50, 1898, par. 8*

The cross is erected where two ways meet. Will the convicted man take the path of obedience to God's commandments? This involves a denial of self, a sacrifice of self. "He that will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.] *13LtMs, Ms 50, 1898, par. 9*

The question may be asked, Is this man honest? Is he a seeker after that life which is eternal? How much eternal life comprehends; it is measureless! Is this man seeking after eternal life with his whole heart, with an undivided purpose? If he is, he will obtain the riches that are imperishable, a life that measures with the life of God. All the universe of heaven is looking on to see which path he will take. Is it the way that is narrow? Is it the strait gate that he is aiming to enter? Then he has taken the cross road, the path that leads to heaven. This decision cuts directly across his human inclination, his selfish, worldly considerations, cuts across his natural bias of character, and places him with the company whom Daniel saw in vision: *13LtMs, Ms 50, 1898, par. 10*

"And I heard," said Daniel, "and understood not: then I said, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed until the time of the end. Many shall be purified and made whole, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." [Daniel 12:8-10.] *13LtMs, Ms 50, 1898, par. 11*

This is an important question. Upon it hangs the eternal welfare of every soul. The cross stands where two roads diverge. One is the

path of obedience leading to heaven. The other leads into the broad road, where man can easily go with his burden of sin and corruption, but it leads to perdition. In His sermon on the mount, Christ exhorts His hearers, "Therefore whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction: and many there be that go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." [*Matthew 7:12-14.*] And another time one came to Christ and said, "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 shall seek to enter in, and shall not be able." [*Luke 13:23, 24.*]<sup>13</sup>*LtMs, Ms 50, 1898, par. 12*

In this age fables and error are preached as truth, and the tendencies of the natural heart are misdirected. But those persons who believe the truth, the Word of the living God, are among the number who are determined to secure those mansions which Christ has gone to prepare, and that life that runs parallel with the life of Jehovah.<sup>13</sup>*LtMs, Ms 50, 1898, par. 13*

If the man who is convicted of the truth draws back from the cross that points to the narrow way, and chooses instead the broad road, because by so doing he can indulge the imperfections of his character and his natural and cultivated tendencies to evil, he will never reach heaven. He refuses to be among the number that Daniel saw who were purified, made white, and tried. He will be among the wicked who "shall do wickedly; and none of the wicked shall understand; but the wise shall understand." [*Daniel 12:10.*] Those who are afraid the truth will exact too much from them, [that it] will cut across their selfish propensities, and will in many respects hedge up their way to worldly prosperity or stand in the way of their selfish life, those who turn away from the truth to accept fables, lose that life which it is their privilege to gain if they will follow in the footsteps of Jesus.<sup>13</sup>*LtMs, Ms 50, 1898, par. 14*

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine: they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath

he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.<sup>13</sup>*LtMs, Ms 50, 1898, par. 15*

“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 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.” [*Isaiah 29:9-14.*]<sup>13</sup>*LtMs, Ms 50, 1898, par. 16*

How were these words fulfilled by the Jewish nation, and by every nation that has followed in their course, turning away from the truth unto fables. The Lord Jesus was the foundation of the whole Jewish economy. Their imposing ceremonial rites were of divine arrangement, to make the worship of God impressive, and educate the people to bear in mind that at the time appointed One would come to whom these ceremonies pointed. But the Jews so exalted the forms and ceremonies as to lose sight of their object. The traditions and maxims and enactments of men hid from their perception the spiritual lessons that God intended to convey to His people. These maxims and traditions became an obstacle to their right understanding and practice of true religion.<sup>13</sup>*LtMs, Ms 50, 1898, par. 17*

And when the Reality came in the person of Christ they did not recognize in Him the antitype of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies. They knew not when type met antitype in the Son of God. The sum was proved, the Son of God had come, but they continued to ask for the proof. The message brought to them from heaven, “Repent ye, for the kingdom of heaven is at hand” [*Matthew 3:2*], they answered by demands for miracles. But their demands for a sign from Christ and the apostles was not for the purpose of obtaining a clearer understanding of the truth of the

gospel to help their unbelief. All the evidence Christ could give them would not make them one jot more satisfied. And to this day the Jewish nation require a sign and look for the Messiah to come—one adapted to all their inventive imaginations—to restore to them their right to the Holy Land. *13LtMs, Ms 50, 1898, par. 18*

The Lord would not have His people rest in signs and outward forms and ceremonies. The gospel of Christ was a stumbling block to the Jews, because they required signs instead of a Saviour. Philosophy early became combined with the gospel as essential, and corrupted it. And to this day there are those things, in school books, in the churches and which are brought into theology, that becloud the senses. Human minds have sought out many inventions. Human systems, human laws, and human jurisdiction have been brought in to make of none effect the law of Jehovah. *13LtMs, Ms 50, 1898, par. 19*

Books of human invention, and studies which are not in any sense essential, have taken the place of the Word of God. Minds have become bewildered by human ideas and theories, which are made to embrace what is termed “education in the sciences,” and this has left the science of true education, contained only in the Word of God, as a problem that cannot be solved. God designs that the Scriptures, the source of science that is above all human theory, shall be searched. He desires that man shall dig deep for the mines of truth, that he may gain the valuable treasure they contain. But instead of this man’s theories are put in the place of the wisdom and science of the Bible. Men engage in the work of remodelling God’s purposes; they try to distinguish between the books of the Bible; they take liberties with the gospel. Through their inventions, they make the Scriptures testify to a lie, for which they will have to render an account when every man will be judged according to his works. *13LtMs, Ms 50, 1898, par. 20*

The gospel is the power of God and the wisdom of God. Who by searching can find out God or the Almighty unto perfection? The character of Christ while on earth revealed divinity, and the gospel which He has given is to be the study of His human heritage, in all their educational departments until teachers, children, and youth shall discern in the only true and living God the divine object of their

faith and love and adoration. The Word is to be respected and obeyed. That book, which contains the record of Christ's life, His work, His doctrines, His sufferings and final triumphs, is to be the Source of our strength.<sup>13</sup>*LtMs, Ms 50, 1898, par. 21*

The Word of God is the great educating book. But while many claim to respect it, they place other books before it. The human reason is exalted above the divine. Must I speak out plainly, and bear a decided testimony? Had the Word of God been regarded as it ever should have been—as the voice of God to men, the source of all wisdom, all truth, all higher education—children, youth, and parents would have made it not only their study, but their teacher and their guide, that “in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [*Ephesians 2:7-10.*]<sup>13</sup>*LtMs, Ms 50, 1898, par. 22*

“In the ages to come.” [*Verse 7.*] What a history those ages will unfold. How can the children of the world endure to look into the heights and depths of that eternity called by the apostle “the ages to come”? What can be known about those ages to come? The Bible is the text book, and it is to be searched diligently—not as we would read a book among many books. It must be to us the book that meets the wants of the soul. This book will make the man who studies and obeys it wise unto salvation. As food cannot nourish the body unless it be eaten and digested, neither can the Word of the living God profit the soul unless it be received as the teacher in higher educational lines, as above all human productions; unless its principles be obeyed because it is the wisdom of God.<sup>13</sup>*LtMs, Ms 50, 1898, par. 23*

The many human inventions to explain the Word, making students understand it through the assertions of learned men, is a mistake. God has not made the reception of the gospel to depend upon reasonings. The gospel is adapted for spiritual food, to satisfy man's spiritual appetite. In every case it is just what man needs. Those who have felt it necessary to have the students in our



schools study many authors are themselves the most ignorant on the great themes of the Bible. The teachers themselves need to take up the book of all books, and learn from the Scriptures that the gospel has power to prove its own divinity to the humble, contrite mind.<sup>13</sup>*LtMs, Ms 50, 1898, par. 24*

The Scribes and Pharisees who would not yield to conviction or evidence in regard to the Messiahship of Christ were astonished at His wisdom. They knew that He had not been to the schools of the rabbis to receive His education, and that he had never been to any school to learn His letters. His humble parentage was unfavorable to His obtaining the knowledge which they deemed essential, and by which they supposed they had become enlightened. The one great matter that should demand our attention is higher education. As a worker, Christ did not allow His labors to be of that character to merely satisfy curiosity or to give such demonstrations of truth as to make doubt impossible. He came to open the treasures of heaven, [so] that others might search and find [the truth for] themselves. This was the purpose of God. He designed that the Word should be searched and received as a new revelation.<sup>13</sup>*LtMs, Ms 50, 1898, par. 25*

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciated time as his working day will fit himself for a title to a mansion and a life that is immortal. It is well that he was born. Our characters are revealed by what we do. We are admonished to redeem the time. We cannot call time back, but by making the most of what remains we can redeem the time.<sup>13</sup>*LtMs, Ms 50, 1898, par. 26*

God will work out His own purpose, taking the human agent into co-partnership with the great firm of salvation, and making of him all that He has promised in accordance with His Word: "I will make a man more precious than gold, even than the golden wedge of Ophir." [*Isaiah 13:12.*] "I will clothe him with my righteousness." "As many as received him, to them gave he power to become the sons of God, even to them that believed 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. *13LtMs, Ms 50, 1898, par. 27*

“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 fullness have all we received, and grace for grace.” [*John 1:12-14, 16.*] A transformation of character takes place in the human agent, and he becomes a son of God, a member of the royal family, a child of the heavenly King, fitted to be the companion of angels. *13LtMs, Ms 50, 1898, par. 28*

## Ms 51, 1898

The Hebrew Captives.

NP

May 1, 1898

This manuscript is published in entirety in *12MR 120-123*.

“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.” [*Daniel 9:3*.] *13LtMs, Ms 51, 1898, par. 1*

Daniel knew the value of prayer, its aim, and its object. The prayers which he and his three companions offered after being chosen by the king for the courts of Babylon received answers, which he acknowledged. But prayer is not understood as it should be. Our prayers are not to inform God of anything which He does not know. The Lord is acquainted with the secrets of every soul. Prayers need not be loud and long. The prayers that are offered to tell the Lord of all our wretchedness, when we do not feel wretched at all are the prayers of hypocrisy. “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 humble and contrite spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones.” [*Isaiah 57:15*.] *13LtMs, Ms 51, 1898, par. 2*

The Lord hears the contrite prayer. He reads the hidden thought. We may pray in secret, where no man can see or hear, and He who seeth in secret will hear and reward us openly. Prayer is not intended to work any change in God. It brings us into harmony with God. It is not to take the place of duty. The prayer offered ever so often and ever so earnestly will never be accepted by God in place of your tithe money. Prayer will not pay your debts to God. The servant of Jesus Christ is to pray and rely upon God as did Daniel in the courts of Babylon. *13LtMs, Ms 51, 1898, par. 3*

The youth have an example in Daniel, and if they are true to principle and to duty they will be instructed as Daniel was. As the wisdom of the world viewed the matter, he and his three

companions had every advantage secured to them. But here their first test was to come. Their principles must come into collision with the regulations and appointments of the king. They were to eat of the food placed upon his table and drink of his wine. Three years was this diet to last before their examination should take place, and then they were to be brought in before the king.*13LtMs, Ms 51, 1898, par. 4*

But Daniel and his companions did not take the position that because their food and drink was of the king's appointment it was their duty to partake of it. They prayed over the matter, and studied the Scriptures. Their education had been of such a character that they felt even in their captivity that God was their dependence. After careful consideration from cause to effect, we read that Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself." [*Daniel 1:8.*]*13LtMs, Ms 51, 1898, par. 5*

This request was not preferred in a defiant spirit, but was solicited as a great favor. The appearance of Daniel and his companions was just like that which every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meats had not composed their diet in the past, neither should it come into their diet in the future. And as the use of wine had been prohibited to all those who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would place them where their powers of discernment would become beclouded. Nadab and Abihu disobeyed the requirements of God and used the common fire in the place of the sacred.*13LtMs, Ms 51, 1898, par. 6*

These particulars were placed on record in the history of the children of Israel as a warning to all youth to avoid all approach to customs and practices and indulgences that would dishonor God in

any way. Daniel and his companions knew not what would be the result of their decision. They knew not but that it would cost them their lives, but they determined to keep the straight path of strict temperance, even in the courts of licentious Babylon.*13LtMs, Ms 51, 1898, par. 7*

“And God brought Daniel into favor and tender love with the prince of the eunuchs.” [*Verse 9.*] The good behavior of these youth obtained for them favor. They rested their case in the hands of God, following a discipline of self-denial and temperance in all things. And the Lord co-operated with Daniel and his fellows, the servants of the only true God. The Lord had the charge of these youth, because they prayed to Him and trusted in the Lord in regard to the course they should pursue, to do all that lay in their power to reveal the infinite superiority of the worship of the true God.*13LtMs, Ms 51, 1898, par. 8*

There was another class of captives carried into Babylon. They were permitted to be torn from their homes and carried into a land of idolaters, because they were themselves constantly going into idolatry. The Lord let them have all they desired of the idolatrous practices of Babylon. The righteous with the unrighteous were taken away into a land where the name of Jehovah would not come to their ears, where songs of praise and thanksgiving to God would not be heard, where the miracle-working power of God would not be seen, and where prophets with messages of warning and reproof and counsel from God would be few and far between.*13LtMs, Ms 51, 1898, par. 9*

## Ms 52, 1898

### The Work Required of God's People

NP

May 1, 1898

Portions of this manuscript are published in *WM 273*; *7BC 941*; *1MR 14*; *15MR 163-164*. See *RH 11/29/1898*.

As God's people, we have a special work to do for the Master. All who are interested in the work of saving souls, who have submitted their will to the will of God, are laborers together with God. The question is asked, How can two walk together except they be agreed? The invitation of Christ is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What burden is more wearying than the weight of sin? Jesus bids us, "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*.] All who respond to this invitation receive the assurance of Him who is the Way, the Truth, and the Life. *13LtMs, Ms 52, 1898, par. 1*

Christ is to be believed, and all who believe His Word will act upon it. They will yoke up with Christ and become laborers together with God. There are but two classes in our world—those who receive Christ, and those who reject Him. All who receive Him, believe in Him. John 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*.] *13LtMs, Ms 52, 1898, par. 2*

Many, many have a spurious religion; but all the professions of Christianity in the world will not elevate the soul with God. His Word declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." [*Matthew 7:16-20*.] *13LtMs, Ms 52, 1898, par. 3*

Are they obedient to the commandments of God, or disobedient? Have they made Christ their personal Saviour? Have they put on the robe of Christ's righteousness? These are the questions that decide the soul's salvation. Said Christ, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say unto 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."*13LtMs, Ms 52, 1898, par. 4*

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." [*Verses 21-27.*]*13LtMs, Ms 52, 1898, par. 5*

Let all seriously ask themselves the question, Have I come to Christ? Have I put my neck under the yoke of Christ? Have I learned in the school of Christ His meekness, His lowliness of heart? All who are doers of His Word are building securely on the rock Christ Jesus. When the follower of Christ places implicit trust in the Word of God, and yields obedience to it, his duty will be made plain to him. He will regard his talents as consecrated to the Giver, and will use them in laboring together with God.*13LtMs, Ms 52, 1898, par. 6*

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God,

even our Father, which had loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.” [2 *Thessalonians* 2:13-17.] *13LtMs, Ms 52, 1898, par. 7*

Here are presented the two great forces that are to co-operate in the work of saving souls—the strong, loving, working faith of the human agent is to unite with divinity. This is what Christ means when 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.” [Matthew 11:29.] “Who hath chosen you to salvation through sanctification of the Spirit and belief of the truth.” [2 *Thessalonians* 2:13.] This is the condition of the partnership. We must be laborers together with God. What doing? In seeking and saving that which is lost. *13LtMs, Ms 52, 1898, par. 8*

“I came not to call the righteous,” said Christ, “but sinners to repentance.” [Mark 2:17.] We cannot be idle or indifferent. Souls are perishing around us. Many have already perished who might now be rejoicing in the truth had the church stood in her lot and place as laborer together with God. It behooves all who claim to believe in Jesus Christ to show their faith by their works. As soon as you leave the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel, there is earnest work for you to do the Master. There is to be a searching for the truth as for hidden treasure. It is at the peril of your soul that you are willingly ignorant of the conditions under which you have enlisted in the army of the Lord. We are to be co-workers with Christ in seeking to save that which was lost. *13LtMs, Ms 52, 1898, par. 9*

As God’s professed people we are to have an experimental knowledge of Him. We are to search for the doctrine of Christ, armed with faith, and employing whatever resources God has provided. Diligent prayerful search is essential. “Enter ye in at the strait gate,” says Christ, “for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.” [Matthew 7:13, 14.] There must be well-organized effort and unity in our co-operation with Christ. Charity (love) must pervade the church. All evil-speaking



and bearing of false witness is disloyalty to God and to His cause. There must be unity of action, love, and disinterested benevolence. Draw together in harmonious action. "How can two walk together except they be agreed?" [*Amos 3:3.*]*13LtMs, Ms 52, 1898, par. 10*

Many have dishonored the great and important message which God has committed to His church to leaven the world. There must be harmonious action. Mutual love and confidence constitute moral forces which will be a power for good. Satan sees this, and he manages to sow tares among the wheat. Many know not the gospel as the power of God unto salvation. All must press together; and all who have the spirit of Christ will do this. Those who have another spirit will hold off and become workers with the powers that do not draw with Christ, but who scatter abroad. These will remain as tares among the wheat until the Master says, "gather out the tares, and bind them in bundles to be burned, but gather the wheat into my barn." [*Matthew 13:30.*] Christ will recognize every kernel of wheat.*13LtMs, Ms 52, 1898, par. 11*

If our piety is sound and healthful, we shall have nothing to fear with open opposers; but there are deceivers, those who sow the tares while men sleep. We want to be sure on which side we are working, for the crisis is upon us. We have no time now to work with divided interest. If God, the great Master Worker, is with us, we shall stand the great temptations that are to try us, and will remain loyal and true to principle. We must work with one Spirit, even with the mind of Christ, and if we do this, new life will come into the church. We will achieve victories which the littleness of our faith has led us to regard as impossible.*13LtMs, Ms 52, 1898, par. 12*

God calls upon every sincere believer to find his place in the work. Wake up, brethren, for Christ's sake, wake up. Kindle your tapers from the divine altar. God calls you to set your houses in order. Let personal piety pervade your homes. Let your influence tell for righteousness and truth. Let every talent be put into exercise. A wise and unreserved co-operation with the principles of truth is called for. God's will is to be appreciated. Active, whole-souled workers are called for. Our relatives, our friends and acquaintances are to unite in the upbuilding of the office of publication, from which the truth is to go forth as a lamp that burneth. Compassionate love

for the Saviour is to circulate through our churches. The self-righteous, and those who carry no burden for souls are not to be entrusted with sacred responsibilities. There are a great many who feel qualified to preach who are not prepared to hold forth the Word of life to the people. They have not learned to minister. There must be harmonious action. *13LtMs, Ms 52, 1898, par. 13*

The call must be made, Who will be on the Lord's side? Let him come over with the loyal and the true. The law of God, which binds us to render firm and undivided obedience to our Maker, tolerates no easy fellowship with the careless, the lax, the unconverted, who demonstrate that the truth has no power upon the heart and character, whose influence is not to gather with Christ, but to separate from Him. "By their fruits," said Christ, "ye shall know them." [*Matthew 7:20.*] Our churches must be purified from impiety, from many things that have accumulated to hinder the advancement of the work. Christ is our only hope. *13LtMs, Ms 52, 1898, par. 14*

"We are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Let every soul who has a knowledge of the truth bear in mind that man in his finite capabilities can accomplish nothing without God. In His divine plan of salvation, God gave His only begotten Son, that every voice may be silent upon the point that it is not possible for humanity to keep the law of God. In Christ, divinity and humanity bore every test of temptation, and in Him humanity is exalted and honored. In Christ man is privileged to become a partaker of the divine nature. If he will eat the flesh and drink the blood of the Son of God, he will have eternal life. "It is the spirit that quickeneth," said Christ; "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." [*John 6:63.*] *13LtMs, Ms 52, 1898, par. 15*

God has chosen to consummate nothing in the plan of salvation without the co-operation of the human with the divine. He could save the human race only by His Son combining humanity with divinity. Small and inferior is the part that we are called to act in the work, but that part is indispensable to the victories we are to gain over the world, the flesh, and the devil, through the intercession of Christ as our Advocate with the Father. The fragrant incense of the

merits of Christ gives to the believing soul the virtues of His character. Thus it is that the co-operation of divine energy and merit with man makes him a complete overcomer in every sense, and elevates humanity in the scale of moral value with God. *13LtMs, Ms 52, 1898, par. 16*

We are not to think that we can honor God in any line except through the merits of Christ. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the living machinery in health God supplies. The air, the sunshine, the showers, respiration, digestion, all are of God. "Know ye not," says the apostle, "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. 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. *13LtMs, Ms 52, 1898, par. 17*

"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 me, for all things are yours; whether, Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." "Let no man," he continues, "so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ... For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men." [*1 Corinthians 3:16-23; 4:1, 9.*] *13LtMs, Ms 52, 1898, par. 18*

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. "The earth is the Lord's and the fulness thereof" [*Psalms 24:1*], yet the Lord graciously causes the earth to produce for the benefit of man. But man must co-operate with God. He must prepare the soil, and sow the seed. He must act a part in the work to show his appreciation of the bountiful provision the Lord has made. And the Lord takes care of the seed sown, giving sunshine, and showers, dew and clouds. Without these agencies there would be no increase. And thus it is in

everything. In every business pursuit, every department of study and science, we must have the power of divinity to unite with us, or our human effort will be a failure. *13LtMs, Ms 52, 1898, par. 19*

We are laborers together with God. Then let every soul walk humbly and softly before God. Whenever man accomplishes anything in spiritual or temporal lines, he must bear in mind that he does it only through the co-operation of his Maker. Then [it] is a great necessity that we seek the Lord in our dependence; and the necessity has become more positive because there has been a risk in the work in same lines. Too much confidence has been placed in man, too much reliance on human inventions. We now need to seek the Lord as never before. The Lord would have His instrumentality especially consecrated to the work of warning the world. The end is near, it hasteth greatly. *13LtMs, Ms 52, 1898, par. 20*

Wherever our brethren locate, let them put forth every effort to instruct and save their neighbors. Let diligent effort be made to become acquainted with those who know not the truth, and let seed be sown in every place. "Ye are the light of the world." [*Matthew 5:14.*] The first work to be done is to close the door of the heart to jealousy and evil surmising. Close the door fast. Let there be shame and sorrow over the lack of Christian fellowship and sympathy that has been manifest. Let not those who are appointed to be shepherds of the flock feel that they must devote their time so largely in preparing to preach the Word. Let them change the order of things. Let them put forth personal effort. Let them come into families, and become acquainted with the members of the church. They will obtain far more inspiration from God in this kind of work than in any study of books. There is too much close application to books, and too little ministry. God would have this order of things changed. *13LtMs, Ms 52, 1898, par. 21*

The angels of God are close beside the one who ministers. No man who is called to be a shepherd of the flock can leave this work to be done by proxy. The great truths of God's Word must come into connection with the practical life. They must educate line upon line, and precept upon precept, and [do] this in families that need instruction. Withdraw not from your brethren. Consider the case of Moses, worried, distressed, and anxious, his soul agonized. "And

the Lord said unto Moses, Go, get thee down, for thy people (He does not condescend to own them as His people), which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.” [Exodus 32:7, 8.] *13LtMs, Ms 52, 1898, par. 22*

What an offense was this to God. But there are idols cherished in our families and in our churches today which have the same influence upon us as did the golden calf upon the Israelites. Will the people search themselves? Will the shepherds do their work as faithful sentinels of God? Will they see what idols they are cherishing? Will every one that is in moderate circumstances consider that they are to be a people distinct and separate in their fashions of dress, their speech, their deportment, from the world? Will they see their idolatry in small as well as in large matters, and that it is separating them from God? When reproofs come they are ashamed, but not repentant. They have had great light, great opportunities, line upon line, and precept upon precept, but pride buds and blossoms in their apparel, revealing the thoughts and interests of the heart. *13LtMs, Ms 52, 1898, par. 23*

On the part of God’s professed people there is a manifest disregard of the warnings given by Peter: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” [1 Peter 3:3, 4.] *13LtMs, Ms 52, 1898, par. 24*

“For not the hearers of the law are just before God: but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. ... Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest

the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" [Romans 2:13-15, 17-21.]*13LtMs, Ms 52, 1898, par. 25*

God requires of His people a zeal according to knowledge. He desires them to be doers of the Word. The outside appearance testifies of the inward working of the heart. The truth received in the heart accomplishes the transformation of the mind and heart and character. "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 brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [1 Timothy 2:8-10.]*13LtMs, Ms 52, 1898, par. 26*

Let every one have a self-denial box in his home, and when he would spend pennies and shillings in self-gratification let him remember the needy and starving in Africa and India, and close by his own door. There are poor among us. Practice economy, and in every line present your case to God. Ask Him to give you the spirit of Christ, that you may be in every sense of the word Christ's disciples and receive His blessing. As you turn from the worship of self and try to relieve suffering humanity, pray that God will give you a true missionary work to do for souls. Then those who come to worship in the house of God will see a people clothed in modest apparel in harmony with the faith and Word of God. It is these things that steal away the love and trust and confidence of God's people in Him, that mar the religious experience and develop a selfishness that God cannot look upon.*13LtMs, Ms 52, 1898, par. 27*

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." What a trial of the faith of Moses was this! "And Moses besought the Lord his God, and said,

Lord, why doth thy wrath wax hot against thy people, which thou hast brought out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? ... Remember Abraham and Isaac and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which He had thought to do unto His people.” [Exodus 32:9-14.]*13LtMs, Ms 52, 1898, par. 28*

And has not the Lord looked upon this people? The church members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error as those who are doing wickedly. To Daniel the angel of the Lord revealed the condition of the inhabitants of the earth in the last days. “Many shall be purified,” he said, “and made white, and tried; and the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.” We are living in those last days spoken of by the angel, when Michael shall stand up, that “great prince which standeth up for the children of thy people, ... and at that time thy people shall be delivered, every one that shall be found written in the book.” [Daniel 12:10, 1.]*13LtMs, Ms 52, 1898, par. 29*

Here is a subject, the comprehension of which will put to the stretch of the believer every spiritual sinew and muscle, every talent of thought, every capability of investigation. There is a great work to be done for the members of the church, to wean them from their idols. God calls for all who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are the number who are being purified, and made white and tried. Then their names will be found written in the book.*13LtMs, Ms 52, 1898, par. 30*

The angel that talked with John on the isle of Patmos presented before him the condition of the church: “I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, ... 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 the candlestick out of his place, except thou repent." [*Revelation 2:2, 4, 5.*] God says, "I am he that searcheth the reins and the hearts, and I will give unto every one of you according to your works. ... And he that overcometh and keepeth my works unto the end, to him shall be given power over the nations." "and I will give him the morning star." [*Verses 23, 26, 28.*]*13LtMs, Ms 52, 1898, par. 31*

"Those things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come unto thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments: and they shall walk with me in white, for they are worthy. He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [*Revelation 3:1-5.*]*13LtMs, Ms 52, 1898, par. 32*

Great things are about to take place. Time has always been golden, but now it is especially so. We have no time now to serve God with a divided heart. The Lord calls upon every soul to be true to principle, true to God. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in mine house." [*Malachi 3:10.*]*13LtMs, Ms 52, 1898, par. 33*

Let us follow the history of Israel farther. When the Lord threatened to destroy the nation, Moses would not give them up. He returned from the mount to find the Children of Israel eating and drinking, and dancing and singing around the golden calf, "and he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and make the children of Israel drink of it." This was their god. Then Moses turned to Aaron and said, "What did this people unto thee, that thou hast brought me so great a sin upon them?" [*Exodus 32:20, 21.*]*13LtMs, Ms 52,*



1898, par. 34

Here blame is attached to Aaron, and in this fact is a warning for us. Let the sentinels of the churches be very careful lest they encourage anything savoring of idolatry, for the Lord will charge the sin upon them. The church claiming to believe the truth will have all kinds of temptations to enter into a course of action that will divorce the soul from God. *13LtMs, Ms 52, 1898, par. 35*

“Then Moses stood in the gate of the camp, and said, Who is on the Lord’s side? Let him come unto me. And all the sons of Levi gathered themselves unto him. And he saith unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.” [*Verses 26-28.*] *13LtMs, Ms 52, 1898, par. 36*

Before this action opportunity was given for all who would take sides against idolatry and for God. But when Israel stood in sullen stubbornness, God saw that He must punish the transgressions, that there might not be rebellion in the camp of Israel. This instance is brought before us that we may understand that in every place the church needs faithful sentinels. Aaron’s course, in permitting such a condition of things, was displeasing to God. Notwithstanding the deviant attitude of the people, Aaron should have stood firm as a rock to his duty, and had he done so, this disgraceful scene would not now stand on the pages of history. In all our churches faithful men should be appointed who will bear responsibilities nobly for God. Firm barriers should be erected to prevent the leaven of disaffection and corruption from entering the church. *13LtMs, Ms 52, 1898, par. 37*

The Word of God is to be applied not merely in preaching, but in ministering. “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.*] It is necessary that order and unity be preserved in the church. In the church there

are some who profess to know God, “but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.” [Titus 1:16.] There are those members who are busybodies, speaking evil, sowing the seeds of doubt and infidelity, who pay no heed to the light God has given them in His Word. *13LtMs, Ms 52, 1898, par. 38*

If we have but one church member who by his spirit, words, and influence, seeks to counterwork the influence of the minister of Christ, labor with that one faithfully; and if after taking the steps required by Christ, he will not hear, will not change his course of action, then separate him from the church; and let him know the reasons why the church cannot hold him in her fellowship. And if there are those who sympathize with him, who will not discern the right from the wrong, who, after patient instruction has been given them, choose to keep on the wrong side, let them also be suspended. God’s name must not be dishonored by murmurers, faultfinders, and those who are continually sowing seeds of disaffection. *13LtMs, Ms 52, 1898, par. 39*

“A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped.” [Verses 7-11.] *13LtMs, Ms 52, 1898, par. 40*

There has been too little personal labor done. When one becomes in any way disaffected, he begins to visit and talk with others, and impressions of a disagreeable and untruthful character are left upon the mind. Thus it is that much of the seed of irritation and evil-surmisings are sown, and the unity of the brethren and sisters is broken up. There is a great need of work to be done, that the churches may not become defiled. Let those persons who have no inclination to come out and be on the Lord’s side be labored with, and if they cannot harmonize with the church, let them either keep their tongue as with a bridle, or find some other place to worship. Their influence for evil cannot have the sanction of the church or

God's approval. This work has been strangely neglected. It is time to set the church in order. *13LtMs, Ms 52, 1898, par. 41*

There is a great work to be done outside the church. If camp meetings are held at large expense to bring the truth before unbelievers, who are prepared to co-operate with the efforts made? Who will take special measures to see that the church is doing the work she has solemnly covenanted with God to do—to walk with Christ, to work with Christ for the upbuilding of His kingdom? There must be a knowledge of God with those who act as stewards of the church. This is a great and solemn work. We have come to the place where the preaching of the Word does very little good. The present state of the church is very pitiful. It is burdened down with members who are sapping its very life. God is dishonored. Truth is not truth to them, for they do not practice it. Sacred things are not discerned. Let us read something of the burden brought upon Moses because of the weakness of Aaron in not standing firmly for that which he knew to be right, in yielding to the insubordination of the people:—*13LtMs, Ms 52, 1898, par. 42*

“And it came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord: peradventure I shall make an atonement for your sins. And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore go now, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.” [*Exodus 32:30-34.*] Will the believers think of this statement? *13LtMs, Ms 52, 1898, par. 43*

If the people so mercifully spared by God would repent of their sin with that repentance which needeth not to be repented of; if they would serve God and honor His name, their sin on this occasion would be no more remembered against them, but if when tempted they pursued a similar course, if they showed no strength to resist temptation, but repeated their evil work, if they murmured and

complained against Moses, these sins would be placed to their account as unforgiven. *13LtMs, Ms 52, 1898, par. 44*

The Lord did not look favorably upon His people because of their sin. He said, "I will send an angel before thee ... unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these tidings, they mourned, and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment: and consume them: therefore put off now thine ornaments from thee, that I may know what to do unto thee. *13LtMs, Ms 52, 1898, par. 45*

"And the children of israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. *13LtMs, Ms 52, 1898, par. 46*

"And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle, and it came to pass as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man at his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again unto the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. *13LtMs, Ms 52, 1898, par. 47*

"And Moses said unto the Lord, See, thou sayest unto me: bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight show me now thy way, that I may know

thee: that I may find grace in thy sight: and consider that this nation is thy people. ... And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.” [*Exodus 33:2-13, 17.*]*13LtMs, Ms 52, 1898, par. 48*

The mighty man of faith does not stop here. He must be raised to a higher, holier relation to God. “And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.” [*Verses 18-23.*]*13LtMs, Ms 52, 1898, par. 49*

Hear all His people the charge of the Lord to Moses: “And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were upon the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.” [*Exodus 34:1-3.*] Here we can see how the Lord regards transgression, and how He honors faithfulness and truth. The Lord forgave the sin of Israel. He knew there were some repentant ones in the midst, and for their sake He bore with the rebellious people, for the sake of His own name’s glory.*13LtMs, Ms 52, 1898, par. 50*

“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord, 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 be 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. And Moses made haste and bowed his head toward the earth and worshiped.” [Verses 5-8.]13LtMs, Ms 52, 1898, par. 51

“And it came to pass when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with him.” [Verses 29-35.]13LtMs, Ms 52, 1898, par. 52

“So we see that they could not enter in because of unbelief. 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 you 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 3:19; 4:1, 2.]13LtMs, Ms 52, 1898, par. 53

“Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?” [1 Corinthians 1:10-13.]13LtMs, Ms 52, 1898, par. 54

I present these matters before the church, and before the stewards of God. Some are now forward in the churches whom God has not appointed. They are not worthy to have charge of the flock. These things must be set in order. Close examinations must be made, not making the testimonies alone your guide, but the Word of God. There are men who are selfish, narrow, bigoted, who feel it their prerogative to advance a decided negative to everything that does not meet their mind. Let these men learn what it means to be themselves under the discipline of God. Their pettish complaining, faultfinding, overbearing spirit is doing great harm to the cause of God. These things must be changed. Those who are puffed up in their minds will show it in their speech and their treatment of others.*13LtMs, Ms 52, 1898, par. 55*

Let the men to whom honor is due—those who have worked under difficult circumstances, who have built up our institutions, who have been used of God as minutemen to advance His work—be honored. God is dishonored by those men who by word or letter slight the men whom He has chosen to do His work. Any disparagement of these men, God holds as a disparagement to Christ.*13LtMs, Ms 52, 1898, par. 56*

God calls upon all, whatever their position, to walk humbly with Him. The Lord has not laid aside these old, experienced men. He makes them His light-bearers still. Let the young men, who know so little of the privations, the anxiety, the toil of the past, respect the aged standard bearers. Just as long as they live, holding firm their faith and confidence, the Lord will be their righteousness to go before them; the glory of the Lord will be their reward.*13LtMs, Ms 52, 1898, par. 57*

Let those who are employed in the Echo office understand that they are to be loyal and true in the work appointed them. They are to be a light amid the moral darkness of the world. They are to advance in a knowledge of God and the truth. If they have no relish for the truth, if their connection with the office does not make them any better, nor bring them to a love for the truth, then, after a sufficient trial, separate them from the work. This is best, for their irreligion and unbelief will be felt in the office. Through them evil angels will work to mislead those who are brought in as apprentices. Obtain for

apprentices those who are promising youth, those who love God. But if you unite them with those who have no love for God, they are in constant danger of becoming leavened by the influence of those who have never brought themselves under the control of God. *13LtMs, Ms 52, 1898, par. 58*

“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.” [*Matthew 24:44-51.*] *13LtMs, Ms 52, 1898, par. 59*



## Ms 53, 1898

### The Source of All Truth

NP

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The Lord gives to human being powers for good which, if cultivated to flow in right channels, are more valuable than gold. They will place man on vantage ground, and will enable him to be an overcomer and a blessing to his fellow men. But if under temptation he yields to satanic agencies, he is influenced by the same inspiration by which the angels in heaven were led into rebellion and fell with the apostate leader. *13LtMs, Ms 53, 1898, par. 1*

It is a mistake to suppose that because a man proves to be a traitor, as did Judas, that he has always been dangerous and wicked. If that which is given to man as a precious endowment, to be cherished and cultivated for high and noble purposes, is turned from the right, and directed in wrong currents, Satan will use them to work out his purposes. And what are the elements which Satan can use? Envy, evil surmising, jealousy, suspicion, evil speaking, the power to make a lie appear truth. Those qualities of value—affection, truth, faith, justice—if turned in the wrong direction, become the opposite in nature. It becomes habit for the mind to disbelieve the truth, and to build up theories to support injustice and an unchristian course of action. *13LtMs, Ms 53, 1898, par. 2*

The Lord calls upon every teacher to inhale a higher, purer atmosphere. As they shall make the word of God their study book, those who are doers of the Word will not seek for controversy, neither will they be tainted with the breath of bigotry. If all could understand the meaning of word bigotry, they would be ashamed to cultivate this element. The Lord wills that all shall stand in His clear light. That faith which works by love and purifies the soul will exalt and beautify the religion of the Bible. *13LtMs, Ms 53, 1898, par. 3*

Frequently, there should be an hour set apart at a most favorable

time for all the teachers to meet together for the purpose of studying the Word of God freely, and comparing ideas, to know how and what to teach the students. Seek to lay aside preconceived opinions, and come to the Word of God as your lesson book. Search the Word as did the noble Bereans to see if these things are so. Read the *third chapter of Titus*. *13LtMs, Ms 53, 1898, par. 4*

Our success in educational lines depends upon the spirit which we cherish and bring into the school. A profession of faith does not make men Christians, but if teachers will open the Word in study, and compare Scripture with Scripture, they will find it profitable. The spirit of controversy must not come in, but let each seek to obtain that light and knowledge which he needs. "We ought to give the more earnest heed to the things which we have heard, lest at any time we 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*.] *13LtMs, Ms 53, 1898, par. 5*

"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. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." [*Hebrews 4:1-3*.] *13LtMs, Ms 53, 1898, par. 6*

The school instituted in Cooranbong is to be a pattern school. All who act a part in it should be consecrated to God. Some time should be spent together in consultation as to the best methods of bringing present truth from the word of God to benefit the students in the present term, and through these learners, send the truth of the word of God to the nations of the world. We are to lift up our standard. The Bible, and the Bible only is to be the foundation of our faith. The Word is to be lifted up as the serpent was lifted up in the wilderness. The most learned cannot add to this Word without adding unto himself the plagues written in this book. *13LtMs, Ms 53,*

1898, par. 7

The study of the Word is greatly neglected. If the Word is studied with humility of mind, the Holy Spirit will make its application. "The entrance of thy word giveth light," says the psalmist, "it giveth understanding unto the simple." [*Psalm 119:130.*] It sends forth to all who study its divine principles precious became of light. It is better than any drugs, and will give physical soundness. Those who have laid aside the commandments of God for the commandments of men have a spiritual melody which means death to them unless they repent. They are badly bitten by the serpent.<sup>13</sup>*LtMs, Ms 53, 1898, par. 8*

The uplifted banner on which is inscribed, "The Bible, and the Bible only," reveals the whole duty of men. Read the *sixth chapter of John*. Who can take in the words of the greatest Teacher the world has ever seen. Listen to His description of the Word. If received into good and honest hearts, uncumbered by the interpretations of higher critics; if left to be understood in its pure simplicity under the guidance of the Holy Spirit, it will be a mysterious something which no one can understand. The Word is to be studied by all who claim to be Christians and practiced by all who go forth as missionaries to other countries, to raise the standard higher and still higher, and to purpose to sink or conquer in defense of its principles and under its protection.<sup>13</sup>*LtMs, Ms 53, 1898, par. 9*

What if all who claim to be Christians should covenant together to adopt this as their common standard, with Christ as their Leader, the Captain of their salvation? Their banner would be the representation of harmony and co-operation with divine instrumentalities. As soon as the Bible is opened to the understanding of those who are in darkness, and their attention is called to the Word, light and grace from Jesus Christ will lead them to behold wondrous things out of His law. Great truths that have been buried beneath a mass of rubbish will be discovered. Christ, the Light, the Truth, came into the world to remove the rubbish of human opinions, to bring to light the jewels of truth, and to let them shine forth in their native purity. He, the Author of all truth, redeemed the precious truth from the companionship of error, and set it free, that it might send its bright beams nigh and afar off. Read

The most precious truths were concerning the law of God. The great standard of character was to be lifted up from beneath the feet of men, and made to become just what God intended it should be, the transcript of His character. It is eternal truth—truth which cannot be changed or annulled. The truth, made an outcast was lifted to its rightful position, to the throne of the Infinite. Christ proved Himself to be the Word and the wisdom of God. When this work is done, the book supposed to be sealed sheds forth its bright rays of light which have been unheeded and unseen. A flood of light is poured forth upon the rejoicing faithful ones. In the last times, children's voices will be heard as when Christ in His childhood was in the temple, solving mysteries which priest and rulers had not discerned. Children in their simplicity will speak words which will be an astonishment to men who now talk of "higher education." *13LtMs, Ms 53, 1898, par. 11*

The field is the world. There are many to be brought to the plainly revealed Word, independent of the sophistry of men. Thousands will read with opened eyes and understanding minds the truths which their prejudiced spiritual conception could not heretofore grasp. These truths will stand forth in their spiritual bearing with a power and dignity and beauty which many who have read them never before perceived. Jesus Christ spent His youth in poverty and manual labor, working at the carpenter's trade with His father. He attended no school. All the lessons He received were from the lips of Joseph and Mary. His daily lessons from the Old Testament Scriptures, the Sabbath service at the synagogue at Nazareth, the yearly festivals in the temple, and the communion of His soul with God, were His educational advantages. These are the great educators of the mind and heart. The book of nature was open to Him, and this with the Old Testament Scriptures was his lesson book. These contained important lessons, richer knowledge than all the productions of human art and learning. And these were accessible to all; Jesus had no temporal advantage over the humblest citizen. *13LtMs, Ms 53, 1898, par. 12*

The Jewish doctors knew of Christ's humble position, and they were astonished at His learning. The question was asked, "How knoweth

this man letters, having never learned?" [*John 7:15.*] And on another occasion, the question was asked, "Whence hath this man this wisdom? Is not this the carpenter's son? Is not his mother Mary? and his brethren, James and Joses and Simeon and Judas? and his sisters, are they not all with us? Whence then hath this man all these things?" [*Matthew 13:54-56.*]*13LtMs, Ms 53, 1898, par. 13*

Christ taught the world as One who learned nothing from it, One who was independent of it. He was the divine Son of God. Prayer was a subject that Christ urged upon the minds of His disciples. He would conduct them to the same fountain of light from which He, in His humanity, received His strength and power. His heart yearned to have men receive the greatest gift heaven could bestow. Therefore He gave them lessons which, if heeded, would enable them to commune with God. He taught that man needs to be brought to the footstool of mercy, and under the bow of promise, and that there he is sure to receive the best of heavenly gifts.*13LtMs, Ms 53, 1898, par. 14*

## Ms 54, 1898

Our School

NP

May 2, 1898

Portions of this manuscript are published in *11MR 157-158, 169-170*.

In our school the Word of God is to be our main study. We are to learn, not only to read the Word, but to study it as the Book which we must understand in order to be complete in Christ. Read the *sixth chapter of John*, for it is of the highest consequence that teachers and students comprehend it. There are various lessons here to be searched out. If you understood this chapter thoroughly, and there were not another lesson in the Book of books, you would have placed before you the conditions of eternal life. Read it, pray over it and you will come into possession of a knowledge which but few now possess. Every soul who fully understands and lives by this chapter will have a life that measures with the life of God. *13LtMs, Ms 54, 1898, par. 1*

Satan is playing the game of life for every soul that is upon the earth. All who will study and obey the directions of God will have the mind of Christ. Then all passions, all dissensions will be put away. There will be a cultivation of the higher faculties of the mind. It is essential that we obtain a knowledge of God, and of Jesus Christ whom He has sent. We are to settle our accounts at the bar of God. Erroneous ideas and false religious sentiments are prevalent. Because there is so little study of the Word, there is with many scarcely any desire to know what saith the Lord. *13LtMs, Ms 54, 1898, par. 2*

Errors have come in and usurped the place of truth. The wild branch has been grafted in and has borne wild grapes, and the result has been centuries of darkness and ignorance. Human theories have been introduced, just as Satan told our first parents that if they ate of the tree of knowledge they would be as gods. But these sentiments are not in harmony with the Word. They are false

and ruinous theories. The one, the Word of God, is the tree of life, the other, is the forbidden fruit of the tree of knowledge, and all who pluck of this possess a disordered imagination.*13LtMs, Ms 54, 1898, par. 3*

Under the control of God, sanctified human reason will be the guiding power in all investigations. God imparted this great and valuable gift to man that it might be exercised on all subjects. He has brought into the church believers who have varied faculties, and these combined should make a complete whole in Jesus Christ. One is to help the other, for one is strong where the other is weak. It is the duty of each to eat the flesh and drink the blood of the Son of God in searching the Word of Divine Wisdom. This word each is to practice, and not stand off as independent, as needing nothing.*13LtMs, Ms 54, 1898, par. 4*

Our talents, if improved, will increase in efficiency. There is no excuse for any remaining dwarfed in spiritual acquirements, to be lacking in that knowledge which comes by companionship with Christ. Those who walk with Christ will also have an understanding of the physical wants, both for themselves and others, and will feel their dependence upon the great Physician.*13LtMs, Ms 54, 1898, par. 5*

The human agent must co-operate with the Divine. Your thoughts will become pure and heavenly as you diligently peruse the lessons of the Old and New Testaments. The Word of inspiration should be your daily food. It alone is the tree of life. In all the practical duties of life, comparisons should be made with the teachings of nature and of God's Lesson Book. Take the lessons of Christ. He illustrated the religious life by the things of nature. The Word and the teaching of nature are in perfect harmony, for God is the Author of both. God's attributes are all infinitely perfect.*13LtMs, Ms 54, 1898, par. 6*

What is it that God requires of the human agent? He says "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. But if ye love them which

love you, what reward have you? Do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:44-48.] These are your credentials to the world that you are not of the world, but that you are laborers together with God. *13LtMs, Ms 54, 1898, par. 7*

Perfection of character is required by God, and this is kept before us in His Word from *Genesis* to *Revelation*. “When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.” [Genesis 17:1.] To Israel God said, “I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy for I am holy. ... For I am the Lord your God that bringeth you out of the land of Egypt, to by your God: ye shall therefore be holy, for I am holy.” “And the Lord spake unto Moses saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy. Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God.” [Leviticus 11:44, 45; 19:1-3.] *13LtMs, Ms 54, 1898, par. 8*

Every soul is to obtain an education with the object in view of imparting his knowledge to others. The powers of the mind are God’s gift, and we are to use them to benefit and bless the members of the human family. As the mind is enlarged by true knowledge, the heart will be softened and subdued into humility, kindness, and true love. We are to gather all the knowledge possible for the purpose of communicating the same that it may become the property of others. When the cheap qualities of teachers and students are elevated, purified, refined, by that wisdom which the Lord alone can bestow, then the fragrance of the character of Christ will appear. It will be seen that they have received from Christ power to accomplish the high purpose for which God has appointed them, to work in connection with Himself. They will be laborers together with God. *13LtMs, Ms 54, 1898, par. 9*

It is our little appreciation of the Word of God, our feeble practice of it that makes our education advantages of little value to us. We should ask ourselves the question, How can I honor God with the



talents He has entrusted to me? It must not be thought that one has a special part, an another a special part, for all are inseparable. All are connected by an unseen chain which links man with his fellow-men, and binds all to God. The Lord is not pleased with any narrow understanding of His Word. It is the tree of life to all who will partake of it. *13LtMs, Ms 54, 1898, par. 10*

That which is perfect in itself will demonstrate perfection in all its works. No attribute which exists in infinite perfection in God can be in any sense imperfect when applied to human affairs, to advance the great designs of Providence. Every teacher and student is to feel that he is to represent Christ in character. Every teacher and student should be present at the Bible classes. A speciality should be made of this exercise in the school. Nothing should be allowed to come in to keep any one away, unless there is urgent necessity for it. Often those who have not in the past felt it necessary to attend such Bible studies are the very ones who most need that study. *13LtMs, Ms 54, 1898, par. 11*

Teachers should not isolate themselves as independent atoms. They are to be helped by one another. An atmosphere of heavenly love should surround them. All who are teachers should be burden bearers. If one gives to the school two hours work, let him receive from the school according to his work. If a few carry the heavy load which some have no inclination to share, they should receive wages according to their value to the school. *13LtMs, Ms 54, 1898, par. 12*

It is essential that the teachers harmonize in the inculcation of ideas. They should manifest the love of Christ. They should pray and converse together upon the lessons given in the Word. Those who will with the whole heart study the truth together, and unite in prayer together, will together receive the blessing. Where there are two or three agreed as touching any one thing, the Lord has promised if they ask in faith it shall be granted them. And the more and better the understanding of the Scriptures, the more unity and love will exist. The truth will bind heart to heart. A different atmosphere must come into the hearts of teachers. There should be no dissension in our school; for where there is unity there is courage, and strength, and victory. *13LtMs, Ms 54, 1898, par. 13*

## Ms 55, 1898

Union with Christ and with Each Other

NP

May 4, 1898

Portions of this manuscript are published in *11MR 170-171*.  
+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.

It is essential that all who are workers in our school shall educate and train themselves to obey the Word of God from the heart by helping one another. They are not to make the deficiencies of each other apparent, but are to appreciate the advantages of being partners in the great firm of God. They are not only to help the students in the various lines where they need help, but are to help each other as associate teachers. From the light given me by God, we have not too many teachers to accomplish the work essential to be done. *13LtMs, Ms 55, 1898, par. 1*

Christ has declared, "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." [*John 15:12-14*.] "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*.] *13LtMs, Ms 55, 1898, par. 2*

No human agent is sufficient of himself to do anything. Remember that man is wholly dependent upon God for all the efficiency and success of his religious efforts. The Lord has been pleased to set forth his methods and plans and agencies for the saving of souls by His recovering grace, under conditions that leave man ineffectual unless he consents to co-operate with the divine agencies employed to save him. A joint co-operation in the firm of covenant relation with God, involving hearty obedience, is required. "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.*]*13LtMs, Ms 55, 1898, par. 3*

Men need to co-operate with the divine agencies. Then they will certainly harmonize in their spirit, their ideas, and their actions. Our growth and perfection as the Lord’s agencies comes wholly through dependence on the divine co-operation. God provides all the possibilities for this union of effort to understand mental and physical growth. All the organs given by God come into this line of study, and increase in strength and activity.*13LtMs, Ms 55, 1898, par. 4*

Oh, how many think that their superficial knowledge is sufficient, when there are many lessons they can learn, even from children. Teachers as well as students require diligent culture in voice, in speech, in holiness of purpose, that as the faculties of the mind develop thoughts, they may give these lessons to the students, using, as Christ did, the things of nature as illustrations. By a study of natural things they may exemplify spiritual things. The Lord has given the open book of nature in material substances. In the tilling of the soil, proper persons should be appointed to oversee a certain number of students, and should work with them. Thus the teachers themselves will be helped to become men who can carry responsibilities as burden bearers. The Lord Himself gives His presence to this line of education.*13LtMs, Ms 55, 1898, par. 5*

There are none too many teachers in our school, because there are teachers who greatly need to perfect their own education in lines of study that were not looked upon as of sufficient consequence to learn when as students they were attending school. Students should not merely be told to do this or do that, without being given a lesson that will teach them the principles underlying the things they are required to do. Call upon them to apply to spiritual things the lessons of daily life. As they put seeds into the ground, teach them the lesson of the germinating principle of seeds found in the great Lesson Book. Teach them the time to sow, the time to plant trees in their season and when to prune them. Draw lessons from the day and night, the sunshine and clouds, the former and the latter rains, the harvest.*13LtMs, Ms 55, 1898, par. 6*

The Lord is constantly working by His divine co-operation to perfect His work for every human being and make it complete. But man is also to work. Without this, the work of the divine agencies will be in vain. The divine and the human are to be united. The Lord is not served by man's hasty impulse, his fitful performances. He desires His human agents to be apt and discriminating. It is not His will that in spiritual things, in the great work of the costly plan of redemption, His workmen shall go blundering along. God has honored man by condescending to co-operate with Him, that those through whom the Holy Spirit works may be uplifted, refined, ennobled, and sanctified. *13LtMs, Ms 55, 1898, par. 7*

It is essential that the students in our school obtain an education that they can take with them wherever they go, a knowledge that they can use to the glory of God. True higher education gives power, and the students who receive this education are to consecrate all to God, using their knowledge to search the Scriptures, for this is wisdom that will give an influence in His work that nothing else can give. Ignorance is a crime when light and knowledge can be obtained. Sanctified knowledge will give much joy to believers and much light to those who are in the darkness of error. The education of every student should be turned to the best account in doing the work of the Lord intelligently. To every man the Lord has given his work, according to his several ability. *13LtMs, Ms 55, 1898, par. 8*

We read in Jeremiah, "Moreover the word of the Lord came to me saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee in the kindness of thy youth, in the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase: all that devour him shall offend: evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: Thus saith the Lord, What iniquity have your fathers found in me, that they have gone far from me, and have walked after vanity and are become vain?" [*Jeremiah 2:1-5.*] This is again expressed in regard to after generations, who have not learned wisdom. *13LtMs, Ms 55, 1898, par. 9*

Paul writes, “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just 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.*] “Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways.” [*Hebrews 3:7-10.*] This chapter is a lesson for both teachers and students. These things are written for our admonition, upon whom the ends of the world are come. *13LtMs, Ms 55, 1898, par. 10*

The Lord speaks to His people, “Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water.” [*Jeremiah 2:11-13.*]*13LtMs, Ms 55, 1898, par. 11*

This prophecy is especially applicable to the very time in which we are living. “Is Israel a servant (to theories and prejudices? Have they drawn in error as their breath?) is he a home-born slave? why is he spoiled?” [*Verse 14.*] This question comes as the voice of God to His people at this time. *13LtMs, Ms 55, 1898, par. 12*

“Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.” “I had

planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.” [*Verses 17-19, 21, 22.*] *13LtMs, Ms 55, 1898, par. 13*

These words have been presented to me several times as applicable to the people of God today. They have turned away from God by laying aside His Word, which is represented by Christ Himself as being Spirit and life, even as the tree of life to all who eat His words. There is no surer way to show disregard for God than to treat His Word with such marked disrespect as to make human productions our only lesson books. *13LtMs, Ms 55, 1898, par. 14*

Eating the flesh and drinking the blood of the Son of man gives eternal life. But God’s Word has not been revered or obeyed. In all our educational institutions the Word of the living God has been laid aside. Students have been taught to receive their education from books produced by infidel authors. From the study of these books they have imbibed ideas and sentiments that are not true. Leaving the fountain of living water, they have hewed for themselves cisterns that can hold no water. I merely refer to this, and leave it for you to study. *13LtMs, Ms 55, 1898, par. 15*

Had Israel obeyed God’s Word and respected His instruction, the Lord would have accomplished His purpose through them, His moral agencies. Divine and human agencies would have walked together in companionship. God works through human agencies by the light of His Word, saying, “This is the way; walk ye in it.” [*isaiah 30:21.*] But God’s Spirit never leads to contention, strife, or alienation. *13LtMs, Ms 55, 1898, par. 16*

“Of these things put them in remembrance,” Paul writes, “charging them before God that they strife not about words to no profit, but to the subverting of the hearers. ... 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.” [2 *Timothy 2:14, 22-25.*] “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of 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.*]13LtMs, Ms 55, 1898, par. 17

We read that the fear of the lord is the beginning of wisdom. [*Psalm 111:10.*] “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.*] The Lord has been greatly dishonored in our institutions of learning when His Word has been made only a book among books. The very Book that contains infallible wisdom has scarcely been opened as a study book. Daniel’s life contains a history that as yet has been but feebly appreciated. Students have come from our schools with an education which savors of drinking the turbid waters of the valley and forsaking the cool streams of Lebanon. Their usefulness for this time requires that they drink of pure, holy, heavenly streams.13LtMs, Ms 55, 1898, par. 18

“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.” [*Isaiah 42:1-4.*]13LtMs, Ms 55, 1898, par. 19

Let us study what this appeal means. I call your attention to [*Isaiah 42,*] *verses five to sixteen.* Human agencies have been trusted as if they were divine. This has been deceiving, and the students who have come from our schools need to begin anew to learn to understand the first principles of practical godliness. Our schools in America have been greatly deficient. How slow they have been to learn!13LtMs, Ms 55, 1898, par. 20

Shall the students who come from our schools in the future be deficient in the knowledge necessary for God’s people to have in

every period of this earth's history in order to be ministers of righteousness? But now [it is needed] in a more special sense, for we are living in the closing work of these perilous times, when truth hath fallen in the street, and equity cannot enter, when he that departeth from evil maketh himself a prey. *13LtMs, Ms 55, 1898, par. 21*

The great, grand work of preparing a people to stand in the day of the Lord is to be accomplished. We intend, with the help that the Lord shall give, that, if possible, the school in Cooranbong shall be so conducted as to receive the impress of the divine similitude. I will testify of the work now to be done in our school. Let every responsible worker, teachers and students, wake up and make the most of the time now given them to make the school such as God can approve. But you will accomplish very little while you are separate threads that will not be brought together in the web of humanity. When Christ abides in the heart, mutual love will be shown in all the work to be accomplished in this institution of learning. *13LtMs, Ms 55, 1898, par. 22*

Students and teachers are to regard themselves as being in partnership. It will be of no benefit or blessing to the school for any of those who act as teachers to draw themselves apart. Work in Christ's lines. Talk to each other and pray with each other as Christians. Stand under the yoke of Christ. "Learn of me," said the great Teacher: "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.*] I am instructed to speak to our teachers, urging them to become elevated, sanctified, ennobled, by heeding the invitation, Come unto me. Take upon you my yoke of restraint and obedience. *13LtMs, Ms 55, 1898, par. 23*

Some who have been educated as teachers will have to unlearn some things, and learn anew. This work must be done. But no humiliating words must be uttered because of deficiencies in certain lines of education. Those who in good faith placed themselves in their youth under teachers who followed the old lines of study, who neglected the Book containing information that should make it the Study Book in all our schools, have come forth ignorant of the first principles of education—an understanding of the Scriptures. *13LtMs,*



*Ms 55, 1898, par. 24*

A study of God's Word will make all students wise unto salvation. Students need the sympathy and help that will place them on a solid foundation. The Lord's arm is not shortened that it cannot save, neither is His ear heavy, that it cannot hear. We are to draw round the throne of God with humble hearts, uniting with one accord in one place to seek the Lord with heart and mind and strength, that brotherly love may be promoted, that respect for one another may be cherished. Young men and young women are to show respect and honor for the aged laborers who have had an experience in the work almost from the beginning. God has been displeased and dishonored by the neglect to treasure and appreciate the advantage of being associated with men who have an intelligent knowledge of the work. *13LtMs, Ms 55, 1898, par. 25*

The independent self-sufficiency that has been revealed testifies that the young men in the work have yet to learn to respect the Lord's aged workers, who have still a part to act as laborers together with God. The Lord has not laid them aside to take up men who have more recently entered the ranks as workers, who have a limited knowledge and experience. *13LtMs, Ms 55, 1898, par. 26*

These will find that God will not sustain their self-sufficiency and self-importance. He has ordained that men of experience shall be connected with his institutions in this new country, men who will give to the work the benefit of their long experience in the cause. They have learned God's way, and God connected them with his work, that they might be esteemed, respected, and appreciated as counsellors that he has sent to supply a great necessity, in order that the same mistakes shall not be made in this field that have been made in America. *13LtMs, Ms 55, 1898, par. 27*

But though God has made this provision, wrong feelings will be likely to arise, because of unsanctified agents. These feelings must be guarded. Every word, every thought, every plan, must be in harmony with Christ's plan for perfecting His workers. Those who submit to His control will in their turn become educators, in our schools, in our publishing houses and sanitariums, and in the pulpit. *13LtMs, Ms 55, 1898, par. 28*

The warmest love must be cultivated and the earnest, simple, but solid principles of righteousness must be upheld by those who are connected with God's work in any line. New principles and elements of Christian union and sympathy are to be developed in every part of the work. These attributes have not yet been as fully cultivated as God requires in order that the work may bear His signature.*13LtMs, Ms 55, 1898, par. 29*

The spirit of love, of the tenderest regard and respect for each other, must be cultivated by our teachers, that from this center pure, holy sentiments may go forth to the entire circle, even to those that are afar off. Tenderness, courtesy, and true brotherly love must be manifested. A sectarian and legal spirit has crowded out the Spirit of God.*13LtMs, Ms 55, 1898, par. 30*

The press must be guarded, that no words shall be printed that will misrepresent the faith we advocate. There is need of Christian love, brotherly greeting, and high resolves in all the lines traced on paper or spoken from the pulpit. The chief obstacle to the progress of the work is the great want of holiness, unselfish motives. If Christ abodes in the soul, we shall eat His flesh and drink His blood, and the spirit of drawing apart will be cut away from us. The Lord is constantly working that His hallowed presence shall be recognized.*13LtMs, Ms 55, 1898, par. 31*

## Ms 56, 1898

### The Need of Harmonious Action

NP

April 27, 1898

Portions of this manuscript are published in *3SM 26; OHC 26; 8MR 283-284; MR311 25; SpM 119-122.*

“And behold I come quickly, and my reward is with me, to give every man according as his work shall be.” [*Revelation 22:12.*] “O Zion, that bringest good tidings, get thee 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! Behold, the Lord God is come with strong hand, and His arm shall rule for him: Behold, his reward is with him, and his work before him.” [*Isaiah 40:9, 10.*]*13LtMs, Ms 56, 1898, par. 1*

Teachers and students, you are associated together in school capacity, and you are to bear in mind that this school is to be of an altogether different order from any of the schools that have been established in America. There has been a patterning after the colleges and seminaries of America; but the Lord in His providence has arranged that there should be a school established in this country, upon which the example of the schools already molded and fashioned in a wrong direction, shall have no influence.*13LtMs, Ms 56, 1898, par. 2*

In America, the Bible has been bought into our schools to some extent, but teachers and students have depended upon the books of authors whose ideas and sentiments are misleading. When the light of truth for these last days come to the world in the proclamation of the first, second, and third angels' messages, we were shown that a different order of things must be brought in. But it has taken much time to become aware of the changes that should be made in the lines of study in our schools.*13LtMs, Ms 56, 1898, par. 3*

It is most difficult to practice right principles after being so long

accustomed to the practices of the world, but reforms must be entered into with heart, and soul, and will. Altogether too long have the old habits and customs been followed. The Word of God is to be our study book. How can this be done? has been the question with long established schools. Attempts to do this have been made; but there have been so many questions asked, so many council meetings held [so] that every difficulty may be discerned, that reformers have been handicapped, and some have ceased to urge reforms. They seem unable to stem the current of inquiry and criticism. But if they had advanced step by step in the right way as the light shone upon their pathway, following the great leader, the difficulties would have diminished. The approval of God would have made them hopeful. Ministering angels would have co-operated with the human agents, and they would have received light and grace and courage and gladness. *13LtMs, Ms 56, 1898, par. 4*

There has not been that work done with God requires of human intelligences. The first attempt to change the old customs and practices has brought severe trials upon those who would walk in the way which God has pointed out; but young men should understand that as soldier's life is one of aggressive warfare, of perseverance, and endurance. It is not mimic battles in which we are engaged. Says the apostle: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on (not your citizen's dress but) 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.*] *13LtMs, Ms 56, 1898, par. 5*

This is no make believe conflict. We have to meet most powerful adversaries. But what are we to do in such an emergency? We are to find our strength just where the early disciples found theirs. "They were all with one accord in one place" praying unto God. [*Acts 2:1.*] "These all continued in one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and

began to speak with other tongues, as the Spirit gave them utterance.” “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed, were of one heart and of one soul.” [Acts 1:14; 2:2-4; 4:31, 32.]*13LtMs, Ms 56, 1898, par. 6*

This is the work that is needed to be done. Let self be merged in Christ, and Christ in God, and there will be a display of His power such as will melt and subdue the heart. The earnest prayer from contrite souls will be lodged by the throne of God. Those who enlist in the army of Christ are expected to do difficult work, to endure trials for Christ's sake. All are now to obtain an experience that will center their whole hope and faith and confidence in Christ. Then they will have nothing to fear when conflicts come which tear the soul asunder. They will have a refuge. Their energies will be taxed to the uttermost, but they have the assurance of Christ, “Lo, I am with you alway; even unto the end of the world.” [Matthew 28:20.]*13LtMs, Ms 56, 1898, par. 7*

An army in battle would become confused and weakened if all parts did not work in concert. If the soldiers should act out their own impulsive ideas, without reference to each other's position and work, they could not be a well organized body. They would be an army of independent atoms. Union is strength. A few converted souls acting in harmony acting for one grand purpose under one head, will achieve victories at every encounter. The soldiers of Jesus Christ must act in harmony, not stand apart. They are to come together to be woven in to the great web.*13LtMs, Ms 56, 1898, par. 8*

All who believe the great truths for this time, if sanctified through the truth, will wear the yoke of Christ. They will lift the burdens of responsibility. A spirit to act independently and alone must not be cherished. If they do this, in the place of the Lord's people being in perfect harmony, of one mind, one purpose, and consecrated to one grand object, they will waste their capabilities, and their efforts will be fruitless.*13LtMs, Ms 56, 1898, par. 9*

Some may say that they love the Lord, but that they cannot love

their brother as they should. The brother may have ways that are very trying; he may do things that are unwise; but if his brethren, who have had longer experience and a more even, well-balanced judgment shall refuse to connect with the one who grieves and tries their soul, they reveal that they are not followers of Christ. They reveal that they do not follow the example of Him who clothed His divinity with Humanity, that by laying aside His glory and His kingly honor, He might reach humanity. *13LtMs, Ms 56, 1898, par. 10*

Christ might have remained in heaven and retained all His outward glory and majesty, but He did not do this. In order to bless humanity with His presence and His example, He came to earth as a man, that He might call humanity to unite with Him in His work, to become a part of His firm in the great plan of redemption. In this work there is no such thing as every man being independent. The stars of heaven are all under law, influencing each other to do the will of God, yielding their common obedience to the law which controls their action. So the Lord's work cannot advance healthfully and solidly unless we draw together. *13LtMs, Ms 56, 1898, par. 11*

Imagine a team of strong, active horses, one pulling in a forward direction, another pulling backward, and at the voice of their master, one jerking forward, and another standing immovable. By such a course they can accomplish nothing. But if in the place of acting fractiously, all pull in the one direction and at the same time, the load will move easily. By unity of action they can draw their burden. *13LtMs, Ms 56, 1898, par. 12*

This figure represents the spasmodic, fitful movements of many men who claim to be Christians. If men will not move in concert in the great and grand work for this time, there will be confusion. Some pull with all the power that God has given them, but they do not sense the fact that they must not pull alone. They must not isolate themselves, but draw together. Unless they do this, their activity will work at the wrong time and in the wrong direction. They will work counter to the work that God would have done, and thus their work is worse than wasted. They will be as a sign-board pointing in the wrong direction. *13LtMs, Ms 56, 1898, par. 13*

It is not a good sign when men will not unite with their brethren, but

prefer to act alone, when they will not take in their brethren because they do not just exactly meet their mind. If men will wear the yoke of Christ, they cannot pull apart. They will wear Christ's yoke, they will draw with Christ. Jesus came to a world, all seared and marred by the curse, and at an immense sacrifice to Himself, He took fallen man, with all his mistakes and errors, and invited him to wear His yoke. He gives the word of invitation to all, and all who will yoke up with Him will co-operate with Christ, and will be one in the great plan of redemption. *13LtMs, Ms 56, 1898, par. 14*

No man can be a wise and good soldier, unless he wear the yoke of Christ. If from self-will, or a too high estimate of his own wisdom, his own methods and plans, he wants to work in his own lines, he cannot be a good soldier of the Lord Jesus. The Christian soldier must act in concert, step in concert, with those who are connected with Him. He must not take offense if every other mind does not run in the same channel with His own. Self-restraint is always needed in order to maintain concerted action. God is not the author of confusion, but of peace. *13LtMs, Ms 56, 1898, par. 15*

“Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; for in everything ye are enriched by him: in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who also shall confirm you unto the end, that ye may be blameless unto the coming of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.”  
[*1 Corinthians 1:3-9.*] *13LtMs, Ms 56, 1898, par. 16*

Here are lessons for us to learn. If we are in fellowship with Christ, we shall be in fellowship with our brethren, and shall learn to keep that harmony that should ever exist between the believers. Love must be cherished one for another, for the strengthening of the church, and that we may give to the world the very best impressions of our faith. “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 for another.” [*John 13:34, 35.*] Why did the Lord

Jesus call this a new commandment? Because it was always to be new to them. It had been covered up by their traditions, and buried out of sight. It had not been put into practice.<sup>13</sup>*LtMs, Ms 56, 1898, par. 17*

The whole of the *nineteenth chapter of Leviticus* enjoins practical love for our fellow men. "When ye reap the harvest of your land," God said, "thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and the stranger: I am the Lord your God. Ye shall not steal, neither deal falsely, neither lie one to another. And thou shalt not swear by my name falsely: neither shalt thou profane the name of thy God: I am the Lord."<sup>13</sup>*LtMs, Ms 56, 1898, par. 18*

"Thou shalt not defraud thy neighbor: neither rob him: the wages of him that is hired shall not abide by thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord."<sup>13</sup>*LtMs, Ms 56, 1898, par. 19*

"Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him." [*Verses 9-17.*] This old commandment was not taught or practiced by the Jewish religionists in the days of Christ. There are to be faithful servants of God who will reprove sin, and if they neglect this work, the Lord will deal with them as unfaithful servants. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." [*Verse 18.*]<sup>13</sup>*LtMs, Ms 56, 1898, par. 20*

"Beloved, if God so loved us, we ought also to love one another." [*1 John 4:11.*] Will all who are disregarding the commands of the Scriptures in regard to unity see that they are guilty of transgressing the law of God as verily, as though they transgressed the fourth



commandment of the decalogue? The exhortation of Paul to the Colossians is for us also. “For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches unto the full assurance of understanding, to the acknowledging of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you by enticing words.” [13LtMs, Ms 56, 1898, par. 21]

“For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established 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 2:1-10.] [13LtMs, Ms 56, 1898, par. 22]

“The Word was made flesh, and dwelt among us; and we beheld his glory (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. ... No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.” [John 1:14, 16, 18.] “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.] [13LtMs, Ms 56, 1898, par. 23]

This firm declaration of God we are to receive as spoken to us. This reveals the glory of God, which is His character. “But God commendeth his love toward us: in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his grace [life]. And

not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” [*Romans 5:8-11.*]13LtMs, Ms 56, 1898, par. 24

Thank God, with heart, and soul, and voice. Let all querulous complaints cease. Let all murmurings be cut out of our Christian experience. Let faith grasp these important assurances: “Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends (consider the conditions), if ye do whatsoever I command 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. ... These things I command you, That ye love one another.” [*John 15:13-17.*]13LtMs, Ms 56, 1898, par. 25

April 30, 1:30 a.m.

The Lord has given to every man his work. He imparts to men his talents, and He requires of every soul a return. However wise we may be in the knowledge of the Bible, the Lord requires that we shall each receive and believe in Christ. And if we do this, we shall co-operate with God. We shall have a knowledge of God, whom to know aright is life and peace.13LtMs, Ms 56, 1898, par. 26

God calls upon His people to be minutemen. They are to engage in aggressive warfare. The apostle 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. 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.” [*Ephesians 6:10-13.*]13LtMs, Ms 56, 1898, par. 27

In the name of Christ I address the church in North Fitzroy: Awake out of sleep. Send up the genuine cry to God, “O that I knew where I might find him.” [*Job 23:3.*] This is a confession that you have lost His love out of your soul, and in this passionate appeal you reveal that you begin to see yourself as the Lord sees you—wretched, miserable, poor, and blind, and naked. When light penetrates the

darkness that surrounds your soul, you will discern your poverty, your unrighteousness, your self-sufficiency, and you will cry out as did Peter when he was sinking beneath the waves, “Lord, save; or I perish.” [*Matthew 14:30.*] And as the light of hope breaks into your soul, Christ will be revealed to you with His merciful arm outstretched to save. The prayer of human instinct will become the prayer of earnest longing and faith. The sharp, agonized cry will become softened and subdued as you trust in Him who is able to save unto the uttermost all who come unto God by Him.*13LtMs, Ms 56, 1898, par. 28*

The mission of Christ to earth was to seek and to save the sinner—not in his sins, but from his sins. “Blessed be the God and Father of our Lord Jesus Christ: which 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 by 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, the forgiveness of sins, according to the riches of his grace.” “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 1:3-7; 5:1, 2.*]*13LtMs, Ms 56, 1898, par. 29*

“As touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it to all the brethren which are in Macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.” [*1 Thessalonians 4:9-12.*]*13LtMs, Ms 56, 1898, par. 30*

The Lord is not glorified in His people as He should be. What listlessness is manifested, what little concern for the souls perishing around us, what little zeal to help those ready to perish. Do we have the Spirit of Christ? Are we yoked up with Him? Do we draw in His

lines or do we choose our life of ease and pleasure? Read the words of the Prophet Isaiah: *13LtMs, Ms 56, 1898, par. 31*

“The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek, He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; ... 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.*]*13LtMs, Ms 56, 1898, par. 32*

Are we imbued with this spirit? If we have taken the yoke of Christ, we will, with Christ, seek to save souls.*13LtMs, Ms 56, 1898, par. 33*

“And you hath he quickened,” said Paul to the Ephesians, “who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom 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. For 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 ye are 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 Jesus Christ.” [*Ephesians 2:1-7.*]*13LtMs, Ms 56, 1898, par. 34*

And has not the converted soul the same work to do for other souls dead in trespasses and sins? Who will bear with Christ the burden for souls? “Unto every one of us is given grace according to the measure of the gift of Christ.” [*Ephesians 4:7.*] There are souls around us in every way as valuable as our own, and what personal effort have we made in the name of Jesus to bring them to a knowledge of the truth? What have we done for them? Who is doing

the work of Christ? “He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ... and came and preached peace to you which were afar off, and to them that were nigh.” *13LtMs, Ms 56, 1898, par. 35*

“For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.” [*Ephesians 2:14, 17-22.*]*13LtMs, Ms 56, 1898, par. 36*

“O Lord, thou art my God; I will exalt thee; I will praise thy name; for thou hast done wonderful things: thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defended city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.” “They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.” [*isaiah 25:1-4; 24:14, 15.*]*13LtMs, Ms 56, 1898, par. 37*

Why, I ask, do we not all have the spirit of Christ, and offer praise and thanksgiving to God? Why is there so much murmuring and complaining, and so little praise? Why do we not press together in unity? Why are we so ready to accuse and pick flaws. Why are not zealous efforts made to save souls? Is it because God has forsaken His people, and has nothing for them to do? Those who do not practice the truth, though they may claim to believe it, are not doers of the Word.*13LtMs, Ms 56, 1898, par. 38*

The prayer that Christ taught His disciples was, “Lead us not into temptation, but deliver us from evil.” [*Luke 11:4.*] Will the Lord lead us into temptation? Never. Then what does this mean? The sincere

soul who presents this petition to God in faith will be given clear, sharp discernment. He will be on guard as a faithful sentinel. He will not sit on the stool of temptation, doing nothing but criticize those who are doing what they can, or pondering over the abuse he thinks he has suffered. The man who stands ready to criticize every action that does not agree with his own experience and perverted ideas places himself at the mercy of Satan and invites his temptations. Does the Lord lead such a soul into peril? No; the human agent placed himself in the channel of darkness, tempting the devil to tempt him; and unless he sees his peril, he will never again stand in the clear light of truth. The truth is no longer his anchor. *13LtMs, Ms 56, 1898, par. 39*

Then the Lord works through his chosen agencies, and sends them to expose the devices of Satan and let the light shine into the darkened minds. The man who has admitted doubts and unbelief, and who refuses to be convinced, cannot discern any difference between those whom the Lord is using to His name's glory, and those who are walking under the banner of darkness. He does not have eyes to perceive, or ears to hear, or a mind to comprehend the message. He does not discern the true character of the work of God nor of those whom God has sent to correct errors, and faithfully guard the interests of His cause from the reproach brought upon it by evildoers. The reproof that God has sent they regard as evil-speaking and faultfinding. When souls come to this state of darkness, nothing that can be said will they interpret aright or correctly understand; and this brings the greatest burden upon those whom the Lord has commissioned to bear their testimony of reproof. *13LtMs, Ms 56, 1898, par. 40*

All that can be done should be done by the servants of God to explain the truth as it is in Jesus, but if then their efforts are misconstrued and thrown back upon them; if they are accused of judging and condemning others when they are doing the very work God has given them to do; if nothing that God's messengers can say will clear away the hellish shadow of Satan, the rejecters of His grace will be left in the sport of Satan's temptations, until they are humbled by the hand of God in some way. *13LtMs, Ms 56, 1898, par. 41*

“I am the light of the world,” said Jesus; “he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him: Thou barest record of thyself; thy record is not true.” But Christ vindicated Himself saying, “Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, or whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.” [*John 8:12-16.*]13LtMs, Ms 56, 1898, par. 42

This whole chapter teaches a lesson of greatest importance. “When ye have lifted up the Son of man,” said Jesus, “then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews that 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.” [*Verses 28-32.*]13LtMs, Ms 56, 1898, par. 43

“If God were your Father, ye would love me: for I proceeded forth, and came from God: neither came I of myself but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth ye believe me not. Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God, heareth God’s words; ye therefore hear them not, because ye are not of God.” [*Verses 42-47.*]13LtMs, Ms 56, 1898, par. 44

If we are followers of Christ, we shall meet in our life just such things as Jesus met in His life. “Why,” He asks, “do ye not understand my words?” [*Verse 43.*] God is light, and in Him is no darkness at all. If there were no light, there would be no shade. But while the shade comes by the sun, it is not created by it. It is some obstruction that causes the shadow. So darkness emanates not

from God, but is the result of an intruding object between the soul and God. *13LtMs, Ms 56, 1898, par. 45*

It is stated that God hardened the heart of Pharaoh because he yielded not to the command of God to let Israel go. After the plagues were removed, Pharaoh disregarded the evidence which caused him to yield when the plagues were upon the land. And because of his rejection of light and evidence, moral darkness came upon him. "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] "They have sown to the wind," says God, "they shall reap the whirlwind." [*Hosea 8:7.*] Disregard of the light that God has given brings the sure result. It creates a shadow, a darkness that is more dark because of the light which has been sent. The Lord did not confirm Pharaoh in his impenitence. If a man withdraws himself from light and evidence, and yields to Satan's seducing arts, he himself draws the curtain of unbelief about him, so that light cannot be distinguished from darkness. More light and evidence would only be misunderstood by him. The greater the evidence, the greater will be the indifference. This will lead the deceived soul to call darkness light and truth error. *13LtMs, Ms 56, 1898, par. 46*

"Wisdom crieth without: she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and the fools hate knowledge. Turn you at my reproof: behold, I will pour out my spirit unto you, and I will make known my words unto you. *13LtMs, Ms 56, 1898, par. 47*

"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 will also laugh at your calamity. I will mock when your fear cometh; when your fear cometh as desolation, and destruction cometh as the whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but 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 1:20-33.*] They that plow iniquity, and sow wickedness, shall reap the same. *13LtMs, Ms 56, 1898, par. 48*

There is an enemy constantly at work to ensnare souls, to make of none effect the light and evidence that God has sent to His people. God has sent special messages to churches and individuals, and if these heaven-sent messages are ascribed to faultfinding and accusing, what power has God in reserve to bring the reproofs he gives to the people, to the church to the wrongdoer, to the apostate? Those who regard the word of God as the word of the enemy, reveal that they have the same spirit that Satan stirred in the hearts of the unbelieving Jews. They declared the works and words of Christ to be of satanic origin. And the same work will be repeated in all who close their eyes to light, their ears to evidence, in this day of probation. *13LtMs, Ms 56, 1898, par. 49*

After Satan has insinuated his specious temptations, and men refuse to place themselves in the channel of light, they call His [God’s] word, given in warning to His people, a word of faultfinding and accusing. They close the door of their hearts, so that whatever God may send them, they cannot receive. They call it darkness. If, after the Lord has made known to them His will and correct statements are made in regard to Satan’s workings, they remain unconvinced, the Spirit of God can do no more for them. They have themselves closed the door to Christ, and further light and evidence would only call out more stubborn resistance. They place themselves just where Pharaoh stood. *13LtMs, Ms 56, 1898, par. 50*

Pharaoh sowed obstinacy, and he reaped the obstinacy that he had sown. God did not compel Pharaoh to disbelieve. The seed of unbelief was left to germinate and produce a harvest of its kind—infidelity. This resistance continued until Pharaoh looked upon the devastated land, upon the cold dead form of his first-born and the first born of all in his house and in all the families in his kingdom, until the Lord could say to Israel, “I gave Egypt for thee.” [*isaiah 43:3.*] *13LtMs, Ms 56, 1898, par. 51*

“Whatsoever a man soweth, that shall he also reap.” [*Galatians 6:7.*] God destroys no man. Every man who is destroyed will destroy himself. When a man stifles the admonitions of conscience, he sows the seeds of unbelief, and these produce a sure harvest. *13LtMs, Ms 56, 1898, par. 52*

Paul gave this solemn charge to Timothy: “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, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” [*2 Timothy 4:1-5.*]*13LtMs, Ms 56, 1898, par. 53*

“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 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.” [*2 Timothy 3:12-15.*] There must be a watching for souls, as they that must give an account. *Ezekiel 33:1-20.**13LtMs, Ms 56, 1898, par. 54*

Is there not as great need at this time for warnings and reproof as at any period of this earth's history? And warnings will come, discovering the hidden things of darkness. “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.*] There are individuals who require plain words of reproof, and the apostle says, “Them that sin rebuke before all, that others also may fear.” [*1 Timothy 5:20.*]*13LtMs, Ms 56, 1898, par. 55*

There are times when private reproof has no effect. The Lord knows better than human beings the needs of His people. He does not consult man's imperfect judgment as to how he shall work in

bringing reproof to his people. The charge of Paul is, "I charge thee before God and the Lord Jesus Christ, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. ... Some men's sins are open beforehand, going before to judgment: and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." [*Verses 21, 22, 24, 25.*]<sup>13</sup>*LtMs, Ms 56, 1898, par. 56*

## Ms 57, 1898

Our School at Avondale

NP

May 8, 1898

Portions of this manuscript are published in *8MR 260*.

We would present before you the necessities of our school. We need your help just now. There are many things that must be done to complete the work here in Avondale. The Lord has need of your talent of means. He has use now for the gifts He has entrusted to you for the purpose of advancing His work. Will you do your best to help the school established here to help young men and young women, and those older in years, to obtain an education that will qualify them to work intelligently as missionaries? I appeal to our churches in Australasia to awake out of sleep and feel their responsibilities. *13LtMs, Ms 57, 1898, par. 1*

The great Missionary came to our work to leave us all an example of how we should work, and what spirit we should bring into our work. He left the heavenly courts, and came to our world, His divinity clothed with humanity, to teach us how to work. He says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23*.] His work was to convince the world of sin; but how can a church convince the world of sin when the members are content to live to please themselves? *13LtMs, Ms 57, 1898, par. 2*

How does our activity in the things of this life compare with our indolence and lack of interest in spiritual things? Defects exist in the church, and can we wonder that so few are converted to the truth. What evidence have many in the churches given to the world that they have that faith that works by love and purifies the soul? We see a few church members who are acting out true principles, and wherever they go, they are a savor of life unto life. But many need to examine themselves they are giving to the world evidence of their sincerity. *13LtMs, Ms 57, 1898, par. 3*

The Lord's commission comes to us, Go; proclaim the cross to every creature. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." [*Luke 24:46-48.*] "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.*]*13LtMs, Ms 57, 1898, par. 4*

"And he said unto them, Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned. And 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 hands on the sick, and they shall recover. ... And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." [*Mark 16:15-20.*]*13LtMs, Ms 57, 1898, par. 5*

Our object in coming from America to this country was to fulfill as far as possible, the work that needed to be done here. I have coveted no man's silver or gold. In fast as the royalty on my books has accumulated, I have expended it to advance the work in every line, until my fund is nearly exhausted. I care not to lay up treasures in this world, to be consumed by fire at the last great day. I regard all I possess as the Lord's entrusted talents. My life is the gift of God. I consecrated it to His service in my youth. In His providence He bade me write the truth in warnings, in reproof, in encouragement, to the people whom He should bid me, and this has been done in obedience, according to His word. I have striven to do the will of God from the heart.*13LtMs, Ms 57, 1898, par. 6*

Of His fulness have we all received, and grace for grace. The grace received, the knowledge of the truth which God has been pleased to give me, we have given to others, even in this country. Our work here is to diffuse light. Fully believing that we hold in our hand the precious treasure of the oracles of God, and conscious that God

has an absolute claim on all that we have, cannot use our means in self-indulgence. But if living to self would convert the world, how many would be converted.*13LtMs, Ms 57, 1898, par. 7*

Men and women are living in almost perfect oblivion to the Word of the living God. Some point to what they have done as very commendable; but how will this appear to them in the last day, when the judgment shall sit and the books shall be opened, when every soul shall be rewarded according to his works? How fearfully small will then appear the little they have done when compared with what they have left undone, and what the Lord has done for them. How important will then appear their misapplication of the Lord's entrusted talents. Their habits of self-indulgence, their desire to make an appearance, for the effect it will have on other minds, has been a contradiction of their profession of faith.*13LtMs, Ms 57, 1898, par. 8*

Each person may give evidence to the power of the truth over wrong tendencies and temperaments by giving himself and all he has as a consecrated offering to Him whose we are, thus striving to advance the interests of His cause on this earth. The influence of devotion and consecration is a power in the world. It is more effectual than all other influences combined in advancing the cause of God in our world. But many love themselves and give way to selfish indulgence. Thus they corrupt their way before the Lord. This evil leaven, brought into the church by individual members, has made the church a feeble, diseased body. Who will dare to excuse their neglect? Who will ignore their accountability to God? What is written regarding our Saviour? He clothed His divinity with humanity, and for our sake became poor, that we through His poverty might be made rich.*13LtMs, Ms 57, 1898, par. 9*

There are consecrated workers in the church, and how heavy are the burdens which they carry. There are a few who live the Word of God, because they eat the flesh and drink the blood of the Son of God. They are partakers of His divine nature, and are lights, shining amid the moral darkness of this degenerate age.*13LtMs, Ms 57, 1898, par. 10*

“Unto the angel of the church of Ephesus write: These things saith

he that holdeth the seven stars in his right hand, who walketh in the mist 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 has 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.*]*13LtMs, Ms 57, 1898, par. 11*

The church needs to be converted, and then the members will feel travail of soul for the world. The last message of mercy has been given to us in trust, to be proclaimed to a fallen world. As those who have the knowledge of the truth, we are to qualify ourselves and our children to reach a much higher standard of piety and devotion than we have reached, before we can be laborers together with God. We are not to act from the lowest, cheapest motives, but from the highest possible motives of Christian attainment. What are we doing as co-workers with Christ? How our thoughts and motives and actions would change could we obtain a sight of the loftier order of Christian motive and endeavor! How few of the individual members of the church plead with God, Show me Thy glory. I would that the curtain could be rolled back, that they might see how the angels of heaven view the redemption of the human race as having been revolved from eternity in the mind of God. God has made every provision that man shall inherit eternal life if he proves obedient to the divine law.*13LtMs, Ms 57, 1898, par. 12*

What a wonderful interest God must have had in humanity when in their behalf He gave His only begotten Son to a life of suffering in order that He might work out the salvation of the human race! The Prince of heaven was given as a sacrifice, and He had a capacity for suffering proportionate to His high and holy purity. The Infinite God was the only one who could uphold the Saviour in His great sacrifice.*13LtMs, Ms 57, 1898, par. 13*

How many of the members of the church today sympathize with

God in giving the gift that He held most dear? Between God and His only begotten Son the strongest bond of union existed—a complete oneness. Thus, through Christ, Satan’s misrepresentation of God could be unfolded and shown in its real character. *13LtMs, Ms 57, 1898, par. 14*

For the world this plan was laid. But who realizes one thousandth part of God’s wonderful condescension to save the human race and give them another trial, another opportunity to return to their loyalty. “God so loved the world that he gave his only begotten Son, that whosoever believe on him should not perish, but have everlasting life.” [*John 3:16.*] Who can take this in? Who today makes the burden of a sinful, dying race their own? Who is prepared to mingle their tears with Christ’s as He wept over doomed Jerusalem. Oh, what sorrow, what grief, rent the heart of the Saviour because the Jewish nation knew not the time of its visitation. Christ wept because of Jerusalem’s destruction, and because of the destruction of a thousand cities, wholly given to idolatry. *13LtMs, Ms 57, 1898, par. 15*

Jerusalem was destroyed because she refused to accept the Son of God as her ransom. We live in an age when the whole world is deciding its future, eternal destiny. But how little our hearts are stirred for our fellow beings who are perishing in their sins! We have a knowledge of the Word of God, we see the darkness that has enveloped the world, and yet we are indifferent. What can the Lord do with a people who are in this condition? Every individual member of the church is under a sacred vow to do service to God. They have been purchased by the blood of God’s only begotten Son, and yet, although all their powers and all their talents are under contribution to God, many, very man, fold their hands and do nothing. They are indolent servants. They are stumbling blocks to those who know not the truth. *13LtMs, Ms 57, 1898, par. 16*

No one can transfer his duty, his personal accountability to do service for God to another, and serve God by proxy. We realize that in this field the talent of means is greatly needed. Let all who can help us in the work of advancing the truth in new places help us now. This work will require means. We call upon those to whom God has entrusted means to give back to Him His own. And not



only does God call for the talent of means. He requires personal labor, personal self-denial, personal self-sacrifice, personal submission to His yoke, else we shall never see the kingdom of God. God requires tithes and offerings, but He requires gifts also, and not only these, but a wholehearted devotion, every jot of our powers. To your post of duty, every one who names the name of Christ. *13LtMs, Ms 57, 1898, par. 17*

Money has a special value to the work to be done in many places. On account of the lack of means, we have not been able to push the work here as we have desired. The Avondale school is much larger than it was last year, and many more students are receiving an education that will prepare them to act a part in co-operating with Christ. We are in need of means. Who will now bring to the treasury the Lord's own money. Thousands of pounds are locked away in different enterprises that do not bring any advantage to the cause of God. Talents of means that are neglected and unused fail to produce the result that the Lord has made it possible for you to bring about. *13LtMs, Ms 57, 1898, par. 18*

The Lord calls for His entrusted capital to be invested where it will bring promising young men and women to our school, to prepare themselves for missionary work. All you talents are actually the Lord's. Whatever use you may make of them, they are His, to be used to advance His work. An account for them must be rendered when the time of reckoning comes. Then we shall realize what it means to use the Lord's money for our own pleasure and selfish gratification. *13LtMs, Ms 57, 1898, par. 19*

Let us all remember day by day and hour by hour that we are laying up material for the searching judgment. Our whole life work is being bound up for eternity. "And I saw a great white throne, 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. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works."

[*Revelation 20:11-13.*]13LtMs, Ms 57, 1898, par. 20

In our school at Avondale we are seeking to make the Word of God the foundation of all the education given. We desire the youth to become conversant with the Scriptures. We desire every one who comes to our school to have a realization that Christ is in our midst. We wish to advance in right lines and, as the people in past times, repair to the assembly for missionary meetings with minds that are sufficiently awake and filled with intense interest sufficient to lay before those assembled the fate of the souls in darkness and error. If we would impress people with the great work to be done, and the urgency of the missionary claims, we must lay the subject before them and talk it over with them. [With] the understanding convinced, the heart will respond to the gracious working of the Holy Spirit. Their compassion will be aroused, and they will be led to make efforts that will call forth rejoicing among the angels in the heavenly courts.13LtMs, Ms 57, 1898, par. 21

The necessity of establishing a school at Avondale, where the Scriptures may be thoroughly searched and understood, has been presented before us. The Word is to be brought home to the understanding, that mind and soul may be filled with its greatness and its power. This Christ impressed upon the people in the lesson recorded in the *sixth chapter of John*. "The bread of God is he which cometh down from heaven, and giveth life unto the world," He declared. "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." [*Verses 33-35.*]13LtMs, Ms 57, 1898, par. 22

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 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 52-58.*]13LtMs, Ms 57, 1898, par. 23

Christ explained this mystery in the 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.] The Lord Jesus asserted with great solemnity, “Unless ye eat my flesh and drink my blood, ye have no life in you.” [Verse 53.] How little those who claim to believe the truth comprehend these words. *13LtMs, Ms 57, 1898, par. 24*

“From that time, many of his disciples went back, and walked no more with him.” [Verse 66.] They were offended and they expressed their sentiments in regard to His words. They had been privileged with evidence heaped upon evidence, sufficient to convince any mind open to evidence, but they did not have faith in Him. They heard only with their ears; their understanding was closed against Him. But the thoughtful and candid in the synagogue, who had witnessed the miracle of the feeding of the five thousand, were being led to take exalted views of His character and office. Some might think that Christ’s words at this time were inappropriate, because many were offended at them, but He knew that this was the best time for the unbelieving and criticizing ones to show that they had no genuine faith. *13LtMs, Ms 57, 1898, par. 25*

Just such temptations will come to men in these last days. Truths of momentous importance are presented to them, but their spiritual senses are so corrupted by worldly ideas and maxims that pure truth is strange to them. The Jews objected to Christ’s teaching, because they had no faith in Him. We shall often see the disgust they manifested, manifested in looks and words today, because truth is deep, and men cannot comprehend it with their superficial understanding. The truth of God’s Word is deep and pure and unadulterated, and it is to the believing soul as eating from the tree of life. But unless men voluntarily appropriate the truth, unless it becomes the very life of the soul, they have no spiritual life. *13LtMs, Ms 57, 1898, par. 26*

Christ’s sacrificial death is the spiritual and eternal life of men. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” “He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God, for

God giveth not the Spirit by measure unto him.” [*John 3:36, 33, 34.*]*13LtMs, Ms 57, 1898, par. 27*

The words of Christ are to be studied and received as words from which there can be no departure. “I am the bread of life,” He declares. “He that believeth on me hath everlasting life.” [*John 6:35, 47.*] Christ assures us that He Himself is the everlasting sustenance of the life of the believer. In Him is the very element which can impart life-giving virtue. His death and resurrection from the dead gives life and value to all who receive and believe in him as their personal Saviour. “Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” “He that eateth me, even he shall live by me.” [*Verses 56, 57.*] As our food is incorporated with our flesh and blood, so Christ is incorporated with those who have genuine faith. His flesh and blood becomes their spiritual life. Christ is formed with[in], the hope of glory. This is the mystery of godliness.*13LtMs, Ms 57, 1898, par. 28*

Grammar, geography, history, arithmetic, and other things, are to be studied in the school here, to give the students opportunity to become acquainted with the simple lines of education. But the Bible is to be made the foundation of all education. Such an education will enable the student to secure that life which is eternal, which measures with the life of God. When the *sixth chapter of John* is properly understood, all will understand the meaning of Christ’s words, “The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*Verse 63.*] This is the great preparation needed to prepare missionaries to accomplish the work to be done in our world. The Lord has money sufficient to carry on this great work. It is in the hands of His stewards, and if all will bring to the Lord’s treasury their entrusted talent of means, for this special object, we shall give thanks to the Lord.*13LtMs, Ms 57, 1898, par. 29*

## Ms 58, 1898

The Mistake of a Low Fee for Tuition

Stanmore, Sydney, New South Wales, Australia

April 17, 1898

Formerly Undated Ms 10a. Portions of this manuscript are published in *11MR 178*; *SpM 128-131*; *5Bio 199-200*.

I am not able to sleep. I rise and dress, and after a season of prayer, commence to write, in order, if possible, to relieve my mind of the burden resting upon it. *13LtMs, Ms 58, 1898, par. 1*

Our school is now in session. We are glad to report that students are coming in from different places, and a large number of those who attended last term are present. The new building, the boys' dormitory, is full. The building occupied by the ladies is full. Both these buildings are plain, but well made, convenient, and comfortable. In building and finishing up the building that was only enclosed for last term, some expense was involved. Then there came the furnishing of these buildings, to supply the actual necessities of the students. *13LtMs, Ms 58, 1898, par. 2*

There are quite a number of students whose expenses other people are bearing. We ask you, brethren and sisters, will you not help us by your donations to lessen the amount of money invested in our school. It is necessary that we have another building. The first term of school was a success. As a large number of students attend, we must be prepared to receive them, and make them comfortable. We know that economy must be practiced, but it must not be that kind of economy that will furnish meager meals to the students. The youth need a wholesome, liberal diet. It may be that some will miss a meat diet, but as yet, we have had no complaints in this line. When instruction has been given in regard to its objectionable influence on the physical, mental, and moral powers, the students are convinced, and we feel very thankful that this is so. *13LtMs, Ms 58, 1898, par. 3*

We do not want a dark cloud to gather over us in the form of debt.

We do not want our debt to accumulate. In our schools in America, the price of tuition for students has been set too low, and the managers of the schools have been convinced that, even with proper economy, they could not continue these low prices. After one or two terms of school, a careful investigation has revealed to them that the sum set was not sufficient to cover expenses, that the tuition should be increased, thus avoiding a discouraging debt. Far better let all the students share in the expense, than allow the school to bear the whole weight, for this throws upon the managers of the institution a continual suspicion of miscalculation, want of economy, and wrong planning. These debts are very discouraging to the teachers. *13LtMs, Ms 58, 1898, par. 4*

The cost of building in this country is nearly double what it is in America. The living expenses are also higher. The price of the tuition should be used to pay the teachers their salary. Teachers should have some margin above their actual needs, that they may make donations when pledges are called for. It is a great satisfaction to them to have something with which to help in an emergency. Their wages should not be placed at the lowest; therefore the sum for tuition should at least be sufficient to pay the teachers and supply the table with abundant healthful, nourishing food. Debts must not be allowed to accumulate term after term. *13LtMs, Ms 58, 1898, par. 5*

During the vacation sufficient funds should come in to prepare for the opening of the school the following term. Through the summer, school should be held several hours each day for the benefit of those students who, because of the expense of traveling, do not desire to leave Cooranbong. All those who have pled for low tuition should, before expressing their decision, weigh matters on all sides, and then, after estimating the cost of table fare, teachers' wages, and the furnishing of rooms, bring in their figures. *13LtMs, Ms 58, 1898, par. 6*

Light has been given me that we are not to pattern after any school that has been run in America. There is to be a more durable education gained. It is the knowledge of the Word. And with every arrangement made, economy must be kept in view. The teachers must co-operate in requiring from the students sufficient funds to

cover running expenses, or they must themselves agree to do their work for lower wages. The estimate of the school expenses must be considered, and if there is no other way to keep free from debt, all are at liberty to arrange among themselves to donate a certain amount of their wages. It may be best to raise the tuition; then the teachers will have the privilege of using their means to help where they see that help is most needed. When a call is made for means, where it is a pleasure to assist, the teachers should have something of their own earnings to use as they shall see fit. *13LtMs, Ms 58, 1898, par. 7*

Those who have the truth in their hearts are always open-hearted, helping where it is necessary. They lead out, and others imitate their example. If there are those who should have the benefits of the school, but who cannot pay full prices for their tuition, let the churches in our conference show their liberality by helping them. This is an important subject and calls for a narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income to be able to furnish some things to students during the term of school, which it is essential for them to have in their work. *13LtMs, Ms 58, 1898, par. 8*

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The school in Avondale is to be conducted upon no selfish plan. It is to be a home rather than a school like other schools. The teachers are to act as fathers and mothers. Let the teachers show an interest in the students one and all, such as fathers and mothers show in their children. The students are not to be educated to think that they are independent atoms, but that each one is a thread which is to unite with other threads in the web composing the fabric. *13LtMs, Ms 58, 1898, par. 9*

The students are here for a special training, to become acquainted with all lines of work, that should they go out as missionaries, they could in one sense be morally independent, and able to furnish themselves with conveniences because they have educated ability. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should learn to act always from principle, and to

pursue a course of Christian consistency. *13LtMs, Ms 58, 1898, par. 10*

Many find this difficult. It may be because they did not receive this education in their homes. They did not sufficiently realize that they were a part of the family firm. They did not think it was their duty to bring all the help possible into the family, just as did our Saviour. They were not taught the importance of making the life of Christ their life and the character of Christ their character. In many cases the natural inclination of the children has been left to flow at liberty. They have been allowed to neglect the little things which they should do without being told. They have not been taught to bear burdens and to contradict natural inclinations. *13LtMs, Ms 58, 1898, par. 11*

It is not a mark of a lady or gentleman to disdain restraint, either in the home or in the school. Bear in mind that if you are children of God, you should be under subjection, whether it is to home or school authority. Christ will give grace in all things. Religion can only bless the life it influences. All who exclude its influence shut out also the blessing that ever follows well-doing. If we exclude the sunshine from our rooms, and then complain of darkness, who is to blame? If you long for joy and gladness, open the door of your heart to the sunbeams of the Sun of Righteousness. Happiness is yours, if you will have it, for happiness is composed of little things, as well as of large. *13LtMs, Ms 58, 1898, par. 12*

This school is to be a family school. Tenderness, sympathy, unity, and love are to be cherished. The teachers are to have a care for the health and happiness of the students, and seek to advance them in every essential branch of knowledge. Special care is to be shown for the souls of the students. The students should in no case be allowed to take so many studies that they will be prevented from assembling for prayer and religious exercises. This school is to be a training school, a school where every student will receive special help from his teachers, as a family should receive help in the home. If the number of studies forbids this special education in these lines, have fewer studies, and seek by careful drawing to bring students into the school of Christ, where they may learn of the great Teacher. *13LtMs, Ms 58, 1898, par. 13*



The Lord has means for us in the hands of His stewards. We call upon all to consider the advance work that has been done since we came to Australia. We have not done the work, but the Lord has called upon us to be co-laborers with Him, and that is what we desire to be. In this school, if all will act a part in sustaining it, a missionary work will be done, the far-reaching influence of which few can realize. I think we should all consider gratefully what the Lord has done. We have seen a good work done in Melbourne, and if the church members who have been long in the truth will wake up to their God-given responsibilities, and be converted and consecrated anew, God will make them a blessing to those newly come to the faith. *13LtMs, Ms 58, 1898, par. 14*

As a result of the work done in Stanmore, there are, I think seventy souls now keeping the commandments of God. A church has been erected and dedicated, and if the churches in Sydney and the suburbs will do their appointed work, we shall see the name of the Lord magnified. A small church has also been erected in Prospect. *13LtMs, Ms 58, 1898, par. 15*

Now we come to Cooranbong. Three buildings have been erected for school purposes, and a chapel has been built and dedicated to God. The land has been cleared and cultivated and an orchard planted, which is now bearing fruit. I now ask our people to think of these advancements. I ask you, in the name of the Lord, to take these things into consideration, and tell us that you will stand with us, side by side, and shoulder to shoulder. We want straightforward, staunch men. *13LtMs, Ms 58, 1898, par. 16*

The Bible is our great Counsellor. We are educating students in the Scriptures. Every day we are seeking the Lord for wisdom. Debts must not be allowed to accumulate. We must have help with which to carry on our school. It will be so much easier to make donations now, to lessen the principal, thus lessening the interest to be paid. A great work is to be done to give these precious souls, God's heritage, a true education, that they may reach the higher grade and be members of the heavenly family in the Paradise of God, sons and daughters of the King. We are making the Word of God our study. We cannot depend upon lesson books that breathe the breath of infidelity. Oh, how much we have lost by making the Word

of the living God secondary! Human inventions, the writings of human authors, whose sentiments are opposed to God, are as tares sown among wheat. *13LtMs, Ms 58, 1898, par. 17*

The present term of school will, we sincerely hope, be in advance of the first term, as far as higher education is concerned. The Bible studies will be most intensely interesting. Students are to be taught to understand that Book which should ever be presented as the Book to study. The assertion that there are dark, mysterious, and incomprehensible things in the Word, things hard to be understood, perplexing and uncertain, is a false one. Please read the *first, second, and third chapters of Ephesians.* *13LtMs, Ms 58, 1898, par. 18*

“For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. ... As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, which is the head of all principalities and powers.” [*Colossians 2:1-3, 6-10.*] *13LtMs, Ms 58, 1898, par. 19*

“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.*] *13LtMs, Ms 58, 1898, par. 20*

God will not hold men responsible for that which they cannot understand. The Scriptures were given to all men for the purpose of making them wise unto salvation. There is nothing left in obscurity, or hard to be understood. The lessons we are to learn involve the happiness, the holiness, the usefulness of man, that he may be

complete in Christ Jesus. The mystery referred to by the great apostle as hard to be understood is the existence of God. "Who by searching can find out God?" [*Job 11:7.*] *13LtMs, Ms 58, 1898, par. 21*

Much of that which is revealed is dark to human minds, because the jewels of truth are not searched for as for hidden treasure. The truth lies hidden beneath the rubbish of human systems, human wisdom and philosophy. Infinite, eternal truth, the revelation of God, is explained in the light of human conjectures. God's Word, they assert, is modified, remodeled to suit the changing times, to suit their own mind and ideas. They have been educated from wrong books, and have left a plain "Thus saith the Lord," which involves eternal interests, to adjust itself. Spiritual things can only be discerned by the Holy Spirit's power. *13LtMs, Ms 58, 1898, par. 22*

We have a deep and earnest desire to see all the members of the churches transformed, physically, mentally, and morally. They see men, society, and the world all in disorder, thinking only of remodeling the fabric. Greater skill, later methods, better facilities, they think will set all things in proper order. Apparently they receive and believe the living oracles, but they only give the Word of God an inferior position in the great framework of so-called philosophy. It is a secondary consideration with them. That which could stand first is made subordinate to human inventions. *13LtMs, Ms 58, 1898, par. 23*

The Lord has signified that a reform must be made by those who have placed man's human wisdom in the place of the living oracles. Human wisdom is foolishness, for it misses the whole of God's providence, which looks into eternity. "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.*] The Word must be searched, yea, eaten, in order to purify and prepare men to become members of the royal family, children of the heavenly King. From the first, the schools that are conducted by Seventh-day Adventist should take the Word of God as their Lesson Book, and in doing this, teachers and students will find the higher education. In opening the Word of God and searching [its] pages, they will find the hidden treasure. *13LtMs, Ms 58, 1898, par.*



## Ms 59, 1898

Notes of the Work

NP

May 10, 1898

Portions of this manuscript are published in *1SM 116-117*; *12MR 360-362*.

We are pleased to see the large number of students who have come to our school. Some have had to be assisted to obtain this privilege, but when we see young men and young women so earnest, we cannot turn from them, and say, Wait until you obtain means. In order to prepare a place for these students, and to fit up their rooms with the plainest furniture, part of the tuition money for this term had to be used. Otherwise the students could not have been accommodated. We cannot do here as we have been in the habit of doing in America—visit the churches and appeal to them to assist us. This is a mission field. The people do not know us, and we cannot solicit help from those who regard Seventh-day Adventists as a deluded people who are setting forth strange doctrines. Those acquainted with us in America have granted us favors, and by liberal donations have given evidence of their confidence in us. But we are now on missionary ground, and we can only push the work we would advance by soliciting means from those who are willing to help us. *13LtMs, Ms 59, 1898, par. 1*

Since locating on these grounds, which were purchased for the erection of school buildings, we have made decided advancement. Three commodious wooden buildings have been erected for school purposes, and, what is more appreciated than any other improvement, a plain, neat, house of worship has been built. We knew that this must be built, and our friends in Africa helped us when it seemed impossible for us to accomplish what we wished so much to do. The Lord bless them for their sympathy and liberality, is our prayer. Our friends in America have also helped in our various enterprises, and the Lord will bless them for so doing. *13LtMs, Ms 59, 1898, par. 2*

Since the camp meeting held at Stanmore last November, a meetinghouse so constructed that it will hold six hundred people has been erected in that suburb. As a fruit of the work done in that place, seventy-five souls have taken their position to obey the commandments of God. A few weeks after the camp meeting, some of these interested ones introduced the subject of a meetinghouse, and stated what they would give toward it. Afterward, when we had decided that we must build, several of these doubled their donation. *13LtMs, Ms 59, 1898, par. 3*

In the providence of God, land was secured in a beautiful locality, and the workmen began to prepare the material for the building. Again, for this enterprise, the help of our American brethren was solicited, and they gave of their means, even when a financial pressure was crippling their resources. We thank every liberal soul who came to our assistance in the time of our great necessity. *13LtMs, Ms 59, 1898, par. 4*

During the erection of this building, we were favored by God, for not for one day were the workmen hindered by rain. April 24 and 25 the dedicatory services were held. The auditorium was full, and the heavenly Guest was present. His blessing rested on the worshipers. We thank the Lord for the precious privilege of presenting to Him a house in which His people can assemble to worship Him in spirit and truth and in the beauty of holiness. This house will stand as a living testimony, a memorial of the Sabbath given at creation. After the Lord had spent six days in creating the world, He rested on the seventh [and] was refreshed. Then He blessed the day on which He had rested; and while the morning stars sang together, and all the sons of God shouted for joy, He gave it to man as a rest day, to be kept holy throughout all time. *13LtMs, Ms 59, 1898, par. 5*

The hearts of all who had carried the burden of this work were filled with thanksgiving and joy. The tent had been used for a tabernacle for nearly six months. Several times, on account of the weather, they had been unable to hold services in it; and for nearly a week now, we have had both rain and wind every day. When the last meeting was held in the tent, many expressed regret at leaving a place where the blessing of God had often rested so signally upon them. But had they been compelled to leave the tent standing for

two more Sabbaths, it would have been of no more service to them. *13LtMs, Ms 59, 1898, par. 6*

I feel grateful to my heavenly Father that we have in Stanmore a neat, comfortable chapel, that the people could leave the tent, so long used as a tabernacle, where many souls had heard the truth for the first time, and where they had felt the bright beams of the Sun of Righteousness shining into the chambers of the mind and into the soul temple. *13LtMs, Ms 59, 1898, par. 7*

The building of this meetinghouse has drawn largely upon many, and some of the means invested has had to be withdrawn from the school. But we knew that the Lord was in the work of building the Stanmore meetinghouse. We must now turn our attention to the school at Avondale. There are in this school precious souls who are trying to obtain a knowledge of the science of true education. An increase of holy wisdom is a very important matter. The fear of the Lord is the beginning of wisdom. This knowledge is as enduring as the eternal ages. God would have His servants increase in the knowledge of His Word, that they may impart to others the truth that shines from that Word into their hearts. *13LtMs, Ms 59, 1898, par. 8*

The prayer that Christ offered to His Father just before His crucifixion was an educating prayer, for the benefit of His disciples. "Father, the hour is come," He prayed, "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 thy might know thee the only true God, and Jesus Christ whom thou hast sent." [*John 17:1-3.*] *13LtMs, Ms 59, 1898, par. 9*

Prayer is needed in the home life, in the church life, in the missionary life. The efficiency of earnest prayer is but feebly understood. Were the church faithful in prayer, she would not be found remiss in so many things, for faithfulness in calling upon God will bring rich returns. When the church awakes to the sense of her holy calling, many more fervent and effective prayers will ascend to heaven for the Holy Spirit to point out the work and duty of God's people regarding the salvation of souls. We have a standing promise that God will draw near to every seeking soul. *13LtMs, Ms*

*59, 1898, par. 10*

The church needs to be begotten again unto a lively hope “by the resurrection of Jesus from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.” [1 *Peter* 1:3, 4.] When the church awakes to a sense of what must be done in our world, the members will have travail of soul for those who know not God and who in their spiritual ignorance cannot understand the truth for this time. Self-denial, self-sacrifice is to be woven into all our experience. We are to pray and watch unto prayer, that there may be no inconsistency in our lives. We must not fail to show others that we understand that watching unto prayer means living our prayers before God, that He may answer them.*13LtMs, Ms 59, 1898, par. 11*

The church will not retrograde while the members seek help from the throne of grace, that they may not fail to co-operate in the great work of saving the souls that are on the brink of ruin. The members of a church that is an active, working church will have a realization that they are wearing Christ’s yoke, and drawing with Him.*13LtMs, Ms 59, 1898, par. 12*

The heavenly universe is waiting for consecrated channels through which God can communicate with His people, and through them with the world. God will work through a consecrated, self-denying church; and He will reveal His Spirit in a visible and glorious manner, especially in this time, when Satan is working in a masterly manner to deceive the souls of both ministers and people. If God’s ministers will co-operate with Him, He will be with them in a remarkable manner, even as He was with His disciples of old.*13LtMs, Ms 59, 1898, par. 13*

Will not the church awake to her responsibility? God is waiting to impart the spirit of the greatest Missionary the world has ever known to those who will work with self-denying, self-sacrificing consecration. When God’s people receive this Spirit, power will go forth from them. They will not speak smooth, flattering words; they will not fill the minds of their hearers with vanity.*13LtMs, Ms 59, 1898, par. 14*

What is the character of the work of the Holy Spirit? “Nevertheless, I



tell you the truth,” Christ declared. “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, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. ... When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he shall show you things to come.” [*John 16:7-11, 13.*]*13LtMs, Ms 59, 1898, par. 15*

The Lord gives His faithful workers a message of reproof for sin, as well as of encouragement for all who forsake their sins and are converted. We each have a work to do for the Master. Individually we must awake and face our responsibilities. In accordance with the privileges we have received through the grace of Christ, we must give to others.*13LtMs, Ms 59, 1898, par. 16*

Defects exist in the church, and we need clear discernment, not only to see, but to take up the unwelcome task of pointing out these defects. This is an important phase of missionary work. We are to watch for souls as they that must give an account. The instruction given to Timothy by his father in the gospel was, “Continue thou in all things which thou hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” [*2 Timothy 3:14-17.*]*13LtMs, Ms 59, 1898, par. 17*

Then comes the solemn charge: “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away

their ears from the truth, and shall be turned unto fables.” [2 *Timothy 4:1-4.*] *13LtMs, Ms 59, 1898, par. 18*

The missionary is remiss in his work as a faithful shepherd who has no message to bear to the church, who is not instant in season and out of season, to reprove, rebuke, exhort, with all longsuffering and doctrine. We are under the most solemn obligation to do our duty to all, be it pleasant or unpleasant, even though we are misunderstood and our words are misinterpreted by those who know neither themselves nor the spirit which has moved upon the servants of God to do the disagreeable work of plainly pointing out the mistakes and errors of those who are so blindfolded by the enemy that they cannot discern their own defects of character. *13LtMs, Ms 59, 1898, par. 19*

“The servant of God must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2 *Timothy 2:24-26.*] When reproved, souls may recover themselves if they will, but if they refuse to acknowledge their errors, and in self-sufficiency act as though they were insulted, the Holy Spirit cannot work with them, or improve their defective characters. If they turn away offended from the truth to fables, and cherish a feeling of revenge against the one who told them of their defects, the Lord cannot convince them of their danger, and they are left with the desire to do all the injury possible to the one who has had the moral courage to tell them of their wrong course of action in order to save them from ruin. *13LtMs, Ms 59, 1898, par. 20*

## Ms 60, 1898

### How the Echo Office Should be Regarded

NP

May 12, 1898

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.

Some in the Echo office have wrestled against many temptations. They have striven to cleave to the Lord, and to resist human enchantment. But one who was their fellow laborer united with the powers of darkness, and his feet have become entangled in the net. He decided to withdraw from the institution where he had been rising continually in favor with God and man, and [he] united with the archers of speculation. He decided to draw his bow at a venture, hoping to realize the desirable presentations made to him by the enemy. Had he taken time to pray, and to investigate the possibilities of hurting the Lord's institution by thus burying his talents in the earth, had he been educated, as all should be educated, to understand and respect above every other enterprise in our world the agencies of heaven's appointment, he would not have made this move. *13LtMs, Ms 60, 1898, par. 1*

The Echo office is the only institution of its kind in this part of the world that can represent the special work of building up the old waste places. God says, "And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, and 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.*]*13LtMs, Ms 60, 1898,*

*par. 2*

My Guide turned to Brethren Miller and Woods, and asked them, Has this business transaction increased your interest in the institution appointed by God to do a special work by giving to the world the last message of mercy, and keeping the memorial of the true and living God uplifted, proclaiming the binding claims of the law of God, and publishing to a fallen world that in six days the Lord created the heavens and the earth, and all things that are therein, and rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, “because that in it he had rested from all his work”? [*Genesis 2:3.*]*13LtMs, Ms 60, 1898, par. 3*

The Sabbath of creation is to stand as a witness and a constant reminder of God, to attract notice and to call out inquiries which bring answers that will arouse investigation. The light is to be reflected from God’s institution in North Fitzroy, as the light from a lighthouse warns of breakers on the rocky coast. The periodicals issued from its press are to go forth as witnesses of truth to awaken in souls a hungering and thirsting after righteousness, a lively solicitude for the things that will never pass away.*13LtMs, Ms 60, 1898, par. 4*

Over this institution the Lord has a watchcare day and night. In its behalf He has given warnings and instruction to all the workers to keep in vital connection with the great Masterworker, seeking to use every entrusted talent in an effort to become perfect in every line of the work through the imparted wisdom of Christ. In this institution God requires consecrated service. In the matter that is issued from the press, and in the deportment of the workers, is to be given a practical exhibition of the purity, power, and sacred elevation of the truth. This will be of more value to the world than sermons or creeds.*13LtMs, Ms 60, 1898, par. 5*

The world is watching, ready to criticize with keenness and severity your words, deportment, and business transactions. [There is] [not] one who is worthy to act a part in connection with the work of God but [who] is being watched, and weighed by the scales of human discernment. Impressions, favorable or unfavorable to Bible

religion, are constantly being made on the minds of all with whom you have to do.*13LtMs, Ms 60, 1898, par. 6*

God requires all who are in His service to practice His Word, to eat His words, as well as to instruct others in this line. Those who are in partnership with Christ are to make every possible effort to preserve the work in a healthful condition. They are to do the work that is to be done as faithfully as it is possible for them to do it. By the exercise of industry, frugality, and economy, they will improve and rise. The influence of God's law, which is the representation of His character, is to pervade the life and aims of every worker. No room, not so much as a corner, is to be left in the heart for avarice, overreaching, underhand work, or any species of dishonesty. By the grace of God, every provision has been made for us to reveal to the workings with whom we conduct business transactions that we act upon better plans than those upon which the world acts.*13LtMs, Ms 60, 1898, par. 7*

Those who have been converted from their defective traits of character will give daily evidence that they are under another Leader, that they receive their orders from another General, that they are not seeking to find out how they may honor themselves, nor how they may lay their plans so as to use for their own personal interest the advantages and knowledge they have gained. They realize that divine Providence placed them where they could qualify themselves to gain an experience which would enable them, as the Lord's instrumentalities, to serve His cause by doing superior work. Every believer will be tested in regard to whether he is working for the advancement of the institutions the Lord has established as His instruments, or whether he has cherished a selfish desire to use the advantages he has gained at the expense of the institutions God has established, to serve his own personal interests.*13LtMs, Ms 60, 1898, par. 8*

All who are connected with any branch of the Echo office should be as true as steel to principle. They should place themselves under the supervision of God. They should move in harmony with their brethren, and should be educated in lines where they need an altogether different experience. They should learn how Christian enterprises are to be conducted. All who serve under Christ's

banner are to be faithful soldiers. At infinite cost God gave His only begotten Son, that human beings might be connected with their fellow beings who have defects in character, who have like infirmities and tendencies and prejudices, that in living the law there should be harmony in opinion and sentiment among all who love God.*13LtMs, Ms 60, 1898, par. 9*

Christ took human nature, and in His own life worked out the problem, showing how humanity, with all its objectionable features, may link up with humanity. It is by heeding the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke (of restraint and obedience) 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.*]*13LtMs, Ms 60, 1898, par. 10*

Those who are seeking for truth and righteousness are not to cultivate their natural and hereditary tendencies to wrong. They are to look to Jesus, asking, How would Christ act under similar circumstances? By seeking wisdom from God, they will know the will of God, and they will commit the thoughts of their minds and the keeping of their souls to Him who can lead them in safe paths. Longsuffering, patience, meekness, and forbearance must be shown in the education process, which will enable all who receive Christ to do a special work for the Master.*13LtMs, Ms 60, 1898, par. 11*

"Learn of me," said the great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Verse 29.*] You need not wait till you get to heaven for rest. You may have it in your present service. If you are in truth laborers together with God, you will be actuated by a desire to help each other in the work of God, that all may work in Christ's lines. All strife for supremacy will be uprooted. Passion and bitterness, self-seeking and selfish imaginings will not appear. Secret, underhand working will find no place.*13LtMs, Ms 60, 1898, par. 12*

All are provided with spiritual efficiency to overcome every attribute that is unlike Christ. Our spiritual weapons are the words Christ used in His warfare against Satan, "It is written." These weapons

are furnished from the armory of heaven, and are mighty to the pulling down of the strongholds of sin. Is it not time for our brethren, who have taken false steps, to retrace them and begin anew this indispensable work? The converting power of God is needed. The truth as it is in Jesus must be spoken and acted. The comfort and usefulness of each one depends on union and fellowship with Jesus Christ. When we are united with Christ, the unity, love, kindness, and Christian courtesy which He appointed, and of which He gave us an example in His own life, will be seen. This is the efficiency of all work done by the Master. Self must be controlled by the Holy Spirit, else the work will prove to be as nothingness. *13LtMs, Ms 60, 1898, par. 13*

Unity and love are to be cherished, and they will be if the workers are branches of the parent stock. Christ said, "I am the vine, ye are the branches." [*John 15:5*.] Then in the name of Jesus, show your union. The church in North Fitzroy needs this element. The members need a transformation of character, before their influence can harmonize with the work of Christ. By their unity, by revealing the character that was in Christ, they must show that they have received Christ and believe in Him. The unity Christ demands of his church insures the harmonious action of its members. Mutual love and confidence constitute moral forces which show the power of the Gospel. *13LtMs, Ms 60, 1898, par. 14*

The prayer Christ offered just before His crucifixion is an educating prayer. "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." "I have glorified thee on the earth, I have finished the work which thou gavest me to do." [*John 17:1-4*.] *13LtMs, Ms 60, 1898, par. 15*

This is the very work that God has given every believer. In spirit, in conversation, in all their actions, His people are to manifest Christ to the world. Then this standard is uplifted, and placed where Christ has established it, we shall all know what is the excellency of Christ, by seeing the unity that should exist. *13LtMs, Ms 60, 1898, par. 16*

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [*Verses 15-23.*]*13LtMs, Ms 60, 1898, par. 17*

Oh, what possibilities there are before the people of God! But who among those who are brought into church capacity practice Christ's words? How can the Lord favor and bless church members who care not, and do not strive, for unity? This great neglect is seen because the Spirit of God is not cherished in the heart. If it were, unity would be seen in the church. God calls for church members to obtain the oil of grace, that their lamps may be trimmed and burning in the sight of the world. There is a knowledge not yet obtained by those who have united with the church. There is little real heart-conversion. Church members assemble together and talk of the defects of others. This is Satan's work, and it is performed with altogether too much diligence by those who ought to be glorifying God.*13LtMs, Ms 60, 1898, par. 18*

In the Echo publishing house, the Lord has established His instrumentality among you. The influence of this institution is to be altogether higher, broader, and more elevated than it now is. There must be among its workers no strife for supremacy. Those who are intelligent, faithful, and useful will never want for a position. Such workmen reveal that God is working with them. Let none fall into the grievous error of thinking that it is position that makes the man. Thus they show that they do not understand themselves. It is merit and faithfulness in any and every place that gives Christ to a man. Such men the Lord works with and uses because they seek His wisdom. He places them where He can work with him as faithful,



tried servants. By faithful continuance in well doing, they find positions where they can benefit and bless God's institutions, that they may give character to the work done in it and through it. "Them that honor me, I will honor," God declares. [1 *Samuel 2:30.*] *13LtMs, Ms 60, 1898, par. 19*

There is nothing so offensive to God as self-sufficiency and self-exaltation. God cannot work through any who manifest these attributes. They are insensible to the working of His Spirit. Those who yield to a selfish desire to distinguish themselves will be distinguished in a manner that will humble them. They may have intellect, but unless it is sanctified and controlled by the Holy Spirit, it will prove a heavy snare. The fear of the Lord is the beginning of wisdom. Those who have the fear of the Lord in their hearts will not reveal self-sufficiency, but will manifest a humble demeanor, a firm trust in God. All who keep close to Jesus, studying the virtues of His character, will practice His lessons. They will bring Him into all that they do. They will show that they seek the Lord in prayer, and that they have taken Christ's yoke, to bear it gracefully. *13LtMs, Ms 60, 1898, par. 20*

The education of Christian young men is to be more fully entered into in our institutions. Christian principles are to be maintained. Good is to be ever kept before them, that they may see that there is something more worthy of earnest effort than pecuniary gain. It is the privilege of all to labor in the vineyard of the Lord just where they are. They need not feel that they must go into foreign regions in order to find fields of usefulness. They can do missionary work right at home. But they may need greater culture, more intelligence and refinement, and an all-sided spiritual experience, so that they may not only educate themselves, but be examples to others. God calls for cultivated talents. All need to put their will and their talents on the Lord's side, standing shoulder and shoulder with the workers who have piety and good sense. Thus they may be ever learning, as were Daniel and his fellows. They will acquire a power to do good a steadfastness to principle that cannot be bought or sold by any flattering presentations. *13LtMs, Ms 60, 1898, par. 21*

There is offered to the Lord's workers equal and honorable partnership in the sacred work of doing God service. This they may

have by seeking to exert an influence worthy of imitation. *13LtMs, Ms 60, 1898, par. 22*

The Australian field is a large portion of the Lord's vineyard. From every direction comes the Macedonian cry for help, when there is no money in the treasury to send laborers into the field. But there is a work that all young men and young women may do. They may seek to acquire an unwavering trust in God and His Word, which will keep them loyal and true in the positions God has assigned to them. It is the Lord's business in which they are engaged, and in the love and fear of God, they are to be loyal to His service. The Lord endows every single-hearted follower of Christ with advanced knowledge and heavenly wisdom. *13LtMs, Ms 60, 1898, par. 23*

Self-denial and self-sacrifice is the portion of those who unite in partnership with the self-denying, self-sacrificing Redeemer. This discipline is the most valuable experience that can be obtained in this present world. In His humanity Christ, the world's Redeemer, has given to all a pattern of perfect humanity. We must work in the same line. Our Saviour was made perfect through suffering and manifold trials, and He declares, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] *13LtMs, Ms 60, 1898, par. 24*

In the midst of peril, loss and agony the truth is to be placed in contrast with error. By this every soul will be tested. "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.*] Trials are permitted to come, that we may be cleansed from selfishness and pride, purified and made white. Thus God's work is to be carried on in these last days. Everything is to be shaken that can be shaken by every temptation that Satan can invent, that those things which cannot be shaken may remain. *13LtMs, Ms 60, 1898, par. 25*

"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.*] Young men are to

be educated. God calls for their fresh ability. They are to be taught to be co-workers with Jesus, sharing His life of self-denial and self-sacrifice, voicing the words of the Master, "I sanctify myself, that they also may be sanctified through the truth." [*John 17:19.*] God chooses them, if they will yield to Him, that He may connect them with the great Teacher. He designs to make them the chief of His staff, instruments for the accomplishments of His purposes, His designs, for the salvation of souls. *13LtMs, Ms 60, 1898, par. 26*

Let each look his calling fairly in the face, and decide to devote his time and strength and influence to the work which lies nearest to God, well aware of the conditions under which he serves the crucified Redeemer. "These things command and teach," writes Paul. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, 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 the 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.*]*13LtMs, Ms 60, 1898, par. 27*

God calls for young men and young women to learn in His school to use the gift that is in them, to put on the armor of righteousness, making no provision for the flesh. Our work is not to use our power in selfish projects. We are in the very last period of this earth's history. If the cause and work of God can be better advanced by your individual toil, talent, or wealth, who will draw back, refusing to give to the Lord that which He requires to sustain His work in our world? I know not that I have made this subject sufficiently plain. True religion places every human agent under obligation to do his best. "Ye are not your own." You are not to feel at liberty to do what you please. "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.*] Each individual in our world is under obligation to God which cannot be measured. Let us bear this in mind and act in accordance with it, else we shall certainly lose eternal life. "Ye are not your own." *13LtMs, Ms 60, 1898, par. 28*

Bible religion covers much more ground than a mere profession of godliness. It means that you must search diligently how you may use your entire being to the best account. Thus before men and angels you may show your loyalty to Jesus. In your life, in your methods and plans, you are to study how you can best advance His work and glorify His name in our world, crowning with honor, with the greatest love and devotion, the Father who so loved the world that He gave His only begotten Son that whosoever believed in Him, should not perish, but have everlasting life. He is too high, too holy, to be repaid for any of His mercies, which are continual and widespread. *13LtMs, Ms 60, 1898, par. 29*

All who have sanctified discernment will cherish the undying love that Jesus Christ has expressed for the fallen race. They will have a burning desire to do more, a great deal more in every line, not for self, but as witnesses for God. They will use all their now unwasted impulses to gain advantages for the cause of God, for the advancement of His work. By well-directed efforts they gain strength, for exercise means strength and development. They remember the words of Christ that those who love father or mother, or brother or sister, or home or land, more than the One who gave His own life that they should not perish, cannot be His disciples. They are not careful to specify conditions. *13LtMs, Ms 60, 1898, par. 30*

Wherever God's Spirit or His providence indicate that they can best serve Him, they stand ready there to go. They do not map out a plan to serve themselves, neither do they call anything their own that passes into their hands. If they have learning, position, or influence, they regard it as only lent to them to be used aright, not misdirected or abused by being laid at the feet of Satan. They regard themselves as stewards of the manifold grace of God, and servants to the church, to do for Christ's sake any duty that presents itself. *13LtMs, Ms 60, 1898, par. 31*

Said my Guide, When the members of the church discern what constitutes them Christians, there will be no strife for supremacy. A far more humble opinion of self will be cherished. Their only hope is to become as teachable as a little child. *13LtMs, Ms 60, 1898, par. 32*

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself, as this little child, the same is greatest in the kingdom of heaven.” [*Matthew 18:1-4.*] *13LtMs, Ms 60, 1898, par. 33*

Their question was answered. Will all who read this message remember that it is a lesson for them from the lips of Christ? Christian motive is the only one that can be trusted for genuine purity, the only one that can be relied upon for strength and efficiency. The love of Christ constraineth us, imparting an energy that is more than human. This develops qualifications in those who cherish it that give evidence that they are partakers of the divine nature. They are wearing the yoke of Christ. *13LtMs, Ms 60, 1898, par. 34*

“And whoso shall receive one such little child in my name receiveth me,” Christ continued. “But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come, but woe to that man by whom the offense cometh.” [*Verses 5-7.*] *13LtMs, Ms 60, 1898, par. 35*

A great responsibility is here placed upon church members, which they must fulfill if they would not be found standing under the wrath of God for inattention to the souls of those who are young in the faith, for speaking words that have sown seeds of doubt and unbelief under the instigation of Satan. All who are sons and daughters of God must guard their influence, lest by words or action they shall mislead those who have a limited experience. Not all whose names are registered on the church books have put on Christ. There are church members who know not what it means to walk with God. The course of action shows the quality of the sentiments of the heart and the motives which prompt to action. It is a fearful thing to mislead one soul by misstatements and false representations, throwing that soul into the power of Satan’s

temptations. *13LtMs, Ms 60, 1898, par. 36*

Oh, that there was a more earnest belief in the Word of God. God must become to us wisdom and righteousness and sanctification and redemption. When church members practice the truth, they will have far less self-assurance and far more dependence upon God. They will be messengers of mercy, ministers of His grace, communication to others the love that Christ has communicated to them. Self will be hid with Christ in God. They will realize their position as partners with Jesus. Their hearts will throb in unison with Christ's heart of sympathy and love. Their ambition will not be of a selfish order. Their highest aim will be to be closely related to Christ, to work with Christ. We must wear the armor of Christ, and go on a warfare at His charges, fighting under His banner. By precept and example, we must show loyalty to the Lord's special instrumentalities for extending the truth and making known His righteousness in the earth. *13LtMs, Ms 60, 1898, par. 37*

The young men connected with the Echo office are to be continually improving, that they may be thoroughly imbued with the perfect principles that Christ taught to His disciples. They are to be as teachable as little children. To every man God has given his work. As we do the work the Lord has appointed, heavenly intelligences co-operate with human endeavor. This is the only way to obtain the highest happiness and peace, and the most perfect development of the intellectual, moral, and spiritual powers. *13LtMs, Ms 60, 1898, par. 38*

Through watchfulness and prayer you may gain an experience that will teach you that your defense and your exceeding great reward must be sought and found in Him. You will gain daily victories over self. You need the grace of Christ much more than you now imagine. The Lord will give you grace sufficient for every occasion if you trust entirely in Him. This is the only condition to success in the Christian life. Thus we secure the co-operation of divine agencies, which combine with our physical, mental, and spiritual forces. *13LtMs, Ms 60, 1898, par. 39*

All who name the name of Christ are to show that they are under the control of Christ. God calls upon you in the church at North

Fitzroy to make an entire dedication of yourself to Christ. You are cautioned to make no reservation. If you desire pardon and peace and the grace of Christ, you must make an unconditional surrender. Submit to Christ's terms. Consent to all His regulations and plans, saying, "I will follow thee, my Saviour, whereso'er my lot shall be; where thou goest, I will follow; by thy grace I'll follow thee." It is not for those who claim to be Christians to retain as many indulgences and make as many sacrifices as will harmonize with their ideas, tastes, and plans. "We beseech you, brethren," Paul writes, "to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves. Now we exhort you, brethren, warn them which are unruly, comfort the feeble minded, support the weak, be patient toward all men." [1 *Thessalonians 5:12-14.*]*13LtMs, Ms 60, 1898, par. 40*

My Guide urged the necessity of consideration in every movement. Selfish planning and devising is common with those who have never made a full consecration of heart, life, and soul, to God. They move in paths in which Christ does not lead them. But they find unexpected difficulties in the way of their success. Their first step was not ordered by the Lord, and their succeeding steps took them further away from Him. Their highest obligations to God, and their moral duties, became less and less realized by them. They do not cherish Bible principles in their new arrangements. They fail to manifest Christian principles. They do not seek earnestly to make God their strength. They turn the eyes of their understanding away from the defects of their own religious experience, to follow the cherished inclinations of an unsanctified heart.*13LtMs, Ms 60, 1898, par. 41*

They do not see the necessity of putting on the Lord Jesus Christ daily, and the armor of His righteousness is thrown off in the day of temptation, test, and trial. They put off Christ in spirit, opening the door or the heart to the enemy. Just when they most need Christ to guide them in safe paths, they open the heart and mind to the poisoned arrows of the enemy. They separate themselves from the great source of light. Shamefully they slight and grieve their Guide, their Counsellor, their Redeemer, who gave His life for them. They enter upon a new life, in which God does not lead them.*13LtMs, Ms*

60, 1898, par. 42

My brethren, it was at the sacrifice of Christian obligations that you became disloyal to God. By your actions you have built up a barrier between you and the unity which Christ has enjoined. Continually you will be exposed to new temptations, for virtually you have said, I want not Thy way, O Lord, but my own way. You have taken steps without Christ as your Leader. *13LtMs, Ms 60, 1898, par. 43*

I feel urged by the Spirit of God to say to you, For your souls' sake, make no mistake here. You are losing your moral bearing, irrespective of consequences. You have not moved in the counsel of God by thus withdrawing from the Lord's work, in which your whole mind should be engrossed. Have you been true to your convictions? *13LtMs, Ms 60, 1898, par. 44*

My brethren, look over the steps you have taken in disconnecting from the work of God's appointment to link up in new, untried partnership with one who was willing to see you cut loose from the work of God and bind up with himself. Could you, in the right attitude, review the connection you have thus made, could you distinguish high and holy purposes, under the clear manifestation of the Spirit of God which you had before you entered into this partnership, you would see where you have gone wrong. Are you not convicted? You are sinning against your own soul. As others of your brethren have felt that you have not moved in the counsel of God, and have expressed their regret at the step you have taken, their words have seemed to you as idle tales to prevent you from realizing great good; and alienation, discord, strife, have come as the sure result. There have been divisions of feeling, heartburnings. Who is responsible for this? The ones who sowed the seed. *13LtMs, Ms 60, 1898, par. 45*

"See that ye make no provision for the flesh, to fulfill the lust thereof." [*Romans 13:14.*] This is a most solemn injunction, but it has not been heeded. We are now in a religious crisis. The church is now bearing a test and trial which it needs not have had. All the ambitious, determined planning, if put forth to build up and strengthen the cause of God, would have made everything very different. You would not have made the blunders that you have. But



your plans were devised without God's aid. Do you realize that by this move you are deciding the destiny of souls for eternity? An error made now in this line means much. The Echo office has borne with the ignorance and inefficiency of its workers, and if these workers yield to flattering presentations, and decide to leave the office, after they have gained experience there, it will sustain serious injury. It will be obliged to depend upon untried ability, and all because of selfish ambition to stand as first. *13LtMs, Ms 60, 1898, par. 46*

To whom are you indebted for all that you have acquired, for the qualifications that [make you] think yourself capable of standing as first? Why should you think that the intellect and talent that has been given you [is] too valuable to be used in the work of God? In your separation from the office, you carry with you those whom you know have learned their trade there; and who have been educated to act their respective parts in the institution which, in harmony with the co-operation of the Holy Spirit, has made them what they are. Each of these workers should have stood loyal. They have nothing to justify their course of action. Had they stood in their own conscientious conviction of right and wrong, had they chosen bravely, fearing no labor, crosses, or suffering endured for Christ's sake, had they put their whole soul into the work, they would have followed the Lord's way, and not human devising. *13LtMs, Ms 60, 1898, par. 47*

How much better than any crowns of honor or preferment are the sacrifices which true loyalty to Christ presents as conditions to eternal life. God has claims upon every one of us, for we are His by creation and His by redemption. Has the Lord, then, no right to interfere with our plans? Are our mental, moral, and physical powers too precious to be subjected to His control, to be used in His work? Do men acquire their qualifications, that they may hold them as their own, independent of God, to be kept from contact with His work? Can any one who claims to be a child of God be better qualified to choose his own way than God is to guide him? *13LtMs, Ms 60, 1898, par. 48*

The lesson essential for all to learn [is] to dedicate themselves to God so fully, so decidedly, that if stern, earnest conditions are

exacted by God in their Christian life, if they see that great results can be attained by self-denial, self-sacrifice, they will not refuse. If the work of God can be promoted through any toil, or the taxation of any talent, shall the Lord not have His own? Shall not human agents say, All that I am is Thine, to do Thy will? A sense of heaven-inspired gratitude should arouse in the heart a determination to make earnest, self-sacrificing efforts. Those who have been favored by God should strive earnestly to show their loyalty and crown with honor the One who has done so much for them. It is not possible to give the Saviour service that is too devoted. Repaid He never can be. *13LtMs, Ms 60, 1898, par. 49*

I tell you in the name of Jesus of Nazareth that all such movements as the one lately made in the Echo office, whether made in this country, or in Africa, or in any country where the truth has been proclaimed will never receive God's endorsement. We cannot, any of us, make our own terms and conditions. That is in the hands of One wiser than any mortal can be. No one is exempted from severe toils and trials. We must be humble minded, willing and ready to work for the Lord in any place, willing to suffer for the truth's sake. *13LtMs, Ms 60, 1898, par. 50*

We are not to wait for pledges of convenience, of high repute, or the first place. We are not to require the assurance that we shall have a smooth sea, favorable surroundings and a pleasant outcome, with no disappointments. The work of God is to be carried on by self-denial and self-sacrifice. The cross lies directly in the Christian's pathway. He cannot step over it or walk round it. He must lift the cross and follow Jesus. He who insists on conditions that never can be, and never will be realized, that God can never grant, will be left to choose a leader other than Christ. *13LtMs, Ms 60, 1898, par. 51*

Those most closely connected with vital interests in the cause and work of God will not study self or seek good positions, high places, ease, [or] honor. They will begin aright, knowing that they must have not theory alone, but heart work. They will pray, Create in me a clean heart, O God. The Lord answers all such prayers, saying, A new heart will I give you. [*Psalm 51:10; Ezekiel 36:26.*] *13LtMs, Ms 60, 1898, par. 52*

This is the work to be done, in our churches and in our institutions, wherever they are located. The workers must begin at the beginning. The heart must be cleansed from all impurity. Had this been done, the Lord's instrumentalities would now be standing forth as lights in the world. The believers, whether superiors, inferiors, or equals, would show unity in diversity, seeking in their several positions to do their best as fruit-bearing branches of the True Vine. Their highest aspiration would be for the friendship of God. They would strive with earnestness to keep their heart with all diligence, realizing that out of it are the issues of life. They would draw nigh to God in silent communion, praising Him, pleading for a clear sense of divine things, that they might have in their hearts the warmth of the love of God. Then they could minister. They would have such a close connection with God, such a sense of His goodness and love, that they would make melody to Him, instead of complaining and rebelling. "I" would become lost in Christ.*13LtMs, Ms 60, 1898, par. 53*

With this consecrated lowliness comes an increased faith and holy trust in Jesus, for the faith takes hold upon Him as a living reality. Those thus consecrated will pray that He will impress His precious promises upon mind and character, that they may perfect holiness in the fear of God. Among such people there will be no betrayal of sacred trusts in order to serve selfish interests.*13LtMs, Ms 60, 1898, par. 54*

The Lord grant, before it is forever too late, that the eyes and hearts of unconverted professing Christians may be opened. God has given to every man his work. It is the duty of every intelligent being to carefully study his opportunities and privileges. He should express his gratitude to God for every advantage, encouraging the spirit of prayer, self-denial, and self-sacrifice. Each one is to educate himself to be a minister under Christ's direction. But every man is not called upon to speak in public. All are to ask Christ, What wilt thou have me to do? Every Christian is bound to devote himself, soul, body, and spirit, actively and unreservedly, to the work and cause of God.*13LtMs, Ms 60, 1898, par. 55*

We belong to God. Jesus gave His life as a ransom for us, and all who live are under obligation to live not unto themselves, but unto

Him who died for them. God has a work for every one of His followers to do. The Lord's institutions are sacred, and all who connect with them have a broad sphere of usefulness if they act conscientiously in the fear and love of God. But self-love, self-sufficiency spoils the usefulness of any man, whatever his position or calling may be. There is need today in every line of our work, for thorough and careful self-examination, that we may see whether our spirit and the motives that prompt us to action are in strict accordance with the life and teaching of Christ, whether they will bear the test of the judgment. *13LtMs, Ms 60, 1898, par. 56*

We are required by God to do our best in His work, as His sanctified instrumentalities for building up His kingdom. We are not to weaken and tear it down in order to build up selfish interests. This the inhabitants of the old world did, and this is being done by all who are not consecrated to God. God would have all place themselves under His discipline, using their entrusted ability to honor and glorify His name, under Christ's own plan, which He has been pleased to order. "Other foundation can no man lay but that which is laid." [*1 Corinthians 3:11.*] The Lord has given to every man his work, and it is no light matter for any man to step out of his place to serve his own purposes, refusing to work in the Lord's ordained lines. *13LtMs, Ms 60, 1898, par. 57*

Those who take their eyes from self to behold Jesus, the perfect Pattern, in order to ascertain the divine will concerning themselves, will be led to strive for the same perfection of character that they behold. This perfection can only be attained by looking steadfastly unto Jesus, by sincere self-examination, cutting away from the life practice everything that is unlike Jesus. There must be a diligent perusal of the Word. Men and women must eat the flesh and drink the blood of the Son of God. This is life eternal. *13LtMs, Ms 60, 1898, par. 58*

I was referred by my Guide to *John 6:63, 64, 65*. "The words that I speak unto you," Christ declared, "they are spirit and they are life." [*Verse 63.*] The true children of God will not manufacture plans that are directly contrary to the principles Christ has enjoined upon all. "This do," He said, "and ye shall live." What was this matter of such great importance? "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.]*13LtMs, Ms 60, 1898, par. 59*

Those who are doers of the Word, and those only, are building their house (character) upon solid rock. The salvation of perishing souls is our work, and this work honors God supremely. Are we individually willing for Christ's sake to endure toil, privation, reproach, and if need be, persecution? Christ of the heavenly King have no eyes for the defects of others, nor words to speak to demerit others. They have no time for selfish gratification, no time to act from selfish motives that lead to unholy ends.*13LtMs, Ms 60, 1898, par. 60*

Time, with its burden of record, is passing into eternity. "I saw the dead small and great stand before God," John writes; "and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." [*Revelation 20:12-15.*]*13LtMs, Ms 60, 1898, par. 61*

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power to the Lord our God." "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for the Lord God Omnipotent reigneth." [*Revelation 19:1, 5, 6.*]*13LtMs, Ms 60, 1898, par. 62*

Let there be a close searching of the Word of God, not merely a

reading or going through the form of teaching. Only those who study this Word eat the flesh and drink the blood of the Son of God. The Christian experience of such is composed of the attributes of Christ. They are doers of His Word. They can say as did the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [*Galatians 2:20.*] The Word of God must be our spiritual food. We must eat and digest the Word. We must live and practice it. Man can erect no new standard of righteousness by which he may be safely guided. There is one standard, and one only—the holy law of God. *13LtMs, Ms 60, 1898, par. 63*

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? *13LtMs, Ms 60, 1898, par. 64*

"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, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." [*Romans 2:1-11.*]*13LtMs, Ms 60, 1898, par. 65*

## Ms 61, 1898

True Greatness

NP

May 8, 1898

Portions of this manuscript are published in *HP 173*; *TBC 962*.

The work of Christ in our world as a physician was given us for an example. He says to all, "Follow me." Men may aspire to renown. They may desire to possess a great name. With some the possession of houses and lands and plenty of money, that which will make them great according to the measure of the world, is the height of their ambition. They desire to reach the place where they can look down with a sense of superiority upon those who are poor. All such are building on the sand, and their house will fall suddenly. Superiority of position is not true greatness. That which does not increase the value of the soul, is of no real value in itself. That which alone is worth obtaining is greatness of soul in the sight of heaven. The true and exalted nature of your work, you may never know. The value of your own being you can only measure by the value of that Life given to save all who will receive it. *13LtMs, Ms 61, 1898, par. 1*

Every man will have some estimate of his own worth when he becomes a laborer together with Christ, doing the work that Christ did, filling the world with Christ's righteousness, bearing a commission from the Most High. The Lord Jesus expects you to do His work, to proclaim, "The kingdom of heaven is at hand." [*Matthew 3:2.*] You are to work to bless those who have no sense of their need of a new heart, a new life, a new purpose. Some one must tell these of their great want, and those whom God has accepted as His sons and daughters are to work as Christ worked. They are to obey the call, "Follow me." The Son of God came to give to the world the example so much needed of a pure and spotless character. "He that will come after me," He said, "let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Those who heed this call will study the meekness and lowliness of Christ, and will join with Him in His efforts to make the world

better. *13LtMs, Ms 61, 1898, par. 2*

The commission given to the disciples is given to all who are connected with Christ. They are to make any and every sacrifice for the joy of seeing the souls saved who are perishing out of Christ. Whatever is done in the name of Jesus to bless and elevate and restore to human beings the image of God, is as acceptable to God as was the work of Moses. You who are the elect and chosen ones are to receive the divine commission to yoke up with Christ. You must never grow weary in well doing, for only in this can you represent Christ. The highest honor that can be conferred upon human beings, be they young or old, rich or poor, is to be permitted to lift up the oppressed, to comfort the feeble-minded. The world is full of suffering; go, and preach the gospel to the poor, heal the sick. This is the work to be connected with the gospel message. "The poor have the gospel preached unto them." [*Matthew 11:5.*]*13LtMs, Ms 61, 1898, par. 3*

Co-laborers with God are to fill the space they occupy in the world with the love of Jesus. The world needs spiritual workers who will plant the seeds of truth in every heart. Then with Job they can say, "The cause which I knew not I searched out." [*Job 29:16.*] Prayer for the grace and peace of Christ will be as the breath of the soul. This Christ represents as being "instant in prayer." [*Romans 12:12.*] By this He means that the heart is constantly going out after God, and watching for opportunities of doing good, of speaking to the souls who are ready to die. *13LtMs, Ms 61, 1898, par. 4*

Let us listen to the words of John under the revelation of Jesus Christ on the Isle of Patmos: *13LtMs, Ms 61, 1898, par. 5*

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not: and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." [*Revelation 2:1-3.*]*13LtMs, Ms 61, 1898, par. 6*

But there follows a reproof, for the church is in danger: *13LtMs, Ms*



61, 1898, par. 7

“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.” [*Verses 4, 5.*]*13LtMs, Ms 61, 1898, par. 8*

The mighty truths of God’s Word have been presented, and if these truths are received, men, women, and children will be doers of God’s Word. They will have that faith that works by love and purifies the soul. The great object of Christ’s mission will become vivid and soul absorbing. But when apathy comes over the soul, when the name and efficiency of Christ is not a sanctifying, abiding power upon the heart and character, then the truth is believed in vain.*13LtMs, Ms 61, 1898, par. 9*

If the truth has not a sanctifying influence upon those who profess to believe it, it reveals that they are not doing the will of God, that they are false witnesses to the truth. They are guideposts pointing the wrong way. They are filled with a sense of their own importance and have not the sweet peace of Christ in their hearts. They do not walk in the footsteps of Christ. Their hearts, once so full of love for God and for their brethren, are cold and frozen.*13LtMs, Ms 61, 1898, par. 10*

The Saviour’s spirit governs His church by the principles of love and truth. Love for one another reveals that the love of God is abiding in the heart. Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean church who are lukewarm, neither cold nor hot. The ardor of the first love has lapsed into a selfish egotism. The love of Christ in the heart is expressed in the actions. If love for Christ is dull, the love for those for whom Christ has died will degenerate. There may be a wonderful appearance for zeal and ceremonies, but this is the substance of their self-inflated religion. Christ represents them as nauseating to His taste. “Because thou art neither cold nor hot,” He says, “I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and in 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.” [*Revelation 3:16-18.*]13LtMs, Ms 61, 1898, par. 11

True riches are genuine faith and genuine love. These make the character complete in Christ. If there were more faith, simple, trusting faith in Jesus, there would be love, pure love, which is the gold of Christian character. If the professed followers of Christ all understood His words with a will to practice them, everything would be changed. But men do not possess that life in Christ which would constitute them the light of the world. They are satisfied with a low, common level. There is a want of sensibility with many claiming conversion. They profess to believe the truth, but they do not practice it.13LtMs, Ms 61, 1898, par. 12

To these Christ says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [*Verses 18-20.*]13LtMs, Ms 61, 1898, par. 13

## Ms 62, 1898

### Selection of the School Land at Cooranbong

NP

June 28, 1898

This manuscript is published in entirety in *16MR 152-156*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are very grateful to our God that the land that has been cleared and cultivated in the school ground has produced such excellent fruit and vegetables. Our hearts have been made sad by the false witness which has been borne. This has not helped us to battle with the discouragements which we were compelled to wrestle with. When every voice and pen should have been engaged in encouraging us and lifting up our hands, reports that were false were sent to our friends in Africa, placing in a wrong light the efforts made by those who were struggling to clear and break the land preparatory to setting in the trees.<sup>13LtMs, Ms 62, 1898, par. 1</sup>

This work has cost money, and the lack of means to advance the cause of God has been sorely felt; but it was those who invested nothing in the trial, but who were paid for all the labor which they did, who carried unfavorable reports wherever they went, of mismanagement, miscalculation, and unwise investment of means. This is a great enterprise. Before we came upon the land, a man from America was requested to come and act as manager of the financial part of the work; but for some reason he did not come, and we had to do the best we could.<sup>13LtMs, Ms 62, 1898, par. 2</sup>

How much easier it is to criticize and pick flaws and tell what should be done, than to unselfishly lay hold of the work and devote to it our capabilities and talents. One who had means, and who could have helped us when everything went hard, refused to work because we could not afford to pay him the wages he asked. Men who were coach-builders by trade, and who had large families to support,

worked for less than one dollar per day, while the brother who had come, as we supposed, as a missionary, did nothing. *13LtMs, Ms 62, 1898, par. 3*

For three months he sat on the enemy's stool of indolence because he could not have the wages he desired, and the enemy kept him busy watching and criticizing, talking of his great knowledge and of the value of his work, while others did everything in their power to follow the light God had given, giving of their time and means to push the work and make it a success. *13LtMs, Ms 62, 1898, par. 4*

Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land, and I dreamed that I was walking upon the ground. I came to a neat-cut furrow that had been ploughed one quarter of a yard deep and two yards in length. Two of the brethren who had been acquainted with the rich soil of Iowa were standing before this furrow and saying, "This is not good land; the soil is not favorable." But One who has often spoken in counsel was present also, and He said, "False witness has been borne of this land." Then He described the properties of the different layers of earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that if well worked would produce its treasures for the benefit of man. This dream I related to Brother and Sister Starr and my family. *13LtMs, Ms 62, 1898, par. 5*

The next day we were on the cars, on our way to meet others who were investigating the land; and as I was afterward walking on the ground where the trees had been removed, lo, there was a furrow just as I had described it, and the men also who had criticized the appearance of the land. The words were spoken just as I had dreamed. *13LtMs, Ms 62, 1898, par. 6*

After we had returned to the cottage rented by one of the brethren for the time we should spend in investigating the land, a council was held, and the decision made to take the land. Elder McCullagh was among the number. He had brought his spring cot with him, purposing to remain for a time and see what the climate would do for him. He was suffering from severe inflammation of the throat

and stomach, and did not dare to use the vocal organs. In the morning we had a season of prayer. The Lord gave me the burden of prayer for Brother McCullagh and the blessing of the Lord came into our midst. The room seemed to be flooded with the glory of God, and our brother was healed. He said that the soreness was all gone, and he repaired at once to his home in Parramatta, and continued his labor for months without any difficulty. It seemed as if this was the seal of God upon the decision made.*13LtMs, Ms 62, 1898, par. 7*

But after this there was a change in the minds of the brethren. They objected to the land, and kept searching for a better location; but in every place there was something objectionable, and they could not come to a decision. I was so sure that the Lord was leading us to locate on these grounds that I told my son Willie and my brethren that I would pay the price for the land myself; then, if they did not want it, I would settle upon it some of our poor brethren who were crowded into the cities. I would make homes here for those who could not make homes for themselves. But this proposition was not acceptable, and for a year the work was greatly hindered by the unbelief of those who should have had faith.*13LtMs, Ms 62, 1898, par. 8*

The land was accepted. We now have a home upon the land, and what has been done speaks for itself. The land speaks for itself. The trees that were planted in the last of September bore fruit in less than two years. The most beautiful peaches I have ever looked upon and most delicious to the taste, many of them weighing one-half pound each, have been produced on the land. From the first crop many of the peaches were picked off, for we feared that it would hurt the trees to let them bear so early. This last season our peach trees were so loaded with fruit that we had to prop up the branches. We have had all the vegetables we wanted for our own use, and have supplied the family of W. C. White and Brother James, our farm manager. The orchard on the school[ground] bore well, and the fruit was of a good flavor.*13LtMs, Ms 62, 1898, par. 9*

When our trees were first planted, we had no rain for many months, but with careful attention they nearly all lived. During the past season, while the countries [country areas] round us have been

without rain, we have had all we needed. We visited Melbourne the last of February, and after we had passed a few stations near Sydney, the whole country presented a charred and burned appearance. They had had no rain, and everywhere the cattle were suffering for water and food. In Melbourne the cattle were poor and the paddocks almost without a green thing in them. All through Victoria was this drought felt; but this country has had showers when needed; the grass is green, and everything is pleasant to the eye. We thank the Lord that we are located just where we are, and that we have been blessed by Him. *13LtMs, Ms 62, 1898, par. 10*

Three school buildings are already completed, and the meetinghouse is erected. We went forward in faith, and the Lord honored our faith. The word came to me from the Lord, "Arise and build a house for the Lord, and build without delay." In His providence there was just at that time carpenters who were not engaged at their business, and these were employed. All donated liberally of their time, and worked at reduced wages. In eight weeks the meetinghouse was built. We know that the angels of the Lord were with the workers. When hindrances seemed to arise, Elder Haskell would encourage the workers. He would propose a season of prayer, and all would leave their work. And as they called upon the name of the Lord the Holy Spirit of God softened and subdued the hearts of the workers. *13LtMs, Ms 62, 1898, par. 11*

Just before the first term of school closed, this house was dedicated to God, and there has not been as favorable a time since to erect a building. We rejoice now that we see the chapel full of students, who are accommodated with a good, pleasant, convenient place of worship. *13LtMs, Ms 62, 1898, par. 12*

We are sorry, very sorry, because of the reports that have gone out to distant countries who cannot see for themselves the truth of this matter. Especially were we sorry for the reports that were carried to Africa, and the unfavorable reports that were made upon the minds of those who had the greatest interest in this place. We wish them to understand that the means invested is not lost nor used unadvisedly. As far as location is concerned, we are in the best place we could have selected. *13LtMs, Ms 62, 1898, par. 13*

The Lord is good, merciful, and forbearing. The works of creation reveal His character. “The heavens declare the glory of God, and the firmament showeth his handywork.” [*Psalm 19:1.*] It is man, formed in the image of God, who does not magnify the Lord of Hosts in contemplating the love of God and the perfection of His law. We may now see that the transgression of the law of God has been bringing upon the world God’s displeasure. If he will, man may read in the natural world nature’s testimony to the result of man’s transgression of the law of Jehovah. *13LtMs, Ms 62, 1898, par. 14*

We are far located from the city, and in this we see the providence of God. All who come to Avondale School are pleased with the location, and we hope that all the letters sent by the students to their parents will be of a character to encourage the hearts of the parents. We all want to work unitedly for the glory of God. *13LtMs, Ms 62, 1898, par. 15*

## Ms 63, 1898

### Home Missionary Work

NP

May 18, 1898

Portions of this manuscript are published in *TDG 147*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Relating his experience, the apostle Paul said, "Ye know, from the first day that I came into Asia, after what manner I have been with you at 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. ... 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, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." [*Acts 20:18-21, 26-28.*]<sup>13LtMs, Ms 63, 1898, par. 1</sup>

This is home missionary work. Ministers are to strive faithfully to do this work. They are not only to preach; they are to minister by going from house to house, becoming acquainted with the different families in the church, some of whom may be converted, while others are still without God and without hope in the world. It is possible to preach many sermons without accomplishing the work essential for the well-being of the people of God. The discourses given in the house of God are to be followed by personal labor. A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be far more effective than the work done by preaching.<sup>13LtMs, Ms 63, 1898, par. 2</sup>



The enemy of righteousness presents strong inducements to men and women, that he may if possible, lead them to yield to his alluring temptations. Therefore great care and vigilance must be shown by the ministers of the church of God in caring for their flock. They must watch for souls as they that must give an account, showing the same interest in their brethren and sisters in the faith that brothers and sisters of the same family show in each other. In Christ we are all members of one family. God is our Father, and He expects us to take an interest in the members of His household, not a casual interest, but a decided, continual interest. As branches of the parent vine, we derive nourishment from the same source, and by willing obedience, we become one with Christ.*13LtMs, Ms 63, 1898, par. 3*

If one member of Christ's household falls into temptation, the other members are to look after him with kindly interest, seeing to arrest the feet that are straying into false paths and win him to a pure, holy life. This service God requires from every member of His church. Some, because they do not receive and impart light, have no genuine spiritual experience. They are often surprised by temptations that come in such fascinating forms that they do not recognize them as deceptions of the wily foe. How important that they obtain the experience necessary for them to have. The members of the Lord's family are to be wise and watchful, doing all in their power to save their weaker brethren from Satan's concealed nets.*13LtMs, Ms 63, 1898, par. 4*

This is home missionary work, and it is as helpful to those who do it as it is to those for whom it is done. The kindly interest we manifest in the home circle, the words of sympathy we speak to our brothers and sisters, fit us to work for the members of the Lord's household, with whom, if we remain loyal to Christ, we shall live through eternal ages. "Be thou faithful unto death," Christ says, "and I will give thee a crown of life." [*Revelation 2:10.*] Then how careful should the members of the Lord's family guard their brethren and sisters! Make yourself their friend. If they are poor, and in need of food and clothing, minister to their temporal as well as their spiritual wants. Thus you will be a double blessing to them.*13LtMs, Ms 63, 1898, par. 5*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom 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.*]*13LtMs, Ms 63, 1898, par. 6*

It is a wonderful thing for the sinner to be brought to God through Christ, to learn to know Christ by experience. This is true conversion. Then how tender we should be in our dealings with those who are striving for the crown of life. He who in love and tenderness has helped a soul in need may at another time be himself in need of compassionate words of hope and courage. Then the one who has been helped should in turn manifest loving, patient interest in the one who is in need of help. Our daily prayer should be, “Help us to help each other, Lord, each other’s woes to bear.” We need to do our best to encourage the young to seek earnestly for a deeper experience in the Christian life. By appropriate words from the Scriptures help them to know the One who is our peace, our joy, our strength, our shield, our Guide and Counsellor, the source of all our comfort, our all and in all.*13LtMs, Ms 63, 1898, par. 7*

All who come to Jesus with true purpose of heart, surrendering themselves to His service, will know the blessedness of perfect trust. Have you turned from your idols to God? If you have in truth enlisted in Christ’s service, you will find in him all that is required for the perfection of Christian character. By His fulness your soul-hunger will be satisfied. It is your privilege to follow on to know the Lord, that you may know that His goings forth are prepared as the morning.*13LtMs, Ms 63, 1898, par. 8*

It is not only those of the household of faith that are to be cared for. There are many not with us in the faith who are to be labored for. Christ died for them. They are the purchase of His blood, and are of value in God’s sight. They need to be pointed to the Saviour. This you may do by speaking words of courage and hope to them, giving tangible proof of your interest in them by helping to procure food

and clothing for them, if need be. Many could thus be reached by the truth if God's people gave proof that their interest in them is genuine. *13LtMs, Ms 63, 1898, par. 9*

Christ declared, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] "They that are whole need not a physician, but they that are sick." [*Luke 5:31.*] It is not according to Christ's teaching to expend undue time and attention upon those who know the truth, for there is danger of thus creating selfishness and helplessness. We are to remember that the souls of all are of value with God. Let those who have a knowledge of the truth inquire, How can I best meet these souls who take no interest in religious things? *13LtMs, Ms 63, 1898, par. 10*

You meet many people, talk with them, visit them, but have you spoken any words which show an interest in their spiritual welfare? Have you presented Christ to them as a sin-pardoning Saviour? If you have not, how will you meet these souls—lost, eternally lost—when with them you stand before the bar of God? *13LtMs, Ms 63, 1898, par. 11*

This work is strangely neglected. Who can say with the apostle Paul, "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 20:20, 21.*] *13LtMs, Ms 63, 1898, par. 12*

Those who have gained a knowledge of the truth are to teach others, engaging in house to house work, that others may receive the knowledge of Christ, and turn from their idols to serve God by doing the same missionary work. But large portions of the Lord's vineyard are left to lie uncultivated and neglected. Thousands might today be rejoicing in the truth if those who claim to love God and keep His commandments would work as Christ worked and as the apostle Paul worked, going from house to house, and in all humility declaring the need of repentance toward God and faith toward our Lord Jesus Christ. *13LtMs, Ms 63, 1898, par. 13*

"I have showed you," Paul writes, "that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus,

how he said, It is more blessed to give than to receive.” [Verse 35.] “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.” [Romans 15:1-3.] *13LtMs, Ms 63, 1898, par. 14*

“God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” [Romans 5:8.] Then shall we not individually turn over a new leaf and labor earnestly for those around us, whose souls are just as precious in God’s sight as our own? Many may be converted by the instrumentality of those who are laborers together with God. The heavenly intelligences stand close beside every soul who is earnestly laboring to win souls to Christ, that these souls may in their turn glorify God, as it is written, “For this cause I will confess thee among the Gentiles, and sing unto thy name.” [Romans 15:9.] When souls are converted, both the laborer and those labored for glorify God, and it rejoices His heart of love that the heavenly intelligences have found channels through which they can communicate the riches of Christ’s mercy and grace. *13LtMs, Ms 63, 1898, par. 15*

Those who receive and impart Christ’s grace, receive grace for grace. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name,” “having predestinated us unto 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, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” [John 1:12; Ephesians 1:5-7.] *13LtMs, Ms 63, 1898, par. 16*

What rich blessings are here given us! It is God’s purpose, by His dealing with those who receive Christ as a personal Saviour, to glorify His name through the eternal ages. By giving heaven’s richest treasure, His only begotten Son, to die for man, He would demonstrate before all created intelligences, how much He loves the fallen race. *13LtMs, Ms 63, 1898, par. 17*

There is joy in the presence of the angels over one sinner that turns from sin to show repentance toward God and faith toward Christ. All heaven is made glad, and seraphs and cherubs touch their golden harps, and sin praises to God and the Lamb for their mercy and lovingkindness to the children of men. Then why are we not more in earnest?*13LtMs, Ms 63, 1898, par. 18*

“I have declared unto them thy name,” Christ said in His wonderful prayer, “and will declare it, that the love wherewith thou hast loved me may be in them and I in them.” [*John 17:26.*] The knowledge that such possibilities and privileges lie before humanity should stir us to greater activity, leading us to make more self-denying, self-sacrificing efforts in behalf of those who know not Christ. Shall not those whose hearts are warmed by the love of Christ show how much they prize that love by telling others about it, seeking in every possible way to arrest the attention of the unconverted, and point them to Jesus? Show them by precept and example that you appreciate God’s love. Wherever you are, in whatever society you may be, do what you can to declare the name and love of God, and to impress minds with the great loss they sustain by not enlisting in Christ’s service.*13LtMs, Ms 63, 1898, par. 19*

“Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.” [*Matthew 18:3.*] These words apply to each one of those who compose the great web of humanity. What is conversion? It is a change of heart. Those who are converted are doers of Christ’s words. “He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him.” [*1 John 2:4.*]*13LtMs, Ms 63, 1898, par. 20*

We do not half work for the Master. He would have us watch for souls as they that must give an account. In His great love for us, “he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.” [*John 3:16.*] Knowing this, let us use every entrusted talent for God, seeking earnestly to get recruits for his army. Do not fail, in the gentleness of Christ, to make personal appeals. Ye are laborers together with God. Can the angels say this of us?*13LtMs, Ms 63, 1898, par. 21*

“Whosoever shall call upon the name of the Lord shall be saved.

How then 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 without 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 10:13-15.*]*13LtMs, Ms 63, 1898, par. 22*

Christ walked on this earth in the midst of men, uplifting the weak, the halting, the suffering, and making glad the hearts of the desponding and discouraged. To all He gave the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] We are privileged to draw from Christ's resources. In Him there is an inexhaustible supply of grace and light and love. The more we impart, the more we receive. And as we supply the necessities of others, our own souls are refreshed and satisfied by the love of Jesus.*13LtMs, Ms 63, 1898, par. 23*

"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 the seed sown, and increase the fruit of your righteousness) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [*2 Corinthians 9:6-11.*]*13LtMs, Ms 63, 1898, par. 24*

## Ms 64, 1898

### The Danger of Rejecting Light

NP

May 19, 1898

This manuscript is published in entirety in *20MR 315-322*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“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. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.” [2 *Timothy 2:1-5.*] *13LtMs, Ms 64, 1898, par. 1*

Much work has been done in Battle Creek in various lines, by those who have entrusted ability but not sanctified zeal. These have for so long violated conscience that they do not come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. They are moving in accordance with erroneous opinions. They are not striving lawfully, and Satan comes in and inspires them to counterwork the work of God. *13LtMs, Ms 64, 1898, par. 2*

“And if a man also strive for masteries, yet is he not crowned, (though he be ever so active,) except he strive lawfully.” [Verse 5.] These words are appropriate. Young men are presented before me who have been serving as teachers in our schools, but who have not walked humbly with God. They did not first become learners. They did not take a humble position before God, to learn before attempting to teach. They needed an experience different from what they received. “The husbandman that laboreth must be first partaker of the fruits.” [Verse 6.] They had not been partakers of the

fruit, the grace of God, which is the essential element in all service, and they are not placed in positions of trust because they have not given evidence, by the quality of the fruit borne, that the tree is good. Had they been teachable, had they walked, not boasting, but humbly before God, they would first have been partakers of the fruit of their well-advised, judicious efforts put forth to make them successful in their positions of trust. But their ideas were not a success; they were not partakers of the fruit of their labors. *13LtMs, Ms 64, 1898, par. 3*

Paul said to Timothy, "Consider what I say; and the Lord give thee understanding in all things." [*Verse 7.*] This is the understanding we all need. Timothy was to walk in the way of the Lord, to do justice and judgment. Those who work under God's direction, and in harmony with Him, will gratefully acknowledge His power, and He will let fruits follow them. *13LtMs, Ms 64, 1898, par. 4*

"Wherefore also it is contained in the scriptures, Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is become 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." [*1 Peter 2:6-8.*] *13LtMs, Ms 64, 1898, par. 5*

There is a great deficiency in some of our ministers in Michigan who have had the clearest light on health reform. They have not used this light in their labors among the people. Many of them are far behind, for when they neglect to receive the light which God has permitted to shine upon their pathway, they are not partakers of the fruit which would be seen if they gave that light to others. If as laborers they could show by a correct religious experience that they are partakers of the fruit, they could bear a message of great value to those who are in need of just such a testimony. *13LtMs, Ms 64, 1898, par. 6*

Our ministers need to practice right principles and live healthfully, that they may be partakers of the fruit of their own labors. There is a neglect shown in this line of work. There is light which our ministers



have never taken up and thoroughly practiced. Therefore they cannot harmonize with the work that is being done in these lines, and they make this work a stumbling block to themselves. They watch with eager eyes for some inconsistencies which they can comment upon. But they might better overcome their prejudice, and as husbandmen [of] the garden of the Lord, His church, being first partakers of the fruit they bear the message, "I beseech you, therefore, 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.*]13LtMs, Ms 64, 1898, par. 7

What is the condition of the world at the present time? Christ has described it. "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, and the flood came, and destroyed them all. ... Even thus shall it be in the day when the Son of man is revealed." [*Luke 17:26, 27, 30.*]13LtMs, Ms 64, 1898, par. 8

Another class is described by Peter. "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. 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. ... 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 2:1-5, 11, 12.*]13LtMs, Ms 64, 1898, par. 9

"Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace which is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves

according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." [1 Peter 1:13-19.]*13LtMs, Ms 64, 1898, par. 10*

There is a message regarding health reform to be borne in every church. There is a work to be done in the schools that have been established. Neither principal nor teachers should be entrusted with the education of the youth until they themselves as husbandmen cultivate the garden of the heart and are partakers of the fruit.*13LtMs, Ms 64, 1898, par. 11*

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." [2 Timothy 2:14.] There are to be no schisms in the church of Christ. God designs that a people shall stand forth before the world, sound in principle, and he would have all heed the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ... 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 them 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 15, 23-26.]*13LtMs, Ms 64, 1898, par. 12*

There have been those who have felt it their duty to criticize and question and find fault with things they know nothing about experimentally in regard to health reform. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines. There must be men who shall proclaim the truth in the churches, giving to the people the reasons of our faith. The light in

regard to health reform is to be given to the world and to our churches. Our people in Michigan should be deeply stirred, for many of them are behind in this work. *13LtMs, Ms 64, 1898, par. 13*

The presidents of our conferences in America need to realize that it is high time that they were gathering up the precious rays of light God has given on the subject of health reform, and place themselves on the right side of this question. Those who are ministers and teachers are to go forth to give to others the light they have received. Their work in every line is needed. *13LtMs, Ms 64, 1898, par. 14*

How long will those who claim to believe the truth, ministers and people, work away from the light which the Lord has imparted for His people in these last days? How long will those who minister in word and doctrine stand apart from each other as independent branches, as though they were not all grafted into the same parent stock. The Lord will work if you prepare the way for Him by heeding the light He has given us. Ministers who are working in Battle Creek, for Christ's sake advance with the light, also the light that you already have will become darkness. We have no time to lose in counter working the men whom God has appointed to do a certain work. *13LtMs, Ms 64, 1898, par. 15*

“I charge thee therefore 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 lust 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.*] *13LtMs, Ms 64, 1898, par. 16*

These words are spoken to every minister in the Michigan Conference. Please read the *third chapter of Second Timothy*. Every word is applicable at this time to all our churches throughout the world. Had not our brethren in America better wake out of their lethargic slumbers? Had they not better trim their lamps with the

grace of God, and let them shine forth in clear, bright rays to a world that is in darkness? There is a great work to do; there is a message to be borne in regard to the fitting up of a people to stand in the day of the Lord. God is the strongest being in the universe, and He demands of you to come up to the help of the Lord, to the help of the Lord against the mighty. *13LtMs, Ms 64, 1898, par. 17*

“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, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:10-18.*]*13LtMs, Ms 64, 1898, par. 18*

Please read and study the *fifth chapter of Ephesians*. I am instructed to present these Scriptures to you as men who do not practice the Word. Can you expect the Lord to bless you, and co-operate with your efforts? Is it any virtue for ministers or church members to stand on the side of the world instead of on the side of Christ? You need to clear your cobwebbed mind from your selfish indulgences in eating, drinking, and dressing. *13LtMs, Ms 64, 1898, par. 19*

You are responsible to God to educate, train, and discipline in right habits and practices, the children that you have brought into the world. Will you who have neglected your families not now give to the world and the church an example of a well-disciplined family, where the children are under the control of the father and mother, and the father and mother under the control of God? Will you, whose ministers of God’s churches disobey His word by failing to

require obedience and order in your households? If you neglect this work, you will neglect to set the church in order. It is the neglect of home duties that is eclipsing the light, so that it cannot shine forth in a correct example in eating, in dressing, in working in right lines. *13LtMs, Ms 64, 1898, par. 20*

Please read the *first seven verses of the third chapter of First Timothy*. We are here given a positive declaration of God, and those who refuse to see the necessity for this work in the home will be so blinded that they will not see the necessity of obeying the work in other lines. The command extends to deacons. See *verses eight to thirteen* of the same chapter. Had we not better give heed to the work of God? Paul charged Timothy, "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 4:16.*] The man who has accepted the work of a minister is not only to preach the Word, but is to give it power by practicing the Word. *13LtMs, Ms 64, 1898, par. 21*

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. ... 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 6:51, 54-57.*] *13LtMs, Ms 64, 1898, par. 22*

Grace sufficient, if accepted and improved, is given for the duties and trials of each day. But in order to learn how to do those things that please God, we are to remain as students in the school of Christ. We are not in the world to amuse and please ourselves. We are making history. The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God, or we are conquered. I urge that those who are taking a neutral position in regard to health reform be converted. They need to practice the light coming to them in clear lines. This light is precious, and the Lord gives me the message to urge that all who bear

responsibilities in any line in the work of God take heed that the truth is in the ascendancy in the heart. Only thus can we meet the temptations we are sure to encounter in the world.*13LtMs, Ms 64, 1898, par. 23*

Just as long as ministers and church members sail with the current of the world, they need neither canvas nor oar. It is when they turn square about to stem the current that their work begins. It is the duty of every soul that is on Christ's side be a witness for Him and to contend earnestly for the faith once delivered to the saints. What is seen by the world in the present disunion and want of harmony among those who claim to believe the truth? That this people cannot be of God; for they are working against each other.*13LtMs, Ms 64, 1898, par. 24*

If we would be one with Christ, we must first be one with each other. Those who are not yoked up with Christ always pull the wrong way. There are elements that belong wholly to man's natural temperament, and passion is wide awake to meet passion. Then there is a collision, and Satan uses these elements to bring in confusion. The loud voice is heard in committee meetings, in board meetings, in the public assembly, opposing the will and ways of reform, of purity. When these elements are fully developed, those who have been deceived by them may return and discern between him that serveth God and him that serveth Him not.*13LtMs, Ms 64, 1898, par. 25*

At the eleventh hour the Lord will gather a company out of the world, to serve Him. There will be a converted ministry. Those who have had privileges and opportunities to become intelligent in regard to the truth, and yet who continue to counterwork the work God would have accomplished, will be purged out, for God accepts the service of no man whose interest is divided. He accepts the whole heart, or none.*13LtMs, Ms 64, 1898, par. 26*

Spiritual death marks the course of those who feel no burden to bear the messages which, if received, will restore the moral image of God in man. An unconverted ministry means spiritual death to the churches. When the ministers are converted, spiritual life and spiritual death come into conflict ere the truth gains access to the

heart. It must fight every inch of the way.<sup>13</sup>*LtMs, Ms 64, 1898, par. 27*

The world and unconverted church members are in sympathy. Some, when God reproves them for wanting their own way make, the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts!<sup>13</sup>*LtMs, Ms 64, 1898, par. 28*

This action of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had entrusted to them great responsibilities. Where are God's sentinels? Where are the men who will stand shoulder to shoulder, heart to heart, with the truth, present truth for this time, in possession of the heart?<sup>13</sup>*LtMs, Ms 64, 1898, par. 29*

“To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach, they have no delight in it. ... For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abominations? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.” “Nevertheless in those days, saith the Lord, I will not make a full end with you.” [*Jeremiah*

6:10, 13-17; 5:18.]13LtMs, Ms 64, 1898, par. 30

There is hope for all who will hear the truth, and repent of their evil works. When from unfeigned lips the earnest prayer goes up, "Create in me a clean heart, O God," the answer comes in the promise, "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." [*Psalm 51:10; Ezekiel 36:25-27.*]13LtMs, Ms 64, 1898, par. 31

These are the words of the Lord, and if the blindness of those who have betrayed the cause of God into the hands of our enemies is ever removed, they will understand this Scripture. If those addressed would respond to the invitation of Christ, and take His yoke upon them, an altogether different atmosphere would surround their souls. Shall those who hold in trust the most sacred truth ever committed to mortals deliver themselves, soul, body, and spirit, to the control of the enemy, strengthening evildoers in their evil ways?13LtMs, Ms 64, 1898, par. 32

God calls for His watchmen to awake and be faithful sentinels. Begin anew to yoke up with Christ and with all who have a knowledge of the truth. Arouse from your deathlike slumbers, and learn the simple lessons that lie at the foundation of true godliness. Whether superiors, inferiors, or equals, your work is to begin with your own heart. Humble yourself before God. Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God's sight. There will be sweet harmony, and all the building, fitly framed together, will grow up into an holy temple in the Lord. The church will have that faith that shows that it is genuine because it works by love and purifies the soul. A hand to hand and heart to heart interest will be shown in building up the old waste places.13LtMs, Ms 64, 1898, par. 33

The Lord and all heaven rejoice to see this work being done in



medical missionary lines. The churches are to blend with this work, that they may be kept in a healthy condition, guarding the Lord's purchased possession as faithful sentinels. This is due to your heavenly Father, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.*13LtMs, Ms 64, 1898, par. 34*

Christ clothed His divinity with humanity and came to our world that He might touch humanity. He came to win man back to His allegiance to God, to teach him to respect himself for the sake of the One who paid an infinite price for his redemption. He has enlisted man in His service to cooperate with Him in the saving of souls. This man may be by being obedient to God's requirements. By precept and example he may win souls to Christ.*13LtMs, Ms 64, 1898, par. 35*

When God's people have faith in Christ, they will work as they have never worked before. There are great possibilities and probabilities before those for whom Christ has given His life. God would have men and women arise to the present emergency. He calls upon men of intellectual power to co-operate with Him by using in His service every talent entrusted to them. The life of the successful worker in God's service is a reflection of Christ's life. God would have us watch for souls as they that must give an account. He bids us to go forward, not backward to Egypt in unbelief.*13LtMs, Ms 64, 1898, par. 36*

Mere intellectual knowledge, apart from moral and spiritual elevation, is as nothingness. The greatest of this world's great men, who think that they have reached wonderful heights in science, cannot compare with the great apostle Paul or with John the beloved. But when a human being combines his intellectual powers with his moral and spiritual powers, he is a worker with Christ, and heaven registers him as a man. Such an one reaches the highest standard that can be reached.*13LtMs, Ms 64, 1898, par. 37*

All Christ's followers are to be partakers with Him in His sufferings. God would have us estimate the value placed on us by the price paid for us. Christ died to save us from everlasting ruin. "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.] Then should we not value ourselves when we were made to be sons of God, yes, sons of God? Obedience to Christ, holiness of soul, body, and spirit, gained by the indwelling of the grace of Christ, and cherished and matured by looking to Jesus, will make us living epistles, known and read of all men. *13LtMs, Ms 64, 1898, par. 38*

## Ms 65, 1898

Proxies

NP

May 19, 1898

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 have a word to speak to all who are gathering up proxies from our people to use to advance their own plans and schemes, and bring into responsible positions men who are not fitted for the work. The men who are fitted for the work do not need this multitude of proxies, for their faithfulness will make a place for them when the ministers in the conference stand as faithful sentinels to do their work according to the Word of God. *13LtMs, Ms 65, 1898, par. 1*

The men who are elected by such unlawful strivings should refuse the position from principle. It is not the way the work of God is to be advanced for this man and the other to obtain votes unlawfully, and through their scheming try to carry out their own projects. Those who do this kind of work reveal that they are unfitted for any position of trust. Under temptation, they will, as others have already done, betray the cause of God out of revenge. Beware of these men. Those who are elected to positions of trust through any such means can show themselves true by discontinuing these methods, for they are robbery. They appropriate the voice of the people upon questions in regard to which they have not been properly enlightened. God will not be mocked; He will not serve with those who accept positions of trust in this manner. *13LtMs, Ms 65, 1898, par. 2*

There are men who are doing themselves and the cause of God great harm in sanctioning wrong principles in order to obtain a standing and if these are allowed to have a voice in councils, they will leave a blot upon the history of the work which will not be easily effaced. In the judgment day the books of heaven will reveal the

spirit which led to this sowing of tares among the wheat. *13LtMs, Ms 65, 1898, par. 3*

O, why will not men awaken to the situation! God's work is being lowered in the dust by such a course of action. Says the apostle: "Quench not the Spirit. Despise not prophesyings. Prove all things: hold fast that which is good; abstain from all appearance of evil." [*1 Thessalonians 5:19-22.*] There is a spirit at work in Battle Creek which is revealing itself as the spirit which works in the children of disobedience. God has been dishonored. How much deeper He will permit Satan to lead those whom he has taken captive at his will, to humble His people who have not followed the divine counsel, we know not, but I would speak to you the truth as it has been presented to me. *13LtMs, Ms 65, 1898, par. 4*

We need not go outside our own ranks to see the deep plottings of Satan. He is working through some of our own number, and they are deceiving the people. O why do not our people awake out of sleep! Why are they like men on enchanted ground? With all deceivableness of unrighteousness Satan is working in them that perish, because they received not the love of the truth that they might be saved. The churches have not kept pace with the truth. The minds of church members are clouded with unbelief. There are so many who practice iniquity that the faith of many has become confused, and their love for the truth grown cold. *13LtMs, Ms 65, 1898, par. 5*

Says the apostle Paul: "For yourselves, brethren, know our entrance in unto you, that it was not in vain: ... we were bold in our God to speak unto you the gospel of God with much contention: for our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak: not as pleasing men, but God, which trieth the hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. ... Ye are witness and God also, how holy and justly and unblamably we behaved ourselves among you that believe. As ye know how we

exhorted and comforted and charged every one of you, as a father doth his children. That ye would walk worthy of God, who hath called you unto his kingdom and glory.” [1 *Thessalonians* 2:1-7, 10-12.]*13LtMs, Ms 65, 1898, par. 6*

What a testimony is given in Timothy: “I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see you, being mindful of thy tears, that I might be filled with joy: when I call to remembrance the unfeigned faith that is in thee, which dwelt first in the grandmother Lois, and in thy mother Eunice; and I and thou stir up the gift of God that is in thee by the putting on of hands. For God hath not given us the spirit of fear; but of love, and of power and of a sound mind.”*13LtMs, Ms 65, 1898, par. 7*

“Be not thou therefore ashamed of the testimony of thy Lord, nor of me, his prisoner; but be thou partaker of the 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 Jesus Christ before the world began, but is now 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. ... 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* 1:3-18.*13LtMs, Ms 65, 1898, par. 8*

“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. ... If we suffer, we shall also reign with him: if we deny him, he will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them that they strive not about words to no profit, but to the subverting of the hearers. ... Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive: but be gentle unto all men, apt

to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2 Timothy 2:1-3, 12-14, 23-26.]*13LtMs, Ms 65, 1898, par. 9*

The great apostle was a father to the flock. Timothy was his son in the gospel. From a child he had been trained in a knowledge of the Scriptures. The apostle was not satisfied with instructing his pupils in mere head knowledge; he felt that he was responsible for their spiritual welfare. This was the great burden of his work. They must know the true God, and Jesus Christ whom He had sent. He often called them to him, and bowed with them in prayer. The apostle instructed Timothy that he was not only to read and teach the Word, but that he was to become a diligent student of the Scriptures.*13LtMs, Ms 65, 1898, par. 10*

And we can thank the Lord that in this day he has faithful men whose voice and influence will always be on the right side of every question, because they are learning in the school of Christ.*13LtMs, Ms 65, 1898, par. 11*

We would counsel all Seventh-day Adventists to make the Word of God their study. Come earnestly to that Word, I entreat you. Look not to men, but to God, and obey Him with heart and soul. “Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up: and he shall be brought low.” [*Isaiah 2:10-12.*] Read verses 19-22.*13LtMs, Ms 65, 1898, par. 12*

Shall we recklessly trifle with our God-given probationary time? Shall we neglect the opportunities given us for qualifying ourselves physically, mentally and morally, to stand in the army of the Lord, under the bloodstained banner of Jesus Christ, and do our work as His entrusted sentinels? Rather, should not every faculty and power be brought into our service in laboring together with God?*13LtMs, Ms 65, 1898, par. 13*

It is wholly right that men who have become partakers of the divine nature should have respect for themselves. For His sake, who is their Creator, their Preserver, their Redeemer, their Father, the sons of the eternal God should behave circumspectly. They are bought with a price, and they should seek to co-operate with God in the restoration of every faculty. This God and heaven require. The Father has given the Holy Spirit to work with the human agent that he may be complete in Christ. O, what sacred treasures are entrusted to your guardianship as a church! And seeing that this is so, “what manner of persons ought ye to be in all holy conversation” and circumspect deportment! [2 *Peter* 3:11.] *13LtMs, Ms 65, 1898, par. 14*

God would arouse men to life and vigor by bringing the nobler world within the range of their vision. A correct view of eternal realities will not incapacitate human beings for the faithful discharge of any essential duty in this world. It will roll back the cloud composed of things of minor importance, which obstructs the view and engrosses the thoughts and hides from their view the far more exceeding and eternal weight of glory. God would take the world by the hand and assign to it its proper place and rightful duties. He would have every moment of the life of every individual given to His service, for He has given His life that He might redeem every soul. He requires that every faculty shall be kept in health, that it may co-operate with God. He does not sanction any sinful defects of character. Indolent musing is not Christianity; idle contemplation is not religion. God requires of us earnest, vigilant watchfulness over our natural tempers, and strictest vigilance when most strongly assailed. We must cultivate all our powers to resist the wiles of Satan. *13LtMs, Ms 65, 1898, par. 15*

“Why,” inquires the Master, “stand ye here all the day idle? Work while it is day; for the night cometh when no man can work.” [See *Matthew* 20:6; *John* 9:4.] O, brethren, be consecrated in the hands of God. Be as a lamp that burneth in a dark and godless world. God expects us to appreciate our varied endowments, as so many talents to be faithfully put out to the exchangers, and multiplied by constant use. The Lord expects His followers to be models of correctness in all their relations of life, and [to] shine forth in good works to the world. If every moment is appreciated and properly

employed, there is sufficient time for all that is needed to be done for ourselves and for the world. *13LtMs, Ms 65, 1898, par. 16*

God is pleased when the follower of Christ respects himself and keeps in mind his royal birth. We are to be faithful stewards of God, keeping our bodies pure for the indwelling of the Holy Spirit. The Lord has made us the depositaries of the rich truths of His Word, that they may be communicated to the world. There must be no careless spirit, no unsanctified temper, no lack of strict integrity and uprightness, for these things, if cherished, dim our light. We must keep the soul in the love of God. This will not make any man, woman, or youth novices, or paralyze their sense of duty. The character of the Christian should reveal the great truths of the gospel. "Ye are the light of the world," said Christ; "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.*] *13LtMs, Ms 65, 1898, par. 17*

How many names will be written in the Lamb's book of life because they have learned from your life and Christlike character to become sons and daughters of God? We are to seek to live in unity with Christ. "As the branch cannot bear fruit of itself except it abide in the vine," said Christ, "no more can ye except ye abide in me." [*John 15:4.*] We may have the faithful Shepherd's guidance at every step. Said Christ, "My sheep hear my voice, and I know them, and they follow me, And I will give to them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." [*John 10:27, 28.*] *13LtMs, Ms 65, 1898, par. 18*



## Ms 65a, 1898

Words of Instruction to Ministers and People

NP

May 22, 1898

Variant of *Ms 42, 1898*. Previously unpublished.

We are laborers together with God. Spiritual workers are needed, not only to labor in the pulpit, but to do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize companies of workers to hunt for the souls who need help. Hours are spent in preaching that might better be devoted to house to house labor. *13LtMs, Ms 65a, 1898, par. 1*

In the Spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the families you visit. Give faithful admonitions and instruction from the Word of God. There are appropriate and applicable lessons from the Scripture that need to be presented in the spirit of Christ and in love for the souls for whom He has died. "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.*] *13LtMs, Ms 65a, 1898, par. 2*

But there are many who have had no personal labor. Words of kindly instruction have not been spoken to them. It is time that unselfish, consecrated workers entered families who have accepted the truth, but who have not worked for its advancement. It is time that our preaching brethren ministered not only to the congregation, but to families. *13LtMs, Ms 65a, 1898, par. 3*

When a church is visited by wise and experienced workmen, let these men find out of there is not something they can do for the church that will be a blessing to its members. Let them converse with the members in regard to their spiritual advancement, showing them that they are under obligation to work as those who have

received the grace of God. The missionary spirit must be kept awake in the church, and in order for this to be, church members must be laborers together with God. *13LtMs, Ms 65a, 1898, par. 4*

When visiting a church, come close to your brethren; seek for them; help them; come close to them as one touched with the feelings of their infirmities. Thus you may achieve victories that your small faith has not grasped. The members of these families must be given some labor to perform for the good of souls. Mutual love and confidence will give them moral power to be laborers together with God. *13LtMs, Ms 65a, 1898, par. 5*

The pastors of our churches are remiss in ministering, in educating faithfully the church members. If they are not acquainted with their duty in this respect, they need to be instructed. "Let a man so account of us," Paul writes, "as of the ministers of Christ, and stewards of the mystery of God. Moreover it is required in stewards that a man be found faithful." [*1 Corinthians 4:1, 2.*] *13LtMs, Ms 65a, 1898, par. 6*

"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 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." [*Matthew 24:45-51.*] *13LtMs, Ms 65a, 1898, par. 7*

A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity in that his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. His master can no longer look upon him as a trustworthy servant, one on whom

he can depend. *13LtMs, Ms 65a, 1898, par. 8*

Every Christian is a steward of God, entrusted with His goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with Christ have ministry to perform. Those who have not taken their position on the Lord's side should do so without delay, for they will have to render an account to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you. *13LtMs, Ms 65a, 1898, par. 9*

Ministers of Jesus Christ, are you faithfully setting before families their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you and teaching them how to work? "It is required in stewards, that a man be found faithful." [*1 Corinthians 4:2.*] He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom, and increase his talents. *13LtMs, Ms 65a, 1898, par. 10*

Remember the words, "Moreover it is required in stewards that a man be found faithful." [*Verse 2.*] Let us be sure that we are not robbing God in any jots or tittles, for much is involved in this question. This is plainly shown in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithe, and a curse for a covetous retention of the money which should flow into the treasury. They ought we not to be sure that we are working on the right side, so dealing with God when handling the property entrusted to us that no shadow of reproach shall fall on us? *13LtMs, Ms 65a, 1898, par. 11*

"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 pure 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, 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.]13LtMs, Ms 65a, 1898, par. 12*

You may say, I have but small means, and cannot do much with the little I have. The Lord only asks you to be a faithful steward, to render to Him a tenth of all your increase, without stopping to [measure] how you are coming out. You who have but little means, render back to God the portion belonging to Him, for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing He has promised to bestow on the condition that you are a faithful steward. If you are untrue to God, if you show that you will not do according to the agreement He has made with you, how can you expect Him to bless you with facilities for obtaining more means?*13LtMs, Ms 65a, 1898, par. 13*

By working contrary to a “Thus saith the Lord,” you keep yourself under condemnation as unfaithful stewards. You deprive God’s treasury of the proportion of His agreement because you choose to walk in the light of the sparks of your own kindling. In your finite wisdom you think you are making better terms with yourself than God has made with you. How, then, if you are unfaithful with the least, can the Lord entrust you with larger responsibilities?*13LtMs, Ms 65a, 1898, par. 14*

God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord’s plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God’s plan and invent a makeshift, averaging up their good impulses in this and that occasion, and offsetting them against God’s requirements. God calls upon you to give all your influence to His own arrangement. He has made His plan known; and all who would co-operate with Him must carry out this plan, instead of daring to attempt to improve on it.*13LtMs, Ms 65a, 1898, par. 15*

We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as thou hast commanded me. If thou wilt honor me by trusting me with thy goods to trade upon, I will by thy grace be a faithful steward, doing all in my power to bring meat to thy house; and I will seek to instruct others how to work in the same lines. God will honor those who obey a "Thus saith the Lord," who accept exactly what the Lord has devised. He will work in their behalf. We have His pledged word that He will open the windows of heaven, and pour them out a blessing such as there will not be room enough to receive. But God's blessing is withdrawn from dishonest, covetous church members. God says it, and what God says is true. Who of you, claiming to be the children of God and yet robbing Him, will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body?*13LtMs, Ms 65a, 1898, par. 16*

The first point we each need to settle is that the property we are handling is not our own, to be used as we please. It is the Lord's, to be used in accordance with His plan. Let all who claim to be Christians deal wisely with the Lord's goods. God is making an inventory of the money lent you and the spiritual advantages given you. Will you as stewards make careful inventory? Will you see whether you are using economically all the Lord has placed in your charge, or whether you are using the Lord's goods selfishly, in order to make a display. Would that all that is spent needlessly were laid up as treasure in heaven. Be faithful in giving to the Lord the specified amount He has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, Behold, the Lamb of God, which taketh away the sin of the world.*13LtMs, Ms 65a, 1898, par. 17*

What makes it so hard for the rich to enter into the kingdom of heaven? Why are riches, in the place of becoming a precious treasure used to advance the cause of God, made a curse to separate the soul from God? Why allow them to lead to idolatry? God would have rich men use their goods as a sacred trust. He has made them stewards over these goods. They are to plan wisely, using to the very best advantage the means entrusted to them. But oh, how many of God's gifts have been misused, because those to whom they were given did not have in the soul the fervor of the love

of Christ! Men have ignored a plain “Thus saith the Lord” to follow their own plans. There is great need for each one to do his best. *13LtMs, Ms 65a, 1898, par. 18*

There are those who would have used wisely the talents given them had they been left to struggle and depend on their capabilities. But they became the possessors of means, and they lost the incentive to cultivate their talents and make all it is possible for them to make of themselves, by communicating what they had. An abundance of means spoiled them for faithfully fulfilling their stewardship. *13LtMs, Ms 65a, 1898, par. 19*

To some are entrusted larger responsibilities than others. But if you have only one talent, by use you may increase it to two. They by working humbly and trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. Among these are to be found some who bear the credentials of ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not feel travail of soul for those who are perishing all around them. Let every church member carefully consider his responsibilities. Become acquainted with yourself. Urge home upon the heart the truth that you are not to seek to make yourself first, for effect and praise, but first in seeking the kingdom of God and His righteousness. Be a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the Word of God, until tried and searched by God, you will be approved of Him, not having your own righteousness but the righteousness of Christ. Strengthened by His might, you will be accepted as a vessel unto honor. *13LtMs, Ms 65a, 1898, par. 20*

God gives more than money to His stewards. Your ability to communicate with others is a God-given talent. Then again, the knowledge of the truth is a talent. Are you communicating the gifts of God to others by your words, by your tender sympathy? There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them. *13LtMs, Ms 65a, 1898, par. 21*

All the natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing or self-gratification. *13LtMs, Ms 65a, 1898, par. 22*

Money and estates are the Lord's, to be used wholly to honor Him. He has need of the investment of your means. Are you allowing your money to go into the enemy's ranks, to ruin the ones you seek to please? You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means God calls for, to be used in lifting the standard of truth in places where the people have not yet heard the message. *13LtMs, Ms 65a, 1898, par. 23*

Your means may be sunk in worldly investments, turned into worldly channels. They may be so used that they do no one any good. But the Lord, the owner of all, will one day call upon you to render an account to Him. He has pledged His word that if we use His entrusted goods as faithful stewards, we shall be so richly blessed that we shall be able to bless others. But if we regard the advantages given to us as our own to be used according to our pleasure, to make a display and create a sensation, our Redeemer is put to shame. *13LtMs, Ms 65a, 1898, par. 24*

God has given evidence of His love for the world. There was no falsity, no pretense, in what He did. He gave a living gift, capable of suffering humiliation, neglect, shame, reproach. This He did that He might rescue the fallen. The Son of the Infinite God came to our world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great honor from their fellow men by misusing their God-given endowments. This they do instead of calling upon all to behold the Lamb of God, which taketh away the sins of the world. *13LtMs, Ms 65a, 1898, par. 25*

The gift of correct example is a great thing. But many gather about the soul an atmosphere that is malarious. These know not in this their day the things that belong to their peace. They have, to a great degree, lost the faculty of spiritual discernment. They call good evil,

and evil good.*13LtMs, Ms 65a, 1898, par. 26*

God's great and strange work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that, to them, sanction a course of action that God will never approve. But when God converts them, they will flee to Christ, their life to be hid with Him in God. They will lift up their eyes to the perpetual desolation that sin has made and is making, and will pray that they may be co-laborers with Christ. They will begin to repair the old waste places, which have been made by high and low, in the law of God.*13LtMs, Ms 65a, 1898, par. 27*

All who desire a place of distinction have an opportunity to gain it by wearing the yoke of Christ. "Learn of me," cried the great Teacher, "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.*] Let the cry of the soul be, "O Lord, thou art my God: I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ... For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ... And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we shall be glad and rejoice in his salvation." [*Isaiah 25:1, 4, 9.*]*13LtMs, Ms 65a, 1898, par. 28*

God would have all co-operate with Him in the work of saving souls. The talents we possess are given to us by God to make us efficient co-laborers with Him. By the gift of speech, of knowledge, of sympathy and love, we may communicate the grace of Christ. All these gifts are to be dedicated to God. The Lord stands in need of them; He calls for them. There are hearts that are hungering for sympathy, perishing for the help and assistance God has given you to give to them. Our churches are sickly, because they do not do their appointed work. They are not what God would have them. Oh, that they would awake from their lethargy!*13LtMs, Ms 65a, 1898, par. 29*

The first thing for all Christians to do is to search the Scriptures with



most earnest prayer, that they may have that faith that works by love and purifies the soul from every thread of selfishness. When the truth is received into the heart, it works like leaven, until every faculty is brought into subjection to the will of God. Then the peace of God rules in the heart and we can no more help shining than the sun can help shining. But if the bright beams of the Sun of Righteousness do not shine do not shine into the heart, we reveal it by insincerity, by showing that we are satisfied with vanity and outward adornment, by using the means entrusted to us, to provide idols for the unsanctified soul. How small is the treasure laid up by such in heaven! How little do they communicate to others in sacred ministry!*13LtMs, Ms 65a, 1898, par. 30*

All, whether believers or unbelievers, are the Lord's property, bought with a price. You may ignore your relationship to God as His children. Whose children are you then? Children of the enemy of God, and his deeds you are content to do. But all the influence for good that you might have exerted by co-operating with God, all the improvement your talents would have made if used in behalf of truth, all the good you might have done through the power of the atoning sacrifice, but did not do, will be charged against you.*13LtMs, Ms 65a, 1898, par. 31*

You were given a work to do. A stewardship was entrusted to you; but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pled with you. Uplifted on the cross, Christ sought to draw you to Himself, but your stubborn will would not yield to His invitation. His appeals were resisted. You stubbornly placed yourself on the side of the apostate, giving your influence to his cause. You are a steward, notwithstanding, but an unfaithful, dishonorable steward, burying your talents in the earth, serving Satan instead of serving God. Impenitent sinner, when you are weighed in the balances and found wanting, what excuse will you give to God for thus wasting your opportunities?*13LtMs, Ms 65a, 1898, par. 32*

Every truly converted church member is to be given some work. "The cause that I knew not, I searched out," Job declares. [*Job 29:16.*] We are to study what service to God means. It means that we are to minister as Christ did when He was on our world. In this

work, whether rich or poor, we are to wear Christ's yoke, and learn from Him how to be meek and lowly. To some may be given especially the work of setting forth Christ by preaching, opening the oracles of God in our churches. Yet these should not neglect the work of visiting families, talking with them, praying with them exhorting them, encouraging those who need encouragement, and presenting a "Thus saith the Lord" to meet every deficiency. Personal labor is greatly needed, and altogether too little of it is done.*13LtMs, Ms 65a, 1898, par. 33*

Many, many souls might be saved if those who claim to be Christ's followers would work as Christ worked, living to glorify God, showing genuine love for the Master by making the best use of their entrusted talents. We are called upon to love human beings as Christ loved them; to feel a travail of soul that sinners shall be converted. Hide self out of sight. You must do this if you work as Christ worked, for from the very nature of this work, those who do it will lose sight of self. Oh, what care should be taken by all Christians not to call their passions and self-importance religion.*13LtMs, Ms 65a, 1898, par. 34*

By showing vanity, by longing for distinction, many hide the person of Christ and expose self to view. They are so self-important, they have such mistaken ideas in regard to their own ability, that the Lord cannot bestow His Holy Spirit upon them, for if He did, they would exalt themselves still higher because of the gift. Their self-sufficient ideas are a great hindrance to the advancement of the work, for whatever part they act, self is the main figure presented. They think their own zeal and devotion to be the great power of truth. Though they may be unaware of it, all such are unfaithful stewards. They swerve the work into false lines. If they are not converted, self-importance will lead them to the place where they will imperil the work by false moves.*13LtMs, Ms 65a, 1898, par. 35*

We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of a fall, a separation from Christ. We cannot exalt self without being humbled. As Christians we are to let the light of Christ's truth shine. Self is to be kept out of sight. Christ is the Truth and the Light. He is the mirror from which is to be reflected every work done to His

name's glory. The world needs light, and Christ says to us, "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.*]13LtMs, Ms 65a, 1898, par. 36

"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.13LtMs, Ms 65a, 1898, par. 37

"Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Ephesians 6:10-18.*]13LtMs, Ms 65a, 1898, par. 38

## Ms 65b, 1898

“The Poor Have the Gospel Preached unto Them.” [*Matthew 11:5.*]

NP

May 21, 1898

Portions of this manuscript are published in *WM 22, 170-172.*

“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.” [*Luke 4:16-19.*]<sup>13</sup>*LtMs, Ms 65b, 1898, par. 1*

This is a wonderful description of Christ’s work. The Pharisees and Sadducees despised the poor. The learned and rich neglected them, as though their wealth and knowledge made them of more value than those who were poor. But Jesus declared that it was His work to give encouragement and comfort and help where it was most needed.<sup>13</sup>*LtMs, Ms 65b, 1898, par. 2*

These rich and learned ones exalted themselves above those who came to Jesus that they might have life. They trusted to their human wisdom for salvation. But the Word of God declares: “The preaching of the cross is to them that perish foolishness: but unto them which are saved it is the power of God; for it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? ... For 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 that 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 naught things that are." [1 *Corinthians 1:18-20, 26-28.*] *13LtMs, Ms 65b, 1898, par. 3*

Christ came to this world not to destroy men's lives, but to save them. He was the great Physician. He knew that by His works of healing He could best reach the sick and afflicted, and that by this means He could draw the people to Himself. By being cured of physical suffering, many would be saved unto eternal life. "When he came down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." [*Matthew 8:1-4.*] The leper was to follow the directions of Christ, that a testimony might be borne to the priests. *13LtMs, Ms 65b, 1898, par. 4*

In Luke is recorded another instance of the Saviour's power. "A certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue." [*Luke 7:2-5.*] *13LtMs, Ms 65b, 1898, par. 5*

Christ did not need this urging. He was ever willing to give relief. He went with them, "and when he was now not far from the house, the centurion sent friends unto him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ... but say in a word, and my servant shall be healed." "When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick." [*Verses 6, 7, 9, 10.*] *13LtMs, Ms 65b, 1898, par. 6*

Christ came to the world to teach His followers the way to work. The disciples were to begin the great work by publishing the great truths

of Christianity in the metropolis of Palestine, and from Jerusalem they were to go to all parts of the world. As Christ sent His disciples forth, He gave them their commission. "When he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." [*Matthew 10:1.*] This is just as verily a part of the work of those who proclaim the gospel message as it is to minister to the spiritual needs of the being. Christ's followers are to act in His stead in behalf of their fellow men. And, in this age of the world, when Satan is stirred by a power from beneath to work with all deceivableness of unrighteousness in them that perish, the Saviour is waiting to co-operate with His servants.*13LtMs, Ms 65b, 1898, par. 7*

Christ met with the greatest success among the poor, and with this class every human being, whether learned or unlearned, may find abundance to do. The poor need comfort and sympathy, for there are those who without a helping hand will never recover themselves. In working for these, Christ's disciples will fulfill their commission. This is the highest credential of the gospel ministry. Had the gospel been of men, it would have been popular with the rich and mighty; but it pours contempt upon the rich and mighty, and calls upon all who accept it to work the works of Christ, helping those who are destitute, despised, forsaken, afflicted.*13LtMs, Ms 65b, 1898, par. 8*

Those who take hold of the work for the love of Christ and the love of souls will work in Christ lines. This world is a lazar house of disease, but Christ came to heal the sick, to comfort the broken-hearted, to proclaim deliverance to the captives, to give sight to the blind. The gospel is the very essence of restoration, and Christ would have us bid the broken-hearted, the hopeless, and the afflicted, take hold of His strength, for the acceptable year of the Lord has come. "His own received Him not." [*John 1:11.*]*13LtMs, Ms 65b, 1898, par. 9*

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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 yoke up with Christ, He will be our Emmanuel —“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 our selves, He removes His excellency from us, and we no longer ride prosperously. *13LtMs, Ms 65b, 1898, par. 10*

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 with one hand to lay hold 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. *13LtMs, Ms 65b, 1898, par. 11*

God designs that the sick, the unfortunate, those possessed of 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: Ye believe in God, believe also in me.” [*John 14:1.*] *13LtMs, Ms 65b, 1898, 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 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. *13LtMs, Ms 65b, 1898, par. 13*

Day by day God must be with us, preparing us to learn of Him, that He may teach us perfect obedience. The secret of success is not in our learning, not in our position, not in our numbers, not in 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 is come, and the glory of the Lord is risen upon thee." [*Verse 1.*] *13LtMs, Ms 65b, 1898, par. 14*



## Ms 66, 1898

To the General Conference and Our Publishing Institutions

NP

May 24, 1898

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To the General Conference and Our Publishing Institutions:

In the General Conference the counsels of God have been set aside, and the counsels and wisdom of men have been relied upon. God has seen this, and He is displeased. The General Conference—what is it? What does it comprehend? Is it a General Conference, or is it something wrapped up and called by that name? With the exception of a limited number, the people who ought to know are not intelligent in regard to its workings. A few have managed matters according to their own judgment, and the people at large know scarcely anything of what is being done at the heart of the work, only as it is represented by the men who have not set the Lord ever before them. *13LtMs, Ms 66, 1898, par. 1*

As I was made to understand something of the management of the work in this great center, it was all that I could bear. My spirit was pained within me, for I had lost confidence in that which I had ever presented before the people as the voice of God to His children. It has not been the voice of God. There has been a lording power exercised over God's heritage in decisions which were not dictated by the Spirit of God. Unconsecrated men who were brought in connection with the work have exercised their own wisdom, and have woven into the work their own unconverted peculiarities. Their own principles have been counterworking the principles of truth and righteousness. We cannot therefore present before the people that the voice of the General Conference in its decisions must move and control them; for its propositions and decisions cannot be accepted.

They are not in the right line of progress. God is dropped out of their councils. *13LtMs, Ms 66, 1898, par. 2*

Those who have questioned the policy of the lines pursued have been in the way of these supposed wise counselors accomplishing all that they desired, and some have been instructed that their talents were needed in some other place. They have been recommended to secure a healthful and better climate. The Lord has need of faithful stewards in connection with His work, and this He has not had. There has been much confusion and evil working in the committee and board meetings. Suggestions have been made which, if men had not put out their own eyes, they would have easily discerned as wrong. The men who have devised and planned are not the ones who should have been in trust, for they were no more qualified to grasp and manage the large responsibilities than are children to guide the steamships over the broad ocean. *13LtMs, Ms 66, 1898, par. 3*

The men who are guiding and planning, who carry large responsibilities, have separated themselves from God, and the righteousness of true principles is not in them; and if their plans are not counterworked, they will cause ruin. They have been very diligent in attending to matters which they had far better have left for God to handle. In the place of diminishing the cares, they were only increasing them. *13LtMs, Ms 66, 1898, par. 4*

It was God who gave knowledge to Daniel and his fellows. These four companions were united in mind and judgment, for they depended on the counsel that was given by Christ as, enshrouded in the pillar of cloud, He led the children of Israel in the wilderness. He gave light in regard to the lessons that must be unwaveringly followed by those who would engage in His service. But at this stage of the work objectionable influences have come in to counterwork the work of God. The work of God has not been done according to His purpose. The Lord's workmen must have their eyes anointed with the heavenly eyesalve, and then they will see light and truth in its importance and sanctifying character. *13LtMs, Ms 66, 1898, par. 5*

Many see in the light which God has permitted to shine upon His

people nothing but objectionable darkness. Others decide that they will not be untrue to principle, but when temptation comes, and the enemy presents methods of working that are entirely contrary to the word of God, they follow his suggestions and counterwork the very work that God would have them do for this time. Thus it was that Satan presented his temptation to our first parents. He led them to believe that in disobeying the command of God, a great good would be secured to them. The temptation was gilded with attractions and our first parents yielded to it. Thus the seed of evil is cast into the soil, and by reasoning upon it the matter which once he regarded as decidedly opposed to the Scriptures, man begins to view in a more favorable light, and the tempter secures the once steadfast soul with the confederacies of evil. *13LtMs, Ms 66, 1898, par. 6*

Thus the work has gone forward till the tares have appeared. The harvest of corrupting influences does its work, and in the place of the fine gold of character being found in men in positions of trust, there are revealed principles which, if cherished, will bring disaster and defeat, spiritual blindness, nakedness, and despair. *13LtMs, Ms 66, 1898, par. 7*

Says the true Witness, "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.*] A few even in Sardis held fast their integrity. Their only hope was in holding fast to God, and in these the promise will be fulfilled, "I will make a man more precious than fine gold: even a man than the golden wedge of Ophir." [*Isaiah 13:12.*]*13LtMs, Ms 66, 1898, par. 8*

God holds responsible the men whom He has appointed to positions of trust. They are to conduct our institutions upon strictly Bible principles, in every line, in every branch. They are to educate those who are connected with them. They may be surrounded with ever increasing cares, but if they are looking to God in prayer, if they are seeking for the grace of Christ, they will have the help that they so much need. They will not be found unfaithful in their stewardship in large or small responsibilities, in spiritual or business

lines. *13LtMs, Ms 66, 1898, par. 9*

In the early Christian church there were men who were true disciples of Christ. They met often together where prayer was want to be made. They could only work to advance those principles that bore the signet of heaven. They first talked with God, ascertained what spirit they themselves were of; then they could closely and critically examine every point, every method, every principle in the light reflected from the Sun of Righteousness. They did not accept strange fire. They took their fire from the divine altar. To them holy and just principles were sacred, and by cherishing these they kept themselves unspotted from the world. Ever looking to Jesus, they marked the spirit in which He worked, and followed His example. They gave to others the pure principles of the Word of God. This Word was their counsel, their guide, their close companion. To them the Scriptures were supreme authority. For every question agitated they had one standard to consult. It was not, "what saith men?" but, "What saith the Lord?" *13LtMs, Ms 66, 1898, par. 10*

Those who are constrained by the love of Christ will be faithful to the work and Word of God. They will not be sluggards. They will not be non-committal. They will not be divided in their decisions and sentiments. They will be of one mind and one judgment, quick to detect errors and not slow to name them. In order that no cheap, bungling work be brought into the cause of God, the true Christian is ever to feel that he is dependent upon his Maker. And he will not be ashamed to acknowledge his dependence. Like Daniel, he will not take credit to himself. He will give all honor to God, letting worldly men as well as his brethren know that he is depending upon the Lord and weeding out of his life everything that would grieve His Spirit. Like Daniel, he will improve every opportunity of adding to his acquirements. He will trade upon the talents the Lord has given him, after the holy principles laid down in the word. And this will give him multiplied ability. *13LtMs, Ms 66, 1898, par. 11*

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a smaller conference, or the elder or deacon or lay member of a church, he is out of God's line. The Lord has been dishonored by the misrepresentations that have

weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine. But in the present condition of things, if one stands fast to his integrity, he is by some scorned, scouted, criticized, and dropped out if it can be brought about. *13LtMs, Ms 66, 1898, par. 12*

Brethren, God has given you no power to work in the lines in which you have worked. The Holy Spirit has not appointed you to any such position. Attend to your own soul's salvation. If you have not that wisdom which will lead you to provide for your own future eternal good, how can you provide for others? How can you give right instruction to them? *13LtMs, Ms 66, 1898, par. 13*

If God gives a man wisdom, his course of action will be in harmony with the will of God, and those connected with him will have confidence in his wisdom to devise and plan for the progress and advancement of the work of God in saving souls that are ready to die. The apostle Peter 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. *13LtMs, Ms 66, 1898, par. 14*

"And beside all 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [*2 Peter 1:2-9.*]*13LtMs, Ms 66, 1898, par. 15*

Men who have been standing in stubborn resistance of the teachings of the Spirit of God have been honored as chosen men, as men qualified to run the work of God and to decide questions involving the highest responsibilities. They have been sent from place to place to give judgment in regard to matters which affect the future history of the work. But how can God look upon such a presentation as is now given at the great center of the work? Those in our council meetings who are Christians will be thoughtful, serious, sober minded, calm, and not easily thrown off their balance by the sweeping assertions and misrepresentations which they will have to meet, though there be one by their side who is led by the spirit of Satan to bring confusion and humiliation and defeat upon those who stand in vindication of the truth. *13LtMs, Ms 66, 1898, par. 16*

Positive disrespect has been shown to these men as they have advanced their opinions in regard to the work, while those who have stood in opposition have not given an honest answer to prove why the position taken was not right. A sneer goes a long way with some who are very sensitive, but let all remember that loud voiced reiteration of opinion is not evidence. Let all bear in mind that whatever men have said or ever may say is of value only as far as the word of God can endorse and sustain their opinions. A jingle of words is only as chaff when compared to sound reasoning and sound principles. What is the chaff to the wheat? *13LtMs, Ms 66, 1898, par. 17*

The spirit of men has striven for the mastery against God. The man who trusts in man will receive the spirit and sentiments of men as wiser and safer than God's. But those who trust in God, who can, like Moses, come into the mount with God, will be kept by the power of God calm and composed above the influence of the boisterous accusations and the shocks that ruffle and discompose the minds of men. Nothing can sway from right principles the men who will make the Word of God their guide. Ever before their minds is the question, "What is written in the law?" "How readest thou?" [*Luke 10:26.*] "What hath God said?" No word from men or from ministers in the highest position can make them set their feet in questionable paths. In earnest prayer with God they have shod their feet with the preparation of the gospel of peace. *13LtMs, Ms 66, 1898, par. 18*

The blessing of God can only attend the cleanest, purest work between man and his fellow man. But at the very heart of the work wrongs have been glossed over. Strict integrity has been turned aside, and dishonesty has taken its place. Men have not scrupled to conduct the work after their own defective planning. All this bears only too plainly the impress of human, erring wisdom. These men have no completeness of character in Christ, and nothing could be more unwise than to allow such men to be actively engaged in work that God has not demanded of them. Bible principles are not considered of sufficient consequence to demand forethought, earnest prayer in private. Close investigation of the work and its management is not considered needful.<sup>13</sup>*LtMs, Ms 66, 1898, par. 19*

If men will walk in the path that God has marked out for them, they will have a Counsellor whose wisdom is far above any human wisdom. Joshua was a wise general because God was his Guide. The first sword that Joshua used was the sword of the Spirit, the Word of God. Will the men who are handling large responsibilities read the *first chapter of Joshua*?<sup>13</sup>*LtMs, Ms 66, 1898, par. 20*

After the death of Moses, “the Lord spake unto Joshua, the son of Nun, Moses’ minister, saying, ... There shall not be any man able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of good courage. ... Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.” [*Verses 1, 5-7.*]<sup>13</sup>*LtMs, Ms 66, 1898, par. 21*

Do you think that all these charges would have been given to Joshua if there had been no danger of his being brought under misleading influences? It was because the strongest influences were to be brought to bear against his principles of righteousness that the Lord in mercy charged him not to turn to the right hand or to the left. He was to follow a course of strictest integrity. “This book of the law shall not depart out of thy mouth,” God said; “but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous,

and then thou shalt have good success. Have not I commanded thee? Be strong, and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.” [*Verses 8, 9.*] If there had been no peril before Joshua, God would not over and over again have charged him to be of good courage. But amid all his cares, Joshua had his God to guide him. *13LtMs, Ms 66, 1898, par. 22*

There is no greater deception than for man to suppose that in any difficulty he can find a better guide than God, a wiser counsellor in any emergency, a stronger defense under any circumstance. Man cannot act more unwisely than to rely upon human wisdom, to devise and plan when Christ has said, “Without me ye can do nothing” aright [*John 15:5*], to venture to unite with men who set aside the wisdom of God as unessential, and enter into plans devised by human agents who are worked by the enemy of righteousness. Human devices that should never have been allowed to come into existence have been adopted to escape from financial embarrassment. These will not help the matter, but make it tenfold worse. We are not to trust to the wisdom of men whose management has helped to bring about the difficulties. *13LtMs, Ms 66, 1898, par. 23*

God declares, “Them that honor me, I will honor.” [*1 Samuel 2:30.*] God’s revealed will has been superseded by the speculations and opinions of finite men who have refused the Holy Spirit’s working and called His work fanaticism. How often have you changed the working of the Sentinel? Will you attend to matters in your own line, and let God manage this organ? The Word of God has not been taken into your council meetings, for had this been followed you would have had your feet shod with the preparation of the gospel of peace. You would have walked in straight paths. But men have foolishly trusted to finite wisdom; they have adopted theories and plans that are opposed to the Word of God, and have greatly marred His work. Yet they act like blind men. They work desperately to gather all the responsibilities they can grasp, while they are no more able to manage them than are children. *13LtMs, Ms 66, 1898, par. 24*

In your conference meetings there were heard pleasant



presentations in regard to the consolidation of the Pacific Publishing House with the publishing interests at Battle Creek. This, it was proposed, should not interfere with their independence and rights, but that the General Conference should be to the interests on the Pacific Coast what fathers and mothers are to their children. These were very pleasant presentations; but I was carried into the future and was shown those who sanctioned these principles laying plans to control the work on the Pacific Coast. I was shown that if this plan were adopted, the publishing interests there would be swallowed up by the methods and plans of those who wanted more power, who were contending as to who should be first, who should carry the greatest honors, who should have the supremacy. *13LtMs, Ms 66, 1898, par. 25*

You cannot relieve your present embarrassment by loading down, but by unloading. The word of the Lord was given, "Attend to your own work faithfully, and take your hands off that which the Lord has appointed for the Pacific Coast." And again, "Warn them upon the Pacific Coast not to entangle themselves in any wise, nor bind upon themselves obligations which will place them in bondage to any man or council." *13LtMs, Ms 66, 1898, par. 26*

"Come out from among them," God says, "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.*] We all need a Father with whom to consult. The Holy Spirit has been refused by men who are puffed up with vain conceit and believe themselves capable of managing wonderful responsibilities. The men who have chosen to be a light unto His people have acted as if their lamps, lighted from the divine altar, had gone out. *13LtMs, Ms 66, 1898, par. 27*

For years the Lord has given light which is unheeded. Men may fast and pray, and have every appearance of sanctity, but it will disappear as frost before the sun if they continue to dishonor God as Eli dishonored Him, in sanctioning wrong influences and accepting wrong principles and turning from the light that God has given. *13LtMs, Ms 66, 1898, par. 28*

To the men who handle God-given responsibilities, the Bible must

be more than a collection of syllables and words. The Spirit of God has been grieved from many who have had great light. But is it always to be so? God will not have His Word return unto Him void. He will make it a power, a savor of life unto life or of death unto death. *13LtMs, Ms 66, 1898, par. 29*

There are men in responsible places who have but a limited knowledge of what the soul demands. Men are placed there who are deficient in many ways. But the most dangerous men in all our ranks are those who do not work righteousness. The Holy Spirit does not work them. They are worked by a power from beneath. And yet these men suppose that they can manufacture laws and rules, build up and tear down, and carry all they can grasp under their own control, without God. They should tremble and be afraid because of their course of action. *13LtMs, Ms 66, 1898, par. 30*

If our people were not blinded by deception they would see that these men are walking contrary to God. God has been speaking to them by His Word, through His testimonies, by His Spirit. Why do they not take heed? They have closed their eyes that they should not see, and their ears that they should not hear. They have rushed madly on in their uncontrollable spirit, unsanctified and separated from God; and yet they suppose that they can bring God's people to their terms and under their control. *13LtMs, Ms 66, 1898, par. 31*

Cannot our people understand that when men's lips speak proudly and they seek to rule their fellow men, when their resolutions and principles are decidedly contrary to the Word, to turn away from justice and equity, [and] when they treat their fellow men unjustly, they are walking away from God? Brother \_\_\_\_\_, how could you give your sanction to the methods that have had a place in the work, and which have caused God's workers to be treated as inanimate machines? God abhors your practice. *13LtMs, Ms 66, 1898, par. 32*

When the consolidation was first devised, it was represented as altogether another thing. But the enemy saw that this was his chance to work upon human minds. He prepared a confederation that the Battle Creek institutions might be the power to bring under its control all other lines of work. It cannot be done. God will put a

voice in the stones to cry out against it. Unconverted men have had altogether too much to do in molding and fashioning the work at Battle Creek—in erecting large buildings to make a display, to “give character to the work.” Piety, true fear and love of God alone, can give stability of character to the cause of truth. *13LtMs, Ms 66, 1898, par. 33*

Unless they fall on the Rock and are broken, it is impossible for the men who have been under the leavening influence of those who have separated themselves from God to see and work on correct principles. Unless they obtain an experience in how to control their own spirit, they cannot manage any religious interest, for they are unable to judge righteously and unselfishly. *13LtMs, Ms 66, 1898, par. 34*

The refuge of lies will fail. God will strike a blow to deliver His oppressed people. He will raise up humble men to do His will. He who rules among the nations calls upon those at the heart of the work to “be still and know that I am God.” [*Psalm 46:10.*] Men will find ere long that they cannot trample on God’s holy precepts without incurring the punishment. The Lord will not be slow to punish those who have had great light and yet have betrayed Him. His eye has been reading the transactions that have been stealing through the unconsecrated elements in councils and board meetings in our institutions. “Ye shall do no unrighteousness in judgment,” He says, “in meteyard, in weight, and in measure.” [*Leviticus 19:35.*] “By humility and the fear of the Lord are riches and honor and life.” [*Proverbs 22:4.*] “Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee.” [*Hebrews 13:5.*]*13LtMs, Ms 66, 1898, par. 35*

Men have walked contrary to the light. They have extinguished their light, and yet have dictated with their strong spirit how matters should be, as if God had given them special control over all His heritage, to forbid or sanction, to oppress, to speak proudly, to put forth the finger unto vanity, and to walk in a false show as mighty men. Shall not God judge for these things? Is prosperity to come to God’s institutions and work by building upon the ruins of truth, of righteousness, of justice, of all that is pure and holy?*13LtMs, Ms 66,*

1898, par. 36

Do those who know the truths and have a knowledge of God suppose that men who have turned away from truth and righteousness and are filled with a sense of their own importance can invent safe methods for carrying on the work? This is what it means, and the sooner this bubble blown by Satan is burst, the better it will be for the healthfulness of all our institutions. When the very heart of the work is diseased, its action must be uncertain, fitful, unreliable. It is time we had an investigation before as many people as possible. All who are helping to sustain the work should get together and understand its inward workings. *13LtMs, Ms 66, 1898, par. 37*

I must speak plainly. We are reaching a time when a just standard of right and wrong, of honor and dishonor of truth and error, is becoming a thing of naught. "Truth is fallen in the streets, and equity cannot enter." [*Isaiah 59:14.*] In the ambitious projects invented, there [is danger] of losing all sense of distinction between right and wrong. Those who listen to misrepresentations are supposed to be acting for the cause. For a long time a course has been pursued which has perverted principle and justice. We need men who will not be drawn into secret, underhand confederacy, but who will shun as a sin the least intriguing and underhand work—men who will call things by their right name, men who are barricaded by principle and braced for duty, be it pleasant or unpleasant, men whom neither flattery, pretense, cunning nor art could induce to swerve one hair from principle or duty. *13LtMs, Ms 66, 1898, par. 38*

It is a great dishonor to prevaricate, to falsify, to come to terms with men because they have spoken that which is not true, for the love of a little money to degrade the soul. The Word of God condemns all such practice. It is a common thing with some to sacrifice conscience in order to obtain an advantage or to be thought greatest. The man who sits at the feet of Jesus and learns His lessons will say as did one of old, "Unto their assembly, mine honor, be not thou united." [*Genesis 49:6.*]*13LtMs, Ms 66, 1898, par. 39*

Those who in heart are not united to the truth pride themselves

upon the great show of buildings in the publishing house. Though habituated to handling divine interests, the sacred has no more virtue to them than the common, and they do many things deceitfully. They do not bring the sacred Word of God to their lips to feed upon it as upon heavenly manna. They may talk the most pointed truth, but they do not love or practice its principles. *13LtMs, Ms 66, 1898, par. 40*

The Word of God is to be our teacher. It is the voice of God speaking to our hearts. But the principles that God has given us—principles of strictest integrity—have been discarded. The deceitful heart has been consulted, and the Wonderful, the Counsellor, who alone can keep the soul pure, has been rejected. The transactions of the past years should be presented before those who should know the inward workings. Little by little have the barriers been broken away, showing that the foundation of the structure is built upon the sand. The Bible and the Bible alone must now be laid up in the heart. It must be cherished and regarded as the voice of God, for it alone can make men right and keep them so. *13LtMs, Ms 66, 1898, par. 41*

Every earthly influence is weak when compared with the wayward heart of man. Unless the truth is cherished, unless it controls the whole man, conscience will be violated. When the Word of God abides in the soul, the heart is kept as a fountain of living water, refreshing and blessing all within the sphere of its influence. *13LtMs, Ms 66, 1898, par. 42*

The lessons we are to learn from the existing state of things in the publishing institution is that any resistance against the Holy Spirit in any of its workings is dangerous. No one should lose their confidence in the validity of the truth, for the showing at the present time is a positive testimony to the power of the truth in its influence upon human hearts, and proves that truth alone is the bread of life. Truth must be enthroned in the heart and maintained in the conscience as the savor of the whole man and the saviour of many souls. *13LtMs, Ms 66, 1898, par. 43*

## Ms 67, 1898

“Search the Scriptures.”

NP

June 9, 1898

Portions of this manuscript are published in *1MCP 188-189*; *OHC 35*; *TDG 169*; *1BC 1083*; *7BC 904-905, 989*; *CTr 33*; *3MR 433*; *11MR 172-173*; *17MR 25*.

The humiliation of the man Christ Jesus is incomprehensible to the human mind. His divinity and pre-existence before the world was formed can never be doubted by those who comprehend the Word of God. The apostle Paul speaks of our Mediator, the only begotten Son of God as in a state of glory, where, in the form of God, He was Commander of all the heavenly hosts, and who, when He clothed His divinity with humanity took upon Him the form of a servant. Isaiah declares, “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.” [*Isaiah 9:6, 7.*] *13LtMs, Ms 67, 1898, par. 1*

God’s Word is His voice speaking to men. If the Bible had been made the book of study in the schools, what a different showing there would be in society today. The Word of God must be our lesson book if we would travel heavenward, and in the words spoken by inspiration we are to read our lessons day by day. “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 men; and being found in fashion as a man (as the representative of the human race) he humbled himself, and became obedient unto death, even the death of the cross.” [*Philippians 2:5-8.*] *13LtMs, Ms 67, 1898, par. 2*

In doing this, Christ became our Redeemer. Satan was the destroyer of man. Christ came to be the Restorer. "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." [Verses 9, 10.] Let the students in our schools study this Book which has been so universally neglected and set aside for books that are not inspired. Let every student be taught to read the Word of God with prayerful, earnest interest, lest he shall fail to be a doer of the Word, and his education in science be a useless knowledge, lest he build his house, not upon the eternal Rock, but upon the sand. *13LtMs, Ms 67, 1898, par. 3*

"Tell ye, and bring them near; yea let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God, and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." [Isaiah 45:21-25.] *Isaiah 45*. Read this entire chapter, and see if you have learned the lessons God has given you. Let every teacher and student examine himself as he reads. Read also *chapters 40, 41, 42, 43, 44, 45*. There are but very few who are readers and searchers of the Scriptures, who compare the prophecies of the Old Testament with the statements of the New, and by searching find the key that unlocks the treasure house of heaven. *13LtMs, Ms 67, 1898, par. 4*

It is of the highest importance that every human being to whom God has given reasoning powers understands his relation to God. It is for his present and eternal good to inquire at every step, Is this the way of the Lord? Since the fall of Adam, it has been the fashion of the world to sin, and it is for our interest to know the definition of sin. This is given us in (*1 John 3*): "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.” [Verses 4, 5.] The information is plainly given that sin is the transgression of the law. We need to call most earnestly upon every human being to compare his character with the law of God, the standard of character for all who would enter His kingdom and become citizens of the heavenly country. The work of redemption is not studied in our schools interestedly and carefully. Students have no real conception of what the plan of salvation means. *13LtMs, Ms 67, 1898, par. 5*

He who is touched with the feelings of our infirmities invites us, “Come unto me, all ye that labor and are heavy laden, and I will give your rest.” God’s Word is pledged in our behalf. How many make a practical application of this promise? Listen to the voice of Christ, “Take my yoke upon you, and learn of me: for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Students, you are safe only as you connect yourselves with Christ on perfect submission and obedience. The yoke is easy, for Christ carries the weight. As you lift the burden of the cross, it will become light. It is a pledge to you of eternal life. You can follow gladly after Christ, exclaiming at every step, “Thy gentleness hath made me great.” [Psalm 18:35.] If you follow on to know the Lord, you will have the sympathies of a friend. *13LtMs, Ms 67, 1898, par. 6*

If our judge should pass sentence according to the sight of the eyes or the hearing of the ears, he would commit errors in his decisions. If it were God who is to judge us we might feel as did the Israelites at Sinai that His holiness and greatness separated us from Him. We might fear that He would not take into account the feebleness and infirmity of humanity, and we would voice the words of the trembling multitude, “Let Moses speak there with us, but let not God speak to us lest we die.” [Exodus 20:19.] But our Redeemer and Judge meet in the same person; He is our Saviour. *13LtMs, Ms 67, 1898, par. 7*

In consenting to become man, Christ has manifested a humility that is the marvel of the heavenly intelligences. In itself, the act of consenting to be a man would be no act of humiliation were it not for the fact of Christ’s exalted pre-existence and the fallen condition of man. But when we open our understanding to realize that in taking humanity upon Him, Christ laid aside His royal robe, His



kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ, and through Christ to God. This is to be our study, Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh. *13LtMs, Ms 67, 1898, par. 8*

When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." [*Exodus 3:5.*] We must come to the study of this subject with the humility of a learner, with a contrite heart. The study of the incarnation of Christ is a fruitful field and will repay the searcher who digs deep for hidden truth. *13LtMs, Ms 67, 1898, par. 9*

The Bible is our Guide in the save paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practiced, will enable the receiver to obtain moral power to rank among the most highly educated minds. The minds of all who make the Word of God their study will enlarge. Far more than any other study its influence is calculated to increase the powers of comprehension and endow every faculty with a new power. It brings the mind in contact with broad, ennobling principles of truth. It brings all heaven into close connection with human minds, imparting wisdom and knowledge and understanding. *13LtMs, Ms 67, 1898, par. 10*

In dealing with common-place productions, and feeding on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought into contact with deep, broad principles of eternal truth. The understanding unconsciously accommodates itself to the comprehension of the things with which it is familiar, and in the consideration of these finite things, the understanding is weakened, its powers contracted, and after a time it becomes unable to expand. The Bible contains the very things which all need to learn, in order to hear in probationary time the voice, "Child,

come up higher.” All the education received in the earnest study of the Scriptures is expressed in the words, “The entrance of thy word giveth light; it giveth understanding unto the simple.” [*Psalm 119:130.*] *13LtMs, Ms 67, 1898, par. 11*

Only those who read the Scriptures as the voice of God speaking to them are true learners. They tremble at the Word of God for them it is a living reality. They study, they search for the hidden treasure. They open their understanding and heart to receive, and they pray for heavenly grace, that they may obtain a preparation for the future, immortal life. As the heavenly torch is placed in his hand, man sees his own frailty, his infirmity, his hopelessness in looking to himself for righteousness. In himself there is nothing that can recommend him to God. He prays for the Holy Spirit, the representative of Christ to be his constant guide, to lead him unto all truth. He repeats the promise of Christ, “The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, even as I have said unto you.” [*John 14:26.*] *13LtMs, Ms 67, 1898, par. 12*

A bare assent to the truth is not Bible religion. Men do not become Christians merely by having their names written in the church books. This deception is proving fatal to thousands upon thousands of minds. It does not displease Satan to have any number of names upon the church books, while their hearts are not brought into unity with Christ. If the soul is not under the guidance of the Holy Spirit, Satan finds that he can work through the human agents who have the form of godliness without the spirit and power. *13LtMs, Ms 67, 1898, par. 13*

There are many Christians whose hearts are encased in a self-righteous armor that the arrow of the Lord, barbed and true, aimed by angel hands, would fail to pierce. The truth glides off, and the soul is not wounded. Man must first seek God for himself, then the Holy Spirit will take the precious truth, far above the price of rubies, as it falls from the lips of Jesus, and convey it, a living power, to the obedient heart. The truth, received in the heart becomes a quickening power, awakening every faculty. It is a divine influence that touches the heart and creates the heavenly music that flows forth from the lips in pure thanksgiving and praise. *13LtMs, Ms 67,*

1898, par. 14

O what can I say in order to awaken the minds of those who profess to believe the truth, that they may adorn the gospel by a faith that works by love and purifies the soul. Christ bids you look to him as the Illuminator of your darkened souls. "He that is of God heareth God's Word," Christ said to the Jews, "ye therefore hear them not because ye are not of God." [*John 8:47.*] There are men who hear the voice of God through Jesus Christ, because they hearken to the suggestions of the Holy Spirit and break away from the trammels of sin. *13LtMs, Ms 67, 1898, par. 15*

The knowledge of God is high as the heaven, broad as the earth, and those schools will be most blessed of God who study with earnest, prayerful hearts to know, "What shall I do to be saved?" The answer is given, Study the Word, obey God, and you will be brought into subjection to Christ. Much is lost by the students because there is brought into their lessons studies that have an influence merely to make them ambitious to master them, while truth is overshadowed and buried out of sight. Let all bear in mind that works is the only criterion by which we shall be judged. This does not interfere with the doctrine of justification by faith; for good works is the sure and precious fruit of faith. Our good or evil works will decide our destiny for eternity. *13LtMs, Ms 67, 1898, par. 16*

"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 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. *13LtMs, Ms 67, 1898, par. 17*

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; 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 on earth, even in him: in whom also 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 also, after that ye believed, ye were sealed with that 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 1:3-14.*]*13LtMs, Ms 67, 1898, par. 18*

Here are words of inspiration that reveal the far-reaching power of true godliness. These words enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through vital connection with God. They bring every student who is a doer of the word into a broader field of knowledge, and will secure to him a wealth of learning that is imperishable. All knowledge gained in this life of probation, which will help us to form characters that will fit us to be companions of the saints in light, is true education. It will bring blessings to ourselves and others in this life, and will secure to us the future, immortal life with its imperishable riches.*13LtMs, Ms 67, 1898, par. 19*

Christ came to our world to restore the moral image of God in man, to elevate and ennoble our mental character, that our pursuits and aims in this life might not be misapplied and lost; and it is of the greatest consequence that every student in our schools obtain that knowledge that will enable him to co-operate with God in the grand work of forming [a] character after the divine Pattern. We may carry with us all the treasure of knowledge that gives us a fitness for the life that measures with the life of God. The fear of the Lord is the beginning of wisdom. Christ came to our world to mold character and give mental power. His teachings were of an entirely practical nature.*13LtMs, Ms 67, 1898, par. 20*

Said Christ to Nicodemus, “Verily, verily, I say unto you, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe them not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from

heaven, even the Son of man which is in heaven.” [John 3:11-13.] Christ was the greatest Teacher the world has ever known. He could have opened to the minds of men knowledge that would have surpassed any previous disclosures, and put in the background every other discovery. He could have unlocked mystery after mystery and concentrated around these wonderful revelations the active, earnest thought of successive generations to the close of earth’s history. *13LtMs, Ms 67, 1898, par. 21*

Age after age, the curiosity of men led them to seek for the tree of knowledge; and often they think they are plucking fruit most essential, when, like Solomon’s research, they find it altogether vanity and nothingness in comparison with that science of true holiness which will open to them the gates of the city of God. The human ambition has been seeking for that kind of knowledge that will bring to them glory and self-exaltation and supremacy. Thus Adam and Eve were worked upon by Satan until God’s restraint was snapped asunder, and their education under the teacher of lies began in order that they might have the knowledge which God had refused them—to know the consequence of transgression. *13LtMs, Ms 67, 1898, par. 22*

The sons of men have had a practical knowledge of evil, but Christ came to the world to show them that He had planted for them the tree of life, the leaves of which were for the healing of the nations. *13LtMs, Ms 67, 1898, par. 23*

The whole probationary period is a time of test and trial, but by all who are obedient to Christ the words of the inspired John will be experienced: “As many as received him, to them gave he power to become the sons of God, even to them that believed in his name.” [John 1:12.] The Lord Jesus came to strengthen every earnest seeker for truth, to reveal the Father. He allowed nothing to divert His mind from the great work of restoring to man the moral image of God. And every human agent must see that the great and important work for him in this life is to receive the divine likeness, to prepare a character for the future life. He must appropriate the heavenly truths to his special use in practical life. *13LtMs, Ms 67, 1898, par. 24*

Satan has been constantly at work to obscure the vital truths that

are essential for the well-being of man, making indistinct and unimportant the obedience that must be rendered to the commandments of God. But man is to return to his obedience to God, and walk in communion with God as did Enoch. In all our studies we are to sit in heavenly places in Jesus. This God will help every soul to do if he will learn his lessons out of the Word. "Come unto me," says Christ, "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 in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] *13LtMs, Ms 67, 1898, par. 25*

Satan's work is to keep the world from learning of Christ. He plans to crowd the mind so fully that no time can be given to consider what they propose to do with the knowledge they gain, what is the quality of their studies, or whether they are of such a character to give them an increased knowledge of God and of Jesus Christ whom He has sent. If their education is according to the standard of the world, if they seek their knowledge in order that the world may call them great and learned, God calls them fools. All their learning dies with them. It would not be the slightest use to them in the heavenly courts. "This is life eternal," said Christ, "that they might know thee the only true God and Jesus Christ whom he hath sent." [John 17:3.] *13LtMs, Ms 67, 1898, par. 26*

We are granted the privileges of school life in this world that we may obtain a fitness for the higher life—the highest grade in the highest school, where, under God, our studies will continue through the ceaseless ages of eternity. The mass of books, which authors have written and which have been considered essential for school education, contain errors and principles which, if carried into the practical life, will lead the students into false paths, away from consecration to God, away from that class of knowledge which will live through endless ages. They tax their powers to acquire a knowledge that is lost in the preparation for heaven. *13LtMs, Ms 67, 1898, par. 27*

Jesus is the Teacher sent from God. Through Satan's subtle working, the truth has been placed out of sight, and in its place errors have been substituted that have led men to idolize falsehood in the place of glorifying God. The saving truths essential for the

health of the soul have been regarded as non-essential because the world does not exalt them, while Satan's sophistries are deemed so essential that men devote their worship to them, and work to make every other human being disregard those things that God has sanctified. *13LtMs, Ms 67, 1898, par. 28*

Thus it is in the Sabbath of the fourth commandment. God's law is regarded as of no consequence, while the first day Sabbath is acknowledged as supreme. And if men will not exalt this spurious sabbath, and allow it to take the place of the true, the stocks, the prisons, the fires will be the price of their obedience to the law of God. The question is, Shall we worship God or Baal? Shall we bow to an idol, or shall we reverence and obey a "Thus saith the Lord"? The true Sabbath, given to man as a memorial of creation, has been taken from its rightful place as a sacred command of God, and instead, a false sabbath has been exalted and worshiped. Living, testing principles had been lost, as stars are said to become extinct in the firmament of heaven. But a message has come to the world, the third angel's message, to exalt the truth to its true position, that it may stand fast as God's testing truth for these last days. God's requirements are to be given to the world in all their original freshness and power. *13LtMs, Ms 67, 1898, par. 29*

The words of Isaiah are given us for our thoughtful study: "And they that be of thee shall build the old waste places: they shall raise up the foundations of many generations; and they 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 shalt call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thy 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.*] *13LtMs, Ms 67, 1898, par. 30*

This is the work to be done for fallen humanity. The old was waste places are to be built. Men need now to learn from the great Teacher how to raise up the foundation of many generations which have been left to decay. They need to learn how to work to repair

the breach made in God's law and what they can do to restore the paths to dwell in. They are to proclaim the third angel's message. All are to obtain a knowledge that will make them efficient for the work of this time. *13LtMs, Ms 67, 1898, par. 31*

And how shall the work be carried forward? The apostle Paul says, "You, who were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, to present you holy and unblamable and unreprouvable in his sight: if ye continue in the faith grounded and settled and be not moved away from the hope of the gospel which ye have heard, and which was preached unto every creature under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church whereof I am made a minister according to the dispensation of God which is given me for you, to fulfil the word of God; even the mystery which hath been hid for ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labor, according to his working, which worketh in me mightily." [*Colossians 1:21-29.*] *13LtMs, Ms 67, 1898, par. 32*

Here are important lessons for our investigation. The last message of mercy is now being given to the world. Then let our lessons be appropriate for the day in which we live, that we may be co-laborers with God. The work will go hard, but the message must go. Human depravity is seen everywhere. Men have made void the law of God through the masterly working of Satan. But Christ is on the field of action, working with those who are laboring for Him, that truth may appear in its divine, unchangeable, and eternal character. The Holy Spirit is at work. Divine agencies are combining with the human to take the important truths from their worn out setting, reframe them, and hang them in the picture gallery of memory's halls, and calling men to the obedience of God's commandments in keeping holy His sacred day. *13LtMs, Ms 67, 1898, par. 33*



## Ms 68, 1898

The Leaven of Truth

NP

June 9, 1898

Portions of this manuscript are published in *5MR 346-347* See *RH 07/25/1899*.

“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.” [*Matthew 13:33.*] *13LtMs, Ms 68, 1898, par. 1*

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. “The entrance of thy word giveth light; it giveth understanding unto the simple.” [*Psalms 119:130.*] It works with transforming, vitalizing power to produce a change in the heart. All who would be saved, high or low, rich or poor, must submit to the working of this power. *13LtMs, Ms 68, 1898, par. 2*

The woman placed the leaven in the meal. It was necessary to supply a want. By this, God would teach us that of himself man does not possess the properties of salvation. He cannot transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused. *13LtMs, Ms 68, 1898, par. 3*

This same truth is presented in Christ’s words to Nicodemus, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ... That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the spirit.” [*John 3:3, 6-8.*] *13LtMs, Ms 68, 1898, par. 4*

If our minds are controlled by the Holy Spirit, we shall understand the lesson taught by the parable of the leaven. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all the capabilities and powers, bringing soul, body, and spirit into conformity to Christ. Man cannot make this change. It can be made only by the Holy Spirit. In those who submit to the control of the Spirit, new thoughts, new feelings, new purposes, are awakened. The mind is changed; the faculties are set to work. *13LtMs, Ms 68, 1898, par. 5*

The Lord Jesus promised His disciples that after His ascension He would send them the Holy Spirit as a Comforter. "It is expedient for you that I go away," He declared, "for if I go not away, the Comforter will not come unto you, but if I go away, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment." [*John 16:7, 8.*] On the Day of Pentecost this promise was fulfilled; the Holy Spirit was given, and hundreds were brought to the faith of the gospel. *13LtMs, Ms 68, 1898, par. 6*

Those who open their hearts to receive the truth will realize that the Word of God is the great instrument in the transformation of character. "Faith cometh by hearing, and hearing by the word of God." [*Romans 10:17.*] Christ prayed for His disciples, "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] "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 is a discerner of the thoughts and intents of the heart." [*Hebrews 4:12.*] *13LtMs, Ms 68, 1898, par. 7*

Christ came to this world to declare the truth, that we might be sanctified by it. Speaking of Him John says, "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" (as their personal Saviour), "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 1:9-14, 16.*] Thus has the Father declared the Son. “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.*] Then shall we not awaken to our holy responsibilities, and strive to meet God’s standard of character? If we are one with Christ by faith, we are sons and daughters of God.*13LtMs, Ms 68, 1898, par. 8*

In His prayer for us Christ said, “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] These words embody everything, and we cannot, therefore, place too much importance on them.*13LtMs, Ms 68, 1898, par. 9*

“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: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. ... Being then made free from sin, ye became the servants of righteousness.*13LtMs, Ms 68, 1898, par. 10*

“I speak after the manner of men, because of the infirmity of the flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” [*Romans 6:12-14, 18-23.*]*13LtMs, Ms 68, 1898, par. 11*

“What shall we say then? Is the law sin? God forbid. Nay, I had not know sin, but by the law; for I had not known lust, except the law had said, Ye shall not covet.” The Holy Spirit presents to the sinner the law, God’s only standard of character. “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 then the commandment came, sin revived, and I died. And the commandment which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy and just and good. ... I delight in the law of God after the inward man.” [*Romans 7:7-12, 22.*]*13LtMs, Ms 68, 1898, par. 12*

“For if by one man’s offences death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. 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 5:17-19.*] The grace of Christ is His character. But grace does not abolish the law of God. By the law is the knowledge of sin. The law is the transcript of God’s character. It presents His righteousness in contrast with unrighteousness. The law can make sin appear exceeding sinful. It can condemn the transgressor, but it has no power to save and restore him. Its province is not to pardon the transgressor of [the] law. Pardon comes through Christ, He who lived the law in humanity. God’s character is Christ’s character. Man’s only hope is in the substitute provided by God, who gave His Son that He might reconcile the world to Himself. He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.*13LtMs, Ms 68, 1898, par. 13*

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” [*Romans 8:1-4.*]*13LtMs, Ms 68, 1898, par. 14*

“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 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. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ... Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” [1 *Corinthians 1:18, 21-24, 30.*] *13LtMs, Ms 68, 1898, par. 15*

Are you standing on the foundation laid by Christ? Have you faith in Him who is made unto us “wisdom and righteousness and sanctification and redemption”? [*Verse 30.*] His Word is true, and it requires those who believe in Him to be sanctified, soul, body, and spirit. Sanctification is the measure of our completeness. The moment we surrender ourselves to God, believing in Jesus, we have the righteousness of Christ. We realize that we have been redeemed from sin, and appreciate His sacrifice to purchase our freedom. *13LtMs, Ms 68, 1898, par. 16*

Our salvation is complete, because it is founded on the accomplishment of the plan laid before the foundation of the world. A ceremonial holiness could be obtained by offering the blood of bulls and of goats, but these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, He came to this world to do God’s will by offering Himself. He came as the world’s Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ’s offering. God’s Word declares, “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” [*Hebrews 10:10.*] It was a whole and entire sacrifice that was made for us. When type met antitype, there could be no second probation for man. *13LtMs, Ms 68, 1898, par. 17*

The last great crisis is upon us. The working of the man of sin is revealed. “For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then

shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.<sup>13</sup>*LtMs, Ms 68, 1898, par. 18*

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.” [2 *Thessalonians 2:7-17*.]<sup>13</sup>*LtMs, Ms 68, 1898, par. 19*

“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. ... Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but as manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible things, but of incorruptible, by the word of God, which liveth and abideth forever.” [1 *Peter 1:13, 18-23*.]<sup>13</sup>*LtMs, Ms 68, 1898, par. 20*

This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no

power of Satan can break. *13LtMs, Ms 68, 1898, par. 21*

Christ demands undivided heart-service, the entire use of mind, soul, heart, and strength. "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 6:19, 20.*] When we make this surrender, Christ sets our minds at rest, and consecrates our hearts and hands to His service. His wisdom gives us spiritual life and enables us to manifest love to God and to each other. We reveal His grace in our characters, for we have His life. He presents us spotless before His Father, for we are sanctified through His blood. We are purged from dead works, for Jesus takes possession of the sanctified soul, to renew, sustain, and guide all its impulses, and give vitality to its impulses. Thus we become temples for the indwelling of the Holy Spirit. *13LtMs, Ms 68, 1898, par. 22*

## Ms 69, 1898

### Teachers and Wages

NP

June 2, 1898

Portions of this manuscript are published in *12MR 161-162*.  
+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 not been able to sleep much during the past night. I was brought over the ground of the first term of school, and many things were presented before me. During that term there were genuine workers in the school—men who were firm to do all that was possible to be done to advance the interests of the school. There were also those whose influence worked to counteract the influences which the Lord would have preserved.<sup>13</sup>*LtMs, Ms 69, 1898, par. 1*

Brother Herbert Lacey does not realize how the Lord regarded his attitude during the last term of school. It was his duty to give encouragement to a class who needed an entirely opposite discipline and education than that which they received in their home training and their school education. But his natural and educated talents he thought essential for the perfection of their education. This will stand in his way as an obstacle in his management in school lines. He looks upon those matters that come up in the light of his home and school education, and the very things he should learn he leaves unlearned, because he thinks he understands the matter.<sup>13</sup>*LtMs, Ms 69, 1898, par. 2*

Brother Lacey has represented the matter of the school according to his own perverted ideas. When the Lord gave him light during the school term, he did not see it as light, and act upon it. This light given of God in his behalf, was not appreciated, and he has come to the school again with the same spirit. He does not see his deficiencies. He has misrepresented the matter in his own



connection with the school, and this because of his own defective appreciation of that which is just and equal. If he does not conscientiously accept of the light given at the last term of school, he will make no advancement or change of attitude during the present term of school. *13LtMs, Ms 69, 1898, par. 3*

Neither Brother nor Sister Hughes have the physical ability that Herbert and his wife have, yet they have been hard toilers. All through the vacation Sister Hughes has carried a heavy burden. Sister Hughes is not a strong woman, but she will carry the burdens that lie in her pathway. Her labors during the vacation are of as much value as is her work during the school session, and she should receive according to her work. She has shouldered the care, the burden, the inconveniences, and responsibility of the school, and for this she should receive proportionate wages. *13LtMs, Ms 69, 1898, par. 4*

The Lord's ways are equal and righteous and just. There must be no selfishness or unjust requirements woven into the work and cause of God. All true righteousness God accepts, and this will have no thread of selfishness in it. Brother Hughes has worked hard. He has not looked on, as a director, but has put his strength and mind into laborious physical labor. The cutting down of his wages is a mistake and should not be done. If he is willing to thus sacrifice himself, his associates in the school are not to allow him to do so. Will his brethren allow him to do all the sacrificing? Will the Lord justify his brethren in doing this? He would take up the work which lies in his pathway, but his work should not be that which it has been in the past. *13LtMs, Ms 69, 1898, par. 5*

He should cultivate his mind and talents to engage in the school work, for he can do this work conscientiously and intelligently. But he has neglected responsibilities in the line of a pastor, and borne the burdens of physical labor which should have been borne by others who have not a preparedness to take hold of the work. During the school vacation the work in religious lines has rested to a large degree upon him and his wife. But the Lord has seen every phase of the work. He has seen that the wearied body has not had refreshment. It has been hard at work all through the week, and on the Sabbath has had no vitality to put into the Sabbath

service. *13LtMs, Ms 69, 1898, par. 6*

All this has been unwise. "Seek ye first the kingdom of God and his righteousness," said Christ. [*Matthew 6:33.*] This is to be the first business. Brother Hughes has not shunned the labor on the land, but to maintain the two interests was too much for the human strength to endure. There must not be a repetition of this again. The Lord would not have our brother and sister pass over the same experience in the future that they have in the past. Nothing of complaint has come to me from them, but these workers are of value to God, and they must be considered. Arrangements must be made that will save the precious talents of these workers, whose influence we cannot have separated from the school by unadvised movements. *13LtMs, Ms 69, 1898, par. 7*

Discouragement has been brought upon Brother and Sister Hughes, and the impressions made upon their minds must be effaced by their associate workers. Those who have held the fort, bearing responsibilities, are to receive just and equal remuneration. They have a love for the cause of God and a conscientious regard for the work in all its phases, and the work needs their talents and influence. They will not leave upon the work a wrong impress. The door of temptation should not be opened to them by the inattention of their brethren. *13LtMs, Ms 69, 1898, par. 8*

The ways of the Lord are just and equal. The workers in the school should receive according to the hours they give to the school in honest, hard labor. Injustice must not be done to any worker. If one man or woman gives to the school full time, he is to receive from the school according to the time which the school receives from him. If one gives mind, toil, and strength in bearing the burdens, he is to receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice. *13LtMs, Ms 69, 1898, par. 9*

If we have consecrated ourselves to God, we are daily and hourly to do the will of our Father which is in heaven. It is profitable for us to inquire as to what enterprise it is best for us to engage in, and what

ever work we accept, we should give it our wholehearted service. Let us remember that this school was established at a sacrifice, and we should inquire every day how we can best please the Master in advancing the students in every line of education. The most essential experience to be gained by the teacher and student is that obtained in seeking the salvation of the souls for whom Christ has died. They are to work for the recovery of that which was lost through transgression. Then let every teacher take this work upon him, laboring to place the feet of every student upon the solid rock foundation. *13LtMs, Ms 69, 1898, par. 10*

All our talents of means and ability are God's entrusted gifts, and He would not have His workers come up to the present school term fearfully, and behind in a conception of their duty. Every one is required to shake off the spirit of lethargy and employ faithfully the time for which he receives his wages. If half his working hours are employed in studying to do the work in school, when full work should be done, then let these hours be counted out of his time, and let him receive according to the work actually given for the benefit of the school. If he requires half or two-thirds of his time for study before he can give earnest work, then let him count out the time when the school is not receiving the labor for which it pays. Some men give all their time to the work for which they receive their pay. If another gives but two or three hours, let him receive wages accordingly. *13LtMs, Ms 69, 1898, par. 11*

The Lord gave instruction during the last term which is doubly applicable during this present term. God calls not for idlers, but for workers who will give time, strength, and ability to the school. We have no time to lose. We shall soon enough be scattered we know not where. The students will be scattered in different localities. They must have a thorough knowledge of Bible truth. Our faith must be something besides what it is now. The Word of God is offering to each receiver of Jesus Christ a preparation for eternal life, and as long as Satan exists every inducement will be presented to allure the soul to self-deception and death. *13LtMs, Ms 69, 1898, par. 12*

We must have the truth as it is in Jesus. Christ was the great Worker. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of

humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that He might be braced to meet the wily foe in all his deceptive workings and fortified to do His work of uplifting and restoring humanity. Our faith must take in more than it has done. We must not pervert the Word of God, crushing out and weakening its precious meaning. That Word alone can move our consciences and quicken our minds to understand and our hearts to feel. *13LtMs, Ms 69, 1898, par. 13*

Are the teachers in our school to bring themselves to the Lord? Or are you trying to maintain and hold on to the false education you have received? Are you losing the precious opportunities granted you to become better acquainted with God's plans and methods? Do you believe the Word of God? Are you becoming better able to understand what it means to give yourselves to the Lord and become converted to His service every day? Are you missionaries to do God's will? Do you believe the Bible and heed what it says on this subject? *13LtMs, Ms 69, 1898, par. 14*

Do we believe that we are living in the last days of this earth's history? Have we hearts that can feel? We have a large work before us. Has not the work at the school at the present time a special meaning for us whom God has made the repositories of His sacred truth that is full of eternal results? Are we not to be bearers of the sacred light of the Word which is to illuminate all nations? *13LtMs, Ms 69, 1898, par. 15*

Are we chosen vessels unto the Lord? Has God made us the light of the World? Christ said, "I must work while the day lasts." [*John 9:4.*] We occupy the position of Christians, and what are we about? If we have given ourselves to the Lord, we will live in covenant relation to Him, taking the Word as our guide at every step. If we occupy this position, we will be "laborers together with God." [*1 Corinthians 3:9.*] *13LtMs, Ms 69, 1898, par. 16*

## Ms 70, 1898

### The Need of Missionary Effort

NP

June 13, 1898

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Just prior to the Week of Prayer the spiritual condition of the community round Cooranbong, Maitland, and Newcastle was spread out before me as a panorama. I was shown that the people are as sheep having no shepherd. Words were spoken regarding their condition that will never pass from my mind. These words brought light and spirit into our meeting. The one who was our Teacher said, This school must not be conducted on stereotyped human plans, as are many of the schools among those who have a knowledge of the truth. The Bible is to lie at the foundation of all the education given, but more, far more than a theoretical teaching of Bible truths is required. It is not wisdom to pour into the minds of the students precious lessons of the deepest importance, and then leave lesson after lesson unused. *13LtMs, Ms 70, 1898, par. 1*

Missionary work should be done by suitable ones who can impart that which they have received. Those to whom light has been given are not to seal up the precious ointment, but are to break the bottle and let the fragrance be realized by all around. It is an important part of education to give the students time to do missionary work, time to become acquainted with the families among whom they live. There are those who are in the possession of talents. These should not be loaded down with all the studies they can handle. They should be given time to use the knowledge they have acquired, especially by doing missionary work, becoming interested in those in the darkness of error, taking them the truth where they are, praying and watching unto prayer, with all humility of heart seeking knowledge from Christ, that they may make known to others the

truth that is placed before them every day. *13LtMs, Ms 70, 1898, par. 2*

Those who do this work will find many youth who are full of hereditary prejudice, who hate the truth because of misconception. As these become acquainted with those who know the truth, they will see their error, and while some may appear to cherish wrath and spiteful passion, afterthought will change these sentiments. A thick veil blinds many minds. These need the love and pity and holiness of truth. *13LtMs, Ms 70, 1898, par. 3*

The teachers and students in our school need the divine touch. If a missionary spirit was encouraged, even though it took some hours from the program of study, if there was more faith and spiritual zeal, more of the realization that God can do more for teachers and students than He has done because in the past His way has been restricted, much of heaven's blessing would be given. There are holy chords yet to be touched. Teachers as well as students need to show greater teachableness. *13LtMs, Ms 70, 1898, par. 4*

Just in proportion as the true missionary spirit is brought into the education and training of young men and young women, will they be blessed. The students should begin to work in missionary lines where there are those with whom they can communicate, to learn how to work. As they do this, they advance, and their intellect grows. They are learning how to work when the school term is ended. As they approach those who are interested, they work under the greatest Teacher the world has ever known. It is as essential that they should know how to communicate as that they should receive a knowledge of the truth. The practice of telling others about Christ, of reading and explaining His Word, will stamp that Word on the mind, and will make the truth their own. *13LtMs, Ms 70, 1898, par. 5*

“Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself.” [*Luke 10:27.*] This is God's command. Jesus has given an additional requirement, “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.*] We are not merely to love our neighbor as ourselves; we are to love one another as Christ has

loved us. "As my Father hath loved me, so have I loved you," He declared, "continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another as I have loved you." [*John 15:9-12.*]*13LtMs, Ms 70, 1898, par. 6*

The students and also the teachers in our school need to take time to become acquainted with the members of the community in which they live. The love that Christ manifested toward us, we must cultivate for others. The truth will not long remain in the heart unless it works by love to save the souls ready to perish.*13LtMs, Ms 70, 1898, par. 7*

The Lord God of Israel would have us beware of human precision, of making a line on which everyone must tread. A different element must be brought into our schools. Wrong maxims and methods of teaching, which have been looked upon as wholly essential, have been followed. Those connected with our schools must penetrate deeper than their own habits or opinions, which have been idolized as complete authority. The greatest need of our teachers is to live hourly in conscious, loving communion with the principles of truth, righteousness, and mercy, for that is the atmosphere of heaven. There must not be so many studies and duties placed on the students that they will neglect to talk with the Lord Jesus, the great Teacher, and let into their hearts the softening, subduing influence of the Spirit that dwelt in Him.*13LtMs, Ms 70, 1898, par. 8*

It is essential to teach the students how to do missionary work, not only by pen and voice, but by practice in its various lines. There is around us a community that needs to be taught how to cook, how to treat the sick. By doing this line of work, we practice the truth as it is in Jesus. Teachers and students need to learn how to do this work. The teachers should take the students with them to cases that need help, giving them practical instruction in how to treat the sick. Thus the medical class will be made of some value, to teachers as well as to students.*13LtMs, Ms 70, 1898, par. 9*

The teachers must draw from the deep, central Source of all moral

and intellectual power, asking the Lord to give them the mind that was in Jesus Christ, that every case that calls for sympathy and help, in physical as well as in spiritual lines, may receive their attention. The great Teacher co-operates with all the efforts made to relieve suffering humanity. Teach the students to make a practical application of the lessons they have received. As they witness human woe, and the deep poverty of those they are trying to help, they will be stirred with compassion. Their hearts will be softened and subdued by the deep, holy principles revealed in the Word of God. The great Physician co-operates with every effort made in behalf of suffering humanity, to give health to the body and light and restoration to the soul. *13LtMs, Ms 70, 1898, par. 10*

We must give the Lord a chance to do His work, His great work, for the soul. Christ is our sufficiency. Each one of us must understand what it means to have the Word of God fulfilled in us. As Christ was in this world, so we are to be. If in this life we are like Him in character, we shall in heaven have His likeness. If there is no likeness between Christ and us in this world, there can be no friendship between Christ and us when He shall come in His glory, and all the holy angels with Him. As religious teachers, we are under obligation to God to teach the students how to engage in medical missionary work. Those who do this work have many opportunities to sow the seeds of truth in a way that will be successful. The heart full of gratitude to God can pray, Teach me Thy way, O Lord, lead me in a plain path, because of mine enemies, or rather, because of mine observers. *13LtMs, Ms 70, 1898, par. 11*

There is a work to be done right here in Cooranbong. The people are as sheep without a shepherd. We must work in every way to save those who are without Christ and without hope in the world. The command comes to us, Go, preach the gospel to every creature. Souls are hungering and thirsting for the light. We have the light; we have a knowledge of the truth; and we are to give the invitation to the supper, for Christ has called us out of darkness into His marvelous light. A good work can be done in this place if we will but do it. If we are lightbearers to the world, we are pledged to teach the students how to communicate light, and to give them an opportunity to work. The call to the supper is to be given; for it is



glad tidings for all people. Let all who are qualifying themselves for this work spend much time with God in prayer. Let them contemplate their duty in the light of the Word of God.<sup>13</sup>*LtMs, Ms 70, 1898, par. 12*

I am surprised, as this subject has been opened before me, that I have not in the past said more about it than I have. The people around us must have help. They are of value in God's sight, for Christ gave his life for them. We must now see what can be done to educate the students in practical missionary work. God would not only have us impart light to all; but He has left us a commandment, defined and set forth by Him who cannot make a mistake, to regard the stranger, the outcast, and the poor souls who are weak in moral power. These are to be the special objects of our care. God has made us depositaries of sacred gifts, and as those enlightened by the truth, we are to educate the students to impart to others what they have received. Who will devote a portion of their time to this work? Remember, Christ is the Prince of life, the rightful sovereign of all the highways, byways, and hedges. He knows what they need.<sup>13</sup>*LtMs, Ms 70, 1898, par. 13*

The Lord requires all who love Him to remember that the Captain of their salvation requires all His soldiers to fight valiantly in His army. God has placed upon us a burden of responsibility that we do not recognize. We must learn deeper lessons in the school of Christ. We can do much in His strength. He paid the redemption price to save a world of perishing souls. Sinners are the special objects of His mission. He has paid for every soul, and He desires us to be spiritualized. He would have us teach the students how to take up the work He has left them to do, that they may not lose the spirit of the work by too close an application to the theory of truth. It is an intelligent knowledge made perfect by practice that makes an efficient worker.<sup>13</sup>*LtMs, Ms 70, 1898, par. 14*

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [*Matthew 24:14.*] In the parable recorded in (*Matthew 18*), Christ has shown His readiness to leave the flock that was gathered into the fold, and go out into the mountains to seek the lost, straying sheep. He rejoices more over one sinner that repents than over the ninety and

nine just persons who need no repentance. "All things are delivered unto me of my Father," He declared. [*Matthew 11:27.*] "All things that the Father hath are mine." [*John 16:15.*] "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] This power Christ is ready to transfer to those who will co-operate with Him in self-denial and self-sacrifice. We must open a way whereby this class of education shall be taken hold of during the remainder of this school term. The students must be given special opportunities to learn how to do missionary work, that they may place themselves in the channel of light to receive and impart light. They must make known the truth that has made them children of God.<sup>13</sup>*LtMs, Ms 70, 1898, par. 15*

In Maitland and Newcastle the standard of truth has not yet been elevated. If we believe the Word of God, our greatest aim and object should be to educate and train young men and young women to go forth to do missionary work. Thus they can use the truth that has been so faithfully presented to them. As they go forth to visit families, the precious discourses they have heard, the drill they have had on Bible themes, will be brought to their mind. As they read and explain the Word, the Comforter will be by their side, to refresh their memory. Not only will those who know not the truth be encouraged, but those who are telling of the preciousness of Christ will be greatly blessed. "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.*]<sup>13</sup>*LtMs, Ms 70, 1898, par. 16*

## Ms 71, 1898

Come Up to the Help of the Lord

NP

June 14, 1898

Portions of this manuscript are published in *7BC 989; 11MR 177-178*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

On Monday afternoon I met with those of our people who had gathered in the church, and talked with them in regard to faith, and as I spoke, this subject was opened to me more fully. As I began to search the Word, the precious jewels of truth shone out with great clearness. I said, Scripture is the key to unlock the Scriptures. We need, during this Week of Prayer, to come to God in confidence, in faith. We need to put away the darkness that would interpose between God and our souls. We need to cultivate perfect trust in God and make Him our Counsellor. The love of God must be cultivated in the heart, so that we shall love Him supremely, and our neighbor as ourselves. Altogether too little thanksgiving and praise are offered to God. The Lord requires our reasoning powers; He wants the whole mind. *13LtMs, Ms 71, 1898, par. 1*

“Follow peace with [all men], and holiness, without which no man can see the Lord.” [*Hebrews 12:14.*] God’s Word is full of assurances of what He will do for us if we will come to Him, and ask in faith, believing. Faith is essential. It surrounds the soul with the atmosphere that pervades heaven. This is the rest that Christ has promised to all who come unto Him. *13LtMs, Ms 71, 1898, par. 2*

All the heavenly universe is waiting for channels through whom they can communicate the rich treasures of God’s grace. How long will the church remain in a state of indifference and carelessness? We urge all who have had the light of truth brought home to their souls to walk in the light as Christ is in the light, and show that the work of daily sanctification through the truth is going on in mind and heart.

We ask our brethren to render to God the thanksgiving offering for all His blessings—not only the fruit of the lips, but the entire being, for this is the Lord’s purchased possession. They are to understand that the garden of the heart is to be cultivated, the weeds diligently uprooted. *13LtMs, Ms 71, 1898, par. 3*

As they cultivate the soil, the students are to learn spiritual lessons. The plough must break up the fallow ground. It must lie under the rays of the sun and the purifying air. Then the seed, to all appearance dead, is to be dropped into the prepared soil. Trees are to be planted, seeds for vegetables sown. And after man has acted his part, God’s miracle-working power gives life and vitality to the things placed in the soil. In this agricultural process, there are lessons to be learned. Man is not to do slothful work. He is to act the part appointed him by God. His industry is essential if he would have a harvest. And just such a work is to be done in the human mind and heart. The sower of the seed is the Son of man. The seed is the Word. *13LtMs, Ms 71, 1898, par. 4*

Christ is the Author of all truth. He is the science of all education. He came down from heaven to give to the world the bread of life. “The Word was made flesh, and dwelt among us.” [*John 1:14.*] To Nicodemus He said, “Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” [*John 3:11-13.*] This lesson was scarcely comprehended by Nicodemus at the time, but as events transpired, the mystery became plain. *13LtMs, Ms 71, 1898, par. 5*

And must the veil remain upon our eyes in regard to the relation existing between heavenly and earthly things? In this probationary time man may comprehend the truths of God’s Word. They are revealed to us and to our children. A treasure house of precious jewels is opened before the minds of all who will search the Word of God. The Lord would have us become diligent learners, and understand that as we receive the Word a responsibility is left upon us to go to work, to communicate to others that which we have

received, to scatter the good seed and prepare others for the operation of the Spirit of God upon their minds and characters. Man must use the talents God has given him. In presenting the precious truth to others he will sow the good seed in other minds. *13LtMs, Ms 71, 1898, par. 6*

“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.*] To all who receive Christ by faith these words are applicable. And all who receive the gospel message in the heart will long to proclaim it to others. The heaven-born love of Christ will find expression. Those who have put on Christ will relate their experiences, tracing step by step the leadings of the Holy Spirit—their hungering and thirsting for the knowledge of God and of Jesus Christ whom He has sent, the result of their search of the Scriptures, their prayers, their soul agony, and the words of Christ to them, “Thy sins be forgiven thee.” [*Matthew 9:2.*] *13LtMs, Ms 71, 1898, par. 7*

It is unnatural for any to keep these things secret, and those who are filled with the love of Christ will not do so. In proportion as the Lord has made them the repositories of sacred truth will be their desire that others may receive the same blessings. And as they make known to others the rich treasure of God’s grace, more and still more of the grace of Christ will be imparted to them. They will become more and more settled and rooted and grounded in the truth. They will have the heart of a little child in its simplicity and unreserved obedience. Their souls will pant after holiness, and as they search the Scriptures, more and more of the gems of truth will be revealed to them. *13LtMs, Ms 71, 1898, par. 8*

As those who have had great light, and have united themselves in church capacity to do service for God, we must present the truth as it is in Jesus. Why do those who know the truth remain in a state of indifference to the wants of others? They bring no sheaves to the Master. They look to others to do the work that God has given them to do. I wish that every soul could have the experience that I had last night, as words were falling from the lips of the divine Teacher—words that burned into the very soul of the hearer. The promises were repeated, and I opened my Bible, for the words were, “It is

written.” I had been praying for the refreshing streams of the water of life, that I might eat of the precious Word, and be encouraged and refreshed and all light in the Lord, and precious promises were repeated, the words shining upon the pages of the Bible as if written in gold. *13LtMs, Ms 71, 1898, par. 9*

The words were spoken, The leaves of the tree of life are proffered you. They are sweeter than honey and the honeycomb. Take them, eat them, digest them, and your faint-heartedness will pass away. Are you thirsty? Come. “Whosoever shall drink of the water that I shall give him shall never thirst: but the water that I shall be in him a well of water, springing up into everlasting life.” [*John 4:14.*] “I am the bread of life: he that cometh to me shall never hunger, and he that believeth in me shall never thirst.” [*John 6:35.*]*13LtMs, Ms 71, 1898, par. 10*

“And in that day thou shalt say, O Lord, I will praise thee: thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust thee, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth, Cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.” [*Isaiah 12:1-6.*]*13LtMs, Ms 71, 1898, par. 11*

I saw these promises blooming all over the garden of God’s Word. We need to look at them, linger over them, and gather the precious fragrance to our souls. But I shall take up these precious things in another place, and not enlarge upon them here.*13LtMs, Ms 71, 1898, par. 12*

Why do we not, as a people, become enthused with the Spirit of Christ? Why are we so little moved? We need the grace of Christ in large measure. There is a world perishing in sin. Do we consider our exalted privilege of adding a star to Christ’s crown—a soul saved, a soul cut loose from the chains with which Satan has bound him? We must realize our obligation to go without the churches, to

the world, and preach the gospel. To whom? Listen to the words of our Redeemer just before He ascended to the Father, "Preach the gospel to every creature." [*Mark 16:15.*] The work now being done in medical missionary lines is responding to this appointment, and through it the quickening, sanctifying influence of the Spirit of God will be given to the church. *13LtMs, Ms 71, 1898, par. 13*

Brethren, let us look our duties and responsibilities fairly in the face. We must come up to the help of the Lord against the mighty. We must preserve unity and love one for another if we would bear the divine credentials to the world that God has sent His Son to save all who will look unto Him, who will receive Him and believe in Him as their personal Saviour. If we are Christians, we shall be as faithful soldiers of Christ. We are pledged to stand under His banner to do faithful service. The message of truth is not for us alone. Our light is not to be hid under a bushel or under a bed. The light given us of heaven is to shine in clear, undimmed brightness to those who are in darkness. We are to proclaim the "glad tidings" that are "for all people." [*Luke 2:10.*] *13LtMs, Ms 71, 1898, par. 14*

## Ms 72, 1898

“Shall Not God Avenge His Own Elect?”

NP

June 14, 1898

Portions of this manuscript are published in *5MR 416-418*.

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city: and she came unto him, saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.” [*Luke 18:1-8*].<sup>13</sup>*LtMs, Ms 72, 1898, par. 1*

The widow’s perseverance gained for her the favor she asked. To save himself from trouble and annoyance, the judge decided to grant her request. He saw that he was making his injustice conspicuous; for many complaints were being made regarding his course of action.<sup>13</sup>*LtMs, Ms 72, 1898, par. 2*

God’s elect may suffer condemnation and oppression from the world. But they are as dear to the heart of God as the apple of His eye. “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.” [*Deuteronomy 32:9, 10*]. “For thus saith the Lord of hosts, After the glory hath he sent me unto the nations that spoiled you: for he that toucheth you toucheth the apple of his eye.” [*Zechariah 2:8*].<sup>13</sup>*LtMs, Ms 72, 1898, par. 3*

“Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment,



relieve the oppressed, judge the fatherless, plead for the widow.” [Isaiah 1:16, 17.] “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 1:27.] The widow and the fatherless are the objects of the Lord’s special care, and those who in any way rob them of the means they should have, those who regard their wants with indifference, will be dealt with by the Judge of all the earth. Men cannot receive God’s favor while they are unfeeling and selfish. The Lord will test His people as individuals. He will not suffer His heritage to be oppressed. Shall He not avenge His own elect, “which cry day and night unto him? ... I tell you that he will avenge them speedily.” [Luke 18:7, 8.]<sup>13</sup>LtMs, Ms 72, 1898, par. 4

The Lord has left a work to all who claim to be His people. But this work is strangely neglected. “So speak ye, and so do, as they that shall be judged by the perfect law of liberty. For he shall have judgment without mercy that showed no mercy, and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he have faith and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” [James 2:12-17.]<sup>13</sup>LtMs, Ms 72, 1898, par. 5

If you are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Your case may seem discouraging, but do not look at outward appearances. Continue to pray. Have faith in God, for He has promised that He will hear the prayer of faith. “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.” [Hebrews 10:35-37.]<sup>13</sup>LtMs, Ms 72, 1898, par. 6

The judge spoken of in this parable represents those judges who, when human life is in the balance, decide the question in accordance with debased, perverted sentiments. He neither feared

God nor regarded man. Self was his God. By this, God would show us to what depths of degradation men can sink. This judge was filled with satanic attributes. Appetite and passion had destroyed his powers of perception. When men yield their powers to Satan, their lower nature is fully developed. *13LtMs, Ms 72, 1898, par. 7*

There are judges now in office who neither fear God nor regard man. Intemperate practices, liquor drinking, and tobacco using are perverting the judgment of many who occupy positions of responsibility. These unfaithful stewards will be stripped of their robes of honor. They will one day stand before the bar of God, to be tried, and the Judge of all the earth will judge righteously. *13LtMs, Ms 72, 1898, par. 8*

Had the unjust judge feared God, the widow would not have been obliged to put forth such strenuous efforts to obtain justice. The men who are appointed to judge their fellow men need clear, sharp discrimination, that their judgment may be correct and their decisions righteous. *13LtMs, Ms 72, 1898, par. 9*

“Ye shall not respect persons in judgment,” God declares, “but ye shall hear the small as well as the great. Ye shall not [as a judge] be afraid of the face of man, for the judgment is God’s.” [*Deuteronomy 1:17.*] *13LtMs, Ms 72, 1898, par. 10*

Had Pilate had the courage to follow his convictions, he would have faced the people in Christ’s defense, not only declaring, “I find no fault at all in him” [*John 18:38; 19:4*], but condemning the crowd as a band of murderers for desiring to take the life of a just man. Had he feared God, it would not have been recorded of him that he scourged an innocent man, and then delivered him up to the most ignominious of deaths. If when the hoarse cry was raised, Crucify him, crucify him, he had said firmly, He shall not be crucified, he would have saved himself the stings of a guilty conscience. His name would not have been handed down to infamy. But he yielded to the clamors of the mob, and his course of action has been followed by judges more times than can be numbered. *13LtMs, Ms 72, 1898, par. 11*

The teaching of this parable is applicable to the church of God at this time. When troubles assail, do not go for help to lawyers not of

our faith. God would not have us open church difficulties before those who do not fear Him. Let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, persevering in asking for deliverance. God would not have us depend for help upon those who do not obey His requirements. They have not that wisdom that cometh down from above. Those who trust in such counsellors show that they have not faith in God. They dishonor Him by appealing to unbelievers to settle difficulties in the church. What do they think they will gain by opening to lawyers the supposed wrongdoings of their fellow church members?*13LtMs, Ms 72, 1898, par. 12*

Satanic agencies are at work, seeking to create disunion in the church. Those who yield to unholy propensities show that they are not walking in the light as Christ is in the light. The exhortation comes to us, "Ye therefore beloved, seeing ye know these things, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." [2 *Peter 3:17, 18.*]*13LtMs, Ms 72, 1898, par. 13*

The widow who entreated the judge for justice had lost her husband by death. Poor and friendless, she had no means of righting herself. By sin men have lost their connection with God, and without Christ they have no means of salvation. But He is our peace, "who is made unto us wisdom and righteousness, and sanctification, and redemption." [1 *Corinthians 1:30.*]*13LtMs, Ms 72, 1898, par. 14*

Again and again the widow was torn from the judgment seat, for there were plenty ready to show in this way their contempt for persevering patience. But rough treatment did not quench her determination. Though so often repulsed, she was found again at the feet of the judge, asking for justice, and finally her perseverance gained its reward.*13LtMs, Ms 72, 1898, par. 15*

Why do not the members of the church of God remember that they are His property, by creation and by redemption? Has He not an interest in those who make Him their dependence, who pray to Him as earnestly as the defrauded woman prayed to the unjust judge? "My little children," John writes, "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.” [1 *John* 2:1-4.]*13LtMs, Ms 72, 1898, par. 16*

Many church members appear to render great respect to the fourth commandment, while by their conduct they show that they do not love their brethren who differ from them in any respect. He that offends in one point is guilty of all. A careless neglect of one commandment makes apparent obedience to another of no value with God. The heart must be an abiding place for Christ. Then the law of love will dwell in the heart, and the fruits thereof will be revealed unto eternal life.*13LtMs, Ms 72, 1898, par. 17*

“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. Again a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. ... Little children, it is the last time, 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 they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.” [*Verses 5-8, 18-21.*]*13LtMs, Ms 72, 1898, par. 18*

Much pride of heart has been revealed by the professed people of God. Many selfish opinions have been cherished. It has been regarded as justifiable to appeal to lawyers to adjust difficulties. Thus God’s people have shown, as did ancient Israel, that notwithstanding He has led and prospered them, they will dishonor Him by seeking help from unbelievers.*13LtMs, Ms 72, 1898, par. 19*

Read the commandments of God one after another, and ask the Lord to enlighten the eyes of your understanding and give you a clear realization of where you have transgressed His precepts. "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt." [*Exodus 22:20, 21.*] The Lord would have His people remember their past affliction and call to mind who changed their circumstances, whose hand delivered them. Thus their hearts are kept soft and tender by the precious dew of grace. God can safely work with them, because they are mindful of His favors, and offer Him praise and thanksgiving. *13LtMs, Ms 72, 1898, par. 20*

"Ye shall not afflict any widow or fatherless child. If thou afflict them in an wise, and they cry at all unto me, I will surely hear their cry. And my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's garment to pledge, thou shalt deliver it to him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass that when he crieth unto me, I will hear; for I am gracious." [*Verses 22-27.*] *13LtMs, Ms 72, 1898, par. 21*

From this we see that the Lord requires His people to be particular in carrying out right principles. When they are in trouble He would have them call upon Him, in the place of betraying the cause of God into the hands of unbelievers. It is a betrayal of sacred trust to open before unbelievers the working of God's institutions. In this way false statements are made, and these statements are reported to others. Those who do this, counterwork the cause of God. They are adversaries of the truth. *13LtMs, Ms 72, 1898, par. 22*

The shameful history of Aaron's weakness has been recorded for our instruction. He was appointed as a watchman, but he listened to the counsels of men who were unconsecrated and unholy, and he was led to do things which have left a sad blot on his history, and which resulted in the apostasy of Israel. *13LtMs, Ms 72, 1898, par. 23*

**Ms 73, 1898**

Brethren in Battle Creek

Refiled as *Lt 55, 1898*.

## Ms 74, 1898

Extracts From Personal Letters From Sister White Concerning the W.C.T.U.

NP

December 1, 1898 - June 21, 1899

Portions of this manuscript are published in *WM 164*.

December 1, 1898:

I thank the Lord with heart and soul and voice that you have been a prominent and influential member of the Women's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth; and the education you have received in the grand temperance work, in connection with your sister workers, is that which you need to bring into the work for women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasures.<sup>13</sup>*LtMs, Ms 74, 1898, par. 1*

For twenty years I have seen that the light would come to the women workers in the temperance lines. But, with sadness, I have discerned many of them becoming politicians, and that against God. They enter into questions and debates and theories of many things that they have no need to touch. Christ said, "I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] How can they walk in opposition to His holy law, in the footsteps of the great apostate, and yet have clear, sharp discernment? ...<sup>13</sup>*LtMs, Ms 74, 1898, par. 2*

The Lord does not bid you separate from the Women's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them upon the ground of the pure, elevating principles that first brought into existence the Women's Christian Temperance Union. "I," said Christ, "send you forth as lambs among wolves." [*Luke 10:3.*] If He sends His disciples on such a mission, will He not work through

them to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus. Corruption extends everywhere, and the self you will meet in those who have been devoted working men and women all cause sadness. But I fear we often give up too easily.*13LtMs, Ms 74, 1898, par. 3*

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February 24, 1899:

There should be every effort to reach the W.C.T.U. There are many souls beloved of God who can be reached if they are approached as sisters in Christ Jesus, doing what they can. There is no need to broach the Sabbath question, for this would close the door to many hearts; but come close to them, unite with them in labor wherever it is wise to do this. This will open points of difference in regard to the Sunday Law. Then explain by reading a plain "Thus saith the Lord." The eyes of many of them are blinded. They are in honest deception. They need light upon this great question. The subject of reforms will naturally come in, and various opinions arise; but let them understand that Seventh-day Adventists will work in connection with them as far as possible in the good work they are doing, and thus give them an opportunity to become acquainted with the Sabbathkeeping people whom they are, many of them, opposing.*13LtMs, Ms 74, 1898, par. 4*

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March 25, 1899:

I am so glad, my sister, you did not sever yourself from the W.C.T.U. You may have to sever your connection, but not yet, not yet. Hold your place, speak the words that are given you of God; and the Lord will certainly work with you. Do not fail nor be discouraged, although you may see many things which you do not approve.*13LtMs, Ms 74, 1898, par. 5*

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June 21, 1899:

I hope, my sister, that you will have an influence in the Women's Christian Temperance Association to draw many precious souls under the standard of truth. The Lord Jesus is drawing many souls to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell upon the features of your faith publicly, for it would not be wise to be too definite. Get the oil of grace in the conscious and unconscious influence of words spoken, revealing the fact that you have the light of life to shine forth to others in a direct, positive testimony upon subjects where you can all agree, and this will leave a telling influence. My heart is with your heart in this work of temperance. I speak upon this subject most decidedly, and it has a decided influence upon other minds.<sup>13</sup>*LtMs, Ms 74, 1898, par. 6*

**Ms 74a, 1898**

Brethren in the Ministry

Refiled as *Lt 54, 1898*.

## Ms 75, 1898

“Come Out From Among Them, and Be Ye Separate.”

NP

June 16, 1898

Portions of this manuscript are published in *4MR 449*; *5MR 418*; *9MR 129-131*. †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.

Christ is the Saviour of the body as verily as He is the Saviour of the soul. His first sermon at Nazareth shows this. The roll of the Hebrew Scriptures was handed to Him, and while His friends and acquaintances, some with pleasure and surprise, fixed their eyes on Him, He read from the prophet Isaiah, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” These words fully outlined His mission. “This day,” He said, “is this Scripture fulfilled in your ears.” [*Luke 4:18, 19, 21.*]*13LtMs, Ms 75, 1898, par. 1*

Mark Christ’s words. The Spirit of the Lord was upon Him to preach the gospel to the poor. God had anointed His only begotten Son to do this work. “He hath sent me to heal the brokenhearted, to preach deliverance to the captives.” [*Verse 18.*] Men were bound in the slavery of sin by a relentless foe, which the Sent of God only could overcome, and deliver those taken captive by him at his will. Satan is the destroyer. Christ is the Restorer. The Prince of heaven came to meet the prince of darkness in this world, which Satan claimed as his kingdom.*13LtMs, Ms 75, 1898, par. 2*

“And recovering of sight to the blind.” [*Verse 18.*] The Jewish nation were spiritually blind. By their wicked works they had separated themselves from God. They were great sticklers for the law, but they were continually transgressing the law, and teaching maxims,

traditions, and doctrines of men for the commandments of God, thus misleading the people. [As] the religionists of that day, they claimed the oracles of God as their authority. Christ exposed their blindness, declaring to them, "Ye are both ignorant of the Scriptures and the power of God." [*Matthew 22:29.*] They kept neither of the great principles of the law: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength; and thy neighbor as thyself." Upon these two great principles hang all the law and the prophets. "This do," said Christ, "and ye shall live." *Deuteronomy 6:4, 5; Luke 10:26-28.13LtMs, Ms 75, 1898, par. 3*

"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 walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." [*Deuteronomy 6:6-9.*]*13LtMs, Ms 75, 1898, par. 4*

The Jews did this literally. What God designed to be spiritual work, inwrought on mind and character, they made an outward exhibition. They lost sight of genuine religion, and did not regard the principles of God's law. To make up for this, they gave much attention to pretentious piety.*13LtMs, Ms 75, 1898, par. 5*

Had the Jews done as Christ commanded them, the principles of His law would have been woven into life and character, becoming a part of the very being. He charged them to beware lest they forgot Him. "Ye shall not go after other gods of the gods of the people which are round about you; (for the Lord thy God is a jealous god among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth." [*Verses 14, 15.*] This command is just as valid today as when God gave it to Moses to give to the children of Israel. The sins against which ancient Israel were warned have led modern Israel into bye and forbidden paths.*13LtMs, Ms 75, 1898, par. 6*

The professed people of God have made those who are trampling

underfoot His commandments their counsellors. They have weakened their hold on God by uniting in politics with unbelievers. By parading their political belief before the world, just as worldings do, they have created division, strife, and jealousy among themselves. The influence of this course of action is a great offense to God, and He cannot and will not prosper those who follow it. *13LtMs, Ms 75, 1898, par. 7*

“It shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us.” [Verse 25.] “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. ... Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.” [Deuteronomy 7:7, 9, 10.] *13LtMs, Ms 75, 1898, par. 8*

We are to work distinctly in God’s lines, refusing to follow worldly practices. The exhibitions made in Battle Creek regarding political questions have not raised any soul who has acted a part in them in God’s estimation. Thus God’s people have given evidence to the world that they had not the love of God in their hearts, whatever might be their profession. Those who have distinguished themselves in politics, who have paraded their political differences, were looked upon, not only by human spectators, but by the Lord Jesus, who gave His life to save a perishing world. The heavenly universe watched their course with disapproval, and Satan and his synagogue watched also. They were a spectacle to the world, to angels, and to men. *13LtMs, Ms 75, 1898, par. 9*

By this course of action, you have convinced many that you are not what you claim to be. In spirit and action you are no more true to God than are those watching you. The spirit which has led you to link up with the world in political matters has so dimmed your spiritual discernment, that you would lay yourselves open to the world as some of you have done, hiding the fact that you have God as a leader and guide. You have carried to worldings matters which

concern only our own people, called out from the world to be a peculiar people, who are to look for guidance and direction to heavenly agencies. Of those who have acted thus, after having great light and great opportunities, God says, "Ye know not what spirit ye are of." [*Luke 9:55.*]*13LtMs, Ms 75, 1898, par. 10*

As the children of Israel stood before the mount, hearing the voice of God speaking to them from the midst of the fire, they felt that they could not endure it and live. Speaking to them afterward of this, Moses said, "Ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have heard it, and lived?"*13LtMs, Ms 75, 1898, par. 11*

"Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it. And the Lord heard the voice of your words when ye spake unto me, and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." [*Deuteronomy 5:24-29.*]*13LtMs, Ms 75, 1898, par. 12*

These are the conditions of life and prosperity. But many of those who claim to be commandment keepers are transgressors of the law, unthankful and unholy. They may flatter themselves that they are Christians, but in reality they are employing their entrusted talents to counterwork the work of God.*13LtMs, Ms 75, 1898, par. 13*

There is no light in them. Their light is darkness. Their influence is not unto sanctification or holiness. Jesus yearns after His sons and daughters who are acting as the prodigal son. He longs to do them the good He would delight to do, but which He cannot do because

of the perversity of their characters. The true Christian worker seeks to influence souls through sanctification of the truth. If this talent is not used for the purpose for which it was given, if those who possess it become conformed to the spirit and principles of worldlings, and exert their influence on Satan's side of the question, they will one day be called to give an account before God. They may retain the form of godliness, but in their practice they deny the power thereof, and from such we are commanded to turn away. *13LtMs, Ms 75, 1898, par. 14*

Men who have been given responsible positions in the cause of God are to work wholly for their Leader. When they turn aside to connect with unbelievers, who use their tact and capabilities against the people of God, they separate themselves from the highest authority, and greatly dishonor God. They separate from One of whom the prophet Isaiah declares, "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.*] *13LtMs, Ms 75, 1898, par. 15*

Are we serving under the banner of Prince Emmanuel? Are we servants of the Most High God? Have we a connection with heaven? "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation, in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. ... 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 3:7-9, 12-14.*] *13LtMs, Ms 75, 1898, par. 16*

Will you turn from your Leader to enter the ranks of those who have no connection with God? Will you receive their counsel against your own brethren? This is the fruit borne on an evil tree. When you receive counsel that is not of God, you bring in advice that you do not need and will never need. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." [*Isaiah 8:20.*] *13LtMs, Ms 75, 1898, par. 17*

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom these 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 a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and taken. Bind up the testimony, seal the law among my disciples.” [*Verses 9-16.*]*13LtMs, Ms 75, 1898, par. 18*

Thus the Lord will deal with all wrong practices, which you may deem to be right, but which are a deception and a snare. “When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God, for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [*Verses 19, 20.*]*13LtMs, Ms 75, 1898, par. 19*

“And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. 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 many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way: ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.*13LtMs, Ms 75, 1898, par. 20*

“Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God



created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? ... Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" [*Malachi 2:4-10, 17.*]13*LtMs, Ms 75, 1898, par. 21*

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If ye then have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers? Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." [*1 Corinthians 6:1-8.*]13*LtMs, Ms 75, 1898, par. 22*

How can men to whom have been committed the living oracles of God appeal to lawyers who are disloyal to God, to settle matters relating to the cause of God? Can we be surprised that more souls are not convinced of the truth when pride, self-love, and self-exaltation make those who claim to believe the truth more like men who have lost their first love than like the children of God?13*LtMs, Ms 75, 1898, par. 23*

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil and 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." Christ approves where He can, and then He says, "Nevertheless, I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.] *13LtMs, Ms 75, 1898, par. 24*

My brethren, will you not love the Lord Jesus with the whole heart? Sinners are dying in their sins, while some of those who claim to have the most solemn truth ever committed to mortals are counterworking the prayer offered by Christ just before He gave His life for the world. “They are not of the world, even as I am not of the world,” He said. [John 17:14.] Can this be said of those who connect themselves with the contention and strife of politics, and who show to the world their differences and disunion? *13LtMs, Ms 75, 1898, par. 25*

As the sons and daughters of God, we are to have nothing to do with political strife. Those who engage in these contests make Satan glad, for he knows that they will exhibit the natural attributes of unregenerate hearts. A power from beneath inspires the nations of the earth to engage in strife and contention, and those who, while claiming to believe the truth, manifest a spirit of variance and strife, are controlled by the same power. They do not heed God’s voice. They are not obeying His commands. Satan says to his synagogue, Can you not see how I prevail against them? Can you not see that I have been working to make them weak through contention and strife, that in this most important period of time they may carry out my plans? Behold how those brethren hate each other. *13LtMs, Ms 75, 1898, par. 26*

I call upon you to listen to Christ’s words, spoken just before His agony in the garden of Gethsemane. “Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in

one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [*Verses 17-23.*]13LtMs, Ms 75, 1898, par. 27

What kind of an impression are you making upon the world by your unadvised movements? Christ has commanded you to love one another. “A new commandment I give unto you,” He declared, “That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:34, 35.*] “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, That ye love one another.” [*John 15:16, 17.*]13LtMs, Ms 75, 1898, par. 28

What evidence are you giving to the world of your love for each other? Has the Lord made a mistake? Are you His chosen vessels? Are you walking in the light as His dear children? Why do you do that which shows to the world that you have lost the love of God out of the heart, and that in consequence you have no love for your brethren? Why do you bear such fruit? Why will you make Christ ashamed to call you brethren. Why are you at variance and strife? Have you not enough to make you feel humble before God? Have you not walked long enough in your own wisdom? The Lord says to you, “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire and in the sparks that ye have kindled. This shall ye have at mine hand: ye shall lie down in sorrow.” [*Isaiah 50:10, 11.*]13LtMs, Ms 75, 1898, par. 29

Oh, how little have the words of the Lord been regarded. Pride, self-sufficiency, evil thinking, evil speaking, and planning without the Lord’s help, have been seen. The Lord gave His disciples the ordinance of feet washing to teach them a lesson of humility, and to bring them together in unity, to assimilate their hearts in oneness with Him.13LtMs, Ms 75, 1898, par. 30

I am pained and surprised beyond measure as I see contention and strife among those who should be one in Christ. The Lord is knocking at the door of your hearts, asking for entrance, but you are so full of scheming, faultfinding, criticizing, that you do not hear His voice. Even now, if you open the door, He will come in, and just as soon as you yield your hearts to Him, He will awaken and renew and sanctify your energies, that you may do good work for your brethren, in place of an evil work. *13LtMs, Ms 75, 1898, par. 31*

Are you giving the last great warning to the world? You are a spectacle to the world, to angels, and to men. Have you not made it your boast that the Word of God is your guide. Why then do you depart from the Scriptures? Christ says to you, Love one another; and you claim to be fulfilling His Word, but your disunion testifies against you. Wherein do you manifest the love of God? Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? *13LtMs, Ms 75, 1898, par. 32*

Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth? They are under condemnation, preparing for the plagues and judgments of God; and in this day, which is big with eternal results, the people chosen to be the depositaries of momentous truth ought to be abiding in Christ. Are you giving evidence that you are letting your light shine, to illumine the nations that are perishing in their sins? Do you realize that you are set to stand in defense of God's commandments before those who are treading them under their feet? *13LtMs, Ms 75, 1898, par. 33*

Have we lost all sense of our position as the Lord's chosen people, who are to represent Christ and proclaim to the world the last message of mercy? "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 are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles, that,

whereas, they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [1 Peter 2:9-12.]*13LtMs, Ms 75, 1898, par. 34*

What are you doing in Battle Creek? Why are you colonized there? Why are you not going forth in the spirit and power of Elijah? Over and over again the Lord has sent the command, Go out of Battle Creek, and lift the standard of truth in other localities. Make a center and plant the standard in every city. Why is the reason that you do not see what must be done to prepare a people to stand in the great day of the Lord?*13LtMs, Ms 75, 1898, par. 35*

Oh, if we had the travail of soul for the salvation of men that our Saviour had, there would be a scattering from Battle Creek, a moving into places where the standard of truth has not yet been lifted. But to save a few dollars, camp meetings are held over and over again in the same place. Men, and not the Lord of hosts, have had the management of the work.*13LtMs, Ms 75, 1898, par. 36*

There is yet time for wrong to be righted. Wake up, wake up, before it is everlastingly too late! Put away contention from among you. Be converted, and show this by your works. Take hold of the Lord. Humble your hearts before Him. You may well fast now, but without contrition of heart all the fasting will do no good to your souls. You must humble your hearts before the Lord, and crucify self. When you put away your differences, when you feel that by appealing to outside parties to decide questions for you, you have deserved the displeasure of God, the Lord will be able to help you. You have reached a place where the Lord asks you, Is it because there is not a God in Israel that ye have gone to the god of Ekron to inquire? Where are you drifting, brethren, where are you drifting?*13LtMs, Ms 75, 1898, par. 37*

Could the curtain be rolled back, could you discern the purposes and the judgments of God which are about to all upon a doomed world, could you see your own attitude, there would be a calling of a solemn assembly at the heart of the work. Earnest prayers of heart rending anguish would go up to heaven, because you know not the time of your visitation. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding. You

would cry, Spare thy people, Lord, and give not thine heritage to the reproach of the heathen because of the perversity seen in Israel.*13LtMs, Ms 75, 1898, par. 38*

Oh, pray for yourselves, for you are bringing a reproach upon the cause of God. You need to pray with a different spirit than you have prayed in the past. You need to pray with a broken and contrite heart, that the Lord may not visit his people with judgments because of their forsaking him and trusting to an arm of flesh that cannot save. Oh that you could see afar off, and understand the great truth of what Christianity means. You have lost your first love. You need now to learn the science of faith. You need to seek the Lord while He may be found. Ministers need to weep between the porch and the altar, for, as yet, many who might be faithful watchmen are wrapped up in their own finite ideas, and only partially believe the Word of God, the testing message for this time.*13LtMs, Ms 75, 1898, par. 39*

## Ms 76, 1898

Words to Students

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1898

Portions of this manuscript are published in *4MR 129-130*; *4Bio 354*. +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.

During the Week of Prayer we appointed meetings in the chapel at six o'clock each morning. As I could not walk from our house, “Sunnyside,” to the place of meeting, the horses must be harnessed to take us to the church. It is midwinter with us here. Our days now are the shortest in the year. The attendance at the morning meetings was not large. The few who came, came to receive a blessing. The first morning talk was mostly in regard to faith and the unity we should cultivate for one another as brethren. I spoke of the need of searching our own hearts, and the earnest efforts that should be made to cut out of our life practice everything that would separate our souls from God, and the importance of improving in thought, word, and practice in every respect. This we will do if we draw nigh to God.*13LtMs, Ms 76, 1898, par. 1*

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned into mourning and your joy into heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.” [*James 4:7-10.*]*13LtMs, Ms 76, 1898, par. 2*

The promise is, “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep, (because so easily overcome by the temptations of the devil).” [*Verses 8, 9.*] This is the work the Lord requires us to do. “Ye ask, and receive not, because

ye ask amiss, that ye may consume it upon your lusts.” [Verse 3.] We need so much the blessing of God, for God resisteth the proud, but giveth grace unto the humble. The work that we have to do daily is to deny self, and take up the cross, and follow our Leader, without one word of murmuring and complaint. Resist the devil, and he will flee from you. In drawing nigh to God, and exercising faith, the human agent is doing the very work spoken of in the Scriptures. As we obey these directions as fully as is here given, the angels of God lift up for us a standard against the enemy. We are directed to have faith, submitting ourselves unto God and resisting the devil, who has laid his snare to tempt and lead out of the way. As we resist his temptations in faith, the sure result will follow. He will fell from us. *13LtMs, Ms 76, 1898, par. 3*

I know that the Lord strengthened by His grace those who were assembled at the meeting. After a season of prayer, nearly all bore their testimony. We did indeed have the assurance that “where two are three are gathered together in my name, there am I in their midst.” [Matthew 18:20.] The Saviour was present in these little prayer and witness meetings. We may be assured and encouraged by experience that the blessing and grace of Christ will be in our gatherings. *13LtMs, Ms 76, 1898, par. 4*

The epidemic of influenza was in our families. W. C. White was seriously affected, but although at the commencement of the meetings he could scarcely speak for hoarseness and coughing, and we urged him not to go out to the early morning meetings, he attended every one. He took most thorough water treatment after the meetings. He kept up, and worked constantly through the meetings. This, I consider, was the blessing given in answer to prayer. He placed himself in the channel of light, and the Lord rewarded his faith. *13LtMs, Ms 76, 1898, par. 5*

After attending the early morning meeting, we returned to our breakfast, and at nine o'clock attended the morning exercises in the school chapel. I had special matter to read to the students. The chapel was full, and more than one hour was consumed in talking and reading articles, showing the necessity of our exercising faith, and that this is the science of the gospel. The Scripture declares that “without faith it is impossible to please God.” [Hebrews 11:6.]



The knowledge of what the Scripture means, when urging upon the human agent the necessity of cultivating faith, is more essential than any other knowledge we can acquire. We are grieved and have come to trouble because of the unbelief and apparent ignorance of the subject of faith among those who claim to know the truth. We must break through this cloud of unbelief. We cannot have an healthy, all-round experience in obeying the gospel unto salvation until the true science of faith is more thoroughly understood and until more faith is exercised. There can be no perfection of Christian character without that faith which works by love and purifies the soul. As a people, we will not be able to stand the test and trial Daniel has brought before us, if we do not cultivate this faith. Daniel has outlined the very work to be done in these last days. "Many shall be purified, made white, and tried." [*Daniel 12:10.*]<sup>13</sup>*LtMs, Ms 76, 1898, par. 6*

"The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*]  
"But the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand." [*Daniel 12:10.*] "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." [*Psalm 19:7-11.*]<sup>13</sup>*LtMs, Ms 76, 1898, par. 7*

These words all the students in our school need to appreciate. Then they can pray intelligently. "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." [*Verses 12-14.*]<sup>13</sup>*LtMs, Ms 76, 1898, par. 8*

The youth have talents, but unless they shall consecrate these talents to God, they cannot speak intelligently of the *19th Psalm*. When as students they shall understand the infinite sacrifice made

for them by the only begotten Son of God, they will realize their responsibility as servants of Jesus Christ. The great humiliation and suffering borne by Him in behalf of the human race is not appreciated. If it were only understood, an altogether purer and more healthful atmosphere would surround the souls of those who take the names of Christians. *13LtMs, Ms 76, 1898, par. 9*

If the youth who are present at this the second term of our school hear the Word the Lord has given by His servants to them, if they receive and practice these words to them, they will understand what is meant by the word consecration. To be consecrated means to be set apart to sacred service, as vessels cleansed from every defilement and prepared for the Master's use. The sanctification of soul, body, and spirit means to comply with the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*]*13LtMs, Ms 76, 1898, par. 10*

Teachers and students, will you grasp this gracious invitation by faith? The greatest lesson that you have to learn in your school life is how to best prepare for the future life. Eternal interests are at stake, and are daily deciding your future destiny. You need to make most diligent improvement day by day, improving your opportunities for becoming wise unto salvation, that you may give evidence to the world, to angels, and to men that the gospel which has been opened to you in the school term has given you a knowledge of the science of the gospel that will qualify you to work for God as Daniel and his [companions] were qualified by their education. They studied the Word of God, the Old Testament Scriptures, and conformed their habits, appetites, words, and actions to the instruction there given. They brought themselves under discipline, that their physical and spiritual health should not be weakened by any wrong habits. They placed themselves on the Lord's side, refusing to take part in any idolatrous practice. They knew their senses must be kept sharp, that in all their associations with idolaters, amid religious corruption, they might distinguish between right and wrong. *13LtMs, Ms 76, 1898, par. 11*

We ask students and teachers to look at these representative youth in wicked Babylon. Under most trying temptations, they placed themselves in a right position. We read of these “as for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams.” [*Daniel 1:17.*] They placed themselves under the supervision of heaven, and the purest and most complete education was given them by God because they consecrated themselves daily to Him, and sought Him in prayer. Three times a day their supplications were offered in faith, that they should have the things they asked for, and God heard them. He cooperated with them, and they cooperated with God. It was a mutual work.*13LtMs, Ms 76, 1898, par. 12*

“Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” [*Verses 18-20.*]*13LtMs, Ms 76, 1898, par. 13*

The testimony given to the world is that those who love God and keep His commandments will have divine help in all their efforts to advance in the educational lines. This is the true definition of “higher education.” That God who created the human family and who has shown His surpassing love for them, in giving His beloved Son that whosoever believeth on Him should not perish but have eternal life, would have His children complete in Jesus Christ, faithful witnesses to the power of the truth. He would have them bear the similitude of the divine nature, having escaped the corruption that is in the world through lust.*13LtMs, Ms 76, 1898, par. 14*

That God who has entrusted the youth with talents, and bidden them use these talents for His service, will not leave them to be the sport of Satan’s temptations if they will only believe and consecrate all their entrusted endowments to God and His service. Their talents will improve as they are exercised, and more efficiency will be

imparted to them as they work with the grace given them of God; and as they impart the heavenly gift, still more will be given them. As in the time when Daniel and his fellows had so marked an experience, so today God works upon the very same rule. As the students shall work upon the plan of addition, acquiring more and more talents, the Lord will work upon the plan of multiplication in behalf of those who will do His service.*13LtMs, Ms 76, 1898, par. 15*

“And beside all 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 the 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.” [*2 Peter 1:5-8.*] We have the offer of free pardon, of re-admission to the family of God, of help in our every endeavor as we move step by step heavenward, until we become partakers of the divine nature—changed from glory to glory (character to character), into the image of God.*13LtMs, Ms 76, 1898, par. 16*

After the reading and talk, there was a social meeting, and the students bore their testimony as Christ’s witnesses. We know that the blessing of the Lord was in our midst. We know that the angels of God were looking with pleasure on these youthful disciples who were striving to be overcomers by the blood of the Lamb and the word of their testimony.*13LtMs, Ms 76, 1898, par. 17*

We have felt so great an interest for those who desired to have the benefits of this term of school that we have made intercessions to God in their behalf. There are over one hundred students in attendance, and they are hearing, learning, and practicing as if they desired to occupy a right position in the home and school firm. We expect that the blessing of God will continue to rest upon them as we know it has done.*13LtMs, Ms 76, 1898, par. 18*

The work Christ gives to each one is to take up the work as it presents itself wherever he may be placed. The daily round of duties present themselves. These duties may consist of little things, but they are just as important and essential as larger things.

Students must not look upon the work as drudgery. It is work someone must do. God would have them discern this work and make an effort to do it faithfully, learning all they possibly can that they may use the knowledge obtained in temporal and spiritual work. If the youth will earnestly gather up knowledge, educating the mind, God will help them. They may feel that they are incapable of engaging in spiritual service. None need cherish these thoughts. The Lord's service comprehends much, and those who keep the eye single to the glory of God will be given plenty to do. Despondency and discontent will disappear. Students should remember that by faithful devotion to little things they are fitting themselves for a higher station, that in this way God is preparing them for higher service, for "he that is faithful in that which is least, is faithful also in much." [*Luke 16:10.*] If they are true and faithful, they will not want for opportunities to work for the Master. *13LtMs, Ms 76, 1898, par. 19*

## Ms 77, 1898

Notes of the Work During the Week of Prayer

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1898

Portions of this manuscript are published in *3MR 302*; *12MR 144*.

On Sunday afternoon the Lord gave me words to speak to the people. The house was full, and many not of our faith were present. The Lord gave me a message for them. My heart was filled with a longing desire that the precious souls before me might see the truth, and come to the Saviour, with all their burdens. He will receive all who come, and will give them His grace.*13LtMs, Ms 77, 1898, par. 1*

I felt an earnest desire to open to the people the missionary field right around us. As the disciples pressed round Christ after His conversation with the Samaritan woman, urging Him to eat, He answered, “I have meat to eat that ye know not of.” The disciples were perplexed, and said, “Hath any man brought him ought to eat?” “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. 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 4:32-36.*]*13LtMs, Ms 77, 1898, par. 2*

So we say that there is work to do in the fields within our sight, if we would but lift up our eyes and look.*13LtMs, Ms 77, 1898, par. 3*

It was a precious satisfaction to Christ to have such an interview as He had with the woman of Samaria. Often when giving the most precious lessons, He was interrupted by the Scribes and Pharisees, while the attention of His hearers turned into channels of questions and unbelief. He could speak freely to this poor, sinful woman, giving her to drink of the water of life. He knew that she would communicate the truth to her countrymen. Leaving her waterpot,

she hastened away, bearing a surprising message to those in the city. "He told me all things that ever I did," she said. "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 because of his own word; and said unto the woman, Now we believe, not because of thy saving: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." [*Verses 29, 40-42.*]*13LtMs, Ms 77, 1898, par. 4*

I am not now penning my discourse, but merely giving the facts concerning the field here that must be worked. Precious souls are to be saved here, and the Lord will work by whom He will to enable souls to understand the science of salvation.*13LtMs, Ms 77, 1898, par. 5*

"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.*] Jesus came to our world, His divinity clothed with humanity. He was a man of sorrow, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was upon Him, and by His stripes we are healed. He came to reveal God's love for a sinful, fallen world. He did not love sin, but He loved the sinner, and He came to restore the moral image of God in man. He came in human nature to live the law that is the representation of God's character. He declared, I have kept My Father's commandments. Satan and his synagogue had made the excuse that man could not keep the commandments of God. Standing at the head of humanity, Christ removed this excuse from all. The probation that has been granted to the human race is the proof that Satan is a liar.*13LtMs, Ms 77, 1898, par. 6*

Christ came as a man. He was tempted in all points as man is tempted, and yet He could challenge His opponents, the Scribes and Pharisees, to find any sin in Him. They were desirous to find something whereof they might accuse Him, and deprive Him, the Lifegiver, of life. But He said to them, "Which of you convinceth me of sin?" [*John 8:46.*] Who among you can prove one charge against Me?*13LtMs, Ms 77, 1898, par. 7*

God's law is hated in this age of the world's history because it

condemns sin in the flesh. But the love of God dwells in the heart of the obedient. Adam lost beautiful Eden through disobedience. He was cut off from access to the tree of life. Angels guarded it with flaming swords, which turned every way, that in their disobedience men should not eat of it, and thus become immortal sinners. Men are now on test and trial. "I am Alpha and Omega," Christ declares, "the beginning and the end, the first and the last." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:13, 14.*] The disobedient have no place in this city. Rebellion can never enter there. Only the loyal and the true, who keep the commandments of God, shall have a right to the tree of life, and enter the heavenly city. *13LtMs, Ms 77, 1898, par. 8*

My spirit was stirred within me to bear the testimony which the Lord urged me to bear, to arouse every soul in the school to gather all they possibly could of an intelligent knowledge of the Scriptures, and then bring this knowledge into their practical life. This school is to be a shining light, a blessing to others. Said Christ, "I am the Vine; ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [*John 15:5.*] Lay hold of Christ by living faith. Remember that rest is promised to those who wear His yoke, putting away all tendency to unbelief. Accept the invitation, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] This is the sure promise of Christ, and there will be no failure in its fulfillment, for He is true and faithful. *13LtMs, Ms 77, 1898, par. 9*

The faith of those who believe every word of God is accounted unto them for righteousness. We need to cultivate a trustful dependence on God, saying as did the apostle Paul, 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. *13LtMs, Ms 77, 1898, par. 10*

We see a great work to be done in the home life for young men and young women. They need to be taught to take up the work that is appointed them. Paul's injunction to Timothy was, "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.” God’s servants must throw off all inclination to sloth. Take hold of the light given you, and hold it fast. “Thou therefore endure hardness as a good soldier of Jesus Christ.” [2 *Timothy 2:1-3.*] Those who do not cultivate a talent of imparting will soon lose their power to do the work for this time. This work requires physical, mental, and moral power. As we exercise our talents in God’s service, heavenly angels will be close by our side. *13LtMs, Ms 77, 1898, par. 11*

“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 1:18, 19.*] Much higher attainments are possible for all by sanctification through the truth. Every soul who entered the school of Christ as a learner will take special heed how he hears. Youth and children can hear to a purpose. One little girl, two and a half years old, heard me speak to the mothers, urging them to give their children something to do and not allow them to be idle. When she went home, she said to her little sister, who is two years older than she, “Jacky, you know what Sister White said, For Christ’s sake, give your children something to do.” She lisped out these words with special earnestness. Thus the words spoken by God’s servants may be remembered by little children. *13LtMs, Ms 77, 1898, par. 12*

If we can speak with such simplicity that little children will hear our words and communicate them as did this little child, we may take courage. Even very small children are to be under the rule of Christ. They can do missionary work in the family from their standpoint and the Lord will accept their service. They can speak their childlike words for Jesus, and awaken an echo in other young hearts. Many older people have been led to Jesus by the simple words of a child. In many instances children have put to shame those who have had many opportunities and much experience, but who have done little for the Master, and whose talents are rusting from inaction. *13LtMs, Ms 77, 1898, par. 13*

At nine o’clock I read and talked for more than an hour to the

students. I felt a longing desire that they should understand their privileges, and make the most of their time at school. I told them that while here they were to advance and obtain a more solid experience, that they might be rooted and grounded in the truth. Our greatest drawback is that so few of us believe the Word of God and trustfully rely on it, accepting Christ's invitation, and consecrating ourselves to His service. *13LtMs, Ms 77, 1898, par. 14*

After I had finished, the youth gave many precious testimonies for Christ. Oh, that God will lead these precious souls, that when the school term shall close they may have heard the teaching of the Word of God to some purpose, and will show what good they have received by seeking to impart. The youth can let their light shine. They can work for the Master. They can impart to others the divine comfort and hope and grace they have received. *13LtMs, Ms 77, 1898, par. 15*

The Psalmist prayed, "That thy way may be made known upon the earth, and thy saving health among all nations." [*Psalm 67:2.*] The medical missionary work is work that all who will may undertake. Oh, that a heavenly current of vital air would sweep moral and physical sickness from the world. Oh, that human agencies would co-operate with divine instrumentalities to impart health and vigor and piety. Then a heavenly atmosphere will prevail. The prosperity of our churches in every locality depends on the co-operation of the members with Jesus Christ. Through evil report as well as good, they are to follow Him. He is only waiting for channels through whom He can work. *13LtMs, Ms 77, 1898, par. 16*

## Ms 78, 1898

"I am the True Vine."

"Sunnyside," Cooranbong, Australia

June 17, 1898

Portions of this manuscript are published in *UL 182*.

"I am the true vine," Christ declared. [*John 15:1.*] He used the figure of the vine, that as we look upon it, we may call to remembrance of his precious lessons. Rightly interpreted, nature is the mirror of Divinity. *13LtMs, Ms 78, 1898, par. 1*

Christ pointed to the vine and its branches: I give you this lesson that you may understand My relationship to you and your relationship to Me. There was not the least excuse for His hearers to misunderstand His words. The figure He used was as a mirror held up before them, that they might understand His connection with them. *13LtMs, Ms 78, 1898, par. 2*

This lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with Him. The branches are not tied to the vine by any mechanical process or artificial fastening. They are united to the vine and have become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with Him in principle and action. They are united to Him, and the life they live is the life of the Son of God. They derive their life from Him who is life. *13LtMs, Ms 78, 1898, par. 3*

Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ's heart, the will must be submerged in His will, the mind must become one with His mind, the thoughts must be brought into captivity to Him. A man may be baptized, and his name placed on the church rolls, yet the heart may be unchanged. Hereditary and cultivated tendencies may still work evil in the character. *13LtMs, Ms 78, 1898, par. 4*

The regenerated man has a vital union with Christ. As the branch

derives its sustenance from the parent stock, and because of this, bears much fruit, so the true believer is united with Christ, and reveals in his life the fruits of the Spirit. The branch becomes one with the vine. Storm cannot carry it away. Frosts cannot destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ. *13LtMs, Ms 78, 1898, par. 5*

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," He declared, "Except ye eat the flesh of the Son of God, 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 manna in the wilderness and are dead: he that eateth of this bread shall live forever." [*John 6:53-58.*] *13LtMs, Ms 78, 1898, par. 6*

"Many therefore of the 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 know 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. From that time many of his disciples went back, and walked no more with him. 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." [*Verses 60-68.*] *13LtMs, Ms 78, 1898, par. 7*

## Ms 79, 1898

### Missionary Work a Means of Education

NP

June 22, 1898

Portions of this manuscript are published in *8MR 258*.

The Week of Prayer is now in the past, and we see nothing to discourage in the results of the efforts we have made to get the people who are scattered all through this locality to the meetings. More and more we see that the hand of God directed us to this place. We see the wisdom of our being away from the cities where there is so much as it was in the days of Noah and Sodom.<sup>13</sup>*LtMs, Ms 79, 1898, par. 1*

The beautiful old world was corrupted by its inhabitants. "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." [*Genesis 6:5-7*.]<sup>13</sup>*LtMs, Ms 79, 1898, par. 2*

In his description of the earth in the last days, He said, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days 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*.] We see these things existing in this period of the earth's history. Prophets have declared that which would take place in the latter days, and we see the fulfillment of prophesy.<sup>13</sup>*LtMs, Ms 79, 1898, par. 3*

We see the world in just such a condition as it was before its destruction by the flood. If we fully believed that the end is near,

that Christ is soon to come in the clouds of heaven with power and great glory, we would realize that we have a work to do in lifting the standard of truth in the highways and byways. High and low alike are to hear the message of truth. *13LtMs, Ms 79, 1898, par. 4*

As Christians we have been slow to understand the work for this present time; but in the providence of God we have purchased land, and have erected three buildings for the accommodation of students. And as the number of students increases, we shall need still another building. An encouraging class of students are in attendance who are having the advantages of education. They are learning from nature's book the lessons essential for them in their religious life. Most precious lessons are being given from the Word of God, and in this work we have the experience of Elder Haskell, whose teaching is highly appreciated. *13LtMs, Ms 79, 1898, par. 5*

During the Week of Prayer the Lord gave me an earnest of what He is prepared to do for all who call upon Him in faith. He will work in behalf of the youth, and all who come to the Avondale school to receive the benefits of an education in some respects different from all other schools. These students are to have an opportunity to obtain the "Higher education." From the Word they are to learn of God and of Jesus Christ. They are to have not merely a theory of truth, but a knowledge that will make them wise unto salvation. They are to understand that the service of God is to be brought into every occupation of life. We are not to choose our place of duty. Service means work, and we can find work for the Master wherever God places us. *13LtMs, Ms 79, 1898, par. 6*

If the students would do faithfully the work God has given them, they will need all the instruction they are receiving. They will seek to understand the purpose of God, that they may communicate the precious lessons they have received. The instruction they are obtaining in the Word of God will make them diligent students in all lines of study, and fit them for service. *13LtMs, Ms 79, 1898, par. 7*

Much attention should be given to the practice of reading with full, clear, distinct voice, giving proper emphasis to each word. Students should be qualified to speak in an acceptable manner before congregations, and they are to drill themselves in regard to the best

methods of speaking. They need also to learn to spell correctly, to write in a clear, fair hand, and to keep accounts. This last study has been strangely dropped out of our school work, but it should be considered an essential branch. Those studies that will make the student perfect in these lines will prepare them to stand in positions of trust. *13LtMs, Ms 79, 1898, par. 8*

The lessons given in Bible lines should be repeated over and over again in plain and simple language. The truths of God's Word are to be fastened in the mind of all who hear, and nothing will do this so effectually as for them to engage in missionary labor, and [in] speaking to others of the truth that have made an impression on their own minds. If they seek the Lord in earnest prayer daily, they will understand how to meet the people where they are. There are truths which Christ gave in regard to His mission and work which all can communicate if they will. They can meet the people as Christ met them—where they are. They can illustrate the spiritual sowing and growth of the seed by the natural things with which their hearers are familiar. Thus the words of truth will be repeated again and again. *13LtMs, Ms 79, 1898, par. 9*

It is essential that the students seek the Lord in earnest prayer day by day, if they would obtain that strength and wisdom which they must have. God's work in them can only be perfected by their placing themselves as wholly and entirely dependent upon the Lord for His sanctifying grace. This is the essential experience, combined with the ministry of the servants of God. *13LtMs, Ms 79, 1898, par. 10*

The change in the human heart none can effect but He who has created man. God alone can give the increase. Every teacher is to realize that he is to be worked by divine agencies. The human ideas and judgment of the most experienced are liable to be imperfect and faulty; and the frail instruments, subject to their own hereditary traits of character, have need to submit to the sanctification of the Holy Spirit every day, else self will gather the reins and want to drive. All human methods and plans and ideas must be brought to God for His correction and endorsement in the meek and lowly spirit of a learner, or the restless energy of Paul, the skilful logic of Apollos, will be useless as far as the conversion of souls is

concerned. *13LtMs, Ms 79, 1898, par. 11*

The receiving and imparting of the truth is essential, but unless the heart of both the sower and the receiver are under the divine mold, unless they step in submissive obedience in the path that Christ has traveled, self will wrestle for the supremacy and will obtain it. The ministry of the divine Word is an important part of God's plan, but every human being must have a teachable spirit, and yoke up with Christ. The frail instrument is nothing. "Without me," Christ said, "ye can do nothing." [*John 15:5.*]*13LtMs, Ms 79, 1898, par. 12*

Teachers and students are to so unite with Christ that their mind will be brought into captivity to Him. We must let Christ be revealed in us. We must be His representatives to the world. Says the apostle, "Walk in wisdom toward them that are without, redeeming the time." [*Colossians 4:5.*] Self-confidence is not an evidence of advancement in the knowledge of God. The great Teacher says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]*13LtMs, Ms 79, 1898, par. 13*



## Ms 80, 1898

“Love as Brethren.”

NP

June 23, 1898

Portions of this manuscript are published in *AH 217, 311*. <sup>+NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I would speak to those who are engaged in the work—in the church, or in any of our institutions: Love as brethren and sisters. If any of you feel that you are wise above your brethren, let him become less self-conceited, or he will make sad the hearts of those whom the Lord has not rebuked or made sad. In all your work strive for unity with God. Man can accomplish nothing without God. And the Lord has chosen to accomplish nothing in the work for salvation of the human race without the co-operation of the human agent. *13LtMs, Ms 80, 1898, par. 1*

Christ took humanity upon Him, that humanity might touch humanity, and that divinity, combined with humanity, might lay hold on divinity. Humanity has nothing saving or restoring to the human race. The frail instrument alone is nothing. However sure he may be of his knowledge and his capabilities, man must become meek and lowly in heart, take Christ's yoke and carry Christ's burdens. Immeasurably inferior is the part the human agent sustains, but if he is linked up with the divinity of Christ, he can do all things through the strength which Christ imparts. *13LtMs, Ms 80, 1898, par. 2*

And it is not one person alone who may have the privilege of being yoked up with Christ. All who receive and believe in Him are bound up in fellowship with Christ. With the divine attributes of Christ, partakers of the divine nature, how is it possible for us to be so easily drawn apart in judgment and opinions? It is because we have not taken the yoke of Christ to wear it. All these contentions are the

result of our hearts and minds not being under discipline to God. "Where contention and strife is, there is confusion and every evil work." [*James 3:16.*] The question is asked, Is Christ divided? How does the heavenly universe look upon this contention and strife?*13LtMs, Ms 80, 1898, par. 3*

Says the apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. ... Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." [*Romans 12:3-5, 9, 10.*] Will we give heed to these words of the Lord?*13LtMs, Ms 80, 1898, par. 4*

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." [*Verse 9.*] We are not to strengthen an evil work. Let those who have allowed their talents of influence to do this, do so no longer. Let them not by pen or voice or influence act on Satan's side of the question. Let unity of action be seen in obedience to a "Thus saith the Lord." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." [*Verse 10.*]*13LtMs, Ms 80, 1898, par. 5*

The church has a work to do. Said Christ, "Sanctify them through the truth; thy word is truth." [*John 17:17.*] And the apostle Paul says, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. 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 men." [*Philippians 2:1-7.*] Are we individually striving to

obey this injunction?*13LtMs, Ms 80, 1898, par. 6*

Why is it that self rises up so readily? Why is it that men seek to make other minds travel in the same lines with their own opinions and ideas? This is not the way the Lord has worked in the past, nor will He work in this way in the future. The injunction of the Word of God is, "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." [*1 Timothy 1:3-5.*]*13LtMs, Ms 80, 1898, par. 7*

We need divine grace to sanctify the human being, body, soul and spirit. We have no right to manufacture yokes for ourselves by gathering to ourselves a multitude of burdens and cares. These will give us no time for devotion and prayer, and will drive the truth out of the soul temple. Every moment we need to have Christ enthroned in the heart. Then we shall receive the "higher education." We shall be constantly receiving, constantly being elevated and ennobled. Every precious talent will be put into exercise for the benefit of our fellow men. Every business transaction will bear the proving of God.*13LtMs, Ms 80, 1898, par. 8*

Whatever may be our work in any position of trust, however lawful that work may be, if it becomes so engrossing as to lead us to deviate from the path of moral rectitude, then the highest interests of eternity, the salvation of the soul, is imperilled. We cannot afford to devote all our interests to temporal matters, for if the neighbor is not defrauded, the family of which we form a part is robbed of the time for devotional exercises and care which it should have.*13LtMs, Ms 80, 1898, par. 9*

The wife may gather to herself burdens which she may suppose to be of greater importance than to help her husband in bearing his portion of responsibility; and the same is true of the husband. Tender ministrations are of value. There is a tendency for the husband to feel free to go out and come into his home more as a boarder than a husband of the family circle. There is need for constant watching that the principles which lie at the foundation of family government are not disregarded. The Lord designs that the

families on earth shall be symbols of the family in heaven. And when earthly families are conducted in right lines, the same sanctification of the Spirit will be brought into the church.<sup>13</sup>*LtMs, Ms 80, 1898, par. 10*

## Ms 81, 1898

### The Rich Man and Lazarus

NP

June 23

Portions of this manuscript are published in *TDG 183*.

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.” [*Luke 16:19-21*.]13LtMs, Ms 81, 1898, par. 1

There was a marked contrast in the lives of these two men. The rich man was a Jewish nobleman. He was clothed in purple and fine linen. His robes were such as kings and nobles wore. He fared sumptuously every day. It was not an occasional feast of good things; it was his usual custom. But Lazarus lay at his gate, “desiring to be fed with the crumbs which fell from the rich man’s table.” [*Verse 21*.]13LtMs, Ms 81, 1898, par. 2

The rich man was not of the class to which the unjust judge belonged, who neither feared God nor regarded man. He claimed to be a son of Abraham. He did not treat the beggar with violence. He did not tell him to take himself away because the sight of him was disagreeable. He even went so far as to think that if the poor, loathsome specimen of humanity was in any way comforted by beholding him, the rich man, when he entered his gates, he might remain.13LtMs, Ms 81, 1898, par. 3

But the rich man was selfishly indifferent. He did not study what he could do to relieve the condition of the beggar at his gate. Lazarus was in great need of help; for he was without friends, home, money, or food. Yet he was allowed to remain in this condition day after day, while the wealthy nobleman had his every want supplied.13LtMs, Ms 81, 1898, par. 4

There were no sanitariums in those days, to which the sick might be taken. The suffering and needy were brought within sight and hearing of those to whom the Lord had entrusted means, that they might receive help and sympathy. Thus it was with the beggar and the rich man. But the one who was abundantly able to relieve the suffering of his fellow creature, lived to himself, as many live today. A neglect to impart of our means to the needy and suffering imposes a weighty responsibility upon us. All covetousness is condemned as idolatry. All selfish indulgence in food and clothes, while there are those who are hungry, naked, and homeless, is an offense in God's sight. *13LtMs, Ms 81, 1898, par. 5*

Everything with which the rich man was surrounded, his round of amusements, the praise and flattery of his friends, minister to his selfish enjoyment. The pleasure loving society which he chose was very amusing and entertaining, and so engrossed his mind and occupied his time that he forgot the God of eternity. He had knowledge and talents, but he did not improve them. In entire forgetfulness of the final account he must render to God, they were devoted to pleasure. He had every opportunity to understand the Word of God and practice its teaching, but he failed to do this. The all-important thing was neglected. *13LtMs, Ms 81, 1898, par. 6*

God had made the rich man a steward of His means, and it was his duty to attend to just such cases as that of the beggar. The command had been given, "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." [*Luke 10:27.*] The rich man was a Jew, and he should have known the commands of God. But he entirely forgot that he was accountable to God for the way in which he was using his entrusted means and capabilities. The Lord's blessings rested upon him abundantly, but he used them selfishly, to honor himself, not his Maker, as if by his own might and power he had acquired his possessions. *13LtMs, Ms 81, 1898, par.*

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In proportion to his abundance was his obligation to use his gifts for the uplifting of humanity and the relief of the needy. This was the Lord's command, and he should have realized constantly that all his treasures were only lent to him, and that the tithe of all was to be

returned to the Lord, besides gifts and offerings which were to be made to help just such ones as Lazarus. But he did not think of the tithe, which he should have rendered to God to acknowledge that he was as much under obligation to God for all that he possessed as was the beggar to him for the crumbs which fell from his table. Every day he was robbing God. He lent money for usury and took interest for what he loaned, but he gave no interest to God for what had been lent him. He used for self the money that should have been appropriated to the service of God. He was God's property by creation and by redemption, but he was so engrossed in the society of his friends, he had so many things to amuse him, that he lost all sense of his accountability to co-operate with God.*13LtMs, Ms 81, 1898, par. 8*

The time came when a change took place in the condition of the two men. The poor man suffered day by day, but he patiently and quietly endured. Had he become importunate, had he made himself conspicuous by any outward demonstration, he would not have been allowed to remain beside the rich man's gate. As it was, some of the fragments which otherwise would have been given to the dogs, were given to him by the servants. In course of time, he died and was buried. There was no one to mourn for him, but by his patience in suffering, he had witnessed for Christ. At his death he is represented as being carried by the angels into Abraham's bosom.*13LtMs, Ms 81, 1898, par. 9*

Lazarus represents the suffering poor who believe in Christ. When the trumpet shall sound and all that are in their graves shall hear Christ's voice and rise to life, they will receive their reward. His faith in God was not a mere theory, but a reality. His patient suffering was a test of his faith.*13LtMs, Ms 81, 1898, par. 10*

Abraham's bosom was used by the Jews to symbolize heaven. In this parable Christ gave a lesson to all who should live on the earth. He used language which would be intelligible to His hearers, meeting the people on their own ground, and within the sphere of their knowledge.*13LtMs, Ms 81, 1898, par. 11*

The rich man fell sick, and as he suffered with a burning fever, he found that all his possessions could not bring him relief. He had

failed to lay up treasure in heaven, and although surrounded with relatives and friends, with servants to anticipate every wish, he found no consolation. Then he understood what he should have known before, that earthly treasures cannot bring relief in sickness, or give fatness for the future life. It was now beyond human power to relieve his wants. Unprepared he had come to this hopelessness. He remembered Lazarus, and in his suffering called continually upon him to dip the tip of his finger in water and cool his burning tongue. His conduct in his sickness was a great contrast to the patience and resignation manifested by Lazarus in suffering. A realization of his neglect tortured his diseased imagination, and he thought that he must be helped by the man he had neglected.<sup>13</sup>*LtMs, Ms 81, 1898, par. 12*

He longed for Lazarus to minister to him. His ideas of the future life were expressed by his pleadings for help. As he suffered from disease, conscience made itself heard, and he prayed the only prayer that he could have been expected to pray. The petitions which had been made by the beggar troubled him, but he did not pray to God, but to Abraham. "Father Abraham," he cried, "have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." [*Luke 16:24.*]<sup>13</sup>*LtMs, Ms 81, 1898, par. 13*

Thus the rich man showed that he placed Abraham before God, and relied on his relationship to Abraham for salvation. He depended on Abraham to relieve his tortured soul and cool his parched tongue. But although he claimed to be a son of Abraham, he was separated from Abraham by an impassable gulf, a character wrongly developed. Had Abraham been in his place during his lifetime, he would have looked with the deepest interest on Lazarus. But the rich man had carelessly neglected his suffering brother, and at the last there was a great gulf fixed between him and Abraham. It was the gulf of disobedience and transgression.<sup>13</sup>*LtMs, Ms 81, 1898, par. 14*

Abraham obeyed God, following His Word in obedience and faith. In his old age God gave him Isaac, a son of promise. But to test him the Lord asked him to offer his son as a sacrifice. "Take now thy son, thine only son Isaac, whom thou lovest," He said, "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.*] In faith Abraham prepared to obey; but the Lord was satisfied, and stayed his hand, saying, “Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.” [*Verse 12.*] But the rich man had refused even to impart of his abundance to the Lord’s suffering creatures.<sup>13</sup>*LtMs, Ms 81, 1898, par. 15*

The thief on the cross offered his prayer to Christ, as to the Lord. “Remember me when thou comest in thy kingdom,” he said. [*Luke 23:42.*] And at once the response came, Verily I say unto thee this day (as I hang on the cross), thou shalt be with Me in Paradise. But the rich man prayed to Abraham, and in the parable Abraham is represented as answering, “Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they that would pass from hence to you cannot; neither can they pass to us, that would come from thence.” [*Luke 16:25, 26.*]<sup>13</sup>*LtMs, Ms 81, 1898, par. 16*

Character is formed during probationary time, when grace is abundantly provided and offered to all men. If they do not realize their need, and fail to take hold of Christ’s grace by faith, if they waste their opportunities in self-pleasing, they are by disobedience deciding their destiny for eternity. By their own course of action, they fix an impassable gulf between them and God.<sup>13</sup>*LtMs, Ms 81, 1898, par. 17*

“Then he said, I pray thee therefore, father, that thou wouldst send him to my father’s house: for I have five brethren; that he may testify to them, lest they also come into this place of torment. Abraham saith 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.” [*Verses 27-31.*]<sup>13</sup>*LtMs, Ms 81, 1898, par. 18*

When Christ gave this parable, there were many in the Jewish nation in the pitiable condition of the rich man, using the Lord's goods for selfish gratification, preparing themselves to hear the sentence, Thou art weighed in the balances of the sanctuary, and art found wanting. The rich man was favored with every temporal and spiritual blessing, but he refused to co-operate with God in the use of these blessings. Thus it was with the Jewish nation. The Lord had made the Jews the depositaries of sacred truth. He had appointed them to be stewards of His grace. But they exalted themselves, and gloried in the fact that they were children of Abraham. God sent His Son to warn them, but they would not receive Him. Standing among them Christ declared, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." [*John 8:28.*]13*LtMs, Ms 81, 1898, par. 19*

To the Jews who believed on Him Jesus said, "If ye continue in my word, then are ye my disciples indeed." Obedience decides the fitness of any for discipleship. "And ye shall know the truth, and the truth shall make you free." [*Verses 31, 32.*]13*LtMs, Ms 81, 1898, par. 20*

The unbelieving Jews cavilled at these words, and said, "We be Abraham's seed, and were never in bondage to any man." [*Verse 33.*] This was a falsehood, for they were at that time under the Roman yoke; but in order to oppose Christ, they uttered what they knew to be a lie.13*LtMs, Ms 81, 1898, par. 21*

Christ might have presented before them the true condition of things in regard to this, but instead He said, "Whosoever committeth sin is the servant of sin. ... If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed, (that is, according to the flesh); but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father." [*Verses 34, 36-38.*]13*LtMs, Ms 81, 1898, par. 22*

These words cut like a sword to the very citadel of the soul, and the Jews said angrily, "Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." [Verses 39-40.] *13LtMs, Ms 81, 1898, par. 23*

Jesus recognizes no virtue in lineage. He taught that moral and spiritual connection supersedes all natural connection. Piety and true greatness exalts a nation. The Jews claimed to have descended from Abraham, but by failing to do the works of Abraham, they proved that they were not true children of his. Only those who are spiritually in harmony with him are reckoned as of true descent. Christ recognized the beggar as one who Abraham will take into the very heart of friendship, although he belonged to a class looked upon by men as inferior. *13LtMs, Ms 81, 1898, par. 24*

Human sympathy should be cherished in every heart. It is an attribute of God, and is never to be banished. "All ye are brethren." [Matthew 23:8.] God has laid upon men the responsibility of giving sympathy to their fellow men, of helping the needy, the wounded, the bruised. Many are demoralized by their own course of action, but who of the human family can understand, as God understands, the cause of their misery. There are in our world today many wounded, cheerless hearts who need relief. The Lord has agencies for brightening the lives of these disconsolate ones. We may each put our talents out to usury by lifting the clouds, and letting in the sunlight of hope and faith in Him who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] *13LtMs, Ms 81, 1898, par. 25*

Christ has shown us that there is a time coming when the positions of the rich who have not made God their dependence, and the poor who have made God their dependence, will be reversed. Those who are poor in this world's goods, yet who are patient in suffering, and who trust in God, will one day be exalted above many of those who hold the highest positions this world can give. *13LtMs, Ms 81, 1898, par. 26*

The Lord deals not with us as men deal. He gave His Son at an immense sacrifice, that He might win us to His service; and with Him He gave all heaven. This He did to show the estimate He

placed on the beings He had created. And He bears long with us. He shows no favoritism. If the one to whom has been entrusted many talents uses them to glorify God, the Lord will say to him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." And if the one who has fewer talents, fewer riches, fewer opportunities, does his best, the Lord will say to him, "Well done," as heartily as to the one who made more talents. [*Matthew 25:20-23.*]13LtMs, Ms 81, 1898, par. 27

In the parable of the rich man and Lazarus, the great Teacher rolls back the curtain, showing that God is the foundation of all faith, all goodness, all mercy. God has demonstrated His love in a marked manner, and has declared that all who will hear and will to do the will of God, shall know of the doctrine, whether it be of God. He would be pleased to have all enjoy the blessings of this life and of the future immortal life. But in order to have these blessings, we must comply with the conditions:13LtMs, Ms 81, 1898, par. 28

"It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kind, and the flocks of thy sheep. Blessed shall be thy basket and thy store.13LtMs, Ms 81, 1898, par. 29

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. ... The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, to walk in his ways. ... And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left." [*Deuteronomy 28:1-7, 9, 14.*]13LtMs, Ms 81, 1898, par. 30

“But it shall come to pass that if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, ... the Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.” [*Verses 15, 20.*]13LtMs, Ms 81, 1898, par. 31

“Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, ... 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.” [*Deuteronomy 11:26-28.*]13LtMs, Ms 81, 1898, par. 32

God has given men their choice. The richest banquets of spiritual as well as temporal blessings are prepared for those who perfect a character after the divine similitude. The Lord sends His messengers with the invitation, “Come, for all things are now ready.” But many refuse the invitation, presenting various excuses as the reason why they cannot come. Then the Lord says to His messengers, “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.” When they return, saying, “Lord, it is done as thou hast commanded, and yet there is room,” he says, “Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” [*Luke 14:17, 21-24.*]13LtMs, Ms 81, 1898, par. 33

The closing scenes of this earth’s history are portrayed before us in the closing of the rich man’s history. There are many who though church members are yet unconverted. These may take part in the church service, they may occasionally read a verse of Scripture for their testimony, they may chant the Psalm, “As the hart panteth after the water brooks, so panteth my soul after thee, O God;” but they testify a falsehood. [*Psalms 42:1.*] They are no more righteous in God’s sight than the veriest sinner. They do not praise Him with the heart or the understanding. 13LtMs, Ms 81, 1898, par. 34

The soul that longs after the excitement of the theater, whose mind

is full of love for dress and parade, who delights in games and horse racing, cannot serve God. Self-love and self-gratification are the Alpha and the Omega of his life. He has no inclination to war against the lust of the flesh. He longs to indulge appetite. He chooses the atmosphere of sin. He is suddenly snatched away by death, and he goes down to the grave with the character formed during his lifetime in co-partnership with satanic agencies. In the grave he has no power to choose anything, be it good or evil, for in the day that a man dies his thoughts perish. *13LtMs, Ms 81, 1898, par. 35*

And when God's voice wakens the dead, he will come from the grave with the same unholy appetites, and passions, the same likes and dislikes, that he cherished when living. If he has been a drunkard, he will rise with the same love for strong drink. Between him and the righteous there is a great gulf fixed; for God works no miracle to re-create a man who would not be re-created when every opportunity was granted him, every facility provided him. He could not be happy in the royal family, for he has not accustomed himself to find pleasure in contemplating God. During his lifetime, he took no delight in Him, found no pleasure in His service. Thus with his own hands he formed the chasm which nothing can bridge. *13LtMs, Ms 81, 1898, par. 36*

Those who are represented by the rich man are abundant now, as they were in the days of Noah. Then men would not retain God in their knowledge, but measured themselves among themselves, and compared themselves with themselves, each seeking to excel the other. They would not pray to God, it was too much against their manner and customs. The Lord was to them as One afar off. They took no notice of Him, saying in their hearts, He seeth not, and hath no knowledge of our inventions. *13LtMs, Ms 81, 1898, par. 37*

Today there is a class in our world who are self-righteous. They are not gluttons; they are not drunkards; they are not infidels; but they refuse every invitation to the marriage supper of the Lamb. They will not drink the water of life. They desire to live for themselves, not for God. He is not in their thoughts; therefore they are classed with unbelievers. Were it possible for them to enter the pearly gates, they could have no right to the tree of life, because when God's

commandments are laid before them, with all their binding claims, they say, No. They could not serve God in heaven, because they do not seek to know Him here. They could not live in His presence, and they will feel that any place is preferable to heaven. *13LtMs, Ms 81, 1898, par. 38*

God works in nature, gently but continuously, and thus He works in human hearts! He seeks to influence aright those for whom Christ has died. To learn of Christ means to receive His grace, which is His character. But those who do not appreciate and utilize the precious opportunities and sacred influences granted them, are not fitted to take part in the pure devotion of heaven. Their characters are not molded after the divine similitude. By their neglect they make a great gulf between themselves and the highest education, the highest, holiest service. *13LtMs, Ms 81, 1898, par. 39*

## Ms 82, 1898

The Leaven of Truth

NP

June 26, 1898

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The kingdom of heaven can be felt, but not seen. The inward working of the Spirit of God is compared to leaven. Said Christ, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." [*Matthew 13:33*.] And again, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." [*Matthew 18:3*.] *13LtMs, Ms 82, 1898, par. 1*

The leaven of truth, hidden in the heart, will not produce the spirit of rivalry, the love of ambition, the desire to be first. Thousands upon thousands of those to whom God has entrusted talents to be improved and increased, that they may bring all their consecrated ability into the kingdom of God, become slaves to gold and silver and earthly possessions. They abuse their entrusted capabilities, and scheme and plan to obtain those things which have no value with God. They buy and sell and get gain, but they neglect to secure those precious things which are placed within their reach—the bread of life, the ornament of a meek and quiet spirit, which is in the sight of God of great price. "Whatever ye ask the Father in my name believing," Christ says, "ye shall receive." [See *John 16:23*; *Matthew 21:22*.] *13LtMs, Ms 82, 1898, par. 2*

Money is of value only as it is used as the Lord's entrusted means, if, as the Lord's stewards, we hold it in trust as a precious gift of heaven with which we can bless humanity. But if it is used to indulge and glorify self, it is a curse and an encumbrance and a constant temptation. It becomes a stumbling block over which thousands of souls fall into temptation and all manner of iniquity. *13LtMs, Ms 82, 1898, par. 3*

The *sixth chapter of First Timothy* speaks of a class of people who



dishonor God. In the place of seeking for purity of heart, for love and unity, thus revealing that the leaven of truth has been hidden in their souls, they give evidence that they know not what it means to have the leaven of truth in the heart, molding the affections and sanctifying the soul. They are proud, “knowing nothing, but doting about question and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness.” [Verses 4, 5.] *13LtMs, Ms 82, 1898, par. 4*

“From such” the apostle warns Timothy, “withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. 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 have pierced themselves through with many sorrows.” [Verses 5-10.] *13LtMs, Ms 82, 1898, par. 5*

A true, practical Christian will show himself a believer in sanctification, and his works will testify of him that he is born of God. The apostle continues, “Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” [Verses 11, 12.] *13LtMs, Ms 82, 1898, par. 6*

The lesson given is for every human being. Christ by this parable illustrates the human heart. The leaven of truth, working inwardly, will be revealed in the life. The heart must be cleansed from all impurity, man must be fitted with traits of character that will enable him to do service for God in any line. The process is invisible by which the leaven changes the mass of meal into which it has been introduced, but it works until the meal is converted into bread. So must the Spirit of God work a radical change. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. But while

every faculty is regenerated, man does not lose his identity. *13LtMs, Ms 82, 1898, par. 7*

The apostle Paul says, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 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 ye are saved;) and hath raised us up, 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 Jesus Christ. For by grace ye are saved through faith; and that not of yourselves, it is the gift of God." [*Ephesians 2:1-8.*]*13LtMs, Ms 82, 1898, par. 8*

Here is brought to view the change that must take place in the heart. And "faith cometh by hearing, and hearing by the word of God." [*Romans 10:17.*] The Scriptures are the great agency in this transformation. Christ prayed, "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] In this great work we are laborers together with God. With the divine agency there is to be the co-operation of the human instrument. To each of His followers Christ says, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*]*13LtMs, Ms 82, 1898, par. 9*

The meal in which the leaven has been hid represents the heart that believes and receives Jesus. Christ works out the principles which He alone can work in. The world looks upon this class as a mystery which they cannot solve. The selfish, money-loving man lives to eat and drink and enjoy his worldly goods. But he does not keep eternity in view. He loses the eternal world from his reckoning. But those who receive and believe the truth have that faith which

works by love and purifies the soul from everything sensual. The world cannot know them, for they are keeping in view eternal realities. A motive power is working within to transform the character. A constraining influence received from heaven is working like the leaven hid in the meal. The love of Jesus has come into the heart with its redeeming power to conquer the entire being, soul, body, and spirit. *13LtMs, Ms 82, 1898, par. 10*

When counter influences work to conflict the grace of Christ which bringeth salvation, the love of Christ masters every other motive and raises the human agent above the corrupting influences of the world. Because he clings to Jesus in faith and prayer, because he looks unto Him who died that he might have all the power that Christ has to bestow, the believing soul enters into fellowship with Christ. His life is hid with Christ in God. This class is widely separated from the motives which move and control the world, and therefore the world knows them not. *13LtMs, Ms 82, 1898, par. 11*

With the follower of Christ the love of money is not all absorbing. For Christ's sake he will labor for it, deny self for it, cut off every superfluous want, bind about every needless expenditure, that the means which come into his possession may be used in the great work of saving souls who are without Christ and without hope in the world. Thus he co-operates with the world's Redeemer, who for our sakes became poor, that we through His poverty might be made rich. He, our great Deliverer, left the royal courts of heaven. *13LtMs, Ms 82, 1898, par. 12*

The Commander of all the angelic hosts laid aside His royal robes, His crown of honor. He clothed His divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the divine power of God in behalf of the fallen race. The love of ease and pleasure and self-exaltation did not characterize His life. 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. And all who make an unreserved surrender to God will from the heart say, "I will follow thee, my Saviour." They will have fellowship with Christ in His sufferings. *13LtMs, Ms 82, 1898, par. 13*

Has the truth we profess to believe sanctified the soul? If it has, the result will be manifest. As the penetrating power of the leaven produces an entire change in the meal, so the power of the Word of God through His grace will work a transformation in soul. The truth which is contained in the Scriptures must not be received merely as a theory. It is to work a change upon human hearts. But the question arises, Why are there so many who claim to believe the truth in whom we do not see a reformation in words, in spirit, and in character? They cannot bear any opposition of their purposes and plans. They manifest an unholy temper, and their words are harsh, overbearing, passionate. *13LtMs, Ms 82, 1898, par. 14*

The Lord has not made us judges, but we have to meet these difficulties in the churches. These persons are not converted. They need to be born again. The truth has not had the privilege of doing its work upon the human heart. The sunshine of Christ's righteousness has not been permitted to shine into the soul temple. The natural and cultivated tendencies to evil are not worked upon by the transforming power of the truth, and preconceived opinions are retained as precious gems. All this reveals the absence of the grace of Christ. It reveals an unbelief in Christ's power to transform the character. *13LtMs, Ms 82, 1898, par. 15*

It is a mistake for one who has some defects of character, and whom the Lord has placed in connection with others who have a religious experience, to think that the little things in connection with his work, in the methods and plans, and modes of thinking and acting, should be passed by without opposition. The Lord places persons in such positions that they may have an opportunity to become acquainted with themselves, and learn to take heed to themselves. They are not to change their position, for this is appointed by God to bring them into connection with other minds, that they may discover the imperfections in themselves, and that they themselves need to make a decided change. They need to learn that the leaven of truth has not entered into the heart's affections, habits, and practices and made a reformation in them. They have let the habits and practices of a lifetime have free course, because they have entertained the idea that they were right. *13LtMs, Ms 82, 1898, par. 16*

They have refused to be corrected, because they have been in the habit of shutting their eyes to their own defects. They have thought that their habits and practices did not need to be changed, and they have held fast to their own ideas which in their own eyes are perfection. They have not possessed the faith which works by love. The leaven of truth has not acted upon their hearts as the leaven upon the meal. They will not have their minds directed into any other channel, and the result is that the Spirit of God cannot work for them. This is the cause of so much disaffection and lack of harmonious action.*13LtMs, Ms 82, 1898, par. 17*

The people of God must strive to be one, as Christ is one with the Father. Each one may say, "That is just what we want," but each considers that his own course of action, his words and reasoning, are right and without any need of modification. How can these be of the same mind and the same judgment? Let all seek to be of one mind, at the same time remembering that any one worker's judgment is not to be deferred to without question.*13LtMs, Ms 82, 1898, par. 18*

The religion of Jesus Christ can only bless when it works and influences as the leaven works the meal. Says the apostle, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." [*Philippians 2:1-5.*]*13LtMs, Ms 82, 1898, par. 19*

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all 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.” [*Colossians 3:12-16.*]*13LtMs, Ms 82, 1898, par. 20*

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and everyone members one of another. Having then gifts differing according to the grace given unto us, whether prophecy, let us prophesy according to the proportion of faith: Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: or he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another.” [*Romans 12:3-10.*]*13LtMs, Ms 82, 1898, par. 21*

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God.” [*Romans 15:1-7.*]*13LtMs, Ms 82, 1898, par. 22*

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” [*1 Corinthians 1:10.*]  
“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” [*2 Corinthians 13:11.*] “Be of the same mind one toward

another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits." [*Romans 12:16.*] "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.*]*13LtMs, Ms 82, 1898, par. 23*

The apostle James, in writing of this, says, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your 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.*]*13LtMs, Ms 82, 1898, par. 24*

And Christ declares: "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I love you: continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. 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." "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 15:8-14; 13:34, 35.*]*13LtMs, Ms 82, 1898, par. 25*

How broad, how full is this love. The new part of that commandment the disciples did not understand. They were to love one another as Christ had loved them. These were their credentials that Christ was formed within, the hope of glory. After the sufferings of Christ; after

His crucifixion and resurrection and proclamation over the rent sepulcher of Joseph, "I am the resurrection and the life" [*John 11:25*]; after His words to the five hundred who assembled to see Him in Galilee, and after His ascension to heaven, the disciples had some idea of what the love of God comprehended, and of the love they were to exercise one toward another. When the Holy Spirit rested on them on the Day of Pentecost, that love was revealed. John could say to his brother disciples:*13LtMs, Ms 82, 1898, par. 26*

"Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's 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 or in tongue, but in deed and in truth." "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a brother say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also." [*1 John 3:16-18; 4:16-21.*]*13LtMs, Ms 82, 1898, par. 27*

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. In this was manifested the love of God for us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." [*Verses 7-12.*]*13LtMs, Ms 82, 1898, par. 28*

Here is faithfully portrayed our religious obligations to one another.



The test and measurement of genuine religious experience and sanctification through the truth is clearly defined. Our course of action on all occasions must be fashioned after the divine Pattern. The teaching of the Word is clear and explicit in regard to the love we should cultivate one for another. The love of Christ in the heart will be like the leaven. The grand truths of the Bible are to be our bread for spiritual life. The leaven of truth, through its life-giving power, brings all that there is of mind and soul and strength into complete harmony with the divine life. *13LtMs, Ms 82, 1898, par. 29*

There are grand principles set before us in the Word of God, but these are not to be considered too pure and holy to be brought into the business life. Through the reception of Christ as our personal Saviour, the precious gems which that Word contains become to us threads of gold that bind us to Christ and to each other. In loving one another as Christ has loved humanity, we receive sanctification of the soul, and obtain that faith which works by love and purifies the soul. When the leaven of truth is implanted in the heart, it absorbs to itself all the capabilities of mind and soul and strength. It implants in the human being a new nature, and the grace of Christ is more and more developed. *13LtMs, Ms 82, 1898, par. 30*

The *12th* and *13th chapters of First Corinthians* should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another. Is this chapter studied and digested or is it ignored by the professed people of God who are brought together in church capacity? *13LtMs, Ms 82, 1898, par. 31*

The one grand necessity of church members is to walk humbly with God in the path of obedience. Says the apostle, "If any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies

among you, that they which are approved may be made manifest among you.” [1 Corinthians 11:16-19.]*13LtMs, Ms 82, 1898, par. 32*

“At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” [*Matthew 18:1-6.*]*13LtMs, Ms 82, 1898, par. 33*

When the leaven of truth is hidden in the heart it becomes a vital working power to bring into conformity to itself all the capabilities of the being. The mind, the affections, the motives, all the powers, become converted through the truth. And all are worked by the same spirit. For God is not the author of confusion, but of peace. The truths of the Word of God meet in one grand, practical necessity—the conversion of the soul through faith.*13LtMs, Ms 82, 1898, par. 34*

When the believer is united with Christ, that faith is manifested in holiness of character, in consistent obedience to every word that proceedeth out of the mouth of God. The truths which we receive from the Word of God are truths which reach to heaven and compass eternity, and yet the vital influence of those truths may be woven into the human life. The influence of the Word of God is to have a sanctifying effect on our speech, our actions, our association with every member of the family, and with strangers. The leaven of truth must bring under control the temper and the voice. In the home and in the church there are matters which are termed “little things,” but all these little things have great results. It is the “little things” that discipline the soul and prepare men to act with lowly mindedness in large responsibilities.*13LtMs, Ms 82, 1898, par. 35*

As members of the royal family we are in solemn covenant with God to uplift and promote piety in the church. The evil thinking and

evil speaking indulged in are the tares sown among the wheat. There are persons who have become church members who are constantly at work weighing characters. These think they can measure accurately the motives of others and discern many things which are untrue. They pronounce their judgment, but their near eyesight is defective. They are entirely ignorant as to their own defects. These are to learn the lesson that the Lord has not given them their talents for the purpose of dissecting the characters of others. They each have an individual "I" over which to have supervision. They are to take heed that the leaven of envy, of jealousy, of faultfinding, does not take possession of the soul and work the whole being. *13LtMs, Ms 82, 1898, par. 36*

To all who have devoted their lives to this line of work, be they ministers or people, the words spoken by Christ to Nicodemus are applicable, "Ye must be born again." [*John 3:7.*] It is as though a smoked glass were placed before the mind's eye, and they view all things accordingly. *13LtMs, Ms 82, 1898, par. 37*

The leaven of truth must have life in itself, or it will not work out of the heart the deadly errors that are there. The Word of God enjoins upon believers: "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. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." [*Philippians 4:8, 9.*] If every member of the church would practice the truth as it is presented before him, how much pain would be saved to himself and to others. *13LtMs, Ms 82, 1898, par. 38*

The truth must exercise an influence over the practical life. The large and the small things are always linked together. The fact that the little things are not seen and linked with the great and higher interests is the cause of the failure of many church members. There are great defects in the professedly Christian life. Their words are not leavened by the truth. There are many whose characters are now being weighed in the balances of the sanctuary, and they are pronounced "wanting" because they do not bring the truth into practice. [*Daniel 5:27.*] *13LtMs, Ms 82, 1898, par. 39*

The leaven of truth is a living principle, and it is to be exercised in the little things and exert an influence over the daily life. But many act as if the truths of God's Word did not exist. The same love of self, the same selfish indulgence, the same temper and hasty speech, is seen in their lives as in the worldling. The same sensitive pride, the same yielding to natural inclination, the same perversities of character, are seen as if the truth were totally unknown by them. They have closed the windows and drawn the blinds of the soul, and shut out the sunshine of the righteousness of Christ, and then complain that they have no joy, no assurance and happiness, in believing the truth. But the sin lies at their own door. They have not hidden the leaven of truth in the heart. *13LtMs, Ms 82, 1898, par. 40*

When the waters of life flow in pure, sweet currents to the parched soil of the heart, there will be a development of fruit to the glory of God. Then the truth will not be brought into disrepute by the perverse disposition, the defective hereditary and cultivated tendencies now revealed in word and action. *13LtMs, Ms 82, 1898, par. 41*

O, that every soul would understand the harm they do by little acts of inconsistency. There are some who have a burden for the souls of their friends. They try to bring the truth before them, to soften their hearts, but there are inconsistencies in their own words and spirit, and their influence pulls down that which they really desire to build up. It may be that bitterness is revealed in the voice, that severity is manifested in the judgment. Remember that the manner is the unspoken language of the feelings, and all this works away from Christ and daily witnesses against you, hardening the hearts you wish to save. *13LtMs, Ms 82, 1898, par. 42*

Should not the consideration of these matters arouse every Christian to the solemn resolution to be more faithful? Should not the words of the apostle have weight with us? "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." [*1 Peter 1:13.*] This Scripture is given to us to heed and to practice. The apostle continues, "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 14-16.*]13*LtMs, Ms 82, 1898, par. 43*

As men and women who profess godliness, are we obeying the Word of God? Is the leaven of truth hidden in the heart, working in the character, and conforming the entire being to the will and ways of God? Our churches need the converting power of God. The leaven of evil which works in disobedience and denial of the truth must be eradicated, and the leaven of the Word of God implanted in the heart. This will work with its vital properties, restoring the lost image of God in man. And, the transformation having taken place through the leaven of truth, a work is entrusted to us. Christ commissions us, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [*Matthew 28:18-20.*]13*LtMs, Ms 82, 1898, par. 44*

## Ms 83, 1898

### Testimony Concerning Sister Haskell

NP

June 28, 1898

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.

All who are led by the Spirit of God will treat with deference and respect the opinions of others, even as they would have their own opinions respected. Sister Haskell, your mind is not the only mind that the Lord has accepted through which to work to carry forward the school work.*13LtMs, Ms 83, 1898, par. 1*

During the Week of Prayer the time of the students should have been given to the Lord. No other study but that of the Bible should have been carried on. The students should have had no other studies placed upon them, and a special work should have been done in making this week a season of prayer and supplication to God. This might have been done if objectionable features had not been presented which will always come up on such occasions.*13LtMs, Ms 83, 1898, par. 2*

When meetings were considered of sufficient importance to be held in the chapel, teachers and students should have considered it their duty to regard them as above any common studies, and that which they would gain in such meetings would more than compensate for the loss in their other studies.*13LtMs, Ms 83, 1898, par. 3*

Every teacher and student present at the school needs to have opportunity to seek God, and by them the Week of Prayer should have been made a season of earnest seeking for that wisdom which comes from above. On such an occasion as this the customary routine is to be laid aside and every advantage to be taken to search the heart and examine self. Teachers and students should assemble, not in the school chapel, but in the church, where they can conveniently kneel and where they can bear their

testimonies. If the morning meetings had been attended by teachers and as many students as possible, God would have been honored. But wise calculations were not made on these points, and the precious blessings that might have been received were not obtained. *13LtMs, Ms 83, 1898, par. 4*

Every message that the Lord has His servants bear on such occasions, it is right that God's people should make earnest efforts to hear. These messages leave their impression on the minds of the hearers that God has a blessing for them. Their prayers should mingle with the prayers of those who have faith, those who believe the exceeding great and precious promise that they may perfect holiness in the fear of the Lord. There must be no separating the church from the school. The church was erected for the school. *13LtMs, Ms 83, 1898, par. 5*

How are we to advance spiritually? is the question of greatest importance. How may we know individually that God is in us of a truth? When we individually receive the earnest of the inheritance; when we are individually led by the Spirit of God, and walk in all humility of mind; when we walk in love as dear children with subdued heart, crying unto God, Teach me Thy way; when we listen for every whisper of the Holy Spirit, the Lord will carry our minds to a higher, holier standard, where self is merged in Christ. There are two classes of persons whose example is profitable to this world. They are those who serve God with all the heart and mind and strength because they know Him to be their wisdom, their righteousness, and their sanctification; and those who are seeking Him with all the heart because they would know Him whom to know aright is life eternal. *13LtMs, Ms 83, 1898, par. 6*

It is not enough to receive the theory of the truth. It is to be planted in the heart of teachers as well as students. It is to control the mind and regulate the affections. Take the truth from the sacred pages where God Himself has placed it, and eat it as the bread of life. Stamp the whole character with its divine utterances. Its deep meaning is to be searched out. When the Word of God is eaten, its life-giving power is seen in the assimilation of the truth. Every jot and tittle is brought into the daily practice. This we all need to do. *13LtMs, Ms 83, 1898, par. 7*

Many keep truth in the outer court, and do not bring it in to warm the heart. The students need to understand these things. They need a special work done for them, and this God alone can do. And He will do this work for them if they will receive the Holy Spirit. But the work that needs to be done first is with the teachers. They must be one. There must be unity in spirit and in action. Sister Haskell, your mind and judgment is not to be the mind and judgment, independent of your associates. The Lord has never designed that it should be thus, and you cannot meet the standard of God unless you bear in mind that you are to be one among others to counsel. Your judgment is to be one among the judgment of other minds. You are to take your fellow workers with you, and regard their judgment as of some value. *13LtMs, Ms 83, 1898, par. 8*

Through your entire life you have rather encouraged a preference to differ from others. The judgment of others is not to be discarded as of no value. But the matter which makes me feel the necessity of writing to you is the influence which you are having upon your husband. You lead him to suppose that the reasoning of Sister Haskell is superior to the reasoning of any other individual, and to consider her judgment as preferably to any opinions that may be offered. The mind and judgment of Sister Haskell is becoming too much of an independent power. *13LtMs, Ms 83, 1898, par. 9*

Elder Haskell sees that the ideas of his brethren do not coincide with those of his wife, and this is separating him from his brethren. This matter is wearing upon your husband's mind. He has been suspicious of his brethren, and this has been the bane of his life. He has supposed that things exist which have not existed except in his own imagination. The Lord has given me many testimonies to correct these ideas and impressions. God would not have these suspicions ready to spring into life at the least provocation, for they will separate him from his brethren, and his fellow workers will be afraid to connect with him—the more so because of the strength of the will and supposed superior judgment of Sister Haskell. *13LtMs, Ms 83, 1898, par. 10*

Unity of mind must be preserved. It is necessary that our opinions harmonize. Brother Haskell needs all the affection and cooperation that his brethren can give him. If council meetings are an affliction



to him because the judgment of his brethren conflicts with the opinions of his wife, a burden will come upon him that will cut him off from his brethren. God designs that his brethren shall be in harmony with his judgment, unbiased by the opinions of his wife. *13LtMs, Ms 83, 1898, par. 11*

Sister Haskell must not be looked to as a god. Her opinion must not be regarded as the word of God. She has excellent qualifications, but there is too much exalting of her own opinion as entirely correct. This reveals the spirit of self-exaltation, and the Lord is not pleased with it. He would have His people depend more upon Him for instruction and spiritual knowledge. He would have every mind daily worked by the Holy Spirit. The Lord wants His Spirit to take possession of heart and character and life. Zacharias, when full of the Holy Ghost, speaks of Christ's advent into the world in the gracious character of the Instructor of those who were lying in gross darkness. He would call forth our highest exaltation of Christ by viewing Him as our Dayspring. *13LtMs, Ms 83, 1898, par. 12*

## **Ms 84, 1898**

Notes of the Work During the Week of Prayer, No. 4

NP

July 3, 1898

Portions of this manuscript are published in *8MR 259; 11MR 177*.

### **A Morning Meeting at the School**

On Wednesday, after partaking of our morning meal, we met with the students in the school chapel. I read important matter to them, and the Lord impressed me by His Holy Spirit to encourage them to exercise faith in God. I occupied one hour, and then the students were given opportunity to bear their testimony and thus witness for Christ. Ye are my witnesses, He says. [*Isaiah 43:10.*] What a privilege in granted to us in this! *13LtMs, Ms 84, 1898, par. 1*

I knew that if the eyes of the teachers and students were opened, they would see that the Lord Jesus was among them. I was very much impressed and blessed as I realized that we were honored by the presence of the greatest Teacher the world has ever known. With what pleasure He looks upon the students, some young in years and others older, who have the privilege of hearing from Him out of His Word. He is watching the development of character. He is weighing moral worth. *13LtMs, Ms 84, 1898, par. 2*

The students in our school have the privilege of knowing the only true God and Jesus Christ, whom He has sent. The moment glance inquiringly toward Christ, seeking for His grace, He advances to us. He would encourage the one who is looking to Him to behold the Lamb of God, which taketh away the sin of the world. No one can since rely desire conformity to Christ's likeness, but the Lord by His Holy Spirit begins to transcribe His likeness on the heart. He who commanded the light to shine out of darkness is willing and longing to shine in every heart, to give each one the light of the knowledge of His glory in the face of Jesus Christ. *13LtMs, Ms 84, 1898, par. 3*

"I am the vine, ye are the branches," Christ declared, "he that

abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” [John 15:5.] I told the students that in His providence the Lord had directed us to this place, away from the cities, and had established us here, in the bush as it is called, that this might be a center to which to bring our youth away from the temptations that are constantly ensnaring the young. We desire to make our school what God has revealed it should be—a place where students can receive the highest education, which they can take with them into the eternal world. This education can only be gained by obtaining a knowledge of truth, heavenly truth. *13LtMs, Ms 84, 1898, par. 4*

Every moment of time is precious, too precious to be idled away. Our time is to be employed in useful labor. We are trying to provide means by which the students in our school may obtain an all-around education by learning to use brain, bone, and muscle equally. This is God’s design. As students seek to obtain this education, they become familiar with different lines of physical work, as well as different lines of study. *13LtMs, Ms 84, 1898, par. 5*

There is to be awakened and cherished in the minds of the students a desire to help each other, and also to help those not in the school. From the Bible studies the students receive living treasures of light. By doing missionary work, by imparting to others the light they themselves have received, they will add to their knowledge. *13LtMs, Ms 84, 1898, par. 6*

In this work they will receive special help from divine agencies. As they impart grace, they will receive grace for grace, for they are doing their appointed work. “Let your light so shine before men,” Christ said, “that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] Heavenly angels are commissioned to co-operate with those who seek to obey this instruction. It is the divine intelligences that make an impression on human hearts. “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.] *13LtMs, Ms 84, 1898, par. 7*

The students in our school are to be educated in regard to true

science. The God of heaven sent His Son into our world to give lessons containing the true science of education. But were Christ in our world today, He would say to the religious teachers, as He said to the Pharisees, “Ye neither know me nor my Father. If ye had known me, ye would have known my Father also.” “I have many things to say and judge of you” (as the people who had been made the depositaries of sacred trust, even the living oracles of God, the Old Testament Scriptures); “but he that sent me is true, and I speak to the world that which I have heard of him.” [*John 8:19, 26.*]*13LtMs, Ms 84, 1898, par. 8*

The science of education is contained in the words spoken by Christ and in the words He inspired His servants to write. “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.” [*John 1:1, 3.*] Teachers and students are to bring the Word of God into every action of life, into their studies and into their physical work. By a living connection with God, they may create an atmosphere round their souls that will be Christlike. If they are emptied of self, if they are humble and contrite before God, a wholesome, life-giving atmosphere will pervade the school.*13LtMs, Ms 84, 1898, par. 9*

We cannot be in Christ’s service, we cannot wear His yoke and bear His burdens, unless we learn in His school how to love one another as He has loved us. When this precious attribute is cherished, self dies, and Christ lives in the soul.*13LtMs, Ms 84, 1898, par. 10*

Our students are now deciding their eternal destiny. They are deciding whether they are willing to be fitted for the companionship of angels. If they do the will of God, they will be crowned with glory and honor and eternal life. If they are converted daily, they can work for their school associates and for others. They can show that they may be relied on, that they refuse to be vessels unto dishonor, but are vessels unto honor.*13LtMs, Ms 84, 1898, par. 11*

To all who fully consecrate themselves to God, the heavenly oil is communicated. But neither teachers nor students can meet their God-given responsibilities unless self is under God’s control, unless

they are willing to be led by the Holy Spirit. The finite mind is finite in teachers and students unless they receive the holy oil that is emptied out of the two olive trees into the hearts of the workers who are under submission to God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] *13LtMs, Ms 84, 1898, par. 12*

## Ms 85, 1898

Notes of the Week of Prayer, No. 3

NP

July 3, 1898

Previously unpublished.

### Wednesday morning meeting at the Church

On Wednesday morning we had our third precious meeting. Our people are scattered, many of them living miles from the place of meeting. We did not expect these to be present, but we often wished they could have the privilege of these morning meetings. *13LtMs, Ms 85, 1898, par. 1*

We have always realized the special blessing of God in thus meeting together to seek the Lord. God has promised, "Where two or three are gathered together in my name, there am I in their midst." [*Matthew 18:20.*] "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. 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." If these are not recognized now, they will be in the future. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [*Malachi 3:16-18.*]*13LtMs, Ms 85, 1898, par. 2*

After a season of prayer, all that were present bore their testimony. And these, we were assured, the Lord hearkened to and heard, for the testimonies were of a character that God could be pleased with. They were humble and earnest, and acknowledged the blessings received. It is to such testimonies of confession, coming from the heart, that the Lord is pleased to hearken, and to have recorded in the book of His remembrance. *13LtMs, Ms 85, 1898, par. 3*

During this week, W. C. White had an attack of influenza, and

although unable to speak from hoarseness, he accompanied me in the early morning exercises. He would not consent to remain at home, but attended all the meetings. We felt an intense desire that all that could possible be done should be done to make these meetings that which God would have them. We knew of ourselves that we could do nothing, but that if we would do the part appointed us by God, and which He had a right to expect of us, we might expect Him to be our efficiency. Every soul who will in contrition of heart become sensible of his defects of character, and will personally approach the footstool of mercy; every soul who will believe that the Lord is listening to every word he utters in repentance and confession, who bares his heart for His inspection, will receive the fulfillment of His promise, "Let him take hold of my strength and make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] The Holy Spirit makes the conscience faithful to do its entrusted work. *13LtMs, Ms 85, 1898, par. 4*

Precious are the promises made to all who believe in God's Word. "For thus saith the high and holy One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." [*Isaiah 57:15.*] "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners: and purify your hearts, ye double minded. ... Humble yourselves in the sight of the Lord, and he shall lift you up." [*James 4:8, 10.*] In this promise there is also encouragement for the erring. *13LtMs, Ms 85, 1898, par. 5*

"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." [*1 John 1:7-9.*] "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today: lest any of you be hardened through the deceitfulness of sin." [*Hebrews 3:12, 13.*] *13LtMs, Ms 85, 1898, par. 6*

It was for this purpose that the Week of Prayer was appointed, that

we might seek the Lord, confess our sins, and come into the position of the contrite ones who will be favored of God. We tried to present these matters before our assemblies, and we are sure that many souls were revived and comforted and blessed.<sup>13</sup>*LtMs, Ms 85, 1898, par. 7*



## **Ms 86, 1898**

Notes of the Week of Prayer, No. 5

NP

July 3, 1898

Portions of this manuscript are published in *UL 198*; *3MR 347-349*; *RH 11/08/1898*.

### **Sunday Afternoon**

On Sunday afternoon we had a large gathering. The church was full, and I addressed the people from *1 John 3:1-4*. "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. 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." *13LtMs, Ms 86, 1898, par. 1*

The Lord blessed me in seeking to present to the people the love of God expressed to the heavenly universe and to the fallen world. The cross of Calvary is a standing pledge that God, who spared not His own Son but delivered Him up for us all, will with Him freely give us all things that it is essential for us to have in the great work to be accomplished through human agencies, in bringing many sons and daughters to God. *13LtMs, Ms 86, 1898, par. 2*

"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. For 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.*] *13LtMs, Ms 86, 1898, par. 3*

Before the fall of Adam, not a cloud rested on the mind of our first parents to obscure their clear perception of the divine character of

God. They were perfectly conformed to the will of God. A beautiful light, the light of God, surrounded them. Nature was their lesson book. The Lord instructed them in regard to the natural world and then left with them this open book, that they might behold beauty in every object upon which their eyes should rest. The Lord visited the holy pair, and instructed them through the works of His hands. *13LtMs, Ms 86, 1898, par. 4*

The beauties of nature are an expression of the love of God for human intelligences, and in the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded our first parents. Every tree planted in the garden spoke to them, saying that the invisible things of God were clearly seen, being understood by the things which were made, even His eternal power and Godhead. *13LtMs, Ms 86, 1898, par. 5*

But while thus God could be discerned in nature, this affords no solid argument in favor of a perfect knowledge of God being revealed in nature to Adam and his posterity after the fall. Nature could convey her lessons to man in his innocence, but sin and transgression brought a blight upon nature, and intervened between nature and nature's God. Had man never disobeyed his Creator, had he remained in his state of perfect rectitude, he could have understood and known God. But when man disobeyed God, he gave evidence that he believed the words of an apostate rather than the words of God. He was told by the enemy to eat of the tree of knowledge. God had said, "Ye shall not eat of it, lest ye die." [*Genesis 3:3.*] But Satan declared that by eating of it man would be exalted to an equality with God. *13LtMs, Ms 86, 1898, par. 6*

Adam and Eve listened to the voice of the tempter, and sinned against God. The light, the garments of heavenly innocence, departed from these tried, deceived souls, and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light of innocence which had hitherto surrounded them, had lightened everything which they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works. *13LtMs, Ms 86, 1898, par. 7*

Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal, spiritual night, the God of nature must meet [man] in Jesus Christ. The Son of God came to the world as a revelation of the Father. He was “that true light, which lighteth every man that cometh into the world.” [*John 1:9.*] *13LtMs, Ms 86, 1898, par. 8*

The most difficult and humiliating lesson which man has to learn, if he is kept by the power of God, is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and he cannot interpret nature without placing it above God. He cannot discern in it God, or Jesus Christ, whom He has sent. He is in the same position as the Athenians who erected their altars for the worship of nature, upon which they might well inscribe, “To the unknown god.” Paul, standing in the midst of Mars Hill said to them, “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.” *13LtMs, Ms 86, 1898, par. 9*

“God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men’s hands, as though he needeth anything, seeing 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 every 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 or man’s device.” [*Acts 17:22-29.*] *13LtMs, Ms 86, 1898, par. 10*

Nature is not God nor ever was God. God is in nature; the voice of nature testifies of God; but nature is not God. It but bears a testimony of God’s power, as His created works. There is a personal God, the Father; there is a personal Christ, the Son. “God,

who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” [*Hebrews 1:1-3.*] Here the Son of God is referred to, “who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.” John declares, “The Word was made flesh, and dwelt among us, and we beheld his glory (glory as of the only begotten of the Father) full of grace and truth.” [*John 1:14.*]<sup>13</sup>*LtMs, Ms 86, 1898, par. 11*

Nature declares the glory of God. The psalmist says: “The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.” [*Psalms 19:1-3.*]<sup>13</sup>*LtMs, Ms 86, 1898, par. 12*

Some may suppose that these grand things in the natural world are God. But they are not God. They but show forth His glory. The ancient philosophers prided themselves upon their superior knowledge. But let us read the inspired apostles understanding of the matter. “Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things; ... who changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed forever more.” [*Romans 1:22, 23, 25.*]<sup>13</sup>*LtMs, Ms 86, 1898, par. 13*

Will we consider this? In its human wisdom, the world knows not God. Its wise men gather an imperfect knowledge of God in His created works, and then in their foolishness exalt nature and the laws of nature above nature’s God. Nature is an open book which reveals God. All who are attracted to nature may behold in it the God that created nature. But those who have a knowledge of God in their acceptance of the revelation God has made of himself in Christ, will obtain only an imperfect knowledge of God in nature. This knowledge, so far from giving elevated conceptions of God, so

far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. Professing to be wise men, they become fools.*13LtMs, Ms 86, 1898, par. 14*

Those who think they can obtain a knowledge of God aside from the Representative whom the Word declares is “the express image of his person” [*Hebrews 1:3*], will need to become fools in their own estimation before they can be wise. Christ came as a personal Saviour to the world. He represented a personal God. He ascended on high as a personal Saviour, and will come again as he ascended to heaven—a personal Saviour. It is impossible to gain a perfect knowledge of God from nature, for nature itself is imperfect. A curse and blight is upon it. Yet the things of nature, marred as they are by the blight of sin, inculcate truths regarding the skilful Master Artist.*13LtMs, Ms 86, 1898, par. 15*

One omnipotent in power, great in goodness, in mercy, and love has created the earth, and even in its blighted state much that is beautiful remains. Nature’s voice speaks, saying that there is a God back of nature, but it does not in its imperfections represent God. Nature cannot reveal the nature and character of God in His moral perfection.*13LtMs, Ms 86, 1898, par. 16*

## Ms 87, 1898

Go, Work Today in My Vineyard

NP

July 7, 1898

Portions of this manuscript are published in *Te* 232-235, 243, 254-255; *6MR* 25. <sup>+</sup>NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To know the glory of God in the face of Jesus Christ is everything to us individually. We must wear the yoke of Christ. Only in submission and consecration is rest found. God in Christ is full of mercy, love, goodness, and truth. His compassion cannot be measured. Look at the cross of Calvary. Behold God's precious gift. We should set a high estimate upon the Gospel, building our hopes on the sure Rock, Christ Jesus. The time has come, and this will be seen more and more plainly, when a faithful standard bearer for God, who ministers in word and doctrine, is far more secure than those who possess gold and silver.<sup>13</sup>*LtMs, Ms 87, 1898, par. 1*

At this time uncertainty and irreligion prevails. There is a famine in the world for the true Word. How few there are who preach the Gospel undiluted by human tradition. Said the apostle Paul, "My speech and my wisdom [preaching] are not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." [*1 Corinthians 2:4.*] Today the simple truths of the Word of God are preached by very few. Let us search and try our hearts, to see if we are in travail of soul for those who know not the truth.<sup>13</sup>*LtMs, Ms 87, 1898, par. 2*

The Lord of life and glory humbled Himself to partake of human nature, that in and through Him the fallen sons and daughters of Adam may become united with God. Never could an earthly father feel as great and deep a pity and sympathy for his sons and daughters as our heavenly Father feels for His sons and daughters. Never can love be shown like the love our Father in heaven has

shown for the human family. "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.*]*13LtMs, Ms 87, 1898, par. 3*

This is the truth that is to be proclaimed everywhere. If we only had the leaven of truth in our hearts, we would have for one another the love that Christ had for us. All who know this love are privileged above anything that language can express. To understand it means to understand what Paul meant when he said, "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (through the leaven of truth); "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." [*Ephesians 3:16-19.*]*13LtMs, Ms 87, 1898, par. 4*

If we are laborers together with God, the deep interest we have in those for whom Christ died, will lead us to use His precious gifts to the very best advantage in rescuing the souls who are dying in their sins. As we use the power we have in God's lines, we shall be encouraged to exercise faith. We shall be shown what we can do in connection with Christ.*13LtMs, Ms 87, 1898, par. 5*

There are many souls to be saved. Begin your work by feeding the hungry, by ministering to their bodily necessities. This will give you an opportunity to minister to the necessities of the soul. By ministering to the temporal necessities of the neglected, the way is prepared for the uplifting of Christ. With those who do this work because the Lord has given it to them to do, hunting for the lost sheep, speaking words in season and out of season, helping the needy, telling them of the wonderful love that Jesus has for them, the Saviour is always present, impressing the hearts of those who are poor, miserable, and wretched with their need.*13LtMs, Ms 87, 1898, par. 6*

"Is not this the fast that I have chosen?" God asks, "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?" [*Isaiah 58:6, 7.*]*13LtMs, Ms 87, 1898, par. 7*

This is the recipe Christ has prescribed for faint-hearted, doubting, trembling saints. Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one that needs help. In His Word Christ has provided something definite and solid for diseased souls to grasp and lean upon. The leaven of truth in the soul will lead you to do the very work that Christ did when He was on this earth.*13LtMs, Ms 87, 1898, 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; the glory of the Lord shall be thy rereward." [*Verse 8.*] Christ is our righteousness; He goes before us in this work, and the glory of the Lord follows.*13LtMs, Ms 87, 1898, par. 9*

Human beings are precious in the sight of the Lord. He has pointed out our work definitely, for He Himself, the Son of the living God, stooped to uplift the fallen. By pledges and words of assurance He sought to win to Himself the poor, lost, perishing sheep. Is it not a very strange thing that those for whom Christ has died are so lightly regarded, that we put so little of ourselves into the work of doing what we can to rescue those who are suffering from poverty, sickness, and heartache! Who need to know that Christ will forgive their sins and pardon their transgressions?*13LtMs, Ms 87, 1898, par. 10*

This work is to be done for the love of Christ and for the love of the beings that the Lord loved so much that He gave His only begotten Son to die for them.*13LtMs, Ms 87, 1898, par. 11*

Satan has prepared every kind of temptation to ensnare the youth, and not the youth only, but those of all ages. For rich and for poor he has spread his net, that he may ruin God's workmanship. And the church, which should be a living power, is asleep. Men of discernment, of vital piety, are needed, who will look with horror upon the thousand and thousands of public houses which are



sustained by law, and which make drunkards. But many give their influence to the great destroyer, aiding him by voice and vote to destroy the moral image of God in man, not thinking of the families that are degraded by a perverted appetite for liquor. *13LtMs, Ms 87, 1898, par. 12*

Many a man has not the moral power to pass a saloon, with its attractions and its invitations. He enters, and the glass is put to his lips. The intoxicating draught takes away his reason, and throws him into the control of a spirit that leads him to do violence and murder. He ruins his health and destroys his power of distinguishing between right and wrong, between the sacred and the common. His wife and children are beggared, and all because Satan's temptations were not resisted. *13LtMs, Ms 87, 1898, par. 13*

The liquor seller knows the effect of liquor drinking, for it is acted out at his own door in scenes of quarreling and fighting. What an account that liquor dealer will have to render to his God! What an account, too, will the poor inebriate have to render to God! He has brought children into the world with the same desires that control him. His sinful inclinations will be perpetuated in his children and his children's children. One man becomes defiled by a wrong course of action, and he defiles many others. *13LtMs, Ms 87, 1898, par. 14*

If men, and women as well, are to be thus beguiled, will not the Lord work through His church, impressing His people to do their duty to these deceived victims? By many, liquor has been regarded as the only solace in trouble. This need not be if God's people seized the opportunities offered them. If their eyes were not blinded by selfishness, they would see the work waiting to be done. They would be sent by God to do the work He would have had them do in the beginning of their experience, when their souls were filled with joy and gladness because their sins had been pardoned. *13LtMs, Ms 87, 1898, par. 15*

All who strive in the name of the Lord Jesus to counteract the evil of self-indulgence are doing the very work Jesus of Nazareth came to our world to do. Make every effort to save all you possibly can. Do not argue that the evil is so deep and so widespread, and is increasing so rapidly that your efforts will not avail. Christians, do

not reason in this way. Rally round the standard of Christ. See in the degraded specimens of humanity men and women whom Christ came to save. Although they may have sunk to the very lowest depths of sin, there is a possibility of saving them. Feed the hungry, clothe and naked, presenting at the same time the love of the great Physician, who came to seek and to save that which was lost. "I came not to call the righteous, but sinners to repentance," He said. [Mark 2:17.] It is sinners that the church of God is called upon to seek and to save. *13LtMs, Ms 87, 1898, par. 16*

Remember that every soul you succeed in saving will have that life that measures with the life of God. Those you are trying to help will be continually tempted to evil; but because of this, do not cease your efforts. Remember the helplessness of these poor, tempted human beings. Their fellow men are yoked up with Satan, to present his bribes. Let all who name the name of Christ arouse, and make determined efforts, knowing that Jesus, the great Physician of the soul and of the body is our efficiency. *13LtMs, Ms 87, 1898, par. 17*

Among the wealthy there is mirth, liquor drinking, revelling, dissipation. There is no dirth of balls, games, theaters. All these tempt men and women from their allegiance. There are those like the maiden who danced before Herod, so infatuating the besotted king that Satan gained control of his mind, and led him by a rash movement to sacrifice the life of one of the greatest of the prophets. *13LtMs, Ms 87, 1898, par. 18*

But notwithstanding all this, work, work, for Christ's sake, work. Souls should not be left to perish. Lift before them the crucified Saviour. Point them to the Lamb of God, which taketh away the sin of the world. Some will be led to look upon the dishonored Saviour. Christ will inspire them with faith to look and live. Others will not persevere in the work of overcoming, but will fall back, as did some in the days of Christ. *13LtMs, Ms 87, 1898, par. 19*

Today the Lord Jesus is working His miracles. The hardened dead hear His voice and live. "You hath he quickened, who were dead in trespasses and sins." [Ephesians 2:1.] In the remarkable conversions that take place in this age of the world, we may trace

the finger of God. Shall we then fold our hands and do nothing? We are under obligation to God to show an interest in those around us. Your neighbor may be yielding to the temptation to destroy himself by liquor drinking and tobacco using. He may be burning up his vital organs by fiery stimulant. He is pursuing this course to the ruination of himself and his wife and children, who have no success in trying to stay the feet that are travelling the road to perdition. God calls upon you to work in His vineyard, to do all in your power to save your fellow creatures. *13LtMs, Ms 87, 1898, par. 20*

It is the special work of Christians to help those who have fallen under Satan's temptations. "Let this mind be in you which was also in Christ Jesus." [*Philippians 2:5.*] If we had the mind of Christ, we would work in the same lines that Christ worked. If you see a man who has by yielding to temptation weakened his moral power, do all that you can to help him. Let him that is strong support the weak. Help him by speaking words that encourage faith. By your influence seek to strengthen every good trait in his character. Remember that you are not dealing with a sane man, but with one who is, for the time being, under the power of a demon. Remember that in the past Satan has controlled his mind and directed his actions. When he comes to his senses, when he is no longer drunk, do all a human being can do to show him that you are his friend. Do not blame him, for very likely he curses himself; but help him to rise. Without some one to help him, he will go over the same ground again and again. *13LtMs, Ms 87, 1898, par. 21*

If poor helpless beings are to be rescued, it will be by arousing in them the sense that it is not too late for them to be men. Let those who would act the part of the priest and Levite pass by on the other side, saying, It is time lost to work for a man who is so weak in moral power. But Christ died for that soul. Shall the heavy ransom paid for him be of no account? Let every one who believes himself to be a Christian strive with all his power to do the work that Christ did. The Lord will use as his instrumentalities those who faithfully act their part. *13LtMs, Ms 87, 1898, par. 22*

Thousands might have been saved if those who have acted as the priest and Levite had acted the part of the good Samaritan. Who will now awake to their God-given responsibilities? One soul rescued is

a soul saved from Satan's grasp. The great Physician stands by the side of the faithful worker, saying to the repentant, discouraged soul, "Son, thy sins be forgiven thee." [Mark 2:5.]*13LtMs, Ms 87, 1898, par. 23*

Christ is waiting to exercise His power in behalf of the broken down victims of intemperance; but few, very few of those who claim to be His children have co-operated with Him by speaking hopeful words to these discouraged souls, and taking to them if necessary the gifts of simple food, unstimulating drink, and clean clothing.*13LtMs, Ms 87, 1898, par. 24*

The wretched victim of intemperance may refuse to seize the opportunity of regaining his manliness by breaking with Satan. Is it any less your duty to strive to awaken the soul dead in trespasses and sins by doing all that human effort can do? Jesus will work wonderful miracles if men will but do their God-given part. In his own strength man can never recover souls from Satan's grasp. A union with Christ only can accomplish this restoration. Man must work, he must pray, he must uplift the discouraged and hopeless by his human endeavor, while he grasps the arm of the Mighty One, and wrestles as did Jacob for the victory. His cry must be, I cannot, I will not let thee go unless Thou bless me.*13LtMs, Ms 87, 1898, par. 25*

The world has utterly failed to restore the moral image of God in man. We see a multitude who have been allured to sell their reason for a glass of rum. The man who tempts his brother to do this is Satan's agent, and is working to ruin his fellow man. The world looks on without the power to counteract the satanic evil. Shall the priests and Levites see the ruin Satan is working, without making an effort, in the name of the Lord God of Israel, to lift up a standard against the enemy? Shall those who claim to be sons and daughters of God feel perfectly at liberty to enjoy the good things of this life, as did Dives, making no right use of that which God gave to use in carrying out His purposes? Shall the pitying tenderness of the Saviour for wretched, fallen, hopeless beings be in vain for the want of human channels through which He can communicate His treasures of food and clothing and words fitly spoken?*13LtMs, Ms 87, 1898, par. 26*

What was Bunyan before his conversion? Who wrought in him the great change? His life reveals the power of the divine Physician. He was dead in trespasses and sins, but Christ re-created him. He took his mind under His control, and showed him wonderful things, enabling him to place them in such a form as to be the means of enlightening many in regard to the Christian warfare. *13LtMs, Ms 87, 1898, par. 27*

Man is dead, without God and without hope in the world. But over the rent sepulcher of Joseph Christ proclaimed, "I am the resurrection and the life." [*John 11:25.*] Not only will all who are in their graves hear His voice and come forth; He is today the restorer of those who are dead in trespasses and sins. *13LtMs, Ms 87, 1898, par. 28*

Just as wonderful miracles will be wrought upon human minds in the future as have been wrought in the past. Bunyan was redeemed from profanity and revelling, Newton from slave-dealing, to proclaim the uplifted Saviour. Do not forget that a Bunyan and a Newton may be redeemed from among men today just as in the past. These cases reveal God's love to us. They show us that the God of nature is above nature in His deep and inexpressible love to man. By His power He causes the dead in trespasses and sins to hear the voice of the Son of God and come forth. *13LtMs, Ms 87, 1898, par. 29*

There is work for everyone to do. When God's people open the door of their hearts to the love of God, the light of His glory will be revealed in their work, as we have not yet seen it. All around you, in our cities, towns, and villages there are those who are tired, worn, depressed, whom Satan is tempting to indulge in amusements that pave the broad road that leads to ruin and death. He is offering them the apples of Sodom, which when they are eaten, will be as ashes. Who will take upon themselves the burden of these souls? By judicious effort many can be reached who are now infatuated by pleasures that drive Christ from the soul. *13LtMs, Ms 87, 1898, par. 30*

There are many in poverty who are being driven to ruin. If the large sums of money now devoted to erecting monuments to the dead were used to help the hungry, starving, dying millions that throng

our world, God would be much better pleased. Is He not a God of the living? In the judgment a strict account will be required for every misused talent. Those who now engage in horseracing, cricket matches, gambling, are spending money for that which is not bread. Can they receive the benediction, "Well done, good and faithful servant, enter thou into the joy of thy Lord"? [*Matthew 25:23.*] *13LtMs, Ms 87, 1898, par. 31*

The cities and villages of today are leavened with the principles that prevailed in the time of Christ. "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. 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 17:26-30.*] *13LtMs, Ms 87, 1898, par. 32*

We must proclaim the truth now. We are guilty of a fearful sin if we neglect to co-operate with God in His work of salvation. There are fearful conflicts in our world, with war and bloodshed. In this, are men patterning after Christ, who declared that He came not to destroy men's lives, but to save them? "He that taketh the sword shall perish with the sword," He said. [*Matthew 26:52.*] Let us press to the mercy seat, and in the name of Christ claim the power that has been promised to co-workers with Him. *13LtMs, Ms 87, 1898, par. 33*

## Ms 88, 1898

### The Parable of the Householder

NP

July 10, 1898

Portions of this manuscript are published in *UL 205; TDG 200; ST 03/01/1899*.

After Jesus had spoken the parables recorded in the *thirteenth chapter of Matthew*, He ended by inquiring, "Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." [*Verses 51, 52.*]*13LtMs, Ms 88, 1898, par. 1*

The gospel is not merely the New Testament. It is the Old as well as the New. The one is not complete without the other. Christ declared that the truths of the Old Testament are just as valuable as those of the New. Christ was just as much man's Redeemer in the beginning of the world as He is today. No one has ever been saved except by faith in Him. In the Old Testament dispensation, as well as in the New, He was the only one who could speak pardon to the sons and daughters of Adam.*13LtMs, Ms 88, 1898, par. 2*

Christ was the foundation of the whole Jewish economy. But the Jewish nation had unduly exalted the forms and maxims which had been handed down from rabbi to rabbi. They taught error instead of truth. Many of the doctrines they cherished were not in the Bible, but were the opinions and doctrines of men. The Jewish leaders thought themselves to be the most religious people in the world, but Christ declared to them, Ye do err, not knowing the Scriptures, nor the power of God. Ye teach for doctrines the commandments of men. Again He said, Ye make void the law of God by your traditions.*13LtMs, Ms 88, 1898, par. 3*

This the teachers in the churches are doing today. Many propagate error by teaching for doctrines the commandments of men. Their

lives in no way honor God or the Scriptures. Falsehoods, which have been handed down from century to century, are taught as the Word of God. If these are questioned, in the place of saying, Let us search the Word of God, which is the test of all doctrine; let us compare Scripture with Scripture, for the Word of God is the treasure house of all knowledge, those who advocate them utterly refuse to make unprejudiced investigation.*13LtMs, Ms 88, 1898, par. 4*

Many of those to whom the people look for instruction are not leading their flocks to the pure water of life. If one is awakened by reading and searching the Word to find out what is truth, if by seeking to know what the Scriptures teach, he shows that he would become a wise householder, he is charged with doing great mischief, because by searching he has found hidden treasure. He sees truth, not as men and ministers have declared it, but as Christ has presented it in the Old and New Testaments, and as a faithful steward, he tells his neighbors, for he would have them share with him the message of grace. How is he treated by the religious teachers? Just as Christ was treated by the Jewish leaders. He is held up to ridicule. The ministers denounce him from the pulpits, declaring that he is causing division in the churches.*13LtMs, Ms 88, 1898, par. 5*

Eternal interests are at stake, but those who ought to receive the light with rejoicing, fight against the Word of God as dangerous doctrine. They do not say to those they think are misled, Come, and let us examine this subject together. If you have received light, give it to us, for we need every ray of light that is shining from the Word of God. Our souls will be imperilled if we entertain and teach error.*13LtMs, Ms 88, 1898, par. 6*

If those who are now advocating error would listen to God speaking in His Word, they would see that they are teaching for doctrine the commandments of men. They would refuse to follow the example of the Jews by reiterating assertions which have not a "Thus saith the Lord" for a foundation. This is the only true course for those who would teach God's Word to pursue. True knowledge will be found by every humble searcher. Men of every rank, learned and unlearned, may understand the Scriptures for themselves. The



Eternal Mind has declared the truth, and this truth is of the highest value to those who receive and practice it.*13LtMs, Ms 88, 1898, par. 7*

What must man do to possess the heavenly treasure? He must have that faith in the truth that works by love and purifies the soul. He must search diligently and earnestly; and he is to impart to others what he has received. He cannot continue to receive heavenly treasure without communicating to those around him. He is not to consult his own pleasure or ease. A great responsibility rests upon him to give the truth to others, that they also may receive its saving principles, and with heaven-born zeal develop an enlarged comprehension of and appreciation for the heavenly treasure. As a faithful householder he is to bring forth both from the Old and New Testaments the eternal, unchangeable truth. As he does this, the treasure in his possession will increase.*13LtMs, Ms 88, 1898, par. 8*

When the truth is received into the heart, the habits and customs are conformed to Christ. The learner feels bound to uplift the Saviour. The truth works by love and purifies the soul, and he regards God's commands, not as being abrogated, but as unchangeable truth which was given to the world in the beginning. He presents the treasures of God's Word in a fresh and agreeable way, because the truth has taken possession of his mind, his heart, his entire being.*13LtMs, Ms 88, 1898, par. 9*

Every truth received is a refining power. By the God of heaven the mind and heart of the receiver are imbued with a power corresponding to the heavenly origin and importance of the truth. By the death of Christ on the cross, human beings have been raised in the scale of moral value. "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.*]*13LtMs, Ms 88, 1898, par. 10*

The Lord looked into the mind of man, and He saw that it was debased and corrupted by sin. He determined to present in the most attractive light the principles of the gospel, that man might receive and obey them. He would refine, purify, and ennoble the

powers He had given to man, that they might act the part for which they were created. If permitted, the lower passions will obtain the mastery over the whole being. Christ would have these passions subject to the higher powers of the being.*13LtMs, Ms 88, 1898, par. 11*

Christ presented the cross to His disciples. "If any man will come after me," He said, "let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] The cross must be lifted by all who receive Christ as their Saviour. God does not forgive sin to encourage us to continue in sin. It is to bring sin to a close, that the divine nature may take possession of the being, and the riches of heaven be poured into mind and heart. God has made every provision that the divine resources may flow freely, and we are to deem no sacrifice too costly in order that the treasures of truth may be given to the world. To fall short of this is a betrayal of sacred trust.*13LtMs, Ms 88, 1898, par. 12*

Those who claim to preach Christ, while they declare that the law of God is abrogated, do not preach the truth. Had not God's law been unchangeable, Christ need not have suffered on Calvary. He died that the transgressor of the law might be pardoned and return to his loyalty. He took human nature upon Himself, and suffered for us, that we might have another trial, that we might be given opportunity to leave the banner of rebellion and stand under the banner of the Prince of light. And He declared, "I have kept my Father's commandments." [*John 15:10.*] In Him is no 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 sin, and in him is no sin." [*1 John 3:4, 5.*] Christ's sacrifice would have converted the world to truth if false teachers had not upheld false doctrines, making it appear a virtue to trample on the law of Jehovah.*13LtMs, Ms 88, 1898, par. 13*

God would have His people proclaim to the world the great truths of redemption. He would have them tell of the great sacrifice made to restore the almost obliterated moral image of God. When men partake of the divine nature, they will bring from the treasure of the heart things new and old. They will open to those around them the great truths of the work of the Son of God in our world.*13LtMs, Ms*

88, 1898, par. 14

Truth constantly enriches the receiver. The minds of those who receive the truth increase in activity. And they exercise their talents, seeking to improve every capability, their mental and spiritual powers strengthen, for where there is spiritual life, there is development and growth. There is no possibility of the treasures of the householder diminishing if rightly used. *13LtMs, Ms 88, 1898, par. 15*

Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure, for as he examines it, that he may present it in such a way as to attract others, he finds new treasures. *13LtMs, Ms 88, 1898, par. 16*

The treasures of truth in our possession must be given to the world, that they may have opportunity to learn the value of truth. The necessities of those who are suffering from spiritual poverty must be relieved. And not only will the minds of those helped be impressed, but the mind of him who is doing the work will be quickened by the power of the Holy Spirit. Through the co-operation of the power that comes from God alone, he will be enabled to make the truth so plain that it will vibrate in other minds. The truth is the power of God unto salvation to all who receive it. It sheds a flood of light into the heart, and exerts a convincing influence upon the mind, stimulating and strengthening the one who is communicating the treasures of God's Word. *13LtMs, Ms 88, 1898, par. 17*

Christ Jesus is the great truth for this time. In Him is bound up all the truth that concerns our salvation. "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*] Christ died for the whole world, yet how few fill the place God has assigned to them as householders. The talents lent us on trust are to be used to benefit and bless others. They are lent to be improved. Their value is in themselves. Whether or not the one to whom they are

entrusted realizes their value, they remain the same. But if he does not appreciate them, they are of no value to him.<sup>13</sup>*LtMs, Ms 88, 1898, par. 18*

Money may be locked up in various ways. It is still money, but it is of no special benefit to any one. But money wisely invested brings money in return, which may be used to gain more money. Thus it is with the householder's treasure, the Word of the living God. The use made of the gems of truth determines their value to the possessor. They are to be used to help and bless and save those for whom the Lord gave His only begotten Son. They are of the highest value to us, and in this way our talents increase constantly. We add jewel to jewel.<sup>13</sup>*LtMs, Ms 88, 1898, par. 19*

The apostle Paul charged Timothy, "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." "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 to thee, keep by the Holy Ghost which dwelleth in you." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 *Timothy 2:1, 2; 1:13, 14; 2:15.*] What height and depth and breadth there is in these words. Paul understood that those who have been enlightened by the Holy Spirit have a most important talent in their keeping. His words teach the same lesson taught by Christ's words, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." [*Matthew 13:52.*]<sup>13</sup>*LtMs, Ms 88, 1898, par. 20*

"I am not ashamed of the gospel of Christ," Paul writes again, "for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." [*Romans 1:16-18.*]<sup>13</sup>*LtMs, Ms 88, 1898, par. 21*

The faith professed must be the faith acted. Those who have

received the light of truth are in the possession of knowledge which they must impart to others. Those who would teach God's Word must themselves receive the divine treasures. They must not be satisfied with repeating set discourses, depending on notes. They are to add to their treasure, constantly improving in their manner of presenting the truth. They are not to be dwarfs in religious knowledge, but are to open their hearts at the first knock of Christ. "If any man hear my voice," He says, "and open the door, I will come in to him, and sup with him, and he with me." [*Revelation 3:20.*]*13LtMs, Ms 88, 1898, par. 22*

To those who welcome Christ as an honored guest, He will communicate precious things. In their turn they are to open their treasures of light and blessing to other souls. Thus an endless variety of good results will be obtained.*13LtMs, Ms 88, 1898, par. 23*

But all the praise and glory is to be given to God. No human being is to seat himself on the highest seat, accepting the praise of others, and forgetting that his treasures belong to God. God's blessing is promised to those who hunger and thirst after righteousness, but nothing is so offensive as to hunger and thirst after the praise of men.*13LtMs, Ms 88, 1898, par. 24*

When the Lord weighs in the balances of the sanctuary the actions of those who have striven to be first, when they see how He regards such strife, they will bow low at His footstool, ashamed of their course of action. All cannot be first, all cannot be masters. Walk humbly before God, acknowledging Him as your Master. It is a great misfortune to be unable to see in others higher excellencies and powers of greater usefulness than in yourself. If we will partake of the divine nature, God will fit us to find happiness in activity, and rest in wearing Christ's yoke. Using aright the powers God has given us, praying, waiting, watching, and working, wearing Christ's yoke and learning daily of Him to be meek and lowly of heart, will bring great joy into our lives.*13LtMs, Ms 88, 1898, par. 25*

Were it not for God's gracious gifts and blessings, we should be bankrupt for eternity. Then let no one sound his own praises, feeding upon his supposed wisdom. If his talents were of his own

manufacture, there would be some consistency in self-praise. But man has nothing of his own. Let us not reveal our lack of true wisdom by exalting self. Let us bow low in humility at the feet of Him who has entrusted to us our talents. Let us use and improve these talents, handing principle and interest back to the Giver. *13LtMs, Ms 88, 1898, par. 26*

The Lord expects His householders to prepare the way for His second advent by helping in every possible way those for whom He gave His life. The signs of His second coming are clearly pointed out in prophesy. When He came to our world the first time, divinity and humanity were blended. This is our only hope. The Son of man is fully qualified to be the originator of a humanity that will blend with divinity by partaking of the divine nature. He offers to make us golden threads in the web of humanity. He would have us act our part by co-operating with Him in healing the springs of life that have been perverted, and setting them flowing in sanctified channels. *13LtMs, Ms 88, 1898, par. 27*

As a sacred trust every talent is to be employed aright. Those whom God has made His stewards are to search the Scriptures earnestly, that they may communicate its truths to others, leading them to the path which has been cast up for the ransomed of the Lord. By precept and example we are to teach others that through the grace of Christ they may be obedient to all God's commandments, and be clothed with the righteousness of Christ. This is the work God requires His servants to do. We are not to follow our own perverse nature, but are to be like little children. We are to lay aside our own will, following implicitly the dictates of God's will. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." [*Revelation 22:14.*]*13LtMs, Ms 88, 1898, par. 28*

## Ms 89, 1898

How Oft Shall I Forgive My Brother?

NP

July 31, 1898

Portions of this manuscript are published in *RH 01/03/1899*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

In the *18th chapter of Matthew* Christ gave to His disciples most precious lessons in regard to the organization and order of the church which was being established. To the question of the disciples, "Who is the greatest in the kingdom of heaven?" Jesus "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ... And whoso shall receive one such little child in my name receiveth me. And whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [*Verses 1-3, 5, 6.*]*13LtMs, Ms 89, 1898, par. 1*

We should read carefully the lesson that follows in *verses 7-14*. "Moreover," Christ continued, "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 thee, 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 thee, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [*Verses 15-18.*]*13LtMs, Ms 89, 1898, par. 2*

The specific directions here given are very largely disregarded, and dissension is the result. Christ knew the perversity of the hearts of

men—even of those who should be brought into church capacity, and He outlined the course to be pursued. He knew that this, if followed, would close the door to dissension, misunderstanding, alienation, strife, and bitterness. *13LtMs, Ms 89, 1898, par. 3*

Christ is the Instructor of His people. He would have them sit at His feet as little children and learn the lessons that are so essential for them to know. “Verily I say unto you,” He said, “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.” *[Verses 3, 4.]13LtMs, Ms 89, 1898, par. 4*

Strife for superiority is the result of yielding to the temptations of the enemy. By exalting himself in those who will listen to his suggestions Satan is carrying forward the same work which he begun in heaven. No man should cherish the idea that he must be first, that he must be above his brethren, that his voice must be the voice in counsel, and in the plans laid. When man places himself where God should be, he is just where Satan is pleased to have him. He measures his abilities with those of his brethren, and places an undue importance upon his own labors. He yields to the temptation to criticize his brother, and places but little value upon his brother’s labors, while he exalts his own as superior. *13LtMs, Ms 89, 1898, par. 5*

It takes time and patience and much prayer to grow in Christlikeness of character, but it is a very easy matter to accept the attributes of Satan and fall into his ways. It is an easy matter to become accusers of the brethren, and to set ourselves up as a standard of character; and the deception of Satan will be complete unless decided resistance is made against the first approach of the enemy. Those who have the grace of Christ in the heart will think no evil, speak no evil. What a blessing it is to us all that we may speak often to each other and yet not exalt our own attainments as superior. *13LtMs, Ms 89, 1898, par. 6*

That which finite beings call a success is often a decided failure because men lift up their souls unto vanity. Spiritual pride is a great evil in the church. Unless God is sought in prayer, unless His



converting grace comes to the soul, there will be no inclination to oppose Satan's wily representations. The truly great are those who reveal the least disposition to exalt themselves, who have the most patient trust in God, and make Him their fear and their dependence. It is God alone who is to be exalted. He alone, through His Son, Jesus Christ, can put enmity between man and Satan. To man He says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Verse 3.] It is an impossibility for man in his own strength to merit at the hands of God the righteousness of Christ. A curse is pronounced against those who trust in man, and make flesh their arm. If they do this, they will surely be disappointed. *13LtMs, Ms 89, 1898, par. 7*

"Again I say unto you," Christ continued, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." [Verses 19, 20.] Precious promise! *13LtMs, Ms 89, 1898, par. 8*

The apostle John exhorts us: "My little children, let us not love in word, neither in tongue; but in deed and in truth." [1 John 3:18.] Satan is very zealous to sow the seeds of dissension and strife, that we may not love one another. He desires to see us become weak spiritually, because we do not have the truth in our hearts, because we do not have that faith which works by love and purifies the soul from all selfishness, all hardness of heart, all moral defilement and spiritual pride. *13LtMs, Ms 89, 1898, par. 9*

"We know that we have passed from death unto life," John continues, "because we love the brethren. He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children let us not love in word nor in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart

condemn us, God is greater than our heart, and knoweth all things.*13LtMs, Ms 89, 1898, par. 10*

“Beloved, if our heart condemn us not, then have we confidence toward 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.” [*Verses 14-24.*]*13LtMs, Ms 89, 1898, par. 11*

It is our privilege to realize the promise made: “And this is the confidence we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, we know that we have the petition that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” [*1 John 5:14-18.*]*13LtMs, Ms 89, 1898, par. 12*

“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 the 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.” [*Malachi 3:16-18.*]*13LtMs, Ms 89, 1898, par. 13*

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he

had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. *13LtMs, Ms 89, 1898, par. 14*

“But the same servant went out, and found one of his fellow servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, and said, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”  
*[Matthew 18:21-35.]13LtMs, Ms 89, 1898, par. 15*

This parable is designed to show the spirit of tenderness and compassion which man should manifest for his fellow man. Christ is likened to a certain king, who, moved with compassion, forgave the debt of his servant. But this man who had been treated so mercifully dealt with his fellow laborer in an altogether different manner. He did not show mercy. He heeded not the request to be patient. He did not do to the afflicted one as his master had done to him. *13LtMs, Ms 89, 1898, par. 16*

Christ came to this world to give His life the just for the unjust. The sinner cannot save himself. He is under the condemnation of the broken law. The pardon of the king represents a pardon which is supernatural, a divine forgiveness of all sin. The debtor cannot render an equivalent for this. He has nothing to give. This is the

reason why Christ clothed His divinity with humanity. He desired to give in His own life an example of how human beings should exercise forbearance toward humanity. *13LtMs, Ms 89, 1898, par. 17*

The question which Peter asked the Saviour was of great interest to him, for he had been having some unpleasant chapters in his experience. Therefore Christ presented temporal things to represent the spiritual. The subject of property was brought before the people to illustrate the manner of dealing that should exist between man and his fellow man. *13LtMs, Ms 89, 1898, par. 18*

It is not to be thought that this parable encourages indolence. The Word of God declares, If a man will not work, neither shall he eat. The Lord does not require the hard working man to support those who are not diligent, who waste hours and days in doing nothing to sustain themselves. But there is an unavoidable poverty, and we are to manifest tenderness and compassion toward those who are unfortunate. There is a waste of time, a lack of effort, which bring to poverty and want. If these faults are not seen and corrected, all that might be done in their behalf is like putting treasure into a basket with holes. *13LtMs, Ms 89, 1898, par. 19*

In the prayer which Christ taught His disciples, He said, "Forgive us our debts as we forgive our debtors." [*Matthew 6:12.*] This is not to be understood to mean that in order to be forgiven our sins we are not to require our just dues from our debtors. But if through unwise management they have placed themselves where they cannot pay, they are not to be treated harshly, oppressed, or placed in prison. *13LtMs, Ms 89, 1898, par. 20*

There would be no virtue in advocating that theft or fraudulent actions shall go unpunished, but there are matters connected with the church that are to be kept within its own borders. Personal revenge is not becoming a saint of God. If he is abused, he is to take it patiently; if defrauded of that which is his just due, he is not to appeal to unbelievers in courts of justice. Rather let him suffer loss and wrong. The one wronged may feel injured, and may be tempted to cause oppression to his fellow man, but if he follows this course he reveals that he has not the spirit of Christ. God will deal

with the unworthy church member who defrauds his brother and the cause of God. The Christian need not contend for his rights. Let the Lord deal with the one who violates these rights. "Vengeance is mine, I will repay, saith the Lord." [*Romans 12:19.*] A straight account of all these matters, and for all this, the Lord declares, He will avenge. He will bring every work into judgment.*13LtMs, Ms 89, 1898, par. 21*

The lesson to be learned is that we must have the spirit of true forgiveness—even as Christ forgave the sinner who could in no case pay the enormous debt. We are to bear in mind that Christ has paid an infinite price for the souls of men, that they are Christ's purchased possession. When the debtor pleaded for delay with the promise, Have patience with me, and I will pay thee all, to his great surprise the sentence was revoked. The whole debt was cancelled. He was filled with joy, and felt that a great weight was lifted from him. And he soon had an opportunity to pattern after the Master, who had forgiven and cancelled his debt. The test came, and he demanded of his fellow servant his due which was very small.*13LtMs, Ms 89, 1898, par. 22*

The fellow servant made an appeal similar to that which he himself had so recently made to the householder, but without a similar result. He who had so recently been forgiven was not kind and tenderhearted and pitiful. The goodness, mercy, and love shown to him he did not exercise in dealing with his fellow laborer. The goodness shown him only hardened his heart. He demanded all that he considered his due, and carried into effect the sentence which had been so graciously revoked for him. All the pleas of his fellow man for patience and forbearance were refused. The small sum owed him was all that the ungrateful servant could keep before his mind.*13LtMs, Ms 89, 1898, par. 23*

The Lord God of heaven sees not as man seeth. The spirit of forgiveness is to be cherished. "If thy brother trespass against thee," He says, "rebuke him." [*Luke 17:3.*] The trespass may be against you or some other soul whom Christ has purchased with His own blood. These wrongs are not to be passed by as righteousness. It is only right that indignation be felt against wrongdoing, because Christ is dishonored thereby. We are not

permitted to let sin pass as righteousness. Sin is to be called by its right name, and is to be plainly laid out before the wrongdoer. The Lord has commanded us not to suffer wrong upon our brother. Let no man charge him with being a faultfinder or an accuser. In the church, order must be maintained. God needs faithful sentinels. *13LtMs, Ms 89, 1898, par. 24*

The apostle Paul charges us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." "Only 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; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." [*Philippians 2:1-5; 1:27-29.*] *13LtMs, Ms 89, 1898, par. 25*

Again he says in his charge to Timothy: "All Scripture is given by inspiration of God: and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts will 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 3:16-4:5.*] *13LtMs, Ms 89, 1898, par. 26*

Again he says: "There are many unruly and vain talkers and

deceivers. ... Wherefore rebuke them sharply, that they may be sound in the faith. ... They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." [Titus 1:10, 13, 16.]*13LtMs, Ms 89, 1898, par. 27*

There is a work to be done in faithful dealing one with another, that sin may not pass as righteousness. Plain facts must be stated, that evil workers may not be left to deceive through false statements. This work is not to be neglected. Said Christ to His disciples, "Behold I send you forth as lambs among wolves," who claim to be religious but who are not. [Luke 10:3.] The wolves here referred to are those who have entertained a wolfish disposition to tear and devour the flock of God. But if these very wolves will see their wrong, and will humble themselves before God, if they will put on their robes of Christ's righteousness, He will accept their repentance and transform their characters.*13LtMs, Ms 89, 1898, par. 28*

The Lord would not have those called the lambs and the sheep of his pasture who by their course of falsehood and misrepresentation and revenge are seeking to devour other sheep. When Christ warned the priests and Pharisees, their pride rose up, and because they were reprov'd, they became so angry that they determined to kill him. The pride of man makes his anger revengeful. He will not be convicted by righteousness because of his wrong dealing with his fellow men. But the law of forgiveness is to be exercised. It is to spring into life whenever occasion demands it.*13LtMs, Ms 89, 1898, par. 29*

Too often when wrongs have been reprov'd again and again, and the wrongdoer confesses his wrong, the one who has suffered becomes weary, and thinks he has forgiven quite enough. But the Saviour has given us an example how we should deal with those that err, when they show repentance. If thy brother trespass against thee, He says, rebuke him: and if he repent, forgive him. Do not hold him off as unworthy of your confidence. Consider thyself lest thou also be tempted. Bear in mind that none but Christ can read the heart. By Him actions are weighed.*13LtMs, Ms 89, 1898, par. 30*

The church should avoid that prejudice that rises like a flash when political subjects, which cross the opinions they have cherished, are introduced. National antipathies and sectarian feelings are not to be held by anyone. Those who stand under the banner of Christ are to stand under no other banner. They are to acknowledge the supreme authority of the King of kings and Lord of lords. They are not to appeal to Caesar or Pilate. In His own good time Christ will avenge His own elect which cry day and night unto Him. Christ has been the uniting stone, the chief corner stone in all ages. *13LtMs, Ms 89, 1898, par. 31*

The patriarchs, the Levitical priesthood, the Christian churches, all find their center in Christ. He is to be all and in all. "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 2:11-14.*]*13LtMs, Ms 89, 1898, par. 32*

Paul asks, "Is Christ divided?" [*1 Corinthians 1:13.*] Have we not one spiritual Head? When my heart is overwhelmed, then pray, "Lead me to the Rock that is higher than I." [*Psalms 61:2.*] Precious is His all atoning sacrifice, His blood shed in our behalf. Precious is His all-atoning merits, precious His sanctifying righteousness. Precious is His infinite fullness and sufficiency. "Ye are complete in him." [*Colossians 2:10.*] "And of his fulness have all we received, and grace for grace." [*John 1:16.*] All other foundation is shifting sand. In Christ there is neither Jew nor Greek, bond nor free, male nor female. We are all one in Christ Jesus, and Christ is our head. *13LtMs, Ms 89, 1898, par. 33*

Divisions in the church are soul-disheartening. In the seamless robe is a representation of the unity that should exist in the church of Christ; but how sadly is that robe disfigured by rents and tears. Christ is dishonored by the controversies that arise. Brother regards brother coldly. The warm love of a living Saviour does not bind heart to heart. Christ is humiliated in the person of his professed people. Ministers are not what they should be. They do not have



that faith that works by love, and purifies the soul. All true believers will be one. The cross of Christ is the pledge of their fellowship and union. The time must come when the watchmen see eye to eye; when the trumpet shall give a certain sound, when “Ephraim shall not envy Judah, and Judah shall not vex Ephraim” any more. [*Isaiah 11:13.*] *13LtMs, Ms 89, 1898, par. 34*

**Ms 90, 1898**

“Know ye not that they which run...”

Refiled as *Ms 50, 1893*.

## Ms 91, 1898

### Notes of the Work

“Sunnyside,” Cooranbong, New South Wales, Australia

June 17, 1898

This manuscript is published in entirety in *16MR 39-44*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We find that we have much to be thankful for. During the Week of Prayer we had very pleasant weather—cool mornings and nights, and beautiful sunshiny days. We are very thankful to our heavenly Father that He has been with us of a truth.<sup>13</sup>*LtMs, Ms 91, 1898, par. 1*

Throughout the week we had all that we could do. The first Sabbath we had a full house. In the morning at 9:45 Sabbath school was held. One of the articles for the Week of Prayer was read. We thought it best to send horses and carriages to Dora Creek and Martinsville to bring up the women and children who could not come on foot. We also provided lunch for them, and while they waited between the services <W. C. White> read to them the articles prepared for the Week of Prayer.<sup>13</sup>*LtMs, Ms 91, 1898, par. 2*

At 3 p.m. the Lord gave me freedom to speak. I felt drawn out to speak particularly upon the necessity of doing missionary work in all the region round about. If we really believe the truth, the outward life will testify of it. We are anxious that our teachers and students shall have much of the Holy Spirit of God. Through the grace of God we may be just and pure and diligent in all our works in connection with our fellow men. Notwithstanding there will be much to dishearten and sadden the soul because of bigotry and formalism and unbelief among those who should have faith, we can exclaim, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth those that are his.” [2 *Timothy 2:19*.] The worse the situation appears, the more light and life we must have.

We must cherish cheerfulness, and let the world know that we are reflecting the light of the Sun of Righteousness.<sup>13LtMs, Ms 91, 1898, par. 3</sup>

The carelessness of many, the example and influences of the world, the tendencies of the time to regard neither God nor man, is no excuse why those who believe the Word should grow lax, weak in faith, or indifferent in the discharge of the work to which they have been appointed. We have had the light, while many have not had the light regarding the binding claims of the fourth commandment. Our work must correspond with our faith. Circumstances must be mastered by our moral courage and faith in Christ Jesus. We are to pray in faith, looking heavenward, and saying, "I will not fail nor be discouraged." [See *Isaiah 42:4*.]<sup>13LtMs, Ms 91, 1898, par. 4</sup>

The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven "having great power." [*Revelation 18:1*.] The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel's message is to be repeated, "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." [*Verses 2, 3*.]<sup>13LtMs, Ms 91, 1898, par. 5</sup>

This prophecy will be fulfilled, and the earth will know that the Heavens do rule. Christ is coming with power and great glory. He will come with all the holy angels with Him. He will come with His own glory and with the glory of the Father. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. What a day that will be when the unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have received Him. All who have served Him will catch the undimmed rays of the glory and brightness of the King in His majesty. In that

day those who have been counted as the lowly ones will be the truly lofty. *13LtMs, Ms 91, 1898, par. 6*

<Although> the means to sustain the work is unequal to the demand, yet a beginning has been made. Even in Cooranbong, since we have located here, we have felt the necessity of a hospital where the sick could be treated. Miss McEnterfer has been called on from far and near to do the work of nurse and physician. She has gone on horseback to places where a carriage could not go. At one place a little lad was badly scalded. His sufferings were great. His family knew not what to do for him. They could not sleep because of his agonizing cries. Miss McEnterfer could not tell how the case would turn, but she worked tenderly and carefully, dressing the wounds. She made her applications of hot water compresses. What a wonderful restorer this is. After the first work that was essential to be done was finished, the little fellow slept, and the family slept. Day after day she treated this case. She prayed as well as worked, and through the blessing of the Lord the lad was perfectly restored. That was indeed a very grateful family. *13LtMs, Ms 91, 1898, par. 7*

In many such cases Miss McEnterfer has been called to relieve suffering. One lad, about ten years old, was running to chase a calf out of the yard, when he was thrown down, his foot slipping into a hold where there was a broken glass bottle. The glass cut a deep gash in his ankle. After ten days Miss McEnterfer was sent for. She did not at first think she could save the foot, but she prayed and worked. The greatest care was required in touching the foot. It was a terrible looking wound. One, as soon as she looked at it, fainted away. She had come to assist Miss McEnterfer, but could not do anything. *13LtMs, Ms 91, 1898, par. 8*

After two days' treatment, Miss McEnterfer saw that the case needed more constant care, that special efforts must be put forth, and after talking the matter over, we decided to take him to our home, having his aunt go with him to remain with him. We boarded the two, Sara treated the foot for ten days, and it was saved. The lad is now walking about perfectly well. We thank God that he was restored to soundness. When they asked what they should pay for this care, Sara told them that she did not do this work for money,

but out of pity and compassion for suffering humanity. The relatives of this boy were touched by these things. *13LtMs, Ms 91, 1898, par. 9*

There have been other cases which I do not care to relate. In one case, through proper treatment, the efforts made brought a young man back from death. Great hopes were entertained of his recovery. Some who were with Miss McEnterfer, who lived near, were watching the case. The family consisted of the mother, and the father and several brothers who were hard-drinking men. They were strictly charged to give him no brandy or rum. The young man was doing well, and the neighbors returned home. When the doctor, whom they had sent for to Newcastle came, he said he was much better. The family asked if they should give him any liquor, and he said, "A very little." They gave him the drink, and it snapped the thread of life. *13LtMs, Ms 91, 1898, par. 10*

Those drunken men knew not what they were about. The mother said that they poured the liquor down his throat, and he could not help himself; and she could do nothing to prevent them. He was the only member of the family of boys who would not use liquor. When the neighbors came in the morning, the mother said, "They have killed my son! They have killed my son!" O how my heart ached as I thought of that murder in that house. The father and brothers had imbibed liquor until they knew not what they were about. This was considered a very affectionate family, but the rum demon took away their senses. They became as all men become when they sell their reason for strong drink. *13LtMs, Ms 91, 1898, par. 11*

Many such calls have been made, and all have been successfully treated with the exception of one woman who was in the agonies of death when help reached her. *13LtMs, Ms 91, 1898, par. 12*

Another case was that of Brother Thomson's little son, about nine years of age, who fell with his knee upon a stone. The knee became very large, and the lad was obliged to use a crutch. The doctors could do nothing to relieve the child. It had been in this condition for six months when the father brought the boy to Cooranbong. He came to work on the chapel in this place. Sister McEnterfer looked at the knee, and she had compassion on the

bright, promising lad. She took him in charge and gave him thorough treatment twice each day with bandages of flannel as hot as he could bear it. This treatment helped him, and the swelling went down. Now the boy is as active as if he had never been injured. The mother and father and family of ten children were glad to know that their son and brother was not to remain a helpless cripple for life. We assure you that there is abundance to be done in medical missionary lines in this place. *13LtMs, Ms 91, 1898, par. 13*

We have no time to lose in the work of temperance, in the restoration of the poor outcasts, the unhappy, homeless ones. The Lord has a work for men and women to do. If Christ is abiding in the heart, He will sanctify the soul temple. Our hearts will be earnest, and full of divine sympathy. Whatever we do we will do as if in the full view of the whole universe of heaven. Men and women, you may with perfect consistency wear the badge that declares you medical missionaries. This means temperance in all things, and by it you make a silent, personal appeal. *13LtMs, Ms 91, 1898, par. 14*

## Ms 92, 1898

### The Revelation of God

NP

July 6, 1898

Portions of this manuscript are published in *TMR 371*.

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory, but the natural world, with unmistakable voice, proclaims the glory of God. And in this book of nature opened to us—in the beautiful, scented flowers, in their varied and delicate coloring, God gives to us an unmistakable expression of His love for fallen man. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thorns, the thistles, the tares, the law of condemnation is discerned, but in the delicate color and perfume of the flowers, we may learn that God still loves us, that His mercy is not wholly withdrawn from the earth. *13LtMs, Ms 92, 1898, par. 1*

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life, and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But everything in nature cannot teach the lesson of the great and marvelous love of God. Therefore the Father sent His well-beloved Son into the world and with His own voice declared Him to be a perfect revelation of Himself to man. *13LtMs, Ms 92, 1898, par. 2*

To the question of Thomas, Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, except by me. If ye have known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us." [*John 14:6-8.*] The heavens declare the glory of God, and the firmament showeth His handiwork, but Philip could not accept nature as his God. "Jesus saith unto 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, and 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, which 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.*] *13LtMs, Ms 92, 1898, par. 3*

We are to behold the light of the knowledge of the glory of God in the face of Jesus Christ. God has revealed Himself in Christ. In the person of His only begotten Son, the God of heaven has condescended to stoop to our human nature. His voice has spoken from the highest heaven, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:17.*] And again, at the visit of the Greeks to the temple, when Jesus prayed, "Father, glorify thy name," the answer was given, "I have both 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." [*John 12:28-30.*] *13LtMs, Ms 92, 1898, par. 4*

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee." [*Psalms 2:6, 7.*] The Father in heaven has a voice and person which Christ expressed. Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or refuse to acknowledge the continual working of God in nature. Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange then that so many should make a deity of nature. *13LtMs, Ms 92, 1898, par. 5*

God furnished the matter and the properties with which to carry out His plans. Nature is but the Lord's agency. The hand of God is continually guiding the globe in its mysterious march around the sun. The same hand that holds the mountains and balances them in position guides and keeps in order the respective planets. All these wonderful glories in the heavens are but doing the work appointed them. The great and mighty God employs His agencies that vegetation may flourish. He sends the dew and the rain and the

sunshine that verdure may spring forth and spread its green carpet over the earth, that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work themselves, that the leaf appears because it must do so of itself. It is through the immediate agency of God that every tiny seed breaks through the earth and springs into life to give food to man. Every leaf grows, every flower blooms, through the working power of God.*13LtMs, Ms 92, 1898, par. 6*

The physical organism of man is under the supervision of God, but it is not like a clock which is set in operation and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but bear in mind that the being is under the supervision of God. Ye are God's husbandry, ye are God's building. In God we live and move and have our being. Each heartbeat, each breath is the inspiration of that God who breathed into the nostrils of Adam the breath of life, the inspiration of the ever present God, the great I AM.*13LtMs, Ms 92, 1898, par. 7*

Idolatry of nature is a farce, it is the invention of men who know not God and who are trying to keep out of sight a knowledge of the true God. When Nehemiah proclaimed a fast, the Levites poured forth a confession of the greatness of God, "Thou, even thou art God alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all: and the host of heaven worshipeth thee." [*Nehemiah 9:6.*]*13LtMs, Ms 92, 1898, par. 8*

The apostle Paul when holding forth the Word of life to the Athenians, and presenting before them the majesty of the living God in contrast to their idolatrous worship, declared; "God that made the world and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing 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 habitations; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live and move and have our being:

as certain also of your own prophets 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." [*Acts 17:24-29*.] *13LtMs, Ms 92, 1898, par. 9*

There is scarcely an operation of nature but we will find reference made to it in the Word of God. The Word declares, "He maketh the sun to arise, and the rain to descend." [See *Matthew 5:45* and *Job 38:26*.] He "maketh the grass to grow upon the mountains." "He giveth snow like wool: He scattereth the hoar frost like ashes." "When he uttereth his voice there is a multitude of waters in the heavens ... He maketh lightnings with rain, and bringeth forth the wind out of his treasures." [*Psalms 147:8, 16; Jeremiah 10:13*.] *13LtMs, Ms 92, 1898, par. 10*

These words of holy writ say nothing of the independent laws of nature. God is the superintendent as well as the Creator of all things. The divine Being is engaged in upholding the things which He has created. God has laws which He has instituted, but they are only His servants through which He effects results. It is God who calls everything in order and keeps all things in motion. *13LtMs, Ms 92, 1898, par. 11*

## Ms 92a, 1898

### The Parable of the Ten Virgins

NP

July 22, 1898

This manuscript is published in entirety in *16MR 267-276*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“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 are gone out. But the wise answered saying, Not so; lest there be not enough for us and 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 in with him to the marriage: and the door was shut. Afterward came also 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 not the day nor the hour when the Son of man cometh.” [*Matthew 25:1-13.*] *13LtMs, Ms 92a, 1898, par. 1*

A special message has come to our world in the messages of the first and second angels: “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 heaven, and earth, the sea, and the fountains of waters. 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.” [Revelation 14:6-8.] *13LtMs, Ms 92a, 1898, par. 2*

Under the proclamation of these messages, the midnight cry was made, and the believers in the messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear that message, “Behold the Bridegroom cometh: go ye out to meet him.” [Matthew 25:6.] Here is the parable of the ten virgins. *13LtMs, Ms 92a, 1898, par. 3*

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Five of these virgins were wise. They anticipated delay, and filled their flagons with oil, prepared for any emergency. From these flagons their lamps were supplied, and not left to go out. But five of their number had not this foresight. They made no provision for disappointment or delay. *13LtMs, Ms 92a, 1898, par. 4*

The second call is made, and the ten virgins are still watching for the bridegroom. Hour after hour passes. Their eyes are anxiously looking for the appearance of the bridegroom. But there is a delay, and the weary watching ones fall asleep. But at midnight, at the very darkest hour, when their lamps were most needed, the cry is heard, “Behold, the bridegroom cometh.” [Verse 6.] The sleeping eyes are opened. Every one is astir. They see the procession they are to join moving on, bright with torches and with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps from the oil in their flagons, and their lamps burn brightly. *13LtMs, Ms 92a, 1898, par. 5*

“But five of them were foolish.” [Verse 1.] These had made no provision wherewith to replenish their lamps, and when aroused from their slumbers they found their lights going out. Their flagons were empty. Their first thought was to borrow of their neighbors, and they said to the wise virgins, “Give us of your oil, for our lamps are going out.” But the answer come back, “Not so; least we have not enough for yourselves and for us. Go ye to them that sell, and buy for yourselves.” [Verses 8, 9.] And while they went to buy, the procession moved on and left them behind. The bridal train entered within the house, and the door was shut. When the foolish virgins

reached the banquetting hall, an unexpected denial was given them. They were left outside in the blackness of the night. The door was shut. *13LtMs, Ms 92a, 1898, par. 6*

All the Christian world is represented in this parable. The bride constitutes the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. Some who have a nominal faith are not prepared for His coming. The oil of grace is not feeding their lamp, and they are not prepared to enter in to the marriage supper of the Lamb. The representation is such as to call forth our earnest study, that we may know what preparation we who are living in the last days are to make, that we may enter in and partake of the marriage supper of the Lamb. We are to accept the last message of mercy given to a fallen world: "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." [*Revelation 22:14.*] *13LtMs, Ms 92a, 1898, par. 7*

There is a delay in the coming of the Bridegroom in order that all may have an opportunity to hear the last message of mercy to a fallen world. The first and second angels' messages are all united and complete in the third: "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 14:9, 10.*] *13LtMs, Ms 92a, 1898, par. 8*

John was shown these things in holy vision. He saw the company represented by the five wise virgins, with their lamps trimmed and burning, and he exclaimed in rapture, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice in heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, [that] they [may] rest from their labors, and their works do follow them." [*Verses 12, 13.*] *13LtMs, Ms 92a, 1898, par. 9*

Many who heard the first and second angels' messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world.<sup>13</sup>*LtMs, Ms 92a, 1898, par. 10*

A similar work will be accomplished when that other angel, represented in *Revelation* [18], gives his message. The first, second, and third angels' messages will be repeated. The call will be given to the church, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Verse 4.]<sup>13</sup>*LtMs, Ms 92a, 1898, par. 11*

"Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 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. ... 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." [Verses 2-5.]<sup>13</sup>*LtMs, Ms 92a, 1898, par. 12*

Take each verse of this chapter, and read it carefully, especially the last two: "And the light of the candle shall shine no more in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." [Verses 23, 24.]<sup>13</sup>*LtMs, Ms 92a, 1898, par. 13*

The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear just like the wise. *13LtMs, Ms 92a, 1898, par. 14*

Said Christ, "Every plant that my heavenly Father hath not planted, shall be rooted up. ... 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 witness, blasphemies: these are the things which defile a man." [*Matthew 15:13, 18-20.*] *13LtMs, Ms 92a, 1898, par. 15*

It is impossible for man to read the human heart, for the tares so closely resemble the wheat. It is not given to human beings to try to separate them. But the angels of God know them, for their fruits declare their character. Have they not been commissioned to counterwork the work of those who fight against the truth of God's Word? These angels will never make a mistake in gathering the wheat from among the tares. *13LtMs, Ms 92a, 1898, par. 16*

"Beware of false prophets," said Christ, "which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." *13LtMs, Ms 92a, 1898, par. 17*

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto 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 I will profess unto them, I never knew you: depart from me, ye that work in iniquity." [*Matthew 7:15-23.*] *13LtMs, Ms 92a, 1898, par. 18*

This is the test. Those who are counted among the wise virgins will let their light burn in good works. There are many who will not



remain at the feet of Jesus, and learn of Him. They have not a knowledge of His ways. Let none rest in the idea that baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth.*13LtMs, Ms 92a, 1898, par. 19*

The parable of the talents is given to represent the kingdom of heaven, and to show the necessity of an accurate use of the endowments that God has entrusted to us. It is of the highest importance that we understand these parables and know wherein they have any bearing upon us individually. The ten virgins are represented as watching in the evening of this earth's history. They represent the church of professed Christians. This lesson should fill our minds with serious thought, and drive us to our Bibles, the Word of the living God. It should lead us to most earnest supplication that God will lead us into all truth.*13LtMs, Ms 92a, 1898, par. 20*

Said Christ: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the wind blew, and beat upon that house: and it fell, and great was the fall of it." [Verses 24-27.] The apostle says: "But ye, beloved, building 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. ... Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." [Jude 20, 21, 24, 25.]*13LtMs, Ms 92a, 1898, par. 21*

We must not stand in a neutral position. Our position must be one of strong and living faith. We are to rear our houses for eternity, as is represented in the parable of the hearers and the doers of the Word. Those who are superficial in their piety may be willing to take the name of Christians, but they will not comply with the conditions laid down in the Word of God. They do not conform their characters to the Word of God and to the pattern He has given. All are hearers of the Word. They comment upon that which they hear, but some, while they assent to the message sent by God to them, do not have the faith that will enable them to place the Word of God in their hearts. God knows full well that if self does not die, it will become a controlling power in the soul. When the transforming power of God works upon the hearts of men, then they are represented by the wise virgins. *13LtMs, Ms 92a, 1898, par. 22*

There are many who profess to be the sons and daughters of God who have no connection with Him. But God sees every spot and stain that is upon the characters of those who profess to follow Him, and He will prove every soul. He says: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [*Malachi 3:1-3.*] This furnace is not to consume and destroy, but to refine and purify. *13LtMs, Ms 92a, 1898, par. 23*

God has commanded His people: "Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. ... And it shall come to pass, if ye shall 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 the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn and thine oil and thy wine. And I will send grass in thy fields for thy cattle, that thou mayest eat, and be full. ...

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 thine eyes.*13LtMs, Ms 92a, 1898, par. 24*

“And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 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. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves.”  
[Deuteronomy 11:1, 13-15, 18-23.]*13LtMs, Ms 92a, 1898, par. 25*

“And Moses with all the elders of Israel commanded the people saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: and thou shalt write on them all the words of this law, when thou art passed over, that thou mayest go into the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.*13LtMs, Ms 92a, 1898, par. 26*

“Thou shalt build the altar of the Lord thy God of whole stones and thou shalt offer burnt offerings thereon unto the Lord thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly. And Moses and the priests the Levites spake unto all Israel saying, Take heed and hearken, O Israel; this day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his

commandments and his statutes, which I command thee this day.” [Deuteronomy 27:1-10.] *13LtMs, Ms 92a, 1898, par. 27*

The five wise virgins represent those who have perfected a Christian character, who have washed their robes, and made them white in the blood of the Lamb. God’s message to His people is: “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 ... 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 3:3-5.] *13LtMs, Ms 92a, 1898, par. 28*

A great price has been paid for the redemption of man, and none who are untruthful, impure, or unrighteous can enter the kingdom of heaven. If men do not make Christ their personal Saviour, and become true and pure and holy, there is only one course for the Lord to pursue. He must destroy the sinner, for evil natures cannot inherit the kingdom of heaven. Thus it is that sin, if not destroyed, will destroy the sinner, just as Satan designed it should. *13LtMs, Ms 92a, 1898, par. 29*

As God made man, he was perfect, reflecting the moral image of God. He was left free to choose good or evil. If he should decide to choose the evil, he must have the evil. And man abused the high prerogative of his nature. Christ gave His life to make it possible that all should be wise virgins, partakers of the divine nature, that they might become complete in Jesus Christ, perfect, without spot, and blameless. Thus through Jesus Christ human nature was placed on vantage ground with God, before the heavenly universe and the fallen world. *13LtMs, Ms 92a, 1898, par. 30*

But the Lord does not release men from responsibility. “Work out your own salvation,” he says “with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.” [Philippians 2:12, 13.] Here is a co-operation of God with man and man with God. Here is encouragement for the most earnest, noble

strivings. Christ declares that the life is more than meat, and the body than raiment. "What shall it profit a man," He says "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.*]*13LtMs, Ms 92a, 1898, par. 31*

Christ has made it possible for man to rise in moral value with God. By resisting all wrong, by subduing the evil temper, selfishness, and pride, he may attain to the righteousness of Christ. Man is to become one with Christ in God. Sin is degrading, and there is no place for it in heaven. It is our privilege to have the power of self-control, and if we do not have it we reveal that sin still reigns in our mortal bodies. In Christ is all sufficiency for a self-directed life. "Let him take hold of my strength, and make peace with me," He says, "and he shall make peace with me." [*Isaiah 27:5.*]*13LtMs, Ms 92a, 1898, par. 32*

The ten virgins all claim to be Christians, but five are true and five are false. All have a name, a call, a lamp, and all claim to be doing God service. All apparently watch for His appearing. All started apparently prepared, but five were wanting. Five were found surprised, dismayed, without oil, outside the wedding banquet, and the door was shut. There are many who cry peace, peace, when there is no peace. This is the most perilous belief for the human soul to entertain. Christ speaks to all who bear His name, who claim to be His followers, to eat His flesh and drink His blood, else they can have no part with Him. Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not live as Christ has enjoined upon them. Christ teaches us that profession is nothing. "He that will come after me," He says, "let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]*13LtMs, Ms 92a, 1898, par. 33*

Let no one take for granted that he is saved. Sanctification is the work of a lifetime. Said Christ, "Whosoever therefore shall break one of these least commandments, and teach men so, the same shall be called the least in the kingdom of heaven; but whoso 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.” [*Matthew 5:19, 20.*]13LtMs, Ms 92a, 1898, par. 34

When we stand the test of God, in the refining, purifying process, when the furnace fires consume the dross, and the true gold of a purified character appears, then we may say as did Paul, “Not as though I had already attained, either were already perfect; but I follow after. ... This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” [*Philippians 3:12-14.*]13LtMs, Ms 92a, 1898, par. 35

These parables were spoken after the solemn lessons given in the *twenty-third* and *twenty-fourth chapters of Matthew*, when Christ dwelt particularly upon His second coming, and revealed things which would transpire before His second appearing in the clouds of heaven. “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 gathereth her chickens under her wings, and ye would not.” [*Matthew 23:37.*]13LtMs, Ms 92a, 1898, par. 36

In this lamentation over Jerusalem is given the assurance of protection to all who will come unto Christ. He will accept and protect them, poor, defenseless, dependent, even as the hen spreads her protecting wings over her brood. If her chickens wander from her, the hen has a peculiar call by which she warns them of peril or storm. If they will heed the danger signal, and can reach their mother’s protecting wings, they find warmth and safety, for she will defend them while she has any life. She forgets herself, and will give her life in defending her helpless little flock. 13LtMs, Ms 92a, 1898, par. 37

What a touching figure is this! What an idea it gives us of the watchful care of Christ for all who trust in Him. Christ longed to gather Israel under His mediatorial wings. He longed to hear their voice calling upon Him, and saying: “Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech. Show thy marvelous loving kindness, O thou that savest by

thy right hand those that put their trust in thee from those that rise up against them. Keep me as the apple of the eye; hide me under the shadow of thy wings.” [*Psalm 17:5-8.*]13LtMs, Ms 92a, 1898, par. 38

“Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving kindness, O God! there the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me.” “I will abide in thy tabernacle forever; I will trust in the covert of thy wings.” [*Psalm 36:5-11; 61:4.*]13LtMs, Ms 92a, 1898, par. 39

But Christ could not do for Israel all that He desired to do, because they would not respond to His invitations. “Ye would not,” He said. Their will was stubborn and unyielding. His last words to the impenitent nation were, “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.*]13LtMs, Ms 92a, 1898, par. 40

## **Ms 93, 1898**

“Ask, and Ye Shall Receive.”

Stanmore, Sydney, New South Wales, Australia

July 22, 1898

Previously unpublished.

July 21, W. C. White, Sister Sara McEnterfer, and Mrs. E. G. White stepped on board the evening train at Dora Creek en route for Stanmore. We were all very weary and worn, but were favored with a compartment to ourselves. I lay down and slept nearly all the way to Strathfield. At Strathfield we changed cars, and another train took us to Petersham. From the Petersham station we took a cab to the Stanmore mission, where Brother and Sister Starr preside. It was twelve o'clock before we retired to rest. *13LtMs, Ms 93, 1898, par. 1*

On the following morning I read important matters on asking and receiving in order to give. *13LtMs, Ms 93, 1898, par. 2*

**“Ask, and ye shall Receive.”**

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh, it shall be opened.” [*Luke 11:9, 10.*]*13LtMs, Ms 93, 1898, par. 3*

We do not appreciate as we should this assurance which means so much to every human being. The question is, Do we believe the Word of God, as presented in this parable? We are to bear in mind that our request is not to be a selfish asking in order merely to improve our own condition. Our requests that benefits be conferred on us are to be made that we may give to those who need them. The Lord will give grace to all who will impart to those in need. *13LtMs, Ms 93, 1898, par. 4*

God stands back of every promise He has made. In order to inspire assurance and confidence, Christ continues: “What man is there of you, if his son ask bread, will he give him a stone? or if he ask a



fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask him!" [Matthew 7:9-11.] *13LtMs, Ms 93, 1898, par. 5*

As workers together with God, Christ's disciples were to represent the character of their Redeemer. Christ said, "Verily, verily, I say unto you, he that believeth in me, the works that I do, shall he do also; and greater works than these shall ye do, because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [John 14:12-14.] But there are conditions. *13LtMs, Ms 93, 1898, par. 6*

"If ye love me," He said, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall love also. At that day ye shall know that I am in the 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 manifest myself unto him." [Verses 15-21.] *13LtMs, Ms 93, 1898, par. 7*

Here the conditions are plainly stated. Those who read their Bibles need make no mistake in this matter. Those who are doers of the Word will give evidence that they are believers of the Word. They will have strong consolation because of the promises made, and in confidence will lay hold on everlasting life. *13LtMs, Ms 93, 1898, par. 8*

In the parable Christ seeks to keep before our minds the course our heavenly Father pursues toward His obedient children in delaying to answer their prayers. God would not have His people give up in discouragement if their prayers are not answered at once. He wants them to search their own hearts carefully, and with humility of mind. Have they used the talent of speech, given them to offer praise and

thanksgiving to God, in hurting and discouraging any of God's children? Have they used the precious gift of God, the voice, to bruise the soul of saint or sinner? If they have done this, let them put all things right by removing the poisonous sting. Then let them bring their trespass offering to God. Let them bring their soul, their tongue, their words, to the altar of God, to be used to glorify Him; and He will accept the offering. *13LtMs, Ms 93, 1898, par. 9*

“Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. And who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years.” [*Malachi 3:1-4.*]*13LtMs, Ms 93, 1898, par. 10*

These preparations must be made by all who expect to receive anything of the Lord. Even those who worship idols, make special preparation, and bring their gifts to the altar before they ask their idols to do anything for them. They praise and exalt their gods. And shall those who believe in God, the living God, approach Him with little reverence and with their human superiority? Shall they be like the Pharisee, who praised and adored himself, and in his pride and self-sufficiency demerited those whom he regarded as sinners? No; for the Lord will not hear their prayers. *13LtMs, Ms 93, 1898, par. 11*

How few consider that it is a solemn thing to pray. How few watch unto prayer, and seek to speak and act in harmony with their prayers. The apostle says: “Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*]*13LtMs, Ms 93, 1898, par. 12*

Through His servant Malachi God declares: “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and

against those that oppress the hireling in his wages, the widow, and the fatherless, and turn aside the stranger from his rights, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” [*Malachi 3:5, 6.*]*13LtMs, Ms 93, 1898, par. 13*

If the Lord were as fitful and impulsive and changeable as human beings, those who show such fruits of unrighteousness would be consumed in their sins; but the Lord bears long with the perversity of men. He is constantly reproofing them from His Word, constantly drawing them, that they may repent of their passionate exhibitions of temper and their selfishness, and be converted that He may heal them. The Word exhorts us: “Let not the sun go down upon your wrath.” [*Ephesians 4:26.*] Make confession to the ones you have injured.*13LtMs, Ms 93, 1898, par. 14*

If others feel wrong to you, and have injured you, carry them some token of regard. Tell them that you do not want anything of division or contention to exist between you, for it dishonors God. Then if you cannot soften the heart of the one who has wronged you, if your kindness is repulsed, you have done your duty, and God will bless you. He will give you His peace of mind and His grace. He will increase your trust in Him. These efforts to preserve Christian love and unity are essential to a preparedness to come before God in faith and confidence, to seek Him with all the heart. And we shall ask that we may give to others.*13LtMs, Ms 93, 1898, par. 15*

There is another subject that is of consequence to every soul who would seek the Lord in prayer. Have you been honest with your God? Search carefully; for the Lord said to His church and to every individual, “I know thy works.” [*Revelation 3:15.*] Everything is known to God. All is open to the eyes of Him with whom we have to do. The Lord says: “Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?” [*Malachi 3:7.*]*13LtMs, Ms 93, 1898, par. 16*

Spiritual blindness comes to men when they suppose they can choose their own way, and venture to transgress the

commandments of God. God has given men His ordinances to keep men in harmony with His ways and will, that He may cooperate with man, and that man may cooperate with Him in advancing His kingdom in the world. The Lord has given in trust to man everything which he calls his own, and He says that a certain portion is to be given back to Him in tithes and offerings. This is the return man is to make to his God, to sustain the ministers whom the Lord has appointed to give the message of mercy to a fallen world, turning from unrighteousness and transgression to obedience to the Lord. The watchmen upon the walls of Zion must be provided for in no haphazard manner. The Lord has entrusted the advancement and up building of His kingdom to His sentinels, and they must do their appointed work. They must be faithful in their ministry, setting before all their duty and obligations to God in this respect.*13LtMs, Ms 93, 1898, par. 17*

God's appointed servants are to speak the words that God has given them. The message is to be borne to the people: "Return unto me, and I will return unto you, saith the Lord of hosts. ... 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 store house, that there may be meat in mine house: and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." [*Verses 7-11.*]*13LtMs, Ms 93, 1898, par. 18*

Where is there language that can more clearly define the duty of all human receivers of God's great treasure? The receivers of His mercies and of His stores are to express their appreciation of God's gifts in complying with the conditions He has made. They are to use the gifts entrusted to them as faithful stewards of the Lord, saying as did David, "Of thine own have we given thee." [*1 Chronicles 29:14.*]*13LtMs, Ms 93, 1898, par. 19*

"And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." [*Malachi 3:12.*]*13LtMs, Ms 93, 1898,*

*par. 20*

Are not the promises of God great and abundant? We need to pray much more than we do. With earnestness and perseverance we should pray, bringing our soul and body under consecration to God. Says the apostle Paul, "In everything by prayer and supplication, let your requests be made known unto God." "Watch ye therefore, and pray always;" "continuing instant in prayer." "Pray one for another." [*Philippians 4:6; Luke 21:36; Romans 12:12; James 5:16.*] It is God who has given us the command to call upon Him. The requirements of the Lord are in every case the laws of His kingdom, and they must be obeyed. It is for our present and eternal interest to obey because all His commandments are gracious, and contemplate our best good. We are the Lord's property, and we should, by obedience to His law, be in a condition to glorify His name. *13LtMs, Ms 93, 1898, par. 21*

This parable and the parable of the importunate widow each teach its lesson. The position of the importunate widow reveals the position of the people of God in this world, and the trials they will be called to endure because of the injustice of men who are placed in positions of trust, but who fear not God, neither regard man. As we near the close of this earth's history, those who fear God and honor Him need hope for little justice. Rather they must expect injustice and oppression at the hand of those who regard neither God nor man. *13LtMs, Ms 93, 1898, par. 22*

In both these parables we are taught perseverance and entreaty. Again, Christ said: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not; the door is now shut: and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth." [*Luke 11:5-8.*] *13LtMs, Ms 93, 1898, par. 23*

Although he had nothing to set before the traveler, the man would not send him away. He goes to his friend, and asks him to lend him

food. But his friend makes excuse, I cannot rise and give thee. The door is shut, and my children are with me in bed. He does not wish to be disturbed. *13LtMs, Ms 93, 1898, par. 24*

Selfish indifference is here revealed. He will not rise and give his neighbor because he is his friend; but he becomes weary of such persistent entreaty for the friend who at midnight had sought hospitality. "I say unto you," Christ said, "though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." [*Verse 8.*] *13LtMs, Ms 93, 1898, par. 25*

In order to make plain the fact that God's ways are not our ways, Christ makes an application of the parable. There is a decided contrast between our heavenly Father and the friend who made excuses. Christ would encourage altogether different ideas concerning Him who is our best Friend. Human nature is often found to be as represented in the parable, selfish, indifferent, or positively unjust. Men will accede to the request made, not because they have a heart to help when there is an opportunity, but to save themselves annoyance. Christ draws the contrast, "And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be open unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." [*Verses 9, 10.*] *13LtMs, Ms 93, 1898, par. 26*

## Ms 94, 1898

### The Unity of the Spirit

NP

July 28, 1898

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.

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” [*Matthew 18:1-3.*]*13LtMs, Ms 94, 1898, par. 1*

Will all who name the name of Christ consider this lesson? It is given for all who believe that Christ is the Son of God. The condition of entrance into the kingdom of heaven is humility. No one can enter there who exalts self.*13LtMs, Ms 94, 1898, par. 2*

“Whosoever therefore shall humble himself as a little child,” Christ continued, “the same is greatest in the kingdom of heaven.” [*Verse 4.*] Will our brethren appreciate these words? Many of those who desire to preach are not accepted by the Lord. They have yet to learn the lesson of walking humbly with God, the lesson of hiding their life in the life of Christ.*13LtMs, Ms 94, 1898, par. 3*

Those who humble themselves are in a position where Christ can safely let the bright rays of the Sun of Righteousness shine on them. Human beings are not to climb to the highest place, thinking that position will cause them to be more highly regarded by God. Let every soul seek to be meek and lowly in heart, to minister in humble places.*13LtMs, Ms 94, 1898, par. 4*

“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.*] There is great need of good works, and those who are truly united

with Christ will reveal His likeness, and do as He did. But those who think that they should be given some office of distinction, who feel hurt because they are not called upon to carry responsibilities because others do not recognize their superior talents, need to become learners in the school of Christ before they can exert an influence that will be a savor of life unto life. Be assured that wise, true, wholehearted men are always recognized.<sup>13</sup>*LtMs, Ms 94, 1898, par. 5*

“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. Wherefore, by their fruits ye shall know them.” [*Matthew 7:17, 18, 20.*] There are those who have a knowledge of the truth, but who are not doers of the Word. In clear, distinct rays the light of the gospel shone upon their pathway. The joyful sounds of salvation saluted their ears. They nominally accepted the truth, but the sanctifying leaven was not hidden in the heart, and old practices and customs soon bore sway. When they were tempted, they did not resist, and therefore were overcome. Hear the words proceeding from their lips. It is little short of swearing. They do not know what they are saying, for they have given themselves up to madness and reviling.<sup>13</sup>*LtMs, Ms 94, 1898, par. 6*

They are easily offended, and think it their privilege to ventilate their opinions in a very unbecoming way. But what harm their harsh words do those connected with them. If spoken in the family, they rouse the worst passions of the other members, until the whole family is exasperated. These poor souls should either be converted, and gain that meekness that will not be surprised into retaliation, or they should separate from each other. Unless they are converted, they can never enter the kingdom of heaven, for they are unworthy.<sup>13</sup>*LtMs, Ms 94, 1898, par. 7*

There are souls who need now to heed the words of the prophet, “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.*]<sup>13</sup>*LtMs, Ms 94, 1898, par. 8*



Then the words of the apostle will be applicable, "And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. 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 ye are 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. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." [*Ephesians 2:1-9.*]*13LtMs, Ms 94, 1898, par. 9*

Thoughts of self-exaltation are not to be cherished, but subdued and cut away from the religious experience. All our good works are dependent on a power outside of ourselves. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [*Verse 10.*] Everything of earth which attracts and absorbs the mind, diverting the moral powers from Him who is the source and strength of all genuine religious experience, counterworks Christ's purpose of purifying and elevating the human soul.*13LtMs, Ms 94, 1898, par. 10*

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." [*Verses 18-20.*] As saints of God we are to be builded together to compose a holy temple for God. As there are different materials in a building, each article representing the parts united together, so it is with the church of God. Christ is the foundation and cornerstone which unites all the parts of the building. Every human being who has consecrated himself to Christ has his place in the building. He is connected with others to make the building, the church, a perfect whole. But he is

not the head or foundation. Christ is to be all and in all.<sup>13</sup>*LtMs, Ms 94, 1898, par. 11*

Self, and selfish customs, habits, and thoughts, will wrestle for the mastery. But self must be overcome. The symmetry of the building cannot be as the Master Builder designs unless every part fills its appointed place. United together in peace, the members of the church make a complete whole, “and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” [*Verses 20-22.*]<sup>13</sup>*LtMs, Ms 94, 1898, par. 12*

This is a representation of the church. There are large timbers, which support the building. There is also other material fully as essential, which the larger timbers must in no way ignore. From this representation we are to learn to be so united that we shall be fitted to fill the places designed for us by the great Master Artist.<sup>13</sup>*LtMs, Ms 94, 1898, par. 13*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end.” [*Ephesians 3:14-21.*]<sup>13</sup>*LtMs, Ms 94, 1898, par. 14*

The church will be a growing church if it does not think that it is its privilege to work the Holy Spirit. We are to remember that no man's mind is complete, no man's judgment is unerring. None of the capabilities that God has entrusted to His human agents are to be ignored or neglected, for there is no human being who is a

complete whole. *13LtMs, Ms 94, 1898, par. 15*

The *fourth chapter of Ephesians* is a continuation of the subject in *chapter three*. "I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called." [*Ephesians 4:1.*] If we would do this, remembering that God works with other minds as well as with ours, that He carries on His work by different gifts and appointments, if we would give others credit for being worked by the Holy Spirit, there would not be so much jealousy, so much sensitiveness, because we are not appreciated and given room to act. *13LtMs, Ms 94, 1898, par. 16*

Those whom God is using are to occupy the position of learners and workers. They are to remember that God has appointed them individually, and are to leave God to work upon other minds. They are to leave others free to act according to God's appointment. The will of every man is to be submerged in the will of God. No one is to regard his mind as the only mind that God is controlling. The one who is strong to do the will of God intelligently, who is using his mind in God's service, will just as surely be united with others whom God is using. In what other way could the building of God be completed in all its parts, in perfect fitness and unity? *13LtMs, Ms 94, 1898, par. 17*

"With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." [*Verses 2, 3.*] Will those who are working for Christ in these last days ask themselves whether they are doers of the Word? Will they remember that they may grieve the Spirit of God by entertaining distrust of those who are working full as conscientiously as themselves, although they may not regard it thus? "There is one body, and one Spirit, even as ye are all called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. But unto every one of us is given grace according to the measure of the gift of Christ." [*Verses 4-7.*] *13LtMs, Ms 94, 1898, par. 18*

This is the great secret of success in the Christian life. Men often consider the suppositions of their own minds as true in every respect. In some things they may think aright; in other things their

opinions are not correct. The Lord would have each worker help the other. He would have one supply the deficiencies that may exist in another's plans and ideas and judgment. This is the reason that counsellors are needed. The Lord would guard against one man's ideas prevailing in all things. *13LtMs, Ms 94, 1898, par. 19*

The love of Christ in the heart will overcome those things which create dissension and discord. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds." [Verse 17.] No one who is in Christ will represent the class to which the apostle here refers. *13LtMs, Ms 94, 1898, par. 20*

Paul contrasts the disposition of the unconverted Gentiles with those who are striving to do the will of God. "But ye have not so learned Christ," he says, "if so be that ye have learned him, and have been taught by him, as the truth is in Jesus." [Verses 20, 21.] Let all remember that we are in no case to exalt or deify the messenger of God. There are some who are ready to deify one who may be a faithful and true servant of God, while another, who is as fully consecrated to the line of work to which God has appointed him, is almost crucified. *13LtMs, Ms 94, 1898, par. 21*

No man is to be exalted in the place of God. Those who from attachments that cause them to lose sight of God and exalt man do this to the ruin of their own souls, and to the injury of the one they so highly esteem. There are fearful extremes that lead to alarming results. We must trust to the Lord to make us wise in all things. Self must sink; it must be lost in Christ. *13LtMs, Ms 94, 1898, par. 22*

Tenderly, earnestly, faithfully, are we to treat all. God would have us put away suspicion and encourage confidence and love for each other, not because they receive and act upon all the propositions that come from human minds, but because we believe that God designs His workers to be bound together in their work, that it may be a complete whole. *13LtMs, Ms 94, 1898, par. 23*

Let all investigate God's Word, and obey the warnings and the light given on the subject of unity. Let there be no drawing apart from one another. Do not strengthen by your voice the dangerous opinions which at the present time are threatening the prosperity of

the church, and will continue to work the greatest evil to the cause of God. Christ is to be exalted. He is to be all and in all.<sup>13</sup>*LtMs, Ms 94, 1898, par. 24*

“And Jesus 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 earth.” [*Matthew 28:18-20.*]<sup>13</sup>*LtMs, Ms 94, 1898, par. 25*

This high commission no man or body of men can confer. Every minister bears his commission as a gospel worker who has been called by the Holy Spirit, and who, under the guidance of the Spirit, goes forth to preach the truth, the Lord working with him. “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 4:13.*]<sup>13</sup>*LtMs, Ms 94, 1898, par. 26*

The ministerial character is described in the Word of God. “A bishop must be blameless, as the steward of God, not soon angry, not given to wine, no striker, nor given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as ye have been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” “Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God.” [*Titus 1:7-9; 1 Corinthians 4:1.*]<sup>13</sup>*LtMs, Ms 94, 1898, par. 27*

God’s ministers are to be respected, honored, loved. “And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake, and be at peace among yourselves.” “Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine.” [*1 Thessalonians 5:12, 13; 1 Timothy 5:17.*]<sup>13</sup>*LtMs, Ms 94, 1898, par. 28*

There should be no demeriting of the Christian ministry. All have not the same line of work to do. While the medical missionary work is important, it should not absorb the men and women who are

appointed by God to do a special work in opening the Scriptures to those who are ignorant and out of the way. *13LtMs, Ms 94, 1898, par. 29*

Let not the ministry of the Word take a second place. Let him that is taught in the Word communicate with him that teacheth in all good things. The laborer is worthy of his hire. Both the men and women who labor in the gospel are worthy of their hire. *13LtMs, Ms 94, 1898, par. 30*

There must be an awakening. Young men must be encouraged to preach the Word. The presidents of our conferences have not done their duty in this line. They have not encouraged men to enter the ministry, because they did not feel able to pay the wages that would be necessary to support their families. Where men have talent and a disposition to work, give them something to do. But do not send them to a church, to be either petted and praised, or criticized and discouraged. Let them go to places where the people have not heard the truth, and commence with house to house labor. They should walk prayerfully and humbly before God, keeping His honor and glory in view. *13LtMs, Ms 94, 1898, par. 31*

## Ms 95, 1898

Meat in Due Season

NP

August 8, 1898

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I wish to present before our people the parables, so simple and yet so full of meaning, for their consideration. After Christ had given the parables of the foolish rich man and the lilies of the field, and had impressed upon His hearers the necessity of making the kingdom of heaven their first consideration, Peter came to Him, and said, "Lord, speakest thou this parable unto us, or even unto all? And the Lord said. Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" [*Luke 12:41, 42.*]*13LtMs, Ms 95, 1898, par. 1*

The apostle Paul in his first letter to the Corinthians says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." [*1 Corinthians 1:2-7.*]*13LtMs, Ms 95, 1898, par. 2*

It is not the business of any of God's stewards to extol any human being, be he living or dead. God has given us no such message to bear. Let all who by pen or voice are brought before the public be sifted of all inclination to laud any human being, for in doing this work they are entirely out of their boundary. In giving expression to these sentiments, so easy to flow from human lips and pens, time is lost which is very precious now, and which should be used in appropriate speech, after much prayer to God and converse with

Jesus Christ. Let every word be seasoned with grace, and thus reveal that you have been in communion with God and are imbued with His Spirit. *13LtMs, Ms 95, 1898, par. 3*

Again, there are brought into our periodicals selections which can be found in other papers and books, and which need not be repeated. It costs money to issue these matters that have no bearing on the times or the spiritual interests of our people. The long accounts of the war can be obtained in any political or daily paper. It is not the business of the householder, whom God has appointed, to bring before the people subjects that may be found in the publications of the world, and the less these things are brought into our papers, and the more space given to that class of matter which is spiritual food—in living experience, in Bible studies, in plain, simple earnest appeals—the better will it be for the spiritual good and advancement of the work. *13LtMs, Ms 95, 1898, par. 4*

The Lord has not laid the burden upon any to elevate, praise, and exalt men and women, even though their work may have been to turn the attention of the people to things of highest importance, to the things that concern the salvation of the soul, and shall our time and space be given to glorifying those who have been at work to raise false issues? The Lord has given to every man his work, and to those whom He has placed in positions of responsibility, either in writing or in speaking, He says, “Your work is to preach the Word.” *13LtMs, Ms 95, 1898, par. 5*

The work of keeping before the people the common things transpiring around us, the news of the day, is not the work of present truth. Our work is to fill every page of printed matter with spiritual food. What is the chaff to the wheat? All these common things are very cheap, and often are but stale food to those who are starving for the heavenly manna. Paul’s charge to Timothy rests upon every one who claims to be a householder: *13LtMs, Ms 95, 1898, par. 6*

“I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the



time will come when they will not endure sound doctrine, but will of their own lusts heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” [2 Timothy 4:1-4.] *13LtMs, Ms 95, 1898, par. 7*

What are the words of Christ? “Fear not, little flock; for 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 which faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh, and knocketh, they may open unto him immediately.” *13LtMs, Ms 95, 1898, par. 8*

“Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to broken through. Be ye therefore also ready; for the Son of man cometh at an hour when ye think not.” [Luke 12:32-40.] *13LtMs, Ms 95, 1898, par. 9*

“Who then is that faithful and wise servant, whom the lord shall make 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. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidservant and to eat and drink, and to be 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 will cut him asunder, and appoint him his portion with the unbelievers. And 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 be much required: and to whom men have committed much, of him they will ask the more.” [*Verses 42-48.*] *13LtMs, Ms 95, 1898, par. 10*

Here a description is given of the last events of this earth’s history, and Christ exhorts us to constant preparedness for those events. There can be no safety now in carelessness. We are not to neglect life’s duties, and live in idle contemplation. This is not devotion and piety. The duties of life are to be attended to faithfully. We are to be diligent in business, fervent in spirit, serving the Lord. The Word of God enjoins upon every soul, “Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] We have something to do for the Lord, and we need to be on watch lest we prove unfaithful. We are to show our faith by our works. Even the devils believe and tremble, and should not those who have had great light prove their love for Him who gave His own life that they might show themselves diligent, true, and faithful? *13LtMs, Ms 95, 1898, par. 11*

God pronounces a curse against those who refuse to act their part. “Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.” [*Judges 5:23.*] Saving faith will be demonstrated by great activity. Those who do nothing to advance the cause and work of God, and build up His spiritual interests healthfully and soundly in every line, will receive according to their work. They are cumberers of the ground. They know their Master’s will, but do it not. *13LtMs, Ms 95, 1898, par. 12*

The householder is engaged in a most solemn and important work and he should always be imbued with a zeal according to knowledge. By precept and example he is to give meat in due season. And in doing this work with faithfulness, he will not only impart blessings to others, but through his devoted labors he himself also will be blessed. *13LtMs, Ms 95, 1898, par. 13*

There are many things done which do not advance the work of God in any of its various lines. Action is called for that will provide for the

household—action that is harmonious. Time is short. We must turn aside from a thousand topics which invite the attention of our mind and talents, the co-operation of our pen and voice. These are matters which consume means and arouse inquiry that end in nothing.*13LtMs, Ms 95, 1898, par. 14*

The householder is to feel his responsibility to give food that will nourish and stimulate spiritual life. We are not called upon to voice the world's opinions of persons and things. The charge of God to us is, Feed the flock over the which the Lord hath made you overseers.*13LtMs, Ms 95, 1898, par. 15*

What a waste of time and paper there is in repeating the sentiments of supposed great men, and which they have advanced as worth dwelling upon. As followers of Christ we are to bear in mind Paul's charge to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." [2 *Timothy 4:2.*] We are to bring from the Word things new and old, that those who are seeking for the truth may find it. Says the apostle: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in everything ye are enriched in him, in all utterance, and in all knowledge: even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." [1 *Corinthians 1:4-7.*]*13LtMs, Ms 95, 1898, par. 16*

Let men preach and write the precious things of the Word of God. Let those who teach remember that they are working as God's householders. If Christ's worker will attend to God's orders, he will depend upon God and not upon human intelligence—the great men whose wisdom is foolishness with God. Mind and heart will receive the things of God, and he will be persuaded that the message that God has sent He will direct. The things of nature will provide him subjects for consideration. The science of nature will be a treasure house of knowledge. As he contemplates the beauties of nature—the cultivation of soil, the trees, the water—a new perception of truth will come to him. These teachings of God's great lesson book will bear testimony to the truth of God's Word.*13LtMs, Ms 95, 1898, par. 17*

While the servant of God remains meek and lowly in heart, he will receive the truths presented by Christ, “the bread of God which cometh down from heaven, and giveth life unto the world.” [*John 6:33.*] In the synagogue at Capernaum Christ declared:*13LtMs, Ms 95, 1898, par. 18*

“I am the bread of life; he that cometh unto me shall never hunger; and he that believeth in me shall never thirst.” “Verily, verily I say unto thee, He that believeth on me hath everlasting life. I am the bread of life.” “This is the bread that 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 which I will give him is my flesh, which I will give for the life of the world.” [*Verses 35, 47, 48, 50, 51.*]*13LtMs, Ms 95, 1898, par. 19*

The Jews were full of unbelief and caviling. They were convicted, but like men in our own day, they were too proud and self-righteous to yield to conviction. With scornful unbelief they strove among themselves, saying, “How can this man give us his flesh to eat?” Jesus read their thoughts and answered their questioning, “Verily, verily I say unto you,” He said, “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 love 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 52-58.*]*13LtMs, Ms 95, 1898, par. 20*

“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.” [*Verses 60-63.*]*13LtMs, Ms 95, 1898, par. 21*

Here Christ presented before the disciples, and before the people, truths of the highest importance. He was the tree of life to all who would pluck and eat. His words were truth. But their unbelieving, selfish minds could not grasp His meaning. "From that time many of his disciples went back, and walked no more with him." [Verse 66.] *13LtMs, Ms 95, 1898, par. 22*

Many today are passing over this very same ground as verily as were the Jews in the days of Christ. They believe not. Just as verily in 1898 Christ is speaking the words which He spoke to the unbelieving disciples: "There are some of you which believe not." [Verse 64.] *13LtMs, Ms 95, 1898, par. 23*

"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 him of my Father." [Verses 64, 65.] Christ knows every heart. He knows who are striving for the immortal crown that will never fade away. *13LtMs, Ms 95, 1898, par. 24*

Every phase of true righteousness affects and embraces the entire man in our day no less than in the day when the Great Teacher was in the world. If the follower of Christ will believe His Word and practice it, there is no science in the natural world but he will be able to grasp and appropriate, nothing but will furnish him means by which he can impart the truth to others. Natural science is God's storehouse from which every student in the school of Christ may draw. The ways of God in natural philosophy, and the mysteries connected with His dealings with man, are a treasury from which we all may draw. *13LtMs, Ms 95, 1898, par. 25*

The Bible is the Word of God, but in our day it is but poorly served out. It is not connected with God and given to the people with the fervor of earnest faith and love. The householder has a work, a solemn work, to do in dealing with human minds. To every man is given the work to feed the flock with meat in due season, food appropriate for the time in which we live. *13LtMs, Ms 95, 1898, par. 26*

God's children are not to strive for the highest place. Each must humble himself as a little child. The lack of unselfish love that is

manifested in these times should make us all afraid. If self is allowed to strive for the mastery, we shall surely be left by God to strive alone. He who realizes that he has a work to do will not entertain the idea that he is supreme. He will divest himself of the idea that he is the only one to whom the Lord communicates His will. He will give respect to his brethren, just as earnestly and unselfishly as to himself. *13LtMs, Ms 95, 1898, par. 27*

Speak kindly to your brethren, you that are householders. They are doing their work just as faithfully as you are doing yours. Give your brethren room to work, for God is teaching them in one line and you in another. He bids you help one another. Speak gently, for the spirit we weave into the work will testify of us. When the love of Jesus does not preside in the heart, difficulties will be created in every phase of the work. The lack of an abiding Christ is the cause of great unhappiness. Strife and differences of opinion and judgment would not exist if self were not so keenly alive. As true householders, we are to benefit the whole family of God, giving to every man meat in due season. *13LtMs, Ms 95, 1898, par. 28*

In the sight of God a true man is a true minister. Self is not to discipline and set in order the mind of everybody else. Our safety lies in centering all in Christ. All our mercies, all our powers for the fulfillment of our appointed work are found in humbling the soul before God and striving for the mastery over self. And all who are striving for this mastery must strive lawfully. Practical godliness is a zealous following of the Lamb of God, and in this discipleship we have a Source of power and strength that the world can neither give nor take away. They believe the Word, they practice its teachings, not in a few particulars merely, but with a hearty faith in all its principles. *13LtMs, Ms 95, 1898, par. 29*

They do not look to their own abilities, they do not exalt self. Every moment they are looking unto Jesus. They behold His glory in the cross of Calvary. They feel His inestimable worth, and pen and voice instinctively declare His glory. He is their righteousness and strength, and they live and abide and walk in Him. The transforming influence of the Spirit of God works its sanctification of character, and bears its testimony to the truth of God's Word. With pen and with voice, His followers lift up the banner of truth, and show that

they are eating the flesh and drinking the blood of the Son of God.*13LtMs, Ms 95, 1898, par. 30*

We must have a deeper experience, in order to bring from the treasure house things new and old. The spirituality of our lives, our affections, our faith, testifies that Christ is to us the tree of life, bearing twelve manner of fruits. We shall testify that we have the love of Jesus in our hearts when we show unselfish love for those who are trying to act the part God has committed to them. The Lord would have those who write and speak receive their instruction from the great Teacher. They should eat and drink His words. They should possess a living, vigorous faith in God. They should understand that it is their duty to beat down the feelings that are striving for the mastery to consider their voice and influence and knowledge supreme. By learning of Christ they will have the full assurance of understanding. We are to give up the idea of controlling the minds, the words, and workings of God's householders. No one man's mind or one man's judgment is perfect.*13LtMs, Ms 95, 1898, par. 31*

Says the apostle: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. ... As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." [*Colossians 2:1-3, 6, 7.*]*13LtMs, Ms 95, 1898, par. 32*

Then the apostle cautions his brethren. He would point out their dangers. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [*Verses 8-10.*]*13LtMs, Ms 95, 1898, par. 33*

I hope that those who read these words will not give them away to somebody else. The cautions given are greatly needed now. Satan will present every temptation to lead the feet from the solid rock onto sliding sand. If you want perfection of Christian character, do not, I beseech you, gather up the mass of matter which comes from those who you suppose have great wisdom, but who have not clearness of perception to understand that the commandments of God are of highest value to their own souls and to the souls who are brought within the sphere of their influence. Those who submit their intellect to the molding of the Holy Spirit will have that wisdom which comes from above. They will not only read about the commandments of God, but will have sanctified perception to discern that these commandments demand obedience from them if they would have the righteousness of Christ, and be reconciled to God through His blood. They will be one with the Father through Jesus Christ, and will walk in perfect obedience to God. Such will have genuine faith. *13LtMs, Ms 95, 1898, par. 34*

We cannot be complete in Christ and yet be ready to grasp those things which come from the so-called great men of the earth, and place their wisdom before the wisdom of the greatest Teacher the world has ever known. The knowledge gathered from such sources is represented in the Word by draughts from broken cisterns that can hold no water. Those who give so much attention to these things need to be converted, for they dishonor God, and place man where God should be. There are many who now stand on just such uncertain foundations. They have taken such deep draughts from the broken cisterns, that can hold no water that is heavenly and pure and unadulterated, that when the plain, decisive truth is proclaimed to them in warnings, reproofs, and councils, they find that they have lost their power to distinguish between the waters of the valley and the pure snow waters of Lebanon. *13LtMs, Ms 95, 1898, par. 35*

It is because of our imperfect experience that the divine wisdom is not more apparent. There is a contradiction of terms. There are many who claim to be believers, but they are not. They have been handling strange and common fire, which is not the fire of God's own kindling. *13LtMs, Ms 95, 1898, par. 36*



The fruit of true faith will not be a strange fruit. It is the fruit of dissension, the root of bitterness that, springing up, defiles. The fruit will testify of the character of the tree. The fruit of a genuine faith will always lead to unity and oneness with Christ. Soon many who think they have become prodigies of wisdom will find that they have that wisdom which is foolishness with God. They will realize that they have wasted their opportunities; they have failed to provide themselves with the oil of grace of which they thought they had no need. Then think themselves rich and increased in goods, and have need of nothing. *13LtMs, Ms 95, 1898, par. 37*

They have not learned what it means to be emptied of self that they might receive the true wisdom, an abiding, deep conviction of the great truths of the Word of God. They have not centered their whole being in Christ. They have not come into full assurance of faith by eating of the flesh and drinking of the blood of the Son of God. Not until there is a humbling of self will there be any understanding of the will of God. *13LtMs, Ms 95, 1898, par. 38*

## Ms 96, 1898

Christ, Our Portion

NP

August 10, 1898

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To those who engage in the medical missionary work, the temptation will come to exalt themselves, to put on an appearance for the sake of effect. Cut away everything of this character from your work. Let the whole burden of soul be to be just what Christ was in His work. We are to make no compromise with the habits and practices of the world. We are to stand upon the platform of eternal truth, pure, unadulterated truth. In this we may be considered singular, but this is the lot of all who make Christ their portion. Every worker in medical missionary lines is to make that work a success by living in connection with the Great Worker. *13LtMs, Ms 96, 1898, par. 1*

The Lord has greatly blessed His people, and He will continue to bless those who are represented by the householder, who gave to the household meat in due season. We are handling subjects which involve eternal interests, and we are not to ape the world in any respect. We are to follow closely the footsteps of Christ. He is a satisfying portion, and can meet all our wants and necessities. *13LtMs, Ms 96, 1898, par. 2*

God does not design that His people shall learn their lessons from the worldly-wise, the soothsayers, who are forever stumbling over the mystery of divine mercy. Empty minds and glib tongues may conjecture and talk about scientific things, but this is a false science which bears not the similitude of God. All that reading scientific minds may conjecture aside from Christ, the light of the world, is as chaff compared to the wheat. Christ is grieved that so few

understand the science of oneness with Himself. Minds that are not under the divine guidance cannot understand the science of redemption. The mystery of godliness is found only in the believing soul who is divested of self. He is greatest in the kingdom of heaven who will become teachable as a little child.<sup>13</sup>*LtMs, Ms 96, 1898, par. 3*

The knowledge and education of Nicodemus was considered great and deep, but Christ showed him that they were of no value with God. He must be born again. He must receive new ideas, and understand that God is in all true science. The Lord not only expects man to do his best, but to be learning and educating others. Then he can say, I know in whom I believe. Jesus is the bread of life. If I feed upon Him, I shall be one with Christ in God.<sup>13</sup>*LtMs, Ms 96, 1898, par. 4*

In our connection with any line of God's work, we must use the sacred fire. Supposed human ability and efficiency is common fire, but this is unacknowledged by God. A decided position must be maintained upon the high platform of eternal truth. The time has come when all who work in Christ's lines will have the mark of God, in words, in spirit, in character, in their honor of Emmanuel. While so many of our people have been hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming, "I know that Christ is my portion forever. His mercy, His gentleness hath made me great." Christ invites us, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]<sup>13</sup>*LtMs, Ms 96, 1898, par. 5*

The truth of God has not been magnified in His believing people, because they have not brought it into their personal experience. They conform to the world, and depend upon it for their influence. They allow the world to convert them, and introduce the common fire to take the place of the sacred, that they may, in their line of work, meet the world's standard. There must not be these efforts made to ape the world's customs. This is common, not sacred fire. The living bread must not only be admired, but eaten. That bread which

cometh down from heaven will give life to the soul. It is the leaven which absorbs all the elements of the character into a oneness with the character of Christ, and molds the objectionable hereditary and cultivated tendencies after the divine similitude.<sup>13</sup>*LtMs, Ms 96, 1898, par. 6*

Christ declares: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and 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.*] In this age of the world God sees in men great possibilities. If they will come to him for light, they will receive spiritual life, for the right hand of God will be with them.<sup>13</sup>*LtMs, Ms 96, 1898, par. 7*

It must be the work of the human agent, in harmony with the divine purpose, to be one with Christ. Then there will be perfect, divine harmony. All the selfish roots will be filled with the virtues of Christ's character. They will become so full of goodness, simplicity, meekness, lowliness of mind, that rich clusters of fruit will appear. In their necessity the plants of the Lord will always find pure streams of living water. These streams flow for every believer.<sup>13</sup>*LtMs, Ms 96, 1898, par. 8*

To the Samaritan woman Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ... Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*John 4:10, 14.*]<sup>13</sup>*LtMs, Ms 96, 1898, par. 9*

That voice was virtually saying, Your great need is Christ, and Christ needs you through whom to communicate His light. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." [*Matthew 6:33.*] When this instruction is followed, Christian consistency will be seen in every movement made.<sup>13</sup>*LtMs, Ms 96, 1898, par. 10*

The Speaker asked: Why do you fill your book shelves with books?

Why do you spend money for that which is not bread? Christ calls you, "Learn of me: for I am meek and lowly in heart." [*Matthew 11:29.*] You need to eat of the Bread of life which came down from heaven. You need to be more diligent students of the Holy Scriptures, and to drink from the living fountain of life. Draw, draw in earnest prayer from Jesus Christ. Eat His flesh and drink His blood. Authors can never supply your great need for this time. *13LtMs, Ms 96, 1898, par. 11*

We have the Word of the living God. For the asking, we may have the gift of the Holy Spirit, to make that word a power to those who will believe and obey. The Holy Spirit's work is to guide into all truth. The deep and earnest study of the Word of God, under the Holy Spirit's guidance, will bring the fresh manna, and from the same source will come the power to make it effectual. *13LtMs, Ms 96, 1898, par. 12*

These words were spoken: "Is it not enough for you to keep close to the Author of all truth? Are you not satisfied to draw your ideas fresh from the streams of Lebanon? Your trust in books is not necessary. God has a treasure house of precious food with which to increase your spirituality, and which will give you answers for those who ask you the reason of the hope that is in you. Obtain a daily experience in eating the flesh and drinking the blood of the Son of God. It is His meekness, His lowliness that you are to learn of. All these books which you are accumulating, and upon which you depend divert your mind from Christ. By beholding Christ, the Author and finisher of your faith, you will be changed into his likeness." *13LtMs, Ms 96, 1898, par. 13*

But very few know by experience the meekness and lowliness of Christ, and they will never know His fulness unless they change their habits and practices, and become acquainted with Him who is eternal life to the receiver. Men need to depend far less on men and authors. They need to depend upon the Word of the living God with heart and mind and soul. Then the channel of communication will be unobstructed. They will have the inspiration of the Holy Spirit, and will speak as they are moved by the Holy Ghost. Then they will understand that it is no funeral march they are making to the city of God. *13LtMs, Ms 96, 1898, par. 14*

“Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.” (Love of self is not My love. Love for the highest place is not My meekness, My lowliness of heart.) “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. ... 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.” [*John 15:8-14.*]*13LtMs, Ms 96, 1898, par. 15*

If Christ’s followers will show their implicit trust in God, new light will shine to them in the darkness. The Holy Spirit will guide them into all truth. They will have a joy that is no disloyalty, a power that will make itself a place. When the light of heaven shines upon the human agent, his countenance will express the joy of the Lord within. It is the absence of Christ from the soul that makes people sad and of a doubtful mind. It is the want of Christ that makes the countenance sad, and their life is a pilgrimage of sighs. Rejoicing is the very keynote of the word of God for all who receive him. Why? Because they have the Light of life. Light brings gladness and joy, and that joy is expressed in the life and the character. This God requires of every one connected with His work.*13LtMs, Ms 96, 1898, par. 16*

“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is lofty, and upon every one that is lifted up and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up. ... And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. *13LtMs, Ms 96, 1898, par. 17*

“And they shall go into the holes of the rocks, and into the caves of

the earth, for the fear of the Lord, and for the glory of His majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" [*Isaiah 2:10-14, 17-22.*]*13LtMs, Ms 96, 1898, par. 18*

The Lord will work for all who walk in obedience to His will, maintaining their loyalty uncorrupted. Lift up the banner to be borne in these last days. The Lord saith, "This people I have formed for myself; they shall show forth my praises." [*Isaiah 43:21.*] The Lord has not sent his warnings to extinguish his people, but that they may be a separate and holy people, to bear an eloquent testimony, not for display, but to call attention to the hand that sustains the world. One who understands the wants of all His people.*13LtMs, Ms 96, 1898, par. 19*

The natural things of God's creation have an influence, and in their very silence is eloquence. They respond to the voice and power of God, and the lessons they teach are that man who has reasoning faculties may have a conception of God's work, His wisdom, and His care, expressed in the smallest flower that grows. "The heavens declare the glory of God, and the firmament showeth his handiwork." [*Psalm 19:1.*]*13LtMs, Ms 96, 1898, par. 20*

"O Zion, that bringest good tidings, get thee 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! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is 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."*13LtMs, Ms 96, 1898, par. 21*

"Who hath measured the waters in the hollow of his hand, and meted out heaven with a 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 to him the way of understanding? Behold, the nations are as a drop of a bucket, and they are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.” [*Isaiah 40:9-15*.]13LtMs, Ms 96, 1898, par. 22

This is a description of our God. His Word, His power, is infinite, and yet men, whom He has created, are lifted up in their haughtiness. They talk of things of which they have no knowledge. It is their ignorance of God that makes men so uplifted in their own wisdom.13LtMs, Ms 96, 1898, par. 23

The question was asked by the Speaker, Will men dwell upon the wisdom of men? Will they extol men as God? Will they exalt the human above the Divine? Let man humble himself before God, if he would learn the ways and will of God. He declares: “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? ... Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no strength he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary, they shall walk, and not faint.” [*Verses 21, 28-31*.]13LtMs, Ms 96, 1898, par. 24

Shall this evil that has for years been stealing away the meekness, the lowliness, the simplicity, of the people of God, making men wise in their own conceits, continue to come in and find place and encouragement? The Lord has men and women whom He will prepare for His work, if they will not seek to work the Holy Spirit, but make a daily consecration of themselves to God. Those whom God educates have bitter lessons to learn before they have confidence that God knows better than themselves. The character needs to be



disciplined before men can reflect the glory of God.*13LtMs, Ms 96, 1898, par. 25*

Although made originally in the image of God, richly endowed with reason, with a knowledge of God and of his duty, man fell, because he listened to the deceptive talk of a richly endowed being, who, because of rebellion against God fell from his high and holy estate. Satan could talk knowingly, and by listening to him the holy pair obtained a knowledge that God never designed they should have,— a knowledge of transgression. And even those who know all the history of the fall of Adam and Eve, who know that the one sin of Adam opened the flood gates of sin upon our world will walk in the very same path of transgression and disobedience.*13LtMs, Ms 96, 1898, par. 26*

This sin of our first parents called for the only begotten Son of God to pledge his own life, that he might restore the moral image of God in man; and Satan assailed Christ with the same temptations with which he assailed Adam and Eve. We are indebted to Jesus Christ for the probation we now enjoy, and now it depends on man to choose his master, Satan or Christ. Whom shall we serve? We have the opportunity of becoming co-workers with Jesus Christ, and through obedience to him win that home that he has gone to prepare. God desires that the human agents shall humble themselves, that He may lift them up, and they become sons and daughters of God and realize the gift of eternal life. And yet with all these inducements, how has the privileged race worked on the side of the enemy of God and man, to communicate evil by word and example! How does God look upon the world clothed in darkness. How does He regard the gross darkness that covers the people? A world apostatized!*13LtMs, Ms 96, 1898, par. 27*

The world was disloyal to God, on Satan's side of the question pretending a liberty which was all fiction, and independence which was no independence at all, and saying, "My powers are Mine. Who is the Lord, that I should obey His voice?" [See *Exodus 5:2*.] Man made from the dust of the earth was trying to live a life of sin, and refusing to receive the ransom God had provided for him. In the place of seeking to reflect the moral image of God, they lifted up their souls unto vanity, aiming to be as God, to be admired and

obeyed and glorified. Man has missed the mark, and is Satan's slave, bound to his chariot car. He bears the image of the earthly, and not the image of the heavenly. Their final destruction is near to come. These poor deceived, deluded souls, except they repent, can never see God. *13LtMs, Ms 96, 1898, par. 28*

And this is the class of men whom Christ came into our world to save; and all who believe in Jesus Christ are to co-operate with Him in the great plan of redemption. They can only do this great work by yoking up with Christ. They may have some of the Lord's goods to use as soon as they receive Christ as their Redeemer. As fast as possible they should begin to use their goods to advance the kingdom of God. That blessed kingdom will be the safe bank in which to entrust the earthly treasure. While in this world, God has offered to each individual the advantages of the heavenly commerce, and we are to be wise householders, wise stewards of our Lord's goods, using these goods to save souls, and thus laying up treasure in the bank of heaven. *13LtMs, Ms 96, 1898, par. 29*

## Ms 97, 1898

### The Necessity of a Close Walk with God

“Sunnyside,” Cooranbong, New South Wales, Australia

August 11, 1898

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The work before God's stewards demands faith and courage and hopefulness. We have to pass through moral dangers, and in Christ is our only hope. He will not fail any one of His workers. There is need for every soul to be gathering strength and spiritual experience. The Lord will work for His people when they will answer the prayer of Christ. *13LtMs, Ms 97, 1898, par. 1*

Great dishonor is shown to God in the lack of faith and respect that is manifested for one another. Christ's likeness must be cherished. God cannot use to His name's glory those who are self-satisfied. We must advance, but it must be done with great consideration. God's work must not bear the imperfections of man. We must move solidly and healthfully, doing a work that will not need to be ravelled out because of dropped stitches. *13LtMs, Ms 97, 1898, par. 2*

In this work, God's Word will be found a profitable guide. Poverty may bind about the work, because we abide by God's simple truth, but there must be a firm adherence to the truth still. You may have to drop men, but not one thread of truth must be conceded. Said the great Teacher, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [*Matthew 4:4.*] Truth, eternal truth, is to be lived in the daily life. The maxims that the Author of our salvation has given must be strictly adhered to. The living principles are as the leaves of the tree of life, for the healing of human woes. *13LtMs, Ms 97, 1898, par. 3*

In a “Thus saith the Lord,” is eternal wisdom. Notwithstanding God's Word is so little practiced, this is the only remedy for the healing of

individual and national woes. Man cannot bow upon his knees in the streets and in the market place to offer up his prayers to God, but never forget, wherever you may be, that there is a God upon whom you may call for wisdom. The Lord declared to John: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast not denied my name." [*Revelation 3:8.*]13LtMs, Ms 97, 1898, par. 4

Enoch walked with the unseen God. In the busiest places of the earth, his Companion was with him. Let all who are keeping the truth in simplicity and love bear this in mind. The men who have the most to do have the greatest need of keeping God ever before them. When Satan presses his suggestions upon their mind, they may, if they cherish a "Thus saith the Lord," be drawn into the secret pavilion of the Most High. His premises will be their safeguard. Amid all the confusion and rush of business, they will find a quiet resting place. If they will place their trust in God, He will be their resting place.13LtMs, Ms 97, 1898, par. 5

Take God with you in every place. The door is open for every son and daughter of God. The Lord is not far from the soul who seeks Him. The reason why so many are left to themselves in places of temptation is because they do not set the Lord ever before them. It is in the places where God is least thought of that you need to carry the lamp of life. If God be left out of sight, if our faith and communion with Him are broken, the soul is in positive danger. Integrity will not be maintained.13LtMs, Ms 97, 1898, par. 6

The Lord is our helper, our defense. God has provided that no soul that trusts in him shall be overcome by the enemy. Christ is just as much with His believing ones when they are compelled to be associated in any sense with the world as when they meet in His house to worship Him. Think of these words: "Thou hast a few names even in Sardis, which have not defiled their garments: they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels." [*Verses 4, 5.*]13LtMs, Ms 97, 1898, par. 7

These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, "He shall walk with me in white, (with unsullied garments,) for he is worthy." [*Verse 4.*] *13LtMs, Ms 97, 1898, par. 8*

The Lord God of Israel is the only hope and refuge of His people. The people of God who will make use of His Word, who will have faith in His promises, shall see of the salvation of God. Because so little faith is exercised, there is little deep, earnest, abiding experience. There is need of constant dependence upon God, as well as constant faith and earnest fervency of spirit. All heaven is interested in those who have received Christ, in whatever position in life they are placed. *13LtMs, Ms 97, 1898, par. 9*

Some who are numbered among merchants and princes will take their position to obey the truth. God's eye has been upon such, as they have acted according to the light they have had, maintaining their integrity. Cornelius, a man of high position, maintained his religious experience, strictly walking in accordance with the light he had received. God had His eye upon him, and He sent His angel with a message to him. The heavenly messenger passed by the self-righteous ones, and came to Cornelius, and called him by name. And he said "What is it, Lord?" And he said, "Thy prayers and thine alms are come up as a memorial before God." [*Acts 10:4.*] Then instruction was given to him as to what he should do to receive greater knowledge. He was to become acquainted with the disciples of Christ. *13LtMs, Ms 97, 1898, par. 10*

This record is made for the special benefit of those who are living in

these last days. Many who have had great light have not appreciated and improved it as it was their privilege to do. They have not practiced the truth. And because of this the Lord will bring in those who have lived up to all the light they have had. Those who have been privileged with opportunities to understand the truth, and who have not obeyed its principles, will be swayed by Satan's temptations for self advancement. They will deny the principles of truth in practice and bring reproach upon the cause of God.*13LtMs, Ms 97, 1898, par. 11*

Christ declares that he will spue these out of His mouth, and leave them to follow their own course of actions to distinguish themselves. This course of action does indeed make them prominent as men that are unfaithful householders. The Lord will give His message to those who have walked in accordance with the light they have had, and will recognize them as true and faithful, according to the measurement of God. These men will take the place of those who, having light and knowledge, have walked not in the way of the Lord, but in the imagination of their own unsanctified hearts.*13LtMs, Ms 97, 1898, par. 12*

We are now living in the last days, when the truth must be when spoken, when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ's day. When the greatest Teacher the world has ever known spoke the truth, many of His disciples became offended and walked no more with Him.*13LtMs, Ms 97, 1898, par. 13*

But truth will bear away the victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments, and rather than give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth.*13LtMs, Ms 97, 1898, par. 14*

“They went out from us, because they were not of us.” [1 *John* 2:19.] Men of true Christian principle will take their place, and will become faithful, trustworthy householders, to advocate the Word of God in its true bearings and in its simplicity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize. *13LtMs, Ms 97, 1898, par. 15*

By the wonderful works of God, Cornelius was led to bring his energetic, faithful life in connection with the disciples of Christ. Thus shall it be in the last days. Many will prize the wisdom of God above any earthly advantage, and will obey the Word of God as the supreme standard. These will be led to great light. These will come to the knowledge of the truth, and will seek to get this light of truth before those of their acquaintance who like themselves are anxious for the truth. Thus they become conscientious lightbearers to the world. Themselves constrained by the love of God, they will constrain others, and will improve every opportunity to invite and urge others to come and see the beauty of the truth, and to give their abilities to advance the work of God. *13LtMs, Ms 97, 1898, par. 16*

There is work of a superior order to be done. A clear understanding of business matters will qualify men to conduct business for the work and cause of God, to keep it upon a high and holy basis. The missionary work, in all its branches, needs wise, careful, judicious men, who have ability and experience to act in the capacity of treasurers—men who will prove trustworthy in bringing the truth before the men in the highways, and who will bring all the advantages of their experience, their soundness of principle, and their unbending integrity and uprightness into the work to which they are appointed. Faith unfeigned in its largeness and fullness is wanted just now. *13LtMs, Ms 97, 1898, par. 17*

## Ms 98, 1898

God's Promises Our Plea

"Sunnyside," Cooranbong, New South Wales, Australia

August 11, 1898

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We have time enough to do all that the Lord has appointed us, if we will only work, not in our own way, but in the Lord's way. We have the Word of God, and we are to plead like the importunate widow for His blessing, for the power to live as children of God.<sup>13</sup>*LtMs, Ms 98, 1898, par. 1*

As you come with earnestness and assurance to God, tell the Lord all about your necessities. You want to build for time, and then you will build for eternity. Take the promises of God. He has given us the privilege of coming to Him, and we need not fear of wearying Him. Do not doubt His Word of promise. Study the Word, and with your Bible in your hand say, Here, Lord, I come to receive the gift thou hast promised me. And as you do this, be able to say, I have done as Thou hast said. Do not bring God's Word before Him, asking Him to do things which He has promised when you are not entitled to the promise. The conditions are, "Whatsoever ye shall ask the Father in my name, he will give it you." "If ye shall ask anything in my name, I will do it." [*John 16:23; 14:14.*]<sup>13</sup>*LtMs, Ms 98, 1898, par. 2*

What are the conditions? "If you love me, keep my commandments." [*Verse 15.*] If you are disobedient, you bring to the Lord a note to be cashed when you have not fulfilled your part of the contract. [You] claim that your check is not honored when it is a forged check. Thus it is with those who bring the name of Christ as their authority for the fulfillment of the promise when they do not those things by which they show their love and faith in Jesus Christ.<sup>13</sup>*LtMs, Ms 98, 1898, par. 3*



Christ gave His life to make it possible for the human family to have another trial, to form such characters that it will be safe for the Lord to give them the title of sons and daughters, that He can make them members of the royal family, children of the heavenly King. The Lord will comply with the conditions He has made, if they will show themselves true and faithful. "Abide in me," He says, "and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can you except ye abide in me. ... If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [*John 15:4, 7, 8.*]*13LtMs, Ms 98, 1898, par. 4*

Those who bring their petitions to God, claiming that the promise of God has been made for them, and yet do not comply with the conditions God has made, insult Jehovah. They do not love God, and are not doing the things He has required of them. "As the Father hath loved me," Christ said, "so have I loved you: continue ye in my love: if ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man that this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." [*Verses 9-14.*] This is the substance of the covenant which God has made with His people.*13LtMs, Ms 98, 1898, par. 5*

John declares: "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." Then, lest the matter shall not be plainly understood, the apostle adds, "I write no new commandment unto you, but an old commandment, which ye had from the beginning." [*1 John 2:3-7.*]*13LtMs, Ms 98, 1898, par. 6*

In His mercy and love, the Lord has given me this testimony to bear. When weighed in the balances of the sanctuary, many are

found wanting. The words that I have here traced should be carefully studied. There is need of close examination of your deed of trust wherewith you approach God. Many have forfeited, and are forfeiting, their conditions of acceptance with the Father. They approach God with His promise, and ask Him to fulfill them, when by so doing God would dishonor His name. There are so many who have no assurance. They love self. They do those things which dishonor Christ's name, and Christ cannot take their name upon His lips. *13LtMs, Ms 98, 1898, par. 7*

With many, Christian principle is away down in the scale, and their profession of knowing Christ is a deception. "Whoso keepeth his word," Christ declares, "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." "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." [*Verses 5, 6, 24, 25.*] *13LtMs, Ms 98, 1898, par. 8*

I am commissioned to say that the piety and spiritual discernment and righteousness of those who profess to believe the present truth must be pure and holy. Their characters must be entirely transformed, else they will never see the kingdom of God. They will perish with the wicked. *13LtMs, Ms 98, 1898, par. 9*

I can write no more now, for my strength is so drawn upon, when I contemplate these startling things. I know not how to make the people understand. It is a case of life and death with them. Will the people arise? Will they confess their sins? Will they humble their hearts before God, before it shall be everlastingly too late? *13LtMs, Ms 98, 1898, par. 10*

"Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." Will the people awake from their deathlike stupor? Will they place a lower estimate upon themselves, and seek most earnestly for purification of the spirit? "Wherefore we

receiving a kingdom which can not be move, let us have grace, whereby we may serve God acceptable with reverence and godly fear; for our God is a consuming fire.” [*Hebrews 12:26-29.*]13*LtMs, Ms 98, 1898, par. 11*

**Ms 99, 1898**

The Southern Field

Refiled as *Ms 164, 1897*.

## Ms 100, 1898

Through Nature to Nature's God

NP

August 20, 1898

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God speaks to us in nature. It is His voice we hear as we gaze upon the beauty and richness of the natural world. We view His glory in the beautiful things His hand has made. We stand and behold His works without a veil between. God has given us these things that in beholding the works of His hands, we may learn of Him.<sup>13</sup>*LtMs, Ms 100, 1898, par. 1*

God has given us these precious things as an expression of His love. The Lord is a lover of the beautiful, and to please and gratify us He has spread before us the beauties of nature, even as an earthly parent seeks to place beautiful things before the children that He loves. The Lord is always pleased to see us happy. Sinful as it is with all its imperfections, the Lord has lavished upon this earth the useful and the beautiful. The beautiful, tinted flowers tell of His tenderness and love. They have a language of their own, reminding us of the Giver.<sup>13</sup>*LtMs, Ms 100, 1898, par. 2*

We may look up through nature to nature's God. In the beautiful lofty trees, the shrubs, the flowers, God reveals His character. He is to be compared to the most beautiful lilies and roses and pinks. I love to look upon the things of God in nature, for the Lord impresses upon them His character. In love to us He has given them, and He means that we shall have pleasure in them. Then let us not worship the beautiful things in nature, but let us look up through them to nature's God, and be led to worship the Giver. Let these beautiful ministries of love answer the purpose of God, and draw our hearts to Him, to be filled with the beauties of His

character, and adore His goodness, His compassion, His inexpressible love. *13LtMs, Ms 100, 1898, par. 3*

God is good, and greatly to be praised. His mercies have been freely bestowed upon us. He has surrounded us with tokens of His love. The heathen may rage and imagine vain things, but the Lord is unchangeable. He has made the strength of the everlasting hills to be a safe retreat for His people. He has prepared the mountains and the caves for His oppressed and persecuted children. We may sing, "God is our refuge and strength, a very present help in time of trial." [*Psalm 46:1.*] He who made the towering mountains, the everlasting hills—to Him we may look. And He will look from His high and holy place upon those who love and fear Him. He will bless the humble soul. "For thus saith the High and Holy One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*]*13LtMs, Ms 100, 1898, par. 4*

O, how thankful I am that I am away from the noisy bustling city! I love the solitude that nature has provided. I love to commune with the God of nature. In the things of nature we are given symbols of the kingdom of heaven. Thank God, we have a city that is pure, whose builder and maker is God. That City cannot be moved. It is as firm as the throne of God. *13LtMs, Ms 100, 1898, par. 5*

To be Christians is to be Christlike. Are we this? With many, unbelief is cultivated as a precious acquisition. Defining what faith is, Paul says, "Faith is the substance of things hoped for the evidence of things not seen." [*Hebrews 11:1.*] How few cherish faith when they cannot see all things clearly. There are some points that do not appear in all their distinctness, but God grants us sufficient evidence upon which to base our faith. All the heart should be enlisted in the side of faith, not on the side of doubt and unbelief. This is the side of darkness. Paul says that through faith the worlds were framed by the word of God, "so that things which are seen were not made of things which do appear." [*Verse 3.*]*13LtMs, Ms 100, 1898, par. 6*

God's work was to bring something into existence which was not

then seen. The faith of finite beings we may safely dwell upon, but we dare not go farther than this [which] God's works reveal. We may contemplate the works of His hand, but He enshrouds Himself in a mystery, and we dare not conjecture, we dare not seek to peer behind the veil. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." [*Verse 6.*] *13LtMs, Ms 100, 1898, par. 7*

## Ms 101, 1898

Draw With Christ

NP

August 23, 1898

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I inquire of my brethren, What are you doing for the colored people, who as it were, are in the very shadow of your doors? Why do not your enterprises embrace those who have suffered so greatly through oppression? God claims of our brethren in America much more than they render to Him in service. They are to work in behalf of those who cannot help themselves. Christ declared, "If I be lifted up from the earth, I will draw all men unto me." [*John 12:32*.] He is doing this work, but He calls upon old and young, men, women, and youth, to co-operate with Him. While Christ draws, those who have tasted of the word of life must draw with Christ. Human instrumentalities must co-operate with the divine intelligences. *13LtMs, Ms 101, 1898, par. 1*

Christ demands of every Christian service imbued with the Spirit of Him who gave His life to ignominy and shame to redeem the souls that He has made. All who enlist in His army are to serve under His banner as faithful soldiers. We are under the orders of the Captain of our salvation, and no one can have eternal life who lives to please self. Those who are living to please self reveal that they are not Christians. They have not been converted, they have not been created anew in Christ Jesus. God has an appointed place for every one to fill. To every man He has given his work, and everything we do should bear the approval of God. *13LtMs, Ms 101, 1898, par. 2*

Do you claim to be Christians? If you have passed from death unto life, you will reveal it in love for your fellow beings. You will see the necessity of becoming agents for Christ. All our powers belong to



God. Every part and every property of our nature is His, and has been paid for by the sacrifice of His own life. We are to draw with Christ, to work with earnest zeal to save a perishing world, Christ's character, aims and purposes are to be reproduced in us. The love of Christ, if it abides in the heart, will lead to self-denial, self-sacrifice, and continual service that souls may be won for Christ. The tenderness and compassion of Christ is inexpressible, and this solicitude for souls will appear in the life of Him who consents to wear the yoke of Christ. He will pray, as Christ prayed, with earnest longing desire for the salvation of the souls that are ready to perish. He will weep over the souls that are ready to die.<sup>13</sup>*LtMs, Ms 101, 1898, par. 3*

Let us not be drawn away into selfish enterprises, for this will disqualify us for membership with the family above. Let each say, "Here am I, Lord; send me." [*isaiah 6:8.*] Let every particle of your influence be called into exercise for the strength and blessing of others. "Ye are laborers together with God." [*1 Corinthians 3:9.*]<sup>13</sup>*LtMs, Ms 101, 1898, par. 4*

I am in service to God. He has given everything to me, and placed it out of my power to give Him anything, in myself or in my labors, that does not already belong to Him. He has purchased me with a price. He orders all my powers, every moment of my life, and I can only do my best, and by earnest prayer and continual seeking for wisdom, increase in efficiency. The powers that I have exercised to the utmost, to do God service, are but a feeble expression of my obligation to Him.<sup>13</sup>*LtMs, Ms 101, 1898, par. 5*

Our influence may grow by wearing the yoke of Christ, and lifting His burdens. Then let each say to the Lord, "I will work for time and for eternity." Let there be well-organized efforts put forth. It may seem that some do but little, but give them a chance, and teach them how to work. Union is strength. Are there not persons of talent among us, who can set in operation methods where many may combine their different capabilities to do work for the Master in different lines? There are advance steps to be taken in the line of Christian influence, to help where help is so much needed. Each must help the other to work for the Master. Sympathy is called for. Forbearance and holy emulation is wanted. Each must realize his

own weakness, and apply to the Source of all strength. *13LtMs, Ms 101, 1898, par. 6*

No one in any position will obtain an increase of strength while he seeks to be the head. Those who feel that they are the least of all, yet who, full of determined zeal, work and pray and communicate that which they have received, will, as they impart to others, have more to communicate. Thus they will become burden-bearers. They will be allied to Christ, the living Head, and be vitalized by His Holy Spirit. *13LtMs, Ms 101, 1898, par. 7*

<Some of> the churches are far behind. They are doing but little, and are losing that which they already have. Every acquired ability is under contribution to God. The conscience and heart must be trained to consider, to look along the lines of truth and take in the situation. This is the duty of all who are Christ's disciples. *13LtMs, Ms 101, 1898, par. 8*

Selfish motives, selfish gratification, self indulgence will make you bankrupt for eternity. It is good for men and women to come out of and away from self. Bear in mind that all your efficiency for usefulness must come through Jesus Christ. While you abide in Christ, you will reveal a symmetrical character, a straightforward course of action. An abiding Christ in the heart, will set you to seeking, as Christ sought, how you may save perishing souls. Thus you will work in Christ's lines. All who are wearing Christ's yoke will learn His meekness, His lowliness of heart. They will look to God for their orders, and to a perishing world for their work. *13LtMs, Ms 101, 1898, par. 9*

## Ms 102, 1898

Doers of the Word

NP

August 23, 1898

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.

Christ attaches great importance to the doing of the Word, as well as the hearing of it. There was a class among those who listened to His teachings who found it easy to hear, but who did not bring the truths they heard into their practical life. The divine Word is not to be treated indifferently. Paul says: "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.*]<sup>13</sup>*LtMs, Ms 102, 1898, par. 1*

The Lord has sent His message. His Word is to be preached, that men may understand the doctrine. We must hear with the ear of faith. The Word is not preached to please the ear, but that it may be believed and practiced. All who hear the Word are to be doers of the Word. The Saviour seeks to impress our minds with the necessity of charity, love, that earnest prayer that will ascend to God from hearts that are sincere in their religious duties. "Seek ye first the kingdom of God and his righteousness," He says, "and all things shall be added unto you." [*Matthew 6:33.*]<sup>13</sup>*LtMs, Ms 102, 1898, par. 2*

God looks upon the heart. By a parable Christ warned His hearers: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in my name, and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto

them I never knew you: depart from me, ye that work iniquity.”  
[*Matthew 7:21-23.*]13LtMs, Ms 102, 1898, par. 3

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” [*Verses 24-27.*]13LtMs, Ms 102, 1898, par. 4

Christ was walking with His disciples near the sea coast. About them were houses, some of them in the process of building, apparently in the most desirable positions; but they were built upon the sand. The disciples greatly admired the wisdom of the men who chose such beautiful and desirable locations. There was still another house, built high upon an eminence, which must require hard climbing to reach it; and it was built upon a rock.13LtMs, Ms 102, 1898, par. 5

Passing on some distance, they beheld the place where a house had formerly stood; but only the ruins remained to tell the story. It had been washed away by storm and tempest, while fierce winds and tempests had not prevailed against the house which had its foundations riveted to the solid rock.13LtMs, Ms 102, 1898, par. 6

Christ used this instance to impress His lesson. He pointed to the house built high upon the rock, and then to the broken framework and debris, and showed the sure result of building on a sandy foundation. The appearance of the house upon the rock was in every way as beautiful as the one that had been destroyed, and those being built by the foolish ones on the sand.13LtMs, Ms 102, 1898, par. 7

In the illustration the disciples had a profitable lesson to consider. The house apparently so difficult of access, but which had stood unmoved against storm and tempest, illustrates the spiritual life of those who build upon the sure foundation, those who hear the Word

and receive it as truth, and bring it into their practical life. *13LtMs, Ms 102, 1898, par. 8*

Christ's sayings were truth, eternal truth. The outlook to the beholders might be uninviting, but the evidence was before them in the ruins of the house upon the sand. Christ sought to reveal to His disciples the lack of wisdom revealed by the man who built his house so insecurely. *13LtMs, Ms 102, 1898, par. 9*

The man who obeys the Word of God, Christ likened to the man whom the world had many times denounced as foolish for pleasing himself in such an apparently inaccessible place. The greatest Teacher the world ever knew looks beneath the foundation of the house, and shows the necessity of building securely on the rock. Then when the rain and tempests sweep down upon the building, it is secure. *13LtMs, Ms 102, 1898, par. 10*

When Christ asked His disciples, "Whom say ye that I am?" Peter answered, "Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter (which by interpretation means a stone) and upon this rock I will build my church; and the gates of hell shall not prevail against it." [*Matthew 16:15-18.*] *13LtMs, Ms 102, 1898, par. 11*

Here Christ referred to the words Peter had spoken: "Thou art Christ, the Son of the living God;" and He said, "And I say unto thee, upon this rock I will build my church; and the gates of hell shall not prevail against it." [*Verses 16, 18.*] The Truth, the Light, the Life of the world was to be the foundation of the Christian church. *13LtMs, Ms 102, 1898, par. 12*

The name Peter means a rock, but Christ did not refer to Peter as the rock. He spoke of a Rock altogether stable and immovable. Isaiah in plain language defines who is the stone upon which the church shall be built: "Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall

overflow the hiding place.” “The word of the Lord was unto them precept upon precept, precept upon precept; line upon upon line, line upon line; here a little, and there a little.” [*Isaiah 28:16, 17, 13.*]13LtMs, Ms 102, 1898, par. 13

Peter afterward wrote: “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 spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold I say in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which are disobedient, the stone which the builders disallowed, the same is become 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 2:4-8.*]13LtMs, Ms 102, 1898, par. 14

And Paul declared, “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.” [*2 Timothy 2:19.*]13LtMs, Ms 102, 1898, par. 15

Those who build upon Christ Jesus will be safe, but those who build according to the wisdom of worldly-wise men will find their wisdom foolishness. The great question for us to settle is, How are we building? What characters are we forming in this our probationary time? The Cornerstone of right character is Jesus Christ. His Word, if practiced, is sufficient to develop harmonious characters in all who believe and fashion their lives according to Christ’s character. Set Christ ever before you. “Remember now thy Creator.” [*Ecclesiastes 12:1.*] Recognize God as the first and last and the best in everything. Lay all the schemes and methods of your life before the One who died for you that He might bring you life and immortality. Let the cords of Christ’s love bind you to Him for time and for eternity. The life that is given to God will become most valuable. God says, “I will make a man more precious than fine gold: even a man than the golden wedge of Ophir.” [*Isaiah 13:12.*]13LtMs, Ms 102, 1898, par. 16

I speak to the youth, to the men and women who are young in the faith: God has you ever in view. He has bought you with a price. You are not your own to treat as suits your inclination. The Lord Jesus has His eye upon you. He is interested in you because you are His purchased possession. “Ye are God’s husbandry; ye are God’s building;” and you are under obligation to God to render Him perfect service. [1 *Corinthians* 3:9.] Look to Him, be guided by Him in all you do, in all your plans. You live, because He keeps you by His power. *13LtMs, Ms 102, 1898, par. 17*

You are in Christ’s training school. What do you propose to do with yourself—to be taught of God, or to take yourself into your own keeping and live in opposition to your Redeemer? Do you propose to lay up treasure in this world, simply to gratify and amuse, to expend it upon your desires, and thus become unblest of God in this life, and bankrupt for eternity? *13LtMs, Ms 102, 1898, par. 18*

“Ye are not your own; for ye are bought with a price.” [1 *Corinthians* 6:19, 20.] All the physical strength you have is Christ’s. He made you for himself. He has a right to you, soul, body, and spirit. He has given you His plan [for] your life. It is to meet His requirements, that He may endow you with the gift of everlasting life. In order to become a member of the royal family, you must receive Christ by faith, believe in Him as your personal Saviour, and take your place in His service. All your possessions are God’s, not to be trifled away, not to be used in gratifying yourselves. You are to consider that the gold and silver, the houses and lands, bear the royal stamp, the signature of God. It is His property, to be used to glorify His name. You are to be His representatives, His faithful stewards, using this means to advance His work. God would have you draw wisdom from Him; then you will be all-round Christians, reaching the highest perfection of usefulness in this life. By bringing every advantage God has given you into His work, your consecrated efforts will win souls for Christ. *13LtMs, Ms 102, 1898, par. 19*

The Lord is greatly dishonored when His entrusted goods are used unfaithfully, and diverted to please the selfish heart. He is dishonored by these who do not care if their entrusted treasure are used to pervert their characters and the characters of others to their ruin. Just that character building which you now make, will

determined your eternal salvation or your eternal ruin.<sup>13</sup>*LtMs, Ms 102, 1898, par. 20*



## Ms 103, 1898

### A Word to Our Ministers in Regard to Health Reform

NP

August 23, 1898

Portions of this manuscript are published in *4MR 372-373*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I speak to my brethren in America: Why do some of our ministering brethren manifest so little interest in health reform?*13LtMs, Ms 103, 1898, par. 1*

We were greatly burdened after the Ashfield camp meeting to see ministers who did not receive and practice the light on health reform, and who were making no advancement in spiritual growth. The messages given on this great and needful subject seemed to be distasteful to some of our ministers. They would put forth some feeble efforts to reform, but because they had no mind to practice it, they lapsed into an indifference upon the subject. Then, in order to vindicate their own course of action, they began to pick flaws in the men who advocated this reform. If they could find any excuse for remaining away, they would not attend the meetings where health reform was presented.*13LtMs, Ms 103, 1898, par. 2*

These men became its bitterest enemies. They were displeased with those who gave it their attention and presented it to the people. Thus those who should have been the first to advocate the principles of health reform in every line of their work, by precept and example, showed that they were not in harmony with it.*13LtMs, Ms 103, 1898, par. 3*

What then? They visited with their brethren, and at the table revealed their principle by eating meat and drinking tea and coffee. Then they would make some remark in regard to their not being so "straight-laced" as some of their brethren and sisters. These men were not making that progress in divine things that would make

them safe teachers. They were opposed to health reform because instruction on temperance in all things was opposed to their practice of self-indulgence. This was the great stumbling block in the way of our bringing the people to investigate and practice and teach the truth of health reform. *13LtMs, Ms 103, 1898, par. 4*

Those who stand from aloof from this great work of instructing the people upon this question do not work in the lines where the Great Physician has led the way. The Spirit of the Lord could not endorse the work done by some of the workers in Sydney, and our work in this new field was made very hard. There are those in our churches who have had a wrong example before them in the men who were supposed to be doing missionary work. This had been the work of some of our ministers and workers. By precept and example, they have led backward into Egypt. *13LtMs, Ms 103, 1898, par. 5*

The light that the Lord has given upon this subject in His Word is plain. Men will be tested and tried in many ways to see if they will keep the commandments of God. Every church and every family needs to be instructed in regard to Christian temperance, how to eat and drink, in order to preserve health. There should be harmonious action in the ranks of Sabbathkeepers in lines where health reform leads the way. We are amid the closing scenes of this earth's history. *13LtMs, Ms 103, 1898, par. 6*

I have seen the sum worked out and proved in this country, as well as in America, by those who have had in them the spirit to take their own course and do as they please in regard to this subject. *13LtMs, Ms 103, 1898, par. 7*

God has spoken in His Word. In the case of Daniel and his three companions there are sermons upon health reform. He has spoken in the history of the children of Israel, when for their good God refused to give them a flesh diet. He fed them with bread from heaven. "Man did eat angels' food"; but their earthly appetites were encouraged. [*Psalm 78:25 ff.*] They did just as the people in our time have done; [they] hankered after the flesh pots of Egypt. The more they centered their thoughts upon the flesh meats of Egypt, the more they hated the food God gave them to keep them in health, physically, mentally, and morally. *13LtMs, Ms 103, 1898, par.*



## Ms 104, 1898

### Christ's Manner of Teaching

NP

August 24, 1898

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Christ spake as never man spake. To the multitude that listened to His sermon on the mount, His lessons illustrated by things with which they were familiar, the law of God, with its living, matchless principles, was brought home to their minds and consciences. Among the thousands who were converted in a day, after Christ had risen from the tomb and ascended to the Father, were the very ones who had heard and believed the words spoken on that occasion. *13LtMs, Ms 104, 1898, par. 1*

As Jesus stood among men, clothed with the garb of humanity, He longed to unfold to His disciples the deep mysteries of the plan of redemption; but with sadness He was forced to say, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] The temporal, the earthly, was so mingled in their minds with the spiritual and the eternal that the sacred and heavenly were eclipsed. Eternal realities did not stand out before them in clear lines, and the precious lessons Christ desired to give them must be withheld, because they would not be able to comprehend them. *13LtMs, Ms 104, 1898, par. 2*

The soul must be infused with the Spirit of the great Teacher if the mind would penetrate into the deep things of God. The truth will enlarge and enrich the mind. Its beauty, its purity, its holiness, its invigorating power, will inspire the receiver, and he will not be content to be circumscribed in his work. The yearning soul will cry out after the living God, "Show me Thy glory." [*Exodus 33:18.*] *13LtMs, Ms 104, 1898, par. 3*

There are new forces of power to be gained in searching the mines of truth for precious ore. The mind becomes enlarged and enriched. Let the Spirit of God rest upon the messenger, and the whole man will become a living, burning light, to present the truth as it is in Jesus. *13LtMs, Ms 104, 1898, par. 4*

Christ declares, "Ye are the light of the world." [*Matthew 5:14.*] Christ is the source of light and power for His church. If the heart is pure and right, if godliness is dwelling there, it will be revealed in the life. It will pervade the conversation and all the relations of man to his fellow man. He will be a doer of the words of Christ. "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 furnished, thoroughly furnished unto every good work." [*2 Timothy 3:16, 17.*] His every action will shine with a holy luster. He will be invested with power, for the divine presence is with him. *13LtMs, Ms 104, 1898, par. 5*

There is in the heart of man that which is opposed to truth and righteousness. For ages the Jews had been looking for a Messiah to come. And because Christ did not come just in the way they expected He would appear, because He did not meet the ideas of His own nation, but few would receive Him. Their proud hearts had laid out the lines, and the Messiah must meet them, or He was no Messiah to them. Christ's miraculous power gave evidence that He was the Son of God; in the cities of Judah overwhelming evidence was given of the divinity and mission of Christ. When disease fled at His presence, and at His word Death was mastered, and his prey wrested from his grasp, we would naturally suppose that none would turn from Christ, that all would gladly follow Him. But prejudice is hard to deal with, even by Him who is Light and Truth, and the prejudice that filled the hearts of the Jews would not allow them to accept the evidence given. With scorn they rejected the claims of Christ. *13LtMs, Ms 104, 1898, par. 6*

Had the scribes and rulers studied the prophecies and sought to understand their deep meaning, they would have accepted Christ. The prophecies, investigated with humble hearts, would have opened a flood of light to their understanding. They would have seen that Christ answered every specification of the Messiah,

whose coming the prophecies foretold. But in their pride they misinterpreted the Scriptures. They wanted a temporal Prince, answering to the description of Christ at His second appearing. The glory and power which was foretold would be at His second advent, they were determined to apply to His first coming. These proud ideas were so proudly ingrained in their minds, that when the wonderful miracles were wrought, it was easier for them to charge this to the power of the devil than to admit that they had not interpreted the Scripture aright. Their pride forbade them to admit their error, and this proved their eternal ruin as a nation. *13LtMs, Ms 104, 1898, par. 7*

In every age, through periods of great light as well as great spiritual darkness, there is revealed in some a peevish disposition, a disposition to complain, to question and find fault. The most marked evidences of God's workings has no effect upon these souls. Because everything does not coincide with their ideas, they become faultfinders, accusers, sitting in judgment upon sacred things, which can only be spiritually discerned. With many the truth has but little power upon mind and character. It does not sanctify the receiver. Separate the truth from Jesus and it is powerless. But when the truth is received as it is in Jesus, it has a telling power upon the whole man. A light goes forth from the genuine believer which has a power upon the heart, for it bears the divine credentials. *13LtMs, Ms 104, 1898, par. 8*

In His teachings, Christ did not sermonize as ministers do today. His work was to build upon the framework of truth. He gathered up the precious gems of truth, which had been appropriated by the enemy and placed in the framework of error, and reset them in the framework of truth, that all who received the Word might be enriched thereby. Those who receive the Word of God in the heart, will become fruit-bearing branches. They will be partakers of the divine nature. Their thoughts will be in harmony with the divine mind, and they will be in harmony with the great Teacher. Those who listen to their words will know that they have been with Jesus and learned of Him. *13LtMs, Ms 104, 1898, par. 9*

If the miracles of Christ were reproduced before the eyes of the impenitent today, would it add to their conviction or turn them to

repentance? In the light, which shines forth in such clear rays, divine truth is presented—truth so convincing as to insure the condemnation of those who do not receive it. Christian love will work the grandest of all miracles. Christ is the world's Redeemer, and men who do not have an experimental knowledge of what He is and what He will be to them, are in darkness. In our day it is a difficult matter to bring those who profess to believe the truth to the experimental knowledge of its vitalizing, sanctifying power. This has been experienced in years gone by, but form has taken the place of power, and its simplicity has been lost in a round of ceremonies. There is need of the spirit and life of God to be breathed into the dry bones. *13LtMs, Ms 104, 1898, par. 10*

Letters have come to us in regard to matters upon which God has given us no light, and we are pleased to say to these inquirers, We do not know. The great anxiety in every mind should be to know God and do His requirements. Blessed are they that hear the word of God and keep it. *13LtMs, Ms 104, 1898, par. 11*

The Saviour was the greatest Teacher the world has ever known and He revealed His wisdom, not only in imparting for the benefit of the world the most precious light, but also in withholding that light. He who came down from heaven could have gathered to Himself large numbers to picture before them the celestial glories of the eternal world. But His work was not to astonish. He came to instruct the world and save it from ruin, that through His divine power men might be overcomers, and become partakers of the divine nature, members of the royal family, children of the heavenly King, that they themselves might behold the glories of the eternal world to be given to the saints of the Most High God. *13LtMs, Ms 104, 1898, par. 12*

Those who are so curious to find out things that have not been made known in the Scriptures are generally surface students in regard to those things which have a bearing on the daily life and practice. They do not know God as revealed in Jesus Christ. The Son of God came to bless the world with the example of a pure and perfect life, to practice self-denial, to sacrifice Himself that He might have the joy of seeing souls eternally saved in the kingdom of God. Every one who follows Christ fully will share with Him in this divine work of saving the lost. All who in the name of Jesus teach as He

taught, work as He worked have a divine commission.*13LtMs, Ms 104, 1898, par. 13*

There is nothing that will give a man a knowledge of the value of his entrusted capabilities as [does] the conviction that he is a laborer together with God, reflecting to the world the light of truth which the Lord has given him. Christ expects us individually to do the work which, when He ascended to the Father, He left in the hands of His believing disciples. We are to reveal to the world that which God has seen necessary to reveal to us. We are not doing the will of our heavenly Father when we speculate upon things which He has seen fit to withhold from us. It is the privilege of everyone to reveal to others that he appreciates the worth of divine truths, that he appreciates the treasures of eternal life, by making every sacrifice to obtain the reward.*13LtMs, Ms 104, 1898, par. 14*

If as Christ's followers we walk in companionship with Him, we will work the works of Christ. In our time it requires no small amount of labor to impress the minds of those who believe the truth with the fact that we are not to stop where we are, as though there were no more knowledge for us to gain. We have only seen the glimmerings of divine glories and the infinitude of knowledge and wisdom. We have been, as it were, working on the surface of the mine, when rich golden ore is beneath to reward the toilsome effort of the worker who will dig for it. We may think we have it all, but there is precious ore still to be found. The shaft must be sunk deeper and still deeper in the mine, and the result will be glorious treasure.*13LtMs, Ms 104, 1898, par. 15*

Divine knowledge may become human knowledge. Every minister should study closely the manner of Christ's teaching. They must take in His lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of His teachings. They will weave them so fully into their own life and practice that the ideas and principles that Christ brought into His lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed; yea, it will burn with the vivifying spiritual life which they infuse into the minds of others. Then all this tame sermonizing will come to an



end, for frequently this is an exhibition of self, rather than the fruit that the teacher bears who has been at the feet of Jesus and learned of Him. *13LtMs, Ms 104, 1898, par. 16*

Moses lived in close communion with God. Listen to his prayer, "Send me not up, unless thou shalt go with me." [*Exodus 33:15.*] As Moses obtains assurance, as he holds fast the promises of God, he becomes emboldened to ask still greater things. "Show me thy glory," he pleads. [*Verse 18.*] He must know God, that he may represent Him to the people in all his ministration. And the Lord heard him. He put His servant in the cleft of the rock, and then declared His own character before him. *13LtMs, Ms 104, 1898, par. 17*

How can I present before you in words, my brethren, the thoughts that crowd my mind? The Lord has declared it to be His will that schools shall be established, that our youth may be educated. But while all may think this is the right thing to do, they do not bring the principles right home. The Lord would have ministers to go forth to proclaim the truth [to] the people, and He designs that they in their turn shall be learners. How shall they learn? They are not to think that because a man is selected to act as president, that he [is] to think and plan for them, for by this reasoning they will lose their identity. Each is to act for his individual self. *13LtMs, Ms 104, 1898, par. 18*

God never designed that one man's judgment and plans should be regarded as supreme. He says, "Ye are laborers together with God." [*1 Corinthians 3:9.*] Let no man undertake to repress or discourage. Let him not seek to put his armor upon his brother, for he has not proved it. The president of our General Conference is not to consider it is his work to lay plans as to how the minister shall carry forward his work. And the ministers are never to copy any man's gestures, his habits, his attitude, his expressions, the tones of his voice. They are to become man's shadow, in thought, in sentiment, or in devising and execution of the great whole. If God has made you a shepherd of the flock, he has given you qualification to do that work. Christ says, "Call no man your father which is upon to earth; for one is your Father, even God." [*Matthew 23:9.*] Let every man take his Bible, and place himself in divine

communion with the great Teacher. God is the source from which all knowledge and wisdom flows. *13LtMs, Ms 104, 1898, par. 19*

Many obtain a surface knowledge of truth or Bible doctrine, and then stop, thinking they know it all. But do they know it all? No; no; God's Word is, Go forward. Because young men measure themselves among themselves, and reach a standard which others have reached, they are satisfied to stop learning. But the voice of God bids them go forward. Fifty time as much might be accomplished in self-education than now is if the minds of men and women were awake to their own possibilities and privileges. Education of self means more than the colleges can give you. *13LtMs, Ms 104, 1898, par. 20*

Men of true education are scarce. Men of talent are numerous, but they do not improve their opportunities, and their talents do not increase. When men and women hunger after knowledge for the purpose of blessing their fellow men, God will bless them. He will prepare the new bottles for the new wine. There will be an expansion, a development of the higher faculties, so that men will become deep thinkers. *13LtMs, Ms 104, 1898, par. 21*

If the men who have talents would not settle down satisfied that they have sufficient for the great work; if they would dig deeper, there would not be such a dearth of laborers. We should have more spiritual teaching, and the hidden treasure would by diligent effort be brought to the surface. *13LtMs, Ms 104, 1898, par. 22*

O, that I could present before our people the great loss of heavenly treasure we are sustaining because human faculties are not trained and disciplined to wrestle with hard problems in the search for divine truth. God designs that we shall possess a vivifying power to make these truths a blessing to the people. There are treasure in the great gift of God to human souls that might be discovered if there were more simplicity and less formality, greater spiritual knowledge and less ignorance if our souls were not high and lifted up unto vanity. There are great and important truths, and these cannot be understood unless minds shall grasp them and love them. If we incorporate them into our lives, then, like an overflowing fountain, we will not be able to restrain them or bind them about.

That which we have heard and seen and experience will be to us a living reality, and we cannot but speak and write the things which we know. *13LtMs, Ms 104, 1898, par. 23*

Just as soon as men begin to learn, Christ, the Educator, is by their side. If they desire Him to mold the mind and instill His principles into the soul, they will be educated to understand that their talents are entrusted of God for the upbuilding of His kingdom in the world. The minds of S.D.A. ministers are but half trained. The natural disposition, the untrained, uneducated intellect cannot represent the sublime truths for this time. The closing scenes of this world's history are not to present to the world as educators a set of novices whose frivolous lives and characters reveal that they have not yet learned the first principles of divine truth. Even our present low standard is not reached by ministers who profess to be teaching the truth, and many are disappointed. *13LtMs, Ms 104, 1898, par. 24*

That which is most prized by the world's Redeemer, most sought for in His representatives, is purity and charity that suffereth long and is kind. "Every one that loveth is born of God, and knoweth God." [*1 John 4:7.*] This is sanctified knowledge. If we love one another as Christ has loved us, His love is perfected in us. "He that dwelleth in love, dwelleth in God, and God in him." [*Verse 16.*] The coldness and lack of sympathy that has come into our ranks is not of God. It is of the wicked one. How few really believe that the law of God is comprehended and fulfilled by him who loves God supremely and his neighbor as himself. This is indeed honoring God in the highest, and bringing peace on earth good will toward men. *13LtMs, Ms 104, 1898, par. 25*

God looks for fruit in His church—fruit that responds to the lessons of Christ, worthy of the truth we profess to believe, and revealing the wisdom and the mercy of Christ. The Lord calls for a converted ministry—a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lessons of Christ. Few will become combative over these holy principles. *13LtMs, Ms 104, 1898, par. 26*

Some ministers, when they find before them unbelievers who are prejudiced against our views upon the nonimmortality of the soul out of Christ, feel all stirred up to give a discourse on that very subject. This the hearers are in no way prepared to receive, and it only increases their prejudice and stirs up their position. Thus all the good impressions that might have been made if the worker had pursued a wise course are lost. The hearers are confirmed in their unbelief. Hearts might have been won, but the combative armor was put on. Strong meat was thrust upon them, and the souls that might have been won were driven farther off than before. *13LtMs, Ms 104, 1898, par. 27*

The combative armor, the debating spirit, must be laid off. If we would be Christlike we must reach men where they are. True eloquence flows from the lips of the man whose heart is full of the love of God and for his fellow man. The pure heart, loyal and true to God, has veneration for all that comes from God. Christ does not attach Himself to man because it is habit, but because He is merciful and just and righteous. The soul that is purified and refined by the grace of Christ will not be selfish, will not think the sin of licentiousness and earthliness and sensuality a small matter that should be treated with leniency. Spiritual culture brings men into harmony with Jesus Christ, and the soul that abides in Christ will always be tender, kind, simple, but earnest, and inspired with the Spirit of Christ, willing to suffer for Christ's sake or to rejoice for Christ's sake. The words of such are eloquent in their simplicity. *13LtMs, Ms 104, 1898, par. 28*

The apostle Paul enjoins us: "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." "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 13:14; 12:1, 2.*] *13LtMs, Ms 104, 1898, par. 29*

It is a wonderful and grand fact that in the laws of God in nature, effect follow cause with unerring certainty. The seed sown will produce a harvest of its kind. So it is in human nature. He that sows

to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. If human beings would consider that they are making their own harvest, they would be careful what seed they sow. *13LtMs, Ms 104, 1898, par. 30*

We have had the light of health reform, and the Lord requires us to live that light. God will not daily work a miracle to counteract the unhealthful, selfish doings of man. Man is required to care for his building which the Lord has given him. He must not eat unwisely, and then ask the Lord to give him health. He must not contract habits which will have a tendency to debilitate. Our ministers must become intelligent in regard to their bodies and how to treat them. The minister is to set an example to the people and the world, to reveal that he has sound judgment, that he is sober-minded. The charge of the apostle is: "Young men likewise 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.*]*13LtMs, Ms 104, 1898, par. 31*

## Ms 105, 1898

The Education Our Schools Should Give

NP

August 26, 1898

Portions of this manuscript are published in *HFM 38-42, PM 149-150; 1MR 392; 2MR 212; 4MR 244; SpM 134-140*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

As we are about to establish our facilities for the manufacture of health foods, the question has come up: How shall we treat this matter? Where shall we locate the work so important to ourselves and to the school established in Cooranbong? Shall this branch of business be established in Cooranbong, and thus open ways and means whereby many more students may obtain an all-round education?<sup>13</sup>*LtMs, Ms 105, 1898, par. 1*

From the light given me in regard to the location and building up of our school interests, I know that it is the purpose of God that this institution be established at a distance from the city that is so full of temptations and snares, of amusements and holidays, which are not conducive to purity and piety and religious devotion. He designs that we shall connect manual labor with the improvement of the mental powers. I have been shown that study in agricultural lines should be the A B and C of the educational work of our school. This institution must not depend upon imported produce for the fruits so essential to healthfulness, and for their grains and vegetables. This is the very first work that must be entered upon. Then as we shall advance and add to our facilities, advance studies and object lessons should come in. We are not to subtract from that which has already been taken hold of as a branch of education.<sup>13</sup>*LtMs, Ms 105, 1898, par. 2*

From the light given me is to be opened to our youth means whereby they, while attending school, may learn how to use tools.

Buildings should be erected on the school grounds by the students themselves. Under the guidance of experienced workmen, carpenters who are apt to teach, patient [and] kind, the youth are to learn how to build economically. Then, it is essential that our printing should be done where our principal school is established, and we should have a printing press and fonts of type where another class of students may be trained to manage everything connected with typesetting and press work.*13LtMs, Ms 105, 1898, par. 3*

Again, our youth, both men and women, should be taught how to cook savingly, and to dispense with every thing in the line of flesh foods. This is a very serious matter to the world. Thousands of human beings who subsist upon the flesh of dead animals are suffering and dying from causes of which they are ignorant. By painstaking effort they can be taught to discriminate between a proper healthful diet and the use of flesh meats. No encouragement should be given in the training of our youth to prepare dishes which are composed in any degree of flesh meats, for this is pointing to the darkness and ignorance of Egypt rather than to the purity of health reform. Teach the students to prepare healthful drinks from grains suitably prepared to take the place of tea. This drink is unhealthy in its purest preparation; and it is so adulterated, mixed with other ingredients that resemble tea, that it has become a dangerous beverage.*13LtMs, Ms 105, 1898, par. 4*

All the arts are to come into the education of the students. Even in the school at Avondale there are too many studies taken by the students. The youth should not be left to take all the studies they shall choose, for many will be inclined to take more than they can carry; and if they do this, they cannot possibly come from the school with a thorough knowledge of each study. There should be less study of books, and greater painstaking effort made to obtain that knowledge which is essential for practical life. The youth are to learn how to work interestedly and intelligently, that, wherever they are, they may be respected because they have a knowledge of those arts which are so essential for practical life. In the place of being day laborers, under an overseer, they are to strive to be masters of their trades, to place themselves where they can command wages as good carpenters, printers, or as educators in

agricultural work. *13LtMs, Ms 105, 1898, par. 5*

If the brain is overtaxed by taking too many studies, the student is robbed of physical health. This can only be secured to him by the exercise of the muscles. The human machine must be taxed proportionately or health and vigor cannot be maintained. When the brain and muscle work proportionately, the youth can bring to the study of the Word of God healthy perception and well-balanced nerves. They can have wholesome, healthful thoughts, and can retain the precious things that are brought from the Word. They will digest its trusts, and as a result will have brain power to discern what is truth. Then, as occasion demands, they can give to every man that asketh a reason of the hope that is in them with meekness and fear. *13LtMs, Ms 105, 1898, par. 6*

The question has been asked me, Have you any light for us; if so, give it to us. From time to time many things have been opened before me, and often light has come just before difficulties have risen. Thus it was when I was at Stanmore a few weeks ago. All through the night, in my dreams, we were making changes. Some were packing up, and moving to other localities. When examination was made of the purposes of each, there was much said. Some said they were on the way to Cooranbong, where they intended to locate in connection with the school. They said they purposed to work as work should be provided for them in any line whatever. If they could not take all the studies, they would take what they could and learn how to work. This, they said, would fit them for practical life and for the work to be done in the missionary field. They said they could see that great changes must be wrought in their own minds in the living policy before they could be prepared to enlighten other minds. *13LtMs, Ms 105, 1898, par. 7*

Good ideas were brought out in regard to temperance in eating and drinking. Said they, We must first learn ourselves; then, as we shall go out to do missionary work for others, we can give them our own experience. In Cooranbong, we shall have the most favorable opportunities, not only to obtain a practical knowledge of how to work, but we shall also learn how to read and study our Bibles. Then we shall know in our own experience the words of David in the *119th Psalm*: "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.]*13LtMs, Ms 105, 1898, par. 8*

Quite a number, both of men and women, were awakened to a purpose. Then questions were asked as to the advisability of educating others to supply the place of meat and tea and coffee with a more healthful diet. Should we make known our methods, and thus cut off from ourselves the benefits we might receive in establishing the trade in the colonies? Should we give away the science of how to make these healthful foods? Should we teach the poor people how they can live without using the flesh of dead animals? Should we teach the poor people who come into the truth how to plant and raise nuts, how to produce for themselves those things which cost too much if they bought them prepared by other hands? Should we teach them how to prepare these foods for themselves?*13LtMs, Ms 105, 1898, par. 9*

These seemed to be important questions, and hard to solve. Then the voice of wisdom was heard: The subject of health reform is a great subject, an important subject, and this missionary work is to be carried into the highways and byways of life. The third angel's message is present truth for 1898, and the health question is as closely connected with that message as the arm is with the body. Therefore light must be given as to the best methods of introducing health reform. Meat is the greatest disease breeder that can be introduced into the human system. But you cannot teach health reform unless you present the most inexpensive methods of living. The enemy must have no advantage in any line. The Lord can only bless those who are keeping every precept He has given in relation to this life.*13LtMs, Ms 105, 1898, par. 10*

Many physicians in our world are of no benefit to the human family. The drug science has been exalted, but if every bottle that comes from every such institution were done away with, there would be fewer invalids in the world today. Drug medication should never have been introduced into our institutions. There was no need of this being so, and for this very reason the Lord would have us establish an institution where He can come in, and where His grace

and power can be revealed. "I am the resurrection and the life," He declares. [*John 11:25.*]*13LtMs, Ms 105, 1898, par. 11*

The true method for healing the sick is to tell them of the herbs that grow for the benefit of man. Scientists have attached large names to these simplest preparations, but true education will lead us to teach the sick that they need not call in a doctor any more than they would call in a lawyer.*13LtMs, Ms 105, 1898, par. 12*

They can themselves administer the simple herbs if necessary. To educate the human family that the doctor alone knows all the ills of infants and persons of every age is false teaching, and the sooner we as a people stand on the principles health reform, the greater will be the blessing that will come to those who would do true medical work.*13LtMs, Ms 105, 1898, par. 13*

There is a work to be done in treating the sick with water and teaching them to make the most of the sunshine and physical exercise. Thus in simple language we may teach the people how to preserve health, how to avoid sickness. This is the work our sanitariums are called upon to do. This is true science.*13LtMs, Ms 105, 1898, par. 14*

At His first advent, the Lord's way was prepared by a man named John, who came in the spirit and power of Elias; and there is a work to be done in these last days to prepare the way of the Lord. Give the great Healer room to work for the afflicted ones. Let every one who accepts the truth for these last days bear in mind that they are to prepare the way of the Lord, to make straight in the desert a highway for our God. The faith we exercise in behalf of the sick and afflicted is altogether too weak and uncertain. Christ says, "I am the resurrection and the life. Believest thou this?" [*Verses 25, 26.*] Christ is to be received as our personal Saviour. In order to save the world from ruin, the most precious gift of God, His only begotten Son, was given for the fallen race. That gift cannot be weighed by human minds. In it is embraced all heaven. Nothing was too valuable for the Lord of heaven to give in Jesus Christ, that through Him the fallen race might be recovered and stand on vantage ground with God.*13LtMs, Ms 105, 1898, par. 15*

In the synagogue as Nazareth Christ announced His work. "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. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.”  
*[Luke 4:16-22.]13LtMs, Ms 105, 1898, par. 16*

All who follow Christ fully will understand what this means. They will have the honor or being co-laborers with Jesus Christ, to do the very same work that He accomplished in this world, in restoring the moral image of God in man. We are laborers together with God. Believest thou this? The knowledge, the capabilities, the powers, God has given us are not to be hoarded as men hoard their riches. We are not to do as the selfish money-loving men of this age are doing.*13LtMs, Ms 105, 1898, par. 17*

The passion to accumulate their possessions and retain their power has grown upon the men of the world. In their selfishness they buy up wheat and goods so that others in their need will have to buy of them; then they charge whatever prices they desire. This is the spirit that is prevailing in the world, and is making the money-hoarder Satan’s co-partner in robbing the poor. This is keenly felt by the poorer classes, and the devil leads them to do his will in stubbornly resisting the things they cannot help. Thus selfishness and violence is exercised by man over his fellow man. The ones who are robbed and injured become exasperated, and violence and wickedness and cruelty is created in the world.*13LtMs, Ms 105, 1898, par. 18*

This Christ declared would be. “As it was in the days of Noah,” He said, “so shall it be when the Son of man shall be revealed. They

were eating and drinking, planting and building, marrying and giving in marriage, until the flood came and took them all away.” [*Matthew 24:37-39; Luke 17:26-30.*] This is to be when the Son of man shall be revealed. But God designed that in all this outlay of means the brotherhood of the human family should be considered. It was His purpose that those who had large talents of means should trade upon their entrusted capital, to increase the talents lent them, and invest them in turning men from sin to righteousness. In seeking first the kingdom of God and His righteousness, men could be men in the sight of God—fallen through sin and transgression, but purchased with a price, ransomed from Satan’s power. Christ gave His own life for the life of the world, that men might, through the facilities and opportunities and privileges given him of God, recognize his own value. *13LtMs, Ms 105, 1898, par. 19*

Says the apostle: “Ye are not your own: but 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.*] Him that defileth the temple of God, by covetous practices, by selfishness, thereby making the lot of his fellow men more trying, by abetting Satan in his work, and becoming a co-partner with satanic agencies, “him will God destroy.” [*1 Corinthians 3:17.*]*13LtMs, Ms 105, 1898, par. 20*

The greed of the monied man increases as it is indulged, and this spirit will rule the church unless its members are followers of Christ. “Pure and undefiled religion before God and the Father is this: to visit the fatherless and the widow in their affliction and keep himself unspotted from the world.” [*James 1:27.*]*13LtMs, Ms 105, 1898, par. 21*

This worldly policy has wrestled for the victory among Seventh-day Adventists, and the principles which should have been kept pure and unadulterated have been overcome, and selfishness has come into the very courts of the Lord. The Lord has permitted those who did not love the light, who departed from a plain “thus saith the Lord,” to walk in the sparks of the fire of their own kindling, but He says, “They shall lie down in sorrow.” [*Isaiah 50:11.*]*13LtMs, Ms 105, 1898, par. 22*

This condition of things which has existed in the world has been

created in our conferences and churches under a religious cloak. Confederacies have been formed to make their showing stand out as superior, and men have gained the name of having done a large work in their responsible positions of trust. They flatter themselves that they were doing God's service when they were establishing principles of robbery. They were depriving their brethren of their rights in gathering everything in the book line under their control, and making their own laws and rules—rules that were not after God's order at all, but which revealed the very attributes of Satan. *13LtMs, Ms 105, 1898, par. 23*

It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. Cattle were brought by the dignitaries, the monied men, who oppressed those of whom they purchased. The representation was made that these animals were to be offered as a sacrifice to God at the Passover, and thus urged, the owners sold them at a cheap price. Then these scheming men brought their purchases to the temple—purchases which meant double robbery—robbery of the men of whom they had purchased, and robbery of those who wished to sacrifice, to whom they were sold again at exorbitant prices. *13LtMs, Ms 105, 1898, par. 24*

They used the courts of the temple as though the animals brought there made them of the highest value. O, what deceit, what hypocrisy was practiced. Twice Christ's displeasure was evidenced against them. Divinity flashed through humanity, and He drove out the buyers and sellers from the temple courts saying, "Take these things hence. It is written, My Father's house shall be [called] a house of prayer, but ye have made it a den of thieves." [*John 2:16; Matthew 21:13.*] He overturned the tables of the money changers, and priests and people fled from before that one Man as though an army of soldiers with drawn swords were pursuing them. *13LtMs, Ms 105, 1898, par. 25*

This work has been carried on at Battle Creek. The publishing office was turned from its original design; men made terms with authors; councils were formed; schemes were entered into. While one author was engaged in the services of a meeting at a distance, the expenses of one man was paid to go and see this brother and

induce him to put the lowest figures on his books. They urged that they wished to get this important matter before as many people as possible, and that the book would have a very much larger sale if it were sold at cheap prices. *13LtMs, Ms 105, 1898, par. 26*

The royalty was placed at the lowest figure. Then this confederacy held this example up as a rule for others. Warnings were given me that all this was the working out of a system of oppression and robbery, and that the whole institution was leavened throughout with corrupt principles, that the light of God was fast departing from all who were engaged in this confederacy. God sanctioned none of this spirit. He could not place His signature upon this devising. He would forsake these men, remove His Spirit from those who entered upon this course, and the glory of His presence would depart from them. *13LtMs, Ms 105, 1898, par. 27*

The cause of God in any line is not to be advanced by such policy, for it is born of Satan, and can only have his inspiration. All who do not repent and seek to set things right, God will leave to stumble on in darkness. They have not discerned unrighteousness in practice. They have secured books, and diverted them from their original design to make up the sum which they wished to secure. But every page of that dark history is written in the books of heaven to react upon every soul who has engaged in these schemes, unless they shall repent with that repentance that needeth not to be repented of. The Lord cannot tolerate any such transactions as those that have been professedly done in His name. He abhors all such satanic principles. *13LtMs, Ms 105, 1898, par. 28*

What shall be done in the future? Lest you offend God, place no responsibility upon any man who has become leavened by connection with this work, unless he shows that he has a sense of the evil practice and separates them from the institution, unless he condemns all that savors of injustice, overbearing, or lording it over God's heritage. There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with men's unsanctified attributes, and God says, "Shall I not judge for these things?" [*Jeremiah 5:9.*] *13LtMs, Ms 105, 1898, par. 29*

It is for such workings as these that Christ says, "I came not to send

peace but a sword.” [Matthew 10:34.] May God grant that never again shall this policy exist in our institutions, that no events or combination of events shall lead men to repeat the past. *13LtMs, Ms 105, 1898, par. 30*

There is a work to be done, that has not yet been done. The temple courts are not yet cleansed as they must be before the work which Christ did after the cleansing of the temple can be done. Then all the sick were brought to Him, and He laid His hands upon them and healed them all. Here was revealed true godliness, true righteousness, a true use of the temple for a practical purpose which brought no defilement. *13LtMs, Ms 105, 1898, par. 31*

That faith which works by love and purifies the soul is to be revealed among God’s people. The Lord has no commendation for those who were lording it over God’s heritage. He sets His face against every such work. He blows upon all Pharisaical forms and prayers and ceremonies. Religion, what is it unless the experimental elements of piety are revealed in deep heart service because of the indwelling of the Holy Spirit. “Pure and undefiled religion before God and the Father is this: that ye visit the fatherless and the widows in their affliction, and keep yourself unspotted from the world.” [James 1:27.] *13LtMs, Ms 105, 1898, par. 32*

Says the apostle: “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. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which 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 1:23-31.] *13LtMs, Ms 105, 1898,*

*par. 33*

“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. For all things are yours; whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” [1 *Corinthians 3:18-23.*] *13LtMs, Ms 105, 1898, par. 34*

I see a work to be done that may appear to be working against our own interests financially. This is to give to others that information which we would have others give to us. Teach those whom we wish to restore to correct principles of health reform, how to prepare for themselves the simple nut foods. They are too poor to obtain these if they do not work them up for themselves. *13LtMs, Ms 105, 1898, par. 35*

There is a work to be done by our churches that few have any idea of. “I was an hungered,” Christ said, “and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me.” [*Matthew 25:35, 36.*] We shall have to give of our means to support laborers in the harvest field, and we shall rejoice in the sheaves gathered in. But while this is right, there is a work, as yet untouched, that must be done. *13LtMs, Ms 105, 1898, par. 36*

The mission of Christ was to heal the sick, encourage the hopeless, bind up the broken hearted. This work of restoration to be carried on among the needy suffering ones of humanity. God calls not only for your benevolence, but your cheerful countenance, your hopeful words, the grasp of your hand. Relieve some of God’s afflicted ones. Some are sick, and hope has departed. Bring back the sunlight to them. There are souls who have lost their courage; speak to them. Pray for them. There are those who need the bread of life. Read to them from the Word of God. There is a soul sickness no balm can reach, no medicine heal. Pray for these, and bring



them to Jesus Christ. And in all your work, Christ will be present to make impressions upon human hearts.<sup>13</sup>*LtMs, Ms 105, 1898, par. 37*

This is the kind of medical missionary work to be done. Bring the sunshine of the Sun of Righteousness into the rooms of the sick and suffering. Teach the inmates of poor homes how to cook. “He shall feed his flock like a shepherd,” with temporal and spiritual food. [*Isaiah 40:11.*] Christ invites 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 souls. For my yoke is easy and my burden is light.” [*Matthew 11:29, 30.*]<sup>13</sup>*LtMs, Ms 105, 1898, par. 38*

**Ms 106, 1898**

Diary [Dec.]

Refiled as *Ms 28, 1890*.

## Ms 107, 1898

The Ministry

NP

August 28, 1898

This manuscript is published in entirety in *1SAT 292-299*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.”  
[*Colossians 1:25-29*.] *13LtMs, Ms 107, 1898, par. 1*

The ministry is a sacred office. Christ crucified is the power of God unto salvation to all who will believe. A Saviour lifted up—a Saviour full and complete to all who accept Him—is the science of salvation. The subject is never exhausted; it is always fresh, for today Christ is a living intercessor before the Father in the heavenly courts. Christ, the propitiation for the sins of the world, is a living subject instinct with divinity, and always fresh and new. *13LtMs, Ms 107, 1898, par. 2*

It is through His merits, through an example of suffering, that the chosen disciples of Christ are fitted for every work of ministry, and for every trial and discouragement in this work. Looking unto Jesus—His self-denying life, His sacrifice, His humiliation in their behalf—they are ready to follow in His footsteps, to endure the cross, despise the shame, and go without the camp, bearing His reproach. The Holy Spirit makes them one with Christ their divine Leader. The

truth enthroned in the heart sanctifies the soul, and the power and grace of God within manifests itself in the life as the power and wisdom of God. *13LtMs, Ms 107, 1898, par. 3*

Christ promised His followers, "If I go away, I will send another comforter, that he may abide with you forever." [*John 16:7; 14:16.*] With this divine endowment the human agent is qualified to work in Christ's lines. Christ continued, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you." [*Verse 26.*] Individually living the life of Christ, His followers become living, working agencies. They possess the character of Christ. They have the love of Christ, His faith, His hope, His oneness with the Father. They lean on Christ as their only staff and sufficiency. They are Christ's living witnesses. By their words, their spirit, their true courtesy, their influence, by their every action they testify of Christ. A power goes out from these human agencies, bearing the testimony that they are laborers with God, that they have communion with their Saviour. *13LtMs, Ms 107, 1898, par. 4*

The preaching of the word is not to be undervalued. The work for the salvation of souls is a sacred, holy work. Says the prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." [*Isaiah 52:7.*] *13LtMs, Ms 107, 1898, par. 5*

What honor is conferred upon men in that they may be laborers together with God, His messengers, to proclaim as did the forerunner of Christ, "Behold the Lamb of God, which taketh away the sin of the world"! [*John 1:29.*] Lift up the risen Saviour, and say to all who will hear, "Come to Him who has loved us, and died for us." Let the self-denial, the compassion, the great love wherewith Christ has loved us in purchasing us with His own life, be unfolded before men. The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. *13LtMs, Ms 107, 1898, par. 6*

Let nothing be brought into the preaching of the Word to supplement Christ, the Word and power of God. Let His name, the

only name given under heaven whereby we may be saved, be exalted in every discourse, and from Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Christ is the science and eloquence of the gospel, and His ministers are to hold forth the Word of life, presenting hope to the penitent, peace to the troubled and desponding, and grace and completeness and strength to the believing. *13LtMs, Ms 107, 1898, par. 7*

Encouragement should be given to the precious lambs of the flock. Said the Majesty of heaven, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [*Matthew 19:14.*] He does not send those children to <learned> rabbis. He does not send them to the Pharisees. He says, The mothers who have brought their children to me have done well. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Then let the mothers accept the invitation, and lead their children to Christ. Let the ministers of the gospel take the children in their arms and bless them. In the name of Jesus let words of tenderness and love be spoken to the little ones, because Christ took the lambs of the flock in His arms and blessed them. *13LtMs, Ms 107, 1898, par. 8*

Our expectation is from God who, in the crucified One, has given us rich and powerful truths, and weighty arguments to move the hearts of men. The simple prayer, indited by the Holy Spirit, will ascend through the gates ajar, the open door [of] which Christ has declared, "I have opened, and no man can shut." [*Revelation 3:7.*] Those prayers mingled with the incense of the perfections of Christ will ascend as fragrance before the Father, and answers will come. The Holy Spirit will descend, and souls will come to a knowledge of the truth. Sinners will be converted, and their faces turned from the world and earthly things toward heaven. The Sun of Righteousness will inspire them with motives for action, and they will realize that they are witnesses for Christ. *13LtMs, Ms 107, 1898, par. 9*

We are to be judged according to the deeds done in the body. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*] The watchmen are not to slumber and sleep in their important mission. They must not only preach, but minister, educating the souls who have turned from error to truth, by

personal labor, by precept and example teaching them that “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world: looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ: who gave his life for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” [Titus 2:12-14.]*13LtMs, Ms 107, 1898, par. 10*

Ministers of God, great is your responsibility to go forward in Christian experience and righteousness, from light to still greater light, walking conscientiously, striving to reach a high and exalted standard. As the powers of darkness with intense activity work from beneath, the agencies of God should be more and more vigilant in co-operating with the divine, in giving the trumpet a certain sound. In earnest tones, distinct and startling, they are to proclaim the righteousness of the law, that no watchman may fail to catch the sound of alarm, and in their turn sound the warnings coming from heaven. All must be aroused from their lethargy to wakeful, earnest watching for souls as they that must give an account.*13LtMs, Ms 107, 1898, par. 11*

Light, increased light from heaven, is waiting to be imparted to those who will walk and work in the light which they already have. There is to be quick and earnest thought, talent and tact displayed, in enterprises that will communicate light to those who are near and afar off. Careful consideration should be made of every way that is not the way of the Lord. No sleepy watchmen must be tolerated. Under their leader, the principalities and powers and rulers of the darkness of this world are at work.*13LtMs, Ms 107, 1898, par. 12*

Because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, spiritual wickedness in high places has increased. Men have taken their stand to hedge up the way of the Lord’s army of workers. They have taken souls unawares and led them into strange paths. May the Lord show these men who have long been hindrances, who, whenever opportunities have presented themselves, have placed a stumbling block in the way of others, on whose side they have worked and [the need to] make diligent work of repentance. They

have weakened the hands of others, and given the enemy every advantage.*13LtMs, Ms 107, 1898, par. 13*

Time, precious time, has been lost. Golden opportunities have passed by unimproved because of a lack of clear spiritual eyesight and wise generalship to plan and devise ways and means to frustrate the enemy and preoccupy the field. These men think they have been doing a very wise work, but the judgment will show what has been the character of their warfare and what has been lost to Christ through their maneuvering. Let us now wake up. There is earnest work to be done. If we will draw nigh to God, He will draw nigh to us.*13LtMs, Ms 107, 1898, par. 14*

Slumbering watchmen, what of the night? Do you not know the time of night? Do you feel no burden to lift the danger signal and give the warnings for this time? If you do not, come down from the walls of Zion, for God will not entrust you with the light He has to give. Light is only given to those who will reflect that light upon others. "We all, with open face, beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even by the Spirit of the Lord." [2 *Corinthians 3:18.*]*13LtMs, Ms 107, 1898, par. 15*

Lift the standard. The minister of the gospel must not give all his attention to sermonizing. The church of God must be kept in order. There is ministering to be done. The sick are to be visited. Men and women are to be educated after the divine model. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." [*Romans 13:11, 12.*]*13LtMs, Ms 107, 1898, par. 16*

The grace of Christ received in the soul will work as an educator. The truth received in the heart will purify the soul. The religion of Jesus Christ never makes the receiver coarse and rough and uncourteous. Truth is delicate and elevating. It acts as a refiner. It sanctifies the soul. The constant influence of truth trains the soul after Christ's pattern, and molds and fashions the character for the courts above. It is a grand principle which must be brought into the daily practical life.*13LtMs, Ms 107, 1898, par. 17*

There is no danger of belittling the mind by giving due attention to

the little things of life with which we have to do. Any negligence of acts of politeness and tender regard on the part of brother for brother, any neglect of kind, encouraging words in the family circle, parents with children and children with parents, confirms habits which makes the character unchristlike. But if these little things are performed, they become great things. They increase to large proportions. They breathe a sweet perfume in the life which ascends to God as holy incense. An angel presence is in the home. Love is manifested in kindness, gentleness, forbearance, and long suffering. *13LtMs, Ms 107, 1898, par. 18*

The man who accepts the position of being mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence he can, that the truth may lose nothing in his presentation of it to the people. Those who consider it a little thing to speak with an imperfect utterance dishonor God. God is not glorified when His servants, in holding forth the Word of life, pitch their voices to a high key, and talk in loud, unnatural tones. By so doing they abuse the organs of speech. God enjoins us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] "For we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." [*Colossians 1:28.*]*13LtMs, Ms 107, 1898, par. 19*

The apostle Paul could say: "Ye know that from the first day that I came into Asia, after what manner I have been with you at 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. ... Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the flock of God which he hath purchased with his own blood." [*Acts 20:18-21, 26-28.*]*13LtMs, Ms 107, 1898, par. 20*



## Ms 108, 1898

Higher Education

NP

September 1, 1898

Portions of this manuscript are published in *TDG 253*.

Education means much, very much, to every child and youth. To educate means to impart that knowledge which will enable the mind to grasp and contemplate those things that will be for the students' highest present and eternal good. The contemplation of the Word of God will make us wise unto salvation. This knowledge will ensure our happiness and success in the perfection of Christian attainments.*13LtMs, Ms 108, 1898, par. 1*

All who in faith receive the Word of God will be doers of that Word, and their works will be an influence among influences, a savor of life unto life. They will practice the truth, and hold forth the Word of life to others. Their minds will be enlarged by a true knowledge, which Christ represents as eating the flesh and drinking the blood of the Son of God.*13LtMs, Ms 108, 1898, par. 2*

Christ 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." "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: for he that eateth of this bread shall live forever." [*John 6:63, 56-58.*]*13LtMs, Ms 108, 1898, par. 3*

Satan will do everything that he can to satisfy the appetite for food that does not pertain to the knowledge of the only true God, and Jesus Christ whom He has sent. You will hear the words of men exalting human beings, lifting up those who are called great by this world. But in doing this, they lose sight of Christ in the Word as all and in all, the first, the last, the best in everything.*13LtMs, Ms 108, 1898, par. 4*

Christ declared, "The Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel." Then He explains the wonderful works of God: "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; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." [*John 5:20-24.*]*13LtMs, Ms 108, 1898, par. 5*

The truest, the highest, the most exalted knowledge is found in the word. In its simplicity there is eloquence. There are those who will grasp at the words of the supposed great men of the world, who love to swell on their phraseology, as something they need to esteem and value. These need to sit at the feet of Jesus, and learn of Him, whom to know aright is life eternal. In reading the word of God, in studying the meaning of the word, in bringing its principles into the heart and life, the teachers in our schools will eat the flesh and drink the blood of the Son of God. The mind will be enlarged by a true saving knowledge. The heart will be softened, subdued, refined, expanded. They will be partakers of the divine nature, one with Christ. They will communicate their knowledge to others, that it may become the property of mankind. *13LtMs, Ms 108, 1898, par. 6*

Those who retain the grosser traits of character, and continue to reveal human defects in their words and disposition, bear the testimony that they are not eating the flesh and drinking the blood of the Son of God. Christ says, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." [*John 6:56.*]*13LtMs, Ms 108, 1898, par. 7*

And the disciple John says, "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. ... 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 which 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* 3:6, 7, 10-12.]*13LtMs, Ms 108, 1898, par. 8*

This whole chapter contains lessons that teachers would do well to learn. "Whatsoever we ask, we receive of him, because (we claim to keep the commandments? no, because) we keep his commandments, and do those things which 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." [*Verses 22-24.*]*13LtMs, Ms 108, 1898, par. 9*

This is the genuine evidence of true conversion. Whatever our profession may be, it amounts to nothing unless Christ is revealed in the actions, in works of righteousness. "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." [1 *John* 4:7-11.]*13LtMs, Ms 108, 1898, par. 10*

Christ is our personal Saviour, and if we are His disciples, the wrongdoing will cease, the lifting up of the soul unto vanity will come to an end; all unrighteousness will come to an end. The strife to be first will no longer exist; for Christ is formed within, the hope of glory. Pure and undefiled religion will be seen in our lives.*13LtMs, Ms 108, 1898, par. 11*

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." [*Verse 12.*] This is the result of an experimental knowledge of Christ. The truth admitted into the heart will be seen in the sanctification of the

receiver. There will be a continual growth in grace, a preparedness to accomplish that work which God has appointed us; we shall answer the purpose for which we were redeemed.*13LtMs, Ms 108, 1898, par. 12*

There must be a continual work going forward in us. We are to gain a better and more intelligent knowledge [of] how to work. The individual worker will receive an education which will be of the highest value to himself personally—an education which will qualify him to reach and save his fellow beings.*13LtMs, Ms 108, 1898, par. 13*

When Christ called His disciples from their fishing nets, He told them that they were to be fishers of men. In communicating the truth to others, they were to cast their nets on the right side of the ship. By this Christ meant that they were to work in faith to save souls. And this work for individuals would, in the providence of God lead them to work for communities. They were not to think themselves part of different systems of work, but individual threads of the great whole, inseparably united, like links in a chain with their fellow men and with God.*13LtMs, Ms 108, 1898, par. 14*

God desires that the youth shall become skillful, thorough laborers, wearing Christ's yoke, lifting His burdens. "Ye are laborers together with God," He says. [*1 Corinthians 3:9.*] The children and youth should seek most earnestly to advance in understanding, in mental acquirements; their aim should be in spiritual as well as temporal things, to work upon the plan of addition. "Giving all diligence," the apostle Peter says, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [*2 Peter 1:5-8.*]*13LtMs, Ms 108, 1898, par. 15*

All these virtues are essential, and will develop in the character of the receiver the attributes of Christ. They will enlarge his own knowledge of the spiritual graces. He will desire to impart his benefits and understanding to others.*13LtMs, Ms 108, 1898, par. 16*

Advancement in true education does not harmonize with selfishness. True knowledge comes from God, and returns again to God. His children are to receive that they may give again. Those who, through the grace of God have received intellectual and spiritual benefits are, as they advance, to draw others with them to a higher excellence. And this work, done to promote the good of others, will have the co-operation of unseen agencies. As we faithfully continue the work, we shall have high aspirations for righteousness, holiness and a perfect knowledge of God. We ourselves will become complete in Christ in this life, and will take with us to the courts above our increased capabilities, there to continue our Higher Education. *13LtMs, Ms 108, 1898, par. 17*

## Ms 109, 1898

### Peter's Fall and Restoration

NP

September 8, 1898

Portions of this manuscript are published in *TDG 260*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

When, as you labor for the salvation of souls, sinners are convicted of their sins, and you have evidence that Christ has had compassion on them, that new hope is springing up in their hearts, it is not correct to say, "We prayed for him, and he gave his heart to God and was saved." This is misleading. It is their privilege to say, solemnly, seriously, gladly, "I believe that Jesus Christ has forgiven my sins." Encourage every soul to have hope and faith, but never let your pen say of any man, "He is saved." The Word of God declares, "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*.]*13LtMs, Ms 109, 1898, par. 1*

Many who are drawn by Christ and accept of Him will, in their first confidence, say, "I am saved." Poor souls, they know not their weakness, and that they may fall again into the very depths of sin.*13LtMs, Ms 109, 1898, par. 2*

Patient, pitying tenderness is to be exercised toward the erring, to bring back the wandering sheep. We have an example of this in Christ's treatment of Peter, who denied his Lord with cursing and swearing. Peter thought himself strong. He said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." But Jesus answered him, "Verily, I say unto thee, That in this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But Peter "spake the more vehemently, If I should die with thee, I will not deny thee in any wise." [*John 13:37; Mark 14:30, 31*].*13LtMs,*

*Ms 109, 1898, par. 3*

It is not wise to boast. Peter fell because he did not know his own frailty. His humiliation after his denial of Christ was terrible, but he was far safer in his repentant state than when he boasted. Then he depended upon Christ for strength, and his restoration was complete. Peter was converted. A transformation of character took place in him. He was no longer boastful; but he knew not that he was restored to confidence until after the resurrection of Christ. *13LtMs, Ms 109, 1898, par. 4*

The Lord had said to Peter, "Simon, Simon, behold Satan hath desired to have thee, that he might sift thee as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." [*Luke 22:31, 32.*]*13LtMs, Ms 109, 1898, par. 5*

If Satan had been suffered to have his way, there would have been no hope for Peter. He would have made complete shipwreck of faith. Had Peter earnestly and in humility looked for divine help, had he been searching his own heart in secret, he would not have been sifted and tried. Satan cannot overcome the humble learner of Christ, he who walks prayerfully before the Lord. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard" for him against the enemy. [*Isaiah 59:19.*] Christ interposes himself as a shelter, a retreat, and the wicked one cannot overcome him. *13LtMs, Ms 109, 1898, par. 6*

Peter fell, but he was not forsaken. In his great trial the words of Christ were written upon his soul as with a pen of iron: "I have prayed for thee, that thy faith fail not." [*Luke 22:32.*] This prayer of Christ in his behalf was Peter's only hope. *13LtMs, Ms 109, 1898, par. 7*

We mark the course pursued by Peter. His fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved. Step after step was taken until the poor, sinful one reached the lowest grade, and denied his Lord with cursing and swearing. When the crowing of the cock reminded him of the words of Christ, surprised and shocked he turned and looked at his Master. At that moment Christ looked at Peter, and in that grieved

look, in which compassion and love for him was blended, Peter understood himself. He went out from the company and wept bitterly. That look of Christ went directly home and broke his heart. Now Peter had come to the turning point, and bitterly did he lament his wrong. But that look of Christ spoke pardon. It brought a ray of hope to the erring disciple. In that look he read the words, "Peter, I am sorry for you. Because you are sorry and repent I forgive your transgression."*13LtMs, Ms 109, 1898, par. 8*

The fruit of repentance is not a self-confidence that springs into life in a moment, saying, "I am saved, I am saved." With Peter there was a genuine work of repentance. His sorrow was as intense as had been his denial. Thus it will be with every truly converted soul. All who have known and opposed the truth should be careful lest by their words and actions Satan gain an advantage over them, and lead them in their insecurity to boast, "I am saved." There is to be no flippancy in the confession of sin. God desires truth in the inward parts.*13LtMs, Ms 109, 1898, par. 9*

Peter did not forget his denial of Christ and think that after all it was not a very great sin. All was intensely, painfully real to the erring disciple. He never forgot the painful scene of his humiliation. When Peter was converted, the old assertions were not repeated in the old spirit and manner.*13LtMs, Ms 109, 1898, par. 10*

After His resurrection Christ remembered Peter, and gave the angels the message: "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him." [*Mark 16:7.*] Peter was remembered by the sin-pardoning Saviour. The prayer of Christ offered for Peter, He offers in behalf of all who are humble and contrite in heart. He is our advocate through the Holy Spirit. Before the Father He pleads the power and efficacy of His Word. John declares, "If we sin, we have an advocate with the Father, Jesus Christ the righteous." [*1 John 2:1.*]*13LtMs, Ms 109, 1898, par. 11*

Under the Holy Spirit's influence, Peter on the Day of Pentecost stood before a congregation of thousands, and in holy boldness charged the wicked priests and rulers with the very sin of which he himself had been guilty. "Ye denied the Holy One and the Just," he



said, “and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses. ... And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before hath showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” [Acts 3:14, 15, 17, 18.] *13LtMs, Ms 109, 1898, par. 12*

There was now no moral insensibility upon Peter. As Christ’s witness, under the inspiration of the Spirit of God, he gave evidence of his divine restoration. So no restoration can be complete without it reaches to the very depth of the soul by the transforming power of the Holy Spirit. *13LtMs, Ms 109, 1898, par. 13*

Three times Christ after His resurrection tested Peter. “Simon, son of Jonas,” He said, “lovest thou me more than these?” [John 21:15.] This heart searching question was necessary in the case of Peter, and it is necessary in our case. The work of restoration can never be thorough unless the roots which produce the evil are reached. The very depths of the hidden springs must be reached, the moral senses judged and judged again in the very light of the divine presence. Again and again the sprouts have been nipped, but the root of bitterness has been left to spring up and defile many. The practical daily life will testify whether or not the work is genuine. There is a great amount of shallowness in the practical life that bears testimony to the fact that the lamp may be in the hands without the oil of grace to feed it. The heart needs the moral restoration. *13LtMs, Ms 109, 1898, par. 14*

When the third time Christ said to Peter, “Lovest thou me,” the probe reached the soul center, and self-confident Peter was not then grieved. Self-judged Peter falls upon the Rock, saying, “Lord, thou knowest all things, thou knowest that I love thee.” [Verse 17.] *13LtMs, Ms 109, 1898, par. 15*

This is the work before every soul who has dishonored God and grieved the heart of Christ by a denial of truth and righteousness. If the tempted soul endures the trying process, and self under the test, does not awaken into life to feel hurt and abused, that probing knife reveals that the soul is indeed dead to self and alive unto

God. *13LtMs, Ms 109, 1898, par. 16*

Some assert that if a man stumbles and falls, he can never again regain his position, but the case before us contradicts this. After his fall, Peter was converted, accepted, and commissioned to feed not only the sheep but the lambs—a broader and more delicate work than had hitherto been appointed him. He was not only to hold forth the Word of life to others, but he was to be a shepherd of the sheep. And this work was given to the man who had denied his Lord with an oath. *13LtMs, Ms 109, 1898, par. 17*

Before his denial, Christ said to Peter, “When thou art converted, strengthen thy brethren.” [*Luke 22:32.*] I will make thee a fisher of men. In committing to his stewardship the souls for whom He had given His life, Christ could not have given Peter greater evidence of His confidence in his restoration. *13LtMs, Ms 109, 1898, par. 18*

“Verily, verily,” said Christ to Peter, “when thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he signifying by what death he should glorify God. And when he had spoken this, he said unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following. ... Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.” [*John 21:18-22.*]*13LtMs, Ms 109, 1898, par. 19*

This commission is given to all. “Follow thou me.” [*Verse 22.*] You need not be curious to know what another will do. Your work is to follow Christ. *13LtMs, Ms 109, 1898, par. 20*

Peter was now humble enough to understand the meaning of the words of Christ, and without further questioning, the restless, boastful, self-confident disciple became subdued and contrite. He followed his Lord indeed, the Lord he had denied. The thought that Christ had not denied and rejected him was to Peter a light and comfort and blessing. He felt he could be crucified from choice, but it must be with his head downward. And he who was so close a partaker of Christ’s sufferings will also be a partaker of His glory when He shall sit upon the throne of His glory. *13LtMs, Ms 109,*

1898, par. 21

## Ms 110, 1898

### The Importance of Understanding Health Principles

NP

September 8, 1898

Previously unpublished.

Why is it a great advantage for the servants of Christ, to whom has been committed the living oracles of God, to understand physiology, not merely from the study of books, but in practice, as medical missionaries? Should not they understand how to meet and combat disease, not by drug medication, but from nature's own laboratory? Let the knowledge of the human structure, the house we live in, be taught as a science in all our educational institutions. This should be made one of the scientific studies. Those who understand the physiology of health will in their ministerial labor, find it a means whereby they may enlighten others in regard to a proper and intelligent treatment of their physical, mental, and moral powers. Every human being should understand that it is not God who is creating the sufferings of men, but that men, through their ignorance, have brought them upon themselves. The Lord will bless those who will make every effort to keep themselves from all idolatry. *13LtMs, Ms 110, 1898, par. 1*

There are few, very few, ministers to respond to the call: "Whom shall I send, and who will go for us?" Where are the voices to say, "Here am I; send me." [*isaiah 6:8.*] There is a dearth of ministers. The education of men for medical missionary work should not lessen the numbers of those who open the Scriptures in the many destitute fields. The light that God has given upon the lines of health reform, and how to treat disease, should better qualify men and women to proclaim the message of mercy and restoration to be given to the world. *13LtMs, Ms 110, 1898, par. 2*

We have no time to lose. We need men, we need women, to take hold of the work in this country. The ambassadors of Christ can be doubly useful if they know how to restore the diseased to health. This was the work of Christ. But as in prayer we present these

suffering ones to the Lord for His healing power to come to them, the people themselves must be instructed to do those things which will assist nature, not in drug medication, but in the use of the agencies the Lord has prepared—sunlight, pure air, pure water, healthful exercise. These things possess a power which millions in our world know nothing of. These restoring agencies must be used intelligently, and as we do all that it is in our power to do, we must mingle with our work our earnest prayers. *13LtMs, Ms 110, 1898, par. 3*

This is where many make a mistake. They suppose that when they have called upon the elders of the church to pray for them, following the direction of the apostle James, anything done to help themselves to recover manifests unbelief. This is not so. God and man must co-operate. *13LtMs, Ms 110, 1898, par. 4*

When prayer is offered for the sick, and they are healed, they are not to suppose that because they are healed, they can eat meat, use spices which are injurious to the digestive organs, go back to their use of tea and coffee, and eat anything and everything at one meal. Be assured the result of this knowledge will soon make itself apparent. If men have had the light which it is their privilege to have, and still walk contrary to the laws of the laws of health, the Lord will not work a miracle to counteract their sinful abuse of the house they live in. *13LtMs, Ms 110, 1898, par. 5*

Individually we are laborers together with God. Says the apostle, "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] We are to guard strictly the Lord's garden of the soul and body. We are laborers together with God to pull down the strongholds of selfish indulgence which interfere with nature's laws. We must be faithful guardians of soul, body, and spirit if we would preserve health. *13LtMs, Ms 110, 1898, par. 6*

There is a great work to be done to alarm and arouse the thousands who by sinful habits are destroying themselves. It has required much earnest labor to counteract the habit of living on the flesh of dead animals. The progress of many in this respect has been in a wrong direction, but many have been enlightened and have come to a sensible, simple, healthful diet. We thank our

heavenly Father for this. Others have taken the position that the Lord has healed them, and therefore they may indulge appetite as they please. But all such reasoning is entirely wrong.<sup>13</sup>*LtMs, Ms 110, 1898, par. 7*

Your indulgence of appetite will bring the body into the same condition of suffering as before you claimed to be healed. It is time we retraced our steps and began anew the indispensable work of using the facilities God has furnished. Gluttony is the great sin of this age, not only in the use of injurious food, but in overeating even wholesome food. In so doing too great a tax is put upon the digestive organs. We should bear in mind that in an intemperate use of any kind of food we place a severe tax upon the human machinery.<sup>13</sup>*LtMs, Ms 110, 1898, par. 8*

What do we need as believers in Christ? Faith and prayer. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [*Philippians 4:6, 7.*]<sup>13</sup>*LtMs, Ms 110, 1898, par. 9*

The worldly-wise man, who meditates and plans and devises, and whose business is ever in his mind, should seek to become wise in matters of eternal interest. If this were the only world we were to have, this intense desire for worldly gain on the part of the professed Christian would not be so inconsistent. If men would put forth a tenth part of their capabilities and energies to secure the heavenly treasure, and that life that measures with the life of God, what good they could do in working in Christ's lines! Thoughts, efforts, talents, would be put into exercise to prepare their souls to graduate to the school above and hear from the lips of the One who, having overcome all temptations in our behalf, understands the perils of the way. "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.*]<sup>13</sup>*LtMs, Ms 110, 1898, par. 10*

And the work of cleansing and purifying our own souls, our intense earnestness to make our own calling and election sure, will inspire

us with love for the souls that are ready to perish. Take that energy and careful thought which you bring onto your worldly matters and put it into the service of Him to whom you owe everything, and you will not be an unfaithful steward. Do as Christ did. Seize every opportunity to work for the uplifting of the souls of those who without help would perish in their degradation. They need something to uplift them, some human hand reached down for them to grasp.*13LtMs, Ms 110, 1898, par. 11*

The work is a wide, broad work, and God is displeased that those who, professing to have a knowledge of the truth, expect constant labor of the ministers in order to hold them up. They should catch the zeal of Christ and themselves work for the poor outcasts. As stewards of the grace of God, every church member should feel an individual responsibility to have life and root in himself. God does not want His people to hang their weight upon the ministers. He would have them feel the burden of souls, and go out into the highways and hedges with the invitation, "Come, for all things are now ready." [*Luke 14:17.*] The Lord expects every believer to take hold of the work, to be self-denying as was the Master, to engage soul, body, and spirit in the work of saving souls.*13LtMs, Ms 110, 1898, par. 12*

Christ is your example. God has been very gracious in giving you probationary time and large opportunities. His own Word is your counsellor, your guide; and His Holy Spirit is His free gift. What are you doing with the talents God has entrusted to your keeping? The unfaithful steward did not enrich himself with his Master's goods, he merely wasted them. He let idleness take the place of sincere, wholehearted labor. He was unfaithful in his appropriation of his Lord's goods. Unfaithful steward, do you not see that you will lose your soul if you do not co-operate with God and make the most of it for the Master, as Christ intended you should do?*13LtMs, Ms 110, 1898, par. 13*

Your mind, given that you might understand how to work, is a talent. Your eyes were given you that you might be keen to discern your God-given opportunities and do no shiftless work. You must watch for opportunities for labor. You are to act a part in the work, investing in it your talent of means. Your ears are to listen for the

commands of God. Your knees are to bow three times a day for heartfelt prayer. Your feet are to run in the way of God's commandments. In doing this work, receiving of God and rendering back to Him that which He has in confidence lent you to dispose of for His name's glory, His blessing will rest upon you.<sup>13</sup>*LtMs, Ms 110, 1898, par. 14*

How many will you work for, that they may reach the haven of rest and share the commendation, "Well done, good and faithful servant?" [*Matthew 25:23.*] How many will you help to crown with glory and honor and eternal life? The Lord Jesus Christ wants workers. Will you volunteer? Thousands upon thousands would today be enlightened and stand as God's commandment-keeping people if His workers had sought to enlighten others. Go to the poorest, and reject not the richer objects of God's mercy. Blessing and service are linked together. Then let the poor, the discouraged, the sin-sick souls, know that "in keeping of his commandments there is great reward." [*Psalm 19:7-11.*]<sup>13</sup>*LtMs, Ms 110, 1898, par. 15*



## Ms 111, 1898

### Prayer and Faith

NP

July 22, 1898

Portions of this manuscript are published in *1BC 1087; CTr 54; 2MR 26; 5MR 121*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Friday morning. During the night I slept well. At nine o'clock a.m. I attended meeting and presented to the people some reasons why we should exercise faith in the promises of God. If there has ever been a time when we need to have simple faith in God, it is in the year 1898. *13LtMs, Ms 111, 1898, par. 1*

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation: but deliver us from evil. *13LtMs, Ms 111, 1898, par. 2*

“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: for a friend of mine in his journey has come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” *[Luke 11:1-8.] 13LtMs, Ms 111, 1898, par. 3*

With earnest importunity this man pleads for bread, that he may give to the weary, belated traveler. But he is told, “I cannot rise and

give thee." "I say unto you," Christ says, "though he refuses to give on the ground of his friendship yet because of his importunity he will rise and give him as many as he needeth." [*Verses 7, 8.*] *13LtMs, Ms 111, 1898, par. 4*

This is a lesson for us. This parable is for our learning. This persistent asking brings the petitioner into a more earnest attitude and gives him an increased desire to receive the things for which he asks. "I say unto you," Christ says, "Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be open." [*Verses 9, 10.*] When you pray, know that he who has invited you to ask will not disappoint you if you will press your petitions. The promise of His Word is that if you knock the door will be opened unto you. *13LtMs, Ms 111, 1898, par. 5*

"If a son shall ask bread of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more will your heavenly Father give the Holy Spirit to them that ask him?" [*Verses 11-13.*] *13LtMs, Ms 111, 1898, par. 6*

In this last verse the whole precious assurance is bound up and specified. We are assured that the greatest gift that can be given to men will not be withheld. Christ says, "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?" [*Verse 13.*] But ask in faith, nothing doubting. It is because of unbelief that so many of our church members are weak. Christ said to Martha at the grave of Lazarus, "If thou wilt believe, thou shall see the salvation of God." [See *John 11:40.*] *13LtMs, Ms 111, 1898, par. 7*

This is the greatest blessing that can be bestowed upon God's believing children. But many do not have a virtue of a living faith. They think they have faith, but it is only the thought or action of a moment. They do not persevere in knocking at the door and keeping their request before the Lord. It is not a transient thought

that is to be given to God. Our prayers are to be fervent and earnest as were the petitions of the needy friend who asked for the loaves at midnight. The more you ask, the firmer will be your spiritual union. You may come into that place where you will have increased blessings because you have increased faith. *13LtMs, Ms 111, 1898, par. 8*

While trusting in your heavenly Father for the help you need, He will not leave you. God has a heaven full of blessings that He wants to bestow on those who are earnestly seeking for that help which the Lord alone can give. It was in looking in faith to Jesus, in asking of Him, in believing that every word spoken would be verified, that Enoch walked with God. He kept close by the side of God, obeying His every word. And the record comes down along the line to our time, “Enoch walked with God.” [*Genesis 5:24.*] His was a wonderful life of oneness. Christ was his companion. He was in intimate fellowship with God. *13LtMs, Ms 111, 1898, par. 9*

Enoch prophesied in regard to the last days. He said, “Behold, the Lord cometh with ten thousand 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.” [*Jude 14, 15.*] *13LtMs, Ms 111, 1898, par. 10*

“[Remember] ... how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit.” “But ye beloved,” he [Jude] continues, “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.” [*Verses 18-21.*] The class that follows this instruction will be prepared to do a work for the Master—just such a work as He has given them an example of in His human life. All who are abiding in Christ, walking in Christ, will do the work of Christ. *13LtMs, Ms 111, 1898, par. 11*

“And of some have compassion, making a difference: and others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh.” [*Verses 22, 23.*] Thus Christ’s followers, will

pray and believe and work as Christ worked, relying upon the Holy Spirit, Christ's representative, for their sufficiency. They realize that they are only the instruments. The Holy Spirit is the power co-operating with them. They can labor with the highest power, for it is God that does the work, and not men. With the tact and methods given of God, they work; and God works with them as a compelling power to save the souls of men, degraded and buried up in self-destroying practices. The Lord is the great Worker to rescue the perishing. *13LtMs, Ms 111, 1898, par. 12*

Those who truly labor together with God will not become polluted by the company of those who are corrupt. What is it that saves them? "Unto him who is able to keep you from falling (into crime and pollution with the polluted), and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." [*Verses 24, 25.*] *13LtMs, Ms 111, 1898, par. 13*

Pray and believe. Watch, and co-operate with a prayer-hearing God, bearing in mind, that "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Pray, and watch unto prayer as though it meant everything to you, for it makes every difference to you whether you bear the test, or whether in your prayers you are only observing a form. The man who came to his friend at midnight, had an earnest determination to obtain the loaves of bread, that he might give to the benighted traveler. *13LtMs, Ms 111, 1898, par. 14*

This parable illustrates those who are not in a position to give spiritual strength and light to those who are in need. Then as professed followers of Christ, begin just where you are and work to the point. Bread, the Bread of life, you must have if you would give to the spiritually hungry souls around you. Then beseech the throne of grace with a perseverance that will not give up. Plead for the Holy Spirit. Keep saying from the heart, "I present thy word: 'If ye then, being evil, know how to give gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.'" [*Luke 11:13.*] Urge your petition. Press it in the name of Jesus to the Father, for this name, the name of the Lord Jesus, is signed to your check, and the bank of heaven will acknowledge it.

Let us all bear in mind that it is not common matters that we are handling, but sacred things, which mean everything to us. We are dealing with eternal realities. *13LtMs, Ms 111, 1898, par. 15*

We must have the right kind of faith, combined with good works. If we have saving faith, we shall indeed see of the salvation of God. Let none of us have a superficial faith which means nothing. Do not say, "This one was prayed for, and saved." This is misleading. This is not that saving faith which works by love and purifies the soul. Every soul will be tested and proved, and if in the proving any man draws back, he will fail to meet the standard of God. "The just shall live by faith." They will show their faith by their works. "If any man draw back," God says, "my soul shall have no pleasure in him." [*Hebrews 10:38.*] *13LtMs, Ms 111, 1898, par. 16*

Where there is a continual faith, there will be a continual co-operation with God in the great work of salvation. Said Paul: "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek. For therein is the righteousness of God revealed from faith to faith: As it is written. The just shall live by faith." [*Romans 1:14-17.*] "Behold, his soul which is lifted up, is not upright in him: but the just shall live by faith." [*Habakkuk 2:4.*] *13LtMs, Ms 111, 1898, par. 17*

This is a continually growing faith—growing in earnestness and in corresponding works. Have we a faith that is increasing? Do we believe in God who is back of every promise? Then let us come to God by earnest prayer, in constant distrust of self, and more and increased faith in all that God has promised. This is possible if we will rest ourselves in faith on God. *13LtMs, Ms 111, 1898, par. 18*

We read: "From that time many of his disciples went back, and walked no more with him. 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." [*John 6:66-69.*] *13LtMs, Ms 111, 1898, par. 19*

Here the true believers are distinguished from the pretentious. The disciples who had been but half-hearted believers were made manifest. They were offended at the statement of Christ: "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 shall give is my flesh, which I will give for the life of the world. ... 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."*13LtMs, Ms 111, 1898, par. 20*

"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 this bread shall live forever." [*Verses 50, 51, 53-58.*] These disciples abandoned Christ; they ceased to be publicly identified with Him.*13LtMs, Ms 111, 1898, par. 21*

And how many follow in the same track today? It is one thing to profess to be a follower of Christ; it is another thing to do honor to Him by sincere faith, standing with firm purpose of heart as His witnesses, bearing public testimony in His name. It is the application of practical godliness that will strengthen the ranks of the professors of the faith. With many the truth is at first enthusiastically received. Then there come some statements from the Word which are needed for the purification of the soul, and Christ is abandoned by these false disciples. Pride is offended, and Satan's hellish shadows wraps them about. Thus it has been, and thus it will continue to be to the close of this earth's history.*13LtMs, Ms 111, 1898, par. 22*

Christ identifies Himself with every sincere believer. "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 such are in union with Christ. They identify themselves with Him whom the world has rejected.*13LtMs, Ms 111, 1898, par. 23*

All who hold fast the beginning of their confidence firm unto the end will be saved. “Thus saith the Lord, Cursed be the man that trusted in man and maketh flesh his arm, and whose heart departeth from the Lord. ... Blessed is the man who trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and 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?” [*Jeremiah 17:5, 7-9.*]<sup>13</sup>*LtMs, Ms 111, 1898, par. 24*

Then can any one truly say of another, “He is saved”? No; his future life will decide his eternal destiny. If he will walk in obedience to the commandments of the Lord, he will be an overcomer; and Christ says, “To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father on his throne.” [*Revelation 3:21.*] Let no one then say that which is not strictly true. We want all our words to be truth and righteousness. “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. ... Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.” [*Jeremiah 17:10, 14.*]<sup>13</sup>*LtMs, Ms 111, 1898, par. 25*

## Ms 112, 1898

Believe

NP

September 8, 1898

Portions of this manuscript are published in *5BC 1135*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We all need faith, the right kind of faith, that faith that will believe that the promises of God are yea and Amen in Christ Jesus. (*John 14*) is of great consequence to us. Without faith it is impossible to please God; therefore, under every circumstance, we should cultivate faith in God, bringing it into our practical life. We are to believe that Christ is the only Saviour we have.<sup>13</sup>*LtMs, Ms 112, 1898, par. 1*

The practice of telling our difficulties to others only makes us weak and brings no strength and vitality to them. It lays upon them the burden of our spiritual infirmities which they cannot alleviate. Take the Word of Christ as your assurance. "The bread of God is he that cometh down from heaven, and giveth life unto the world." [*John 6:33*.] Are there not hungry souls here who are starving for the bread of life?<sup>13</sup>*LtMs, Ms 112, 1898, par. 2*

As Christ gave this assurance, His hearers said, "Lord ever more give us this bread." But they thought of temporal food, not of the word spoken, which was the bread of life. Jesus declared, "I am the bread of life; he that cometh to me shall never hunger: and he that believeth in me shall never thirst. But I say unto you, That ye also have seen me, and believe not." [*Verses 34-36*.]<sup>13</sup>*LtMs, Ms 112, 1898, par. 3*

Is not this the case with all that are here present? We think we believe in Christ, but many of us do not have His light and life. If we unitedly believed the Word of the living God, we would see of His salvation in a marked manner.<sup>13</sup>*LtMs, Ms 112, 1898, par. 4*



My brethren and sisters, you do not believe. You do not have the blessings that God has in store for you. The hidden wisdom of God is for all who believe in His Word. What does He say? “Ye also have seen me, and believe not.” [*Verse 36.*] You have seen the work of God in Stanmore. You have seen that the Lord through His Word was working upon hearts, and strengthening the will power of men and women to come out from the world and be ye separate, to receive Christ as their personal Saviour. Nearly one hundred souls have accepted the truth. Have you appreciated this work? Have you been as thankful to the Lord as you should have been for this work that has been done? Have you presented to Him your gratitude offerings with praise and thanksgiving for the wonderful work He has done?*13LtMs, Ms 112, 1898, par. 5*

Look at this house of worship, tasteful, simple, economical. The Lord has worked that you might have this favorable location, this pleasant house so greatly needed. Suppose you recount the blessings of God, and praise Him for them. “Whoso offereth praise glorifieth God.” [*Psalms 50:23.*] We cannot please our heavenly Father if we are as unmindful of His great mercies as the heathen in the desert, that knoweth not when good cometh.*13LtMs, Ms 112, 1898, par. 6*

“But I have said also unto you, That ye also have seen me, and believe not.” Did not the Jews see the compassion, the love, the benevolence, of Christ in His work of feeding the five thousand? Said Christ, “All that the Father giveth me, shall come to me, and he that cometh to me, I will in nowise cast out.” [*John 6:36, 37.*] Who, as they read this, will lift their voice in praise and thanksgiving to God? Who will show that they appreciate this promise, so rich and full. We are to will and to do. “And this is the will of him which sent me,” Christ said, “that of all that he hath given me I should lose nothing, but should raise it up at the last day. And this is the will of him which sent me, that every one that seeth the Son, believeth on him, may have everlasting life, and I will raise him up at the last day.” [*Verses 39, 40.*]*13LtMs, Ms 112, 1898, par. 7*

Everything that concerns our future experience depends upon believing. Then let us cultivate faith in the past working of God in our religious experience, and in the present assurance He has

given us. Says Christ, "Every man therefore that hath heard and hath learned of the Father cometh unto me. ... Verily, verily, I say unto you, He that believeth on me hath everlasting life." [Verses 45, 47.] "Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*]*13LtMs, Ms 112, 1898, par. 8*

Then come to the Word, have faith in God, and in Jesus Christ whom he has sent. Then there will be an appreciation of the privileges granted us. Believe, believe, with all your soul believe. Enter right into the open door by faith. "Whoso eateth my flesh, and drinketh my blood," says Christ, "hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. 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 6:54-57, 63.*] This is eating the fruit of the tree of life.*13LtMs, Ms 112, 1898, par. 9*

Christ continued, "But there are some of you which believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." [*Verse 64.*] Consider this, and when tempted to turn away from truth and righteousness, remember that He knows who will trust in Him, who will rely upon Him, and be encouraged by His promises. We all need a personal Saviour, and the Lord has made provision for every one of us. "In him was life, and the life was the light of men." [*John 1:4.*] Will we quench this life by our unbelief? We need far greater faith and Christian simplicity, a deeper humility of mind. We need that faith which works by love and purifies the soul. If we do not cultivate this faith, we will grow away from Christ.*13LtMs, Ms 112, 1898, par. 10*

## Ms 113, 1898

“Present Your Bodies a Living Sacrifice.”

NP

September 8, 1898

Portions of this manuscript are published in *2MCP 388, 694; 5MR 360-361; 7MR 133; 10MR 306.*

Some are in danger of taking the position that if Christ is their healer, there is no need for them to restrict the animal appetites. The answer for these will be found in the Word of God. The Lord promised the children of Israel that if they would keep His statutes and obey His commandments, all their diseases should be removed from them, and that there should not be one feeble person in all their tribes, and that He would establish them in the land of Canaan, a pure, happy, and holy people. But if they disregarded the conditions, if they were unmindful of the words of God and followed their own ways, they would dishonor God, and would suffer from sickness and disease and plagues. *13LtMs, Ms 113, 1898, par. 1*

God calls upon all who will to come and drink, of the waters of life freely. The power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the co-operation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success. *13LtMs, Ms 113, 1898, par. 2*

“We are laborers together with God.” This is the Lord’s own wise arrangement. The co-operation of the human will and endeavor with divine energy is the link that binds men up with one another and with God. The apostle says, “We are laborers together with God; ye are God’s husbandry; ye are God’s building.” [*1 Corinthians 3:9.*] Man is to work with the facilities God has given him. “Work out your own salvation with fear and trembling,” He says, “for it is God which

worketh in you both to will and to do of his good pleasure.”  
[*Philippians 2:12, 13.*]*13LtMs, Ms 113, 1898, par. 3*

The organs of respiration may be restricted by the human agent. If they choose, they may cripple the organs of respiration and digestion. For disobedience to the laws of nature will be followed by the sure result. The Lord has graciously made the human frame so that the lungs, the liver and the heart shall do their appointed work without restriction. If men and women seek to improve God’s plan because of customs and fashions, they injure the delicate vital organs, and by their own foolish human inventions and ideas, they cut off from themselves the very means that God has ordained to keep the human machinery in healthful action. In crowding the body into as little compass as possible so that the waist may be small, the vital organs are cramped, and they cannot do the work God has designed they shall do.*13LtMs, Ms 113, 1898, par. 4*

These false ideas, this ignorance in regard to the organs of the body and the work they are required to perform, has laid in the grave thousands who might now be living to do service for the God who made them. The Lord has given air for the human agent to breathe, and they must not restrict the organs from receiving their full complement. Every part of the being, the wonderful work of God, every movement in respiration, is essential, in order to keep the machinery moving. Our bodies are God’s property, to be carefully cherished, without adopting any of Satan’s agencies to interfere with the Lord’s wise and wonderful arrangements for life.*13LtMs, Ms 113, 1898, par. 5*

David writes: “I am fearfully and wonderfully made.” [*Psalms 139:14.*] Every movement of the vital organs is the handiwork of God our Creator, and if the human agent will not interfere, the Lord will do his work wisely and well. All that He requires is co-operation with him, that there may be no disorder in the human mechanism. God would be recognized as the Author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character.*13LtMs, Ms 113, 1898, par. 6*

The health of the body is to be regarded as essential for the

advancement of growth in grace, an even temper. If food is given to the stomach which will prove a tax to it, it will surely result in perverting the finer feelings of the heart. The stomach has a controlling influence upon the whole being, and has everything to do with the health of the whole body. If the stomach is not properly cared for, the formation of a moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking will result in erroneous thinking and acting. *13LtMs, Ms 113, 1898, par. 7*

The indulgence of appetite in overeating is gluttony. The great variety of foods often taken at one meal is enough to create a disordered stomach and a disordered temper. Therefore God requires of every human being co-operation with Him, that none may go beyond their proper boundary in overeating or in partaking of improper articles of food. This indulgence strengthens the animal propensities and blunts the nobler sentiments of the mind. The whole being is degraded, and the human agent becomes the slave of appetite by pampering and indulging his own grovelling sensual passions. *13LtMs, Ms 113, 1898, par. 8*

Said the apostle Paul to the Roman church: "I beseech you 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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith." [*Romans 12:1-3.*] *13LtMs, Ms 113, 1898, par. 9*

Christ, the mighty Healer, has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet, I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God. They will find that selfish gratification of appetite will not ensure health. The Lord gave His word to ancient Israel that if they would cleave strictly to the Lord, and do all His

requirements that He would keep from them all disease such as He had brought upon the Egyptians; but this promise was given upon the condition of obedience. Because the Lord has graciously healed you, you must not think that you can link yourself up with the self-indulgent practices of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." [*John 8:11.*] Appetite must not be made your god. *13LtMs, Ms 113, 1898, par. 10*

O, how many lose the riches blessings that God has in store for them in health and spiritual endowments. There are many souls who wrestle for special victories and special blessings, that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayers and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do His will from the heart without one reservation of selfish indulgence, they will find rest. All the agonizing, all the tears and struggles will not give them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith. "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, even so also do ye." [*Colossians 3:12, 13.*] *13LtMs, Ms 113, 1898, par. 11*

## Ms 114, 1898

Not In Man's Wisdom

NP

September 12, 1898

Portions of this manuscript are published in *RH 07/18/1899*.  
+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.

Christ's mission upon earth is accomplished. He has given His life a ransom for the world. He has died our sacrifice—that to which all the Jewish sacrificial offerings pointed. In the great offering of Himself, the shadow has reached the substance. He is the Lamb slain for the sins of the world. *13LtMs, Ms 114, 1898, par. 1*

When Christ upon the cross cried out, "It is finished," the veil before the Most Holy place was rent in twain. [*John 19:30; Matthew 27:50, 51.*] No more would sacrificial offerings be accepted, for type had met antitype in the death of Christ. Christ died, and rose again, proclaiming over the rent sepulcher of Joseph, "I am the Resurrection and the life. I live forever." [*John 11:25; Deuteronomy 32:40.*]*13LtMs, Ms 114, 1898, par. 2*

For forty days after His resurrection Christ met with His disciples, and they knew Him to be the Son of God. His whole life, His ministry, His teachings, were verity and truth to them. When Christ ascended on high, He led captivity captive, and gave gifts unto men. The Pentecostal season brought to the disciples the evidence that they were accepted in the Beloved, and that their prayers, ascending to God in faith, would assuredly be answered, for this had been the promise of the Great Teacher to them. When the disciples prepared themselves for the descent of the Holy Spirit, putting away all selfishness, all love of supremacy, and all differences, becoming of one accord, of one mind, in a most marked manner the divine grace come upon them. *13LtMs, Ms 114, 1898, par. 3*

This power was to accompany the preaching of the gospel. Then the Holy Ghost was given, and it will always be given for the conversion of souls. The power is not with the many, therefore let none exalt or give the glory to man. The power comes from Christ. Before His ascension, He declared to His disciples: “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.*]*13LtMs, Ms 114, 1898, par. 4*

Paul declares: “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 first-born 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 his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in heaven, or things in earth. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight.”*13LtMs, Ms 114, 1898, par. 5*

“If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, ... even the mystery which hath been hid from ages and from generations, but which is now made manifest in his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” [*Colossians 1:17-23, 26, 27.*]*13LtMs, Ms 114, 1898, par. 6*

We would present to you the words of Christ. He makes a plain distinction between those who believe on Him and those who do not. Those who are genuine believers reveal their love for God by keeping His commandments. Christ said: “Verily, verily,”—words that mean to give assurance to every word that should follow—“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



the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [*John 14:12, 13.*]13LtMs, Ms 114, 1898, par. 7

God is glorified in having channels through which He can communicate the great treasures of heaven to a fallen world. Every one who will cleanse his soul of all impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in pure currents the praise and thanksgiving of the many souls that he has won to Christ to become one with the Son of God as He is one with the Father. 13LtMs, Ms 114, 1898, par. 8

Christ specified the ones who should receive and believe on Him. "To you," He said, speaking to His disciples, "It is given to know the mysteries of the kingdom of heaven." [*Luke 8:10.*] These they were to proclaim to the world, for thus He had commanded them. This is the first and great business to be carried on in our world. "What ye hear in the ear," He said on one occasion, "that preach ye upon the house tops," for there is nothing in the knowledge of truth and righteousness that is to be regarded as a mystery. [*Matthew 10:27.*] The door is thrown wide open for all who believe. "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." [*John 14:13, 14.*]13LtMs, Ms 114, 1898, par. 9

Christ then tells them plainly the evidence they must give to the world that they love the Saviour who gave His life a ransom for them. "If ye love me," He says, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while and the world seeth me no more: but ye see me, because I live, ye shall live also." [*Verses 15-19.*]13LtMs, Ms 114, 1898, par. 10

The apostle Paul declares: "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy

Ghost teacheth, comparing spiritual things with spiritual. 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 he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”  
[1 Corinthians 2:12-16.]*13LtMs, Ms 114, 1898, par. 11*

This Scripture explains why men whose minds are fully occupied with worldly things do not have more interest in things of eternal interest. Either God or Satan has the control of the intellect. If man sustains no vital relations to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness that he may not see the evidences of truth.*13LtMs, Ms 114, 1898, par. 12*

All who are connected with God will be imbued with His Spirit. The light which has been given them they will communicate to those who are in the darkness of this world, serving the prince of darkness. They will never cease their efforts to win souls to Christ, to awaken their interest. In this work they will give themselves to God, soul, body, and spirit. They will bear their burden of souls in their prayers to God, that those who know Him not may be convicted and converted. This is the work of all who claim to believe in Jesus Christ. To neglect this work is to insult Jehovah, to insult the Holy Spirit, and to prove disloyal to Christ.*13LtMs, Ms 114, 1898, par. 13*

The church whose members are deficient in these things is in a do-nothing position, and is giving Satan every advantage to accomplish their ruin. Those who know the truth are responsible for those who know it not. As a part of God’s great firm, they have a work to do in building up the interests of that firm. As instruments of righteousness they are to build up the kingdom of God, according to the plans which He has laid before them. It is a serious neglect of duty to fail to put into this work our God-entrusted endowments.*13LtMs, Ms 114, 1898, par. 14*

“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. 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 14:21-23.*]13LtMs, Ms 114, 1898, par. 15

Christ is the mystery of godliness. God calls for a humble reliance upon Him. His divine aid is promised in the Holy Scriptures.13LtMs, Ms 114, 1898, par. 16

Paul says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." [*1 Corinthians 2:1-5.*]13LtMs, Ms 114, 1898, par. 17

The Lord would have all His workers weighted with a wisdom that is divine, that wisdom which God gives to all who ask in faith believing, nothing doubting. The apostle saw the necessity of reaching a high standard. It has been Paul's custom in his preaching to adopt an oratorical style. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to do this in Athens, meeting false philosophy with true philosophy, eloquence with eloquence, and logic with logic, but he failed to meet with the success he had hoped for. His aftersight led him to see that there was something needed above human wisdom even of men of learning. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. He must eat of the flesh and drink of the blood of the Son of God. This is the mystery of godliness. It is eternal life to the receiver as the fruit of the tree of life was life to Adam and Eve.13LtMs, Ms 114, 1898, par. 18

The Lord taught Paul that His Spirit must come into his work and

sanctify every intellectual development, in order to convict and convert sinners. The apostle had the privileges of a Roman citizen and this protected him from the debasing violence of unbelievers. He was not blind the Hebrew education, for he learned at the feet of Gamaliel at Jerusalem; but all this did not enable him to reach the highest standard. With all this advanced education in literary science, he was in as complete darkness as are many at this time. Men today talk of higher education, but this is all human. They know no more than did Paul before Christ was revealed to him. The professedly learned men of the world, notwithstanding all their intellectual studies, if they know not the truth as it is in Jesus, will never see the kingdom of heaven. They will lose life eternal. *13LtMs, Ms 114, 1898, par. 19*

The world cannot receive the Spirit of truth because they have not made the truth, which would make them wise unto salvation, their study. They cannot receive truth because they do not see Christ as the truth. They do not know Him. This wisdom is earthly. "And this is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true." [*John 17:3; 3:31-33.*] "He that believeth on the Son of God hath the witness in himself. He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son." [*1 John 5:10.*]*13LtMs, Ms 114, 1898, par. 20*

"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: and if children, then heirs; heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together." [*Romans 8:14-17.*]*13LtMs, Ms 114, 1898, par. 21*

The apostle Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal

interest. The church at Corinth did not make the fear of Christ the first and last and best in everything, and this was causing them to hide their light under a bushel. They were becoming weak. They were fearful of offending the Jews and the learned heathen. Paul informed the church that he had not come to them with enticing words of man's wisdom, but in demonstration of the spirit and of power, "that your faith should not stand in the wisdom of men, but in the power of God." [1 *Corinthians* 2:5.] This is the lesson that many need to learn in our day. *13LtMs, Ms 114, 1898, par. 22*

"Howbeit," said Paul, "we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught." [Verse 6.] "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which 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* 1:26-31.] *13LtMs, Ms 114, 1898, par. 23*

Again he says: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." [1 *Corinthians* 2:7.] "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret before the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever." [Romans 16:25-27.] *13LtMs, Ms 114, 1898, par. 24*

This mystery all the human intelligences of themselves are incapable of understanding. Their learning may be considered supreme, but it is not that higher education which they can take with them into the kingdom of heaven. In his epistle to the Ephesians,

Paul brings to view a kind of education that these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." These are divine heights which the true believer may reach. "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 predestined us unto 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 1:3-6.*]*13LtMs, Ms 114, 1898, par. 25*

All who will may see the mystery of godliness. It is only through a correct understanding of Christ's mission and work that the possibility of being complete in him, accepted in the Beloved, is brought within our reach. "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." [*Matthew 3:16, 17.*] This voice reaches to every one who receives and believes in Jesus. His long human arm embraces the human family; His divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. "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.*]*13LtMs, Ms 114, 1898, par. 26*

This mystery many are too much exalted in their own opinion to receive. "Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory." [*1 Corinthians 2:8.*] There is a science of education that the Most High would have these great men understand; but they cannot see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in Him.*13LtMs, Ms 114, 1898, par. 27*

The great men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligences to reach. It is the powerful

working of the Spirit of God upon human intellects and human hearts. When disputing with Stephen, the whole Sanhedrin, lofty in their own estimation, “were not able to resist the wisdom and the spirit by which he spake.” [*Acts 6:10.*] Christ’s promise to His followers is: “Settle it therefore in your hearts, not to meditate what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries will not be able to gainsay or resist.” [*Luke 21:14, 15.*]*13LtMs, Ms 114, 1898, par. 28*

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is the true science of intellectual knowledge. True wisdom is a wisdom infinitely above the comprehension of worldly wise men. It is the hidden wisdom, which is Christ formed within the hope of glory—a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, the treasures of knowledge which have been hidden in the councils of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine.*13LtMs, Ms 114, 1898, par. 29*

Just in proportion as the light received is imparted to others will be our attainment of that intellectual science that passeth knowledge. “In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”*13LtMs, Ms 114, 1898, par. 30*

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of 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 the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all.” [*Ephesians 1:13-23.*] Read these verses with prayer and self examination. *13LtMs, Ms 114, 1898, par. 31*

“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. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritual discerned.” [*1 Corinthians 2:9-14.*] *13LtMs, Ms 114, 1898, par. 32*

Many suppose that this knowledge is a lower science which will spoil them for becoming great men, acknowledged by the world as such, and they refuse the very things which would give to them a learning that is imperishable. All the glory of worldly wisdom will perish. There is a knowledge which those who reject and crucify afresh the Son of God can never know. Christ’s humanity and His divinity are inseparable. They are combined for the saving of the world. *13LtMs, Ms 114, 1898, par. 33*

We have tried to present that which constitutes true education. Will the teachers in our schools take hold of this? We must learn from the Word of the living God. We must make that Word our study book. If the professors of Christianity would only make the sure Word of God their study, great light would shine upon their pathway. *13LtMs, Ms 114, 1898, par. 34*



## Ms 115, 1898

The Avondale School Farm

NP

September 14, 1898

Portions of this manuscript are published in *6T 181-192*; *8MR 265*.  
+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 words to speak to our brethren. Since I came to Cooranbong, I have been learning of the great Teacher. At present I do not feel at liberty to reveal everything, for even our own people are not prepared to understand all the things which will appear in the providence of God. Until recently, many of the particulars have not been opened before me, and I can only now feel at liberty to speak them.*13LtMs, Ms 115, 1898, par. 1*

Last Friday night after retiring, a great burden came upon me. I could not sleep until midnight. About the time of the beginning of the Sabbath, I lay down upon the lounge and (an unusual thing for me to do) fell asleep. Then some things were presented before me.*13LtMs, Ms 115, 1898, par. 2*

Some persons were selecting allotments of land on which they purposed to build their homes, and One stood in our midst and said, You are making a great mistake which you will have cause to regret. This land is not to be occupied with buildings except to provide the facilities essential for the teachers and students of the school. This is the school farm. This land is to be reserved as an acted parable to the students. They are not to look upon the school land as a common thing, but as a lessonbook which the Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul. For you to settle this land with private houses and then be driven to select other land at a distance for school purposes would be a great mistake, always to be regretted.*13LtMs, Ms 115, 1898, par. 3*

All the land upon the ground that is not needed for buildings is to be considered the school farm, where youth may be educated under well-qualified superintendents. The youth need all the land around the school. This land is to be planted with ornamental and fruit trees and garden produce. It is to be regarded as their lessonbook in nature. It is to be regarded as nature's farm from which the teachers may draw their object lessons. Christ, who created the world, and all things that are therein, is the light and life of every living thing. The life of every child and youth who is willing to grasp the opportunities for receiving a proper education will be made thankful and happy in the school by the things upon which his eyes shall rest. *13LtMs, Ms 115, 1898, par. 4*

This land is to testify that false witness has been borne in regard to it, and that, with the blessing of the Lord resting upon it, it will yield its treasures. If those who are connected with the school as teachers will keep themselves humble, meek, and lowly in heart, if they will not in any way exalt themselves and depend upon their own wisdom, they will see and enjoy the blessings that God longs to give them. *13LtMs, Ms 115, 1898, par. 5*

“The Lord raiseth up the poor out of the dust” to set them among princes, and to make them inherit the throne of His glory, but the soul cannot be lifted up from this low position until He is found there. [*1 Samuel 2:8.*] The pride of the human heart God counts as a serious obstruction to His work. We are all in the school of Christ as learners. The life of Christ in the soul will be death to all selfishness. A selfish life in any who are educators is an evidence that they need to learn their lesson in the school of Christ. *13LtMs, Ms 115, 1898, par. 6*

The natural tendencies of the human heart cannot amalgamate with the character of Christ. The two are at variance. All flesh is as grass. The grass withereth, the flower thereof fadeth, because the Spirit of the Lord bloweth upon it; but the withered, dying, fleshly attributes cut a way prepare the way. The Holy Spirit will be prized and defended upon. The heart will make room for the grace of Jesus Christ. “The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon; those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring

forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." [*Psalm 92:12-15.*] Read *Psalms 93; 100; 101.*<sup>13</sup>*LtMs, Ms 115, 1898, par. 7*

The Lord would have the school grounds dedicated to Him as His own school room. The church premises are not to be invaded with houses. We are located where there is plenty of land. Those who believe the truth for this time are not all transformed in character, they are not proper object lessons. They do not represent the character of Christ. Many would be connected with the school who will not be helps, but hindrances. They feel that they should be helped and favored. They do not understand the situation that all that has been done on the ground has been by hardest labor, and with the use of money which must be paid back again.<sup>13</sup>*LtMs, Ms 115, 1898, par. 8*

There will be those who are filled with importance and anxiety about their own reputation. They are sensitive [and] captious. These need to be converted, for they are far from being where they can be blessed of the Lord. Satan tempts these to require favors which will only injure them if granted. The living principles of the Word of God must be brought into the lives of many who do not now find room for them. Those who are learning in the school of Christ will count every favor from God too good for them. They will realize that they do not deserve all these good things, and they [will] count themselves happy. Their faces express peace and rest in the Lord. They have the Word of God that He cares for them.<sup>13</sup>*LtMs, Ms 115, 1898, par. 9*

Christ's sermon on the mount contains lessons which Jesus Himself had lived and acted before He commenced His instruction to the people. "Blessed are the poor in spirit." [*Matthew 5:3.*] Let us take the Beatitudes one by one, and learn from God's Word what they mean to us individually.<sup>13</sup>*LtMs, Ms 115, 1898, par. 10*

The Lord permits tests to come upon every soul. "Behold," He says, "I will send my messenger, and he shall prepare the way before me. And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in, behold,

he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. *13LtMs, Ms 115, 1898, par. 11*

“And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not, therefore the sons of Jacob are not consumed.” [*Malachi 3:1-6.*] *13LtMs, Ms 115, 1898, par. 12*

All who are Bible Christians will bear in mind it is the Lord who accomplishes the work, and that the human channel through which God works is not to be exalted and praised. Let all the exaltation be given to God. The person who works in meekness and the lowliness of Christ will hide in Jesus. He will let Christ appear and be exalted. Thus he will be an object lesson. Every one is to act his part in his order, and the tests God permits to come, if bravely borne, will teach others as well as himself. Each has his part to act in school capacity. Not one is to be considered unnecessary and crowded out. The Lord Jesus will not sustain self-sufficiency, self-seeking, self- uplifting. This is the test for all. *13LtMs, Ms 115, 1898, par. 13*

There are those who need contrite hearts, a heart broken under God's dealing He will not despise. We need to respect and acknowledge much more than we do the value of others' gifts to blend with our own. No one is to suppose himself to be the great whole. All that is of value to any one of us should be recognized as a gift from Jesus Christ who gave His own life to supply our great necessities. Those who mourn because they are not what they ought to be, and who press on to attain, God will regard in mercy. *13LtMs, Ms 115, 1898, par. 14*

It is a marked feature of some characters that they feel hurt over words and acts which they suppose have not been just as God would be pleased to have them. The Holy Spirit is a very sensitive Spirit, and He makes sensitive toward God all in whom He dwells. These souls learn to tremble at the Word of God. "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.*] "Thus saith the Lord, 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 those 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 words." [*Isaiah 66:1, 2.*]*13LtMs, Ms 115, 1898, par. 15*

We have had an experience to teach us what this means. Nearly one year ago, as we were living the last days of the old year, my heart was in a burdened condition. I had matters opening before me in regard to the dangers of disposing of land near the school for dwelling houses. We seemed to be in a council meeting, and there stood One in our midst who was expected to help us out of our difficulties. The words spoken were plain and decided: This land, by the appointment of God, is for the benefit of the school. You have recently had an evidence of human nature, what it will reveal under temptation. The more families you settle about the school buildings, the more difficult it will be for teachers and students.*13LtMs, Ms 115, 1898, par. 16*

The natural habits of the children of men are ready to spring into life if everything is not convenient for them. This land, it has been plainly stated, is the school farm, and it is to occupy much more space than we have thought. Here work is to be done after the Lord's own devising. This place is to be a philanthropic center. God's people in Australia are to be moved upon by the Spirit of the Lord to give sympathy and means to support and encourage many charitable and benevolent works, to teach the poor and helpless and ignorant how to help themselves.*13LtMs, Ms 115, 1898, par. 17*

We need more teachers and more talent to educate in different lines, that there may go forth from this place souls who will carry the knowledge received to others. Orphan boys and girls are to find a home. Buildings will need to be erected for a hospital. Boats should be furnished to accommodate the school. We should have an active, energetic, wise superintendent for this kind of work, who will give his whole and undivided talents in teaching the students how to work, that before the school shall open again this may become a school farm. *13LtMs, Ms 115, 1898, par. 18*

Lads are to come in from different localities, and nearly all will take the manual training course. This will include keeping accounts, carpenter work, and everything that is comprehended in farming, cooking, bakery, washing and mending, blacksmithing, painting, shoemaking, typewriting, printing, press work. Every power is to be brought into this training that they may go forth equipped for the duties of practical life. The essential buildings are to be erected by the boys themselves, and these buildings are not to be crowded together or around the school buildings proper. In the management of this work, small companies should be formed who have a full sense of their responsibilities. All this cannot be accomplished at once, but we are to bring the work by faith. *13LtMs, Ms 115, 1898, par. 19*

The Bible contains the code of laws. This book should be the foundation of all our study. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation that keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind stayed on thee: because he trusteth in thee. Trust ye in the Lord forever, for in the Lord JEHOVAH is everlasting strength." [*Isaiah 26:1-4.*] *13LtMs, Ms 115, 1898, par. 20*

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. ... Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom

is no variableness, neither shadow of turning.” [*James 1:5-8, 17.*]13LtMs, Ms 115, 1898, par. 21

Let all bear in mind that we are learners, old and young. Christ says, “Blessed are the meek, for they shall inherit the earth.” [*Matthew 5:5.*] Those who will not assert their own personal rights, who will suffer wrong rather than become accusers, rather than retaliate when falsely accused, who, when tested and tried, will endure patiently, will be purified and made white. At this time Satan is working in a most deceptive manner to make men and women walk into his snare. But we are all to be learners. “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [*Revelation 14:12.*]13LtMs, Ms 115, 1898, par. 22

God declares: “Because thou hast kept the word of my patience, I also will keep thee in 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. 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.” [*Revelation 3:10-12.*]13LtMs, Ms 115, 1898, par. 23

The Lord Jesus will give help to everyone who will co-operate with divine energies to overcome the temptations of the devil. This they must do, or they will never rule in the earth made new. In behalf of the fallen race, as their Head, the Prince of humanity learned obedience that all might have a perfect example in Him to guide them in their experience. And He 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.” [*Verse 21.*]13LtMs, Ms 115, 1898, par. 24

On several occasions the light has come to me that Avondale is to be used as the Lord’s farm. In a special sense there is to be connected with this farm land that shall be highly cultivated. Spread before me was land planted with fruit trees of every kind that will

yield its fruit in this location. Seeds for vegetables should be sown and cultivated. If the managers of the farm, the teachers in the school, will receive the Holy Spirit to work with them, they will have wisdom to manage. God will bless their labors.*13LtMs, Ms 115, 1898, par. 25*

The planting and sowing, the gathering of the harvest, is a wonderful lesson for all the students. Invisible links connect the sowing and the reaping. But the goodness of God is not appreciated. The Lord gives the virtue and power to the soil and to the seed. Were it not for His divine agencies combined with human tact and ability, the seed sown would be useless. There is unseen power constantly at work as man's servant to feed and to clothe him. The parable of the seed is to reveal that God is at work in nature, and to represent the kingdom of heaven.*13LtMs, Ms 115, 1898, par. 26*

If the school established in Cooranbong becomes that which the Lord is seeking to make it, there will be willing subjects brought to their allegiance to God. The rebellion that took place in heaven under the power of a lie, and the deception which led Adam and Eve to disobey, opened the floodgates of woe upon our world. But the life of Christ was given for the life of the world, and all who believe in Jesus Christ may become sons and daughters of God, laborers together with Him, that through the truth restoration may take place. The truth, peculiar in its working power, is adapted to the minds and hearts of the wandering sheep. Through its influence they may be brought back to the fold.*13LtMs, Ms 115, 1898, par. 27*

Let the land be retained. Those who come in can, if they choose, find for themselves a home on a portion of the purchased grounds. But the light given me is that the section of land from the school orchard to the road, and extending on both sides, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivate that is adapted to the soil, that the place, close and farther off, may be an object lesson. It is better for private families, however devoted they may be in serving God, to be on other ground than where the school is located.*13LtMs, Ms 115, 1898, par. 28*



Much was revealed to me in regard to this matter, which I have not time to fully give. And it is not necessary, for all can see that this is the right thing to do. The school is to stand alone. There must not be this one and that one claiming personal property. This is God's property, His farm, where the great Sower can best sow His seed and make His garden the lesson book. And results will be seen for this work, "first the blade, then the ear, then the full corn in the ear." [Mark 4:28.] The land will yield its treasures, bringing the joyousness of an abundant harvest. The produce garnered through the blessing of God is to be used as nature's book, by which application can be made of the spiritual lessons for the necessity of the soul. *13LtMs, Ms 115, 1898, par. 29*

The Lord first created the seed, and gave it to the earth. By His divine power He took care of that seed, and by dying this seed gave its life to the blade, which contained in itself the seed to be treasured and again put into the earth to yield its harvest. Then the cooperation of man comes in. The human agent has his part to act, his work to do. This is one of the lessons nature teachers. It is a solemn, a beautiful work. Then let everything possible be kept from the land immediately surrounding the school. Other land should be secured, and thus make it impossible to disturb, by their buildings and their families, the sacredness of the place. *13LtMs, Ms 115, 1898, par. 30*

"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.] Here our work is set before us. The great aim of our life should be to overcome all that is disagreeable in us. The mind, the heart, the character, are to be purified and refined. There must be no half way work. We are to perfect a Christian character. We do not understand as we should what is comprehended in pure and undefiled religion. When those who claim to be children of God become Christlike in character, then the Lord can say to them, I can trust you to be of the number who shall compose the settlement of the earth made new. A great transformation must take place in many characters before it will be safe to accept them as members of the royal family, children of the heavenly King. *13LtMs, Ms 115, 1898, par. 31*

Nature is opened before us as our lessonbook. "For the earth, which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned." [*Hebrews 6:7, 8.*] Bear in mind that every teacher is to be a daily learner. Of Christ we read, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation to all that obey him; called of God an high priest after the order of Melchizedek. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." [*Hebrews 5:8-11.*]*13LtMs, Ms 115, 1898, par. 32*

Christ said to His disciples: "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] And the apostle Paul in his epistle to the Hebrews declares: "For the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those that by reason of use have their senses exercised to discern both good and evil." [*Hebrews 5:12-14.*]*13LtMs, Ms 115, 1898, par. 33*

Again he says: "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." [*1 Corinthians 1:11-13; 14:20.*] When the Sun of Righteousness shines into the chambers of the mind and into the soul temple, it will be revealed. The accusing and demeriting of one another will cease.*13LtMs, Ms 115, 1898, par. 34*

The Lord is glorified when His children have love one for another. True, at times plain words of truth must be spoken, but this may be done in the spirit of Christ. But there are those who have climbed upon the judgment seat and done their work of accusing. In so

doing, they speak evil, they think evil, and do great mischief by their words and actions. This the enemy delights to have them do!*13LtMs, Ms 115, 1898, par. 35*

Those who feel that in coming on the school ground they are doing the school a special favor, and should in their turn be favored, do not have a true sense of the situation. The education and training of the youth is the highest and most promising missionary work in the world, and the teacher's success depends upon his connection with God. Every teacher should be a constant learner in the school of Christ.*13LtMs, Ms 115, 1898, par. 36*

When a teacher has passed through a time of temptation in any line, and has not been betrayed into using words calculated to have a wrong influence, but has kept firm hold of the bridle of the spirit which controls the tongue, he has gained a special victory. The Lord has been dealing with that man or woman; ministering angels have been round about him. In his self-command he has a serenity of spirit which testifies that he has received special help from God, that he has obtained the victory over himself. His hasty spirit has been held in as with bit and bridle. Such a one earns the reputation of a man in the sight of God. In his self-control he shames the one who has pursued a course to provoke him.*13LtMs, Ms 115, 1898, par. 37*

The tempter overcomes the one who in his helplessness does not lean upon God and trust in Him for strength. This man misrepresents His Saviour, and creates for himself a nervous irritability. He imagines evil, until falsehood becomes truth to him. Alienation takes place, not because his brother has done him any wrong, but because in faithfully acting in Christ's lines, doing the work appointed him to do as a servant of the Lord Jesus Christ, he has jostled against some of his ideas and plans. This has been and still is being acted over and over again.*13LtMs, Ms 115, 1898, par. 38*

The Lord is dishonored when the members of His family give to the world a representation of irritability and passion. This reveals a weakness of character, and the sharp grit of an untamed unconverted heart. It is the sharp grit of the natural man that cuts

into his living machinery, and makes him a failure. These persons may suppose themselves to be advanced in religious knowledge, but they are weaklings in spiritual experience, in divine things. They profess to be Christians, but in many things they act like sinners, because Christ is not an abiding presence in the soul. If any little thing occurs which, though it may be perfectly right, does not make every thing convenient for them, they become offended, and keep themselves in a state of ferment, ready to express in words their accusation of the brethren. *13LtMs, Ms 115, 1898, par. 39*

There are those whose principles are not Bible principles, who, if they are reproved for selfishness feel aggrieved and distressed. Because they cannot have their own way, irrespective of the rights of their neighbor and their brother, brotherly love is quenched in their hearts. They find occasion to complain and take offense when they have no reason for it. They are ready of speech, and often grieve the Spirit of God by their passionate display of temper. While professing to be Christians, they testify to a lie. Such souls do great harm in this life, and unless they overcome, and cultivate the spirit and mind of Christ, they will never become members of the royal family, children of the Heavenly King. *13LtMs, Ms 115, 1898, par. 40*

We see large things before us which must be done, and as fast as we obtain means to advance, we shall go forward. So long as a large share of the community live in hovels, and dire poverty is to be contended with at every step, what can we do for them? How shall we impress their minds with correct ideas of improvement, unless the teachers, the men who have means, the thinking men, exercise their talents to lift just where Christ would lift were He in their place. These men and women will never reform unless a power out of themselves shall help them. Those who have entrusted talents and capabilities and genius must use these gifts to bless their fellow men, placing them upon a footing where they can help themselves. Thus the education these workers have gained will be put to the very best use. *13LtMs, Ms 115, 1898, par. 41*

God's entrusted talents are not to be hid under a bed or under a bushel. "Ye are the light of the world," Christ says. [*Matthew 5:14.*] You see families living in hovels, without furniture, without tools, machines, or books, without clothing, or anything of refinement

about their homes. Those who have been brought to poverty, without means to support themselves, need to have some one interested enough in them to teach how to put to use their vital forces to make things move forward. If their capabilities are wisely employed, they will by diligent labor improve their own premises, cultivate their land. They will waste no time.*13LtMs, Ms 115, 1898, par. 42*

There needs to be greater painstaking effort made for the uplifting of the community, for their education in sanitary lines. The school land is to be an object lesson, that where now coarseness, uncleanness, disorder, ignorance, and sin prevail, there may come in taste and refinement. We can help the people to discern that which is repulsive about their premises, and with Christian courtesy help and encourage them. Although they are poor, they have tact, and they can improve their surroundings by getting up early in the morning and working with diligent painstaking effort.*13LtMs, Ms 115, 1898, par. 43*

Our school is to be a place where an all-round education may be obtained. Moral power and intellectual achievements are to be combined in our work to regenerate and reform. We are to seek to gain knowledge both in temporal and spiritual lines, that we may diffuse it to others, that the gospel in all its bearings may be lived out, and its temporal and spiritual blessings be felt all around us.*13LtMs, Ms 115, 1898, par. 44*

The Lord will surely bless all who seek to bless others. The school is to be so conducted as to become an increase of power to get good in this place, in learning to increase the talents given us by using them, by increasing our knowledge by putting to a practical use that which we obtain. We are to learn from the one Book the principles upon which we are to live and work. By consecrating all our God-given abilities to the One who has the first right to them, we may make everything that is worthy of our attention in this world precious.*13LtMs, Ms 115, 1898, par. 45*

Then the missionary work is a grand and uplifting work to both parties, to the helper and the helped. Let everyone who claims to be a child of the heavenly King represent the principles of the kingdom

of God. Let them remember that in word, in spirit, and in works, they are to be loyal and true to all the rules and precepts enjoined by the Lord. They are to be trustworthy subjects of His kingdom, that the worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, the courtesy of the manners, of the citizens of the kingdom of God. *13LtMs, Ms 115, 1898, par. 46*

The students who will get the most good out of life are those who will live the Word of God in their treatment of and in connection with their fellow men. Those who receive to give will be the best satisfied in this life. The members of the human family who live for themselves are always in want. They are never satisfied. There is no Christianity in shutting up our sympathies in our own selfish hearts. We are to bring the brightness and blessing into other lives, doing a good and holy work. The Lord has ordained channels through which He lets His goodness and mercy and truth flow, and we are to be co-workers with Jesus Christ in communicating to others practical wisdom and benevolence. *13LtMs, Ms 115, 1898, par. 47*

Whatever may be the position or possessions of any individual who has a knowledge of the truth, the Word, his lessonbook, teaches him that everything he has he has in trust, lent him to test his character. His worldly business in all its lines, his income, his talents, his opportunities, are all to be accounted for to Him whose he is by creation and by redemption. When he uses every precious talent in carrying forward God's great work of educating the youth, in obtaining the very best knowledge of how to be useful, and how to work to save the very best knowledge of how to be useful, how to work to save the souls ready to perish, God's blessing will attend his efforts. God gives to us that we may minister to others and this become like Himself in receiving that we may impart, we become like Jesus. It is in helping and uplifting others that we become ennobled and purified. This is the kind of work that causes glory to flow back to God. We are not half converted on these points. Our souls must be purified of selfishness, for God wants to use His people as representatives of the heavenly kingdom. *13LtMs, Ms 115, 1898, par. 48*

This school must be conducted under the supervision of God. There

is a work to be done for young men and young women that is not yet accomplished. There are more young men who need to have the advantage of our school. They need the manual training course, that will teach them how to lead an active, energetic life. All kinds of labor must be connected with the school. Under wise, judicious, God-fearing directors the students are to be taught; every branch of the work is to be conducted on the most thorough system that long experience can plan and execute.*13LtMs, Ms 115, 1898, par. 49*

Let the teachers wake up, and impart the knowledge they have in agricultural lines and in the industries that it is essential for the students to learn. Let every line of labor reach the best result. Let the science of the Word of God be brought into the work, that the students may reach as high as possible. Exert your God-given ability, and bring all your advantages into the Lord's farm. See how much can be produced by the seed sowing, that more students may be gathered in to be supplied with food. The Bible is the poor man's book.*13LtMs, Ms 115, 1898, par. 50*

There is no virtue in defying nature, for this is exalting the thing made above the great Master Artist who designed the work and who keeps it every hour according to His appointment. There is much talk of the Lord in nature, as if God were bound by the laws of nature to be nature's servant. Do men know what they are talking about? Do they suppose that nature has a self-existent power without the continual agency of the Father? Many theories would lead minds to suppose that nature was a self-sustaining agency apart from Deity, having its own inherent power with which to work. But the Lord does not exert His laws to supersede the laws of nature. He does His work through the laws and the properties of His instruments, and nature obeys a "thus saith the Lord."*13LtMs, Ms 115, 1898, par. 51*

The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit orchard and the vegetable garden. He never made one thorn, one thistle or tare. These are Satan's productions, which he plants among the precious things. It is through God's immediate agency that every bud bursts into blossom. When He was in the world, in

the form of humanity, Christ said, "My Father worketh hitherto, and I work." [*John 5:17.*] So when the students employ their time and strength in agricultural work, in heaven it is said of them, "Ye are laborers together with God." [*1 Corinthians 3:9.*]<sup>13</sup>*LtMs, Ms 115, 1898, par. 52*



**Ms 115a, 1898**

The Avondale School Farm

Refiled as *Ms 170, 1899*.

## Ms 116, 1898

### The Two Great Principles of the Law

“Sunnyside,” Cooranbong, New South Wales, Australia

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This manuscript is published in entirety in *18MR 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.

The principle of God’s Word most disregarded is that which enjoins upon us the necessity of loving God supremely, and the result is that men find it impossible to obey the second great principle of the law, “Thou shalt love thy neighbor as thyself.” [*Matthew 22:39*.] Just in accordance with the seed sown will be the harvest reaped. The test is now upon us. Which shall it be? transgression or loyalty, obedience or disobedience, to these commandments?<sup>13</sup>*LtMs, Ms 116, 1898, par. 1*

The Word of God is our standard of character. It is a “form of sound words” from the great Source of light and life. [*2 Timothy 1:13*.] There is nothing which we need to preserve so sacredly as this standard of doctrine, a “Thus saith the Lord.” This is the pure fountain from which we are to draw the reasons of our faith. The Bible is our guide and textbook. The law of God is our covenant with our Maker, in life, in death, in the resurrection, and through all eternity. Our loyalty to God in obeying, in spirit an letter, the ten commandments, reveals to the world, to angels, and to men our covenant relation with Him. Adam and Eve were to glorify God by personal and perpetual obedience to His law, and it is in this way that we are to give God glory for all His entrusted gifts. We are to love God supremely and our neighbor as ourselves.<sup>13</sup>*LtMs, Ms 116, 1898, par. 2*

“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.*] *13LtMs, Ms 116, 1898, par. 3*

Here are the two great principles—love to God and love to our neighbor. Upon these two principles hang all the law and the prophets. Those who fail in their fulfillment of these vital principles, though they profess a knowledge of the truth, though they preach the Word and understand all mysteries, "shall eat of the fruit of their own doings, and be filled with their own devices." [*Proverbs 1:31.*] Those who cherish suspicion and imagine evil reveal that they are not carrying out the principles of this law; and they pursue a course which brings upon themselves the evils which they imagine. God will not be trifled with. His Word is to be cherished and obeyed. *13LtMs, Ms 116, 1898, par. 4*

The educational advantages of our school are to be of a distinct order. This school farm is God's lessonbook. Those who till the soil and plant and cultivate the orchard are to make the application of nature's lessons, and bring these lessons learned into their actual spiritual experience. Let every individual bear in mind that "whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] The man who day by day sows objectionable seeds, in words, in deportment, in spirit, is conforming himself to the same character, and this is determining the future harvest he will reap. Then let ministers and their wives, let the teachers of the youth in any line, close the door to jealousy and evil surmising of those whom God uses to do His work. *13LtMs, Ms 116, 1898, par. 5*

God has given to every man an individual responsibility. "Work out your own salvation with fear and trembling," He says. [*Philippians 2:12.*] Man is not to work out any other man's salvation. He is not to become the transcript of any man's mind. He is required to act in his capacity according to the ability God has given him. No man, whatever his experience, whatever his position, is to feel that he accomplishes a wonderful work when he fashions and shapes the mind of any human being after his own mind, and teaches him to voice the sentiments he may express. This has been done again

and again to the detriment of human beings. *13LtMs, Ms 116, 1898, par. 6*

The minds of God's workers must be turned toward the Sun of Righteousness. The impress of the mind of God is not upon the man who will refuse to impart instruction unless he first learns the mind of some minister, or some one in whom he has confidence. In this he is leaning upon man, and making flesh his arm. Let every intelligent human being lean upon his God. Let him breathe out his soul to God. Let him not consent to wear Saul's armor, but, with his own God-given ability, work in the armor which God has provided for him. *13LtMs, Ms 116, 1898, par. 7*

The man who seeks to pattern after any man's character will make an utter failure. Each person is to look to God for himself, to trade with conscientious fidelity upon the talents God has given him. "Work out your own salvation with fear and trembling; for it is God that worketh in you, to will and to do of his good pleasure." [*Verses 12, 13.*] It is in you, brother, in you; not in another for you. You are to have an individual experience. Then you will have rejoicing in yourself, and not in another. *13LtMs, Ms 116, 1898, par. 8*

No man can grow up to the full stature of a man for another. Each must reach his own individual measurement for himself. Each is to grow up under God's supervision. "Which of you by taking thought," says Christ, "can add one cubit unto his stature?" [*Matthew 6:27.*] Thus in the spiritual as in the natural growth all depends upon the Lord. *13LtMs, Ms 116, 1898, par. 9*

"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 Solomon in all his glory was not arrayed like one of these." The lesson to be learned from the great book of nature is, "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.” [*Verses 28-33.*] *13LtMs, Ms 116, 1898, par. 10*

These things in the natural world are to be considered and their lesson applied to the spiritual life, the spiritual growth. To every man God, not man, has given his work. This is an individual work—the formation of a character after the divine similitude. The lily is not to strive to be like the rose. There are distinctions in the formation of the flowers and in the fruits, but all derive their peculiar variance from God. All are the Lord’s. So it is God’s design that even the best of men shall not all be of the same character. *13LtMs, Ms 116, 1898, par. 11*

A life consecrated to the service of God will be developed and beautified in its individuality. No person can sink his individuality in that of another, but we are all, as individuals, to be grafted into the one parent stock, and there is to be unity in diversity. The great Master Artist has not made two leaves of the same tree precisely alike; so His creative power does not give to all minds the same likeness. They are created to live through ceaseless ages, and there is to be complete unity, mind blending with mind, but no two are to be of the same mold. *13LtMs, Ms 116, 1898, par. 12*

There is abundant room for all in harmonious diversity to act the part assigned them. No one man’s mind or judgment is complete. The Word of God is dealing with principles that all must respect. It has been an educator in every age. Divinity speaks through a variety of His human agents. *13LtMs, Ms 116, 1898, par. 13*

All are to strive for the fragrance of Christ’s character; then they can act their part in the world as God designs they shall do. Let us thank God that all characters are to be fashioned not after man’s pattern but after the Lord’s ideal. Let us allow our fellow workers to grow up in religious experience under the molding and fashioning of the Holy Spirit. Let none feel at liberty to demerit and belittle God’s workmanship because they do not bear their likeness. David could not wear Saul’s armor, and dropping it, he took the sling and the stone with which he was familiar, and slew the Philistine who defied Israel. *13LtMs, Ms 116, 1898, par. 14*

To love God supremely and our neighbor as ourselves means the

formation of a symmetrical character. It behooves every soul who is striving for the overcomer's reward to heed the principles enjoined, and bring them into his practical life. Then there will be a precious bond of union, brother with brother. Under the Holy Spirit's working, selfishness, self-sufficiency, and self-esteem will be put away. *13LtMs, Ms 116, 1898, par. 15*

All are not given the same work. "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." [*Ephesians 4:11, 12.*]*13LtMs, Ms 116, 1898, par. 16*

Here it is plainly revealed that the saints are to be perfect in the development of their different gifts; and the grace of Christ is to be revealed in bringing all into unity, love, and harmonious action, "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: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [*Verses 13-16.*]*13LtMs, Ms 116, 1898, par. 17*

This is the relation church members should sustain to each other. This is to be conscientiously carried out. Each is to live and act individually before God, and conscientiously give to his fellow laborers a place to work, without jealousy, evil surmising, or evil-speaking. We are to encourage one another. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Verses*

29-32.] This Word is to be brought into the practical life.*13LtMs, Ms 116, 1898, par. 18*

Man may see no place for the working of certain gifts, because they are not his gifts, but let each think of himself as God would have him. Let each bear in mind that his capabilities are only lent him, and that by these God is testing him to see whether he will use these entrusted talents to honor God, and work for the good of his brother and neighbor.*13LtMs, Ms 116, 1898, par. 19*

Holiness, which means wholeness to God, is wholly acceptable to God. A Paul may plant, and Apollos water, but God giveth the increase. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." [*Galatians 6:8.*] As the workers till the soil, they are to reap all the advantages possible by making an application of the lessons he receives. In the natural world unseen agencies are constantly at work to produce the essential results, but the harvest to be reaped depends upon the seed that has been sown. After man faithfully prepares the land and plants the seed, God must work constantly to cause the seed to germinate.*13LtMs, Ms 116, 1898, par. 20*

So it is in spiritual things. The Word of the living God is the seed, Christ is the sower, and unless He constantly works the soil of the heart, there will be no harvest. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] God gave His Son to die, the Just for the unjust, that there might be a glorious harvest of souls. The human heart is God's seed plot, and the righteousness of Christ must be cherished there. Then let no man trust in the arm of flesh, but in God. Let each give evidence that he has faith, that he is not a religious dwarf, but that he grows under the dews and showers of the grace of Christ, that his life of righteousness is not of man's creating, but that it is the righteousness of Christ, which the grace of God has nourished in his heart.*13LtMs, Ms 116, 1898, par. 21*

To some the Lord has given a special work in bearing testimonies of warning and reproof, to break down the strongholds of iniquity, to arouse conviction in the human heart, and bring man to repentance.

Some messages come as the Lord's hammer, to break down the workings of Satan, and turn men to the living God. But mingled with this decided work of standing in defense of the truth is Christ's consolation, which comes when repentance reveals what sin really is. And while some are called to battle desperately with an evil work, there is another kind of message to be borne to the ones who, while suffering wrong have endured the temptation to harbor a sense of injustice and cherish it in the mind. *13LtMs, Ms 116, 1898, par. 22*

Again, some have the gift given them of God to act as organizers. Others fill their place as they work in retirement, feeling themselves little and unknown, with but few to recognize their work, and none to pity their mistakes and praise their victories. But the Lord uses all these elements. No one man can fill every place, and God's great work must go forward. Those who consider themselves the least, and in their weakness lean upon God, those who walk in humility of mind, as children—these will become first, and the first last. In every age God has His workmen, and at the needed time preparation is made for some man with talent, with some gift, to come in. Thus the Lord reveals that He has the supervision of His work. *13LtMs, Ms 116, 1898, par. 23*

The most essential work now to be done is to consider the words of Christ, "All ye are brethren." [*Matthew 23:8.*] Each must stand in his lot and place to do the work appointed him, in perfect harmony with his brethren. All are to seek to strengthen and build up the waste places to hold aloft the Bible standard, to voice the third angel's message, to live the truth, to exercise mercy and the love of God, and be ready for any work that may be next in the service of God. They are to bear in mind the teachings of Christ upon the Mount of Olives, and mark the attributes which He calls blessed. "Blessed are the meek," He says, "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." [*Matthew 5:5-7.*] Then let us cultivate the precious attribute of mercy, for it will be reflected back to us again. *13LtMs, Ms 116, 1898, par. 24*

"Blessed are the pure in heart; for they shall see God." [*Verse 8.*]



The psalmist says: "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." "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." [*Psalm 15:1, 2; 24:3-5.*]*13LtMs, Ms 116, 1898, par. 25*

Shall we not receive this light shining forth from the Word of God? Shall we not be thankful for His Word, and thank Him for such plain instruction in regard to the duty devolving upon all who desire the blessings specified? Shall we consult human beings when we have the voice of God to speak to us?*13LtMs, Ms 116, 1898, par. 26*

"Blessed are the peacemakers; for they shall be called the children of God." [*Matthew 5:9.*] Who calls them so? All the heavenly intelligences. Then do not encourage any tempted soul to tell you the grievances of a brother or a friend. Tell them that you do not want to hear their words of censure and evil-speaking, because your Counsellor has told you in His Word that if you cease to stir up strife, and become a peacemaker, you will be blessed. Tell them that this is the blessing you are craving.*13LtMs, Ms 116, 1898, par. 27*

For Christ's sake do not speak or think evil. May the Lord help us not only to read the Bible, but to practice its teachings. The human agent who is faithful in his work, who unites gentleness with his power, justice with his love, causes rejoicing among the heavenly intelligences, and glorifies God. Let us strive earnestly to be good and to do good, and we shall receive the crown of life that fadeth not away.*13LtMs, Ms 116, 1898, par. 28*

## Ms 117, 1898

A Personal God

NP

September 21, 1898

Portions of this manuscript are published in *3MR 326-327, 335-336, 355-356; 7MR 371-376.*

“Then spoke Jesus again unto them, saying, 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.*] *13LtMs, Ms 117, 1898, par. 1*

When Isaiah predicted the birth of Christ, he declared, “Unto us a child is born: unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.” [*Isaiah 9:6, 7.*] *13LtMs, Ms 117, 1898, par. 2*

Again, speaking of His work and its results, he says: “There shall come out a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, and the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” *13LtMs, Ms 117, 1898, par. 3*

“And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down

together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." [*Isaiah 11:1-9.*]13LtMs, Ms 117, 1898, par. 4

Those who read and listen to the sophistries that prevail in this age do not know God as He is. They contradict the Word of God, and extol and worship nature in the place of the Creator. While we may discern the workings of God in the things He has created, these things are not God. Nature's voice is heard in its influence upon the senses. Her voice, the Word declares, is heard to the end of the world. The physical creation testifies of God and Jesus Christ as the Great Creator of all things. "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." [*John 1:3, 4.*] The psalmist bears witness, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." [*Psalms 19:1-3.*]13LtMs, Ms 117, 1898, par. 5

The whole of the natural world bears testimony of the works of the living God. Nature is our lessonbook, given to us by God, the Creator of all things. These things of nature are not to be called God. They are the expression of God's character, but they are not God. By the things of His creation, we may understand God, and His love, His power and His glory; but there is great danger of men worshipping nature as God.13LtMs, Ms 117, 1898, par. 6

The artistic skill of human beings produces very fine samples of beautiful workmanship, revealing things which delight the eye, and these things give us something of the idea of the designer; but the thing made is not the man.13LtMs, Ms 117, 1898, par. 7

It is not the work that is to be exalted, but the man who designed the things so much prized. So it is with nature. The Lord's power is constantly revealed as a miracle working power, that the human family may see an infinity above and beyond the things made, that

they may know that He who formed such a being as man has also created all the beauties of the natural world.*13LtMs, Ms 117, 1898, par. 8*

There are many issues in our world today in regard to the Creator not being a personal God. God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul.*13LtMs, Ms 117, 1898, par. 9*

Through Jesus Christ, God—not a perfume, not something intangible, but a personal God—created man and endowed him with intelligence and power. It is God that thundereth in the heavens. His voice reacheth to the ends of the earth. He holdeth the winds in His hands. He sendeth lightnings with rain. He looketh on the earth and it trembleth; He toucheth the hills, and they smoke. He melteth the mountains like wax at His presence. He maketh the outgoings of the morning and the evening to rejoice. He maketh His sun to rise on the evil and on the good.*13LtMs, Ms 117, 1898, par. 10*

The Lord is a living, personal God. A living, personal Saviour came to our world to make of none effect the specious twistings and serpentine turnings of Satan. He came to carry out His plans written before Him in a book. Men who had large religious knowledge, but no depth of piety or experimental knowledge of God in obeying the Scriptures, were speculating about God. Christ revealed to men the moral and religious constitution.*13LtMs, Ms 117, 1898, par. 11*

The uneducated heathen then learns his lessons through nature, and through his own necessities; and, dissatisfied with darkness, he is reaching out for light, searching for God in the first great cause. There is recorded in *Genesis* various ways in which God speaks to the heathen. But the contrast between the revelation of God in *Genesis* and the ideas of the heathen is striking. Pagan

philosophers, many of them, had a knowledge of God which was pure, but degeneracy, the worship of created things, began to obscure this knowledge. The handiwork of God in the natural world, the sun, the moon, the stars, were worshipped.*13LtMs, Ms 117, 1898, par. 12*

Men today declare that Christ's teachings of God cannot be substantiated by the things of the natural world, that nature is not in harmony with the Old and New Testament Scriptures. This supposed lack of harmony between nature and science does not exist. The Word of the God of heaven is not in harmony with human science, but it is in perfect accord with His own created science.*13LtMs, Ms 117, 1898, par. 13*

This living God is worthy of our thought, our praise, our adoration, as the Creator of the world, as the Creator of man. We are to praise God, for we are fearfully and wonderfully made. Our substance was not hid from Him when we were made in secret. His eyes saw our substance, yet being imperfect, and in His book all our members were written when as yet there was none of them. He breathed into our nostrils the breath of life. The inspiration of God has given us understanding. The powers of man were brought into activity by God, and can be kept in health and soundness by being intelligently and proportionately worked. More people die from idleness than from overwork.*13LtMs, Ms 117, 1898, par. 14*

The agency of God can be discerned by all who are enlightened by the Word of God. Man is not furnished with machinery, set in motion like the machinery of a clock, and then left to himself to take care of these wonderful organs. No; the agency of God is constantly at work to preserve His wonderful workmanship.*13LtMs, Ms 117, 1898, par. 15*

Satan is busily at work inventing schemes to make man, through his disregard and violation of the physical laws which God has established, become disordered. Through tempting him to eat of the fruit of the tree of knowledge, the enemy would lead men to obtain a knowledge, which instead of enabling him to co-operate with God to preserve every one of the organs, will have a tendency to weaken and depress the human machinery, that it may not be perfect to act

its part as God designs it shall do. But God designs that the organs shall be healthy and ready for use, ever at the command of the human agent, to move in their respective lines of exercise under an intelligent knowledge and in the power derived from God.<sup>13</sup>*LtMs, Ms 117, 1898, par. 16*

The system is made up of different parts fitted to work harmoniously, and so arranged and proportioned as to make one complete whole. It is the misuse and violation of nature's laws that keeps some parts of the human machinery in action, while others are left to become weak through misuse. God designs that the whole being shall be proportionately worked, that every part of the wonderful machinery may act in harmony with the other. While God is speaking to the senses, telling us to preserve the organs in their beautiful arrangement that they may do service for God and glorify the giver, we are to do our part by cultivating every organ in the order of God. We are not to act in accordance with perverted ideas and customs, but in the intelligence which God has given. We are to preserve simplicity, to maintain the natural form and motions of the body, and not educate the mind and body to meet the customs and fashions of this degenerate age.<sup>13</sup>*LtMs, Ms 117, 1898, par. 17*

This world is our educating school. The apostle Paul writes: "I beseech you therefore, brethren, by the mercies of God, that you 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 we are a spectacle unto the world, to angels and to men." [*1 Corinthians 4:9.*]<sup>13</sup>*LtMs, Ms 117, 1898, par. 18*

All the heavenly universe is waiting about the throne of God to hear His voice and go forth to minister unto those who shall be heirs of salvation. They are watching every movement made, and are prepared to co-operate in every good work—for the relief of the suffering and for the enlightenment of those who are ignorant of the truth. The archenemy is on the track of every soul, that they shall not be overcomers through the blood of the Lamb, and through the word of their testimony. But if we make the Lord our Teacher, when

Satan comes in like a flood, the Spirit of the Lord will lift up a standard for us against the enemy. *13LtMs, Ms 117, 1898, par. 19*

Every God-given faculty is to be wisely and intelligently used. Every part of the human machinery is the Lord's, to be used, not under the dictation of Satan, but under the wise counsel of God. Man has a work given him to do, and in order to do that work, he must depend upon God. He must allow the Lord to take the supervision of himself, and, having asked the Lord for wisdom, believe that it will be given him. The promise is, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [*James 1:5-8.*] *13LtMs, Ms 117, 1898, par. 20*

Every human being is of consequence with God. The apostle says: "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, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known to us the mystery of his will according to his good pleasure which he hath purposed in himself; 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 also we have obtained an inheritance, being predestinated according to the purpose of him who worketh in all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. ... *13LtMs, Ms 117, 1898, par. 21*

"The eyes of your understanding being enlightened; that ye might 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 the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but that which is to come." [*Ephesians 1:4-12, 18-21.*]<sup>13</sup>*LtMs, Ms 117, 1898, par. 22*



## Ms 118, 1898

### The Lost Sheep

NP

September 22, 1898

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.

“Then drew near all the publicans and sinners for to hear him. And the Pharisees and scribes murmured saying, This man receiveth sinners, and eateth with them.” [*Luke 15:1, 2.*]*13LtMs, Ms 118, 1898, par. 1*

The attitude of the Pharisees toward the publicans and sinners was of such a character that Christ saw that they needed a rebuke. In the place of accepting the criticism of the hard-hearted Pharisees, He laid the rebuke upon the leaders of the Jewish nation for their neglect of the publicans and sinners. This class needed all the compassion and tenderness that could be given them. “He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors saying unto them, Rejoice with me: for I have found my sheep which was lost. 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.” [*Verses 3-7.*]*13LtMs, Ms 118, 1898, par. 2*

Had they been true shepherds, these leaders in Israel would have been faithful in the discharge of their duties required of a shepherd. The lost sheep were bleating from the fold, and did not know how to get back. The special work of the Lord was not for those who thought themselves safe, who praised themselves for their supposed piety, which held them aloof from those who needed their

help. Had these men had that goodness and mercy that was revealed in the life of Christ, they would have engaged in this work with the great Shepherd. *13LtMs, Ms 118, 1898, par. 3*

This parable Christ spoke to clear the understanding of those before Him; and this lesson was spoken not only for those who heard the words from the living Teacher, but for all who shall read them in the living oracles of God. The lost sheep knows that it is lost. It has departed from the shepherd and the sheep, and it cannot help itself. It represents those who have separated from God, and who are in a mist and cloud of perplexity, in humiliation and strangely tempted. This was the class to whom Christ's heart of pitying tenderness was drawn out; and pitying love should be exercised by us to help the ones in need. Those who are not manifestly lost are not the ones for whom so much labor is required. It was those whom the self-centered, self-righteous Pharisees would leave to die that Christ came to seek with eager, hungry, thirsting perseverance until the lost was brought back to God. *13LtMs, Ms 118, 1898, par. 4*

When the shepherd finds the lost sheep, he does not drive it with a whip. He does not scold it for making him so much trouble. In its frightened, distressed condition, he does not even lead it back. He takes the wandering one upon his shoulder, and if it is bruised and wounded, he takes it in his arms, and gathers it close to his bosom, that his own vitality and the warmth of his own heart may give it life and inspire it with courage. In the place of mourning and pitying himself, he returns home with rejoicing, singing, "Rejoice with me, for I have found my sheep which I had lost." "I say unto you," Christ said, "That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [*Verses 6, 7.*] *13LtMs, Ms 118, 1898, par. 5*

Let us make the application. In every field, there are souls who have strayed away from God, and who need to be especially searched for. But after a series of two or three weeks' meeting, a ministers' meeting is appointed, and the ministers are taken away from the fields of labor where their help is so much needed to labor for souls who are convicted, and at great expense they are transported to some locality to devote weeks of labor to the very

men who do not feel their sickness and need of a physician. Thus the fields bereft of their ministerial labor, and robbed of their workers, become indeed like the lost sheep. Had Christ planned and devised this work, money would have been invested in sending men and women workers through those localities where the camp meetings were held, and where there were many lost sheep to be searched for, nigh and afar off. *13LtMs, Ms 118, 1898, par. 6*

Let everyone who has labored in word and in doctrine be set to work. Let them not wait for a license, but go to work. Let them use the talents God has given them, and go out into the highways and hedges. Let them watch and pray, and search the Scriptures. They will gain a precious, valuable experience. They have had the light of truth, and they are now to impart that which they have received from the Lord. And as they give to others the knowledge of the grace of God, holding Christ forth as a crucified and risen Saviour, God will be with them. A Paul may plant, and Apollos water, but God must give the increase. To every one who knows the truth, we would say, You are accountable for the light you have received. God requires you to impart it. *13LtMs, Ms 118, 1898, par. 7*

By the parable of the lost piece of silver, Christ illustrated the same truth. "Either what woman, having ten pieces of silver, if she lose one of them, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." [*Verses 8-10.*] *13LtMs, Ms 118, 1898, par. 8*

Here is another line of thought. In households there is often great carelessness. The souls of father, mother, children are in need of close, earnest, persevering prayer, and interested labor, lest in their family relations they lose one of God's entrusted talents. If the soul is unconscious of his sinful state, parents should not rest. Let the life practice be carefully investigated, and see if the lost piece of silver cannot be found. How anxiously the woman who has lost her piece of silver searches for it until she finds it. She lights the candle, and sweeps the house until she finds it. Though it is only one piece, she is persevering; she will not give up. And when she finds it, she

calls her friends and neighbors together, saying, "Rejoice with me, for I have found the piece which I had lost." "Likewise I say unto you," Christ says, "There is joy in the presence of the angels of God over one sinner that repenteth." [*Verses 9, 10.*] *13LtMs, Ms 118, 1898, par. 9*

The lost piece of silver represents the sinner who, lost in trespasses and sins, has yet no sense of his condition. The unconscious soul is in constant danger, in constant peril, but is as unconcerned as the lost piece of silver. These souls are estranged from God, and they know it not; but they are to be searched for and found. If they are impenitent, every means should be used to reach them. It may be a wife, a husband, a child. Let there be a close and thorough work of soul examination represented by the search for the lost piece of silver. See if there is not some obstruction, some mistake, some error in management. These souls are the Lord's property, and as the piece of money bears the mark of the ruling power, so they should bear upon their souls the likeness of God, His righteousness and true holiness. Then they will honor the God whose they are. If there is one in the family who is not safe in the fold, special efforts should be made to save that which is lost. *13LtMs, Ms 118, 1898, par. 10*

These parables of the lost sheep and the lost pieces of silver set forth a loss of something which with proper search may be recovered, and that with great joy. In all Christ's parables, He sets forth His work [for] our world. It is to seek the one lost sheep, the one world that has fallen through transgression of the law of God. This lost sheep must be found and brought back to the fold. *13LtMs, Ms 118, 1898, par. 11*

If there is to be such diligent search for the lost sheep and the piece of silver; if there is such rejoicing when each is recovered, how much more earnest and untiring should be our efforts to find the souls who have separated themselves from God, and who do not know how to find their way back. Someone must go after them, and encourage and help them to return. We are not merely to say, "Come." We are to lay right hold of them in tender, pitying love, and in their helpless, hopeless condition, give them our courage, our hope, our strength. It is ours to restore the lost, and in this work call

upon others to rejoice with us in that Satan has lost his prey. And well may we sing, if search is not in vain. This parable does not speak of failure, but of success and joy in the recovery. This is the work all heaven is interested in. *13LtMs, Ms 118, 1898, par. 12*

The truth thus spoken in parables was enlightening the understanding of the Jews. Christ improved the opportunity of eating with publicans and sinners, that He might let light shine forth upon those with whom He was brought into connection. His every word sowed seeds of truth. If a lost sheep was of sufficient value to be searched for until it was found, how much more the soul straying from God. Publicans and sinners will be welcomed by Christ. When He was upon the earth, even this class could not say, No man careth for my soul. *13LtMs, Ms 118, 1898, par. 13*

Christ has given this lesson that it may come down along the line to our time. It is the good shepherd that is here symbolized, not the slothful and selfish keeper of the sheep. The faithful shepherd will still leave the ninety and nine and turn his energies to find the one lost sheep. The world's Redeemer did not look upon His flock that were safely housed and say, Well, I have the ninety and nine, and I will not be solicitous for the one lost sheep. This is the way with many who are not numbered among the faithful shepherds. But Christ says, I must go after My sheep that is lost. *13LtMs, Ms 118, 1898, par. 14*

He makes use of every resource to find that one lost sheep, and he is relieved when he hears its first faint cry. He climbs the steepest heights at the risk of his life. He goes to the edge of the precipice to see if his lost sheep is there. Thus he continues till the cry, much weaker, tells him that his sheep is ready to die, and after painstaking effort, the lost is found. His joy is too great to be borne all by himself. He must tell his neighbors, and with his sheep on his shoulder or in his arms, he begins to sing, "Rejoice with me, for I have found my sheep which was lost." [Verse 6.] *13LtMs, Ms 118, 1898, par. 15*

Do we as a church that claims to believe the truth take this parable as an illustrated truth, and act it out? How many are educating themselves to be self-denying, self-sacrificing, men and women, to

labor with their faithful Shepherd? The minister must have interested workers to follow his example and search for souls. Leave the church with solemn, earnest travail of soul, and praying with the Holy Spirit, missionaries may go forth making persevering efforts, refusing to yield or to become discouraged until the Lord's lost property is recovered. *13LtMs, Ms 118, 1898, par. 16*

“And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” [*Zechariah 3:6, 7.*] How many are turning from the lost ones with disdain. I thank God that the medical missionaries are finding the lost sheep. When one of these is recovered, and the cry goes forth, “Rejoice with me for I have found the sheep which was lost,” angels in heaven catch the glad strain from the weary but rejoicing shepherd, and the Lord Himself joins in the anthem of joy and gladness. [*Luke 15:6, 7.*] The song will be sung: *13LtMs, Ms 118, 1898, par. 17*

“The Lord thy 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 3:17.*] *13LtMs, Ms 118, 1898, par. 18*

Should not these words inspire the indolent to obtain a living connection with the Source of all power? Will they not be laborers together with God? Hear what God your great Teacher has to say to you: *13LtMs, Ms 118, 1898, par. 19*

“I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again: even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.” [*Verses 18-20.*] *13LtMs, Ms 118, 1898, par. 20*

“I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was

driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment. ... And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.”  
[*Ezekiel 34:15, 16, 31.*]<sup>13</sup>*LtMs, Ms 118, 1898, par. 21*

## Ms 119, 1898

The Word of God Our Study Book

NP

September 22, 1898

Portions of this manuscript are published in *Te 75; 4MR 97-98*.  
+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 psalmist declares: "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 thy precepts concerning all things to be right; and I hate every false way. The testimonies are wonderful: therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple." [*Psalm 119:126-130.*] By "the simple" is meant those who do not consider themselves of such exalted understanding that they think they can improve the Scriptures above their present simplicity. *13LtMs, Ms 119, 1898, par. 1*

Again 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." [*Psalm 19:7-11.*] *13LtMs, Ms 119, 1898, par. 2*

The Word of God is to be our studybook. If the word spoken by Christ from the pillar of cloud had been heeded and observed, there would now exist in our world a state of things that could only exist through obedience to the law of God. The directions were plainly specified to Moses to be given to that vast multitude that God was



leading to the promised land. It was His design, if this people should heed the word of the Lord, to establish them in the land of Canaan a pure, happy and healthful people, with not one feeble one in all their tribes. The law of the Lord was to be obeyed. Fathers and mothers were to teach it to their children, and compose the same into song, lest they should forget the word of the Lord.<sup>13</sup>*LtMs, Ms 119, 1898, par. 3*

These holy commandments were good, and God declared that if they obeyed His Word, they would be kept in the favor and love of God, they would be built up in righteousness and truth, and He could safely bless them. But if they departed from their loyalty, and transgressed the laws of His kingdom, their own course of action would react upon themselves. Their course of unrighteousness would produce its sure results, lawlessness, discord, hatred, strife, and violence.<sup>13</sup>*LtMs, Ms 119, 1898, par. 4*

The Word of God has been preserved through the centuries to be our lessonbook in these last days, and this Word is to be studied. The minds that are turned to righteousness will be full of faith and hope and courage. We are to keep before the mind God and His creative work, “for without him was not anything made that was made.” [*John 1:3.*] He created the world, “and all things that are therein.” [*Nehemiah 9:6.*] His Book has been preserved by a miracle of God to guide men into right theories, and preserve men from the vague untruthful theories, which, because of human inventions [that] have tried to mold and fashion the Bible, are prevalent in the world today.<sup>13</sup>*LtMs, Ms 119, 1898, par. 5*

This is the very course the Jewish nation pursued. For their course of transgression, because they would not believe and receive the Word of God and accept Christ as the world’s Redeemer, the only provision God had made to save them, they brought upon themselves their own ruin and the destruction of Jerusalem. This is the sure result of a course of disobedience and transgression.<sup>13</sup>*LtMs, Ms 119, 1898, par. 6*

The only safety of the Hebrew nation lay in their obedience to the laws of the kingdom of God. Through obedience they might have brought themselves into a right relation to God, and all the armies of

heaven would have fought their battles for them. But they would not listen to the Word of the Lord, and thus save themselves and their children. Had they heeded the words of their unseen Leader, their system of theology would have been of heavenly similitude; God would have protected them from the degradation and superstition of the world. *13LtMs, Ms 119, 1898, par. 7*

It was the privilege of the Jewish nation to represent the character of God to the world as it had been revealed to Moses. “Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast found grace in my sight. Now therefore, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; ... I beseech thee, show me thy glory. *13LtMs, Ms 119, 1898, par. 8*

“And he said, I will make all goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock, and I will cover thee with my hand while I pass by.” [*Exodus 33:12, 13, 18-22.*] “And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. *13LtMs, Ms 119, 1898, par. 9*

“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 unto the third and fourth generation.” [*Exodus 34:5-7.*] But the pride and stubbornness of the Jews constantly misrepresented the character of God. They claimed to believe the Scriptures while they misinterpreted them. They misrepresented the character of God by justifying error and injustice and sin. *13LtMs, Ms 119, 1898, par. 10*

If the written Word of the Most High God is obeyed, it will educate the believer to co-operate with God in bringing up to a high level the debased and fallen. Then the ignorant will learn that the enactments of God mean peace and goodness, mercy and love. Satan does not want this presentation to be made of God. He desires selfishness to prevail, the love of money to become the ruling element in the heart. He wants that the money and property which belong to God shall be hoarded up, and robbery, fraud, crime, and injustice prevail in the world. He desires to see the poor made to suffer from hunger, and for want of food and clothing, and the world today become as full of violence as was the world before the flood. Then he can bring about his ends, charging all the misery upon God.*13LtMs, Ms 119, 1898, par. 11*

To a large extent Satan has carried out his plans. The Lord's property is embezzled; God is robbed. The means that has been lent to man, to relieve the necessities of the poor and to uplift and sustain the fallen in righteousness and truth, is used to please and glorify self.*13LtMs, Ms 119, 1898, par. 12*

From the beginning to end, the crime of tobacco using, of opium and drug medication, has its origin in perverted knowledge. It is through plucking and eating of poisonous fruit, through the intricacies of names that the common people do not understand, that thousands and ten thousands of lives are lost. This great knowledge, supposed by men to be so wonderful, God did not mean that man should have. They are using the poisonous productions that Satan himself has planted to take the place of the tree of life, whose leaves are for the healing of the nations. Men are dealing in liquors and narcotics that are destroying the human family. Deathly mixtures are used, that make men mad, and murder and violence is prevailing everywhere.*13LtMs, Ms 119, 1898, par. 13*

The time is near when all these wicked inventions will come to an end. At the last the passion for obtaining means by fraud will increase. Theft and robbery will become more prevalent. The fruit of the tree of knowledge will be greedily eaten. Satan will come down with great power, working with all deceivableness of unrighteousness in them that perish. Amusements of every kind will

increase, and money, God's money, will be abused and misapplied while thousands are perishing for food in all our cities. The dead will be honored with costly sepulchers and expensive monuments, and attention will be called to these things as something worthy of laudation. The householders will turn away from the real wants of living beings and glorify Satan in embellishing the tombs of the dead. *13LtMs, Ms 119, 1898, par. 14*

The cries of humanity from India, from Africa, from China, and from many places are going up to God. Misery and anguish and physical suffering are coming up before Him, and God will soon sweep the earth of its moral corruption—not by a sea of water as in Noah's day, but by a sea of fire that cannot be quenched by any human devising. Admonitions are given to the inhabitants of the earth who are corrupting their ways before God, who are plucking of the tree of the knowledge of evil to the ruin of human beings. God will avenge His own elect which cry unto Him day and night. Yea, He will avenge them speedily. *13LtMs, Ms 119, 1898, par. 15*

## Ms 120, 1898

### The Need of Simplicity and Consecration in School Work

NP

September 24, 1898

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This morning I will put my trust in God. We have had much consultation in regard to our future work, for, as we consider matters, perplexities present themselves. Our school work is a very important, sacred work. It must advance, but its simplicity must and will prove its success. The light given me is that the crib must not be placed too high. We must have the simplicity of the apostles. If we walk humbly with God in prayer and in faith, we can and will advance. But our hearts must blend in unity and love. Not one thread of selfishness must be woven into the school fabric. This is a missionary enterprise, and our counsel and help must come from God. We must pray; our hearts must be emptied of self; for just as soon as self gains the supremacy, the Spirit of God is quenched.<sup>13</sup>*LtMs, Ms 120, 1898, par. 1*

We must pray more, and walk more humbly and more by faith. Christ was perfect in His humanity, and the more faith we have in Him as our sufficiency, the more humbly we walk with God, the more entire our consecration, the less intrusion of self will there be between God and man. The grace of Christ must be an abiding presence in the soul day by day. Only thus can we endure the seeing of Him who is invisible. Christ came to our world to manifest God to men, to lead men to God. "I am the light of the world," He declared. [*John 8:12*.] What was it that consecrated Him the light of the world? It was this: He came down from heaven. He is the true Teacher sent from God. He was the One chosen to reveal God's character to the world. He is the Bright and Morning Star. He is the Sun of Righteousness, a light to lighten the Gentiles, and the glory

of His people Israel. John declared of Him, "That was the true light, which lighteth every man that cometh into the world." [*John 1:9.*]*13LtMs, Ms 120, 1898, par. 2*

We may ask of our Lord, knowing that we shall receive. We need more of Christ's humility and meekness, that we may have fervent charity among ourselves; then we may pray, then we may intercede with God. Thus we shall prove the truth of the word, "The effectual fervent prayer of a righteous man availeth much." [*James 5:16.*] "The secret of the Lord is with them that fear him." [*Psalms 25:14.*] But those whom the Lord would use are in great danger of getting on human stilts. There is earnest work to be done. There is need of walking with God. Then tracts right to the point will be issued.*13LtMs, Ms 120, 1898, par. 3*

Prayer and faith will do what no power upon earth can accomplish. We need not be so anxious and troubled. The human agent cannot go everywhere, and do everything that needs to be done. Often imperfections manifest themselves in the work, but if we show unwavering trust in God, not depending upon the ability or talent of men, the truth will advance. Let us place all things in God's hands, leaving Him to do the work in His own way according to His own will, through whomsoever He may choose. Those who seem to be weak God will use if they are humble. Human wisdom, unless daily controlled by the Holy Spirit, will prove foolishness. We must have more faith and trust in God. He will carry His work out with success. Earnest prayer and faith will do for us what our own devising cannot do.*13LtMs, Ms 120, 1898, par. 4*

We need to prepare the way of the Lord, according to the light given. We need to have a new experience. We need to offer praise and thanksgiving to God, not only in the congregation, but in the home life. Let the voices of His heritage be heard recounting the works of the Lord. Speak of His goodness, tell of His power. Whom have I in heaven but Thee? And there is none upon the earth that I desire but Thee. We need more songs of praise and less murmuring and complaining.*13LtMs, Ms 120, 1898, par. 5*

We feel depressed, greatly depressed, as we see the world and its wickedness. The professed Christian world is enveloped in the

darkness that covers the earth. We sigh and cry for the abominations that are done in the land. Why is it that all this wickedness does not break forth in decided violence against righteousness and truth? It is because the four angels are holding the four winds, that they shall not blow upon the earth. But human passions are reaching a high pass, and the Spirit of the Lord is being withdrawn from the earth. Were it not that God has commanded angelic agencies to control the satanic agencies that are seeking to break loose and to destroy, there would be no hope. But the winds are to be held until the servants of God are sealed in their foreheads. *13LtMs, Ms 120, 1898, par. 6*

We are not to be ignorant of the prophecies. We are not to be wise in our own conceit, lest blindness come upon us, and we stumble and fall. If we are wise in this way, we do not represent the truth as it is in Jesus. We must look carefully, that we do not dishonor God by our unbelief. Amid the moral darkness light is to shine forth in clear, distinct rays. *13LtMs, Ms 120, 1898, par. 7*

There shall come forth out of Zion a Deliverer, who shall turn away ungodliness from Jacob. But every soul needs to turn his face toward the light, that he may reflect this light. We need to praise God much more than we do. We are to show that we have cause of rejoicing. "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.*] Are we doing this as fully as we should? Are we revealing that love in the home that will honor and glorify our Redeemer? *13LtMs, Ms 120, 1898, par. 8*

However black the clouds that roll upon the world at the present time, there is light beyond. Ignorance, superstition, darkness, unbelief strong and masterful, will meet us at every step we advance. But our faith must soar above all, and see the bow of promise encircling the throne. We must reflect the light with pen and voice, praising God before the world. We must remember that Christ's work is our work. The message from God's Word is, "He hath sent me to preach deliverance to the captives and the recovering of sight to the blind." [Luke 4:18.] *13LtMs, Ms 120, 1898, par. 9*

What is our work? Christ declared, "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, 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 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.*]*13LtMs, Ms 120, 1898, par. 10*

In our schools we have a very special work to do in educating and training workers. We must hold fast to God, praying to Him to do that work that mortals cannot accomplish. The gospel message must be borne in this locality. The work done in this school will be carried far and near, even to the ends of the earth. There are tracts of this moral wilderness that will be added to the garden of the Lord. The church must work, and everyone who names the name of Christ must depart from all selfishness, and from all iniquity. Those who compose the church must become full of life and vitality. Then regions of unsightly barrenness and drouth will be made like the garden of the Lord.*13LtMs, Ms 120, 1898, par. 11*



## Ms 121, 1898

### An Example of Faithfulness

NP

October 2, 1898

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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 case of Nehemiah has been presented to me. He was not a man set apart for a priest or a prophet, but the Lord used him to do a special work. He was a leader of the people, but his fidelity to God did not rest upon his position. *13LtMs, Ms 121, 1898, par. 1*

The children of Israel were taken captive to Babylon because they separated from God, and no longer felt that it was their duty to maintain principles unadulterated by the sentiments of the nations around them. Because of their separation from God, the Lord humbled them. He could not work for their prosperity, He could not fulfil His covenant with them while they were untrue to the principles He had given them to zealously maintain, that they might be kept from the methods and practices of the heathen nations who dishonored God. By their spirit and their works the children of Israel misrepresented the righteousness of God's character, and the Lord permitted them to be taken captive. He left them to their own ways, and the innocent suffered with the sinners in Zion. *13LtMs, Ms 121, 1898, par. 2*

But among the children of Israel there were Christian patriots, who were as true as steel to principle, and upon these loyal and true men the Lord looked with great pleasure. These were men who would not be corrupted by selfishness or mar the work of God by following erroneous methods and practices, men who would honor God at the loss of all things. They had to suffer with the guilty, but in the providence of God this captivity was the means of bringing them

to the front; and their example of untarnished integrity, while captives at Babylon, shines with heaven's lustre.<sup>13</sup>*LtMs, Ms 121, 1898, par. 3*

Many of the Lord's chosen people had proved themselves untrustworthy. They separated from God, and became selfish, scheming, and dishonorable. The part acted by Daniel and his fellows, and by Ezra and Nehemiah, was in marked contrast to this, and the Lord specially blessed these men for standing up firmly for the right.<sup>13</sup>*LtMs, Ms 121, 1898, par. 4*

Nehemiah and Ezra were men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways and see where they had made their mistake, for the Lord had not suffered His people to become powerless and confused, and to be taken into captivity, without a cause.<sup>13</sup>*LtMs, Ms 121, 1898, par. 5*

The Lord's work will not be hindered, even though the workmen may prove unworthy. God has men in reserve, prepared to meet the demand, that His work may be preserved from all contaminating influences. God will be honored and glorified. When the divine Spirit impresses the mind of the man appointed by God as fit for the work, he responds, saying, "Here am I; send me." [*isaiah 6:8.*]<sup>13</sup>*LtMs, Ms 121, 1898, par. 6*

Nehemiah found the book of the law, and the *eighth chapter of Nehemiah* gives the particulars of the influence that the reading of God's requirements had upon the people. In the *ninth chapter* the works of the Lord in behalf of His people are repeated. The sins of the people in turning from God are pointed out. These sins had separated them from God, and He had permitted them to be brought under the control of heathen nations.<sup>13</sup>*LtMs, Ms 121, 1898, par. 7*

God demonstrated to the people for whom He had done so much that He would not serve with their sins. The true condition of things is stated in the *first chapter of Nehemiah*. The Lord indeed wrought, not through those who refused to serve Him with singleness of purpose, who had corrupted their ways before Him, but through Nehemiah; for he was registered in the books of heaven as a man.

God has said, "Them that honor me, I will honor." [*1 Samuel 2:30.*] Nehemiah showed himself to be a man whom God could use to put down false principles, and to restore heaven-born principles, which had been supplanted; and God honored him. The Lord will use in His work men who are as true as steep to principle, who will not be swayed by the sophistries of backsliders who have lost their spiritual eyesight. *13LtMs, Ms 121, 1898, par. 8*

In his work Nehemiah kept the honor and glory of God ever in view. The governors that had been before him had dealt unjustly with the people, "and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people:" "But so did not I," Nehemiah declares, "because of the fear of God." [*Nehemiah 5:15.*] *13LtMs, Ms 121, 1898, par. 9*

Nehemiah was chosen by God because he was willing to co-operate with God as a restorer. Falsehood and intrigue were used to pervert his integrity, but he would not be bribed. He would not be led and corrupted by the devices of unprincipled men who had been hired to do an evil work. He would not allow them to intimidate him into following a cowardly course. When he saw wrong principles being acted upon, he did not stand by as an onlooker, and by his silence give consent. He did not leave the people to conclude that he would stand on the wrong side. He took a firm, unyielding stand for the right. He would not lend one jot of influence to the perversion of the principles that God had established. Whatever the course other men might pursue, he could say, "So did not I, because of the fear of God." [*Verse 15.*] *13LtMs, Ms 121, 1898, par. 10*

This history has been recorded for our benefit. What has been, will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error. *13LtMs, Ms 121, 1898, par. 11*

The history of the children of Israel, as recorded in Nehemiah, shows the sure result of turning from Bible principles to the customs and practices of men. The Lord will not serve with any devising to gratify the selfishness of men and blight His work. He will not give prosperity to plans that lead away from fidelity to His commandments. He demands that the talents lent to man shall be

used in keeping the way of the Lord, in doing justice and judgment, whether it be to break down or to restore and build up. God would not have us follow the wisdom of men who have disregarded the Word of God, and made themselves a reproach by their practices and counsels. They have laid themselves as manacled victims on the altar of mammon, and the plainest, simplest principles of Christianity are disregarded by them. Satan triumphs, for the light of the Sun of Righteousness does not shine into their hearts.*13LtMs, Ms 121, 1898, par. 12*

We are to bring in no false theories in regard to dealing with our brethren. The Lord needs men who are as firm as a rock to principle. We must have more than a pretense of righteousness. We shall meet motives and theories that cannot bear the light of close inspection. These are unsupported by a "Thus saith the Lord," and should find no place in our work; for we are to represent God in character.*13LtMs, Ms 121, 1898, par. 13*

All who learn of Christ to be meek and lowly will be His witnesses. They have a living connection with Christ, and they will reveal the Christlikeness in the very smallest things of life. Truth and righteousness will also be revealed in their most important actions, for "he that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] The knowledge that there is to be a transition from time to eternity should be a continual reminder to us that the church on earth is the sum and substance of the greatest interest in the heavenly courts. I call upon all who claim to be Christians to bear constantly a living testimony to the truth as it is in Jesus. From Christ, who is a source of living power, we shall receive our message.*13LtMs, Ms 121, 1898, par. 14*

Speaking of Satan Christ said, "He abode not in the truth." [*John 8:44.*] There are in every age souls of whom these words might be spoken. Before his fall Satan was highly exalted. His position was next to that of Christ, and he was radiant with holiness. But he swerved from his allegiance to the blessed and only Potentate. He lost his high position. He became an avowed antagonist of God, and influenced others to unite with him against God. Planting the standard of rebellion, he rallied the supporters if his disaffection, that evil might become a power against God.*13LtMs, Ms 121, 1898,*

*par. 15*

Today men are following in Satan's lead. All who break the law of God, and teach others to do so, are Satan's agents. Satan is the root, and those who teach others to break the least of God's commandments are the branches. They are warring against the law of Jehovah, and their names are recorded in the books of heaven as associate rebels with the first great apostate.*13LtMs, Ms 121, 1898, par. 16*

There are two great principles, one of loyalty and the other of disloyalty. Christian strength is obtained by serving the Lord faithfully. We all need greater Christian courage, that we may uplift the standard on which is inscribed, The commandments of God and the faith of Jesus. We are to make no compromise with the leaders of rebellion. The line of demarcation between the obedient and the disobedient must be plain and distinct. We must have a firm determination to do the Lord's will at all times and in all places.*13LtMs, Ms 121, 1898, par. 17*

Young men and young women should learn the lesson that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for a moral independence and this independence they should maintain against every influence that tries to turn the soul from righteous principles. Stronger minds may, yes, they will, make assertions which have no foundation in truth. Let the heavenly eye-salve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word, and when you find a "Thus saith the Lord," take your stand.*13LtMs, Ms 121, 1898, par. 18*

The wrong customs, practices, and theories of the world are to find no recognition in the life of the one who has chosen to be on the Lord's side. Consecrate all that there is of you, soul, body, and spirit, to the Saviour. Yield every power that you have to the control of the Holy Spirit.*13LtMs, Ms 121, 1898, par. 19*

False shepherds are many, and the Lord has warned us in regard to them. "Enter ye in at the strait gate," He says, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow

is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Matthew 7:13-20.]13LtMs, Ms 121, 1898, par. 20

God is looking with interest upon the youth. He would have every Christian manifest this same interest in children and youth, for the time of temptation had come to our world, and the young must be labored for, hunted for, and brought into the fold. Awaken the consciences of young men and young women by holding forth in clear, simple language the Word of the living God. Present it to them as the young man's counsellor, urging them to follow its teachings. When they see professed Christians neglecting their words and deportment, and doing things that are contrary to a "Thus saith the Lord," they are to turn from them, that they may say as did Nehemiah, "So did not I, because of the fear of God." [Nehemiah 5:15.]13LtMs, Ms 121, 1898, par. 21

Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation. There are those who have the misfortune to be always on the wrong side, when the Lord would have them faithful men who can distinguish good from evil.13LtMs, Ms 121, 1898, par. 22

In *Pilgrim's Progress* there is a character called Pliable. Youth, shun this character. Those represented by it are very accommodating, but they are as a reed shaken by the wind. They possess no will power.13LtMs, Ms 121, 1898, par. 23

Men, women, and youth must remember that there are times when they must manifest decision at any cost. Do not yield to the influence brought to bear upon you by men who have shown that they act without spiritual guidance. Some power has often guided

them, but it is a power from beneath. Yet they are so talkative that their misstatements have great force with men who ought to know better than to be swayed by superficial religious characters, whose consciences may be represented by an Indiarubber ball. *13LtMs, Ms 121, 1898, par. 24*

Turn away from such men. Be as little as possible in their society. They have talents, and if they were converted, they could lead others in safe paths; but they are unconverted, and therefore they are not to be trusted. Those who would keep the path cast up for the chosen of the Lord must not be swayed in matters of conscience by men who have often been zealous for the wrong. They must show moral decision, and must not be afraid to be singular. *13LtMs, Ms 121, 1898, par. 25*

Many are changed by every current. They wait to hear what some one else thinks, and his opinion is accepted as altogether true. If they would lean wholly upon God, they would grow strong in His strength; but they do not say to the Lord, "I cannot make any decision until I know Thy will." Their natural inclination is to allow another to be conscience for them and think for them, and they speak after he has spoken, saying what he says and acting as he acts. When these persons are placed in circumstances where they must think and act for themselves, they dare not express any settled opinion. God pity such weaklings, and yet often, like Aaron, they have much ability. *13LtMs, Ms 121, 1898, par. 26*

"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.*] We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even if we are called singular for so doing. Keep the conscience tender, that you may hear the faintest whisper of the voice that spake as never man spake. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, "Is this the way of the Lord?" The Lord will not leave any one who does this to become the sport of Satan's temptation. *13LtMs, Ms 121, 1898, par. 27*

When perplexities arise, as they are sure to do, draw near to God, and He will draw near to you. And then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. Decide that there is a great work to be done, and that no man's influence or opposition shall divert you from the plain path of duty. Then you can say with Nehemiah, "The hand of my God is good upon me." [*Nehemiah 2:18.*]*13LtMs, Ms 121, 1898, par. 28*

When men connected with the work of God allow themselves to be bought and sold, when they violate truth to gain the favor and approval of men, God records them in His book as betrayers of sacred trust. Let every man stand in moral independence, resolved that his mind shall be molded only by the Holy Spirit. God calls for minute men, who are not ready to voice the words of men who if converted could exert a good influence, but unconverted, are not to be depended upon. In an emergency they are sure to lead into false paths. The Lord would not have us imitate any man, but follow on step by step to know Him.*13LtMs, Ms 121, 1898, par. 29*

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [*Ephesians 6:10-13.*]*13LtMs, Ms 121, 1898, par. 30*

Do not become imitators of men, but study your Bibles, and imitate Christ. Do not lend yourselves to any scheming or confederating. Do not bind yourselves to stand by each other in any questionable matter. Scheming, underhand working, and untruthful practices, which much talk has made apparently justifiable, have been and are still carried on. Church members have engaged in lines of work, such as the real estate business and the brokers trade, that have corrupted their sense of honorable dealing. They can never be saved unless by His Spirit the Lord shall touch their hearts, leading them to see that the entire system of their work is condemned by the Bible.*13LtMs, Ms 121, 1898, par. 31*



We are not to fashion ourselves by the world's criterion or after the world's type. God's people will hear conversations regarding the carrying out of wrong methods and plans. Words of irreverence will be spoken. Religion will be jested about. Hear the voice of God: "My son, if sinners entice thee, consent thou not." [*Proverbs 1:10.*] Those who are controlled by the Spirit of God need to keep their perceptive faculties awake, for the time has come when their integrity and loyalty to God and to each other will be tested. Do not commit the least injustice against any one of God's children in order to gain the least injustice against any one of God's children in order to gain an advantage for yourself. Do unto others in small matters as well as great, as you would they should do unto you. God says, "Ye are my witnesses. You are to act in my place." [See *Isaiah 43:10.*] Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted. *13LtMs, Ms 121, 1898, par. 32*

If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard, dart a prayer to heaven, and then firmly resist the temptation to tamper with the principles condemned in God's Word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practices to you. Resolutely turn from the tempter, saying, Sir, I must separate from your influence, for I know that you are not walking in the footsteps of our Saviour. *13LtMs, Ms 121, 1898, par. 33*

Even though you may not feel able to speak a word to those who are working on wrong principles, leave them. Your withdrawal and silence may do more than words. Nehemiah refused to associate with those who were untrue to principle, and he would not permit his workmen to associate with them. The love and fear of God was his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord ever before me." [*Psalms 16:8.*] *13LtMs, Ms 121, 1898, par. 34*

Dare to be a Daniel. Dare to stand alone. Thus, as did Moses, you will endure the seeing of Him who is invisible. But a cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them,

and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty.” [2 *Corinthians 6:17, 18.*]13*LtMs, Ms 121, 1898, par. 35*

Have courage to do the right. The Lord’s promise is more valuable than gold and silver to all who are doers of His Word. Let all regard it as a great honor to be acknowledged by God as His children. If children, then we are heirs, heirs of God and joint-heirs with Christ to the heavenly inheritance. Then should not all believers be witnesses? Should not the language of their hearts be, “O how love I thy law: it is my meditation all the day.” [*Psalm 119:97.*] To the soul who love God the law is not a burden. He delights in the law of God after the inner man, and his prayer is, “Open thou mine eyes, that I may behold wondrous things out of thy law.” [*Verse 18.*] The Word of God is the voice of the Father to the heart of His child, and the child expresses his love by saying, I delight to do Thy will, O my God.13*LtMs, Ms 121, 1898, par. 36*

**Ms 121a, 1898**

An Appeal for Help

Refiled as *Ms 123, 1898*.

## Ms 121b, 1898

### Danger of Restricting the Work

NP

October 1, 1898 [Recopied.]

Extracted from *Lt 5, 1885*. Portions of this manuscript are published in *2MR 19*.

I have been made sorry, more than I can express, to learn of brethren occupying responsible positions giving advice to restrict the work in different places. Be careful how you repress advancing work in any locality. There is little enough being done in any place, and it certainly is not proper to seek to curtail operations in missionary lines. Your influence should ever be exerted in such a way as to cause the people to see the importance of the work, and to realize that it is their duty to rise to every emergency. If our brethren feel at liberty to stop the work when they cannot see where the money is coming from to sustain it, then the work will be contracted in many places. If our workers are going forward in any place, do not put up the bars and say, "Thus far shalt thou go and no farther." [See *Job 38:10, 11.*]<sup>13</sup>*LtMs, Ms 121b, 1898, par. 1*

Some have not taken measures to advance the work by soliciting donations from men who could give. There are rich men among us who have made complaints about the debts that have been incurred, who ought to have sustained work and workers. While reproach and discouragement have been cast upon the workers, the impression has been left upon those who have means that they have a perfect right to question every enterprise that calls for money. When the work is restricted on account of such reasons, men who have property and could have helped various enterprises will breathe more freely. These moneyed men will be encouraged, not to do more for the cause than they have done, but to do less. They will feel at liberty to complain concerning anything that calls for an outlay of means.<sup>13</sup>*LtMs, Ms 121b, 1898, par. 2*

God does not require the president of the General Conference to take such a course that the workers anywhere shall not feel at

liberty to make advance movements unless they can consult him, and ask what his judgment of the matter is before they advance. I cannot sanction the idea that he must have a personal oversight of all the details of the work. If I did, the result would be that no worker would dare to exercise his own judgment, in anything. The workers would have to rely upon one man's brain and one man's judgment, and the result would be that men would be left in inefficiency because of their inactivity. There are altogether too many of this class now, and they amount to next to nothing. I write this because I feel deeply on this point. We are not doing one-half that we ought to. *13LtMs, Ms 121b, 1898, par. 3*

Never take action to narrow and circumscribe the work unless you know that you are moved to do so by the Spirit of the Lord. Our people are doing work for foreign missions. But there are home missions that need their help just as much as these foreign missions. We should make efforts to show our people the wants of the cause of God, and to open before them the need of using means that God has entrusted to them, to advance the work of the Master both at home and abroad. Unless those who can help are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. *13LtMs, Ms 121b, 1898, par. 4*

There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are counted good workers will need to draw nigh to God. They will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God's work at every point. Workers

may make mistakes, but they should be given a chance to correct their errors, and an opportunity to learn caution by leaving the work in their hands.<sup>13</sup>*LtMs, Ms 121b, 1898, par. 5*

## Ms 121c, 1898

“Prepare Ye the Way of the Lord.”

NP

May 3, 1898

This manuscript is published in entirety in *RH 08/02/1898*.

In John the Baptist, God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproof and denouncing sin. The angel, in announcing John's mission and work, said, “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.*] *13LtMs, Ms 121c, 1898, par. 1*

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. God and nature had been his teachers. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness where, by studying the book of nature, he could become acquainted with the character of God, and preserve the sacred sense of His majesty. *13LtMs, Ms 121c, 1898, par. 2*

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and 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 presented no long arguments, no fine-spun theories, elaborately delivered in their “first,” “secondly,” and “thirdly.” Pure, native eloquence was revealed; every word carried with it certainty and truth. *13LtMs, Ms 121c, 1898, par. 3*

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords at their sides, to put down

anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spell-bound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone and cut to the heart with a sense of their sins. *13LtMs, Ms 121c, 1898, par. 4*

John called every class to repentance. He 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. And kings and nobles, Pharisees and Sadducees, Roman soldiers, officers trained in all court etiquette, and wily, calculating tax-gatherers and world-renowned men listened to his words. They had confidence in his plain statements, and were convicted of sin. *13LtMs, Ms 121c, 1898, par. 5*

“And the people asked him, saying, What shall we do then? 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.” [*Luke 3:10, 11.*]*13LtMs, Ms 121c, 1898, par. 6*

“Then came also publicans to be baptized, and said unto him, Master, what shall we do?” Did the Baptist say, Leave your toil and custom houses? No; he said to them, “Exact no more than that which is appointed you.” [*Verses 12, 13.*] If they were tax-gatherers 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. *13LtMs, Ms 121c, 1898, par. 7*

“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.” [*Verse 14.*]*13LtMs, Ms 121c, 1898, par. 8*

To the Pharisees and Sadducees he said, “Begin not to say within yourselves, We have Abraham to our father.” [*Verse 8.*] Your claims are not of the least value. They will not impart to you pure principles and holiness of character. Your ceremonial sacrifices possess no value unless you discern in them the Lamb of God which taketh away the sin of the world. By turning from God’s requirements, and following your own perverted ideas, you have lost those



characteristics which would constitute you children of Abraham. *13LtMs, Ms 121c, 1898, par. 9*

Pointing to the rocks in wild confusion around him, he said, "God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." [*Verses 8, 9.*] "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 he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [*Matthew 3:11, 12.*]*13LtMs, Ms 121c, 1898, par. 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. 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 the king of a future retribution, when God would judge every man according to his works. John made no reference to the laws of men, but he pointed the people to the statutes given by the Lord God of heaven. *13LtMs, Ms 121c, 1898, par. 11*

Herod heard the straightforward reproof of his character and life practice, and he knew it to be the truth. He knew the Baptist to be a just and holy man; but while he respected his frankness, he did not love his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life. "Herod the tetrarch, being reprov'd of 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." [*Luke 3:19, 20.*]*13LtMs, Ms 121c, 1898, par. 12*

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to His people through the instruments He has chosen, and He would have all take heed to the admonitions and warnings He sends. The

message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; “Repent; for the kingdom of heaven is at hand.” [*Matthew 3:2.*] Our message is not to be one of peace and safety. As a people who believe in Christ’s soon appearing, we have a message to bear—“Prepare to meet thy God.” [*Amos 4:12.*] We are to lift up the standard of the third angel’s message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. *13LtMs, Ms 121c, 1898, par. 13*

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians 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.*] God became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of 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; and there was violence in the land. *13LtMs, Ms 121c, 1898, par. 14*

“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.*] *13LtMs, Ms 121c, 1898, par. 15*

In His teachings, Christ referred to this. “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.*] *13LtMs, Ms 121c, 1898, par. 16*

Look at the picture which the world presents today. Dishonesty, fraud and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions. *13LtMs, Ms 121c, 1898, par. 17*

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousand 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." [*Jude 14, 15.*] *13LtMs, Ms 121c, 1898, par. 18*

"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." 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 there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." [*Verses 16-19.*] *13LtMs, Ms 121c, 1898, par. 19*

It is loving earnestness that God requires at this time. Ministers may have but 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 walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ 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. *13LtMs, Ms 121c, 1898, par. 20*

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the wholehearted messenger will create conviction. It will not need the learned men to do this, for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ whom He has sent. All who know the only true and living God will know Jesus Christ, the only Begotten of the Father, and they will preach Christ and Him crucified. *13LtMs, Ms 121c, 1898, par. 21*

## Ms 122, 1898

### An Appeal for Help, Part 2

NP

October 4, 1898

Portions of this manuscript are published in *CTr 349*. +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 obligations which bind us to place our names on the church roll hold us responsible to work to the utmost of our ability for God. Anything short of this is opposition to the work. God calls for undivided service, for the entire devotion of heart, soul, mind, and strength.*13LtMs, Ms 122, 1898, par. 1*

There are only two places in the universe in which we can place our treasures—in God's storehouse or in Satan's. God's work is moving slowly for want of means. Workers are not able to enter new fields. Yet there are millions under the undisturbed domination of Satan.*13LtMs, Ms 122, 1898, par. 2*

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been travelling over the world for nearly two thousand years, Satan will present to men and women the same scene that he presented to Christ. In a wonderful panorama, he will cause the kingdoms of the world in their glory to pass before them. These he will promise to all who will fall down before him and worship him. He will present before men entrancing views of the kingdom of God, and he claims that these are views of his kingdom. But are they? No; no.*13LtMs, Ms 122, 1898, par. 3*

Look, O look. Listen to the voices and powers that prevail in the world. The heavenly Watcher sees the earth filled with violence and crime. Is there any voice of prayer? Do you see any sign that God is recognized? Priests? Yes, plenty of them; but they are trampling under their feet the law of Jehovah. Their hearts are stained with human blood. They sacrifice to devils, and not to God. Their

murderous altars are erected. They sacrifice human beings to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language—called higher education. But what has God written upon it? Mystery of iniquity. *13LtMs, Ms 122, 1898, par. 4*

The working of the power of iniquity seems to have taken the whole world captive. But to the eye of Omnipotence is revealed the inward guilt and depravity. Look closely. Enumerate the vices of men, if you can. But it is of no use to try to number them. Wealth is obtained by every species of robbery, not robbery of man alone, but of God. Men are using His means to gratify their selfishness. Every thing that they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the first great deceiver. They have accepted him as god, and have become imbued with his spirit. *13LtMs, Ms 122, 1898, par. 5*

Satan's power has been received in the place of the power of God. Look at his armies. See the countless numbers who are worshipping him. He claims to be the Prince of heaven, but he is a deceiver. He is working to his utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. It seems that the whole human creation has wondered after the beast. The kings and rulers of the earth, those who are called noblemen, think themselves altogether too great to put themselves under the yoke of Christ. But they are willing to bow at Satan's bidding. *13LtMs, Ms 122, 1898, par. 6*

Behold Satan's miracle-working power. Every object in the earth, in the air, in the water has been employed to confirm his claims. Those who yield to these claims are alive with intense activity, one influencing and stimulating the other by confirming the greatness and glory of their kingdom. See the activity, the restless surging of the mass, in their determination to take and occupy the place of the throne of God. What eager, nervous rage they exhibit in their religious enthusiasm. Look at them again. Mark the defiant rebellion written in their countenances. Their warfare is against their Creator

and Redeemer. How vast is the procession they form. How mighty they think themselves to be in their countless numbers. *13LtMs, Ms 122, 1898, par. 7*

But they do not see all things. The cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as though the whole world was standing on the brink of perdition. But as he looked with intense interest, he beheld a company of God's commandment-keeping people. They had the sign of the living God upon their foreheads, and he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. *13LtMs, Ms 122, 1898, par. 8*

"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. And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." [*Revelation 14:12-20.*] *13LtMs, Ms 122, 1898, par. 9*

What are we doing, I ask, in this stage of the world's history? We have not done the work that God requires us to do. We have not erected the standard of the Prince of peace as fully as we should. The gospel is to go to all nations, tongues, and peoples. Give the

people the truth. Lift up the standard of the cross higher and still higher. We are God's workmen, and we must make every stroke tell, for we are building for eternity. *13LtMs, Ms 122, 1898, par. 10*

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is moving from under them, because it is built upon the sand. Let no one talk of fanaticism, enthusiasm. We cannot be too much in earnest. Even those who have felt much have not felt enough. They must feel still more deeply. *13LtMs, Ms 122, 1898, par. 11*

We are living in the very world where Christ wept in agony, the very world in which He was crucified. All around us souls are perishing in their sins. But this state of things has become so common that it hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time. *13LtMs, Ms 122, 1898, par. 12*

The heart of God is moved. He gave His only begotten Son to save sinners, and yet men seem to be in an apathy. God would be pleased to see those who have had great light flashing that light upon the pathway of others. But what can we say to move the church to action? "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 approaches, neither moth corrupteth. For where your treasure is, there will your heart be also. *13LtMs, Ms 122, 1898, par. 13*

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for your Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have



watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." [Luke 12:33-40.] *13LtMs, Ms 122, 1898, par. 14*

We are travelers, pilgrims, and strangers in this earth. Let us not spend our means to gratify desires that would have us repress. Let us rather set a right example before those with whom we associate. Let us fitly represent our faith to others by binding about our wants. Let the churches arise as one man, and work earnestly as those who are walking in the full light of truth for these last days. *13LtMs, Ms 122, 1898, par. 15*

Do not exhaust your God-given energies by uttering doleful lamentations, but go to work for yourselves. It is becoming for us to weep as Christ wept, but let us weep to some purpose. Wake up, and feel a burden for souls, for they are perishing in their sins. *13LtMs, Ms 122, 1898, par. 16*

We should now feel the responsibility of laboring with intense earnestness to impart the light we have received to others. Souls are very precious in God's sight. 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.] Keep the perishing in view. If they are not won to Christ, they will lose an eternity of bliss. Remember what it is possible for them to gain. The soul that God has created and Christ redeemed is of great value because of the possibilities and probabilities before it, the spiritual advantages that have been granted it, the capabilities that it may [have] if it is vitalized by the Word of God, and the immortality which through the Lifegiver it may gain if obedient. One soul is of more value to heaven than a whole world of property, houses, and lands, money. *13LtMs, Ms 122, 1898, par. 17*

Rather than that one soul should be lost, it would be the duty of the inhabitants of the earth, if it were essential to the salvation of that soul, to sell their earthly possessions, and by this temporal sacrifice secure a soul for eternity. For the conversion of one soul we should tax our resources to the utmost. One soul truly won to Christ will flash heaven's light all around him, penetrating the moral darkness and saving other souls. Thus one, five, ten talents will accumulate

and double.*13LtMs, Ms 122, 1898, par. 18*

This is not exaggerated. If the ninety and nine were left by Christ that He might seek and save one soul, shall we be justified in doing less? Is not a neglect to work even as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to the God of heaven, who set an example of self-sacrifice by giving up His Son to a shameful death? The lost sheep is to be found at any peril, any cost.*13LtMs, Ms 122, 1898, par. 19*

There are unconverted ones all around us. There is work to be done which is not done. If our church members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great textbook, the Word of God, and go forth to impart what they have received.*13LtMs, Ms 122, 1898, par. 20*

Put workers into the field without going through so many preliminaries. Teach them that they are to walk humbly with God, and to commence labor just where they see it is needed. Then our force will be greatly increased.*13LtMs, Ms 122, 1898, par. 21*

The cities must have more labor. Open air meetings must be held. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work, yet propriety and sound sense is needed.*13LtMs, Ms 122, 1898, par. 22*

No district is to be left in darkness. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labor from the ministers. Please read the *third chapter of Malachi*.*13LtMs, Ms 122, 1898, par. 23*

“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 he return, and

discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [*Verses 16-18.*] These words tell us what the companies who have been gathered out are to do. They are to build each other up in the most holy faith. The energies of the ministers are not to be consumed in preaching to the churches. Strong, vital energy is to be exercised to save the souls that are perishing outside of the church in the regions beyond.*13LtMs, Ms 122, 1898, par. 24*

Sound an alarm throughout the length and breadth of the earth. We might have been in the place of these poor souls, in the darkness of error. We might have been placed among barbarians. We must put ourselves in their place. The Day-star has risen upon us, and we are to flash the light upon the pathway of others.*13LtMs, Ms 122, 1898, par. 25*

## Ms 123, 1898

An Appeal for Help, Part 1

“Sunnyside,” Cooranbong, New South Wales, Australia

October 3, 1898

Portions of this manuscript are published in *Ev 249-250*. +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 arose at half past one o'clock with a burden of soul in behalf of the destitute foreign mission fields. I appeal to the General Conference to awake, to be discreet, to seek wisdom from God, to consecrate themselves to God. Then, while the necessities of the work are constantly making themselves felt in medical missionary lines, that branch of the work, if wisely managed, will largely support itself. There is aggressive work to be done in the missions near you, in the Southern Field, which has been sadly neglected; there is also distress and lack of funds to advance the work in foreign fields. The Lord calls for workers. He calls for freewill offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish but have everlasting life.<sup>13</sup>*LtMs, Ms 123, 1898, par. 1*

Doth God know? Is there knowledge with the Most High? He is our God, and we are His people. Let us serve the Lord, and receive His blessings, that we may bestow them upon others.<sup>13</sup>*LtMs, Ms 123, 1898, par. 2*

I appeal to the General Conference to make earnest efforts in our churches, to arouse them to give of their means to sustain foreign missions. The enemy is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up, that it shall not be used to advance the missionary enterprises abroad. Where is your interest, my brethren? The Foreign Mission Board needs to carry a continual responsibility in this line. Unless your hearts are touched by the situation in foreign fields, the last

message of mercy to be given to the world will be bound about, and the work which God would have done will be left undone.<sup>13</sup>*LtMs, Ms 123, 1898, par. 3*

The year 1898 is passing into eternity. Now, just now, is the time when we should use every ability we possess to arouse our people to understand that the great day of the Lord is soon to open upon us. If there was ever a time when sacrifices should be made, it is now. Those who have means should understand that now is the time to use it. Practice economy in your homes. Do not, I beg of you, absorb means in embellishing your houses, for it is God's money, and it will be required of you again. The goods entrusted to you is the Lord's money, to be used in building up and strengthening His kingdom. There is no robbery to be practiced toward God. His goods are entrusted to His stewards, that they may be carefully traded upon to bring back a revenue to God in the saving of souls unto eternal life. And these in their turn will become stewards of trust to co-operate with the great firm in the interests of the kingdom of God.<sup>13</sup>*LtMs, Ms 123, 1898, par. 4*

Wherever there is life in the subjects of God's kingdom, there will be increase and growth, because there is a constant interchange, taking and giving out, receiving and restoring to the Lord His own property, that His treasury may be the storehouse from which to draw to sustain the gospel ministry in all parts of His vineyard. If men and women are covetous, and will not return to God His portion in tithes and offerings, God is robbed, and the work He designs shall be done for the world is neglected. These unfaithful stewards will be charged with misappropriation of their Lord's goods.<sup>13</sup>*LtMs, Ms 123, 1898, par. 5*

The privileges God has given to our world in the words of life from His living oracles are to do us good, to convert the soul from a life of sin to righteousness. Every soul converted is to have the light in regard to the Lord's requirement for tithes and offerings. All that men enjoy they receive from the Lord's great farm, and He is pleased to have His heritage enjoy His goods; but He has made a special contract with all who stand under the bloodstained banner of Prince Immanuel, that they may show their dependence and accountability to God by returning to His treasury a certain portion

as His own. This is to be invested in supporting the missionary work, which must be done to fulfill the commission given to them by the Son of God just before He left His disciples.<sup>13</sup>*LtMs, Ms 123, 1898, par. 6*

“All power is given unto 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.*]<sup>13</sup>*LtMs, Ms 123, 1898, par. 7*

Mark’s record of this commission is: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they 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 hands on the sick, and they shall recover.” [*Mark 16:15-18.*]<sup>13</sup>*LtMs, Ms 123, 1898, par. 8*

God works with every true believer, and the light received is given out again in the work which the believer does. The impressions received are expressed to others by pen and voice. In thus giving of that which he has received, his power of receiving is increased; greater light, increased knowledge is his. In this work, which devolves upon every church member, is the life and growth of the church. The church member whose life consists in ever receiving and never giving soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. As the soul empties himself of the heavenly light and gifts, he makes room for fresh current of grace and truth to flow into the soul from the living fountain. The goods of heaven must be bestowed on others if we would have fresh blessings.<sup>13</sup>*LtMs, Ms 123, 1898, par. 9*

This work will constitute every member of the church a laborer together with God. Self-sacrifice and self-denial is required of every child of God. It is the privilege of every human being who receives Christ to be a worker with Christ. Of your own selves you can do nothing, but Christ is the great worker. The Author of truth will be

the Finisher of the work. *13LtMs, Ms 123, 1898, par. 10*

One truth received into the heart will make room for still another truth. The truth, wherever received, quickens into activity the powers of the receiver. The mental power of a church lies in the mental resources of its members to appropriate the truth given. God calls upon His people to wake up to their responsibilities. A flood of light is shining from the Word of God, and there must be an awakening to neglected obligations. When these are met by giving back to God His own in tithes and offerings, the world will have the message the Lord designs it shall have. The gospel is the hope of the world, and if man will make this gospel his property, the Lord will speak, and the world will be glad to hear and practice the truth. *13LtMs, Ms 123, 1898, par. 11*

Christ said, "I if I be lifted up from the earth, will draw all men unto me." [*John 12:32.*] For the joy of seeing souls rescued from the hand of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world. Into that act of self-sacrifice was put the heart Christ, the love of God, and through this sacrifice the mighty influence of the Holy Spirit was given to the world. Christ gives a new character to all who believe. This character, through the infinite sacrifice of Christ, is to be the reproduction of Christ's character. *13LtMs, Ms 123, 1898, par. 12*

Behold, the work of God is languishing. Let the churches awake, and realize the time in which they live. God wants men to give the message of warning to a world asleep, dead in trespasses and sins. The youth are to be instructed line upon line, precept upon precept. The missionaries are not sustained as God requires they should be. Parents, do not, for Christ's sake, use the Lord's money to please the eye or taste of your children. This money belongs to God. Teach them that it should be used in lifting the standard in new fields. Do not teach your children to seek after style and ostentation to obtain an influence in the world. Will this incline them to seek to save the souls of men and women? No; I answer, No, it will not do this. It will create envy, jealousy, evil surmising, in their hearts. They will be led to compete with the show and extravagance of the world, and to expend the Lord's money for that which is not essential for health and happiness. *13LtMs, Ms 123, 1898, par. 13*

Those who have had means to use freely have not taken into consideration the fact that there are many people in the world who are hungry, starving. They may say, I cannot feed them all. But by studying the lessons of Christ upon economy, you can feed one, you may feed many, who are hungering for temporal food. "Gather up the fragments, that nothing be lost." [*John 6:12.*] These words were spoken by One whose power wrought a miracle to create food to supply the needs of five thousand men besides women and children. *13LtMs, Ms 123, 1898, par. 14*

Money is a needed treasure, and it is not to be lavished upon those who do not need it. Someone needs your willing gifts. You are not to educate your children to think that your love for them must be expressed in indulging their pride, their extravagance, their love of show and display. This is not necessary to make your children happy or comfortable. There is no time now to invent ways to use up money. Your inventive faculties are to be put to the stretch to see how you can save and economize, how you can deny self, and have something to invest in the Lord's cause, that the truth may come to all people. Christ says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]*13LtMs, Ms 123, 1898, par. 15*

Our foreign missions are languishing. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. My brethren, the form of sound words is now to be prized above every earthly thing. The Word of the Lord, which is eternal life to all who eat of it, is of highest value. This Word is to be as the tree of life for the salvation of the souls of men, women, youth, and children. This Word possesses an elevating power. Those who through belief and practice have experienced its life giving power we ask, Will you not arouse to more resolute, determined effort to hold forth the Word of life to the souls perishing in their sins?*13LtMs, Ms 123, 1898, par. 16*

Men are needed who will give themselves unreservedly to the work of hunting for souls. Money is needed, not to invest in senseless things that cannot testify of God, but in the cause of truth. Of what value is untold wealth if it is hoarded up in expensive mansions or in bank stock? What do these weigh in the scale in comparison with



the salvation of one human soul for whom Christ, the Son of the Infinite God, has died. *13LtMs, Ms 123, 1898, par. 17*

By many, idols are cherished and worshipped. Cut away your idols. Give up your selfish pleasures, which consume the means you lavish upon them. The intellect is a talent, and it is to be used not to plan for your own selfish gratification, but to plan how the means entrusted to you as stewards may be best used for the salvation of perishing souls. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as to best represent the kingdom of God in a world lying in wickedness. The world needs men of thought, men of principle, men who are constantly growing and increasing in understanding and discernment. The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, tongue, and people, and that the light may be sent in clear, bright rays to those in the darkness of error. *13LtMs, Ms 123, 1898, par. 18*

Progression in knowledge is essential, for knowledge is power when employed in the work and cause of God. How little do we in this generation know of the conflict, trials, and difficulties, the hard labor of men in past generations to fit themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of the devil. Their words were, My brethren, be strong in the Lord, and in the power of His might. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. *13LtMs, Ms 123, 1898, par. 19*

These men who in the past gave themselves to God and to the uplifting of His cause were as true as steel to principle. They were men who would not fail or be discouraged, men who were, as was Daniel, full of reverence and zeal for God, full of purpose, industry, and toil. They were as weak and as helpless as any of those who are now engaged in the work, but they put their whole dependence in God. They had wealth, but it consisted of mind and soul culture.

This every one may have who will make God first and last and best in everything. Although destitute of wisdom, knowledge, virtue, and power, men may learn from Christ the lessons it is their privilege to learn. *13LtMs, Ms 123, 1898, par. 20*

In this time we have privileges and advantages that it was not easy to obtain in generations past. We have increased light, and this light has come into the world because of the work of faithful sentinels, who made God their dependence and received might and power from Him to let light shine in clear bright rays to the world. In this time, near the close of the year 1898, we have increased light to improve, as men and women of noble worth improved the light God gave them. They toiled long to learn the lessons in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the Mightiest Power, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might unselfishly present the riches of the treasures of truth to a needy world. *13LtMs, Ms 123, 1898, par. 21*

We need workers now. We need to make every use of the youth who will cultivate honest industry, who are not afraid to put themselves to the task. Anywhere and in any place they will find a position; because they are youth who falter not by the way, whose mind and soul bear the divine similitude. Their eye is single, and they constantly advance upward and onward, crying, Victory. But there is no call for the lazy and indolent, the fearful and unbelieving, who by their lack of faith and unwillingness to deny self for Christ's sake keep the work from advancing. There are men who possess excellent faculties, but who have come to a standstill. They do not "go forward" unto victory. And all the ability with which God has endowed them will be of no value to them if it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known. *13LtMs, Ms 123, 1898, par. 22*

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the Great Leader. If you have gone as high as your capabilities

will allow you to go, why do you cherish dissatisfaction? Why do you complain that others do not appreciate you? You do not appreciate yourselves sufficiently to get out of the way of others. If you think that you can stand in a higher position, take that position and retain it, and still advance. Those who have sown the seeds of laziness will reap also what they have sown. Those who have sown the seeds of ignorance will reap also what they have sown. *13LtMs, Ms 123, 1898, par. 23*

It is hard study, hard toil, persevering diligence, that will obtain victories. Waste no moments, waste no hours. Work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. Brains increase in power and efficiency by use. He who uses most diligently his mental and physical powers will produce the greatest results. Minds become strong through hard thinking. Every power of the being grows by action. *13LtMs, Ms 123, 1898, par. 24*

I urge all who believe the truth for this time to remember that the cause of God needs more than praise. It needs your means, that the work may be carried forward. Practice economy in the use of your means. Use your ingenuity to make a little go a long way. It will be necessary for you to practice economy in the use of your time. This is the Lord's. Your strength is the Lord's. If you have extravagant habits, cut them away from your life as soon as possible. Unless you do this, you will be bankrupt for eternity. Economy, blended with industry and sobriety, is a better portion for you in this world than a rich dowry. *13LtMs, Ms 123, 1898, par. 25*

If, in the providence of God, you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can afford to eat, drink, and be merry. Do not stand idle while others are using their capabilities in an effort to obtain means for the cause. Invest your means in the Lord's work. If you are doing less than you should do for the work of God in giving light to the souls perishing around you, be sure that you are incurring guilt for your indolence. *13LtMs, Ms 123, 1898, par. 26*

**Ms 123a, 1898**

Those on the Avondale School

Refiled as *Lt 123a, 1898*.

## Ms 124, 1898

An Appeal for Help, Part 3

NP

October 5, 1898

Used in *Ms 139, 1898*. Previously unpublished.

God's people have a mighty work before them, which work must rise to greater preeminence. It was only a few who were at first commissioned to go upon the stage of action and begin the work. Gradually the work advanced. And if there had been perfect unity among those whom God set as the defenders of His banner, they would have been greatly honored.<sup>13</sup>*LtMs, Ms 124, 1898, par. 1*

God brought this work from a small beginning into great importance. His truth was to be defended, for men were placing contempt upon the Sabbath of creation, which God declares to be a sign between His people and the unbeliever. *Exodus 31:12-18*. And as often as opposers labored to destroy the work, they were defeated. Truth has gradually asserted itself. Providence and grace have done a wonderful work.<sup>13</sup>*LtMs, Ms 124, 1898, par. 2*

There are only two classes in our world, those who like Cain refuse to obey God and those who like Abel steadfastly adhere to the commandments of God. Those who are now rooted and grounded in the truth range on one side, standing shoulder to shoulder, heart to heart, in defense of the law of Jehovah. Those who are supporting falsehood in opposition to truth range on the side of the prince of darkness. So oppression is brought in. Those who have yielded themselves up to do the will of Satan strive to oppress God's servants, as Cain oppresses Abel.<sup>13</sup>*LtMs, Ms 124, 1898, par. 3*

The great crisis is just before us. Now is the time to work. God would have us present the truth in its simplicity, line upon line, precept upon precept, here a little and there a little. When this work is done faithfully, many will be convicted and converted by the power of the Holy Spirit. There is need of workers who will come

close to unbelievers, not waiting for unbelievers to come close for them, workers who will search for the lost sheep, who will do personal labor, and who will give precise, definite instruction. Many more workers ought to be in the field. There should be one hundred at work where there is now only one. Many who have not been licensed or ordained may work in their homes and in the regions about them. *13LtMs, Ms 124, 1898, par. 4*

We call upon our brethren to sell and give alms, to do a large widespread work. Every church member should be thoroughly imbued with the spirit of self-denial and self-sacrifice. If this were so, a thousand doors of usefulness would be opened, and men and women would be invited to enter. God's people are on trial before the heavenly universe, but the scantiness of their gifts and offerings marks them as unfaithful stewards. If what they are doing is the best they could do, condemnation would not come upon them. But with their resources they could do much more. The world knows, and they know, that they have to a large degree lost the spirit of self-denial and cross-bearing. *13LtMs, Ms 124, 1898, par. 5*

If God's people had the love of Christ in the heart, if they manifested thorough earnestness, their resources would be multiplied. The world is perishing in its misery, but how few are really burdened over the matter. There is a lack of that love that led Christ to leave His heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity. *13LtMs, Ms 124, 1898, par. 6*

What we need is men and women who show that they are converted by being imbued with the Spirit of Christ, who realize that they are united in church capacity [so] that they may use their influence and moral power to save those who are without God and without hope in the world. We call upon every church member, in the name of Christ, to deny self, take up the cross, and follow Jesus. The holidays are just before us, when men and women will spend much upon presents for their relations and friends, while God is forgotten. *13LtMs, Ms 124, 1898, par. 7*

"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.] Who will now teach their children that there is One to whom gifts and thank offerings should be given. For our sake Christ gave Himself up to a life of self denial and poverty, a life without luxuries, without adornments, without houses or lands. “Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” [Luke 9:58.] He gave Himself as a sinless offering, that men might have opportunity to return to God. Today the heavenly Watcher waits to see who will appreciate this inestimable gift. Those who refuse to receive and obey the truth show contempt for the sacrifice made for them, and will be called upon to answer for the choice they have made. *13LtMs, Ms 124, 1898, par. 8*

We are all taking sides, and by the choice we make we are either honoring or insulting the One who for our sakes became poor, that we through His poverty might be made rich. He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed. All this He who is the brightness of His Father’s glory did to give evidence of His love for fallen man. He has paid the ransom for the souls of every son and daughter of Adam. How much have men and women shown their love for Him? They have allowed their attention to be diverted from him to their own pleasure, their own enjoyment. The money that they have been permitted to handle is the Lord’s, and he would have it used, not to gratify selfish inclination, not for the things that will destroy the reasoning faculties, but to bring souls to him, and in this way increase the number of those who are laborers together with God. *13LtMs, Ms 124, 1898, par. 9*

The call comes to us, “Sell that ye have, and give alms.” [Luke 12:33.] All that gives money its value is the use that is made of it. Money locked up is useless; but money invested in the Lord’s work is of the highest value. The Lord requires men to make the best use of their money, because it is not their own, but lent to them on trust. He gave the world as His donation His own life, stooping from His exalted position in the heavenly courts to one of humiliation on this earth, that fallen men might take hold of His strength, and become partakers of the divine nature. *13LtMs, Ms 124, 1898, par. 10*

God calls for those who will be workers together with Him. Connected with Christ, human nature becomes true and pure. Christ supplies the power necessary for labor with God, and man becomes a power for good. In Christ's name and strength we may do what we will. Truthfulness and integrity are attributes of God, and he who possesses these qualities possesses a power which is invincible.*13LtMs, Ms 124, 1898, par. 11*

Your money is lent you on trust to be returned to God. In the coming Christmas and New Year let your gifts and offerings flow into God's treasury. As we near the close of 1898, do not let words be written and spoken that will give others the idea that they are not expected to give to the cause of God. No man in any position has any right to say by pen or voice, "We will not call upon you to make offerings or gifts this year." Thus they encourage others to think that they have done all they should. It will be time enough for us to think this when we can look up to heaven and say, "Lord, we have called upon thee so much that we will not ask thee for gifts and donations this year. We will let thee rest a while." How would human beings live if the gifts and blessings of heaven were not constantly flowing to them? God gives constantly that man may give constantly. There is no time when gifts and offerings should not come in accordance with the resources which God has provided.*13LtMs, Ms 124, 1898, par. 12*

It is not our own money that we are handling. It is God's, and His work cannot advance unless His treasury is supplied by gifts and offerings. God has lent us means that we may return His own to him. And if we faithfully do our duty, there will always be enough for home and foreign missions.*13LtMs, Ms 124, 1898, par. 13*

All that we do is to be done willingly. We are to bring our offerings with joy and gratitude, saying as we present them, Of Thine own we freely give Thee. The most costly service we can render is but meager compared to the gift of God to our world. Christ is a gift every day. God gave Him to the world, and He graciously takes the gifts entrusted to His human agents for the advancement of His work in the world. Thus we show that we recognize and acknowledge that every thing belongs to God, absolutely and entirely.*13LtMs, Ms 124, 1898, par. 14*



God calls upon us to be laborers together with Him. This is the message that He sends to us through various means. The truth is to be presented to those who know not God. The Bible is to be read to those who will hear it. The Holy Spirit co-operates with him who opens the Scriptures to others. The minister who is a true shepherd gives the Word to the people. He engages earnestly in personal labor, and makes supplication to God. This is all the human agent can do. He sows the seed, but he knows not which shall prosper, either this or that: but God giveth the increase. He draws, He leads, He searches the heart. *13LtMs, Ms 124, 1898, par. 15*

Work must be done at home and in the regions beyond. This work requires God's entrusted money. Those who are truly converted are under obligation to do a work which requires money and consecration. The Lord does not propose to come to this world and lay down gold and silver. He supplies men with resources, that they may, be their gifts and offerings, keep His work advancing. It is not returning to God His entrusted gifts that makes men poor; withholding them tends to poverty, for the one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. *13LtMs, Ms 124, 1898, par. 16*

A revival in Bible lines is needed throughout the world. Attention must be given, not to the assertions of men, but to the Word of God. The Lord calls upon His shepherds to feed the flock of God with pure provender. Bible teachers must be placed in the schools that have been established, and these must draw their salaries from the storehouse of God. He has made ample provision that his treasury shall be abundantly supplied with tithes and offerings. *13LtMs, Ms 124, 1898, par. 17*

In every school that God has established there will be a demand for the Bible, and Bible teachers can do a most wonderful work, if they will themselves learn from the great Teacher. The study of God's Word is to take the place of the study of books that have been placed in the hands of students and have led some away from the truth. *13LtMs, Ms 124, 1898, par. 18*

When God declared that His Word should not return unto Him void, He meant all He said. The gospel is to be preached to all nations

throughout the world. The Bible is to be an open book. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the sea. The Bible is to be read and studied. It is to be the great textbook of education in our world, for it carries the evidence of its truth in every page. Students in our schools are to be educated to be Bible workers. The churches should take this matter in hand, remembering that means will be required in order that man and women may be qualified to put on the armor of righteousness and fight the battles of the Lord.*13LtMs, Ms 124, 1898, par. 19*

God calls for means. As churches are raised up, all must take hold of the work decidedly, for the gospel is to be preached to every creature. While a great work is being done in medical missionary lines, we are not to forget that our schools must have the best ministerial talent, that students may be educated in the Scriptures, for they are the power of God unto salvation. God's Word is true philosophy, true science. Human opinions and sensational preaching amount to very little.*13LtMs, Ms 124, 1898, par. 20*

Those who are imbued with the Word of God can teach it in the same simple manner that Christ taught it. Too much depends on the opening of the Scriptures to those who are in darkness to use one word that cannot be readily understood. With all their learning many of those who claim to teach the higher education do not know what they are talking about. The highest education is that which can be made so plain as to be understood by the common people. The greatest Teacher the world ever knew used the simplest language and the plainest symbols.*13LtMs, Ms 124, 1898, par. 21*

Please read the *third chapter of Malachi*. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not

be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.” [Verses 7-12.] There is much robbery of God.*13LtMs, Ms 124, 1898, par. 22*

When our church members are truly lovers of God’s Word, they will reveal the best and strongest qualities, and the nobler they are, the more childlike in spirit will they be, believing the Word of God against all selfishness.*13LtMs, Ms 124, 1898, par. 23*

Money itself is to be earned by labor. Every youth is to be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. His wealth will prove the greatest blessing to him if he realizes that he is God’s steward, and that he is to return to the Lord his own in tithes and offerings.*13LtMs, Ms 124, 1898, par. 24*

God’s ministers are His shepherds, appointed by him to feed his flock. The money in God’s treasury should be regarded as sacred to the maintenance of these workers. The men who are called upon to do the work of God are to be sustained in a proper manner, not in so niggardly a way that they are constantly embarrassed for want of funds. Yet there is to be no extravagance. Economy is to be practiced, because the needs of the cause of God are many, and it must advance.*13LtMs, Ms 124, 1898, par. 25*

It is no sin to use the capabilities and talents with which God has endowed us to acquire means to give. It is the love of money that is the root of all evil. God has arranged that the ability He gives man with which to obtain riches should not be looked upon as a means to gratify self, but as a means of rendering God His own.*13LtMs, Ms 124, 1898, par. 26*

Money itself is a precious treasure, if the one who possesses it realizes that it is not his own, but the Lord’s to be received with thankfulness, and with thankfulness returned to the Giver. Wealth is praised as a great blessing to the man who loves and fears God; for by a right use of his means such a man shows that he realizes that he is God’s purchased possession.*13LtMs, Ms 124, 1898, par. 27*

Christ is the first, and the last, and the efficiency of everything. All things belong to Him, by original and mediatorial efficiency. He has entrusted means to human beings to fulfil his mediatorial plan. Evil was foreseen and provided for. In the divine plan a remedy was provided sufficient for complete restoration. But in this plan man himself must act a part, as the created agency through whom God would work. Christ has placed man in his great plan that he may become his workman. But man must take hold of the work as the instrument through which God is working for humanity. As Christ labored for sinners, so man must labor, that humanity may be brought into connection with divinity.*13LtMs, Ms 124, 1898, par. 28*

If we are saved, it will be through Christ and Him alone. "What, know ye not that ... ye are not your own? For ye are bought with a price." [*1 Corinthians 6:19, 20.*] Think of the price that was paid for us! The world has received the gift of God's only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. We gain perfection by coming to Christ, who is as the tree of life to us. We were brought into existence because we were needed. God's vast design in the mediatorial economy shows that He has embraced all humanity in His plan. He calls upon men and women to show themselves Christians, that they may fill their appointment as agents chosen to carry out His purposes.*13LtMs, Ms 124, 1898, par. 29*

"Ye are laborers together with God." [*1 Corinthians 3:9.*] Christ enlists in His service all who will consent to stand under His authority, all who will wear His yoke and accept the conditions which unite the human with the divine. Those who do this are molded by the influence that through the grace of Christ unites heart to heart, mind to mind, in one complete whole.*13LtMs, Ms 124, 1898, par. 30*

Shall we not remember that our only hope is the assurance that we shall always be cared for and provided for by Christ. He is our Creator and our Redeemer. He embraced the world in His arms of infinite love. This give Him a claim to all the value there is in any human being. He has a claim on all we have, and nothing can ever cancel this claim. However indifferent the human agent may think it is his privilege to be, he will be judged according to the provisions of

grace which cost heaven so much. God gave His only begotten Son that man might be restored to a oneness with Christ.*13LtMs, Ms 124, 1898, par. 31*

Man may ignore his responsibility, he may choose to be controlled and inspired by Satan, to withdraw himself from all righteous principles, as though he lived by his own inventions. Nevertheless, he will be judged as a man who might have used all his capabilities in the service of God, but who refused to do this, and took his position under the black banner of the power of darkness. His failure to do the good he might have done had he been a partaker of the divine nature will be recorded against him as a sign that he despised and neglected the great mercy and loving-kindness of God, refusing to recognize His claim to his service.*13LtMs, Ms 124, 1898, par. 32*

God's claims upon us are all-powerful, because all that we have is only ours by sufferance. It is entrusted to us to see whether we will be obedient. The claim of redemption is above all other plans, for in it every claim is involved. "Ye are not your own: for ye are bought with a price; therefore glorify God in your body and in your spirit, which is God's." [1 *Corinthians 6:19, 20.*]*13LtMs, Ms 124, 1898, par. 33*

Those who unite with Christ to do His service derive their power from Him. This is the reason that tithes and offerings are to flow from us to God. Christ is to be indeed as One crucified among us. The realization of the sacrifice made in our behalf is to be ever fresh; it is ever to exert an influence on our minds. It is a sad thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer, for the powers He designed for His service are used to oppose His grace and matchless love. This should be sufficient to keep us ever humble.*13LtMs, Ms 124, 1898, par. 34*

Many are lost to God through individual consent. But Christ is represented as hunting, searching for the sheep that was lost. It is His love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with Him in heavenly places. When the

blessed light of the Sun of Righteousness shines into our hearts, we sit in peace and joy in the Lord. Oh, praise the Lord! Praise Him who is the light of our countenance and our salvation. "What? know ye not that ... ye are not your own? for ye are bought with a price." [*Verses 19, 20.*] This is the science and song of all the heavenly universe. *13LtMs, Ms 124, 1898, par. 35*

Behold the cross and the Victim uplifted upon it. Know you not that He loved us, and gave Himself for us, that we in return should give ourselves to Him? He bore our sins in His own body on the tree. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. That suffering, that agony, is the price of your redemption. The word of command was given, Deliver them from going down to perish eternally. I have found a ransom! *13LtMs, Ms 124, 1898, par. 36*

O, that all the impenitent might feel and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus. And He who gave His life for you was delivered for your offenses, has been raised for your justification, and is waiting to receive your homage. "How much owest thou unto my Lord?" [*Luke 16:5.*] Compute this you cannot. Is there any part of your being that He has not redeemed, or anything in your possession that is not already His? When He calls for it, you are not to selfishly grasp it as your own. You are indebted to Him for everything you have. Will you keep it back, and apply it for some other purpose than the salvation of men, women, and children? This is the way thousands of souls are lost. Whoever you may be, let the means that the Lord has entrusted to you be used to His own name's glory. *13LtMs, Ms 124, 1898, par. 37*

Looking up to heaven in supplication, present yourself as His servant and all that you have as His, saying, Lord, of Thine own we freely give Thee. Standing in view of the cross of Calvary and the Son of the infinite God crucified for you, realizing that matchless love, that wonderful display of grace, let the earnest inquiry be, Lord, what wilt thou that I should do? He has told you. "Go ye into all the world, and preach the gospel to every creature." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [*Mark 16:15,*

20.]13LtMs, Ms 124, 1898, par. 38

Do what you can to make known the grace of the Lord Jesus Christ to others. When those who know the truth sense their accountability, they will take hold of the work. How can we better show that we appreciate God's sacrifice, His great donation to our world, than by sending forth gifts and offerings, with praise and thanksgiving from our lips, because of the great love wherewith He has loved us and drawn us to Himself? His gentleness hath made us great. Do all in your power to make known His grace. When you see souls in the kingdom of God saved through your service, you will rejoice that you had the privilege of doing this work. 13LtMs, Ms 124, 1898, par. 39

Do not withhold the gifts which are necessary to sustain the work of God. The heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world. Had the purpose of God been acted out by His people, the saints would now have received their welcome into the City of God. We need far less of self, and far more of Christ. The same power that the apostles had upon the Day of Pentecost is for those who do God's service in 1898. Those who love God should not live as though they were under little or no obligation to God. All who have an understanding of the truth should act constantly as if the duty of living consecrated lives to God, were the only obligation they were under. They should show that they have a sense of the work to be done, and that they are willing to do it by heeding the words of Christ, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]13LtMs, Ms 124, 1898, par. 40

All who follow Christ will work as He worked. They will not live to please themselves. In the place of living to show their love for themselves by absorbing means to flatter their own vanity, they will show that they have on the wedding garment, the robe of Christ's righteousness, and that they are conveying to others the invitation to the marriage supper of the Lamb. The knowledge of the rich repast of truth the redemption Christ offers to the world will be proclaimed in the message they bear, and in the wedding garment which they wear, testifying to the atoning death of Christ which has prepared for them the marriage feast. 13LtMs, Ms 124, 1898, par.

Why should not love to Christ be expressed to the world by all who receive Him by faith, as verily as that love has been expressed for those for whom He died? What a revelation was made of that love to perishing souls, guilty in their transgression of the law of God! Devoted service is to be shown in saving the souls for whom Christ died. We are to be unsparing in our efforts to save those who are perishing out of Christ. He, the Redeemer of the world, can and will save the souls of all who will come unto Him. We can never imitate Christ in this work, but we can co-operate with Him in His great plan by being laborers together with God. We can comply with His invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] *13LtMs, Ms 124, 1898, par. 42*

We are to tell others of Christ's compassion, laboring with untiring earnestness to uplift Jesus, pointing to Him, as did John, and saying, "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*] The work left us to do is to endeavor to draw all men unto Christ. We are to present Christ crucified among us, just as though we felt the reality of the scene we picture to other minds. He who gave Himself to us has laid us under obligation to Him. He has brought us into church capacity that He may engage and engross all our capabilities in devoted service for the salvation of others. He gave Himself for us, that He might purify unto Himself a peculiar people, zealous of good works. *13LtMs, Ms 124, 1898, par. 43*



## Ms 125, 1898

Education in the Home

NP

October 6, 1898

Portions of this manuscript are published in *TDG 288*.

I speak to the students in our school. Would it not be well to have a Christian Help Society formed? "Ye are laborers together with God." If you are to be a part of the Lord's firm, to co-operate with God, what will you call this society? Its purpose will be expressed in the words of the apostle, "Ye are God's husbandry; ye are God's building." [1 *Corinthians 3:9*.] You are to be worked by the Holy Spirit. Then let it be your determination in everything you do to minister to Christ, even as He ministers of His goodness and His love to each of you. Be Christlike. The Saviour did not live to please Himself. He went about doing good. Then let no day pass in which you live to please yourself. Open your eyes to see the opportunities you have for being useful in the home life, to make father and mother happy, to relieve them of the burdens you are capable of carrying. *13LtMs, Ms 125, 1898, par. 1*

There should not be one selfish thought cherished in the home life. All should educate and train themselves to watch for opportunities to relieve and share the burdens of others. Father and mother, there are many things you do that your children should take upon themselves as their part of the work. The home should be an education school. Children, let your religion endure the test in the home life. This is the place above all others where pleasantness and sunshine should come in. This is your place to learn, by doing the duties that some one must do. Do everything cheerfully, not for praise for you will not always obtain this. *13LtMs, Ms 125, 1898, par. 2*

It has become customary in many families, with parents as well as with children, to be more pleasant when in the society of others than in their own home. This is not the plan that God has devised for parents and children. Save some of your smiles and praise and

courtesy for the home circle. You should strive to be tender, thoughtful, kind, to exercise Christian politeness in the home. The gracious spirit of home religion is to be cultivated. The talent of speech should be economized. It should be heard only in pleasant words. The voice will then be exercised for a purpose. It will reveal the pleasantness of the disposition in self-control. By voice and action you will say, I am God's husbandry, I am God's building. I must not by any of my own ways spoil the work of God, and cause the evil angels to triumph. I must not make the Lord ashamed of me. *13LtMs, Ms 125, 1898, par. 3*

Christ never spoke a harsh or an unkind word. When tempted by His associates to do wrong, He would sing from the Psalms, or by some word of Scripture would discourage the enemy. Do not be ashamed to learn of Christ. He invites 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 souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] When you feel provoked to anger consider that in manifesting this spirit, you are not wearing the yoke of Christ, which is one of obedience, restraint, service. *13LtMs, Ms 125, 1898, par. 4*

Parents and children, bear this in mind, that the true followers of Christ will make their home as nearly as possible a symbol of the home above, for in doing this they are co-workers with Christ to carry out the laws of His kingdom. Read the prayer that Christ taught His disciples. Live that prayer. It is a whole sermon for all who would practice it. We have something to ask of Jesus. We have great wants and great necessities, which He alone can supply. The prayer which Christ taught His disciples covers all these needs. We want pardon, forgiveness; but we can have it only as we shall pardon and forgive others. *13LtMs, Ms 125, 1898, par. 5*

Christ invites your confidence. Of yourself you can do nothing. You cannot be kind, true, courteous, unselfish, without the Holy Spirit's help. And when you feel your need of help, and ask in faith, Christ says, "Ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] If you ask God to make you like Christ in character, and rise from your knees to scold, to fret, or to censure others, Christ cannot answer your prayer, for you work

directly contrary to it. *13LtMs, Ms 125, 1898, par. 6*

If you are unfaithful in little things, matters which seem of little consequence to you, Christ has told you in His Word that you will be unfaithful in larger matters. You are under obligation to God to be faithful in His service. Study the life of Christ, and practice in the home life those things which you know will be required of you in the heavenly life, in the society of the heavenly family. In the home circle here we may practice our manners for the family above. *13LtMs, Ms 125, 1898, par. 7*

We would have our school under the continual supervision of God. The Lord has a great work to be done, and He calls upon children and youth to prepare themselves for this work. Christ calls you: "Come unto me all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] Who will hear? There is most earnest work to be done. He calls for volunteers to engage in a long, decisive battle against all sin, all evil work. He says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Verses 29, 30.*] *13LtMs, Ms 125, 1898, par. 8*

Submission and surrender to Christ are the most effectual lessons children and youth can learn. They are to train for this under the banner of Prince Emmanuel. This training is to commence in the sanctuary of the home. The apostle says, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." [*Ephesians 6:1-3.*] "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." [*Exodus 20:12.*] This is the counsel of God. Will the children heed this instruction? Will they be wise unto salvation? *13LtMs, Ms 125, 1898, par. 9*

The yoke of obligation is laid upon parents to do Christian missionary work in the home. The apostle continues, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." [*Ephesians 6:4.*] "Fathers, provoke not your children to anger, lest they be discouraged." [*Colossians 3:21.*] Of Abraham God said: "I know him, that he will command his

children and his household after him, and they shall keep the way of the Lord, that the Lord may bring upon Abraham that thing which he hath spoken of him." [*Genesis 18:19.*] Parents are to be God-fearing educators of their children. The father is the house-band of the family, and he is to feel the responsibilities devolving upon him, as the Lord's steward of a sacred trust.<sup>13</sup>*LtMs, Ms 125, 1898, par. 10*

## Ms 126, 1898

“Search the Scriptures.”

NP

October 17, 1898

Previously unpublished.

“Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me.” [*John 5:39.*] This is the special command of the Saviour. Every possible advantage is gained by searching for a knowledge of Jesus Christ. The darkness of error prevailed to a fearful extent when Jesus revealed Himself to our world; but He came saying, “This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*]*13LtMs, Ms 126, 1898, par. 1*

There is a great work to be done. Home religion is greatly needed and wonderfully neglected. Men and women show much interest in foreign missions. They give liberally toward them, and thus seek to satisfy their conscience, thinking that giving to the cause of God will atone for their neglect to set a right example in the home. But the home is their own field, and no excuse is accepted by God for neglecting this field. Nothing can counteract the wrong example set by harsh words spoken to wife or children. It is a neglect to cherish rectitude in the home which sends out into the world ungodly children with warped characters, who unite with evil angels to corrupt others.*13LtMs, Ms 126, 1898, par. 2*

Do not think that by instructing the poor at a distance, or by going to expense to place youth in schools where they will obtain true knowledge, will offset the want of Christian piety at home. Parents are responsible for the formation of their children’s characters, and if these children are allowed to be disobedient, unruly, and unholy, attainting and corrupting others by evil ways, they will, as parents, be held accountable for the result of their neglect.*13LtMs, Ms 126, 1898, par. 3*

Nothing that fathers and mothers can do for those afar off will atone

for a wrong course of action in the home. God requires parents, by self-control, by setting an example of solid building for time and for eternity, to disseminate light within the immediate circle of their own little flock. No trifling, common conversation is to be indulged. God looks upon and into every secret thing of life. By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance. *13LtMs, Ms 126, 1898, par. 4*

The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory, and He says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." [*Proverbs 16:32.*] *13LtMs, Ms 126, 1898, par. 5*

The parents who are channels of light in the home are acknowledged by all heaven as faithful stewards of the manifold grace of God. They are teachers, educating their children in lines that make them considerate and compassionate. They know that as Christ's representatives they are dealing with human minds. Ever they are learning the ways of the beauty of holiness, communicating to others the knowledge and wisdom they receive from God. They take their children with them in the heavenward way, leading and enlightening them step by step. *13LtMs, Ms 126, 1898, par. 6*

## Ms 127, 1898

Words to Parents

NP

October 17, 1898

Portions of this manuscript are published in *AH 197*; *CG 216*.

Parents, do you realize that there is a great responsibility resting upon you? The little children in your arms will soon grow out of babyhood into childhood. Your boys and girls need to be carefully nourished. The best gift you can bestow upon your children is the gift of love in their childhood. Give time to your children. When visitors have come to see me, I have felt that I could not send my children out of the room. Give the children a place. Do not send them out of doors that you may entertain your visitors, but teach them to be respectful and quiet in the presence of visitors. Do not banish them from your presence by harsh words.<sup>13</sup>*LtMs, Ms 127, 1898, par. 1*

The little ones must be carefully soothed when in trouble. Children between babyhood and manhood and womanhood do not generally receive the attention that they should have. Mothers are needed who will so guide their children that they will regard themselves as a part of the family. Let the mother talk with her children regarding their hopes and their perplexities. Let parents remember that their children are to be cared for in preference to strangers. They are to be kept in a sunny atmosphere, under the mother's guidance. They may sometimes show rude and unformed manners. Be careful that you are not rude to your children, either in speech or in dress.<sup>13</sup>*LtMs, Ms 127, 1898, par. 2*

Require obedience, and do not allow yourself to speak carelessly to your children, because your manners and your words are their lessonbook. Help them gently, tenderly over this period of their life. Let the sunshine of your presence make sunshine in their hearts. These growing boys and girls feel very sensitive, and by roughness you may mar their whole life. Be careful, mothers. Never scold; for that never helps.<sup>13</sup>*LtMs, Ms 127, 1898, par. 3*

## Ms 128, 1898

Self-Culture

NP

October 17, 1898

Portions of this manuscript are published in *OHC 219*.

How can I best present before the youth the necessity of self-cultivation, is my constant inquiry. I would urge upon our youth to regard every moment of time as golden. Do not waste it in indolence; do not spend it in folly; but grasp the higher treasures. Cultivate the thoughts and expand the soul by girding about the mind, not allowing it to be filled with unimportant matters. Secure every advantage within your reach for strengthening the intellect. Do not be satisfied with a low standard. Do not rest content until by faithful endeavor, watchfulness, and earnest prayer, you have secured the wisdom that is from above. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness. This is your privilege. *13LtMs, Ms 128, 1898, par. 1*

Cherish every ray of light that you can obtain by searching the Word of God. Take up your God-given work today, and see how much good you can accomplish in the strength of Christ. Make God your Counsellor. Discipline and control the mental faculties. Self-control is a power that all may possess. It is gained by placing the will wholly on the side of God, taking the will of God for your will. *13LtMs, Ms 128, 1898, par. 2*

Christ remembered our nature in the requirements He made. He took our nature upon Himself, and brought to man moral power to combine with human effort. He would conform us to His authority, that we may know His mind and will. He can and will, if we submit to Him, fill the chambers of the mind and the recesses of the soul with His Spirit. Then our will will be in perfect harmony with the divine will. Our spirit and will may be so identified with His Spirit and will that in thought and aim we shall be one with Him. Then Satan will no longer control us. Christ is our Leader, and His followers love to



keep step and step with Him. He speaks, and they obey His voice as one mind and one soul. His people are made willing in the day of His power. *13LtMs, Ms 128, 1898, par. 3*

## Ms 129, 1898

Words to Parents and Children

NP

October 17, 1898

Portions of this manuscript are published in *AH 196, 295; CG 352-353*.

Parents, give your children love, love in babyhood, love in childhood, love in youth. Do not give them frowns, but ever keep a sunshiny countenance. Make them feel that they are useful, that they are helping you as Christ helped His parents. Teach them that their mother is not to be regarded as a servant, to wait on the children. When they come home, after school is over for the day, there are many steps that they can and should take to save the mother, who has so many burdens to carry in the home. The daughters and also the sons should be pleasantly instructed to bear their share of burdens. Their work should be light at first, increasing as they grow older. They should be taught to share the responsibilities of the home. In this way children can greatly relieve their mother. *13LtMs, Ms 129, 1898, par. 1*

Children, it is necessary that your mothers love you, or else you would be very unhappy. And is it not also right that children love their parents, and show this love by pleasant looks, pleasant words, and cheerful, hearty co-operation, helping the father out of doors and the mother indoors? Every day there is housework to be done—cooking, washing dishes, sweeping, and dusting. Mothers, have you taught your daughters to do these daily duties? Children should look upon it as a privilege and a duty to give rest to the weary hands and feet of their mother. Their muscles need exercise. In the place of getting exercise by jumping and playing ball or croquet, let their exercise be to some purpose. Let them share the duties of the home life. Their education is not complete unless they are fitted for the practical duties of life. *13LtMs, Ms 129, 1898, par. 2*

Children, seat your mother in the easy chair, and tell her to show you what she would have done first. What a surprise this would be

to many weary, over-taxed mothers! Never will children and youth feel the peace of contentment until by the faithful performance of home duties they relieve the tired hands, and weary heart and brain of the mother. These are steps on the ladder of progress that will carry them forward to receive the higher education. It is the faithful performance of everyday duties that brings the satisfaction and peace that comes to the true home worker. *13LtMs, Ms 129, 1898, par. 3*

Those who neglect to bear their part in the responsibilities of the home are the ones who are troubled with loneliness and discontent, for they have not learned the truth that those who are happy are happy because they share the daily routine of work which rests upon the mother or other members of the family. Many are leaving unlearned the most useful lessons, which it is essential for their future good to understand. God would have children discharge their responsibilities by bearing burdens in the home. *13LtMs, Ms 129, 1898, par. 4*

## Ms 130, 1898

Moses as a Shepherd

NP

October 17, 1898

Previously unpublished.

Moses spent forty years as a shepherd, that he might be prepared to understand himself, and to purify himself by emptying himself, that the Lord might accomplish His will through him. While minding sheep Moses endured a long process of mental training, that he might be fitted to be the leader of the armies of Israel. God does not use as His agents mere machines in intellect or feeling. These are essential to the work, but the human elements of the character must be purged from defects, not by talking of the will of God, but by doing His will. "If any man willeth to do his will," He declares, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." [*John 7:17.*] *13LtMs, Ms 130, 1898, par. 1*

Inspiration will come to the men of God's appointment, but never to the man who retains a high idea of his own mental superiority. Those whom God uses to do His will must have humble ideas of themselves. Yet, God does not require any man to be useless, to sink into helplessness, becoming more and more incapacitated for doing the will of God. God calls upon everyone to do the very highest kind of thinking, praying, hoping and believing. *13LtMs, Ms 130, 1898, par. 2*

While minding sheep, Moses was under God's training. He had much to unlearn, in order that he might learn the lessons he needed to learn. He needed to be trained by the severest mental and moral discipline. God wrought long with him, before he was fitted to train others. He had been instructed in the Egyptian courts. Nothing was left undone that would fit him to become the general of armies. The false theories of the Egyptians had been instilled into his mind. The influences which had surrounded him, and the impressions made by the things his eyes had looked upon, could not be easily shaken off or corrected. All the idolatrous rubbish of heathen lore must be

removed little by little.*13LtMs, Ms 130, 1898, par. 3*

Jethro helped Moses in many ways, as far as he himself understood, to gain a correct faith, and Moses worked steadily upward toward the light. And when he was prepared to see God in singleness of heart, Jehovah was revealed to him.*13LtMs, Ms 130, 1898, par. 4*

## Ms 131, 1898

True Education

NP

October 17, 1898

Previously unpublished.

What is true education? Read the record of Christ's life, and you will find Him to be the greatest Teacher the world ever knew. He came to this world to teach men and women that the object and purpose of life is to realize the possibility of working out their own salvation with fear and trembling. When man learns the meaning of the words, "Without me ye can do nothing" [*John 15:5*], he will open the door of his heart to the Holy Spirit. "For it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:13.*]*13LtMs, Ms 131, 1898, par. 1*

Christ came to this world to give all an opportunity of knowing God. He clothed His divinity with humanity, that humanity might touch humanity, and that by faith humanity might lay hold of divinity. The living oracles of God have been given to us to teach us that Christ is the Way, the Truth, and the Life. The great Teacher plainly marks out the way, and gives every needed help to enable man to form a character that he can take with him into the future life.*13LtMs, Ms 131, 1898, par. 2*

Man must decide himself whether he will accept heavenly influences, or whether he will choose earthy things. All have the privilege of learning from the great Teacher. His lessons show man's utter inability to find the way to heaven, unless he follows the light that lighteneth every man that cometh into the world. In God's word the fulness and glory of Christ is revealed. He places us under the guidance of the Holy Spirit, that we may know all truth. This Spirit takes the things of Christ and shows them unto us. The truth which fell from Christ's lips are conveyed with living power into the obedient heart, and are a savor of life unto life.*13LtMs, Ms 131, 1898, par. 3*

## Ms 132, 1898

The Bible the Foundation of Education

NP

October 17, 1898

Previously unpublished.

The Bible lies at the foundation of all true education. The faithful student finds that Scripture can only be tested by Scripture. There is no contradiction in the Word of God. The entire *revelation* which Jesus Christ gave to John is rehearsed by Moses in the *Exodus*, and in the plagues which the Lord brought upon Egypt. *13LtMs, Ms 132, 1898, par. 1*

There is need of a close, earnest study of the Scriptures. The world has converted the churches; therefore the Scriptures are misinterpreted and misapplied. They are not searched as earnestly as they should be. Great worldly knowledge is not required in order to gain a knowledge of the Scriptures. In the *third chapter of Second Peter*, warnings and instructions are given in regard to what shall take place in the last days of this earth's history. *13LtMs, Ms 132, 1898, par. 2*

"Wherefore beloved," the apostle says, "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 long-suffering of our Lord is salvation; even as our beloved brother Paul also according unto the wisdom given unto him, hath written unto you; as also in all of his epistles, speaking in some of them of these things; in which are some things hard to be understood, which they which are unlearned and unstable wrest, as they do also the other scriptures, to their destruction." [*Verses 14-16.*] *13LtMs, Ms 132, 1898, par. 3*

This is often done. It is the mind and character of the persons who study the Scriptures that makes the study dangerous. The difficulties will be removed from the way of those who search the Scriptures with earnest, humble hearts, praying to the Lord for wisdom. There is to be no cutting out of Scripture, no mutilating the

Word, as the Catholics have done. The Bible is to be searched as a whole. The things in it hard to be understood will become plain through the enlightenment of the Holy Spirit.<sup>13</sup>*LtMs, Ms 132, 1898, par. 4*



## Ms 133, 1898

Parents and Children

NP

October 17, 1898

Portions of this manuscript are published in *AH 310-311*; *CG 197-198*; *10MR 112*.

The future of society is indexed by the youth of today. Is the outlook for the future flattering? Parents are bringing upon the stage of action children who will reveal in life and character the training they have received. Some will be ruined in one way and some in another. The mismanagement of parents is swelling the ranks of Satan, and children are being lost to Christ.<sup>13</sup>*LtMs, Ms 133, 1898, par. 1*

It is the duty of those who bear the last message of mercy to the world to make special efforts to instruct parents in regard to home religion. Here lies the very foundation of Christian character. Parents need to be instructed as to the best methods of educating and training their children for the future life. They must take hold of this work earnestly, without any desire to let go, for as soon as they relax their efforts, Satan enters to do his work with unwavering perseverance.<sup>13</sup>*LtMs, Ms 133, 1898, par. 2*

Decided efforts must be put forth from the children's earliest years. It is a sad fact that any weakness and indecision on the part of the mother is quickly seen by the children, and the tempter then works upon their minds, leading them to persist in following their inclination. If parents would cultivate the qualities necessary for them to use in the proper training of their children, if they would plainly lay before the children the rules they must follow, and not suffer these rules to be broken, the Lord would co-operate with and bless both parents and children. But if parents leave their children to do as they please, Satan will lead them where he pleases; they will become the helpless prey of the power of darkness.<sup>13</sup>*LtMs, Ms 133, 1898, par. 3*

Parents will never arouse to their great responsibility of bringing their children up with correct habits until they are wholly converted to God's will and way, as was Abraham. Of him God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." [*Genesis 18:19.*] God's rich promises to Abraham in regard to his posterity were made on condition that Abraham co-operated with Him in the education and training of his household and children. If Abraham chose his own way, and followed his own impulses, indulging blind affection, the child of promise would develop a character that would not bring honor to God's name, and God would not be able to use him to carry out His will and way. *13LtMs, Ms 133, 1898, par. 4*

God chose Abraham because he knew that he would cultivate home religion, and cause the name of the Lord to be revered, feared, and loved. "I know him," He said, "that he will command his household and his children after him." [*Verse 19.*] He will not betray sacred trust by yielding to blind affection, which is opposed to the Lord's discipline. *13LtMs, Ms 133, 1898, par. 5*

But today the lines are placed in the hands of the children, and parents are guided by them. By blind indulgence a door is opened to the tempter. *13LtMs, Ms 133, 1898, par. 6*

God is our Lawgiver and King, and parents are to place themselves under His rule. This rule forbids all oppression from parents and all disobedience from children. The Lord is full of loving-kindness, mercy, and truth. His law is holy, just, and good, and must be obeyed by parents and children. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessing will rest upon those parents who administer His law in their homes, and upon the children who obey this law. The combined influence of mercy and justice is to be felt. "Mercy and truth have met together; righteousness and peace have kissed each other." [*Psalms 85:10.*] Households under this discipline will walk in the way of the Lord, to do justice and judgment. *13LtMs, Ms 133, 1898, par. 7*

God has given the very best and wisest laws for the guidance of parents. The holy standard of His law is ever to be exalted in the home; then the way will be prepared for holiness and true religion. The grace of Christ will have a controlling power for good on parents and children. If there are dependents in the family, kindness and thoughtfulness will be manifested toward them, for all will remember that they are God's property, and are precious in His sight. *13LtMs, Ms 133, 1898, par. 8*

**Ms 133a, 1898**

“Last evening Elder Daniells spoke...”

Refiled as *Ms 145, 1898*.

## Ms 134, 1898

### The Youth to Improve Their Capabilities

NP

October 19, 1898

Portions of this manuscript are published in *LDE 242; Te 236; Ev 24; PH136 9*.

There is great need of well-planned, well-executed labor, that the work in our churches may be done in God's way, after God's order. The members are never to feel that there is no more for them to learn, because the Lord would impart increased light to His people. I am pained to see so many in our churches who are not growing, so many young men, purchased at infinite cost by the blood of the Son of God, who do not realize the value that Jesus placed upon them when He gave His own holy, innocent life that they should not perish, but have everlasting life. I have been shown that grave responsibilities rest upon the youth, which many do not recognize and respond to.<sup>13</sup>*LtMs, Ms 134, 1898, par. 1*

God expects far more than He receives from His people. If every church member would become a living, working agent in the cause of God, if, like Daniel, young men and young women would bring all their habits, appetites, and passions into conformity to the requirements of God, if they would follow the light which God has given them, cherishing the principles presented in His Word, in the testimonies, and in the discourses given by God's messengers, they would qualify themselves for higher work. They should put from their minds all that is cheap and frivolous.<sup>13</sup>*LtMs, Ms 134, 1898, par. 2*

Nonsense, cheap talk, and amusement-loving propensities should be discarded as out of place in the life and experience of those who are living by faith on the Son of God, eating His flesh and drinking His blood. They should realize that though all the advantages of learning may be within their reach, they may yet fail of obtaining that education which will fit them for work in some part or branch of the Lord's vineyard. They cannot engage in the Lord's work to do it

acceptably without the requisite qualifications of intelligent piety. If they give to pleasure and amusement the precious mind that should be strengthened with high and noble purposes, they degrade the powers God has given them, and are guilty before Him because they did not improve their talents by using them wisely. *13LtMs, Ms 134, 1898, par. 3*

Their dwarfed spirituality is an offense to God. They taint and corrupt the minds of those with whom they associate. By their words and habits of life they encourage careless inattention to sacred things. They not only imperil their own souls, but their example is detrimental to all with whom they come in contact. Servants of sin, careless, reckless, and foolish, they scatter away from Christ. They are incompetent to represent Christ. *13LtMs, Ms 134, 1898, par. 4*

God expects much from the young men of this generation of great light and increased knowledge. He expects them to diffuse this light and knowledge. He would use them to dispel the error and superstition that clouds the minds of many. To the young men in our schools and colleges, in our sanitariums and publishing houses, I would say, You are forming your character—moral, intellectual, and spiritual—for the important present and the more important future. When there is so much at stake, we are surprised and pained to see the unconcern manifested by so large a number in regard to their spiritual acquirements. God holds them responsible for the opportunities and privileges which they treat so lightly. The work before them is waiting for their interested effort, that it may be carried forward from point to point, as the time demands. *13LtMs, Ms 134, 1898, par. 5*

If the youth in our institutions will consecrate their minds and their hearts to the work, they can, by improvement of the knowledge they may daily gain in these institutions, reach a high standard of efficiency and usefulness. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. *13LtMs, Ms 134, 1898, par. 6*

This is the standard the Lord expects the youth to attain. To do less than this is to refuse to make the most of their God-given

opportunities. This will be looked upon as treason against God, for they have not worked for good of humanity, for the good of their country. *13LtMs, Ms 134, 1898, par. 7*

God expects the youth to think soberly and intelligently of how those of past generations have toiled and sacrificed to leave to future generations the heritage of light. The patriarchs and prophets and the disciples of Christ received impressions from the one great Teacher, and this light and knowledge in its richness they bequeathed to those who live in this age. The youth now have the privilege of improving all the treasures that have been acquired by past generations. The Lord expects these hereditary trusts to be gathered up as golden treasures and imparted to others. *13LtMs, Ms 134, 1898, par. 8*

Every youth should seek to make all that he possibly can of himself, that he may grow in grace and in favor with God and man. His highest aspiration should be to give to others the treasures of science and knowledge that he has gained by following God's will and way. Thus his works may correspond or be in harmony with the work of Jesus Christ. Those who do this are constantly in communication with the angels of light, who minister unto those who shall be heirs of salvation. *13LtMs, Ms 134, 1898, par. 9*

Those who strive to become laborers for God, who seek earnestly to acquire that they may impart, will constantly receive light from God, that they may be channels of communication to others. But those who are satisfied with low attainments, fail of being workers together with God. To those who let the mind drift where it will naturally drift if not girded about, Satan makes suggestions that so fill the mind with cheap things that they are trained in his army to decoy souls. Although they made a profession and had a form of godliness, they were lovers of pleasure more than lovers of God. *13LtMs, Ms 134, 1898, par. 10*

There are youth who have a certain kind of cleverness which is acknowledged by their associates, but whose ability is not sanctified. It is not strengthened and solidified under the graces and trials of experience, and God cannot use it to benefit humanity and glorify His name. Their whole ability, under the guise of professed

godliness, is being used to erect false standards, and the unconverted look to them as an excuse for their wrong course of action. Everything that they undertake is cheapening, because they are under the control of the tempter, who directs and fashions their characters, that they may do his work. He leads them to amuse their associates with their so-called wit and cheap nonsense. *13LtMs, Ms 134, 1898, par. 11*

How does Christ look upon their work? By His self-denial, His self-sacrifice, His humiliation, by the shame and reproach He endured, he paid the ransom for their souls. This he did that he might rescue them from the bondage of sin, from the slavery of a master who cared not for them, only to use them as his agents in the ruin of souls. They have ability, but it is untrained; they have capacity, but it is unimproved. Talents have been given them, but they are misused and degraded by folly. And they are dragging others down to their own level. *13LtMs, Ms 134, 1898, par. 12*

Such meet with eternal loss. They bring to the foundation stone, hay, wood, stubble, and all their life-work perishes. What a loss! How will their fun and frolic appear to them in the day that every man receives from the Judge of all the earth according to the deeds done in the body? *13LtMs, Ms 134, 1898, par. 13*

How much better, oh, how much better is the condition of those who act their part as God's servants, looking unto Jesus for his approval, day by day writing in their daily account book their mistakes, their errors, their sorrow, their repentance, their forgiveness, the victories they have gained over temptation, their joy and peace in Christ. To keep our souls in the love of God requires strict self-discipline and watchfulness, mingled with earnest prayer. Should the youth day by day throughout the year jot down in a book their opportunities, improved or unimproved, for doing good to souls, they would not have to meet their life record with shame and disgrace. *13LtMs, Ms 134, 1898, par. 14*

God now calls for large-hearted, large-minded young men, who are not trifling, who hear the Word of God and obey it. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, that 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 as unwise, but as understanding what the will of the Lord is." [*Ephesians 5:14-17.*] "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." [*1 John 2:14.*]*13LtMs, Ms 134, 1898, par. 15*

Paul wrote to Timothy [Titus], "Young men likewise exhort to be sober minded, in all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." [*Titus 2:6-8.*] "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 4:12.*]*13LtMs, Ms 134, 1898, par. 16*

God calls for young men who are cultivated, sanctified, refined, ennobled, through the truth which has not merely been assented to, but brought into the inmost recesses of the soul, sanctifying the entire man. Such youth will be daily learners in the school of Christ. Jesus died for the world. Souls are perishing for want of knowledge. Knowing this, will young men who have all the facilities for gaining an education, both in science and religion, stand back, careless, unconcerned, and indifferent, content to spend their blood-bought time and privileges in self-gratification?*13LtMs, Ms 134, 1898, par. 17*

The churches are full of talent, if it were only sanctified by the grace of Christ. Will the youth merely look on at such a time as this, feeling no weight of burden and responsibility? Shall the work be crippled as it is in all its branches, for want of men to teach the truth to others? Where are the laborers who will go forth, consecrating to God their time, their talents, and every jot of the ability they possess? The work is already begun, and is awaiting men, who with hearts subdued by grace, will carry it forward and upward, their ability refined and purified to do God's will, their lips touched with the holy fire which burns its way to the hearts of the people.*13LtMs, Ms 134, 1898, par. 18*

At this late hour shall the work of saving souls be retarded? Shall

but little be done when the curse of sin has grown to such proportions that already the Spirit of God, insulted, refused, abused, is being withdrawn from the earth? Just as fast as God's Spirit is taken away, Satan's cruel work will be done upon land and sea. The air is filled with the poison of malaria. Judgments by fire and flood will increase in fearfulness, for Satan claims his harvest of souls in the destruction. *13LtMs, Ms 134, 1898, par. 19*

Will young men now humble their hearts before God, and give themselves to His service? Will they not accept the holy trust, and become lightbearers to a world ready to be consumed by the wrath of an offended God? The use of intoxicating drink, which dethrones reason, and tobacco, which clouds the brain and poisons the life current, are increasing. Are our young men prepared to lift their voices in the cause of temperance and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust? Our artificial civilization encourages evils which are destroying sound principles. And the Lord is at the door. *13LtMs, Ms 134, 1898, par. 20*

Where are the men who will go forth to the work, fully trusting in God, ready to do and dare? God calls, "Son, go work today in my vineyard." [*Matthew 21:28.*] God will make the young men of today heaven's chosen repositories, to present before the people truth in contrast with error and superstition, if they will give themselves to Him. May God roll the burden on strong young men, who have His word abiding in them, and who will give the truth to others. *13LtMs, Ms 134, 1898, par. 21*

## Ms 135, 1898

True Education

NP

October 19, 1898

Portions of this manuscript are published in *4MR 121-122*.

The teachers in our schools may do a high and holy work in educating the youth to reach the highest standard of intellectual requirements. There is no danger of them soaring too high if the fear and knowledge of God is made first. The knowledge of God, the understanding of His will in His Word, as far as human minds may grasp it, incorporated into the thoughts and interwoven into the character, will make efficient men. They study of the Word of God will give a knowledge of how to do the work of God intelligently and acceptably. The mind will be enriched, enlarged, and broadened. Those who thus constantly study the Word, will go upward and forward to meet the highest standard because they are partakers of the divine nature. *13LtMs, Ms 135, 1898, par. 1*

Daniel was closely connected with the source of all wisdom, and this knowledge was to him more precious than the gold of Ophir. He kept his religious training on an equal with the advantages which were given him of becoming a wise and learned man. He worked with his entrusted capital. He was aroused by the situation in which he found himself in the king's court. He co-operated with God in the use of every power which had been given him, that he should not be second in anything. And we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*] Daniel was connected with God, and the secrets of the Most High were opened to him, for He is with them that fear Him. *13LtMs, Ms 135, 1898, par. 2*

"And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore they stood before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten

times better than all the magicians and astrologers that were in all his realm.” [Verses 18, 19.] Continual growth in religious wisdom and intelligence did not in any sense disqualify these youth for the faithful, intelligent discharge of the important duties assigned them in the kingdom of Babylon. *13LtMs, Ms 135, 1898, par. 3*

If men accept the Lord God of heaven as their teacher, will they not have the best kind of knowledge, for this world as well as for the next? This world is our preparatory school. The school and college are necessary for the development of the mind and the formation of the character. Natural and mental resources come alone from the knowledge of the laws which God has established in nature and in the human structure, and obedience to these laws must be observed, or our lives will prove a failure. Under the controlling influence of Christ, the human intellect can achieve wonderful things. If ten righteous persons would have saved ancient Sodom from destruction, of what value is righteousness for every nation? The cultivation of the intellect alone, apart from a moral and religious education, has a baleful influence. *13LtMs, Ms 135, 1898, par. 4*

True education is to know and to do the will of God. Religion is the foundation of all proper education. The Bible is to be our studybook. Religion can never safely be disconnected from the intellectual training. Manual training is to be combined with the study of books, to correctly balance the mind and give solidity to brain, bone, and muscle. *13LtMs, Ms 135, 1898, par. 5*

The man who loves not God and fears Him not may reach dazzling heights in intellectual attainments, and yet he may use his acquired knowledge to war against his Maker. Every time the conscience is violated, sin is committed, for which the wrongdoer must suffer the sure result. The penalty of sin is death. With persevering effort and patient forbearance, children must be taught that the fear of the Lord is the beginning of wisdom. When very young, children may be taught the statutes and commands of God. The thoughts and sentiments of His law are to be interwoven with their knowledge of the sciences. A true knowledge of the Word of God is the only true scientific education, and this education brings the highest good. We cannot afford to separate the spiritual from the intellectual training.

God gave Daniel and his companions His wisdom and knowledge for the perfecting of a thorough education.*13LtMs, Ms 135, 1898, par. 6*

Let children and youth receive true education. Let them give God their entire devotion, for they are wholly dependent upon Him in this life and for the future immortal life. The knowledge of truth is the nutrition that the soul needs in order to be prepared to act a wise part as did Daniel and his associates.*13LtMs, Ms 135, 1898, par. 7*

Just as surely as the educators of the youth are consecrated to God, so surely will their efforts be crowned with success, in this life and the future life. It is of great importance that children and youth bring with them from school intelligent love for God and the truth, which lies at the foundation of all true knowledge. We are in a world subject to disease and death. He who during his lifetime serves God faithfully has the assurance that he will come forth from the grave to a glorious immortality. Of such a one it may well be said, "It is well with his soul."*13LtMs, Ms 135, 1898, par. 8*

The only remedy for vice is the righteousness of Christ. Well may parents dread intellectual greatness for their children unless it is balanced by a knowledge of God and His ways. In every school in our land the Lord God of Israel should be exalted, revered, and honored. In the place of unsanctified rivalry for earthly honor, the highest ambition should be to go forth as missionaries for God, educators who can teach what they have learned.*13LtMs, Ms 135, 1898, par. 9*

Goodness alone is true greatness. With persevering faith educators are to hold to the infinite One, saying as did Jacob, "I will not let thee go except thou bless me." [*Genesis 32:26.*] Education is not perfect unless the body, the mind, and the heart are equally educated. Students who go from school with this education will draw to Christ not only men and women, but children and youth.*13LtMs, Ms 135, 1898, par. 10*

The children and youth need to be educated to discipline self, to take up the duties nearest them, and then, however unpleasant the work may seem, to advance steadily. When God's people learn what constitutes them true children of His, a work would be done

that Satan himself cannot undo or make of none effect. He who opens his heart to this kind of education receives power from God to impart the light to others. The education they receive reacts upon them. This education is as far-reaching as eternity.<sup>13</sup>*LtMs, Ms 135, 1898, par. 11*

## Ms 136, 1898

Fragments on Religion in the Home

NP

October 20, 1898

This manuscript is published in entirety in *1NL 92*.

God judges a man by what he is in his family. Abraham is called the father of the faithful. "I know him," said the Searcher of hearts, "that he will command his children and his household after him, to keep the way of the Lord to do justice and judgment." [*Genesis 18:19.*] The Lord chose Abraham as a representative man, because He knew that he would cultivate home religion, that he would cause the fear of the Lord to circulate through his tent. There would be no betrayal of sacred trust on Abraham's part. He would acknowledge and keep God's law. Blind affection and indulgence, which is the veriest cruelty, would not be shown by him. By the combined influence of authority and affection he would rule his house. Mercy and justice were blended in his rule. *13LtMs, Ms 136, 1898, par. 1*

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"Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] Parents, your work is to win the confidence of your children, and in love patiently sow the precious seed. Do your work with contentment, never complaining of the hardship, care, and toil. If by patient, kindly, Christlike efforts, you may present one soul perfect in Christ Jesus, your life will not have been in vain. Keep your own soul hopeful and patient. Let no discouragement be traced in your features or attitude. You have in your hands the making of a character, through the help of God, that may work in the Master's vineyard and win many souls to Jesus. *13LtMs, Ms 136, 1898, par. 2*

Ever encourage your children to reach a high standard in all their habits and tendencies. Be patient with their imperfections, as God is patient with you in your imperfections, bearing with you, watching over you, that you may bring forth fruit unto His glory. Encourage

your children to strive to add to their attainments the virtues they lack. Let no cheap, frivolous conversation be indulged. *13LtMs, Ms 136, 1898, par. 3*

Take your Bible and read to your children the words of the inspired apostle, "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.*] "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.*] *13LtMs, Ms 136, 1898, par. 4*

There is need of guarding the conversation, that the words shall be pure, chaste, elevated. If parents would strictly guard their words, they would, by precept and example, teach their children to be select in their words. *13LtMs, Ms 136, 1898, par. 5*

The home may be a school where the children are indeed fashioned in character after the similitude of a palace. No coarseness or roughness is to be indulged, for it is entirely contrary to heaven's custom. *13LtMs, Ms 136, 1898, par. 6*



## Ms 137, 1898

Labor and Amusement

NP

October 20, 1898

Previously unpublished.

We do not read in the Word of God that Christ required amusement. We read that He went about doing good. Would we today need what is commonly termed amusement if, like Jesus, we went about doing good, feeding the hungry, instructing the ignorant, clothing the naked, speaking words of hope and comfort to the desponding?<sup>13</sup>*LtMs, Ms 137, 1898, par. 1*

Christ is our example in all things. If health of body or mind had been dependent on amusement, Christ would have engaged in it. But He found the exercise of helping and blessing others all that was essential to preserve health. All His amusement was of an upward tendency. Nothing was done for selfish gratification.<sup>13</sup>*LtMs, Ms 137, 1898, par. 2*

Christ almost lived in the open air. His work of mercy called Him out of the house into the free air of heaven. And if today men and women would labor as Christ labored, they would experience the beneficial effect in increased vitality.<sup>13</sup>*LtMs, Ms 137, 1898, par. 3*

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It was the custom among the Jews for all children, even those belonging to the wealthiest families to learn a trade. Jesus Christ, who went before the army of Israel in the wilderness gave direction that children should not be allowed to grow up in idleness. And when He Himself came to this earth, He honored labor by learning the carpenter's trade. He was the Majesty of heaven, yet He worked with His hands. Useful employment may be made pleasant for children. They are not to be censured for every little mistake. Commend them when you can, but be very sparing of your censure.<sup>13</sup>*LtMs, Ms 137, 1898, par. 4*

## Ms 138, 1898

Words to Parents

NP

October 20, 1898

This manuscript is published in entirety in *1NL 91*.

Is it at all necessary that there should so large a number of feeble, helpless women in our world? No; I answer, decidedly, no. The opinion prevails in this generation that women do not need active, and vigorous muscles and strong, sturdy frames; but does not reason tell us differently? It is argued that by nature their muscles are softer and feebler, and their strength and power of endurance less. We admit that this is the cause, but why? Because for many generations back, false ideas, degenerating in their influence, have been brought in through their efforts to meet the standard of fashion. The great master-worker, Satan, has not been idle. He has brought in a variety of fashions, and has led men and women to encourage delicate idleness. *13LtMs, Ms 138, 1898, par. 1*

If food were prepared with more simplicity and in less variety, if mothers dressed their children in neat, modest apparel, without striving to meet the demands of fashion, there would be far more well-balanced minds, calm nerves, and sweet tempers. Mothers wear out their nerves by doing needless things, in order to keep pace with fashion. One-third of the time now devoted to this work should be spent with their children in the open air, weeding the garden, picking berries, teaching the children to help. *13LtMs, Ms 138, 1898, par. 2*

Enough is wasted on fashionable dress, and in the preparation of articles of food that irritate the digestive organs, to purchase a spot of ground, which the children could have as their own, and from which mothers and fathers could derive precious lessons, to be given to their children. Teach your children that the garden in which they place the tiny seed represents the garden of the heart, and that God has enjoined upon you, their parents, to cultivate the soil of their hearts, as they cultivate the garden. *13LtMs, Ms 138, 1898,*

*par. 3*

The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be laborers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good seed, weeding out every unsightly weed. Every defect in character, every fault in disposition, needs to be cut away, for if allowed to remain, these will mar the beauty of the character. *13LtMs, Ms 138, 1898, par. 4*

Patiently, lovingly, as faithful stewards of the manifold grace of God, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. *13LtMs, Ms 138, 1898, par. 5*

If parents work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, they will succeed. In this work parents need to manifest patience and faith, that they may present their children to God, polished after the similitude of a palace. *13LtMs, Ms 138, 1898, par. 6*

**Ms 138a, 1898**

A Call for Help

Refiled as *Ms 138a, 1899*.

## Ms 139, 1898

An Appeal for Missions

NP

October 21, 1898

This manuscript is published in entirety in *PH004*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To Our Churches in America:

There is a burden upon my soul in regard to the destitute mission fields. There is aggressive work to be done in the missions near you, in the Southern Field, which has been sadly neglected. There is great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields. *13LtMs, Ms 139, 1898, par. 1*

All around us souls are perishing in their sins. But how few are really burdened over the matter. The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time. *13LtMs, Ms 139, 1898, par. 2*

God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. If what they are doing were the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and they know, that they have, to a great degree, lost the spirit of self-denial and cross-bearing. *13LtMs, Ms*

God calls for men to give the message of warning to the world that is asleep, dead in trespasses and sins. He calls for freewill offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish, but have everlasting life. Satan is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up so that it shall not be used to advance the missionary enterprises abroad. Shall we be ignorant of his devices? Shall we allow him to stupefy our senses, so that we shall not discern the needs of this time?<sup>13</sup>*LtMs, Ms 139, 1898, par.*

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I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from Him. I appeal to the officers of our conferences to make earnest efforts in our churches to arouse them to give of their means for sustaining foreign missions. The Foreign Mission Board needs to carry a continual responsibility in this line. Unless your hearts are touched as you see the situation in foreign fields, the last message of mercy to be given to the world will be restricted, and the work which God would have done will be left undone.<sup>13</sup>*LtMs, Ms 139, 1898, par. 5*

The last years of probation are passing into eternity. The great day of the Lord is soon to open upon us. We should now use every ability we possess to arouse our people.<sup>13</sup>*LtMs, Ms 139, 1898, par.*

6

Let the words of the Lord by the prophet Malachi be brought home to every soul: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he

shall not devour the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [*Malachi 3:7-12.*]13LtMs, Ms 139, 1898, par. 7

It is time for us to give heed to the teaching of the Word of God. All His injunctions are given to do us good, to convert the soul from a life of sin to a life of righteousness. Everyone who is converted to the truth should be instructed in regard to the Lord's requirements for tithes and offerings. As churches are raised up, this work must be taken hold of decidedly.13LtMs, Ms 139, 1898, par. 8

All that men enjoy they receive from the Lord's great firm, and He is pleased to have His heritage enjoy His goods; but with all who stand under the bloodstained banner of Prince Emmanuel He has made a special contract that they show their dependence upon God and their accountability to Him by returning to the treasury a certain portion as His own. This is to be invested in supporting the missionary work which must be done to fulfill the commission given by the Son of God just before He left His disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature," "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; Mark 16:15.*]13LtMs, Ms 139, 1898, par. 9

Those who are truly converted are called to do a work which requires money and consecration. The obligations which bind us to place our names on the church roll hold us responsible to work to the utmost of our ability for God. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. Christ has brought us into church capacity, that He may engage and engross all our capabilities in devoted service for the salvation of others. Anything short of this is opposition to the work. There are only two places in the universe where we can deposit our treasures—in God's storehouse or in Satan's and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his

cause.*13LtMs, Ms 139, 1898, par. 10*

The Lord designs that the means entrusted to us shall be used in building up His kingdom. His goods are committed to His stewards, that they may be carefully traded upon, and bring back a revenue to Him in the saving of souls unto eternal life. And these souls in their turn will become stewards of truth, to cooperate with the great firm in the interests of the kingdom of God.*13LtMs, Ms 139, 1898, par. 11*

Wherever there is life in the subjects of God's kingdom, there will be increase and growth; there is a constant interchange, taking and giving out, receiving and returning to the Lord His own. God works with every true believer, and the light and blessing received is given out again in the work which the believer does. As he thus gives of that which he has received, his capacity for receiving is increased. As he imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. In this work, which devolves upon every church member, is the life and growth of the church. He whose life consists in ever receiving and never giving soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we would have fresh blessings.*13LtMs, Ms 139, 1898, par. 12*

This is as true of temporal as of spiritual blessings. The Lord does not propose to come to this world and lay down gold and silver to advance His work. He supplies men with resources, that they may by their gifts and offerings keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men will become channels through which God's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to God His entrusted gifts that makes men poor; withholding them tends to poverty.*13LtMs, Ms 139, 1898, par. 13*

The work of imparting to others that which he has received will constitute every member of the church a laborer together with God. Of yourselves you can do nothing; but Christ is the great Worker. It



is the privilege of every human being who receives Christ to be a worker with Him.*13LtMs, Ms 139, 1898, par. 14*

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." [*John 12:32.*] For the joy of seeing souls rescued from the hand of the destroyer, Christ endured the cross. He became the living Sacrifice for a fallen world. Into that act of self-sacrifice was put the heart of Christ, the love of God, and through this sacrifice the mighty influence of the Holy Spirit was given to the world. It is through sacrifice that the work must be carried forward. Self-sacrifice is required of every child of God. Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] Christ gives a new character to all who believe. This character, through His infinite sacrifice, is to be the reproduction of His own.*13LtMs, Ms 139, 1898, par. 15*

The Author of truth will be the Finisher of the work. One truth, received into the heart, will make room for still another truth. And the truth, wherever received, quickens into activity the powers of the receiver. When our church members are truly lovers of God's Word, they will reveal the best and strongest qualities, and the nobler they are, the more childlike in spirit will they be, believing the Word of God against all selfishness.*13LtMs, Ms 139, 1898, par. 16*

God calls upon His people to awake to their responsibilities. A flood of light is shining from the Word of God, and there must be an awakening to neglected obligations. When these are met, by giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message the Lord designs it shall hear. If God's people had the love of Christ in the heart, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the City of God.*13LtMs, Ms 139, 1898, par. 17*

If there was ever a time when sacrifice was to be made, it is now.

Those who have means should understand that now is the time to use it for God. Let not means be absorbed in multiplying facilities where the work has already been established. Do not add building to building where many interests are now centered. Use the means to establish centers in new fields. Think of our missions in foreign countries. Some of them are struggling to gain even a foothold; they are destitute of even the most meager facilities. Instead of adding to facilities already abundant, build up the work in these destitute fields. Again and again the Lord has spoken in regard to this. His blessing cannot attend His people in disregarding His instruction. *13LtMs, Ms 139, 1898, par. 18*

Practice economy in your homes. By many, idols are cherished and worshiped. Put away your idols. Give up your selfish pleasures. Do not, I beg of you, absorb means in embellishing your houses, for it is God's money, and it will be required of you again. Parents, for Christ's sake do not use the Lord's money to please the fancies of your children. Do not teach them to seek after style and ostentation in order to obtain an influence in the world. Will this incline them to save the souls for whom Christ died? No; it will not do this. It will create in the heart envy, jealousy, evil surmising. They will be led to compete with the show and extravagance of the world, and to expend the Lord's money for that which is not essential to health and happiness. *13LtMs, Ms 139, 1898, par. 19*

Do not educate your children to think that your love for them must be expressed by indulging their pride, their extravagance, their love of display. There is no time now to invent ways for using up money. Your inventive faculties are to be put to the stretch to see how you can economize. Instead of gratifying selfish inclination, spending money for those things which destroy the reasoning faculties, study how to deny self, that you may have something to invest in lifting the standard of truth in new fields. The intellect is a talent; use it in studying how your means can best be employed for the salvation of souls. *13LtMs, Ms 139, 1898, par. 20*

Teach your children that God has a claim upon all they possess, and that nothing can ever cancel this claim; all they have is theirs only in trust, to prove whether they will be obedient. Money is a needed treasure; let it not be lavished upon those who do not need

it. Some one needs your willing gifts. Those who have had means to use freely have not taken into consideration the fact that there are many in the world who are hungry, starving. They may say, I cannot feed them all. But by practicing the lessons of Christ on economy, you can feed one. It may be that you can feed many who are hungering for temporal food. And you can feed their souls with the bread of life. "Gather up the fragments, that nothing be lost." [John 6:12.] These words were spoken by Him whose power wrought a miracle to supply the needs of five thousand men besides women and children.*13LtMs, Ms 139, 1898, par. 21*

Practice economy in the use of your time. This is the Lord's. Your strength is the Lord's. If you have extravagant habits, cut them away from your life as soon as possible. Unless you do this, you will be bankrupt for eternity. And habits of economy, industry, and sobriety are, even in this world, a better portion for you and your children than a rich dowry.*13LtMs, Ms 139, 1898, par. 22*

We are travellers, pilgrims and strangers on earth. Let us not spend our means in gratifying desires that God would have us repress. Let us rather set a right example before those with whom we associate. Let us fitly represent our faith to others by restricting our wants. Let the churches arise as one man, and work earnestly as those who are walking in the full light of truth for these last days.*13LtMs, Ms 139, 1898, par. 23*

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Do not stand idle while others are using their capabilities in an effort to obtain means for the cause. Invest your means in the Lord's work. If you are doing less than you should do in giving light to the souls perishing around you, be sure that you are incurring guilt by your indolence.*13LtMs, Ms 139, 1898, par. 24*

It is God who gives men power to get wealth, and He has ordained that this ability shall be regarded, not as a means of gratifying self, but as a means of returning to God His own. With this object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of

industry. The Bible condemns no man for being rich if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor if he realizes that it is not his own, but the Lord's, to be received with thankfulness, and with thankfulness returned to the Giver. *13LtMs, Ms 139, 1898, par. 25*

But of what value is untold wealth, if it is hoarded up in expensive mansions or in bank stock? What do these weigh in the scale in comparison with the salvation of one soul, for whom Christ, the Son of the Infinite God, has died? *13LtMs, Ms 139, 1898, par. 26*

To those who have heaped together treasure for the last days the Lord declares, "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." [*James 5:2, 3.*] *13LtMs, Ms 139, 1898, par. 27*

The Lord bids us: "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. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for your lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." [*Luke 12:33-40.*] *13LtMs, Ms 139, 1898, par. 28*

### **Perils of this Time**

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world

for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. He claims to be the Prince of heaven; he presents before men entrancing views of the kingdom of God, and claims that these are views of his kingdom. Thus he works to bring men under his dominion. *13LtMs, Ms 139, 1898, par. 29*

Listen to the voices, mark the powers that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them, but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language, called higher education. But what does God declare it? The mystery of iniquity. *13LtMs, Ms 139, 1898, par. 30*

Men in their blindness boast of wonderful progress and enlightenment; but to the eye of Omniscience is revealed the inward guilt and depravity. The heavenly Watcher sees the earth filled with violence and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using His means to gratify their selfishness. Everything they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the first great deceiver. They have accepted him as God, and have become imbued with his spirit. *13LtMs, Ms 139, 1898, par. 31*

Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. It seems that the whole human creation has wondered after the beast. The kings and rulers of the earth, those who are called noblemen, think themselves altogether too great to submit to the yoke of Christ. But they are willing to bow at Satan's bidding. *13LtMs, Ms 139, 1898, par. 32*

Behold Satan's miracle-working power. Every object in the earth, in the air, and in the water has been employed to confirm his claim. Those who yield to these claims are alive with intense activity, one influencing and stimulating another by confirming the greatness and glory of their kingdom. See the activity, the restless surging of the mass in their determination to take and occupy the place of the throne of God. What eagerness, what rage they exhibit in their religious enthusiasm. Mark the defiant rebellion written in their countenances. Their warfare is against their Creator and Redeemer. How vast is the procession they form! How mighty they think themselves to be in their countless numbers!*13LtMs, Ms 139, 1898, par. 33*

But they do not see all things. The cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as if the whole world was standing on the brink of perdition. But as he looked with intense interest, he beheld a company of God's commandment-keeping people. They had upon their foreheads the seal of the living God, and he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 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.*13LtMs, Ms 139, 1898, par. 34*

"And he that sat on the cloud thrust in his sickle in the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in the sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine

press of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, for the space of a thousand and six hundred furlongs.”  
[*Revelation 14:12-20.*] *13LtMs, Ms 139, 1898, par. 35*

When the storm of God’s wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away, because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the light we have received. We cannot be too much in earnest. Even those who have felt must have not felt enough. They must feel still more deeply. *13LtMs, Ms 139, 1898, par. 36*

The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony, for this world He was crucified. God gave His only begotten Son to save sinners, and He desires us to love others as He has loved us. He desires to see those who have had great light flashing that light upon the pathway of their fellow men. *13LtMs, Ms 139, 1898, par. 37*

As we see the peril and misery of the world under the working of Satan, do not exhaust your God-given energies in idle lamentation, but go to work for yourselves and for others. It is fitting for us to weep as Christ wept, but let us weep to some purpose. Awake, and feel a burden for those that are perishing. If they are not won to Christ, they will lose an eternity of bliss. Think of what it is possible for them to gain. The soul that God has created and Christ redeemed is of great value because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities it may possess if vitalized by the Word of God, and the immortality which through the Life-giver it may gain if obedient. *13LtMs, Ms 139, 1898, par. 38*

One soul is of more value to heaven than a whole world of property, houses, lands, money. If the sacrifice were essential for the salvation of one soul, it would be the duty of the inhabitants of the earth to sell their possessions in order to secure that soul for eternity. For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven’s light all

around him, penetrating the moral darkness, and saving other souls. Thus two, five, ten talents will accumulate and double.*13LtMs, Ms 139, 1898, par. 39*

This is not an exaggeration. If Christ left the ninety and nine, that He might seek and save the one lost sheep, shall we be justified in doing less? God Himself set an example of self-sacrifice by giving up His Son to a shameful death. Is not a neglect to work even as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to God? The lost sheep is to be found at any peril, any cost.*13LtMs, Ms 139, 1898, par. 40*

If our church members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great Textbook, the Word of God, and go forth to impart what they have received.*13LtMs, Ms 139, 1898, par. 41*

Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased.*13LtMs, Ms 139, 1898, par. 42*

The cities must have more labor. There are places where the people can best be reached by open air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work, yet propriety and sound sense are needed.*13LtMs, Ms 139, 1898, par. 43*

A great work is to be accomplished by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [*Luke 14:23.*] There is a work to be done in this line that has not yet been done. Let the Bible be read to those who will hear it. Let God's workers teach the truth in families, with earnest prayer drawing close to the people. If they thus cooperate with God, He will clothe them with spiritual power. The Holy Spirit works with him who opens



the Scriptures to others. It is our part to give the words to the people; we are to sow the seed. We know not which shall prosper, whether this or that; but God will give the increase.<sup>13</sup>*LtMs, Ms 139, 1898, par. 44*

No district is to be neglected. So far as possible, let the believers carry on the work of the church themselves, and keep up the meetings, leaving the ministers to labor in new fields. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labor from the ministers. In the *third chapter of Malachi* is instruction for us at this time: "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 the righteous and the wicked, between him that serveth God and him that serveth him not." [*Verses 16-18.*]<sup>13</sup>*LtMs, Ms 139, 1898, par. 45*

Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed among barbarians. According to the light we have received above others, we are debtors to impart the same to them. The daystar has risen upon us; let us flash the light upon the pathway of those in darkness.<sup>13</sup>*LtMs, Ms 139, 1898, par. 46*

### **The Workers Needed**

God's people have a mighty work before them, and it must continually rise to greater pre-eminence. This work was small at the outset. Only a few were called upon the [scene] of action to begin the work. But gradually the work has advanced; God has brought it from a small beginning into great importance. His truth was to be defended, for men were placing contempt upon the Sabbath of creation, which God declares to be a sign to distinguish between His people and the unbeliever. *Exodus 31:12-18*. And as often as opposers labored to destroy the work, they were defeated. Truth

has gradually asserted itself. Providence and grace have done a wonderful work, and its progress in the future is to be greater than in the past. *13LtMs, Ms 139, 1898, par. 47*

There are only two classes in our world, those who like Cain refuse to obey God, and those who like Abel steadfastly adhere to His commands. Those who are now rooted and grounded in the truth range on one side, standing shoulder to shoulder, heart to heart, in defense of the law of Jehovah. Those who are supporting falsehood in opposition to truth range on the side of the prince of darkness. So oppression is brought in. Those who have yielded themselves up to do the will of Satan try to oppress God's servants, as Cain oppressed Abel. *13LtMs, Ms 139, 1898, par. 48*

The great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There should be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. *13LtMs, Ms 139, 1898, par. 49*

There are lessons for us to learn at this time from the experience of those who labored for God in past generations. How little do we know of the conflicts, trials and difficulties, the hard labor of these men, in fitting themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of the devil. Their words were, "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [*Ephesians 6:10-13.*] *13LtMs, Ms 139, 1898, par. 50*

These men who in the past gave themselves to God and to the uplifting of His cause were as true as steel to principle. They were men who would not fail nor be discouraged, men who, like Daniel,

were full of reverence and zeal for God, full of purpose, industry, and toil. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole dependence in God. They had wealth, but it consisted of mind and soul culture. This every one [will] have who will make God first, and last, and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons it is our privilege to learn. *13LtMs, Ms 139, 1898, par. 51*

In this time we have privileges and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from Him to let light shine in clear, bright rays to the world. In this time we have increased light to improve, as men and women of noble worth improved the light God gave them. They toiled long to learn the lessons in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the mightiest power, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might unselfishly present the riches of the treasures of truth to a needy world. *13LtMs, Ms 139, 1898, par. 52*

Workers of this character are needed now, those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as to best represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential, for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. The press is in need of men to use it [to] the best advantage, that the truth may be given wings to speed it to every nation, tongue, and people. *13LtMs, Ms 139, 1898, par. 53*

We need to make use of the youth who will cultivate honest industry, who are not afraid to put themselves to the task. Such youth will find a position anywhere, because they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and they constantly press onward and upward, crying,

Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake keep the work from advancing.*13LtMs, Ms 139, 1898, par. 54*

There are men who possess excellent faculties, but who have come to a standstill. They do not go forward unto victory. And all the ability with which God has endowed them will be of no value to them if it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known.*13LtMs, Ms 139, 1898, par. 55*

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the great Leader. If you have gone as high as your capabilities will allow you to go, why do you cherish dissatisfaction? Why complain that others do not appreciate you? If you think that you can stand in a higher position, prove yourselves worthy of that position, and still advance. Those who have sown the seeds of indolence will reap that which they have sown. Those who have sown the seeds of ignorance will also reap that which they have sown.*13LtMs, Ms 139, 1898, par. 56*

It is hard study, hard toil, persevering diligence, that will obtain victories. Waste no hours, waste no moments. Work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being grows by action.*13LtMs, Ms 139, 1898, par. 57*

We need as workers men and women who are imbued with the spirit of Christ, who realize that they are united in church capacity, that they may use their influence and moral power to save those who are without God and without hope in the world. We call upon every church member in the name of Christ to deny self, take up the cross, and follow Jesus.*13LtMs, Ms 139, 1898, par. 58*

God calls for those who will be workers together with Him. Connected with Christ, human nature becomes true and pure. Christ supplies the efficiency, and man becomes a power for good. In Christ's name and strength we may do what we will. Truthfulness and integrity are attributes of God, and he who possesses these qualities possess a power that is invincible.*13LtMs, Ms 139, 1898, par. 59*

The light of the Sun of Righteousness is to shine upon regions that are in darkness. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. The Word of the Lord, which is eternal life to all who receive it, must be given to those who have it not. This Word is to be as the tree of life for the salvation of men, women, youth, and children. Those who through belief and practice have experienced its life-giving power, we ask, Will you not arouse to more resolute, determined effort to hold forth the Word of life to your fellow men?*13LtMs, Ms 139, 1898, par. 60*

#### **Bible Teachers in our Schools**

A revival in Bible study is needed throughout the world. Attention is to be called, not to the assertions of men, but to the Word of God. As this is done, a mighty work will be wrought. When God declared that His Word should not return unto Him void, He meant all that He said. The gospel is to be preached to all nations. The Bible is to be opened to the people. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the seas.*13LtMs, Ms 139, 1898, par. 61*

The Bible is to be the great Textbook of education, for it carries in every page the evidence of its truth. The study of God's Word is to take the place of the study of books that have led minds away from the truth.*13LtMs, Ms 139, 1898, par. 62*

In every school that God has established there will be, as never before, demand for Bible instruction. Our students are to be educated to become Bible workers, and the Bible teachers can do a most wonderful work if they will themselves learn from the great Teacher.*13LtMs, Ms 139, 1898, par. 63*

God's Word is true philosophy, true science. Human opinions and sensational preaching amount to very little. Those who are imbued with the Word of God can teach it in the same simple way in which Christ taught it. Too much depends on the opening of the Scriptures to those in darkness for us to use one word that cannot be readily understood. With all their learning, many of those who claim to teach the higher education do not know what they are talking about. The highest education is that which can be made so plain as to be understood by the common people. The greatest Teacher the world ever knew used the simplest language and the plainest symbols. *13LtMs, Ms 139, 1898, par. 64*

The Lord calls upon His shepherds to feed the flock of God with pure provender. He would have us present the truth in its simplicity, line upon line, precept upon precept, here a little and there a little. When this work is done faithfully, many will be convicted and converted by the power of the Holy Spirit. There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will search for the lost sheep, who will do personal labor, and who will give clear, definite instruction. *13LtMs, Ms 139, 1898, par. 65*

It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into schools, and the salaries of these teachers should be paid from the tithe. *13LtMs, Ms 139, 1898, par. 66*

At the same time the churches have a [part] to act. They should see that those who ought to receive its benefit attend the school. They should assist worthy persons who have not the means to obtain an education. A great work is being done in medical missionary lines, and its necessities are constantly making themselves felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly managed, may be made largely self-sustaining. Let our conferences and our churches see that our youth are educated in the Scriptures, for the gospel is the power of God unto salvation. *13LtMs, Ms 139, 1898, par. 67*

## Use of the Tithe

God's ministers are His shepherds, appointed by Him to feed His flock. The tithe is His provision for their maintenance, and He designs that it shall be held sacred to this purpose. The Lord desires that His servants shall be sustained in a proper manner, not in so niggardly a way that they are constantly embarrassed for want of funds. I have been shown cases in which those working in the ministry, men who were as justly deserving as those employed in the publishing houses, have been left without sufficient means to support their families. The censure of God is upon the churches that will permit this. Our ministry should be dealt with in a fair, liberal, Christian manner, yet there should be no extravagance; economy must be practiced, for the wants of the cause of God are many, and it must advance. *13LtMs, Ms 139, 1898, par. 68*

Every one who is honored in being a steward of God should carefully guard the tithe fund. The Lord does not sanction the borrowing of this money for any other purpose. It should not be drawn upon to meet the incidental expenses of the church. Let a fund be raised by regular donations for this purpose. If the members of a church exercise economy and self-denial in dress and in all their expenses, as God requires, there will be no lack of funds. The tithe will be increased, and there will be donations sufficient for all church expenses. *13LtMs, Ms 139, 1898, par. 69*

In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. But this does not sanction its use for any other purpose. If the conferences were doing the work that God desires them to do, there would be many more laborers in the field, and the demand for funds would be greatly increased. *13LtMs, Ms 139, 1898, par. 70*

The conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers are new and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places. Special light on this point has been given. I was listening to the voice of a heavenly messenger, and the

directions given were that the churches that had buildings and facilities should in this way assist the missions in foreign countries. *13LtMs, Ms 139, 1898, par. 71*

### **Birthday and Holiday Gifts**

On birthday and anniversaries and at the holiday season, people are accustomed to make gifts to one another. The thoughts, the interest and devotion, are directed to human beings, while God is forgotten. On birthday occasions the children are taught to expect gifts and attention for themselves. Too often, self-gratification is the lesson given. The mind is turned away from God to self. This is as Satan would have it, but Christ desires to teach us a different lesson. On these occasions He desires that our thoughts shall be turned to God's great goodness in the work of salvation, and He invites us to unite with Him in His mission of sacrifice. *13LtMs, Ms 139, 1898, par. 72*

For our sake Christ gave Himself to a life of self-denial and poverty. He was without luxuries, without adornment, without houses or lands. He said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." [*Luke 9:58.*] He gave Himself as a sinless offering, that men might have opportunity to return to God. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." [*Isaiah 53:5.*] All this He who is the brightness of His Father's glory and beauty did to give evidence of His love for fallen man. He has paid the ransom for the soul of every son and daughter of Adam. Today the heavenly Father waits to see who will appreciate this inestimable gift. He is waiting to see who will show their gratitude for Him by self-sacrifice for those He died to save. *13LtMs, Ms 139, 1898, par. 73*

How have we shown our love for Christ? How many have allowed their attention to be diverted from Him to their own pleasure, their own enjoyment? We are all taking sides, and by the choice we make we are either honoring or insulting the One who for our sake became poor, that we through His poverty might be rich. Those who refuse to receive and obey the Lord's instruction show contempt for



the sacrifice made for them, and will be called upon to answer for the choice they have made. *13LtMs, Ms 139, 1898, par. 74*

Upon no occasion let words be written or spoken that will cause the people to think that they are not expected to give to the cause of God. No man in any position has a right to say by pen or voice, "We will not call upon you for large offerings this year." Thus they encourage others to think they have done all they should. It will be time enough for us to think this when we can look up to heaven and say, "Lord, we have called upon thee so much that we will not ask thee for gifts this year." How would human beings live if the blessings of heaven were not constantly flowing to them? God gives constantly that we may give constantly. There is no time when gifts and offerings should not be presented in accordance with the resources which God has provided. The most costly service we can render, the most precious offering we can bring, is but meager when compared to the wonderful gift of God to our world. *13LtMs, Ms 139, 1898, par. 75*

### **The Cooperation of Humanity with Divinity**

As our Creator and Redeemer, Christ has embraced the world in His arms of infinite love. All things belong to Him by original and mediatorial efficiency. He is the first and the last and the efficiency of everything. All the value there is in any human being is from Christ, and all belongs to Him. All that we have was entrusted to us in order to fulfill His mediatorial plan. *13LtMs, Ms 139, 1898, par. 76*

In the divine plan, evil was foreseen and provided for. A remedy was provided sufficient for complete restoration. But in this plan man himself must act a part as the created agency through whom God would work. Humanity is the instrument through which God works for humanity. As Christ labored for sinners, so man must labor, that humanity may be brought into connection with divinity. *13LtMs, Ms 139, 1898, par. 77*

God's vast design in the mediatorial economy shows that He has embraced all humanity in His plan. He calls for men and women to fill their appointment as agents chosen to carry out His purposes. *13LtMs, Ms 139, 1898, par. 78*

“Ye are laborers together with God.” [1 *Corinthians* 3:9.] Christ enlists in His service all who will consent to stand under His authority, all who will wear His yoke and accept the conditions which unite the human with the divine. Those who do this are molded by the influence that through the grace of Christ unites heart to heart, mind to mind, in one complete whole. *13LtMs, Ms 139, 1898, par. 79*

We were brought into existence because we were needed. And it is a sad thought that if we stand on the wrong side in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer. The powers He designs for His service are used to oppose His grace and matchless love. This thought should be sufficient to keep us ever humble. *13LtMs, Ms 139, 1898, par. 80*

God gave His only begotten Son that man might be restored to oneness with Christ. And however indifferent the human agent may think it his privilege to be, he will be judged according to the provisions of grace which cost heaven so much. Man may ignore his responsibility. He may choose to be inspired and controlled by Satan, to withdraw himself from all righteous principles, as though he lived by his own invention. Nevertheless he will be judged as one who might have used all his capabilities in the service of God, but who refused to do this, and took his position under the black banner of the powers of darkness. His failure to do the good he might have done, had he been a partaker of the divine nature, will be recorded against him as a sign that he despised and neglected the great mercy and loving-kindness of God, refusing to recognize God’s claim to his service. *13LtMs, Ms 139, 1898, par. 81*

Those who love God will not live as though they were under little or no obligation to Him. All who have an understanding of the truth should act constantly as if the duty of living a life consecrated to God were the only obligation they were under. They should show that they have a sense of the work to be done, and that they are willing to heed the words of Christ, “He that will come after me, let him deny himself, and take up his cross daily, and follow me.” [*Luke* 9:23.] *13LtMs, Ms 139, 1898, par. 82*

All who follow Christ will work as He worked. They will not live to please themselves. Instead of living to show their love for themselves by absorbing means to flatter their own vanity, they will show that they have on the wedding garment, the robe of Christ's righteousness, and that they are conveying to others the invitation to the marriage supper of the Lamb. The knowledge of the rich repast of truth, the redemption Christ offers to the world, will be proclaimed in the message they bear and in the wedding garment which they wear, testifying to the atoning death of Christ, which has prepared for them the marriage feast. *13LtMs, Ms 139, 1898, par. 83*

Devoted service is to be shown in saving the souls for whom Christ died. We are to be unsparing in our efforts for those who are perishing out of Christ. He, the Redeemer of the world, can and will save the souls of all who will come unto Him. We can never imitate Christ in this work, but we can cooperate with Him in His great plan. *13LtMs, Ms 139, 1898, par. 84*

The work left us to do is to endeavor to draw men unto Christ. We are to present Christ crucified among us, just as if we felt the reality of the scene we picture. We are to tell others of Christ's compassion, laboring with untiring earnestness to uplift the Saviour, pointing to Him as did John the Baptist, saying, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] *13LtMs, Ms 139, 1898, par. 85*

### **The Claim of Redemption**

Tithes and offerings for God are an acknowledgement of His claim on us by creation, and they are also an acknowledgement of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is to be ever fresh in our minds, and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us. *13LtMs, Ms 139, 1898, par. 86*

"Know ye not that ... ye are not your own? for ye are bought with a price." [*1 Corinthians 6:19, 20.*] What a price has been paid for us!

Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption. The word of command was given, "Deliver them from going down to perish eternally. I have found a ransom."*13LtMs, Ms 139, 1898, par. 87*

The wonderful love of God, manifest in Christ, is the science and the song of all the heavenly universe. Should it not call forth from us gratitude and praise?*13LtMs, Ms 139, 1898, par. 88*

Know you not that He loved us, and gave Himself for us, that we in return should give ourselves to Him? O that all the impenitent might see and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus. And He who was delivered for your offenses was raised for our justification, and is waiting to receive your homage.*13LtMs, Ms 139, 1898, par. 89*

Why should not love to Christ be expressed to the world by all who receive Him by faith, as verily as His love has been expressed to those for whom He died?*13LtMs, Ms 139, 1898, par. 90*

Christ is represented as hunting, searching for the sheep that was lost. It is His love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with Him in heavenly places. When the blessed light of the Sun of Righteousness shines into our hearts, and we rest in peace and joy in the Lord, then let us praise the Lord; praise Him who is the health of our countenance, and our God. Let us praise Him not in words only, but by the consecration to Him of all that we are and all that we have.*13LtMs, Ms 139, 1898, par. 91*

"How much owest thou unto my Lord?" [*Luke 16:5.*] Compute this you cannot. Is there any part of your being that He has not redeemed? or anything in your possession that is not already His? When He calls for it, will you selfishly grasp it as your own? Will you keep it back, and apply it to some other purpose than the salvation of souls? It is in this way that thousands of souls are lost. How can we better show that we appreciate God's sacrifice, His great donation to our world, than by sending forth gifts and offerings, with

praise and thanksgiving from our lips, because of the great love wherewith He has loved us, and drawn us to Himself?<sup>13</sup>*LtMs, Ms 139, 1898, par. 92*

Looking up to heaven in supplication, present yourself to God as His servant, and all that you have as His, saying, "Lord, of thine own we freely give thee." [See *1 Chronicles 29:14*.] Standing in view of the cross of Calvary, and the Son of the infinite God crucified for you, realizing that matchless love, that wonderful display of grace, let your earnest inquiry be, "Lord, what wilt thou have me to do?" [*Acts 9:6*.] He has told you, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15*.]<sup>13</sup>*LtMs, Ms 139, 1898, par. 93*

When you see souls in the kingdom of God saved through your gifts and your service, you will rejoice that you had the privilege of doing this work.<sup>13</sup>*LtMs, Ms 139, 1898, par. 94*

Of the apostles of Christ it is written, "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [*Verse 20*.] Still the heavenly universe is waiting for channels through which the heavenly universe may flow throughout the world. The same power that the apostles had is now for those who will do God's service.<sup>13</sup>*LtMs, Ms 139, 1898, par. 95*

## Ms 140, 1898

Christ's Teaching

NP

October 22, 1898

Previously unpublished.

The manner of Christ's teaching was full of simplicity, His words were full of power, precious and important. They were spoken with such simplicity that a child could understand them, yet their depth was so great that the wisest and most educated scholar could not fathom it. Jesus was the embodiment of truth, the Author of truth. But He did not try to use high sounding words to reveal truth. He ever used the simplest form of expression to convey to human minds the grandest truths. *13LtMs, Ms 140, 1898, par. 1*

The life which Christ lived was distinct from the age in which He lived. He was in the world, but not of the world. He copied no human model. He brought from heaven the principles which guided Him. He was just what He claimed to be—the brightness of His Father's glory, and the express image of His person. *13LtMs, Ms 140, 1898, par. 2*

Satan, the accuser, tried to find something that he could use against Christ, but he could find nothing in Him. Pilate delivered Him to be scourged and crucified, but he declared, "I find no fault in him." [*John 19:4.*] He was pure, holy, undefiled, but for this very reason the world knew Him not. But his subtlety Satan had clouded minds, and misinterpreted and misapplied the Scriptures. Jesus was the original of all truth, and He pressed home the truth in the most simple language. For this reason the common people heard Him gladly, and learned men were charmed with His teaching. He presented truth with a clear, convincing power, that awakened the conscience, and sent His hearers to their homes humbled and impressed. *13LtMs, Ms 140, 1898, par. 3*

## Ms 141, 1898

Education

NP

October 24, 1898

Previously unpublished.

During the night I have been in an educational council. I will write as nearly as I can concerning the matter. A number were assembled, and we seemed to be waiting for some one. Prayer was offered, and this season of prayer seemed to be a time of special earnestness in seeking the Lord. After rising from our knees, we sat for a little time in silent thought. Then One arose whom I knew in a moment to be no earthly teacher. He spoke solemnly and earnestly. All listened, the greater number with intense interest, and a few with a kind of curiosity. These did not seem to realize the situation, but looked about them with careless indifference.*13LtMs, Ms 141, 1898, par. 1*

The heavenly universe has a decided care that the Avondale school shall be conducted upon correct principles. It is essential to a proper education that we realize our responsibility to God. The teachers as well as the youth must constantly be learning, else they are not qualified to be instructors. The fear of the Lord is the beginning of wisdom.*13LtMs, Ms 141, 1898, par. 2*

Some will attend this school who are nominally Christians, but whose standard is not elevated. They will need earnest labor and watchcare, because they have not been educated to use brain, bone, and muscle, or to be subordinate and law-abiding. Mental and physical idleness and disorderly habits are a dishonor to students, and more especially to those whose work it is to educate students.*13LtMs, Ms 141, 1898, par. 3*

The teacher is to present the claims of the gospel as the highest, purest, and most elevated standard to be reached. Could the veil be drawn aside, we would see all heaven drawn out in co-operation with human agencies for the greatest development of every

capability, and the highest mental and physical culture, that man may best serve God. Those who do not feel the necessity of the guidance of heavenly agencies are not willing to learn from the great Teacher the true philosophy of education. They should never be entrusted with the work of teaching the youth.<sup>13</sup>*LtMs, Ms 141, 1898, par. 4*

“This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*] “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of men. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” [*Ecclesiastes 12:13, 14.*]<sup>13</sup>*LtMs, Ms 141, 1898, par. 5*

If we would only realize this, what a conviction of accountability would pervade our lives. Those who have a sense of their moral and religious obligation are the only ones who will make trustworthy teachers, for they are the only ones who will carry a burden for souls, in them every act and enterprise is subordinated to the universal law—obedience. Lord, what wilt thou have me to do, is the inquiry of the soul. They keep their eyes directed heavenward, that they may be approved by God, workmen that need not to be ashamed. They maintain a watching, praying attitude. They remember 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.*] Thus Enoch walked with God, constantly realizing his accountability.<sup>13</sup>*LtMs, Ms 141, 1898, par. 6*

The Lord’s claims extend to our words and actions. Even the thoughts must be brought into captivity to Christ. Then the whole life is a witness for the right.<sup>13</sup>*LtMs, Ms 141, 1898, par. 7*

Those who are fitting themselves for ministers or teachers need to



combine physical and mental labor. The intellect must not be allowed to become inactive. The mind must be made to work, else it will become enfeebled, and will lose the power to think. It is not the length of time spent in acquiring an education that fits a man for a position of influence and responsibility. It is working with most earnest efforts to cultivate the talents, to wrestle with new problems. We are not merely to catch at a new idea, and without thinking assert it as though it were truth. It may be a poisonous seed that Satan has sown.*13LtMs, Ms 141, 1898, par. 8*

There are men who trust to their own wisdom, notwithstanding the advice of older brethren, who have been over the ground. These men may have incurred great expense to obtain an education, yet they are decidedly ignorant of what it is for their eternal interest to know.*13LtMs, Ms 141, 1898, par. 9*

The mind must do something, and the physical powers must be taxed equally with the mental. Education is one-sided unless the whole of the human machinery is used. Those who teach in the schools must have solidity of character. Every teacher needs to seek the Lord most earnestly, that he may become vivified by the Holy Spirit. He needs to cry out after God, that his intellect may be thoroughly awakened by new, fresh life and power. Unless teachers experience a daily conversion, they cannot properly educate students.*13LtMs, Ms 141, 1898, par. 10*

## Ms 142, 1898

“Ye Are The Salt of the Earth.”

NP

October 17, 1898

Portions of this manuscript are published in *AH 174*; *CG 240, 484-485*.

The Lord Jesus likened His disciples to the things most familiar to them. He compared them to the salt and the light. “Ye are the salt of the earth,” He said. “Ye are the light of the world.” [*Matthew 5:13, 14.*] These words were addressed to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their science of learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew Him not. To these leading men had been committed the oracles of God, but Christ turned from them to the humble fishermen and said, “Ye are the light of the world.” These great men whom the world called wise Christ declared to be unsafe teachers. He said to them, “Ye teach for doctrine the commandments of men.” And again, “Ye are both ignorant of the Scriptures and the power of God.” [*Matthew 15:9; 22:29.*]*13LtMs, Ms 142, 1898, par. 1*

God declared through His prophet Jeremiah, “My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Then He asks the question, “Is Israel a servant? Is he a home born, slave? Why is he spoiled? ... Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt to drink the waters of Sihor? Or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord the God, and that my fear is not in thee, saith the Lord of hosts.” [*Jeremiah 2:13, 14, 17-19.*] This people reveal that notwithstanding their advantages as His chosen people

they are not the light of the world. *13LtMs, Ms 142, 1898, par. 2*

Christ presents before us true religion. He reverses the decisions of ages, and shows that true knowledge is in direct opposition to the opinions of men. His disciples had been regarded as the hewers of wood, and the drawers of water, and not, as he had declared them, the salt of the earth, the light of the world. From them was to go forth a message, illuminating in its influence and saving in its power. They were fully represented by the salt and the light. *13LtMs, Ms 142, 1898, par. 3*

In these words of Christ we have some idea of what constitutes the value of human influence. It is to work with the influence of Christ, to stay the progress of the world's corruption, to lift where Christ lifts, to impart correct principles, to check the abounding iniquity. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the life and character of others by the power of a pure example united with earnest faith and love. *13LtMs, Ms 142, 1898, par. 4*

The bright beams of the Sun of Righteousness is the light of the world. Then be careful that "I" does not exalt itself and interpose between Christ and the people. Prepare ye the way of the Lord. How? Uplift by words, by pen, by voice, a risen Saviour, One who came to seek and to save that which was lost. God's people are to exercise a reforming, preserving power in the world. They are to counterwork the destroying, corrupting influence of evil. *13LtMs, Ms 142, 1898, par. 5*

The Jews were well acquainted with the figure of the salt, and there was in the words of Christ that which commended His principles to His hearers. Christ's own character was to be represented in His disciples. They were to bear the gospel to the world. They were to be doers of the Word which they presented, and which was to be to them and to others a savor of life unto life. *13LtMs, Ms 142, 1898, par. 6*

Christ spoke of the salt losing its savor. This was what the Jewish nation were doing. The salt was there, but it was useless. It could do no good to any one or anything. This represents those who have once accepted Bible truth, who have once understood what it

means to be as the salt with its saving properties, but who have lost their connection with Christ. They no longer wear His yoke, and their [salt] has no saving qualities. They are criticizers, accusers of the brethren, as were the first apostates. They can quote Scripture, and this they use to throw at others, to cause discomfort and confusion. They do not seek to enlighten and save their fellow men. These people are useless as far as truth and righteousness are concerned, and are only fit to be treated as is the salt that has lost its savor. *13LtMs, Ms 142, 1898, par. 7*

The work of the people of God in the world is to restrain evil, to purify, elevate, and ennoble mankind. The principles of kindness and love and benevolence are to uproot every fiber of the selfishness which is permeating all society and which has corrupted the church. Then the Lord God Omnipotent can reign. The spirit of Christ will be an abiding influence in the home life. If men and women will open their hearts to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, refreshing all, and causing freshness to appear where now is barrenness and dearth. To those who obey the law of God, the promise is given that they shall receive that for which they ask. They keep the way of the Lord, and their influence will be as far reaching as eternity. They will carry with them the cheerfulness of heavenly peace as an abiding, refreshing, enlightening influence. *13LtMs, Ms 142, 1898, par. 8*

Says the apostle, "Be ye thankful." [*Colossians 3:15.*] If you have the savor of grace and godliness, you will express your gratitude to God. We know the source from which it flows, and we know how it is to be retained. By praise and thanksgiving we may maintain our connection with God. While every soul who has the savor of the salt is doing his work, unseen influences will be felt. His saving qualities will be a savor of life. *13LtMs, Ms 142, 1898, par. 9*

Then again there is to be an open influence. Christ says, "Let your light so shine before men that they may see your good works, and (in seeing) may glorify your Father which is in heaven." [*Matthew 5:16.*] Christ exercised mercy and tenderness and compassion, that He might bless suffering humanity. He worked to restore the physical and moral image of God in man. In this work man is to be a

laborer together with God. Moral and physical health and spiritual light will be communicated from the mighty Healer. *13LtMs, Ms 142, 1898, par. 10*

The light which dispels the moral darkness is all from the Light and Life of the world. This is of more value than all the pomposity, the self-righteousness, the supposed intellectual advancement of which the world boasts. Men did have intellectual light before Christ came to our world, but they did not understand from whence that light came. In many different ways this knowledge was acting as the salt of the earth; for whithersoever this salt finds its way, to homes or communities, it proves a preserving power to save all that is good and to destroy all that is evil. *13LtMs, Ms 142, 1898, par. 11*

The light that shines from those who receive Jesus Christ is not self-originated. It is all from Christ. He kindles this light, even as He kindles the fire that all must use in doing His service. Christ is the light and life, the holiness, the sanctification of all who believe, and His light is to be received and imparted in all good works. *13LtMs, Ms 142, 1898, par. 12*

Christian parents, will you consider that the salt is to possess saving virtues in your family? There are to be no loud-voiced commands in the home. There is to be no lording it over God's heritage in the church. Let nothing come forth from you that is unkind, repulsive, or exasperating to your children. These children receive their first lessons from their father and mother, and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Always bear in mind that they have received their perversity as an inheritance from the father or mother. Then bear with the children who have inherited your own trait of character. *13LtMs, Ms 142, 1898, par. 13*

Be firm, be decided in carrying out Bible instruction, but be free from all passion. Bear in mind that when you become harsh and unreasonable before your little ones, you teach them to be the same. God requires you to educate your children, bringing into your discipline all the generalship of a wise teacher who is under the

control of God. If the converting power of God is exercised in your home, you yourselves will be constant learners. You will represent the character of Christ, and your efforts in this direction will please God.<sup>13</sup>*LtMs, Ms 142, 1898, par. 14*

Never neglect the work that should be done for the younger members of the Lord's family. You are, parents, the light of your home. Then let your light shine forth in pleasant words, in soothing tones of the voice. Take all the sting out of them by prayer to God for self-control. And angels will be in your home, for they will observe your light. The discipline you give your children will go forth in strong, clear currents from your correctly managed home to the world. True religion is the light of the world, the salt of the earth. Your children will carry forth from the home the precious influence of the home education. Then work in the home circle, in the first years of the children's lives, and they will carry your influence into the school room; that influence will be felt by many others. Thus the Lord will be glorified.<sup>13</sup>*LtMs, Ms 142, 1898, par. 15*

"Watch and pray, lest you enter into temptation." [*Mark 14:38.*] By this is meant that we are not to entertain the thoughts that Satan presents to the mind. We are to resist the sophistry of Satan. It is of these things that Christ has warned us, "Believe them not." [*Jeremiah 12:6.*] "Think evil of no man." [See *Titus 3:2; 1 Corinthians 13:5.*] Think your very best of men. You can resist the devil, and he will flee from you. We are not [to] accept evil, and call it good. We are not to make the worst appear in any of those with whom we are associated. We are not to believe the "they say" of others. Our words are to be as salt, to preserve the good qualities and to destroy the evil.<sup>13</sup>*LtMs, Ms 142, 1898, par. 16*

## Ms 143, 1898

### The Parable of the Wedding Feast

NP

October 17, 1898

Portions of this manuscript are published in *UL 304*.

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them.<sup>13</sup>*LtMs, Ms 143, 1898, par. 1*

“But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their cities. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye can find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.<sup>13</sup>*LtMs, Ms 143, 1898, par. 2*

“And when the king came in to see the guests, he saw there a man which had not on the wedding garment.” [*Matthew 22:1-11.*] This garment was a gift from the king, and in using it the guests showed respect to him who had made every provision for the feast. “And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.” [*Verses 12-14.*]<sup>13</sup>*LtMs, Ms 143, 1898, par. 3*

The Lord God has provided a banquet for the whole human race. It is represented in the parable as a great supper where there is provided a festival for every soul. All connected with this supper may enjoy the heavenly feast, which is the gospel. This feast is open to all who will receive it; all are invited and urged to come. But some have refused the invitation, and presented their trifling excuses as reasons why they will not comply with the gracious invitation. They desire earthly goods, worldly advantages, and refuse the heavenly. *13LtMs, Ms 143, 1898, par. 4*

Those who refused the message prided themselves that they would buy and sell and get gain. They could not afford, they thought, to lose any worldly advantage for the sake of enjoying the heavenly feast. They knew that they must put off their common citizen's dress and wear the robe of Christ's righteousness, thus showing that they were His church, married to Christ, His bride. *13LtMs, Ms 143, 1898, par. 5*

There are others who accept the invitation, but they do so thinking to benefit themselves thereby. They think that they will partake of the provisions, but will not clothe themselves in the dress, the wedding garment. *13LtMs, Ms 143, 1898, par. 6*

All who are partakers of the wedding feast, the gospel feast, by this act say that they have accepted Christ as their personal Saviour. They wear His distinguishing dress. They have accepted the truth as it is in Jesus, which is the robe of Christ's righteousness. Only those can do honor to Christ who accept the invitation, Come, for all things are now ready; come to the marriage supper of the Lamb. *13LtMs, Ms 143, 1898, par. 7*

These put on the white linen, the clean, pure character, showing that they no longer live their old citizen life which they lived in their ignorance. Their speech is changed. Their conversation is in altogether another line. "That your faith should not stand in the wisdom of men, but in the power of God." [*1 Corinthians 2:5.*]*13LtMs, Ms 143, 1898, par. 8*

"Howbeit," the apostle Paul says, "We speak wisdom among them that are perfect; yet not the wisdom of the world, nor of the princes of this world, that come to naught; but we speak the wisdom of God



in a mystery, even the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory." [Verses 6-8.] *13LtMs, Ms 143, 1898, 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 mighty; and the base things of the world, the things which are not, to bring to naught the 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 1:26-31.*] *13LtMs, Ms 143, 1898, par. 10*

All who have the light of the Word presented to them are highly favored. That Word is the bread of life to those who eat of it. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." [*Luke 10:21.*] *13LtMs, Ms 143, 1898, par. 11*

The priests and scribes and rulers were so self-sufficient that they would not heed the words of Christ. They were convicted, their understanding was convinced, but they would not receive the Sent of God. They had been privileged with every temporal and spiritual advantage, but Christ looked upon them as rejecters of all the mercy and compassion and tenderness and love that He had come to the world to bring them. They turned away from the light and evidence that Christ had given them, and scorned His mercy. He looked upon them with yearning desire, and said, "Even so, Father; for so it seemeth good in thy sight." [*Verse 21.*] He was grieved that the people most favored upon the face of the earth should be the very ones to deny Him and refuse His offer of everlasting life. *13LtMs, Ms 143, 1898, par. 12*

There is to be a constant advancement on our part. The revelation of the Father to the human agent will be such a revelation that the

mind can take hold of and comprehend. All who follow on steadfastly to know the truth as it is in Jesus will know that there is still more to be learned. Expansion, development, an increase of faith and holiness, will give us an experience in the religious life, and this is the law of the Christian life. Our experience will lose its freshness and power unless it is constantly growing. A child in its childhood is beautiful, but if as the years pass there is a lack of growth, if the faculties of the mind do not unfold, that child becomes a deformity. Experience will increase, unfold, intensify our powers. Such is God's plan in the natural and in the spiritual world. Says the apostle, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." [*1 Corinthians 14:20.*]<sup>13LtMs, Ms 143, 1898, par. 13</sup>

Those who make God their counsellor, those who look for grace and power to the Source of all light, all fullness, and all knowledge, will have it in the same sense as Daniel had it. Of Daniel and his companions the inspired record states, "As for these four children, God gave them knowledge and skill, in all learning, and wisdom; and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*]<sup>13LtMs, Ms 143, 1898, par. 14</sup>

The history of these children is recorded for our benefit, and reveals that which God will do for us if we will do the work assigned us. He will increase our capabilities to acquire. All who will be faithful He will teach His ways. All who will cheerfully do His will He will mold and fashion and give to them increased power and knowledge and growth. John declares, "As many as received him, to them gave he power to become the sons of God, even to them that believed 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 fullness have all we received, and grace for grace." [*John 1:12-14, 16.*]<sup>13LtMs, Ms 143, 1898, par. 15</sup>

We cannot afford to indulge a false hope. That man who came into the wedding could talk the truth; he understood the Scriptures sufficiently to know that his only dependence was Jesus Christ but he would not put on Christ in character. He would not receive the

righteousness of Christ, the wedding garment, which all must receive if they would become the guests of Christ. We know of no other thing that that man neglected to put on save the garment provided for him. This man represents a class of people who profess to be the children of God but who refuse to represent Christ to the world. What is the signification of this robe? It represents the righteousness of the character of Christ. The robe is a gift, and those who refuse to wear it dishonor their Lord.<sup>13</sup>*LtMs, Ms 143, 1898, par. 16*

Christ declares, "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; ... 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 14:15, 16, 21.*] To the church in Sardis He says, "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.*]<sup>13</sup>*LtMs, Ms 143, 1898, par. 17*

John, writing of the things which he saw in vision, says, "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb has 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 the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." [*Revelation 19:5-9.*] Again he declares, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." [*Revelation 14:12.*] "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." [*Revelation 22:14.*]<sup>13</sup>*LtMs, Ms 143, 1898, par. 18*

How is it with us individually? Christ came to our world and clothed His divinity with humanity, that His humanity might touch and uplift

humanity, while with His divine arm He might grasp the throne of the Infinite. Thus He linked finite man with the infinite God. "He that believeth on me," He says, "hath everlasting life." [*John 6:47.*] To believe on Christ means to put on Christ, to be united to Christ as the branch is united to the vine, and as the limb is united to the body. *13LtMs, Ms 143, 1898, par. 19*

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the Creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or not. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [*Revelation 3:14-16.*] Here is represented a class of people who have not purified their soul by obedience to the truth. To these Christ says, "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." [*Verses 17, 18.*] *13LtMs, Ms 143, 1898, par. 20*

This is our time to take hold of Christ by faith. The message of truth must go forth in the highways and hedges to gather up the halt, the poor, the maimed, and bring them to the gospel feast. This is the work all who believe in Jesus Christ will do. They are first to receive of Christ for themselves, and then give to others the blessings they have received. They are to give the gracious invitation, Come, for all things are now ready; come to the gospel feast. And those who come will receive the white garment, they will be clothed and adorned with the righteousness of Christ. God's wardrobe is supplied with the appropriate dress. They will be feasted without money and without price. All who come in humility are thrice welcome. Christ declared to His disciples and the Pharisees, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] He declares that His work in coming to our world was to seek and to save that which was lost. *13LtMs, Ms 143, 1898, par. 21*

How many who have professedly received the truth are just the

same in spirit as they were before the light came to them, who are very little changed in heart or in character! These have never been converted. Many names are enrolled on the church books that are not to be found registered in the book of life. They have not come out of themselves and into Christ. To all who believe, the cross of Christ is the power of God for the saving of the soul; but many come to the gospel banquet in a raiment woven in their own loom, a garment from their own wardrobe. The man who was so presumptuous as to come to the supper without a wedding garment represents many who know the truth but who are not doers of the Word. They do not put on the robe of the righteousness of Christ. These have lived a careless, Christless life, misrepresenting their Redeemer. *13LtMs, Ms 143, 1898, par. 22*

God is merciful, but He is also just. Christ has given His own life to pay the ransom for fallen man. And if man will comply with the conditions plainly revealed in the Word of God, if he will accept the terms of salvation, God's covenant will stand fast forever. But there is a negligence on the part of many. They neglect to secure that salvation freely offered them. In their venturesome spirit they go to the very bounds of human presumption. The Lord bears long with the wickedness of men, but His forbearance will reach its limit, and then He will punish the transgressors of His law. *13LtMs, Ms 143, 1898, par. 23*

If human beings would consider that they are on test and trial, on a probation granted only through the suffering and death of the Son of God, they would put a restraint upon themselves. If men would consider that the Lord sees every act of their lives, that an unseen Watcher is taking cognizance of every evidence for good, every action of evil, that they cannot escape from the record borne of every development, right or wrong, they would put a restraint upon their evildoings. If all would consider this, how much iniquity would be banished from the world. If the mind were clear to take in the words, "Thou God seest me" [*Genesis 16:13*]; if each as he went to his business, as he returned to his home, would realize that all his actions are under the scrutinizing eye of Jehovah, and that it is at the peril of his soul that he violates the precepts of God's law, he would be afraid to sin. *13LtMs, Ms 143, 1898, par. 24*

The Omnipresent God sees every criminal act done, and He will judge those who have dared to dishonor Him. Every wrong act will meet its penalty unless the sinner consents to wear the robe of Christ's righteousness. Will God punish the transgressor of His law according to His justice, or will He soften His justice and refuse to punish? Will mercy triumph over justice? Will His love and unbounded compassion for the creatures He has formed come in and excuse the sinner, the man who has dishonored Him through his life, and who, by his example, has led others to be as regardless of God as himself? These are questions that need to be considered.*13LtMs, Ms 143, 1898, par. 25*

God's principles of righteousness must be maintained. Love, compassion, and tenderness are proffered to all who will be obedient. But God says, "If ye love me, keep my commandments." This is the test, the proof, of our love. "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 I will manifest myself unto him." [*John 14:15, 21.*] "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."*13LtMs, Ms 143, 1898, par. 26*

"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 23, 24.*] "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 word of God perfected: Hereby know we that we are in him. He that saith he abideth in him ought himself also 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 have heard from the beginning." [*1 John 2:4-7.*]*13LtMs, Ms 143, 1898, par. 27*

The sin of Adam and Eve lost for them Eden. In the transgression of the father of our race is revealed the justice of God. The Son of God stepped in and pledged His own life as a penalty for transgression, that man might have another trial. But the provision made in his behalf was not to abolish God's law, that man might have an

unconditional pardon. The Father did not set forth benevolence at the expense of justice, for such an act would have set aside the principles of righteousness. Such an act would exalt the sinner in his impenitence and sin, and would encourage transgression in the place of abating it. *13LtMs, Ms 143, 1898, par. 28*

## Ms 144, 1898

### The Ten Virgins

NP

October 19, 1898

Previously unpublished.

The parable of the ten virgins is given to represent the church, those who are watching for their Lord's appearing, those who are seeking most earnestly to be among that number who will be acknowledged as the Lamb's wife.<sup>13</sup>*LtMs, Ms 144, 1898, par. 1*

All the ten virgins are apparently happy, full of joyous hope and anticipation. Apparently there is no difference between the five who are wise and the five who are foolish. To outward appearance all are prepared, robed in white, and carrying their lighted lamps, which represent the oil of truth. But the virgins did not expect to have to wait so long, and while the bridegroom tarried, they all slumbered and slept. They all made efforts to keep awake, but they ceased to speak often to each other, and when the call came, "Behold the bridegroom cometh; go ye out to meet him," it was unexpected. [*Matthew 25:6.*]<sup>13</sup>*LtMs, Ms 144, 1898, par. 2*

At the call, all the virgins arose, and looked to their lamps. Five of the number commenced to set their lamps in order. These lamps were small, and held but a small quantity of oil, and the wise virgins had provided themselves vessels containing oil. Thus five lamps were burning brightly to relieve the darkness of midnight.<sup>13</sup>*LtMs, Ms 144, 1898, par. 3*

But five of them were standing surprised and alarmed. They had become aware of the fact that they had no oil in their vessels with which to replenish their lamps. They had no light, and stood in the darkness desolate and despairing. Then they sent forth the cry, "Give us of your oil; for our lamps are gone out." [*Verse 8.*] This terrible situation they now see to be the consequence of their own carelessness, and they plead with the five wise virgins for a supply of oil. But the waiting five with their freshly trimmed lamps have



emptied their vessels. They have none to spare. “And 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 in with him to the marriage and the door was shut.” [Verses 9, 10.] *13LtMs, Ms 144, 1898, par. 4*

This is not a representation of open sinners, but of those who profess Christ, of the members of the church. They have no oil in their vessels with which to replenish their lamps. They have not been faithful but indifferent. They have made a pretense of waiting for their Lord. They have not watched and prayed, seeking for and securing that faith that works by love and purifies the soul. They have lived a life of carelessness. They have heard the truth, assented to the truth, but they have never brought it into their daily life. God has not one word of encouragement for those who, while favored with every opportunity and privilege for obtaining light and knowledge, are not doers of the Word, who do not keep the commandments of God. *13LtMs, Ms 144, 1898, par. 5*

When the truth is enthroned in the heart, it will awaken in the believer a train of thought that will arouse the conscience to decided action. It will adorn the character. The whole nature will be renewed because the oil of grace is there. Great harm can be done by the open sinner who makes no profession of loving God and keeping His commandments. *13LtMs, Ms 144, 1898, par. 6*

But this is not the class the parable represents. It represents those who claim to be children of God, but who do not practice it. These have not a burden for souls. They do not deny self. They do not lift the cross of Christ. They are seeking to have an enjoyable time with the world while claiming to be Christians. These souls wear a mask and do great harm to others. They refuse to yield to any authority, and by their worldly principles, while claiming to be church members and children of God, they seduce many. Christians who are such in deed and in truth will live and work to restore the moral image of God in man. They will labor on Christ's side to convince men of every class that a consecrated life is a power for good, while sin results only in weakness and eternal ruin. *13LtMs, Ms 144, 1898, par. 7*

The men of the world do not want the light of truth, and the class of religionists represented by the foolish virgins suit them. They are one in spirit with those who never let their light shine in words of truth and deeds of holiness. Men who are truly serving God will reveal their progression heavenward. Those who are serving God they will help to serve Him with the whole mind, heart, soul, and strength. Their vessels will be well filled with oil.*13LtMs, Ms 144, 1898, par. 8*

The unconverted members of the church remain in character the same as before they claimed to believe the truth. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they cannot keep their lamps replenished. To these Christ says, I know you not. You have not taken Me as your Counsellor. You have not walked in the light of My Word; you have worked your own way. You have not come under My yoke. Your light has been darkness, for you have walked in the light of the sparks of your own kindling. You have not used the sacred fire which comes from God.*13LtMs, Ms 144, 1898, par. 9*

Those who have oil in their vessels with their lamps will let their light so shine before men that they may see their good works and glorify their Father which is in heaven. Unconverted men who profess to be Christians and do not shine in good works, only encourage the sinner to continue in his sin; and Christ says to them, "I know you not, depart from me ye that work iniquity." [*Matthew 25:12; 7:23.*] The only safety for any soul is in living in constant communion with God. This is represented by Zechariah in the symbol of the two anointed ones that stand by the Lord of the whole earth. That which is good in our world should be stronger for our words and our presence, and the evil should be made to appear as it is. There is no virtue in calling good evil, and evil good. Every one should feel that there should flow forth from him an influence for life, courage, hopefulness, and true healing.*13LtMs, Ms 144, 1898, par. 10*

## Ms 145, 1898

Notes of the Queensland Camp Meeting

Campground, Logan Road, South Brisbane, Queensland, Australia

October 18, 1898

Previously unpublished.

Last evening Brother Daniells spoke to a full tent and many who were standing on the outside. All listened with the deepest interest. This morning we had all of one hundred out to the early morning meeting. There seems to be an earnest desire on the part of the people to be benefitted by the privileges that are their's here. These souls have come in from places where they have had very little ministerial help, and they are so thankful that they have the privilege of meeting Sister White, whose books have done them so much good. In the congregation on Sunday and Monday there were members of parliament who listened with interest.<sup>13</sup>*LtMs, Ms 145, 1898, par. 1*

On Monday Brother and Sister Haskell went into one of the largest drapery stores in Brisbane, and one man, the shop walker, spoke to Elder Haskell saying, "I think I recollect seeing you on the platform under the large tent. Yesterday my little daughter came from the campground and said that a gentleman had told them that it was wrong to use cigarettes, that they would injure those who used them. 'You must not use them papa,' she said, 'for they will do you harm'." He continued, "I will go tonight if possible." And he was there with the members of his family.<sup>13</sup>*LtMs, Ms 145, 1898, par. 2*

The interest is increasing, and all who visit the encampment are favorably impressed. When the tents were first pitched, the children thought it was to be a circus; but later they were told by some one that this was not so, but that these people were Mormons who had come to convert all the women and take them to Utah. The father of the children said he would go and see for himself. He visited the encampment, and returned with the word that he had conversed with this people and had found them good Christians who were here as missionaries to do good. Thus impressions that are

favorable are being made upon many minds—impressions more favorable than have been made at any camp meeting that has been held. I am so thankful that this is the case.*13LtMs, Ms 145, 1898, par. 3*

Elder Haskell has become acquainted with the head of the Electric Light Company. He found that this man was from America, and in conversation with him learned that he was from New England, and that his mother was a Seventh Day Baptist. Both were acquainted with the businessman Cotrell and other businessmen. Finally the manager proposed to light up the camp free of cost if our people would furnish men to put in fixtures. After a little more talk, he said, "I will make a donation of the time of the men and it shall be all ready for you to commence your meeting Friday evening." These are the favors we are obtaining, and they show that the good hand of the Lord is in this matter.*13LtMs, Ms 145, 1898, par. 4*

We ought to be very thankful for all these favors. The Lord moved upon the heart of this man, and caused him to have a lively sense of Christian obligation. He was not asked to do this work, yet he performed it with satisfaction. We felt that the work done by this man was done to please God. This is the kind of help we appreciate. Testimony was borne in our favor. This man showed that he was not disloyal to the seventh-day Sabbath although he does not observe it.*13LtMs, Ms 145, 1898, par. 5*

We feel that Brisbane will be benefitted by this meeting. There are many who would gladly co-operate in a work of temperance in this place. If we walk humbly with God, I believe we shall see of His salvation. The Lord will help us. He has helped us in every way beyond our expectations. Our lessons are given us by the great apostle: "Who then is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. ... Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:5, 6, 8, 9.*]*13LtMs, Ms 145, 1898, par. 6*

Man is to walk humbly with God, putting his entire trust in Him as

his strength and efficiency. “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 1:30, 31.*] The Lord will not sustain any self-gratification. He does not design that man shall put his trust in man or make flesh his arm.<sup>13</sup>*LtMs, Ms 145, 1898, par. 7*

**Ms 146, 1898**

True Education

Refiled as *Ms 54, 1896*.

## Ms 147, 1898

An Appeal

Campground, Brisbane, Queensland, Australia

October 24, 1898

Previously unpublished.

I must make an appeal to our brethren, in our great necessity, for means to carry forward the work in these new fields. We have held our first camp meeting in Queensland, and the healthful influence of this meeting on the community exceeds that of any camp meeting that has been held. The Lord has given Elder Haskell and Elder Daniells great liberty, and the power of the Holy Spirit has attended the word spoken. This meeting has been in session one week. Every evening there has been a full tent, often many standing as a wall outside. Some of the best people of the place attend these meetings, many of them coming from localities miles away. *13LtMs, Ms 147, 1898, par. 1*

Brethren and sisters, we must take into consideration the fact that we are on missionary soil as laborers together with God. Just as soon as the standard is lifted in one locality, and it is safe to leave the converts new to the faith, we must plan to enter another new field. And we find that it is as has been represented to me in visions of the night. The words of Christ to His disciples were, "My meat is to do the will of him that sent me, and finish his work. Say not ye, There are 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 eternal life: that he that soweth and he that reapeth may rejoice together." [*John 4:34-36.*]*13LtMs, Ms 147, 1898, par. 2*

There is no release in this warfare. The work is to be done, and while the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay. We must give evidence to the universe of heaven and to men in this degenerate age that our religion is a faith and a power of which

Christ is the Author and His Word the divine oracle. Human souls are hanging in the balance. They will be subjects for the kingdom of God or slaves to the despotism of Satan. All are to have the privilege of laying hold of the hope set before them in the gospel, and how can they hear without a preacher? The human family is in need of a moral renovation and a preparation of character. These are souls ready to perish because of the theoretical errors which are prevailing, and which are calculated to counterwork the gospel message. Who will now fully consecrate themselves to become laborers together with God?*13LtMs, Ms 147, 1898, par. 3*

There is to be no stain left on our work by independent atoms. Each worker is to be linked with the other. Brotherly love, tenderheartedness, is to be cherished because of their faith in Jesus Christ, and this will lead to fellowship one with the other.*13LtMs, Ms 147, 1898, par. 4*

There is a practical test prescribed for us by One who knows. "By their fruits," He says, "ye shall know them." [*Matthew 7:20.*] The whole course of the providence of God is traced in the Book of books for our study. "The eyes of all wait upon Thee: thou givest them their meat in due season. Thou openest their hand, and satisfieth the desire of every living thing." [*Psalms 145:15, 16.*] The Lord has entrusted His talents in the hands of His church, that through its multiplied blessings, the grace of God may be communicated to those who know Him not. God's people are to work in winning souls to Christ. A belief of the truth is not enough. There must be no burying of even the one talent. That talent is to be used in winning souls to Christ. One soul labored for and converted will bring the talents he possesses to be used to advance the work of God in our world.*13LtMs, Ms 147, 1898, par. 5*

The revelation of life and the knowledge of immortality is not inherited. It is obtained only through Him who alone hath immortality. We must receive light and truth, that we may give to others. There is a life which measures with the life of God. This Christ proclaimed over the rent sepulcher of Joseph after His resurrection, "I am the resurrection and the life." [*John 11:25.*] This proclamation illumines with heaven-born splendors the track of our present travel as pilgrims and strangers. The bright beams of the



Sun of Righteousness demonstrate the goodness and mercy and grace of God, and the true principles and purposes of the divine ministration. *13LtMs, Ms 147, 1898, par. 6*

Let all awake to their God-given responsibilities. Let none suppose that they can live a life of selfishness, and then, having served their own selfish interests, enter into the joy of their Lord, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." [*Hebrews 12:2, 3.*] "For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, for he that suffered in the flesh hath ceased from sin that he should no longer live the rest of his time in the flesh to the lusts of men; but to the will of God." [*1 Peter 4:1, 2.*]*13LtMs, Ms 147, 1898, par. 7*

New territories are to be worked by the Holy Spirit. Churches are to be established in different localities. The angels of God will go before us and prepare the way. God wants channels through whom the influence of His Holy Spirit can be poured out upon our world and the light of truth shine amid its moral darkness. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The Lord will work if man by faith and works will clear the King's highway. Self-sacrifice will testify of the reality of truth. Believers themselves must be reconverted if through their influence sinners are to be brought to God, and employed in telling the story of the Lamb of God which taketh away the sin of the world. The words and actions will testify of the value placed upon souls. Brotherly kindness will lead to brotherly love. *13LtMs, Ms 147, 1898, par. 8*

What gifts God has given to His people! How abundant are the gifts given to us in Christ! In Him God poured upon the world a profusion of gifts and graces; therefore it is not because Christ has not bestowed His gifts that His church is so destitute of the treasures of heaven that would make her rich in resources. Why is it that the light of truth does not rapidly extend to all the morally destitute places of the world? It is because God's stewards are not faithful in giving their tithes and offerings. Christ has given to us abundantly.

He has given Himself, the highest, richest Gift, that could be given. As our helper and benefactor, He holds for us the richest gifts that the Holy Spirit can impart. Had man chosen what this gift should be, he would have selected something inferior; but the Lord takes the matter into His own hands and pours out upon the world the Holy Spirit, that all who receive Him may be holy as He is holy.<sup>13LtMs, Ms 147, 1898, par. 9</sup>

How much owest thou unto our Lord? God exhorts us to “honor the Lord with thy substance, and with the first fruits of all thy increase.” [Proverbs 3:9.] God gives to us regularly and freely. His bestowments for the support of His work are systematic, and annual contributions must be made by us to advance the kingdom of God in our world. These are God’s claims upon men, and these claims are to be met willingly. Say, as you give your contributions for the support of the work, “Of thine own we freely give thee.” [See 1 Chronicles 29:14.]<sup>13LtMs, Ms 147, 1898, par. 10</sup>

These claims of God are upon the whole world, but those who have made the world, and the love of money their god, the Lord will cause to perish with their gains. All things belong to God. Men may ignore His claims, while He bountifully bestows His blessings upon them, they resolve to use His gifts for their own selfish gratifications, but they will be called to give an account of their stewardship. God’s vineyard is not to be left to the caprice and chance of men. It is to be worked. It must have regular and specified reserves. The tithes and offerings are to be given, that God’s treasure house may be full. Means must be invested, that the message of mercy and warning may be borne to our world. None are to live unto themselves, but for Him who has made us His purchased possession, who died, and rose again.<sup>13LtMs, Ms 147, 1898, par. 11</sup>

God’s claims underlie every other claim, and there can be no robbery practiced toward God without a strict inquiry being made of those who have done this. The fields are all ripe for the harvest, but the work is hindered for the want of means to invest in facilities and to sustain the workers in various lines. Our school interest in Cooranbong should be the interest of every church. God lays His hand on a part of His own entrusted capital, and says, “This is mine,

to be reserved for my special benefit, to sustain the gospel messengers who shall labor in all parts of the world.”*13LtMs, Ms 147, 1898, par. 12*

He who provides all the necessities to our bodies is the bountiful Giver. According to the multitude of His tender mercies, He provides for all people; and those who are abundantly supplied are to help to supply the necessities of those who are needy. The portion God reserves is His own. He has laid His hand upon it. He says, I require your gifts and offerings to sustain My work. Thus He gives opportunity to develop Christlike attributes of character in those whom He proposes shall compose His family in the heavenly courts. He tests the men and women, the youth and children. He sees that justice and righteousness is maintained by all in rendering to Him that which is His own. If He demands the first fruits, the choicest of our possessions, has He not a right to do what He will with His own? And should not gratitude and love move us to a hearty acknowledgement of His righteous requirements?*13LtMs, Ms 147, 1898, par. 13*

How much owest thou unto my Lord? If we inquire, we shall not find this a hard problem to solve. Every specification is given in every dispensation. God lays His hand upon all our possessions saying, I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. Bring in these specified goods as a token of your loyalty, as an acknowledgement of my entrusted goods and your submission to My sovereignty, and you will be free to retain your portion. My blessing shall increase your substance, and you will have abundance.*13LtMs, Ms 147, 1898, par. 14*

In Eden, the fruit of the tree of knowledge which stood in the midst of the garden was reserved as God's. It was not to be used. It was one of the most attractive of trees, but God said, “Ye shall not eat of it lest ye die.” [*Genesis 3:3*.] God here made a declaration of His rights, and He desired that man should demonstrate His true integrity and obedience to His commandments. The tenth of all our increase is the Lord's. It is a sacred portion, and is to be regarded as God's special fund for the sustenance of His cause and the upbuilding and extension of His kingdom in the world.*13LtMs, Ms*

147, 1898, par. 15

The seventh day is the Lord's memorial. One seventh part of our time is wholly unto the Lord. To devote God's money to any worldly enterprise is to rob God. But the tithe is not to be the compass of our liberality toward God. The work of God is to advance, and we must have means to establish the work in every new field we enter. There is a great work to be done.<sup>13</sup>*LtMs, Ms 147, 1898, par. 16*

Ever increasing opportunities for usefulness are presented before us in connection with our school. There must be, as there has been, princely offerings for the advancement of the work of God in this locality. God 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 the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [*Malachi 3:10.*]<sup>13</sup>*LtMs, Ms 147, 1898, par. 17*

In Isaiah our work is set before us. The poor are in need of light and knowledge and special help. Hospitals and sanitariums must be established to relieve the necessities of the suffering, to bring to them physical relief, to present to them the bread of heaven, the Word of the living God. The Lord in His goodness and tender compassion is to be revealed as a covenant keeping God. His mercy, His love, His benevolence are to be reflected in His representatives. The Lord calls for your means. The covetous man may write upon his hoarded treasures, "These are good for nothing, for I have held them to the destruction of my soul." The value of the world's treasures is estimated in the heavenly courts by the good we do <with them> here. It is like the breaking of the box of precious ointment the fragrance of which will fill the whole house for the refreshment of Jesus.<sup>13</sup>*LtMs, Ms 147, 1898, par. 18*

## Ms 148, 1898

The Book Committee

NP

October 26, 1898

Portions of this manuscript are published in *10MR 350*.

I have just been reading the article in the *Bible Echo*, July 27, 1896, "Gladstone and the Papacy." Please look at this paper; read the statements of Gladstone in 1875: "No one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another." Again, "The Vatican decrees do, in the strictest sense, establish for the Pope a supreme command over loyalty and civil duty." "The infallible, that is virtually the divine title to command, and the absolute, that is the unconditional duty to obey, were promulgated (in 1870) to an astonished world." "To secure rights has been, and is, the aim of the Christian civilization; to destroy them, and to establish the restless, domineering action of a purely central power, is the aim of the Roman policy." "To assail the system is the Alpha and Omega of my desire."*13LtMs, Ms 148, 1898, par. 1*

Read this whole article. The Pope has condemned liberty of speech and liberty of the press to make his ideas and views a criterion, a measurement to which all must come. What folly is this! This power is not to be a controlling power.*13LtMs, Ms 148, 1898, par. 2*

The Book Committee has been following in the tread of the paths of Rome. When Professor Prescott's matter was condemned, and refused publication, I said to myself, This committee needs the converting power of God upon their own hearts, that they may comprehend their duty. They do not know themselves. Their ideas are not to control the ideas of another. From the light which the Lord has given for the managers of the Book Committee they do not know what they should condemn or what approve. They know not the workings of God. It is not such men as these who are to work the minds of God's heritage. The Holy Spirit must do this work. It is because of their separation from God that men have misunderstood

and failed to comprehend the fact that they are not to rule their fellow men.*13LtMs, Ms 148, 1898, par. 3*

It is not for these men to condemn or control the productions of those whom God is using as His lightbearers to the world. By their course of action they have so narrowed their range of vision that they are far from being proper judges. They must fall on the Rock of Christ Jesus and be broken. Under the workings of the Holy Spirit, they must have an entirely different experience and mold of character. They should not occupy the position which they now have, whoever they may be, or whatever they may have been. A train of circumstances has placed them where their actions are not reliable, and the cause of God would advance far better if its important matters were not brought before them. In their hands the work has lost its sacredness and is treated as a common thing. The work would go forward more perfectly if their counsel were omitted.*13LtMs, Ms 148, 1898, par. 4*

Their judgment and skill are equally impaired. In the place of carrying forward the business of God in right lines, their time is wasted in making feeble, fruitless plans. It is high time they called a halt, and that the work of God be handled by men who will work on right principles, men who can discern between the sacred and the common.*13LtMs, Ms 148, 1898, par. 5*

## Ms 149, 1898

### He Spoke to Them by Parables

NP

October 26, 1898

Previously unpublished.

“Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry, said to his servant, God out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.” [*Luke 14:16-23.*]<sup>13LtMs, Ms 149, 1898, par. 1</sup>

The invitation to the supper was given, and for their refusal to come the guests were excluded from the feast. “I say unto you,” He said, “That none of these men which were bidden shall taste of my supper.” [*Verse 24.*]<sup>13LtMs, Ms 149, 1898, par. 2</sup>

In the second parable of the invitation (*Matthew 22:1-22*), a deeper insult is brought to view and the punishment is more dreadful. It is a king's invitation, it comes from one who is vested with power to command. This feast involved much, but the king's command met with no more favorable response than had the householder's; and a deeper guilt lay at the door of those who refused this invitation. They made light of it, pleading circumstances and supposed duties for their failure to comply with his request. They treated his messengers with scorn, despitefully using them and slaying them.

This brought upon them the wrath of the king. More than exclusion from his presence and his table was their punishment. He sent forth his armies and destroyed those murderers, and burned up their cities.<sup>13</sup>*LtMs, Ms 149, 1898, par. 3*

Again Christ spoke a parable: “A certain man planted a vineyard, and let it forth to husbandmen, and went on to a far country for a long time. And at the season he sent his husbandmen to the servant, 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 they will reverence him when they see him. 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.” [*Luke 20:9-15.*]<sup>13</sup>*LtMs, Ms 149, 1898, par. 4*

In the closing part of the parable the husbandmen are so plainly presented that the whole audience is carried away; and when Christ asked, “What therefore shall the lord of the vineyard do unto them?” They say with one voice, “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season. Jesus said unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes?” [*Luke 20:15; Matthew 21:41, 42.*] Then he applies the lesson: “The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.”<sup>13</sup>*LtMs, Ms 149, 1898, par. 5*

“When the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude because they took him for a prophet.” [*Verses 43-46.*] The wily Pharisees and Herodians agreed together to bring a question before Christ, which, whatever position



He should take, would surely entangle Him. "And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it. And they brought it. And he said unto them, Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him." [*Mark 12:14-17.*]<sup>13</sup>*LtMs, Ms 149, 1898, par. 6*

In the parable Christ speaks of the invitation being given in the highways and hedges. "As many as ye shall find," He says, "bid to the marriage." [*Matthew 22:9.*] The Lord required just as implicit obedience and high-principled service from the newly invited guests as from those first called. There must be no mistake made in regard to those called to the heavenly banquet. But "when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having the wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth, for many are called, but few are chosen." [*Verses 11-14.*]<sup>13</sup>*LtMs, Ms 149, 1898, par. 7*

This parable has more especial application to the Christian world today who claim to believe in Christ. The Jewish nation was deciding its own destiny. As a nation it had already divorced itself from God. Christ's prophetic eye saw in them the man without the wedding garment, those who had all the privileges and opportunities of enjoying the richest banquet every presented to man. They had consented to come, and had accepted the invitation, but they had refused the garments of Christ's righteousness. In rejecting the only begotten Son of God, they had forever separated themselves from God.<sup>13</sup>*LtMs, Ms 149, 1898, par. 8*

The Jewish nation had been tested and proved. For two thousand years the covenant with Jacob had been preserved. For more than

a thousand years the nation had been granted every favor from the Lord that would call forth their gratitude and cause them to sense their obligation to Him. But they had sought their own selfish interests, their own glory. Their religion was peculiar. The moral law was kept ever before them. The Sabbath was to be observed by them as the memorial of creation. The moral principles of government were in every respect superior to the principles which controlled other nations. The vineyard was hedged in by sea and mountains. "I, saith the Lord, will be a wall of fire round about." [Zechariah 2:5.] "As the mountains are round about Jerusalem, so is the Lord round about his people." [Psalm 125:2.] Every facility in richest abundance was furnished them, that they might become all that the Lord designed they should be. *13LtMs, Ms 149, 1898, par. 9*

As a nation, Israel was exalted above every people upon the face of the earth. At Mount Sinai, they were fully organized, the ordinance of public worship was established, and God's law, engraven with his own finger upon tables of stone, was placed in the ark. In Canaan they were indeed as a vineyard enclosed. To this people was committed the oracles of God. If obeyed, these would preserve them pure and uncorrupted, a nation godly among ungodly nations. *13LtMs, Ms 149, 1898, par. 10*

But they were unfaithful, disobedient, unthankful, unholy. The Jewish nation rejected the Son of God and the moral government of Jehovah. They taught for doctrine the commandments of men. They were favored with the instruction from the highest Teacher the world had ever known. In Christ, the light of heaven shone upon them and they were instructed as to what constituted true holiness, love for God, and for their neighbor as themselves. But they refused to obey God. They rejected their Ruler and Governor. They were constantly longing to adopt the customs of other nations, and they rejected the ambassadors represented by Christ in the parables. *13LtMs, Ms 149, 1898, par. 11*

These messengers were sent by God. The Lord made known to His people that He must receive from them in their tithes and offerings acknowledgments of their obligations to Him for their spiritual and temporal blessings. They were taught to avoid every species of idolatry, for by this they would misapply their Lord's goods to their

own advantage; they would glorify themselves and gather to themselves riches by dealing unjustly, and by every kind of deceitful practice withhold from God His own. But they committed robbery with their fellowmen and with God. God marked this, and He reproved them through His servants.*13LtMs, Ms 149, 1898, par. 12*

Before the flood the truth was presented by righteous men. Seth, Enoch, Noah, Methuselah, and others kept the knowledge of God continually before the world. But the people despised the truth as they despise the truth today. The imaginations of their hearts was evil, and only evil continually. Secret societies were formed to work in the darkness to do violence. And the Lord destroyed that long-lived race by a flood.*13LtMs, Ms 149, 1898, par. 13*

The Jewish nation was entering into the same corrupting practices. The Lord had let His vineyard to them to be cultivated. Their invisible Leader had gone before them, teaching them correct principles by the mouth of Moses; and after they were established in Canaan He committed His church to their care. In the parable the owner of the heritage is represented as going away to test their fidelity, and the commission was given to His agents to work the Lord's farm. But when messengers were sent to receive the Lord's share, in the place of showing respect to them, His professed people refused to return to Him His own. They appropriated the Lord's goods for selfish indulgence, to enrich and glorify themselves. Those in positions of trust were exacting of others, and took advantage of their entrusted talents to make good their own deficiencies. They laid upon their fellowmen burdens which they would not touch with one of their fingers, and worked in every way to supply by unfair and dishonest means the deficiencies of the treasury.*13LtMs, Ms 149, 1898, par. 14*

These wretched, selfish practices dishonored God. When the Lord sent His messengers to ask for that which was His own, they were insulted, abused, and murdered. Then the Lord sent more responsible men, but they were despitefully used. Then the only one God had in reserve was sent to call them to their duty—even One equal with Himself, His only begotten Son. He said, "Surely they will reverence my Son." But when they saw the Son they said among themselves, "This is the heir: Come, let us kill him, and the

inheritance will be ours. And they caught him, and cast him out of the vineyard, and slew him.” [Matthew 21:37-39; Mark 12:7.]<sup>13</sup>*LtMs, Ms 149, 1898, par. 15*

All this was fulfilled in the Jew’s treatment of Christ. Here we may see to what a pass men will go to carry out their own wicked purposes. The Jewish people were determined to have their own way, and they instituted scheme after scheme to secure their ends. When Joshua and the elders and rulers who were steadfast sentinels for right and for the honor of God, died, God raised up righteous kings. The history of this nation is given from Joshua to David, from Rehoboam to the captivity, and from age after age until the Son of God came to our world to call Israel to their allegiance.<sup>13</sup>*LtMs, Ms 149, 1898, par. 16*

The mournful lamentation of Christ over Jerusalem shows the determination of Israel to be stubborn and disloyal to the bitter end. Overlooking Jerusalem, in mournful tones He exclaimed, “O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee together, even as a hen gathered her chickens under her wings, but ye would not”—Ye could not? No, ye would not. [Matthew 23:37.]<sup>13</sup>*LtMs, Ms 149, 1898, par. 17*

The sacred trust was taken from them and transferred to other peoples and to other nations. The Jews had been told that this would be unless they should repent and be converted, but they did not believe it. They held exalted views of themselves. They thought themselves the favorites of heaven. They claimed to be the only people of God. They had the truth, the law of God, but Christ told them that they did not keep the law. They believed themselves the children of Abraham, but Abraham was called the friend of God because he bore the trying test. Had he hesitated to obey the command of God until he could reason the matter out, he would not have started on that long, painful journey to offer up his only son who God had promised him should become a great nation.<sup>13</sup>*LtMs, Ms 149, 1898, par. 18*

The forbearance of God with the Jewish nation is marvelous. In Bible history this nation stands out as a wonderful revelation of His

condescension and love. But this people, borne with so long and patiently, were uplifted in selfish pride. The long forbearance of God has a limit, and signal punish will come upon men when they pass the boundary line. The longer the forbearance, the greater the favors bestowed, the heavier will be the sentence from an offended God.<sup>13</sup>*LtMs, Ms 149, 1898, par. 19*

The Lord would have bestowed upon this people His perpetual favor. He would have manifested Himself more and more largely unto them; but they provoked Him to anger by their dishonesty and intrigue. They turned aside from their God-given rights, and committed thefts and robberies. They brought God into contempt by mingling His precepts with their prayers and teachings. God was calling them to repentance. He manifested His mercy to them, that He might not be dishonored by the heathen. God had a father's heart, and He bore with them in mercies given and mercies withdrawn. Patiently He set their sins before them, and in patience and forbearance waited for their acknowledgements. But they served themselves, they put the knowledge of God from them. Listen to the sentence God pronounced upon this nation:<sup>13</sup>*LtMs, Ms 149, 1898, par. 20*

“Did ye never read in the Scriptures,  
The stone which the builders rejected,  
The same is become the head of the corner:  
This is the work of God, And wonderful in our eyes?  
Therefore I say unto you,  
The kingdom of God shall be taken from you,  
And given to another nation bringing forth the fruits thereof.  
And whosoever shall fall against this stone shall be bruised:  
And on whomsoever it shall fall, it shall grind him to powder.”<sup>13</sup>*LtMs, Ms 149, 1898, par. 21*

[*Matthew 21:42-44.*]

## Ms 150, 1898

How Shall We Use Our Lord's Goods?

NP

October 27, 1898

Portions of this manuscript are published in *Te 17*.

From the pillar of cloud that enshrouded Him, the Lord gave directions to Moses to be given to the children of Israel. He commanded that the statutes and commandments of God and the promise of special blessings for obedience be composed into songs of praise and thanksgiving. These songs were to be taught their children and sung, accompanied with musical instruments as they traveled through the wilderness. All the commandments of God were to be treated as special blessings, and they would be safeguards for the people. *13LtMs, Ms 150, 1898, par. 1*

“Now therefore,” He said, “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 swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and brake 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 31:19-22.*]*13LtMs, Ms 150, 1898, par. 2*

These songs were learned by the children of Israel, and as they marched in the wilderness, they were educated to sing, and keep step with their songs. *13LtMs, Ms 150, 1898, par. 3*

“And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended. 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?<sup>13</sup>*LtMs, Ms 150, 1898, par. 4*

“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. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 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. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.” [*Deuteronomy 31:30; 32:1-13.*]<sup>13</sup>*LtMs, Ms 150, 1898, par. 5*

The Lord was pleased to see His people cheerful, and cheering their journey with songs of praise and rejoicing rather than murmuring and repining. This singing and music relieved the monotony of the lives of the pilgrim travellers; and the lessons were not only entertaining, but profitable and instructive. They were not only encouraging to the youth, but to the entire families of Israel. Read *Deuteronomy 33*. This chapter also was put into verse, to be sung by the children of Israel.<sup>13</sup>*LtMs, Ms 150, 1898, par. 6*

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he

shall thrust out the enemy from before thee: and shall say, destroy them. Israel then shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" [Verses 26-29.] *13LtMs, Ms 150, 1898, par. 7*

How does the Lord look upon the men of the world who are perverting their powers to selfish pleasures, corrupting their entire being, and losing eternity out of their reckoning? How much money is expended for selfish indulgences, on education which God's Word does not sanction. Men are plucking and eating of the fruit of the forbidden tree. Intoxicating liquors are used by priests and people. In the coming holidays, Christmas and New years, money will flow freely from the hands of the men who have not the fear of God before them. Liquor drinking and tobacco using will be indulged in. These are twin sisters and they join hands in a fast covenant. Profanity, the foulest words, will come forth from the defiled temple. The evil man out of the evil treasures of his heart will bring forth that which is evil. The lower estimate men place upon their body, the less they desire to keep it pure and holy, the more reckless will they be in the indulgence of perverted appetite. *13LtMs, Ms 150, 1898, par. 8*

How are we to testify of our love and gratitude to Christ? By thorough consecration of ourselves to Him. When we were bankrupt and without hope, and helpless to supply our great need, Christ came to our relief and revealed himself to us as a sin pardoning Saviour. And now His voice is heard saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Has he called you to be his children? "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.] *13LtMs, Ms 150, 1898, par. 9*

The Lord had Moses in training, that the dangers which threatened him of becoming self-sufficient in spirit, and proud as general of the Egyptian armies, and his education in the Egyptian school, might



not pervert his sense of the evil of transgression. Through association of evil, there was danger of his standard being after the standard of the world. This would pervert the true moral standard. Egotism and pride must not come into his heart and life, for these things would be difficult to conquer. *13LtMs, Ms 150, 1898, par. 10*

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.” [*Hebrews 11:24-27.*]  
“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 which 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.” [*Verses 13-16.*]*13LtMs, Ms 150, 1898, par. 11*

All who love God and fear Him will be blessed indeed. Christ gave His life for the fallen race, that all who should come to Him might receive power to become the sons of God. All who become members of the royal family are of heavenly birth. They are the children of the King of kings, and Lord of lords. These will unite in demonstrating their love for God by cheerfully bringing their Lord’s money into the treasury. *13LtMs, Ms 150, 1898, par. 12*

Benevolence is the sure fruit borne on the Christian tree. There are many kinds of fruit to be borne, that not only the family of which we are a part, but also our neighbors and acquaintances may be blessed by our labors and prayers. We are to follow the example of Him who went about doing good. Selfishness, and self-indulgence are to be cut away from our religious experience. We are to cleanse from our words all that is offensive. The apostle says, “Let your speech be always with grace seasoned with salt.” [*Colossians 4:6.*]

Whatever is cheap and common and unholy in us we are charged by the Word that it is not to be so much as named among us. *13LtMs, Ms 150, 1898, par. 13*

The Lord has specified most distinctly that which He would have us do: "Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him which created him: ... 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. *13LtMs, Ms 150, 1898, par. 14*

"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." [*Colossians 3:8-10, 12-16.*] It is the privilege of all who believe in Christ to cultivate home and church religion. *13LtMs, Ms 150, 1898, par. 15*

The work to which Christ calls us is a progressive conquest over evils that are in ourselves. Not one soul passes through the heavenly gates but goes within to be welcomed as a conqueror. Natural and cultivated tendencies, if not overcome, will strengthen until they become habit. Wrong influences are at work to obtain the ascendancy. A truly converted soul will understand clearly the evil nature that strives for the supremacy. The body is to be kept in subjection. The higher powers of the body are to rule; the lower passions are to be brought into subjection. This is self-denial, this is lifting the cross against every passion which strives for the victory. "I keep my body under," said Paul. [*1 Corinthians 9:27.*] The evils in the spirit are to be guarded and conquered. We are to be careful not to imitate the world. The friendship of the world is enmity with God. We are commanded, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." [*1 John 2:15.*]*13LtMs, Ms 150, 1898, par. 16*

A line is to be drawn between believers and unbelievers. There is little faith manifested in the Word of God. But few are conversant with the Scriptures. How few there are who have fervent love for God. The church is not converting the world, but the world the church. Christ and Satan have two rival kingdoms in this world. Satan was an exalted angel in the heavenly courts. He is acquainted with the refinement and courtesy and beauty of the character of those who do the requirements of God, and he is not content to accept the coarse and vulgar men. He is searching for masters.*13LtMs, Ms 150, 1898, par. 17*

By transgression man severed himself from his God. That separation was wide and deep. But the wonderful provision God has made for men has bridged the gulf, and re-established that union, that His tabernacle may be with men, and that man may be one with God. In man's holy innocence, the sacred temple was the human heart in which burned the sacred fire of holy love; and the incense of praise flowed forth from his lips and ascended to heaven, there to unite with the songs of the holy angels. The Father and Son communicated with Adam and Eve.*13LtMs, Ms 150, 1898, par. 18*

God is testing every soul that claims to believe in Him. All are entrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses and lands. All this is to be treated as the Lord's goods, and used to advance His work, to build up His kingdom in the world. In trading with our Lord's goods, we are to seek Him in prayer for wisdom that we may not use His sacred trust to glorify ourselves, to indulge our impulse. The amount entrusted varies from one pound to five pounds, but those who have the smallest gifts must not feel that because they are small, they can do nothing with them.*13LtMs, Ms 150, 1898, par. 19*

How many, during the coming holidays, will seek to understand their obligations to God. He that is faithful in that which is least will be faithful also in much. Those who have accumulated debts, and make this an excuse why they invest all their profits and earnings, including their tithe, to help cancel these debts, before they give back to God His own, are making a breach in the contract God has

made with them. They have taken God's portion, the tithes and offerings which the Lord has specified should come into His treasury. And put it to a selfish use. In this they have committed a breach of trust. He that is unjust in that which is least will be unjust also in much. *13LtMs, Ms 150, 1898, par. 20*

The man who has been unfortunate, and finds himself in debt, should not take the Lord's reserved portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver of all. He is debtor to God for all that he has, but he makes himself a double debtor when he takes the Lord's reserved fund to settle his debt. "Unfaithfulness to God" is written against his name in the books of heaven. He has an account to settle with God for appropriating the Lord's means to his own convenience, thus tying up God's money. The man who does this proves unfaithful to God, and the want of principle shown in his misappropriation of God's means will be revealed in his management of other matters. He will reveal a want of principle in all matters connected with his business. The man who will rob God reveals traits of character that will cut him off from admittance into the family of God in the mansions of heaven. *13LtMs, Ms 150, 1898, par. 21*

We shall not be inactive in heaven. There will be sacred business conducted in the world above. "If therefore ye have [not] been faithful in the unrighteous mammon," if you cannot use my entrusted goods as my stewards to carry out My specified will, "who will commit to you the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own?" [*Luke 16:11, 12.*] Who will give you opportunities and blessings in your own? Who will give you opportunities and blessings in your transactions in business lines. When you rob the Lord of His portion, who will commit to your trust true riches? *13LtMs, Ms 150, 1898, par. 22*

Riches are only entrusted to man that they may be appropriated for the Lord's service. They are not to be used for our own special gratification, for needless display in the invention of palaces, pictures, grounds, and extravagance of any kind. If he does this

while he knows the suffering and wants of human beings, he makes himself an unfaithful steward. While their fellow men are in the darkness and they know not God, those who have God's money lent them in trust, place that money in things that are not necessary. Through the lust of riches, the lust of extravagance and indulgence, the work and cause of God is hindered.*13LtMs, Ms 150, 1898, par. 23*

Souls are perishing in their sins, and men are unconcerned. They buy and sell and get gain, and the work of God cannot be established in new fields. The kingdom of God is not strengthened and established because they divert to wrong channels the means God has entrusted to them. These will be charged with being unfaithful stewards. When the Owner of all shall come, He will make faithful investigation of His goods which He has placed in their possession for a little while to test their fidelity. All who stand the test and trial will receive the reward, the riches, the honor and the glory which God has for them.*13LtMs, Ms 150, 1898, par. 24*

When riches become master of the man, he serves mammon, and Satan gains the supremacy. This probationary time is the time when every character will be tested. If the Owner sees that His goods are becoming the means of deceiving the souls of those to whom He has entrusted them, He calls it the deceitfulness of riches, and if this is allowed to conquer, it is to the loss of the soul. The entrusted goods of God are a constant test to the character. It behooves us all to watch and to pray, and to keep the heart with all diligence.*13LtMs, Ms 150, 1898, par. 25*

The man who loves God supremely and his neighbor as himself will work righteousness. He will know the value of money. When the temptation comes to him to use this means to further his own purposes, to indulge self, and leave God out of his council, and he refuses to take the Lord as his counsellor, his front guard and rearward, he will not bear the test. The love of money becomes to him the root of all evil.*13LtMs, Ms 150, 1898, par. 26*

The Lord is soon to come to judge all men, and to give to every man according as his works have been. How careful, then, should every man who claims to be a Christian be that he shall not bring

into his life work principles that will misrepresent Christ. If he is not a doer of the Work, he establishes false theories and these taint and corrupt the soul. Those who practice the principles of Satan cause the enemy to triumph, and confuse minds concerning truth and righteousness. The Lord calls upon every soul to reach a higher, holier standard than that of the world. The Lord is soon to come, and every man should make his calling and election sure. *13LtMs, Ms 150, 1898, par. 27*

We have a message to bear to the world, "Fear God, and give glory to him, for the hour of his judgment is come." [*Revelation 14:7.*] We are very near the close of this earth's history, and the work of every true Christian is to prepare himself, heart, soul, and life to meet his record with joy and not with grief. I entreat every soul, Be not deceived; God is not mocked. He sees beneath the surface, and sees the secret purposes of the soul. Let not the lamp of your path be extinguished. Let not the Word of God be set aside even in the smallest transaction of life. *13LtMs, Ms 150, 1898, par. 28*

Our only safety lies in obeying the Word of God. The Bible is our Guidebook. It is to be laid up in the heart and studied with earnest prayer. This Word will make men right, and keep them right. The truth of God must control the heart of man, that his character and influence may not be contaminated by prevailing theories and unsanctified influences, that he may not misconstrue the plain Word, which is the voice of God. *13LtMs, Ms 150, 1898, par. 29*

It is a rare thing to see systematic benevolence practiced by professed Christians. Self and its demands interpose between the soul and God. But God lives, God reigns. He is our Ruler. He has His law, and He sees as He looks upon the lawless character of the beings He has created, that they are unworthy of becoming members of [the] royal family, children of the heavenly King. The law of God does not change to meet man in his disloyalty, but by many the Word of God is wrested from its true meaning. It is misapplied to meet the ideas of the perverted minds of those who talk the Word but do not practice it. Thus the truth of God is adulterated and made to sustain error and falsehood. "Shall I not judge for these things saith the Lord?" [*Jeremiah 5:9.*]*13LtMs, Ms 150, 1898, par. 30*

The Lord God of heaven will judge every man by His Word. He will demonstrate before the universe of heaven, before every human being who has lived upon the earth, that there is one thing fixed and that is the Word of God. Like Himself, it is the same yesterday, and today, and forever. It will vindicate the righteous, and the evil will be detected, unmasked. *13LtMs, Ms 150, 1898, par. 31*

The Lord has entrusted His goods to men that they may advance the truth as it is in Jesus. But many turn aside the purposes of God by withholding that entrusted capital. Those who will not use their means to elevate the standard of holiness and make known the laws of the kingdom of God in all parts of the world, the Lord will call to account as disloyal subjects. *13LtMs, Ms 150, 1898, par. 32*

The only power that keeps the heart with all diligence is Bible truth enthroned in the heart. Satan is working with all deceivableness of unrighteousness to turn lawyers, judges and juries to unrighteous action. Because of wine and strong drink, they do not distinguish between the sacred and the common. Their minds are blinded by appetite and passion. In parliament and legislative councils there are men of whom we should be afraid—men who sustain disloyalty because they do not know the great thing they should know. God is our lawyer, God is our Judge, and He will deal righteously. *13LtMs, Ms 150, 1898, par. 33*

There are many ministers who are blind leaders of the blind. They are clouds without water, carried out of winds. They are trees whose fruit withereth, twice dead, plucked up by the roots. We need to be alarmed. The time has come when the words of Isaiah should be considered, “Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.” [*Isaiah 58:1.*] Read the entire chapter. Here is enjoined upon every soul the necessity of receiving truth in the heart. Your own individual souls are at stake. The times in which we now live ask, What is truth? Eternal realities ask it. Pure and undefiled religion asks it. *13LtMs, Ms 150, 1898, par. 34*

In every period of this earth’s history, God has had His faithful witnesses. Men who have feared God and wrought righteousness have been in our world, and God has said to them, Ye are my

witnesses to bear aloft the banner of truth and establish it in this moral desert. Truth must be borne everywhere now. While the angels are holding the four winds, while open disregard of truth and righteousness is seen everywhere, while the Lord's goods are being turned aside from the heavenly treasury to serve self and gratify appetite, God's testimony of truth is to go forth as a lamp that burneth. The world is wrapped in oblivion to God's claims, and men in high places wield the scepter of power and control the minds of human beings to carry out their own purposes in defiance of God and His law. All this is written in the books of heaven, and the blood of souls will have to be accounted for by men in high office. *13LtMs, Ms 150, 1898, par. 35*

There are men in every age who have proved loyal to God. In every age God has had His men of opportunity. There are devout men who have gathered up the rays of light as fast as they have flashed upon their pathway, and they have adorned the principles set forth in the living oracles of God. It will be demonstrated that among the learned and accomplished there are those who have not forgotten God. All have not become disloyal in the investigation of those laws which God governs the worlds which reveal His majesty and the might of His power. *13LtMs, Ms 150, 1898, par. 36*

Cornelius advanced as fast as the light shone upon his pathway. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." This history is a bright light shining amid the moral darkness of the world. And Cornelius "saw in a vision evidently about the ninth hour of the day an angel of the Lord coming to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [*Acts 10:2-6.*]*13LtMs, Ms 150, 1898, par. 37*

If we will read this chapter carefully, we will learn that God lives and reigns, and that He understand all the transactions of the children of men, both of the good and of the evil. He was a man whom God



recognized; his prayers and his alms were well known in the heavenly courts. Communication is established between heaven and earth, and in every place God has His faithful witnesses to testify to His power and His grace. They may appear among men in humble garb, but in the sight of the heavenly universe they stand in the sunshine of God's favor. Not one soul, high or low, who knows God and recognizes His claims, will be overlooked. Each is of value with God. God communicates with them. Christ Himself is their Alpha and Omega. The Lord knoweth them that bear His name.*13LtMs, Ms 150, 1898, par. 38*

We find millions upon millions who cling to false theories and false gods. We must carry the illuminating truth to those who are in darkness. What are we doing individually? What will you do for the Master in the coming holidays? Will you celebrate Christ's birth by presenting unto Him gifts of gold and silver, and thus make manifest the gifts of heaven in the provisions made to supply your temporal necessities?*13LtMs, Ms 150, 1898, par. 39*

## Ms 151, 1898

Notes of the Queensland Camp Meeting, Part 2

Camp Meeting, Brisbane, Queensland, Australia

November 2, 1898

Portions of this manuscript are published in *HP 175; 2MCP 637; 2SM 331; 3MR 218; 10MR 275-276*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

On Wednesday evening, October 12, we left home for Queensland. W. C. White accompanied Sara McEnterfer, Minnie Hawkins, and his mother to Newcastle to see us safely off. Sister McEnterfer and myself secured a sleeper, Minnie travelled with about twelve young ladies from the school, who will take up the work after the camp meeting, canvassing, giving Bible readings, and selling papers. At Newcastle Brother Herbert Lacey and wife, met the party en route for Queensland. We had only thirty minutes in which to change cars. We were shown into the palace sleeping car, where were two single berths all ready for us. *13LtMs, Ms 151, 1898, par. 1*

It was eleven o'clock before we were prepared to retire after parting with W. C. White and our friends at the station. We had sufficient air in our sleeping compartment. I felt very peaceful and quiet in the Lord. I prayed that the Lord would impress hearts with the fact that it was not what they would do that would make the meeting a success, but that their success would lie in their entire surrender to God. If each would place himself where he could be worked, he must not stand to criticize others, to make apparent their defects. This is Satan's special work. We are not to seek to humble others. The Word of God exhorts us to "humble yourselves under the hand of God, and he will lift you up." [*1 Peter 5:6; James 4:10.*]*13LtMs, Ms 151, 1898, par. 2*

This meeting which we are traveling from Cooranbong to Queensland to attend is to be a holy convocation, where we shall assemble to worship God. At this meeting there will be many

precious souls who are seeking for light and who know not the reasons of our faith. Nothing could be more unjust than that these souls, who are precious in the sight of the Lord, and who have been walking in all the light they have had, should be condemned for not believing the truth. God has not failed them, although they do not walk in the way of His commandments. They have supposed that they were obedient, and in this they have testified that they have accepted Christ as their personal Saviour.*13LtMs, Ms 151, 1898, par. 3*

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me, for a balm is provided for all my cares and worries. I love my Saviour because I believe His Word.*13LtMs, Ms 151, 1898, par. 4*

The next morning Sara and I did not rise from our berths until eight o'clock. We then refreshed ourselves by taking a sponge bath in the lavatory opening from our sleeping compartment. Then we ate a small portion of our lunch.*13LtMs, Ms 151, 1898, par. 5*

At twelve o'clock we changed cars. A lady, quite young, with two children came into our car. One of these children was eighteen months old, the other about 3 1/2 years. They had had an all day journey, but their behavior was excellent. How many times I wished that all mothers would manage their children as well as did this woman. She was kind, and thoroughly attentive to the wants of her little ones. In the afternoon the car become exceedingly hot. Sara and I lay down, thinking that we might get a little sleep, but there was too much noise for this. The children could not sleep, and they became very weary. At Toowoomba they left us, being met by their father and husband. Then Sara and I were alone, and we both had a good sleep.*13LtMs, Ms 151, 1898, par. 6*

At Brisbane we were met by Elder Daniells, Brother and Sister Wilson, Brother and Sister Haskell, and Brother Palmer. There we were provided with a hack, and rode three miles, loaded down with our parcels and bundles of bedding. I feared we should capsize, but we landed safely at the house where our luggage was carried up a steep rise. We were so glad that the journey was ended. This house

furnishes sleeping rooms for Brother and Sister Haskell, and Brother and Sister Wilson. Sara and Minnie have one good sized room. I have a good room, and have my own bedding.<sup>13</sup>*LtMs, Ms 151, 1898, par. 7*

We did not get to rest before midnight, and then I could not close my mind. It would think, think. I felt that at this meeting we must look to the Lord, and not to one another, saying, What shall this man do? Each must seek the Lord most earnestly to know what he himself must do in service for God. Says the apostle, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ... Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." [*Ephesians 2:8-10, 19-22.*]<sup>13</sup>*LtMs, Ms 151, 1898, par. 8*

It takes all kinds of timber to fitly frame this building, and Jesus Christ Himself is to be the chief cornerstone, "in whom all the building fitly framed together groweth unto an holy building in the Lord." [*Verse 21.*] This is the work to be done in this meeting. We are to build together, not separately, but unitedly. Every stick of timber is to find its place, that a united framework may be made, an habitation of God through the Spirit.<sup>13</sup>*LtMs, Ms 151, 1898, par. 9*

Then let none of us strive to be first, for if we do this, the spirit of self will work until there is no room for others. Our brethren and sisters are to have an equal share in the work. Their work is just as essential in the building for God as that of any other of the workmen. We must give to every man his place, for God has given to every man his work; and if that work is neglected, a complete habitation for God will not be built. This matter was so urged upon my mind that I felt I must bring it before my brethren at the earliest opportunity.<sup>13</sup>*LtMs, Ms 151, 1898, par. 10*

Friday, October 14

Today there has been a great deal to do in settling the encampment. I am pleased with the room I occupy. *13LtMs, Ms 151, 1898, par. 11*

I pray that all will labor to put away everything like evil speaking. Let none climb upon the judgment seat, for God has not placed any of us there. The Lord would have us draw nigh unto Him. "Learn of me," He says, "for I am meek and lowly of heart." [*Matthew 11:29.*] He invites us to take His yoke, to lift His burdens, if we would learn of Him that great lesson of meekness and lowliness of mind. We are to be long-suffering, to bear with one another in love, "endeavoring to keep the unity of the spirit in the bonds of peace." [*Ephesians 4:3.*]*13LtMs, Ms 151, 1898, par. 12*

Sabbath, October 15

On Friday evening the tent was well filled, nine hundred being present. This showing surprised Brother Daniells very much. He spoke well, and the people listened with deepest interest. *13LtMs, Ms 151, 1898, par. 13*

At the Sabbath School, and morning meeting, a goodly number was present. At the morning meeting, Elder Haskell spoke from the words "We would see Jesus." [*John 12:21.*] These were Greeks who were deeply in earnest. His discourse was excellent, and the best of attention was paid. *13LtMs, Ms 151, 1898, par. 14*

At three o'clock in the afternoon I spoke from (*Matthew 22*), the call to the Supper, making especial reference to the man who came in without the wedding garment. When the king came in to examine the guests, this man was asked, "Friend, how camest thou in hither, not having on a wedding garment?" [*Verse 12.*] The Lord gave me earnest things to say to the people. I felt very much in earnest as I sought to arouse the attention of all to understand what would be the result if any present should be found without the wedding garment. This garment is the white linen, representing the righteousness of the saints. At infinite cost to heaven this provision has been made to all, that they may receive grace and sanctification of the Spirit, and be among the blood-washed throng.

We must put on this garment in this life. We must be clothed with the righteousness of Christ. *13LtMs, Ms 151, 1898, par. 15*

“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.” [*Matthew 25:31, 32.*] “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [*Matthew 24:36-39.*]*13LtMs, Ms 151, 1898, par. 16*

As in the days that were before the flood, the impenitent see no cause for alarm. They eat, they drink, they marry and are given in marriage. The event has been long foretold, but time has passed on, and many distinctly say, “My lord delayeth his coming.” [*Verse 48.*] It is because the work has not been done for the wicked that time delays. God’s long forbearance is wonderful. The Master is treated with disrespect, He receives but little thanksgiving for His bestowment of blessings. The world is mad, they do not consider that His long forbearance toward the wicked is a part of His great plan, that judgments will surely come. But the long suffering God will do His work. He will discriminate with justice and accuracy. *13LtMs, Ms 151, 1898, par. 17*

Sunday, October 16

Last evening Elder Haskell spoke to a large number. Elder Daniells was quite hoarse, and at his request, Elder Haskell took his place. The meeting was excellent, the tent being crowded inside and out. We thank the Lord for this. O, that hearts may be open to receive the truth. *13LtMs, Ms 151, 1898, par. 18*

I did not rest well last night, but attended the early morning meeting. There were about one hundred present. The Lord blessed us. I realized that the Spirit of the Lord was upon me as I made intercession for His blessing to rest upon the ministers and the people. Especially was I drawn out in pleading for Brother Wilson,

who has carried heavy burdens in the preparation for the meeting. A testimony meeting followed, and the softening, subduing influence of the Lord was in our midst. Nearly all were weeping. I spoke a short time on the necessity of each one seeking the Lord for himself. *13LtMs, Ms 151, 1898, par. 19*

When our hearts are sanctified by the truth, they will be in unity with the heart of Christ. Says the apostle, "Let this mind be in you, which was also in Christ Jesus." [*Philippians 2:5.*] Is self-seeking, self-exaltation, pressing its way into your soul? Contemplate Jesus your Saviour. Think how He humbled Himself. He was Commander in the heavenly courts, but He laid aside His crown, His kingly robe, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. For the sake of fallen man He humbled Himself. *13LtMs, Ms 151, 1898, par. 20*

There are some here who have been standing in their own light. Some have been ready to discover the evil, and talk of the evil, but the good they have seen in their brethren they have not commended. Those who are ready to speak and think evil of their brethren are hurting Christ in the person of His saints. They grieve the heart of Christ, and place their own souls in jeopardy. Let us consider that this meeting is a holy convocation. *13LtMs, Ms 151, 1898, par. 21*

God is here to behold your order, and He sees everything in words and actions that is not in harmony with the Spirit of God. He designs that this series of meetings, from the very beginning shall lead us to humble ourselves. Let us consider Him who humbled Himself to the lowest depths to make it possible that we should be uplifted. Shall we not reveal that we appreciate the sacrifice made and, in the place of encouraging selfishness, resist the devil. The Word exhorts us, "Draw nigh to God, and he will draw nigh to you." [*James 4:8.*] Then when the enemy comes in like a flood, the Spirit of the Lord shall lift up for us a standard against the enemy. *13LtMs, Ms 151, 1898, par. 22*

We cannot see the working of the human mind, but there is One who sees it. The True Witness understands the sentiments of the heart better than we do. Who of us have emptied ourselves of pride

and self-esteem? Who of us are really in earnest as was Jacob, who wrestled with the angel with all the energy of his being? Jacob put forth all his strength, supposing that he was wrestling with the lawless opponent; but the Lord put His finger with a divine touch upon him, and the wrestling ceased. Jacob knew that it was the Lord. Then, all broken, he fell upon the neck of the angel, and help him, pleading, "Bless me, even me." [See *Genesis 27:34*.] The angel said, "Let me go, for the day breaketh." [*Genesis 32:26*.]<sup>13</sup>*LtMs, Ms 151, 1898, par. 23*

It was now Jacob's turn to make the terms, and he said, "I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God ... and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." [*Verses 26-30*.]<sup>13</sup>*LtMs, Ms 151, 1898, par. 24*

I counselled the people to seek the Lord most earnestly, to have faith in God, and to humble their souls before Him, to pray as they came to the tent, to remember these words while they were associated together. Nothing harsh should be spoken. Cultivate a prayerful frame of mind, and educate the tongue to speak right words that will bless in the place of discouraging. Then the angel of the Lord will be with us as we come and go from the tent. We will all be laborers together with God, seeking to carry a saving influence. Talk of the goodness, the mercy, and the love of God. Put away all unbelieving words [and] all that is cheap and common. Let the words be sound words, that cannot be condemned, and the peace of God will surely come to the soul. Many excellent testimonies were borne. All were broken in spirit, and the melting love of God was upon the brothers and sisters.<sup>13</sup>*LtMs, Ms 151, 1898, par. 25*

In the forenoon Elder Daniells spoke to a good audience. In the afternoon I addressed hundreds in the tent and out of the tent. The people seem more interested than even those of Stanmore, and the congregation was fully as large, both on Sabbath and



Sunday. *13LtMs, Ms 151, 1898, par. 26*

I spoke on the subject of temperance for one hour and a half, and their attention was held until the close. I was lifted above my infirmity; the Lord helped me and strengthened me. We had talked about this little camp meeting as being inferior, but there are as noble looking people here as I have seen anywhere. It is the Lord's doing and wonderful in our eyes. I begin to question whether we shall be able to finish up in one week. *13LtMs, Ms 151, 1898, par. 27*

Today, Sister Haskell was speaking with some young ladies on the ground. They said they were Wesleyans. Some of the children were a little noisy after the meeting, and one of the young ladies spoke to them, and told them they must be quiet. Sister Haskell said, "Are they your boys?" She said that two of them were her Sunday school scholars, and she wished them to behave properly. She said they were strong on the subject of temperance and had been anxious to see the tents and come on to the ground. The minister told them he would pitch a tent in the yard of their church and hold meetings every day this week. But this did not seem to satisfy them entirely. We can understand this. The minister wished to hold them, that they might not stray away to hear that which was preached at the tent. *13LtMs, Ms 151, 1898, par. 28*

During the meeting nearly all our brethren took their position outside the tent, that they might give room to the strangers. There was a wall of people around the tent. All were orderly and quiet. I thank the Lord for this opportunity of speaking to the Queensland people. *13LtMs, Ms 151, 1898, par. 29*

Monday, October 17

Last evening there were fully as many out to hear the truth as in the afternoon. There is no rioting, no disturbance, but most earnest attention is given. It is evident that the people have never heard of these truths before. Elder Haskell spoke from Daniel, making it so simple that all could understand the meaning of the Scriptures. The chart was hung up and the Scriptures explained. The people seem to be starving for food. They want to hear. They are interested. One man who had been a member of Parliament was out with his family

both in the afternoon and evening.*13LtMs, Ms 151, 1898, par. 30*

In the afternoon I felt that an angel of God was by my side. In my weakness I was made strong. I spoke one hour and a half, and after the meeting closed, the people told those who came on the ground later that they never heard anything like the talk Mrs. White had given them. One man, who wore the blue ribbon, said he never saw the temperance question more clearly presented than by a woman of seventy. "What a voice she has," he said, "and she is seventy years old, and uses neither tea nor coffee nor meat." The collection taken up that afternoon amounted to £4/11s.*13LtMs, Ms 151, 1898, par. 31*

This morning I attended the early meeting, and there were more than one hundred present. It was an excellent meeting. Several prayers were offered, and the Spirit of the Lord was in our midst. Some of the Rockhampton brethren were desirous of conversing with me, but I felt that I could not spend my strength in that way. I must not exhaust my strength for one or two, but keep it for the hundreds and thousands. I have not had a good night's sleep since coming to this place last night was warm and oppressive.*13LtMs, Ms 151, 1898, par. 32*

Tuesday, October 18

Last evening, Monday, the evening on which we usually have but a few come to the tent, a large company was out! We thank God for this evidence of the interest that is awakened.*13LtMs, Ms 151, 1898, par. 33*

This morning we attended the meeting at six o'clock. The invitation was given for a number of prayers to be offered. There was but little breeze, and the tent curtains were down, and I thought I must leave the tent. But I remained while several prayers were offered, all of which I heard not a word. I felt quite weak, and my pulse was feeble. I ought not to have remained. After prayer Elder Haskell bore his testimony, relating incidents that had occurred on Monday. Brother Palmer also related some interesting experiences.*13LtMs, Ms 151, 1898, par. 34*

Although so weak, that three times I came near falling, I had

something to say. I presented before them the necessity of having an increase of faith, a more decided trust in God. If the mind is educated to contemplate heavenly things, the appetite will not be satisfied with that which is cheap and common. We must bear in mind that the Lord is prepared to do great things for us, but we must be prepared to receive these things by emptying from the heart all self-sufficiency and self-confidence. The Lord alone is to be exalted. "Them that honor me," He says, "I will honor." [1 Samuel 2:30.] We need not be on the strain for recognition, for the Lord knoweth them that are His. Those who do not put confidence in themselves, but look with distrust upon their own work, are the ones to whom the Lord will reveal His glory. They will make the best use of the blessings received. All who drink of the pure streams of Lebanon will have the water of life springing up in them, and this cannot be repressed. *13LtMs, Ms 151, 1898, par. 35*

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away: vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a humble and contrite spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:13-15.] *13LtMs, Ms 151, 1898, par. 36*

The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus, and His merits and His love, but do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourselves, find things just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith. *13LtMs, Ms 151, 1898, par. 37*

In Paul's epistle to the Philippians he says, "Paul and Timotheus,

the servants of Jesus Christ, to all the saints in Jesus Christ which are in Philippi, with the bishops and deacons, Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God in every remembrance of you. Always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Christ Jesus.” [*Philippians 1:1-6.*] *13LtMs, Ms 151, 1898, par. 38*

Let us all make this spirit ours. The apostle feels grateful that the Philippians have become converts to the faith, and after giving them his benediction, he expresses his interest, “I thank my God upon every remembrance of you, always in every prayer of mine making request with joy.” [*Verses 3, 4.*] This should be the attitude of the ministers to the churches newly come to the faith; and this should be the attitude of the churches in good works and Christlike character, that the ministers who have labored for them may be able to make request to God for them with joy. *13LtMs, Ms 151, 1898, par. 39*

The apostle sees reason, because of the sincerity of their faith, to have confidence that He which has begun a good work in them will perform it until the day of Jesus Christ. They were keeping the day of Christ constantly in view. This is to be our work. By pen and voice we are to encourage the churches newly come to the faith. There was harmony, a Christian fellowship, a tender union between Paul and Timotheus for those newly converted Christians. To them the prospect was cheering that they would continue on the good work begun for them. “Even as it is meet for me to think this of you all, because I have you in my heart: inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.” [*Verse 7.*] He binds up his newly converted with his own heart’s affections. *13LtMs, Ms 151, 1898, par. 40*

The Lord would have us here this morning learn our lesson of tenderness and compassion. “For God is my record,” said Paul, “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.” [*Verses 8, 9.*] *13LtMs, Ms 151,*

1898, par. 41

We are to consider this statement. We are to make increase in an intelligent and better understanding of that which God requires of us. We are to be earnest, interested learners, not keeping on a low level, but rising to a high and holy atmosphere. Although these brethren are commended by Paul, they are urged to make still further progress, and not be satisfied with their present attainments. They must perseveringly increase in love, and abound in knowledge and in all judgment. *13LtMs, Ms 151, 1898, par. 42*

Then let praise and thanksgiving come forth from your hearts, that your influence may be blessed, that your own hearts may be strengthened and made to rejoice in God. Your words are freighted with good or with evil. God help us to be colaborers with Him, and when you humbly and prayerfully seek to enlighten others, you will be hid in Christ. And the angels of God will make blessed impressions on the hearts you try to save. *13LtMs, Ms 151, 1898, par. 43*

Wednesday, October 19

Last evening Elder Haskell spoke to a large audience on the subject of the Return of the Jews. We are all surprised at the deep interest manifested in that so many come out to the meetings. *13LtMs, Ms 151, 1898, par. 44*

This afternoon I spoke from (*Matthew 6:19-34*): "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." [*Verses 19-21.*] *13LtMs, Ms 151, 1898, par. 45*

The remarks made were for the enlightenment of parents. It is not for them to scold and fret at their children, or to be harsh and punish them in anger. Parents are teachers in the place of God, to act the mind and will of God in every particular. They are to bring up their children in habits of strict temperance. *13LtMs, Ms 151, 1898, par. 46*

The Lord sent His angel to the wife of Manoah with the word that she was to have a son, and with instruction as to how the mother was to treat herself before the birth of her child. "And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and barest not: but thou shalt conceive and bear a son. Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing. For lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." [*Judges 13:3-5.*]*13LtMs, Ms 151, 1898, par. 47*

In answer to her prayer the angel again came to her, and repeated to Manoah that which he had told his wife. "And Manoah said, Now let thy words come to pass, How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware, She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe." [*Verses 12-14.*]*13LtMs, Ms 151, 1898, par. 48*

Thursday, October 20

This afternoon I spoke to a goodly number, dwelling particularly upon the mother's duty to her children. The Lord gave me much freedom.*13LtMs, Ms 151, 1898, par. 49*

Friday, October 21

In a morning meeting today we listened to the wants of the cause as they were presented, and the necessities of the work of God in all the places round. We feel the need of raising the standard in new fields. We have had presented before us the great need of the work that must be done in new fields. The fields are all white unto the harvest, and we must have means with which to work. The Lord will open the way for His message to go forth.*13LtMs, Ms 151, 1898, par. 50*

One hundred pounds were pledged for our school and the sanitarium. We thank the Lord for these liberal donations.*13LtMs, Ms 151, 1898, par. 51*

The evening meeting was well attended. The same class of hearers continue to come and listen with deep interest.*13LtMs, Ms 151, 1898, par. 52*

Sabbath, October 22

This afternoon I spoke to a goodly number of outsiders beside our own people tenting on the ground. I spoke in all about one hour and a half, and then called forward those who wished to give themselves to the Lord in solemn covenant. Fourteen came forward, and we had a season of prayer for them. We feel that the truth is finding its way to the hearts of the people. O, that the Lord would give us sheaves for the Master.*13LtMs, Ms 151, 1898, par. 53*

In the early morning meeting the Lord gave me a testimony for His people. We are to cultivate cheerfulness, and thus represent the Lord Jesus Christ. He does not want His people to be mourning and complaining. He would have them reveal His own joy in their lives. They are to talk of His love. Their words are to be full of hope and courage and joy and gladness.*13LtMs, Ms 151, 1898, par. 54*

Sunday, October 23

I feel grateful to my heavenly Father for His goodness and mercy and love to me. I must have the blessing of the Lord. I cannot do His will unless I have His power, His grace, and His strength. I attended the morning meeting and read a paper on our tithes and gifts and offerings. Then all who had not pledged were called upon to do something for our school in Cooranbong. The good Spirit of the Lord was with us, and one after another added to the pledges they had already made. They had already pledged £100, and forty more was added to this sum. We thank the Lord for this.*13LtMs, Ms 151, 1898, par. 55*

In the forenoon Brother Pallant spoke to a good audience on the Sabbath question. He spoke with great freedom and clearness and the Lord blessed Him. He will make an able speaker to carry the message to the world.*13LtMs, Ms 151, 1898, par. 56*

In the afternoon at three o'clock I stood before a crowded tent. God

gave me a voice to reach the people, and all listened with interested attention. It was estimated that there were about one thousand people in and around the tent. *13LtMs, Ms 151, 1898, par. 57*

At the evening meeting we had the largest meeting we have yet had. The number was estimated at 1,500. The interest is intense. *13LtMs, Ms 151, 1898, par. 58*

Monday, October 24

Light has come to me, and I am deeply moved. It has been represented to me that the cloud remains over the tabernacle. It has not yet been lifted, and the tents will not be taken down. This is our time to seek the Lord, and work in giving the warning message to the people. This camp meeting remains a necessity. The people are under conviction. *13LtMs, Ms 151, 1898, par. 59*

We had a meeting this morning to complete our arrangements for visiting Rockhampton, and we counselled together in reference to the matter. The fear was expressed that if I did not visit them now, I would never visit them. Some wished to visit me, but concluded to talk with me right there. The Lord gave me words for them, and they went home perfectly satisfied. While we were having this talk, W. C. White baptized eleven persons. *13LtMs, Ms 151, 1898, par. 60*

Most of the party left on the evening train. This meeting has been a great blessing to them, and the Lord has come very near to them. They go home happy. I talked with these people one hour, supposing that we would not go to Rockhampton. But W. C. White decided to go and see if some arrangements could not be made with the families there to send their children to school. *13LtMs, Ms 151, 1898, par. 61*

Tuesday, October 24

I arise at 2 a.m. The camp is breaking up, and the people from Rockhampton go today. The Toowoomba people have gone. There are very few people left. But it has deemed best to carry the meetings over Sabbath and Sunday. During the night season I decided to visit Rockhampton, trusting to the Lord to help me. The heat at Rockhampton is greater than at Brisbane, but it may be that



I shall never visit this place again; therefore I will go. The people leave in the evening. They will carry the word that I accompany W. C. White. *13LtMs, Ms 151, 1898, par. 62*

Today the members of the mission move from their tents to the house that was hired for us during our stay, and the sooner we leave the better it will be for their arrangements. *13LtMs, Ms 151, 1898, par. 63*

I had a long talk with Brother Pallant in regard to his health; also with Brother Chapman who has had hemorrhage of the lungs in consequence of lifting a large box of books. Brother Chapman is canvassing agent for Queensland. It is a sorry business to have to give up, but he feels that his life is at stake, that if he keeps on the work in this line, he will not have strength to do the work satisfactory. Poor man, I sympathize with him deeply. I could not but advise him to follow his convictions. We must not imperil the health of our brethren and sisters by allowing them to remain in positions where they are liable to lose their lives. Sister Higgins also came in and wished to converse with me. She is in delicate health. All these afflicted ones have been residing in one house, Brother and Sister Wilson having the charge. *13LtMs, Ms 151, 1898, par. 64*

There is a great amount of noise going on in the moving and settling, and it is anything but pleasant. Sister Wilson took me out for a short distance in their trap. This is the first drive I have had since coming to Queensland. Brother Wilson has a hard cough. Oh that the Lord would raise his servants to health. We need all these men in the work. *13LtMs, Ms 151, 1898, par. 65*

Wednesday, October 26

The morning is very hot, and I dare not attend the meeting. At nine o'clock we meet in the large tent with a few of the brethren to talk over the matter which is constantly urged upon us—that of the aged people who have no homes. What will be done with them? The light that the Lord has given me was repeated: Let every family take care of its own relatives, making suitable provision for them. If this is not possible, then the church should bear the burden. The Lord will bless His church in exercising benevolence. They are God's poor, and are not to be left unhappy and destitute. If the church cannot do

this, then the conference must take it up and make provision for the Lord's needy ones. Provision should also be made for the orphans. If these cannot be taken care of by their relatives, then the church or the conference must take the care of them, and place them in suitable homes. *13LtMs, Ms 151, 1898, par. 66*

The school should have buildings to provide for such cases, and sufficient funds should be raised to put up suitable buildings on the grounds purchased for the school. If it is decided that this would not be wise, let the home be put up in another district. We must take hold of these things as soon as possible. While in our meeting, the American mail was brought in, and I read a very interesting letter from Edson White to those assembled. *13LtMs, Ms 151, 1898, par. 67*

In the afternoon I spoke to about sixty people, and tried to encourage them to give their hearts to the Lord. *13LtMs, Ms 151, 1898, par. 68*

Thursday, October 27

I arise at two o'clock, a.m. and commence writing. *13LtMs, Ms 151, 1898, par. 69*

We have had a most important meeting, and the best class of people have been in attendance. Now the work must be bound off. O, that the Spirit of the Lord might rest upon all the workers here that they may act an important part in this work. Personal labor must now be done, and the Lord will certainly help them if they will seek him with the whole heart. We need to seek the Lord earnestly for His grace and His power to combine with human effort in order that this work shall be a complete success. How many will take their stand for the truth? One whole family, father and children, want to go forward in baptism; but they are not yet in a position to be baptized. They must first understand the principles of our faith. *13LtMs, Ms 151, 1898, par. 70*

Friday, October 28

I arise this morning at 2:30, and as soon as I can, commence writing by lamplight. I feel an intense earnestness to be where I can

have much grace, clearness of mind, and spiritual discernment. And this is for me and for every one who will seek for light and knowledge.*13LtMs, Ms 151, 1898, par. 71*

Today we are experiencing a hot wind; the dust and sand are blowing like a cloud.*13LtMs, Ms 151, 1898, par. 72*

Sabbath, October 29

The past night has been very windy. I was obliged to close the door of my room, for the wind was blowing the dust in clouds. At 11 o'clock I looked from my window and saw a large fire. Some building was in flames. I could not sleep much. The night seemed long. There were quite a number out to the meeting last night, but this morning the tent is down. The wind blew so strong during the night, that it was not safe to let it remain. Meetings this morning will have to [be] held in the reception tent.*13LtMs, Ms 151, 1898, par. 73*

This afternoon the tent could not be raised for meeting. Some had come a long distance to hear me speak. Others had brought their dinner and sent word that if I was not going to speak they would go home. The [wind] continued to blow, but they arranged the dining tent and I spoke to about 60 who assembled there. Some were outside, who could not find room.*13LtMs, Ms 151, 1898, par. 74*

Brother Haskell opened the meeting, and I followed him in prayer. Then I spoke to those assembled. I read from *Isaiah [51]*: "Hearken unto me ye that know righteousness, the people in whose heart is my law." [*Verse 7.*] In this chapter there is much to encourage the commandment-keeping people of God. We are not left alone. The Lord is helping us, strengthening us, and giving us of His Holy Spirit.*13LtMs, Ms 151, 1898, par. 75*

My heart is yearning after God. I want to see the sick healed, and we must ask the Lord for this great favor. I believe He will hear prayer and work in our behalf.*13LtMs, Ms 151, 1898, par. 76*

Letters have been received from Elder Daniells, enclosing one from Brother Tenney. W. C. White and myself are considering what shall be done. We believe the time has come when something should be

done in Newcastle. In eight weeks the work there will be developed, and we must see who can be brought to stand with us in obedience to the Sabbath. Soon the tents must be removed to Melbourne for the Ballarat camp meeting which is appointed to be held in January. We can utilize these tents before they are taken to Ballarat, by having a camp meeting in Newcastle and also in a favorable suburb of Sydney. Thus the work can be advanced.*13LtMs, Ms 151, 1898, par. 77*

Sunday, October 30

I have had more sleep during the past night than I have had for several nights. I am so thankful to my heavenly Father that I am doing well healthwise.*13LtMs, Ms 151, 1898, par. 78*

On Monday or Tuesday we start on our journey to Rockhampton, which is about five hundred miles from this place. The Lord can give me strength to speak to the people there. We then return and visit Toowoomba, spending Sabbath and Sunday there, and then return to Cooranbong.*13LtMs, Ms 151, 1898, par. 79*

## Ms 152, 1898

Notes of Travel

NP

November 20, 1898

Portions of this manuscript are published in *Ev* 634; *HP* 101; *4MR* 257-258, 412.

On Wednesday evening, October 12, we left home for Queensland. W. C. White accompanied Sara McEnterfer, Minnie Hawkins, and his mother to Newcastle, to see us off safely. Sister McEnterfer and myself secured a sleeper; Minnie traveled with about twelve young ladies from the school who will take up the work after the camp meeting canvassing, giving Bible readings, and selling papers. At Newcastle Brother Herbert Lacey and his wife met our party. We had only thirty minutes in which to change cars. Sara and myself were shown into the sleeping car, where there were two single berths all ready for us. *13LtMs, Ms 152, 1898, par. 1*

It was eleven o'clock before we were prepared to retire, after parting with W. C. White and our friends at the station. We had plenty of air in our sleeping compartment. I felt very peaceful and quiet in the Lord. I prayed most earnestly that the Lord would impress those who attended the camp meeting with the fact that it would not be what they could do that would make the meeting a success, but that their success depends on their entire surrender to God. If men desire to place themselves where they can be used by God, they must not criticize others to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work. The Lord cannot bless hearts that are not meek and lowly. We are not to seek to humble others. The Word of God exhorts us, "Humble yourselves under the hand of God, and he will lift you up." [*1 Peter 5:6.*]*13LtMs, Ms 152, 1898, par. 2*

The meeting which we are traveling from Cooranbong to Queensland to attend is to be a holy convocation, where we shall assemble to worship God. At this meeting there will be many precious souls who are seeking for light, but who know not the

reasons of our faith. Nothing could be more unjust than that these souls, who are precious in the sight of the Lord, and who have been walking in all the light they have had, should be condemned for not believing the truth. God has not forsaken them, although they do not walk in the way of His commandments. They have supposed that they were obedient, and have testified that they have accepted Christ as their personal Saviour. *13LtMs, Ms 152, 1898, par. 3*

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me, for in it a balm is provided for all my cares and worries. I love my Saviour because I believe His Word. And many others have this same experience. *13LtMs, Ms 152, 1898, par. 4*

The next morning Sara and I did not rise from our berths until eight o'clock. I was awake quite early, some time before daylight. I had a spirit of earnest prayer that the Lord would be with us in our meeting. *13LtMs, Ms 152, 1898, par. 5*

During the night season I was hungering and thirsting for righteousness. In my dreams I was standing before many people, urging them with deep earnestness to trust in God, to have increasing faith and confidence in Jesus. He is the chiefest among ten thousand, and altogether lovely. In Him all hope of eternal life is centered. In all our ways we are to acknowledge Him, thanking Him for the benefits He gives us. *13LtMs, Ms 152, 1898, par. 6*

We do not recount God's mercies often enough. Scarcely any thanksgiving flows back from us to God. By our failure to express gratitude we are dishonoring our Maker. His angels, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, else we should be destroyed. Why do we not value God's watchcare? If Satan had his way and carried out his designs, destruction would be seen on every hand. Why do we not remember that we are mercifully shielded from peril? Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway? Cannot we trust our heavenly Father? *13LtMs, Ms 152, 1898, par. 7*

After I had spoken many words to the people, I awoke. I looked from the window of the sleeper, and saw two white clouds. I fell asleep again, and in my dreams the words were spoken to me, look at those clouds. Just such clouds enshrouded the heavenly angels who came to herald the birth of Christ to the watching shepherds. "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." *Luke 2:9-11.13LtMs, Ms 152, 1898, par. 8*

I looked from the window of my car, and again saw the two clouds. They were pure white, and occasionally touched each other, and then separated. And until twelve o'clock, when we changed cars, they were in full view. I enjoyed the most precious peace and comfort. My thought was, The angels of the Lord are enshrouded in those pure, beautiful clouds. We have the guardianship of the angels. I felt an assurance that we were to see the salvation of God in the meeting to be held in Brisbane. *13LtMs, Ms 152, 1898, par. 9*

At twelve o'clock we changed cars. A lady, quite young, with two children came into our compartment. One of these children was eighteen months old, the other about three and a half years. They had had an all-day journey, but their behavior was excellent. How many times I wished that all mothers would manage their children as well as did this woman. She was kind and thoroughly attentive to the wants of her little ones. In the afternoon the car became exceedingly hot. Sara and I lay down, thinking that we might get a little sleep, but there was too much noise for this. The children could not sleep, and they became very weary. At Toowoomba they left us, being met by their father and husband. Then Sara and I were alone, and we both had a good sleep. *13LtMs, Ms 152, 1898, par. 10*

At Brisbane, as we drew up to the station, we were met by Elder Daniells, Brother and Sister Wilson, Brother and Sister Haskell, and Brother Palmer. There we were provided with a hack, and rode four miles, loaded down with our parcels and bundles of bedding. I feared that we should be capsized, but we landed safely at the house, where our bedding was carried up a steep incline. We were

so glad that the journey was ended. This house furnishes sleeping rooms for Brother and Sister Haskell, and Brother and Sister Wilson. Sara and Minnie have one good sized room. I also have a good room.*13LtMs, Ms 152, 1898, par. 11*

We did not get to rest before midnight, and then I could not close the door of my mind. It would think, think. I have been instructed that at this meeting we must look to the Lord, and not to one another, saying, What shall this man do? Each must seek the Lord most earnestly to know what he himself must do in service for God. Says the apostle, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmen, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ... Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." [*Ephesians 2:8-10, 19-22.*]*13LtMs, Ms 152, 1898, par. 12*

It takes all kinds of timber to fitly frame this building, and Jesus Christ Himself is to be the chief cornerstone; "in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." [*Verse 21.*] This is the work that is to be done in this meeting. We are to build together, not separately, but unitedly. Every stick of timber is to find its place, that a united framework may be made, an habitation of God through the Spirit.*13LtMs, Ms 152, 1898, par. 13*

This matter was so urged upon my mind that I felt that I must bring it before my brethren at the earliest opportunity. Let none of us strive to be first, for if we do this the spirit of self will work until there is no room for the Spirit of God. Our brethren and sisters are to understand that they have a part in the work. Their work is essential, according to their ability. "We are laborers together with God." [*1 Corinthians 3:9.*] We must give to every man his place, for God has given to every man his work; and if this work is neglected, a complete habitation for God will not be built.*13LtMs, Ms 152,*



1898, par. 14

## Ms 153, 1898

Notes of Travel

Brisbane, Queensland, Australia

October 28, 1898

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We all feel very grateful to our heavenly Father for the blessings He has given us in our labors at this place. We arrived here at twelve p.m. October 13. During the time of this meeting I have spoken before large congregations eight times, and six times before a much smaller number. The very first evening of our meeting the large tent was full; about the same number were out Sabbath afternoon, and every evening with the exception of two, the tent has been packed. On the first Sunday afternoon there was supposed to be 1,000 people present, and on the second Sunday the number was estimated at fifteen hundred. Both Sunday afternoons members of Parliament were present, who listened with the deepest interest.<sup>13</sup>*LtMs, Ms 153, 1898, par. 1*

The Brisbane papers had given notice that Mrs. White, a lady of seventy years of age, would speak Sabbath and Sunday afternoons. The people wondered greatly that Mrs. White's voice could be heard distinctly by all in the large tent, and by the wall of people who stood in solid columns on the outside.<sup>13</sup>*LtMs, Ms 153, 1898, par. 2*

On the last Sunday of the meetings the Lord gave me a great victory. I was much exhausted. The air in the tent at the morning meeting had not been fresh, and the curtains had not been raised to give ventilation. After uniting with the people in prayer I stood up to speak, and staggered three times while talking. It was noticed by all, but I would not sit down, neither did I fall. The tent was then raised, but I left the tent after talking thirty minutes. This was at the early morning meeting, at six o'clock. I seemed to have no strength at all, but at three p.m. I went on the platform. I had a portion of Scripture to speak upon, but I could not remember what I meant to

bring before the people. *13LtMs, Ms 153, 1898, par. 3*

I stood up, and another portion of Scripture came into my mind. I had been a little hoarse, but I felt that the angel of the Lord was by my side, for my voice was clear and full and distinct. Some who had given up their seats to strangers, and had gone into their tents, said that they heard every word from the beginning to the close. I spoke for one hour and a half upon the subject of temperance. After I returned to my home I had no fears that I had not done as well as I ought. I felt that it was not Ellen G. White who had spoken, but that the Lord had spoken through the frail instrument. I felt my soul softened and subdued by the power of God. My heart was full of peace and joy in the Lord. I felt that I had indeed been worked that day by the Holy Spirit. *13LtMs, Ms 153, 1898, par. 4*

The contributions that afternoon amounted to three pounds eleven shillings. The people acted as if a spell was upon them, as though they could not leave the tent or the grounds. At the close of my address, Brother Semmens came in with his talk upon health, and he had a large audience. *13LtMs, Ms 153, 1898, par. 5*

I am glad that I came to this place. I was hardly willing to come, and decided not to do so, but in the visions of the night I was addressing a large audience, whose hands were reached out as if they were saying, We are in darkness. We need light. Will you help us? I was shown several companies, reaching out their hands to me and asking for help. I looked at these companies varying in size, but all painfully in earnest, and the words came as distinctly to me as though spoken by Christ Himself, "Say not ye, there are 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 4:35, 36.*] *13LtMs, Ms 153, 1898, par. 6*

I tried to make myself believe that this meant the places within thirty miles of Cooranbong, Newcastle and Maitland, and several other places nearer than this. The standard of truth has not yet been lifted in these places. I told brother Herbert Lacey that I would help him to make an effort in Newcastle, that I would speak to the people as

often as possible. He is established there with his wife and a number of workers. But again the scene of the people calling for help was presented before me. The same voice said, They are as sheep that have no shepherd. Then I decided to attend the camp meeting, and the Lord, I am sure, has been teaching me.*13LtMs, Ms 153, 1898, par. 7*

We travelled in a sleeper, Sara having a berth on one side of the room and I on the other. We did not get to our berth before eleven o'clock,. In the morning, a long while before day, I was looking out of the window, viewing the landscape, which was dreary enough. I was seeking the Lord most earnestly for physical strength and mental clearness and spiritual power. I was awake one or two hours, then I fell asleep.*13LtMs, Ms 153, 1898, par. 8*

After a time I was awakened by a voice saying, Look at those two clouds; it was just such clouds as these that enshrouded the heavenly host who proclaimed to the shepherds the birth of the world's Redeemer. I looked out of the car window, and there were two large-sized white clouds, as white as snow. They were distinct, separate clouds. They did not disappear. One would approach and touch the other, and for a moment they would blend together. Then they would separate, and remain as distinct as before. This continued through the entire forenoon. At twelve o'clock we changed cars, and I did not see the clouds any more.*13LtMs, Ms 153, 1898, par. 9*

I was deeply impressed with the thoughts that the angels of God were enshrouded in these clouds, and were going before us. The peace of God came into my heart, and I was brought very near to my Saviour. Since we have seen the wonderful interest here, I am more than ever sure that those clouds enshrouded heavenly angels, and that they were sent from the courts above to move upon the hearts of the people. In this effort we have made, thousands have heard truths which they never heard before. We have faith to believe that angels of God have been commissioned to press back the powers of darkness, that unbelief should not have the supremacy. The Holy Spirit can work with the efforts of God's servants, that the sword of the Spirit may flash right and left, and cut through the fleshy tables of the heart, bringing conviction to

human consciences and piercing the recesses of the soul. The light given me is that if we will not carry about with us the rubbish of self, if we will purify our souls by obeying the truth, individual experiences will be obtained. *13LtMs, Ms 153, 1898, par. 10*

October 29

In the visions of the night I was in a meeting where Bible lessons were being given. Ministers and workers were present. We said, We have the great Teacher with us today. All sat listening with deepest interest. He said: There is a work before you in this place. You will need to present truth in its simplicity. Speak to the people of the things which most concern their present and eternal good. Bring them to the waters of life. Do not present before them subjects that will arouse controversy, and which will need someone of experience close by your side to defend the things you may present. Meet the people where they are. Your study of the Scriptures must not be of any cheap or casual order. It must not be of a character to perplex the mind. *13LtMs, Ms 153, 1898, par. 11*

Do not cause them to worry over things you may have seen, but which they have not yet seen, unless it is of vital consequence to the saving of the souls of the ignorant. In all that you say, know that you have something that is essential and worthy of the time you take to say it, and of the time of the hearers to hear it. Speak of things that will instruct, bringing light into every word. *13LtMs, Ms 153, 1898, par. 12*

Do not encourage the presentation of Scripture in any way to encourage vainglory in the one who shall open the Word to others. The work for this time is to bring students and workers to the place where they will deal with subjects in a serious, solemn, plain manner, that there may be no time uselessly employed in this great work. Do not miss the mark. Time is too short to reveal all that might be opened up to view; eternity will be required to know the length and breadth, the depth and height, of the Scriptures. There are truths of more importance to some souls than others. Skill is needed in educating in Scriptural line. *13LtMs, Ms 153, 1898, par. 13*

“Lo, I come: in the volume of the book it is written of me, I delight to

do thy will, O my God: yea, thy law is within my heart.” [*Psalm 40:7, 8.*] “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 1:14.*] 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.*]*13LtMs, Ms 153, 1898, par. 14*

“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 men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross: ... that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [*Philippians 2:5-8, 10, 11.*]*13LtMs, Ms 153, 1898, par. 15*

“In whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things, and by him all things consist.” [*Colossians 1:14-17.*]*13LtMs, Ms 153, 1898, par. 16*

“And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb which was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. ... And the four and twenty elders fell down and worshiped him that liveth forever and ever.” [*Revelation 5:11-14.*]*13LtMs, Ms 153, 1898, par.*

In the Isle of Patmos John saw the things which God desired him to give to the people. Here is a theme worthy of our contemplation. Here are large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Infinite wisdom, infinite love, infinite justice, infinite mercy—depths, heights, lengths, breadths! Numberless pens have been employed to represent the life and character and mediatorial work of Christ, and yet to every mind through whom the Holy Spirit works, these themes are presented fresh and new, just in accordance with the mind and spirit of the human agent. The Lord Jesus promised that the Spirit He would send would recall His words to the minds of those prepared to receive them. After His resurrection He opened their understanding, that they might understand the Scriptures. Up to that time the disciples had not comprehended them, for the rubbish of rabbinical lore had hidden the truth from their view. *13LtMs, Ms 153, 1898, par. 18*

The truth if received is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God our strength for the work before us. We need the truth as it is in Jesus. We desire to make the people understand what Christ is to them, and what are the responsibilities they are called upon to accept in Him. As His representatives and witnesses, we need to come to a full understanding of the saving truth which we must know by an experimental knowledge. *13LtMs, Ms 153, 1898, par. 19*

“In whom we have redemption through His blood, even the forgiveness of our sins.” [*Colossians 1:14.*] This is the great practical truth which must be stamped upon the soul. It is of the greatest importance that all should comprehend the greatness and power of the truth to those who receive it. “In him dwelleth all the fullness of the Godhead bodily.” [*Colossians 2:9.*]*13LtMs, Ms 153, 1898, par. 20*

Men need to understand that Deity suffered and sank under the agonies of Calvary. Yet Jesus Christ whom God gave for the

ransom of the world purchased the church with His own blood. The Majesty of heaven was made to suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth. *13LtMs, Ms 153, 1898, par. 21*

Men whom God had created, and who were dependent upon Him for every moment of their lives, who claimed to be the children of Abraham, worked out the wrath of Satan upon the innocent Son of the infinite God. While Christ was bearing the heavy guilt incurred by transgression of the law, while in the very act of bearing our sins, of carrying our sorrows, He was mocked. By whom? By the chief priests and rulers. "And they that passed by him, 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 and elders, 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. The thieves also, which were crucified with him cast the same in his teeth." [*Matthew 27:39-44.*]*13LtMs, Ms 153, 1898, par. 22*

It was there that mercy and truth met together, righteousness and peace embraced each other. Here is a theme which all need to understand. Here are lengths and breadths, depths and heights, that pass any computation. Set this before all students and workers again and again, that they, "setting forth the Lord crucified among us," may make it a fresh subject. [See *Galatians 3:1.*]*13LtMs, Ms 153, 1898, par. 23*

The character of Christ is an infinitely perfect character. The Word declares Him. He is lifted up, and proclaimed as the One who gave His life for the life of the world. You have not the least right to trust in any man, or to make flesh your arm. Christ gave His own life, that all the disloyal and disobedient might realize the truth of the promise given in the *first chapter of John*, "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.*] Tell it over and over again. We may become the sons of God, members of the royal



family, children of the heavenly King. All who accept Jesus Christ and hold the beginning of their confidence firm unto the end will be heirs of God, and joint heirs with Christ to “an inheritance incorruptible and undefiled, and that fadeth not away, reserve in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” [*1 Peter 1:4, 5.*] *13LtMs, Ms 153, 1898, par. 24*

Among which class will those who are now present be found, the class who keep the commandments of God, or those who disregard and transgress His holy law? How many will hear the words spoken to them, “Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, your garments are moth-eaten, your gold and your silver is cankered, and the rust of them shall be a swift witness against you. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and have been wanton. Ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just, and he doth not resist you.” [*James 5:1-6.*] *13LtMs, Ms 153, 1898, par. 25*

This is the condition of our world today. We have reason to expect oppression because of our religious faith, because we see and understand that our obligations to God are to obey His commandments, notwithstanding that in so doing we have to disregard the sentiments of the religious world. The situation of the world is expressed in this chapter. Those who do not obey the principles of the law of God, “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” [*Luke 10:27*]; those who will not comply with the conditions of the Word of God, will place themselves in opposition to those who do obey. And these will not be satisfied with transgressing the law of God themselves. They will demand that those who are conscientiously keeping the commandments of God shall follow in their steps. *13LtMs, Ms 153, 1898, par. 26*

Men will venture to take into their own finite hands the work of compelling their fellow men to violate the law of God. From the people of God the prayer will go up as it did from the lips of David as he saw that in the times in which he lived men were becoming bold in their transgression, not only refusing to receive God's law as the rule of their life, but putting upon that law marked contempt. When men reach the point of insolence and disobedience, David expected that God would interpose, and that there would be an end to His forbearance, that He would allow His righteous indignation to be manifested in retribution. *13LtMs, Ms 153, 1898, par. 27*

The Lord will not long bear with the bold and violent men who assume the prerogatives that belong alone to Him. Each century of bold apostasy has only treasured up wrath against the day of wrath. Christ bids the abandoned of His day fill up the measure of his fathers, that it might at last be time for God to work. In that day it will be seen that it is a terrible thing to have worn out the patience of God. *13LtMs, Ms 153, 1898, par. 28*

## Ms 154, 1898

### The Pearl of Great Price

NP

November 22, 1898

Portions of this manuscript are published in *HP 49; 7MR 180-181*.  
+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.

“Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he hath found one pearl of great price, went and sold all that he had, and bought it.” [*Matthew 13:45, 46.*]*13LtMs, Ms 154, 1898, par. 1*

Truth is represented as a pearl of great price. On one occasion our Lord warned His disciples to beware how they cast their pearls before those who had not discernment to appreciate their value. They were to be careful how they applied their time and taxed their strength. “Give not that which is holy unto the dogs,” He said, “neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rend you.” [*Matthew 7:6.*]*13LtMs, Ms 154, 1898, par. 2*

There are souls who will be rescued from the very depths of pollution. Isaiah speaks of this class. “Wash you, make you clean,” he says; “put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” [*Isaiah 1:16-18.*]*13LtMs, Ms 154, 1898, par. 3*

The evils are to be cut away from the life. The sins are to be repented of. Though they be as scarlet, they are to be as white as snow. Just as great a transformation as possible is to take place in the character.*13LtMs, Ms 154, 1898, par. 4*

But if, after test and trial, after being brought into connection with those who work in their behalf, men and women do not give evidence that they have been purified from wrong habits and practices, they show that they do not appreciate the pearl of great price. If in any transaction, temporal or spiritual, they show dishonesty, if they are not straightforward, they show that they regard the rich mercies of God as a common thing. They cannot see the value of the pearl of great price. "If ye be willing and obedient, ye shall eat the good of the land," God declares. "But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. How is the faithful city become an harlot!" [*Verses 19-21.*] How have those who have had every opportunity to know the truth become defiled with the corruptions of the ungodly? "It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross; thy wine mixed with water." [*Verses 21, 22.*]*13LtMs, Ms 154, 1898, par. 5*

Those represented in these words have mingled the sacred with the common. They profess to believe the truth; but they cannot carry dishonest practices in the narrow road and through the strait gate. By their actions they show that they have chosen the road in which the world travels. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be which find it." [*Matthew 7:13, 14.*] "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets."*13LtMs, Ms 154, 1898, par. 6*

"But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing to teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west and from the north and from the south and shall sit down in

the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.” [Luke 13:24-30.] *13LtMs, Ms 154, 1898, par. 7*

When men show that the fruit they bear is the fruit of the forbidden tree, beware lest by connecting with them you lose your connection with God. The knowledge gained by a connection with them is misleading and confusing. You cannot be a savor of life unto life to them, for they will not appreciate the Word of God. Beware of men who give evidence that God is not working with them. Because of the fruit they bear, those who are working in accordance with correct principles are dishonored. “Give not that which is holy unto the dogs, neither cast ye your pearls before swine.” [Matthew 7:6.] *13LtMs, Ms 154, 1898, par. 8*

We shall in the future, as we have in the past, see all kinds of characters developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed, were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, “Who can we trust?” This is the temptation Satan brings to destroy the confidence of those who are striving to walk in the narrow way. Those who fall have evidently corrupted their way before the Lord, and they are beacons of warning, teaching those who profess to believe the truth that the Word of God alone can keep men steadfast in the way of holiness, or reclaim them from guilt. *13LtMs, Ms 154, 1898, par. 9*

The Word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right and keeps them so. But when men show themselves to be unimpressible, unable to appreciate the pearl of great price, when they deal dishonestly with God and unrighteously with their fellow men, it is not best to link up with them. We shall meet those who have so perverted their conscience that they are unable to discern the precious truths of God’s Word. Then let all be careful with whom they connect. The truth is no truth to those who do not obey it. *13LtMs, Ms 154, 1898, par. 10*

Those who are doers of the Word have found the pearl of great

price. The truth is as an anchor to the soul, both sure and steadfast. When men drift away from the principles of truth, they always betray sacred trusts. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts. Physicians will <be tempted and> make shipwreck of the faith. Lawyers, judges, senators, will become corrupted, and, yielding to bribery, will allow themselves to be bought and sold. Those who do not walk in the light as Christ is in the light are blind leaders of the blind. "Clouds they are without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots." [*Jude 12.*]<sup>13</sup>*LtMs, Ms 154, 1898, par. 11*

Truth is to be enthroned in the heart; for it only can convince of sin and reclaim men from sin. And while God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, He also presents to us such cases as that of Cornelius the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." An angel came to this man, saying to him, "Cornelius." When he saw the angel, "he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [*Acts 10:2-6.*]<sup>13</sup>*LtMs, Ms 154, 1898, par. 12*

There are many today who are in the same position as Cornelius. They are living up to light they have received, and God speaks to them as He spoke to Cornelius, and brings them by His appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals Himself to those who form characters that He can approve. The prayers of those who fear Him, who recognize their obligations to Him, are heard and answered. The Lord takes special notice of those who walk in the light that He has given them, who testify by their deeds that they honor God. He will present through Peter the pearl of great price, and through Cornelius and his family many souls will be brought to the light. The

Lord also has a knowledge of those who say and do not, whose lives are a denial of the truth. If these men knew what they were losing by failing to secure the pearl of great price, how sorry they would be. *13LtMs, Ms 154, 1898, par. 13*

In every place God has His witnesses, who testify to the power of His rich grace. In the eyes of men they may appear inferior, but in all their ways they acknowledge God, and He directs their path. They testify to the transforming power of the grace of Christ, for they stand under the bloodstained banner of Prince Emmanuel. It is only by Christ's power that we can conquer. If men knew with what delight the Lord looks upon obedience, they would praise Him more, and rejoice more in the light. *13LtMs, Ms 154, 1898, par. 14*

Christ is ready to receive all who come to Him in sincerity. But He will not tolerate one particle of pretense or hypocrisy. He is our only hope. He is our Alpha and Omega. He is our sun and our shield, our wisdom, our sanctification, our righteousness. Only by His power can our hearts be kept daily in the love of God. *13LtMs, Ms 154, 1898, par. 15*

When Christ compared the kingdom of heaven to a pearl of great price, He desired to lead every soul to appreciate that pearl above all else. The possession of the pearl, which means the possession of Christ as a personal Saviour, is a symbol of the highest riches. It is a treasure above every earthly treasure. *13LtMs, Ms 154, 1898, par. 16*

God declares, "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." "Behold, I come quickly. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." [*Revelation 3:4, 11; 16:15.*] *13LtMs, Ms 154, 1898, par. 17*

In the parable the merchantman is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for man at the sacrifice of the only begotten Son of God. The righteousness of Christ, as a

pure, white pearl, has no defect, no guilt, no stain. No work of man can improve the great and precious truths of God's Word. They are not a mixture of truth and error. They are without a flaw. *13LtMs, Ms 154, 1898, par. 18*

Christ has revealed the value of the Word. He declares that it is His flesh and blood, which we must eat and drink if we would be partakers of the divine nature. "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. ... 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. ... Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." *13LtMs, Ms 154, 1898, par. 19*

"For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [*John 6:35, 50, 51, 54-57, 63.*]*13LtMs, Ms 154, 1898, par. 20*

"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.*] He is the same yesterday, today, and forever. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are one with Christ as He is one with the Father. *13LtMs, Ms 154, 1898, par. 21*

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross and follow Christ in the path of self-denial



and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire self-surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved means to be not almost but wholly lost. *13LtMs, Ms 154, 1898, par. 22*

God desires us to realize the value He sets on His believing people. “For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double: everlasting joy shall be unto them. 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. *13LtMs, Ms 154, 1898, par. 23*

“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 will cause righteousness and praise to spring forth before all the nations.” [*Isaiah 61:7-11.*] *13LtMs, Ms 154, 1898, par. 24*

“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.” [*Malachi 3:16-18.*] “The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.” [*Psalms 34:15-18.*] *13LtMs, Ms 154, 1898, par. 25*

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with His righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to us, those for whom the sacrifice was made. But how do many treat the offered gifts? They turn away, choosing rather the pleasures of this life. Christ says of them, "Ye would not come unto me that ye might have life." [*John 5:40.*]13LtMs, Ms 154, 1898, par. 26

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure to her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's gift for loyalty. "Can a maid forget her ornaments," He asks, "or a bride her attire? Yet my people have forgotten me days without number." [*Jeremiah 2:32.*]13LtMs, Ms 154, 1898, par. 27

## Ms 155, 1898

The Brazen Serpent

NP

December 20, 1898

Previously unpublished.

“Let not your heart be troubled; ye believe on God, believe also on me.” [*John 14:1.*] We are individually of value with God. He wants to restore the afflicted. Look at the Old Testament history. Here we shall find a clear, beautiful illustration of the way of salvation through faith. The church in the wilderness displeased God by their continual distrust of Him, and their unbelief and murmuring, until for their good the Lord said, I can instruct them only through punishment. He no longer kept the fiery serpents under control. He let them do their will, and their fiery sting was certain death. No cure could be found. *13LtMs, Ms 155, 1898, par. 1*

Multitudes were terrified at the awful judgment. Then Israel came in fear and trembling and repentance to Moses, and humbly confessed their guilt, asking him to pray to God in their behalf. Moses did pray and the Lord heard his prayer, and gave relief. Not in the way they expected. Moses was commanded to make a serpent of brass and raise it on a pole in the midst of the camp, so that all the congregation might see it. The promise was given that every one who had been bitten, on looking to the brazen serpent, would be healed, and should live. *13LtMs, Ms 155, 1898, par. 2*

Here Israel learned the lesson that God requires obedience from His people. They must learn to obey the directions given if they would be saved. Then let us look to the divine Physician, and live. The raising of the brazen serpent put the way of salvation in such a clear light that they understood that they were to be obedient to God's Word, and trust in Him, without worrying or murmuring. This would bring the reward of faith. *13LtMs, Ms 155, 1898, par. 3*

It was not chance that preserved the children of Israel, but a living power from God. God in His wisdom planned this matter. There was

no virtue in the serpent. All the virtue was in the divine wisdom that appointed the remedy. There was no need of a natural connection between the disease and the remedy. It was a supernatural remedy, something beyond their reasoning and comprehensive powers. Learned doctors or the greatest reasoners could not understand the philosophy of it, nor is it God's plan that those who talk of higher education shall approve of the plan of His work. It was necessary that the people should believe that the presence of God was with them in their wilderness journey, and that all who obeyed His will would be under His divine protection. Every one who felt the sting of the fiery serpent must look at that brazen serpent, and be healed.<sup>13</sup>*LtMs, Ms 155, 1898, par. 4*

This figure was used by Christ in the *third chapter of John*. The great Teacher said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*Verses 14-16.*]<sup>13</sup>*LtMs, Ms 155, 1898, par. 5*

## Ms 156, 1898

### The Need of Self-Sacrificing Effort

NP

December 5, 1898

Portions of this manuscript are published in *5MR 370-371*; *1NL 99-100*.

Christ gave His disciples the commission, "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 28:19, 20.*]*13LtMs, Ms 156, 1898, par. 1*

"This is the will of him that sent me," Christ said again, "that every one which seeth the Son, and believeth on him, may have everlasting life: 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."*13LtMs, Ms 156, 1898, par. 2*

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. ... 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. ... 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 6:40, 45-47, 51, 54-57, 63.*]*13LtMs, Ms 156, 1898, par. 3*

When church members are imbued with Christ's Spirit, they will be

able to fulfill His commission. But unless they strive with all their capabilities to answer the prayer, “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” [*John 17:20, 21*], they are not bound up with Him. The spirit developed by the natural character will not lead us to work as Christ worked. There can be no unity while this spirit is cherished. The pure principles of God’s Word, which are essential to our moral health and purity, cannot be followed while self is upheld. Individual consecration means that the whole being, mind, soul, heart, and strength, is placed on the side of Christ. This is genuine sanctification, and is brought about through obedience to the truth. This sanctification every individual must have who would overcome as Christ overcame. Each must possess that faith that works by love and purifies the soul. This will produce true unity.*13LtMs, Ms 156, 1898, par. 4*

The unity that God requires cannot be secured or maintained by any human methods. But all who are united to the parent stock, as the branch is united to the vine, will be one in Christ. The Christian who lives in love and unity with his brethren shows to the world the credentials that God sent His Son to die for the fallen race.*13LtMs, Ms 156, 1898, par. 5*

Christ declared, “The glory which thou gavest me I have given them, that they may be one, even as we are one.” [*Verse 22.*] How many are seeking with determination to answer this prayer? How many are striving for complete unity? How many desire to be one with Christ, even as the Father and the Son are one? Unless this unity had been essential and possible, Christ would never have made this prayer. But Satan strives to set men at variance. He would induce even Christ’s professed disciples to seek for the supremacy. Those who count themselves as disciples of Jesus should learn and practice the lessons given by the Master. “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.*] Every ambitious thought and plan is to be cut away. Self is to be regarded as a secondary matter, as far as selfish purposes are concerned.*13LtMs, Ms 156, 1898, par. 6*

Will young men and young women accept the holy trust from the Master's hands? Will they offer themselves for service, and put all the fervor of the soul into the work of reforming themselves, that they may labor acceptably for the youth who are wholly given to pleasure and self-gratification? *13LtMs, Ms 156, 1898, par. 7*

Because of our artificial civilization people are sick; they need a physician who can cure them. Each human being is entrusted with talents. These talents are to be appreciated; they are to be used, not abused. The love of Christ alone can enable us to properly appreciate our talents. In every school established, the most simple theory of theology should be taught. In this theory, the atonement of Christ should be the great substance, the central truth. The wonderful theme of redemption should be presented to the students. *13LtMs, Ms 156, 1898, par. 8*

"The glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:22, 23.*] If received aright, the message we bear will do this work. The love of Christ is to be revealed, not only as the motive of action, but as the pattern for all plans, all sacrifices. If the truth is received into good and honest hearts, it will lead the receiver to see that day by day he is to make an entire, unreserved surrender of every faculty, every capability. The powers of soul, body, and spirit are to be given in willing, wholehearted service to Him who bought the human family with His own blood. "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.*]*13LtMs, Ms 156, 1898, par. 9*

Those who claim to believe the truth do not possess that power that God would bestow upon them if they really believed, and were striving for conformity to His image. The church is in the Laodicean state. The presence of God is not in her midst. If Christ were formed within, the hope of glory, conformity to His image would be seen, and the church trials which separate the members from Christ would disappear. *13LtMs, Ms 156, 1898, par. 10*

“Without me,” Christ said, “ye can do nothing.” [*John 15:5.*] The worldliness of the church accumulates worldliness. Pleasure-loving, selfish love of ease and display, decreases the fund of gifts and offerings which should be brought to the church treasury. Church members withhold the tithe, God’s own reserved portion, with which He would sustain the gospel ministry in its various lines. God cannot bless them while this neglect is revealed. *13LtMs, Ms 156, 1898, par. 11*

Church members should be given missionary work to do. They should be taught to bring others to a knowledge of the truth. Women can and should be brought in, to work intelligently on right lines. But the members of the church are not likely to be aroused to make special efforts to supply the church with funds when they see no advancement being made, no desire manifested, to obey the command, “Go forward.” [*Exodus 14:15.*]*13LtMs, Ms 156, 1898, par. 12*

“And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.” [*Mark 16:20.*] The doing of the Lord’s work cannot but require an increased expenditure of means. Success in any mission necessarily means support, and brings increased responsibilities and liabilities, in order to increase and widen the work. But souls are converted to the truth, and these return the means invested. Mission work must not cease because of limited means. Let every church member practice self-denial. The Word of God gives the commission, “Go ye into all the world, and preach the gospel to every creature.” [*Verse 15.*] There is no restriction, no limit, to the work. And the promise is, “Lo, I am with you always, even unto the end of the world.” [*Matthew 28:20.*]*13LtMs, Ms 156, 1898, par. 13*

Abridge the work, limit your labors, and you remove your Helper. The sickly, unhealthy state of the church reveals a church afraid to work, fearing that self-denial will be required. *13LtMs, Ms 156, 1898, par. 14*

The presence of the Lord is ever seen where every energy of the church is aroused to meet the spiritual responsibilities. But many of the churches who have had the light of present truth are dwarfed



and crippled by the evils existing in their mist, but the selfishness cherished, by spending on self that which should be given to the Lord. Because of self-indulgence, they have nothing to give toward the work of saving souls. *13LtMs, Ms 156, 1898, par. 15*

Angels of God are sent to measure the temple and the worshipers therein. The Lord looks with sadness upon those who are serving their idols, with no care for the souls perishing in darkness and error. He cannot bless the church who feels it no part of their duty to be laborers together with God. What a terrible thing it is to exclude Christ from His own temple! What a loss to the church! *13LtMs, Ms 156, 1898, par. 16*

Our Redeemer sends His messengers to bear a testimony to His people. He says, "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:20.*] But many refuse to receive Him, because they fear that He will be an expensive guest. The Holy Spirit waits to soften and subdue hearts, but they are not willing to open the door and let the Saviour in, for they fear that He will require something from them. And so Jesus of Nazareth passes by. He longs to bestow on them His rich blessings and gifts of grace, but they refuse to accept them. *13LtMs, Ms 156, 1898, par. 17*

The Lord requests His church to have a higher grade of piety, a more just sense of duty, a clear realization of their obligation to their Creator. All who will read the *third chapter of Malachi* will see that God calls for systematic contributions from His people. The funds so given will be abundantly blessed. If all whose names are on the church books would give to the Lord a tenth of their increase, as He has prospered them, abundant resources would swell the revenues of the church. God desires even the poorest to give their gifts, small though they may be. By giving as we have been prospered, we acknowledge God's mercy and liberality in supplying our necessities. *13LtMs, Ms 156, 1898, par. 18*

## Ms 157, 1898

### Be Ye Therefore Perfect

NP

December 5, 1898

Portions of this manuscript are published in *5MR 369*; *6MR 5*.

It is the Lord's will that we should cherish a solemn sense of our individual accountability to him, as the owner of the talents He has lent us. He desires us to appreciate our entrusted gifts. In the varied lines of Christ's work, each part depends on the other part. God has made provision for reciprocal action and the mutual relation of all animated beings. He has made arrangements that all shall be connected together, and the whole to God. No one can be dropped out of the Lord's plan without affecting the whole. Nothing is independent of the rest. *13LtMs, Ms 157, 1898, par. 1*

In creating Adam and Eve as our parents, God designed that each human being should stand related to the rest, to be a part of the web of humanity. He pledged himself to make every provision for the happiness of the human race, training them to become an imitation of His goodness. He would make them consecrated channels through which blessings from His abundant resources should flow to make others happy. In His divine benevolence God designed that nothing should be wanting to man's happiness if he remained true and loyal to the commandments of his Creator. Every provision was made that men and women should be children of God, the objects of His special love and care. *13LtMs, Ms 157, 1898, par. 2*

The work of consecration must go forward and upward, elevating the mind, elevating the speech. Thus we become more and more heavenly minded, better prepared for translation. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Man is to be perfect in his sphere, as God is perfect in His sphere. How can we attain so lofty a standard? The required perfection is based on the perfection of Christ. In Him is our righteousness. He spoke these words, and He was by birth a

human being, though allied to divinity. Every provision has been made that man shall be a partaker of the divine nature. God never issues a command without furnishing the grace essential to carry it out. He says, "Without me ye can do nothing." [*John 15:5.*]13LtMs, Ms 157, 1898, par. 3

When such possibilities are presented before us, when we see that it is our privilege to attain perfection of Christian character, should we not strive to reach the standard set before us? Christ shows us how the heavenly universe values the human beings for whom God made so great a sacrifice. Great privileges have been conferred upon the human race. We are God's by creation and redemption, and He invests those who receive Christ with His strength. They are bound up with Him, and are fully capable of reaching the highest elevation of character.13LtMs, Ms 157, 1898, par. 4

The main purpose of life should be to understand and appreciate the high honor conferred upon us. Christian conformity means entire conformity of man's will to the will of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] This is the standard God designs all His followers to reach. The standard is that of Christlikeness. "Ye are complete in him." [*Colossians 2:10.*] This is the only way that a perfect character can be obtained.13LtMs, Ms 157, 1898, par. 5

Speaking of Christ, John says, "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; 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 1:9-14, 16.*]13LtMs, Ms 157, 1898, par. 6

Here we are shown what man may become by looking unto Jesus, the Author and Finisher of our faith. He who made so great a sacrifice in behalf of the human race will complete that which He

has begun, if the human agent will co-operate with the divine. Of himself man cannot obtain that completeness, but through Christ every gift of heaven is granted to those who will co-operate with Him, every day striving for the mastery over the deceptive allurements of the devil. By searching, we cannot find out God, but Christ has declared Him. When Philip said, "Show us the Father," Jesus said, "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." [John 14:8, 9.] *13LtMs, Ms 157, 1898, par. 7*

The more we study the life of Christ, the more we shall endeavor to improve every talent. "In this thy day." The day is nearing its close. We are living in the last scenes of this earth's history. Can it be that we shall be among the number which Christ mentioned with so much sorrow as He was halting on the crest of Olivet? Bitter tears accompanied expressions of intense anguish, as with pale and quivering lips and broken utterance, He exclaimed, "O that thou hadst known, even thou in this thy day." Then came a pause. How reluctant Christ was to pronounce the irrevocable sentence, "But now they are hid from thine eyes." [Luke 19:42.] It was with a burst of agony that was wrenching Him away from the people of His care that Christ spoke these words. He was bearing a heavy burden for the people He longed to save; but they knew not the time of their visitation. *13LtMs, Ms 157, 1898, par. 8*

This is the great sin of which the world is guilty today. They appreciate not the blessings and privileges within their reach. While the superhuman agony of the Son of God was keenly felt in the heavenly courts, those for whom He shed these bitter tears knew not the time of their visitation. The Lord would have each of us, through His holy Oracles, know that Jesus is in our midst. On every Sabbath that God's people assemble to worship Him, Christ is among them in a special manner. *13LtMs, Ms 157, 1898, par. 9*

Every Sabbath should be hailed with joy and gladness. Every preparation should be made during the six working days, that we may hail with reverential joy the hour that brings the Sabbath. "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, ... that ye

may know that I am the Lord that doth sanctify you.” [Exodus 31:16, 17, 13.] Those who recognize the Sabbath as the holy of the Lord and honorable, honor Him who gave the Sabbath, and who meets, by His Spirit, with every one, large or [small,] who worships Him in spirit and truth and in the beauty of holiness. How sacred and precious are these hours which God has sanctified and blessed. We may feel that the Sabbath is the best opportunity to hold sweet communion with each other and precious intercourse with God.*13LtMs, Ms 157, 1898, par. 10*

God cannot give sanctification to those who have the light of truth, but yet dishonor His holy day. It is the Sabbath, and we are to expect on it a refreshing from the Lord. When the spirit of true worship is cherished by those who meet together to worship God, a valuable experience is obtained each Sabbath.*13LtMs, Ms 157, 1898, par. 11*

By cheerful, appreciative obedience we realize the blessing that comes to the soul through true service, not a form, but genuine service. But the manner in which many keep the Sabbath is an offense to God. They bring the spirit of the world into the family and the house of God, when they should realize that they have met together to see the gleams of spiritual life.*13LtMs, Ms 157, 1898, par. 12*

O that all would know in this their day the things that belong to their peace. Shall Christ say to any one of us, “But now they are hid from thine eyes”? [Luke 19:42.] A lax manner of observing the Sabbath brings men and women into bondage. They know not that on this day Christ, the wellspring of life, walks among them, for the purpose of sanctifying the worshipers. There is great need of purity as well as of knowledge. When Christ said, “Be ye therefore perfect, even as your Father in heaven is perfect,” He had in view purity of heart in purpose and action. [Matthew 5:48.] It is essential for every soul who desires to possess increased knowledge to have this purity. Christ will be the efficiency of every soul who strives for clear, far-seeing moral faculties.*13LtMs, Ms 157, 1898, par. 13*

Perfection can only be attained through the grace given by Christ. Jesus requires the co-operation of the human agent. Temperance

must be practiced in all things, in eating, in drinking, in all the habits of life. Christ said to His disciples, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] The Lord gave this lesson because it is truth, and He desires us to know the truth. He would have all who follow Him wholly in earnest. He would have us cultivate a whole-souled heartiness. Some may call this enthusiasm, but if there is any subject in the world worthy of enthusiasm, it is the subject which concerns our eternal interests. We must be heartily enthusiastic over the wonderful work of redemption of the human soul.*13LtMs, Ms 157, 1898, par. 14*

Each one may be so inspired by the life-work of Christ, that he will become full of an earnest desire to be a whole-souled Christian. Those who think, "It will be just as well to be half for Christ, and half for the world," are under a great deception. They are neither cold nor hot. They are not successful worldlings, neither are they successful followers of Christ, and He says of them, "I would that thou wert cold or not. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ... I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see." [*Revelation 3:15, 16, 18.*]*13LtMs, Ms 157, 1898, par. 15*

The Lord calls for sincere and earnest work. Half-heartedness spoils the human agent for both worlds. When weighed in the balance of the sanctuary, those who have done a surface work will be found wanting. Without life in Christ there can be no spiritual growth, no real development. Each one of us needs to grow in grace and in the knowledge of the truth. We turn our blessings into a curse, to our own souls and to the souls of others, unless we do this.*13LtMs, Ms 157, 1898, par. 16*

## Ms 158, 1898

### The Gift of the Holy Spirit

NP

December 7, 1898

Portions of this manuscript are published in *11MR 158, 178-179; 12MR 144-145; MR311 36*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“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*.] There is a multitude of errors in our world, but the truth is a unit always. Those who cherish the truth in the heart will manifest its sanctifying power; for true faith works by love and purifies the soul. “Nevertheless, I tell you the truth,” Christ declared, “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*.] *13LtMs, Ms 158, 1898, par. 1*

This was the arrangement of the divine government. Christ’s ascension was the event which in heaven’s order was to mark the descent of the Holy Spirit. A vital work was to be carried on. The world’s Redeemer designed to show His followers on earth His union with the Father and with man. *13LtMs, Ms 158, 1898, par. 2*

“If ye love me, keep my commandments,” Christ continued. “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 14:15, 21*.] *13LtMs, Ms 158, 1898, par. 3*

When God’s people search the Scriptures with a desire to know what is truth, Jesus is present in the person of His representative, the Holy Spirit, reviving the heart of the humble and contrite ones. “If a man love me, he will keep my words,” Christ said, “and my Father will love him, and we will come unto him, and make our

abode with him.” [Verse 23.] “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.]*13LtMs, Ms 158, 1898, par. 4*

### **The Study of the Word**

No earthly blessing can be obtained without earnest, patient, persevering effort. In business transactions, if men attain success, they must have a will to do, and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toil. Those who would find the treasures of truth must dig for them as the miner digs for the treasures hidden in the earth. No half-hearted, indifferent work must be done. It is essential for old and young to read God’s Word, and further than this, to study it with wholehearted earnestness, praying, toiling, doing, searching for truth as for hidden treasure. Those who do this will be rewarded, for Jesus will quicken the understanding.*13LtMs, Ms 158, 1898, par. 5*

Our salvation depends on knowing the truth contained in the Scriptures. It is God’s will that we should know this. Search, O search, the precious Bible with hungry hearts. Explore God’s Word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declared, “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.]*13LtMs, Ms 158, 1898, par. 6*

Never cease asking and searching. You need to discover what is truth. You need to realize your duties and responsibilities. Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the Word to suit your belief, but accept the light given. Open mind and heart, that you may behold wondrous things



out of God's Word. *13LtMs, Ms 158, 1898, par. 7*

What is truth? This is to be the earnest inquiry of every soul. Whatever you may have practiced and taught in the past, if it is condemned by God's Word, it must not be allowed to control your understanding. Do not read the Bible in the light of your creed. Do not drive down a stake as the limit of your advancement. Find out what is written, plant your feet on the foundation stone, and you are safe. *13LtMs, Ms 158, 1898, par. 8*

In our schools the work of opening the Scriptures to the students is not to be left to only one teacher. This would not be wisdom. Other minds should be brought in. One man may seem well able to present the truth, and yet this is not evidence that he should teach the students from the Word of God through term after term. Others should aid in this work, for it is a great work. The Lord has given to our school the labors of Brother and Sister Haskell, and great light has been received through their work. But others must be brought in to cooperate with them. *13LtMs, Ms 158, 1898, par. 9*

The Lord does not design that one man's mind is the only one that shall be used, that one man's ideas are all that shall be presented, that one man shall continually present the truth in our schools, even though the others [who are] brought in to help may not have so full an understanding of the Scriptures. He would have the students taught by different ones. Minds of different molds should have an opportunity of giving others the impressions God has given them. One mind may view matters in a much more decided light than would others. Different minds should be blended in the work of teaching the Scriptures, that the students may have the benefit of all their talents. *13LtMs, Ms 158, 1898, par. 10*

This is the Lord's plan. And Brother Haskell should have as a helper a young man who can act as his amanuensis. As far as possible, he should lay the burden upon others. The Lord has a work for Elder Haskell to do in our large meetings. He is not to carry the whole burden, but is to stand in his lot and place in connection with his ministering brethren, for a diversity of gifts is to be brought into the work. All minds are not cast in the same mold, neither do they present the same truth in the same way. The methods of one man

are not to be looked upon as the methods to be followed by all. There are all classes of minds among those who compose the body of believers. All have not the same talents, but all are needed to strengthen the work. *13LtMs, Ms 158, 1898, par. 11*

### **The Need of Unity**

The instruction given in the *fourth chapter of Ephesians* shows us that one man is not to be looked upon as a whole. We need to understand the lessons contained in this chapter. Paul writes, "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended, first into the lower parts of the earth? He that descended is the same also that ascended far above all heavens, that he might fill all things. *13LtMs, Ms 158, 1898, par. 12*

"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 into him in all things, which is the head, even Christ; from whom the whole body, fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [*Verses 1-16.*] *13LtMs, Ms 158, 1898, par.*

This is the arrangement that the Lord has made for those who unite in church membership. The Lord gives light through His apostles, prophets, evangelists, and teachers. These are to work together in fellowship, counselling one another. They are chosen men, to whom the Lord has committed sacred trusts, according to their several ability. He imparts His Spirit to them, that they may work under the great head, standing in their lot and place as laborers together with God. *13LtMs, Ms 158, 1898, par. 14*

The Lord has given us light and knowledge and understanding, but we do not appreciate our blessings. It is God's design to bestow gifts on His workers, to open to those who are laborers together with Him the mysteries of His Word, that they may confer these gifts on others. They are to perform earnest, willing service, uniting in their work, fitting together as the different parts of God's temple, each part connecting perfectly, each timber finding its place. *13LtMs, Ms 158, 1898, par. 15*

The Lord endows His workers with power. By the influence of this power they are fitted to be wise directors and teachers, each doing his appointed work. Then the truth goes forth as a lamp that burneth. But God does not design that the teachers of truth shall each be strong on one point. There is to be unity in diversity. Every one is to be earnest in endeavoring to keep the unity of the Spirit in the bonds of peace. One man's thought is not to control, but minds are to be united under the great Head, as the branches are united to the vine. Believers in the Saviour who gave His life for them, they are to work together in harmony. There will be no friction, for they will realize that they are called to the belief and knowledge of the truth as it is in Jesus. Those who are partakers of the divine nature will be one in spirit with Christ. "For he that is joined unto the Lord is one spirit." [*1 Corinthians 6:17.*]*13LtMs, Ms 158, 1898, par. 16*

"A new commandment I give unto you," Christ says, "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.*] Those who cherish this love carry with them the credentials that God sent His Son to save sinners. Christ's Spirit, pervading the hearts of those who believe in Him, develops Christ like traits of character. Christ gives them His own attributes.

This is what God requires, and Jesus gives the promise of the Holy Spirit, that this result may be produced.*13LtMs, Ms 158, 1898, par. 17*

The positions and offices of those in God's work are appointed by Christ. All our talents are His gifts. Let us not disappoint the Lord by an improper use of the talents entrusted to us. Let us not fail to recognize the position and capabilities God gives to another. Be not envious or suspicious as your brother uses his gifts to do something for the honor of God. In no case should we demerit the gift and work God has given another.*13LtMs, Ms 158, 1898, par. 18*

“For their sakes I sanctify myself,” Christ prayed, “that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [*John 17:19-23.*] With this instruction before us, let us strive against all variance. Let every man esteem and improve the gifts given him by God. Let God's workers be careful not to hinder another worker because he does not place his feet in the exact track they are making.*13LtMs, Ms 158, 1898, par. 19*

Man is not to use God's gifts as his own, but as given him for God's glory. Neither is he to shape his course by the course of any man that lives. He is to look to God and trust in God, keeping his eyes fixed upon his Leader, and walking in His footsteps. The servants of Christ will represent Him by drawing together in constant love and unity. The word of the Lord is pledged, that if they will be one with each other in the bonds of Christian fellowship, the Holy Spirit shall work with them, and they will be a strength and power, for the inspiration of the Spirit will be upon them, and the Lord will work through them. Thus the world will be convinced that God sent His Son to die for fallen humanity.*13LtMs, Ms 158, 1898, par. 20*

Yielding to a desire for diversity has placed the church where God

cannot glorify His name through His people. The question is asked, Why are not the sick among us healed? It is because of the lack of unity and love that exists in the church. Perfection of character means perfection in unity. "That they [all] may be one," Christ said, "as thou, Father, art in me, and I in thee." [*Verse 21.*] What possibilities are before us! Shall not our faith grasp them? It is this fitful, careless, indifferent spirit, expressed more loudly by words than by actions, that wounds the heart of Christ. "O righteous Father," Christ prayed, "the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [*Verses 25, 26.*]*13LtMs, Ms 158, 1898, par. 21*

Each worker is to stand in his appointed station, speaking the truth in love. The apostle presents before us the symbol of the human body, formed by the union of all its members, which work under the head as a well-regulated machine. Each part is to be respected, encouraged, sustained. There are to be no fitful, spasmodic movements. Each member has its own office and place in the body. And as the usefulness [of the] body is to be increased by harmonious energy and action on the part of every member, by the sympathy of every part with the whole, so the church of Christ is to be strengthened by the well-regulated action of every part, by the exercise of every gift of God. Each individual is to work for the benefit of the whole. By comparing the church to the human body, Christ would teach us that there is to be no envy, no evil-thinking, evil-speaking, or evil-acting. Under the supervision of God every worker is to render due respect and recognition to his fellow worker. This they owe to God, who has given to every man his work.*13LtMs, Ms 158, 1898, par. 22*

"Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, he shall speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall give it unto you. All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shall show it unto you." [*John 16:13-15.*] By employing our entrusted gifts aright, by accepting the grace which Christ would give us, we may glorify God. He desires us to seek to

extend the knowledge and influence which Christ desires the church to possess. *13LtMs, Ms 158, 1898, par. 23*

Please study the *twelfth chapter of First Corinthians*. “Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts.” [*Verses 27-31.*] The Lord would have his church a power of consistency, each part adapted to the other part, growing unto an holy temple in the Lord. *13LtMs, Ms 158, 1898, par. 24*

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given me of God.” [*Romans 15:13-15.*] *13LtMs, Ms 158, 1898, par. 25*

## Ms 159, 1898

“Speak Evil of No Man.”

NP

December 8, 1898

Portions of this manuscript are published in *TDG 351; ChL 60; HFM 42-43*. †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.

Human nature is so frail, so ignorant, so liable to misconception, that each one should be careful of the estimate he places upon another. His ways may not be the ways of his fellow man. It is well that all are not alike; that the Lord has placed a variety of gifts in His church.<sup>13</sup>*LtMs, Ms 159, 1898, par. 1*

Obstinacy is a bad trait of character, and if not overcome, is the means of doing a great deal of harm. He who is obstinate will not yield, whatever sentiments he may entertain. Narrowness of mind is the cause of obstinacy. There are men of intellectual capacity who have allowed obstinacy to develop in their character, and they refuse to believe things that are right, because they themselves did not originate them.<sup>13</sup>*LtMs, Ms 159, 1898, par. 2*

Obstinacy is a barrier to all improvement. An obstinate man will not be readily convinced of anything which his sight cannot take in. He does not know what it means to walk by faith. He adheres to his own plans and opinions, be they right or wrong, because he has already adopted this line of thought. He may have abundant reason to see that he is wrong; his brethren may raise their voices against his opinions and his methods for making a success of the work, but he cherishes an almost immovable bar against conviction.<sup>13</sup>*LtMs, Ms 159, 1898, par. 3*

Such a man unless converted to God should not be placed on boards or committees. He is constitutionally unfitted to make important decisions. He is determined not to be convinced. He will not yield to men of experience, and therefore he will be a hindrance,

instead of a help. He will suggest sentiments that are unsanctioned by the experience or judgment of men who are fully as intelligent and as wise as he is. He will make assertions as though he had all the aftersight, and will uphold his ideas as all-sufficient. Self has for so long been the ruling element that the unfortunate man considers it a virtue to have, as he thinks, a mind of his own. If his way is not followed, he will raise objections on every occasion, in small matters and in large. He will hold to his words, whether they are true, or entirely false. This practice, often repeated, grows into confirmed habit, and becomes character. *13LtMs, Ms 159, 1898, par. 4*

What discouragement this brings to others! How it weakens the hands of those God has appointed to carry forward His work! When they are linked up with men of this temperament, the burden is made tenfold heavier, for if these men have a voice in any matters, they consume time and weary their brethren by their propensity to hold back. They are not willing to walk by faith, and because the aftersight, the result of the proposition, is not spread out before them, they refuse to go forward. It makes no difference to them that they have the benefit of the experience of those who have been working on these lines for years. They have planted themselves in a certain place, and there they mean to stay. All that may be said, all that others may suggest, hope for, and endeavor to gain, meets with criticism. The objections that lie in the pathway, and the difficulties that are to follow, are enumerated. *13LtMs, Ms 159, 1898, par. 5*

At times the one who has a measure of responsibility laid upon him takes such a hold-back position that the work that needs to be done without delay is blocked. If those whom he regards as subordinates make propositions that do not please him, he abruptly brings forward the difficulties that exist, and hedges up the way, although the thing suggested is the very work that needs to be done, and which must be done. The other workers know that if they decide to go ahead on their own judgment, their work will be dealt with in a spirit of ingenious faultfinding. They see that they cannot yoke up with the head man, for whatever efforts are made, whatever lines of action presented, he will utter unpleasant criticisms and bring forward objections, using his talent of speech to invent



difficulties. *13LtMs, Ms 159, 1898, par. 6*

Obstinacy is the most discouraging feature of a man's character. By two or three who have made criticism their science, who take a position in opposition to nearly everything, the very best business may be dragged down to a low level. They can plant more seeds of doubt than they would wish to see ripen into harvest. Every idea which they do not present has to them some objectionable features. In the place of seeing the good in the propositions which the Lord impresses others to present, they see the disadvantages, and thus, in a most ingenious, roundabout way the fresh, new idea is made to appear objectionable. *13LtMs, Ms 159, 1898, par. 7*

Upon the improvements or ideas which [do] not originate with them, they heap such a mass of their own suppositions that the board or committee assent, although they cannot understand. They think it is beyond them, wisdom too deep for their comprehension. The objectors present their suppositions in such a light that that which is perfectly right appears distorted. They hold up crooked glasses, through which things right and just looked crooked. *13LtMs, Ms 159, 1898, par. 8*

Often those in a Board meeting might have come to a unanimous decision for the right had not men yielded to the temptation which Satan presented to Adam to throw discredit and accusation upon God. This is the way in which many council meetings have been held. Plans good and right have been picked to pieces and distrusted. But this kind of work has had its day. The Lord is not pleased to have this spirit hindering and marring His work. He calls for men who will carry out His will, men who will be controlled by His Holy Spirit. *13LtMs, Ms 159, 1898, par. 9*

We have set forth the advantages of the school land in Cooranbong. We have shown that the Bible was our guide and teacher in establishing the school here. The latest design is to have a health food manufacturing business here. This means grave responsibilities. It calls for men who fear God, who recognize Him as present in all their transactions, men who are true, who are respectful [and] are courteous in every position, who are amiable, who are fitted to guide and direct others. They are to be polite

Christian gentlemen. Christ is to be their strength and their righteousness. The youth who connect with them are to see in them characters that are fragrant with good works. They are to hear from their lips peaceable words, which do not stir up strife. They are to see in them men who look upon all human beings as the purchase of the blood of the Son of God, who will speak to them with affection, tenderness, and love.*13LtMs, Ms 159, 1898, par. 10*

To those who occupy a position as director, I would say, As stewards of Christ, you are to act as shepherds of those whom you direct. Speak gently. Let not one authoritative word escape your lips. Lord it not over God's heritage. Make the work of those you direct pleasant and cheerful. Set them an example of how to teach others to respect their pupils. As you do this, God will abundantly bless.*13LtMs, Ms 159, 1898, par. 11*

If the youth feel that they have the companionship of those who direct them, they will give them their confidence and love. There should be no harsh dictation. It is a part of the education given in the school to teach good manners. All young men and young women have their temptations and trials. Unadvised dictatorship, words that show that he who ought to be a servant of Christ cherishes an accusing spirit, causes the leaven of evil to begin its work. The spirit of strife, harshness, and contention comes in, and Christ is dishonored. His name is not magnified.*13LtMs, Ms 159, 1898, par. 12*

Nothing can avail to keep the soul steadfast under the strife of sharp, stinging, faultfinding words, but cherishing a continual reverence for the Word of God. Search the Bible earnestly, and when you think your brethren have not treated you as Christians should treat a fellow man, sing to the Lord, instead of answering back. Let us not be ashamed to invent means to stop the flow of angry words. "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. And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in

the name of our Lord Jesus Christ; submitting yourselves to one another in the fear of God.” [*Ephesians 5:15-21.*]*13LtMs, Ms 159, 1898, par. 13*

Men who are placed as overseers must learn that they are not masters. I beg of you who have been long on this ground to be circumspect. Remember that the angels of God are continually recording your words. Bring your keenest thoughts to your aid to fence your mind about with, “It is written.” Bring no railing accusation against anyone.*13LtMs, Ms 159, 1898, par. 14*

You will all be tried. Satan is working with every conceivable temptation to win you to his side. Will you resist at the devil? Will you look to Jesus in faith, trusting in Him to preserve your spirit untarnished? Search your own hearts as with a lighted candle. Become intelligent in regard to the principles that are plainly revealed in God’s Word. Do not be ever learning and never able to come to a knowledge of the truth. Life is altogether too short to be reckless and disobedient, not a whit better than the ungodly.*13LtMs, Ms 159, 1898, par. 15*

Those who fear God will watch for souls as they that must give an account. Let all see how precious an influence they can exert over those with whom they are connected. If you see one who you think is not faithful, kindly admonish him. Pray with him and for him, and souls may be given you as your reward. Those who are faithful stewards will make it their rule to strive to win souls under all circumstances. I ask you, in the name of Jesus Christ of Nazareth, to live the Word of God. When you are doers of this Word, the power of God will flow in rich currents of grace into your hearts, enabling you to sing to the glory of God.*13LtMs, Ms 159, 1898, par. 16*

## Ms 160, 1898

Conformity to the Will of God

NP

December 8, 1898

See *Ms 160a, 1898*. Portions of this manuscript are published in *5BC 1140*. +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 ways of man are before the Lord, and He pondereth all his goings. The eyes of the Lord are in every place; He looketh to the ends of the earth, and seeth under the whole heaven. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. He knoweth the things that come into our mind, every one of them. There is not a 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*.] He hath established the world by His wisdom, and stretched out the heavens by His discretion. He is “wonderful in counsel and excellent in working.” [*Isaiah 28:29*.] *13LtMs, Ms 160, 1898, par. 1*

What does God require from His creatures? Conformity to His will. We are to strive constantly for perfection of thought in the expression of our words. As the power of God is infinite, there is to be no opposition to His will and precepts. The will and ways of God are perfect. We must remember that it is our first work, as we accept Christ as our Saviour to understand that imperfection of character is sin, and that sin is the transgression of the law. There can be no single perfection. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as his personal Saviour is privileged to possess these attributes. *13LtMs, Ms 160, 1898, par. 2*

“If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with

stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.” [*Psalm 89:30-33.*] What are the two great principles of God’s law? “Thou shalt love the Lord thy God with all thy mind, and with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself.” [*Luke 10:27.*] Upon these two great principles hang all the law and the prophets. It is not the knowledge that we have that there is a living God, but that His moral government extends throughout the universe, reaching even to the fallen world, that should call us to fear and obedience.*13LtMs, Ms 160, 1898, par. 3*

None need think that as our Creator and Governor, the Lord is inattentive to the behavior of His subjects. He teaches us to look upon Him as the One who searches the reins and trieth the hearts of the children of men. He reads all our thoughts, and knows the imaginations of our hearts. He sees our inward motives, and knows the influence that our imagination and will exert upon our outward deportment. He has His standard of character in His law, and He has made known His unchangeable purpose of dealing with every human being according to his works.*13LtMs, Ms 160, 1898, par. 4*

“His eyes behold; his eyelids try the children of men.” [*Psalm 11:4.*] The Lord is a God of knowledge; by Him actions are weighed. “I the Lord search the heart, I try the reins, to give to every man according to his ways, and according to the fruit of his doings.” [*Jeremiah 17:10.*]*13LtMs, Ms 160, 1898, par. 5*

Let those who are supposed to be men act like men, not like children, but like men who have grown out of the petty, querulous habits of children, who no longer think and speak as children, but, having become men, have put away childish things, and think as men and women in the sight of God. They read His Word; they regard that Word as their counsellor, and if they are doers of that Word, they are building up characters after the divine similitude. They are obeying God’s law, the transcript of His character.*13LtMs, Ms 160, 1898, par. 6*

Let us not think that God is not particular in regard to the behavior of every soul toward Himself and His law, that He does not go into particulars in regard to the words spoken in the family circle and the

spirit manifested toward believers and unbelievers. If read carefully, the Word of God dispels this illusion. We ask, Are you doers of the Word in your home life, in your business life, man with man, neighbor with neighbor? God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. "He hath appointed a day in the which he will judge the world in righteousness, that every man shall receive the things done in the body, whether they be good or evil." [See *Acts 17:31*; *2 Corinthians 5:10*.] *13LtMs, Ms 160, 1898, par. 7*

Thus God deals with men and angels. "Wherefore," He says, "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the winds blew, and the floods came, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man, that built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." [*Matthew 7:24-27*.] *13LtMs, Ms 160, 1898, par. 8*

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." [*Jude 5, 6*.] *13LtMs, Ms 160, 1898, par. 9*

The Lord is longsuffering, even to them that do evil. He permits even apostates and rebels to live. His tender compassion supplies their necessities, and He gives of His benefits to them all. "The Lord is good to all, and his tender mercies are over all his works. ... He openeth his hand, and satisfieth every living thing." [*Psalms 145:9, 16*.] He is the Father of mercies, and the God of all comfort. The earth is full of the goodness of the Lord. We are to be strong in His goodness. He endures with much longsuffering the vessels of wrath, fitted for destruction. He calls upon them, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon." [*Isaiah 55:7*.] *13LtMs, Ms 160,*

1898, par. 10

But the Lord makes a difference between those who serve Him and those who serve Him not. He is continually revealing peculiar and inextinguishable love in behalf of His faithful and obedient children, while of those who are self-sufficient and obstinate, who care not to reveal Christ in character, He says, "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." [*Jude 12.*]13LtMs, Ms 160, 1898, par. 11

God declares that He will render to every man according to his deeds: "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also to the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." [*Romans 2:6-11.*]13LtMs, Ms 160, 1898, par. 12

"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." "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall grow up and go forth as calves of the stall." [*Malachi 3:16-18; 4:1, 2.*]13LtMs, Ms 160, 1898, par. 13

Consider, before you advance another step. Weigh well the import of the words God has spoken, which show His special favor toward all who love Him. "The eyes of the Lord are upon the righteous, and

his ear is open to their cry.” [*Psalm 34:15.*] “The steps of a good man are ordered by the Lord, and he delighteth in his ways. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him in his hand ... for the Lord loveth judgment, and forsaketh not his saints. They are preserved forever.” [*Psalm 37:23, 24, 28.*] “The Lord is a light and a defense.” [See *Psalm 84:11.*]*13LtMs, Ms 160, 1898, par. 14*

The Lord Jesus commands perfect love, because this is the joy of heaven, which we are striving to obtain. God observes the conduct of every one who claims to believe the truth. The disobedience of Adam in believing the falsehood of Satan, and preferring his statement to that of God, cost the life of the Son of God; but notwithstanding this great and immeasurable cost, the [love] and goodness of God shines forth brighter than even at the first creation. “Where sin abounded, grace did much more abound.” [*Romans 5:20.*]*13LtMs, Ms 160, 1898, par. 15*

The promise of the Saviour was a star of hope to our first parents. An invincible deliverer was given them, on the Eden ground. “Herein is love, not that we loved God, but that he loved us.” [*1 John 4:10.*] The Lord delivered up His Son, the perfect image of Himself, to save us from death. Herein God commandeth His love toward us, placing it in the most attractive light, that it might be seen by the heavenly universe, by the worlds unfallen and by the fallen world, that the Just suffered for the unjust. “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.*]*13LtMs, Ms 160, 1898, par. 16*

There is no excuse for any of us to be spiritually weak, lukewarm, unbelieving, and full of wrath. There is no excuse for us to draw apart from one another, breaking the links of the golden chain that connect us with each other and with God. We have read over and over again the Scripture in (*John 15*): “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 up, and cast them into the fire, and they are burned.” [*Verses 5, 6.*] We need to see that we must be practical Christians. The question to be answered is, “Who is on the Lord’s side? Who is co-operating with God in character-building



in their own individual experience?" *13LtMs, Ms 160, 1898, par. 17*

What do we see? A selfish competition among brethren of the same faith, who claim to be commandment-keepers. Had we not better keep the commandments of God? How do our spirit, words, and actions toward each other appear to the heavenly universe? *13LtMs, Ms 160, 1898, par. 18*

What position must we occupy as repentant sinners? Christ gave His precious life for us, that we might have life in Him. He came to take away our sins, that there should be nothing in our hearts antagonistic to God. Therefore the sanctification of the whole man is essential. If the carnal mind is allowed to work, it will overcome the man; therefore thorough, daily conversion is essential. "The pure in heart shall see God." [*Matthew 5:8.*] A faithful sentinel must guard the actions of heart, mind, and soul. Without faith it is impossible to please God. Without faith, the selfish propensities of human nature will absorb the powers of the whole man. He will work the works of Satan, and please him by allowing the root of bitterness to spring up, whereby many are defiled. *13LtMs, Ms 160, 1898, par. 19*

If admitted into the heart, the grace of Christ will purify every thought, regulate every desire, and sweeten the disposition. But if the natural passions are allowed to control, whoever it is, whether man, woman, or youth, he that being is a savor of death unto death. God would not have the character marred by unholy speech and unsanctified actions. "Christ also loved the church, and gave himself for it, that he might sanctify it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blame." [*Ephesians 5:25-27.*] *13LtMs, Ms 160, 1898, par. 20*

This striving for the mastery, this desire to be first, is not the fruit borne by a good tree. Is Christ indeed our good Shepherd? Then with such a shepherd guarding us, what quiet, loving confidence should we reveal, what cheerful constancy of spirit should we possess. This world is not the Christian's heaven, but with the love of God in the heart, we can see our difficulties, and meet [them]

with faith and humble trust, and move onward.*13LtMs, Ms 160, 1898, par. 21*

“Fear not, little flock,” Christ said; “for it is my Father’s good pleasure to give you the kingdom.” [*Luke 12:32.*] “Follow me.” The true Shepherd leads the way. Then utterly refuse to murmur; utterly refuse to act like peevish children.*13LtMs, Ms 160, 1898, par. 22*

I call your attention to the message Christ left with His disciples. A “new commandment I give unto you,” He said, “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.*] Why should this commandment be new to the disciples? The words, “As I have loved you” were yet to be fulfilled by the offering He was about to make for the sins of the world. As Christ had loved them, the disciples were to love one another. They were to show forth the love abiding in their hearts for men, women, and children by doing all in their power for their salvation. But they were to reveal a specially tender love for all of the same faith.*13LtMs, Ms 160, 1898, par. 23*

“Verily, verily, I say unto you,” Christ continued, “the works that I do shall ye do also; and greater works than these shall ye do, because I go to my Father.” [*John 14:12.*] After His resurrection and ascension, the disciples were privileged to bear a firm, bold testimony that could not be controverted, that He who had been with them in this world was the Son of the Infinite God.*13LtMs, Ms 160, 1898, par. 24*

Peter declared, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.” “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” [*Acts 3:13-15; 4:11, 12.*] Thus the apostles gave assurance of their faith.*13LtMs,*

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed were his own, and they had all things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.” [*Verses 31-33.*] Thus the disciples kept the new commandment, “As I have loved you, that ye also love one another.” [*John 13:34.*]*13LtMs, Ms 160, 1898, par. 26*

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name I will do it. 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 unto him.” [*John 14:13-15, 21.*] “The pure in heart shall see God.” [*Matthew 5:8.*] Yes, they will endure the seeing of Him who is invisible. “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 abide in you, and that your joy might be full.” [*John 15:10, 11.*]*13LtMs, Ms 160, 1898, par. 27*

“This is my commandment, That ye love one another; as I have loved you, that ye also love one another.” [*John 15:12; 13:34.*] If our hearts are not purified from our hereditary and cultivated tendencies to wrong, if they are not cleansed from inherent sin, Christ cannot enter. The work of grace cannot be carried on in the heart that is not rooted and grounded in the love of Christ Jesus. Paul writes, “That ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” [*Ephesians 3:17-19.*] Entire sanctification is essential. Stretch every spiritual nerve and muscle, that you may attain to perfect conformity to the will of God. Talk this, pray this. Keep in view what must be done to build one another up in the most holy faith. Without holiness

no man can see God. This unduly estimating self and demeriting others is a stream that flows from Satan into the heart to flow forth to others. *13LtMs, Ms 160, 1898, par. 28*

There are many who have a circumstantial religion, which is in accordance with what they meet in the family and in their business relations with each other. This affects their religion. Their words are not right. They are not kindly, courteous, [and] respectful to one another. When you have a full salvation, it will be when you have dug out by the roots the root of selfishness, that bitter root which divides hearts. God expects altogether a different spirit than has been reveals on this ground. God calls for you to make an entire surrender, not a few outward changes. He calls for every soul to seek the Lord for his own present and eternal good. It is pitiful to see what little faith and love is manifested for God and for one another. The apostle represents this as biting and devouring one another. What a representation! We should love one another as Christ has loved us. *13LtMs, Ms 160, 1898, par. 29*

Let us remember that the Lord knows us by name. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [*Acts 10:1-6.*] *13LtMs, Ms 160, 1898, par. 30*

This is evidence that the Lord knows just where we live. We see also that He designs man to be placed in connection with his fellow men. The Lord could have instructed Cornelius, but this was not His plan. Man must be brought in connection with man. One must communicate with and instruct the other. God sent His angel to Cornelius, bearing the message that He had not been unmindful of him or his family. He recognized his gifts and his offerings, which

had come up before Him in connection with his prayers.*13LtMs, Ms 160, 1898, par. 31*

The reading of this Scripture shows that the time had come for an entirely new phase of the Christian church. The door which many of the Jewish converts had closed against the Gentiles was now to be manifestly thrown open. The gentiles who had accepted the gospel of Jesus Christ were to be looked upon as on a perfect equality with the Jewish disciples, without the necessity of circumcision.*13LtMs, Ms 160, 1898, par. 32*

The Lord has His own way of carrying forward His work. Every true believer is to stand ready to be taught by God. Whatever prejudices he has had are to be broken down by the planning of the heavenly messengers to cooperate with men upon the earth, setting one man of decidedly prejudiced sentiments to do a work that will break down these prejudices.*13LtMs, Ms 160, 1898, par. 33*

In the instances of Peter being sent to Cornelius we see how God works to enlighten all who love and fear Him, even though they know not all the truth. A heavenly messenger is sent to bring about a certain work that must be done in order to bring many Gentiles to the truth. And if men hold to their own ideas in this our day, if they are unwilling to yield, the Lord cannot use them. He will pass them by, and take those who are willing to walk in the ways of the Lord.*13LtMs, Ms 160, 1898, par. 34*

Each one connected with the school is on trial. The Lord is proving him to see if he is willing to be controlled by the Holy Spirit. If he manifests the spirit of an unconverted man, and is not willing to be taught by God, the Lord has no use for him in this place. Those who desire to teach in any line must be workers together with God. Those who stir up strife, those who desire to be first, those who refuse to become humble, meek, lowly Christians, who will not unite in love and confidence with their fellow workers, are not the ones whose example will help the youth in this school.*13LtMs, Ms 160, 1898, par. 35*

In this lies the threatened difficulty—that there will be a striving for the supremacy. Here are youth whom parents and guardians have sent to the school, hoping and praying that by the sacrifice they

have made their children will be placed under good influences, and will receive a mold of character that will fit them to see the love of God and to be benefitted by the instruction received. But if these youth have constantly before them the example of men who occupy important positions, but who have allowed wrong habits to grow with their growth, and strengthen with their strength, what influence will this have upon them? These men, by their influence, their speech, their hasty tempers, their harshness, their masterly dictation, their authoritative spirit, their disunion one with another in their work, show that all the labor that has been put forth has not changed their hearts, for their habits are still objectionable. *13LtMs, Ms 160, 1898, par. 36*

## Ms 160a, 1898

Conformity to the Will of God

“Sunnyside,” Cooranbong, New South Wales, Australia

December 8, 1898

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“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; He looketh to the ends of the earth, and seeth under the whole heaven. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. He knows the things that come into our minds, every one of them. There is not a 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. “He hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” [*Jeremiah 10:12*.] He is “wonderful in counsel and excellent in working.” [*Isaiah 28:29*.] *13LtMs, Ms 160a, 1898, par. 1*

What does God require from His creatures? Conformity to His will. We are to strive constantly for perfection of thought in the expression of our words. As the power of God is infinite, there is to be no opposition to His will and precepts. The will and ways of God are perfect. We must remember that is our first work, as we accept Christ as our Saviour, to understand that imperfection of character is sin, that sin is the transgression of the law of God. There can be no sinless imperfection, for we have a perfect example in the life of Christ. All righteous attributes of character dwell in God as a perfect, harmonious whole; and every one who receives Christ as his personal Saviour is privileged to possess those attributes. *13LtMs, Ms 160a, 1898, par. 2*

“If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.” [*Psalms 89:30-33*.] *13LtMs, Ms 160a,*

1898, par. 3

What are the two great principles of God's law? "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." [Luke 10:27.] Upon these two great principles hang all the law and the prophets. It is not the knowledge we have that there is a living God, but that His moral government extends throughout the universe, reaching even to the fallen world, that should call us to fear and obedience. *13LtMs, Ms 160a, 1898, par. 4*

None need think that as our Creator and Governor, the Lord is inattentive to the conduct of His subjects. We are to Him as His little children. He teaches us to look upon Him as the One who searches the reins and tries the hearts of the children of men. He reads our thoughts and knows the imaginations of our hearts. He reads from cause to effect, and knows the influence that our imagination and will exert upon our outward deportment and upon other minds. He has His standard of character in His law, and He has made known His unchangeable purpose of dealing with every human being according to his works. *13LtMs, Ms 160a, 1898, par. 5*

The Lord is a God of knowledge; by Him actions are weighed. "His eyes behold, his eyelids try the children of men." [Psalm 11:4.] "I the Lord search the heart," He says, "I try the reins, to give to every man according to his ways, and according to the fruit of his doings." [Jeremiah 17:10.] *13LtMs, Ms 160a, 1898, par. 6*

Let those who suppose themselves to be men act, not like fractious children, but like men who have grown out of the petty, querulous habits of children, who no longer think and speak like children, but, having become men, have put away childish things, and think as men in the sight of God. Those who read God's Word, taking it as their counsellor, and becoming doers of the Word, are building up characters after the divine similitude. They are obeying God's law which is the transcript of His character. *13LtMs, Ms 160a, 1898, par. 7*

Let us never think that God is not particular in regard to the conduct of His children toward Himself and His law, "God will bring every work into judgment, with every secret thing, whether it be good, or



whether it be evil.” [*Ecclesiastes 12:14.*] “He hath appointed a day in which he will judge the world in righteousness, that every man shall receive according to the things done in the body, whether it be good or evil.” [See *Acts 17:31; 2 Corinthians 5:10.*] God is particular in regard to the words we speak in the family circle, and the spirit we manifest toward believers and unbelievers. We ask, Are you doers of the Word in your home life, in your business life, man with man, neighbor with neighbor? His promises to the believer are conditional. “Whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.” [*1 John 3:22.*]*13LtMs, Ms 160a, 1898, par. 8*

It is thus that God deals with men and with angels. “Wherefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the winds blew, the floods came, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man, that built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” [*Matthew 7:24-27.*]*13LtMs, Ms 160a, 1898, par. 9*

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” [*Jude 5, 6.*]*13LtMs, Ms 160a, 1898, par. 10*

The Lord is longsuffering, even to them that do evil. He permits even apostates and rebels to live. His tender compassion supplies their necessities, and He gives of His benefits to them all. “The Lord is good to all, and his tender mercies are over all his works. ... He openeth his hand, and satisfieth every living thing.” [*Psalms 145:9, 16.*] He is the Father of mercies, and the God of all comfort; the earth is full of the goodness of the Lord. We are to be strong in His goodness. He endures with much longsuffering the vessels of wrath, fitted for destruction. He calls upon them, “Let the wicked forsake his way, and the unrighteous man his thoughts, and let Him

return unto the Lord, and He will have mercy; and unto our God, for He will abundantly pardon.” [*Isaiah 55:7.*] What greater encouragement that this could be given the sinner, to lead him to surrender his will, and profit by the Word of God.<sup>13</sup>*LtMs, Ms 160a, 1898, par. 11*

But the Lord makes a difference between those who serve Him and those who serve Him not. He is continually revealing peculiar and unquenchable love in behalf of His faithful and obedient children, while of those who are self-sufficient and obstinate, who care not to reveal Christ in their character, He says, “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” [*Jude 12.*]<sup>13</sup>*LtMs, Ms 160a, 1898, par. 12*

God declares that He will render to every man according to his deeds: “To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.” [*Romans 2:6-11.*]<sup>13</sup>*LtMs, Ms 160a, 1898, par. 13*

“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 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.” “For, behold, the day cometh that shall burn as an oven; and all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall grow up and go forth as calves of the stall.” [*Malachi 3:16-18; 4:1, 2.*]<sup>13</sup>*LtMs, Ms 160a, 1898, par. 14*

Consider, before you advance another step. Weigh well the import of the words God has spoken, which show His special favor toward those that love Him. “The eyes of the Lord are upon the righteous, and his ears are open unto their cry.” [*Psalm 34:15.*] “The steps of a good man are ordered by the Lord, and he delighteth in his ways. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him in his hand ... for the Lord loveth judgment, and forsaketh not his saints. They are preserved forever.” [*Psalm 37:23, 24, 28.*] “The Lord is a light and a defense.” [*Psalm 84:11.*]*13LtMs, Ms 160a, 1898, par. 15*

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What do we see? A selfish competition among brethren of the same faith, those who claim to be commandment-keepers. Had we not better keep the commandments of God? How do our spirit, words and actions toward each other appear to the heavenly universe? Should not the fact that we are saved by the measureless sacrifice of the Son of God be enough to cause us to draw together in the bonds of unity and love? *13LtMs, Ms 160a, 1898, par. 19*

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“Fear not, little flock,” Christ said, “it is your Father’s good pleasure to give you the kingdom.” [*Luke 12:32.*] “Follow me.” The true Shepherd leads the way. Then utterly refuse to murmur and act like peevish children. *13LtMs, Ms 160a, 1898, par. 24*

I call your attention to the message that Christ left with His disciples: “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.*] Why should this commandment have been new to the disciples? The words “As I have loved you” were yet to be demonstrated in the offering Christ would make for the sins of the world. As Christ had loved the disciples, so they were charged to love one another. They were to show forth the love abiding in their hearts for men, women, and children by doing all in their power for their salvation. They were to see in them the purchase of the blood of the Son of God. But they were to reveal a specially tender love for all their brethren. *13LtMs, Ms 160a, 1898, par. 25*

“Verily, verily, I say unto you,” Christ continued, “the works that I do shall ye do also, because I go to my Father.” [*John 14:12.*] After Christ’s resurrection and ascension to the Father, the disciples were privileged to bear a bold firm testimony that could not be controverted, that He who had been with them in the world was the Son of the Infinite God. *13LtMs, Ms 160a, 1898, par. 26*

Peter declared, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he

was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, where of we are witnesses.” “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name given under heaven among men, whereby we must be saved.” [*Acts 3:13-15; 4:11, 12.*] Thus the apostles gave assurance of their faith.<sup>13</sup>*LtMs, Ms 160a, 1898, par. 27*

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed were his own, and they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.” [*Verses 31-33.*] Thus the disciples understood and kept the commandment, “As I have loved you, That ye also love one another.” [*John 13:34.*]<sup>13</sup>*LtMs, Ms 160a, 1898, par. 28*

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. 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 unto him.” [*John 14:13-15, 21.*] “The pure in heart shall see God.” [*Matthew 5:8.*] They shall endure the seeing of Him who is invisible. “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 abide in you, and that your joy might be full.” [*John 15:10, 11.*]<sup>13</sup>*LtMs, Ms 160a, 1898, par. 29*

“This is my commandment, That ye love one another; as I have loved you, that ye love one another.” [*John 15:12; 13:34.*] If our hearts are not purified from our hereditary and cultivated tendencies to wrong, if they are not cleansed from inherent sin, Christ cannot enter. A work of grace cannot be carried on in the heart that is not

rooted and grounded in the love of Christ Jesus. Paul writes, “That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” [*Ephesians 3:17-19.*]*13LtMs, Ms 160a, 1898, par. 30*

Entire sanctification is essential. Stretch every spiritual nerve and muscle, that you may attain to perfect conformity to the will of God. Talk this, pray this, act this. Keep in mind what must be done in order to build up one another in the most holy faith. Without holiness no man can see God. This undue estimating of self and demeriting of others is a stream that flows from Satan into the heart to flow forth again to others. Those who allow themselves to be controlled by this spirit not only spoil their own lives, but by their perversion of truth, make it more difficult for others to do right.*13LtMs, Ms 160a, 1898, par. 31*

There are many who have a circumstantial religion, a religion which is in accordance with what they meet in their family or their business relations with one another. The daily circumstances of life affects their religion, making them often speak words that are not right, causing them to be unkindly, uncourteous, and disrespectful to each other. Such will only find a full salvation when they have dug out from their hearts every portion of the root of selfishness, that bitter root which divides hearts.*13LtMs, Ms 160a, 1898, par. 32*

God expects to see the manifestation of an altogether different spirit than that revealed by those who claim to keep the commandments of God. He calls for not simply a few outward changes, for this means failure, but for an entire surrender to Him. He bids every soul seek the Lord for his own present and eternal good. It is pitiful to see how little faith and love is manifested for God and for one another. The apostle represents this as spiritual biting and devouring of one another. What a representation this is! We are bidden to love one another as Christ has loved us.*13LtMs, Ms 160a, 1898, par. 33*

Let us remember that the Lord knows us by name. “There was a certain man in Caesarea called Cornelius, a centurion of the band

called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [Acts 10:1-6.]*13LtMs, Ms 160a, 1898, par. 34*

This is evidence that the Lord knows just where we live. We see also that He designs man to be place in connection with his fellow men. The Lord could have instructed, Cornelius, but this was not His plan. Man must be brought in connection with man. One must communicate with and instruct the other. God sent His angel to Cornelius, bearing the message that He had not been unmindful of him and his family. He recognized his gifts and offerings that had come up before God in connection with his prayers.*13LtMs, Ms 160a, 1898, par. 35*

The time had come for an entirely new phase of the work of the Christian church. The door which many of the Jewish converts had closed against the Gentiles was now to be thrown open. The Gentiles who had accepted the gospel of Jesus Christ were to be regarded as on a perfect equality with the Jewish disciples, without the necessity of circumcision.*13LtMs, Ms 160a, 1898, par. 36*

The Lord has His own way of carrying forward His work. Every true believer is to stand ready to be taught by Him. Whatever prejudices he has had are to be broken down by the planning of the heavenly messengers.*13LtMs, Ms 160a, 1898, par. 37*

In the instance of Peter's mission to Cornelius we see how God works to enlighten all who love and fear Him, even though they do not know all the truth. A heavenly messenger is sent to bring about a certain work that must be done in order to bring many Gentiles to the truth. And if men hold to their own ideas in this our day, if they are unwilling to yield, the Lord cannot use them. He will pass them



by, and take those who are willing to walk in the ways of the Lord.*13LtMs, Ms 160a, 1898, par. 38*

The Lord is proving each worker to see if he is willing to be controlled by the Holy Spirit. If he manifests the spirit of an unconverted man, and is not willing to be taught by God, the Lord has no use for him in this place. Those who desire to teach in any line must be workers together with God. Those who stir up strife, those who desire to be first, those who refuse to become humble, meek, lowly Christians, who will not unite in love and confidence with their fellow workers, are not the ones whose example will lead unbelievers to see the truth as it is in Jesus. If the truth is in the heart, it will manifest itself in good works.*13LtMs, Ms 160a, 1898, par. 39*

In this lies the threatened difficulty—that there will be a striving for the supremacy. Here are the youth whom parents and guardians have sent to the school, hoping and praying that by the sacrifice they have made their children will be placed under good influences, and will receive a mold of character that will fit them to understand the love of God and to benefit by the instruction received.*13LtMs, Ms 160a, 1898, par. 40*

But if these youth have constantly before them the example of men occupying important positions who have allowed wrong habits to grow with their growth and strengthen with their strength, what influence will this have upon them? These men, by their influence, their speech, their hasty tempers, their harshness, their masterly dictation, their authoritative spirit, their disunion one with another in their work, show that all the labor that has been put forth has not changed their hearts, for their habits are still objectionable. Will not the men who have in the past allowed these elements to come into their lives experience a true conversion? Will they not now seek the Lord with heart and soul? God grant that this may be.*13LtMs, Ms 160a, 1898, par. 41*

## Ms 161, 1898

Words to Students

NP

December 10, 1898

Portions of this manuscript are published in *TMR 320*.

I speak to the students who come to our schools to receive knowledge. They must be impressed that the fear of the Lord is the beginning of wisdom. The Bible is our lessonbook. All have capacities that they must be taught to regard as sacred endowments, and to appreciate as the Lord's gifts, which must be rightly employed. *13LtMs, Ms 161, 1898, par. 1*

It is by overcoming the world, the flesh, and the devil that any student comes into possession of that knowledge that gives him access to the tree of life. We must all learn that we must overcome as Christ overcame in our behalf. All pride is sin, and must be expelled from the soul. Christ came to cut us loose from the originator of sin. He came to give us a mastery over the power of the destroyer, and to save us from the sting of the serpent. Through His imparted righteousness He would place all human beings where they will be on vantage ground. *13LtMs, Ms 161, 1898, par. 2*

He came to this earth and lived the law of God that man might stand in his God-given manhood, having complete mastery over his natural inclination to self-indulgence and to the selfish ideas and principles which tarnish the soul. The Physician of soul and body, He will give wisdom and complete victory over warring lusts. He will provide every facility, that man may perfect a completeness of character in every respect. "Them that honor me, I will honor," God declares. [1 *Samuel 2:30*.] Daniel and his fellows honored the Lord by standing firm as a rock to principle; and God honored these faithful witnesses. *13LtMs, Ms 161, 1898, par. 3*

Those who walk in the light of God's living Word may discern the errors and false theories that Satan presents before human beings. In obedience to God's Word, in resistance to Satan's sophistries,

there is freedom, there is happiness, there is saving grace. Jesus desires to prevent a waste of the powers He gave His life to redeem from Satan's control. He would have His endowments accepted, appreciated, and trained to aid in the work of saving the beings He not only created, but gave His life to redeem from the slavery of sin. *13LtMs, Ms 161, 1898, par. 4*

Looking unto Jesus, the Author and Finisher of our faith, we need not make the mistakes that cause to be written opposite our names the words, "Weighed in the balances of the sanctuary and found wanting." [*Daniel 5:27.*] Those who follow the divine Leader in this world will be with Him in the city of God. They will dwell with Him upon God's great farm, the earth renewed and beautified. Eden will be restored. *13LtMs, Ms 161, 1898, par. 5*

The Lord would not have us content with an allegiance to any earthly power. The Infinite would bind us to Himself in the bonds of divine love. We owe allegiance only to God, and we should be content to seek for no other inheritance save that which is as boundless as the universe and as enduring as eternity. As Christ's purchased possession, we are exalted to the highest ranks. We are redeemed by the blood of the Lamb, and are adopted into the royal family as heirs of God, joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away. *13LtMs, Ms 161, 1898, par. 6*

## Ms 162, 1898

“Be Ye Kind One to Another.”

NP

December 10, 1898

Previously unpublished.

In this age of the world God's people need to learn that He does not require them to be suspicious, faultfinding, criticizing. Many feel that the line of work they are doing belongs solely to them, and that no one should suggest anything concerning it, at the risk of being looked upon as an interferer. This was the condition of things that existed when we first went to Melbourne. Satan is pleased when this is so. *13LtMs, Ms 162, 1898, par. 1*

But there must be a different order of things. There must be less secretiveness, less anxiety to keep every thread of the web hidden, for fear that others may gain a knowledge known by the workers. When this state of things exists, there will be constant suspicion and restraint. Evil thinking and evil-surmising will be indulged, and brotherly love will die out of the soul. *13LtMs, Ms 162, 1898, par. 2*

Every line of God's work has a connection with every other line. Originally cannot maintain an existence in the institutions where God presides, for He is the Lord of all tact, all ingenuity. The foundation of all correct methods, God Himself is original, and He imparts a knowledge of ways and methods to human minds. But man is not to look upon this knowledge as exclusively his own. It is the Lord's design that one thread shall follow another. *13LtMs, Ms 162, 1898, par. 3*

By His representative, Christ is present in every place. Those who enter our institutions as learners are to master one lesson after another, as fast as their intellect will enable them. The Lord presides, and the human agent is to seek Him for wisdom, putting all his powers and capabilities to the very best use. *13LtMs, Ms 162, 1898, par. 4*

Those in responsible positions should help the one who is trying to learn. If he is a Bible student, his education should not be confined to one teacher, however apt and thorough that teacher may be. The learner must be brought into contact with different minds, who will present the truth of God's Word from different standpoints.*13LtMs, Ms 162, 1898, par. 5*

The youth in your publishing houses need to be instructed by men of different training, different habits. Their minds must be molded by men whom the Lord is teaching. Thus it should be in all education.*13LtMs, Ms 162, 1898, par. 6*

The Lord does not impress all minds in the same line. One mind may be impressed with some phases of the truth that others, although worked by the Holy Spirit, do not see in the same light. Under special circumstances some minds see special light upon points of truth, which others do not grasp, because they are not so situated that they can take in the subject. In His providence, by pleasant or adverse circumstances, God seeks to arouse minds to learn the lessons He wishes to teach them. The most learned teacher may teach what may be called good things, and yet he may fall far short of teaching all that ought to be taught. But God knows just what each mind needs in educational lines.*13LtMs, Ms 162, 1898, par. 7*

### **A Knowledge of Physiology Necessary in Education**

Those who teach in our schools need to realize that perfect obedience to God's commandments calls for perfect conformity to the laws of health. The science of education includes as full a knowledge as can be obtained in regard to physiology. No one can understand his obligations to God unless he understands most distinctly his obligation to himself as God's property. We cannot treat the God of heaven as we should unless we treat ourselves aright as creatures of His by creation and by redemption.*13LtMs, Ms 162, 1898, par. 8*

A transgression of a physical law is a transgression of the moral law; for God is as truly the Author of physical laws as He is the Author of the moral law. He who remains in sinful ignorance of the

laws of His being, who violate the laws of life and health, sins against God; for by failing to maintain healthful principles, He is counterworking the work of God. He who knowingly violates the laws of health will find that he has established in his system a condition of things that is the sure result of this violation. *13LtMs, Ms 162, 1898, par. 9*

“We are laborers together with God; ye are God’s husbandry, ye are God’s building.” “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, 16, 17.*]*13LtMs, Ms 162, 1898, par. 10*

The need of carefulness in habits of diet is to be impressed on the students. The instruction given is to be laid on the true foundation. What right have human beings to neglect and abuse the body God formed to love and serve Him, with all its entrusted capabilities? He who recklessly disregards the laws of his being disorders the human machinery and brings disease and suffering upon himself. This is communicated to his children, to be transmitted to their children. Thus he brings misery and death to many besides himself. For this reckless inattention to Nature’s laws he must give an account to his Creator. *13LtMs, Ms 162, 1898, par. 11*

Much of the so-called scientific education is a fraud. Our probation here cost the life of the Son of God. This price was paid, that men, women, and children might understand that the fear of the Lord is the beginning of wisdom. I point you to Calvary, where Christ gave His precious life to make it possible for you to cooperate with Him in the work of saving your own soul and the souls of others. *13LtMs, Ms 162, 1898, par. 12*

We have a most earnest desire to acquire money, not that we may hoard it, but that we may use it in the work of establishing schools, giving to all we can possibly reach the keys of health and true knowledge. We desire that the youth shall be taught how to treat the wonderful machinery God has placed in the human body. All parts of the machinery should be used harmoniously. Physical and mental taxation combined are essential to happiness, essential to

the salvation of the soul.<sup>13</sup>*LtMs, Ms 162, 1898, par. 13*

## Ms 163, 1898

Talk/Address to Echo Employees

NP

April 14, 1898

This manuscript is published in entirety in *2SAT 123-129*.

The Lord would have every soul connect with Him and it is their privilege to do so. There can be with those who are connected with this institution a feeling of non-concern, just as though they were at work in a harvest field or at some business that has not any special relation to the work and cause of God. Now, this is not the way that this institution should be regarded. It is an institution that should stand in its elevated position before the people, and all that are connected with it should correspond with its elevation with an entire sense that this is God's institution. *13LtMs, Ms 163, 1898, par. 1*

I have ever tried to keep before our people at our institutions—the Battle Creek, the Pacific Press, and in Europe—that these institutions were placed where the young are to be educated how to do the best the work that is essential to be done in such an institution. Now they can come in here with their irreligion and their want of spirituality and with loose principles. They can come in here with their ideas and carry them right through the time of their discipline here. All the time they are being educated they can carry through that spirit. “No one is going to drive me to be religious; I am not religiously inclined,” they will say. Well, it is no honor to you. It is a shame to everyone who takes that position. Who gives you breath? Who keeps the human machinery in motion? Who is it that you are dependent on for every breath you draw? You may feel you are going to be independent but you cannot one of you be independent and live! No one. *13LtMs, Ms 163, 1898, par. 2*

The trouble is that every soul, every individual, is dependent upon God not only for the breath that you draw and the food which you eat; you are dependent upon God for everything. You are His; the body with its living machinery is His. Now, be careful how you take care of it. It is God's property and is bought with a price. You want



your body and your spirit and your mind to serve the Lord God of Heaven. You can do as some of the students thought they were going to do at the school last term. They thought they were going to do just as they pleased. They made it very hard for the teachers and managers. But they came nearer and closer to God and they began to understand what course they should take. *13LtMs, Ms 163, 1898, par. 3*

There is nothing there like the rod of cane as there is in some schools. The brain power of the students is trained to make them understand what is reasonable for them to do in becoming educated. They can help to educate themselves, but they must co-operate with the teachers. So it is possible for God to keep your bodies in the proper condition if you will co-operate with Him. *13LtMs, Ms 163, 1898, par. 4*

Now, there is not a soul here that has the reasoning faculties that God would have him have. I have thought about everything else, but Lord preserve to me my reason and give me my eyesight; but rather than lose my mind, I would lose my eyesight. When He gives us reason He expects us to use it and not be like the dumb beasts. *13LtMs, Ms 163, 1898, par. 5*

You know how quickly He deprived Nebuchadnezzar of his reason because he did not acknowledge God. And the Lord would teach even that king. He gave him a dream but he could not remember it; there had to be someone come in that was connected with God to help that man. There he was in trouble and perplexity, and there he had to call in those that were serving God; and they were brought in by the providence of God, and then he remembered all about it. Now, that was to show him how the kingdoms were to indicate the appearance of the end, that every kingdom would be of less and less value. *13LtMs, Ms 163, 1898, par. 6*

“Thou art this head of gold,” said Daniel. [*Daniel 2:38.*] How did the king treat that? Now in the place of letting that dream teach him what was to be the end of the kingdoms, he studied on the dream and the devil took possession of his mind, leading him to build that great image of gold and to set it up. All the time he was thinking, “Thou art this head of gold.” There you see [that his] reason did not

work under the control of God, and therefore he set up his image to be worshipped. Everybody was to fall down and bow to this image, which was a representation of his kingdom. There were young men there that would not bow down, for they had been educated that “the fear of the Lord was the beginning of wisdom.” [*Psalm 111:10.*] They had been educated to worship God and serve Him only. *13LtMs, Ms 163, 1898, par. 7*

That is just what you are to learn here. There will be trials. Satan is coming down in great power. He is now in the world and is to exercise his power above anything you know of. He goes about like a roaring lion seeking whom he may devour. You can disconnect [from] God and can please yourself as a bond-servant under Satan’s rule where he will rule you as a rod of iron. But, you see, these men would not bow down; and as they would not bow down, another opportunity was given, and yet they said they would not bow down. They said they did not fear to answer in this matter, for their minds were made up as to what they would do. *13LtMs, Ms 163, 1898, par. 8*

The king was furious and commanded that they should be bound, and such haste was made to get them into the furnace that the fire burst forth and burnt those that put them in; but the king and all his courtiers around him looked, and lo, in the place of three men there are four, and one is like unto the Son of Man. How do you suppose he knew anything about the Son of Man? You see, he had been brought into connection with Daniel and these men, and they talked of God and of Christ the representative of God. This was the work they were doing; and just as soon as he saw them, he said the fourth was like unto the Son of God. *13LtMs, Ms 163, 1898, par. 9*

Well, what do you want at this time? You want that surety that you are on your honor, whenever anyone comes into the office, to represent the character of the work which will be in this office, which will hold its position here, which will be so that there will be very little for anything else beside. *13LtMs, Ms 163, 1898, par. 10*

After the king saw this, what did he do? He took the men that had informed him and complained about these men, and cast them into the fiery furnace, and called out to those that were in, “Come forth.”

[*Daniel 3:26.*] Now God was magnified, but the enemy came in, and when the enemy gets the advantage of anyone, he always tries to get a second advantage. *13LtMs, Ms 163, 1898, par. 11*

Now, everyone here wants to be just what God wants him to be. It is the very humble that God wants to honor. It is not what you think of yourself that will bring you into favor with God. He is exalted with him that is of a humble and contrite spirit. You see that it is the humble and contrite spirit that He honors because He can work through them, He can do something through them, and they will not take the credit to themselves. That is the very work of God. You have got capability, and He wants that you should use that capability to become perfect in His work. You may be called for missionaries, or for places of responsibility in other countries, and the educating process is going on in the work of fitting you up. It is stated that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." [*2 Timothy 3:16, 17.*]*13LtMs, Ms 163, 1898, par. 12*

You need not, anyone, expect to get in a place that is connected with God and not need counsel nor correction. You may think you can get in such a place, but you cannot. *13LtMs, Ms 163, 1898, par. 13*

There has been a class of work that has been handled, the publishing of some work here, that has not been for the very best influence about the institution or to give improvement to those that handle it, because God wants us, everyone of us, to be His husbandmen. "Ye are laborers together with God." [*1 Corinthians 3:9.*] Now consider that. Ye can do no more than the beast of the field without God. You can do no more in spiritual lines, anyone. It is to have God with you. "Ye are laborers together with God." That is just why He gave us Jesus, He gave His only begotten Son to come down to this world, [to] lay aside His glory. He clothed His divinity with humanity and came here to bear all the trials that every human soul will bear, and far ahead, because according to His glorious character were His temptations such as the human soul can understand but little about. *13LtMs, Ms 163, 1898, par. 14*

He took humanity upon Him, but He did not leave His divinity; He

clothed His divinity with humanity. He took humanity upon Himself in order to carry humanity through that commandment-keeping people to give the testimony to the whole universe of heaven. He stood in humanity to bear all the battles and conflicts as our head, thus elevating with God every human being on the face of the earth. Now, Christ took humanity that humanity might take His divinity. He took our nature that He might give to human nature His nature. He has passed over the place where Adam fell, and redeemed Adam's fall. Every reasoning power, every particle of discernment, discrimination, every action of the mind that God has given man, exercise it and not be like a leaf that can be blown by every wind, hither and thither. *13LtMs, Ms 163, 1898, par. 15*

We read in (*2 Peter 1*), that you are to be divine partakers of Jesus Christ, and there is not one of the very simplest in the institution but that [he] can take hold of the divine nature through the knowledge of Jesus Christ who gave His life to buy us. Then we must consider we are bought with a price—even the precious blood of the Son of God. God is not going to let us drift this way and that way with Satan's temptations, but if you will stand in Christ and if you will be determined that you will make of yourself all that God intended you should make, you can become as precious in the sight of God as Daniel was—beloved of God. *13LtMs, Ms 163, 1898, par. 16*

Now, God does not do anything without co-operation. He will not come and take you by force and make you to drink of the water of life. You should be complete in Christ, and if only you are complete in Him, why, then it is that God will look upon you as what? Heirs of God and joint heirs with Jesus Christ to the immortal inheritance. *13LtMs, Ms 163, 1898, par. 17*

Now, don't look upon yourself as very large and be very much puffed up because you have a little knowledge. How did you get it? We read that the Lord gave Daniel knowledge. You know many of you would do it but you should not, for we are told to avoid it. *13LtMs, Ms 163, 1898, par. 18*

You will say you must have your holidays just the same as other people do. You can say these holidays are appointed to you; men have a right to spend their time as they please. Light was given to

me when they were hunting for the school. At first I thought it must be by the cities, but again the cloud was rolled back and it was shown how our cities were and what they will be, and the whole was presented to me that we should get a proper distance from the city, that we should have nature around us and establish our school there so that the students would not be bound about with holidays, for they might feel disloyal if they did not have their holidays.*13LtMs, Ms 163, 1898, par. 19*

Then with regard to the Sunday question. I read in the paper of one man who was one hour late closing his store and he had to pay a fine for it. Now, how does God look upon it? Why, we have got to act as men and women that have minds and souls and that are under obedience to God. Now, if they should come here and say you must close up your work and your presses on Sunday, I would not say to you to keep your presses going, because the conflict does not come between you and your God. When they go a little farther and say you must keep Sunday and you shall not observe Saturday, then everyone that took the position would have the mark of the beast.*13LtMs, Ms 163, 1898, par. 20*

If the authorities should say, “Don’t you carry on work here on Sunday”—and we know what they will do—there is plenty you can do. You can go on missionary work and make that a day in which you will see what you can accomplish in the work of drawing souls to Jesus Christ, for God does not want us to gratify the devil by defying the powers. You know, when Peter asked Christ about paying tribute, He said, “Are not all the children free?” but said He, lest He should offend them, “Do you go down to the sea and the first fish that you take up, open its mouth and do you take that piece of money and do you pay for yourself, Peter, and for me.” [*Matthew 17:26, 27.*]*13LtMs, Ms 163, 1898, par. 21*

Then there are other things that they may draw the line on, but we are not ready for the line to be drawn here in regard to the Sunday law. You just go to work, everyone of you, to disappoint the devil and see how much you can do, how many souls you can bring into the truth.*13LtMs, Ms 163, 1898, par. 22*

Then there is health reform. God wants you to come up on that

point. He wants you to show the world that you believe your bodies to be His dwelling place. Look after your human machinery. Do not do anything that will harm you mentally or physically, and if you love the Lord God with all your heart every appetite will be brought into harmony with God, for how can two walk together unless they be agreed, and he that will be My disciple, let him deny himself and follow Me. Now, Christ did not mix Himself up with the world as the Pharisees would have Him do. Why? Because He had a special work to do. Now, let those who come into this institution see that you have a special work and a mind of your own.*13LtMs, Ms 163, 1898, par. 23*

Our churches are far behind on the subject of health reform. This does not please God because He sent a special message on this point. He gives you life but you can cut short that life by your own course of action. You must co-operate with God.*13LtMs, Ms 163, 1898, par. 24*

If after apprentices have been here for a time, if they have no spirit of respect for God in the institution, no spirit of respect for the truth, and just as soon become skeptics as anything else, why, just remove them from the office. You may miss their labor, but should a new class come in, these are the very ones that would sneer and laugh at their being so precise. Now, these very things have taken place here. There has been carelessness. The sooner such are disconnected with the work the better. Everyone here, let me tell you, either God or Satan has power over your mind. Now, when it comes to holidays, if a man has a penny or a shilling he must get on the cars and go and spend it somewhere. Now, we must understand we can make our own holidays, but we must not have a holiday because somebody is dead or somebody is alive or it is somebody's birthday.*13LtMs, Ms 163, 1898, par. 25*

Some say we have more holidays in America, but I know better. We have a few, New Year's and Christmas and a few other holidays, but very few. I would give you a word of caution concerning the work which comes into this institution. Don't become scavengers. The pig is a scavenger. God made them so. They pick up everything—every dirty thing. God does not want you to be that way. He does not want you to pick up every bit.*13LtMs, Ms 163,*

1898, par. 26

Now, some say to me, Just tell us what work we should do, just what line we should carry. Now, I do not know that. God has given each of you your capabilities to judge. There are those that will want you to define every movement. Now, God does not want you to do any such thing. He does not wind us up and then wind us up again like a clock. No, He does not do that. Now, if we have our work fixed line upon line to say everyone must work in that way, the devil will know just where to find us. *13LtMs, Ms 163, 1898, par. 27*

You do not need every point marked out just so. But to labor to be one is the great thing. Labor to stand heart to heart and soul to soul and mind to mind through Jesus Christ. Don't lift up the man. Don't exalt him. If you do, Satan will step in and make mischief. Don't scold. Don't fret. You are not to have favorites, because that is not in accordance with God's will. Treat one another kindly and help one another, not in the way to hell but in the way to heaven, and you may be obtaining victories that you did not dream of; and we want everyone to have this blessed experience. *13LtMs, Ms 163, 1898, par. 28*

Now this might be the last chance I will have to speak to you, so I want to tell you something else. ... Dress yourselves in modest apparel as Christians, and walk modestly before God. God help us to understand what it means to be a Christian. It is to be God-like. What is it? How can two walk together except they be agreed? You want to walk with God, and then Christ will hold out to you a crown of immortality. *13LtMs, Ms 163, 1898, par. 29*

## Ms 163a, 1898

### The Two Great Principles of the Law

NP

December 10, 1898

Previously unpublished.

“And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?” Christ knew the heart and the designs of His questioner, and He threw upon Him the burden of the answer. “What is written in the law? how readest thou?” He asked. “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.” “Thou hast answered right,” Christ said, “this do, and thou shalt live.”  
[*Luke 10:25-28.*] *13LtMs, Ms 163a, 1898, par. 1*

Let those who profess to be Christians remember that profession will not save them. The life which Christ alone can give is given only upon condition of obedience. This obedience takes in the whole man—mind, heart, soul, and strength. God calls for a full and entire surrender of the whole being. This is true sanctification. “This do, and thou shalt live,” is the only genuine definition of sanctification.  
[*Verse 28.*] *13LtMs, Ms 163a, 1898, par. 2*

To love God supremely and our neighbor as ourselves are the two great principles of the law. “Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with 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.” *13LtMs, Ms 163a, 1898, par. 3*



“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 6:3-9.*] Upon these two commandments hang all the law and the prophets. Those who keep the first four commandments will not transgress the other six, for supreme love to God involves all other requirements. *13LtMs, Ms 163a, 1898, par. 4*

Man is not to dishonor his Maker by having any other gods. “Thou shalt have no other gods before me,” is the command. [*Exodus 20:3.*] Self is to be brought into entire obedience to God. This is the first great command, and upon this hang all the rest, because this is the substance of all obedience. *13LtMs, Ms 163a, 1898, par. 5*

Love to God depends on a conception of His goodness, His excellence, and a knowledge of His will. It requires an appreciation of His character. It is essential to our eternal well-being to know more of God. His law is the transcript of His character, and to disregard this law is to connect with those of whom Paul declares, “They did not like to retain God in their knowledge,” because they wished to use their God-given powers in self-service. [*Romans 1:28.*] *13LtMs, Ms 163a, 1898, par. 6*

Those who claim to be children of God, and yet do not obey His commands, although they know them and advocate them, are regarded by God as fraudulent bank notes. They are not genuine. They claim the name of Christians, but in reality they are heathen. God’s ministers preach the Word with power sent down from heaven, but no permanent impression is made upon the hearts and minds of many. The messages given by God in His Word are not received and practiced. What does this mean? It means that it is not thought necessary to bring the controlling power of God into the daily and hourly transactions of life. God is not known by experience, and He is not a power to lukewarm Laodiceans. He cannot encircle them with the realities of the unseen world. The eternal reward of the faithful does not impress their minds. The great day of God, which is right upon us, awakens neither alarm nor rejoicing in the heart. There is a form of godliness, but not the power of the truth. Wrapped in self, nothing can help them until they realize their true condition. *13LtMs, Ms 163a, 1898, par. 7*

Without faith, a working faith, it is impossible to please God. Truth may be made ever so clear, it may be urged home ever so strongly, yet if not received in faith, it cannot work in the heart. The themes presented may be ever so glorious, yet if not mixed with faith in them that hear, the work of presenting them will be labor spent in vain. The message may be one of hope, which if received would be a savor of life unto life; but if not received and acted upon, it is a savor of death unto death. Until the faith that works by love and purifies the soul opens the door for the heaven-sent blessing, [the] blessing lies at the door. *13LtMs, Ms 163a, 1898, par. 8*

To those who do not practice it, the Word of God is a dead letter. Christ says of such, "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.*] He cannot present their case to the Father. If they realized that they were sinners, He could plead in their behalf, and the Lord would arouse them by His Holy Spirit. But they are worse than dead in trespasses and sins. They hear the Word, but make no application of it to themselves; instead, they apply the Word spoken to their neighbors. *13LtMs, Ms 163a, 1898, par. 9*

Our eternal interest depends upon our obedience to the law, and therefore we are to make it our first business to seek the Lord most earnestly, that we may have a knowledge of Him. This is to be our first consideration. All else is to be made secondary to this object. The Word which is our guide, declares, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [*Matthew 6:33.*] *13LtMs, Ms 163a, 1898, par. 10*

Seeing that all the powers of the mind, soul, and strength are to be given to God in order that we may use our capabilities to His glory, and in this way increase them and form characters that are perfect, we need to search the Word of God most earnestly and diligently, using every faculty we possess to learn our duty to our Creator. We may understand that no requirements made without ample provision for the fulfillment of the requirement. Through the redeeming grace of Christ, men may accomplish everything that God requires of them. *13LtMs, Ms 163a, 1898, par. 11*

It is our duty to use all our powers in an effort to study God, to know more of God. All our qualifications are to be used in the work of becoming acquainted with Him. Let us contemplate the holiness of God. Let us think of His attributes. Let us study His character in the light of His Word, working as those who realize that they are judgment bound, that they will be called upon to give an account for the words they speak, and the attributes of character they possess. Everything depends on whether we are prepared to do the will of God, or to discard His will. *13LtMs, Ms 163a, 1898, par. 12*

We love God with an intensity proportionate to the knowledge we have of His attributes and the value we place upon the object of which we are in pursuit. Love for God can never be hid. It has a reflex action upon all hearts. Supreme love to God is shown by doing His commandments. To love God with all the heart is to obey His law with pleasure, to meditate upon the eternal excellency of His character. *13LtMs, Ms 163a, 1898, par. 13*

## Ms 164, 1898

“Be Ye Therefore Perfect, Even as Your Father which is in Heaven is Perfect.”

NP

December 14, 1898

Portions of this manuscript are published in *TDG 357; 6MR 5*.

The Lord Jesus took upon Him the form of sinful man, clothing His divinity with humanity. But He was holy, even as God is holy. If He had not been without spot or stain of sin, He could not have been the Saviour of mankind. He was a Sin-bearer, needing no atonement. One with God in purity and holiness of character, He could make a propitiation for the sins of the whole world. *13LtMs, Ms 164, 1898, par. 1*

Christ is the light of the world. Through Him light is shining amid the moral darkness. If He were not light, the darkness would not be apparent, because light reveals darkness. The clearer the light, the more manifest the contrast between light and darkness. Let the light be removed, and there is naught but darkness. *13LtMs, Ms 164, 1898, par. 2*

Christ has declared our position. “He that abideth in me,” He says, “shall not walk in darkness; but shall have the light of life.” [*John 15:5; 8:12.*] He is Himself the Bright and morning star. He is the Sun of Righteousness, the brightness of His Father’s glory. He is the “true Light, which lighteth every man that cometh into the world.” [*John 1:9.*] A Physician, a Healer, He came to restore the moral image of God that was lost by transgression. *13LtMs, Ms 164, 1898, par. 3*

When Christ abides in the soul by faith, He makes the one who loves Him all light in the Lord. It is true that many who say they believe the truth have only a nominal faith. They are not doers of the Word. They profess to believe, but their profession will not convert them. Their hearts have not been surrendered to Christ. They have not opened the door of the heart and welcomed Christ

as a heavenly guest. They love themselves and their own ways, and have not realized that their ways, their words, and their characters are virtually opposed to God. When Christ dwells in the heart, His presence is apparent. Good and pleasant words and actions reveal the Spirit of Christ. Sweetness of temper is manifested. There is not angry passion, no obstinacy, no evil-surmising. There is no hatred in the heart because the ideas and methods called Truth are not accepted and appreciated by others.*13LtMs, Ms 164, 1898, par. 4*

The Cain-spirit must not be allowed to enter the heart, for the hatred it cherishes is next of kin to murder. The Lord has provided a remedy. He gave His only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*13LtMs, Ms 164, 1898, par. 5*

Faith is genuine if it works by love and purifies the soul. Self must be crucified, else sin will remain, to defile the whole being. Man cannot have God's favor if he does not show love to God and to his neighbor. He has lost God's favor by sin, and cannot be saved unless Christ takes away his sin, which he loathes. The moral image of God cannot be restored in him while he fosters his own image and retains his own scent, which means uncleanness and defilement. He must be a diligent worker with God if he desires to have the divine image restored in his individual case.*13LtMs, Ms 164, 1898, par. 6*

Jesus gave His life for the world. This is the covenant, the pledge, that if man will come to the Saviour, renouncing his own ways and his own works, he will receive the imputed righteousness of Christ. As man works out his own salvation, God works with him, to will and to do of his good pleasure. Christ works in co-operation with man. He is a complete Saviour, for it was a complete sacrifice that He offered on Calvary's cross, that man might have a full and complete sanctification.*13LtMs, Ms 164, 1898, par. 7*

Wonderful is the provision that has been made! And I bear testimony to the truth that if those who claim to know the truth do not reveal an altogether different character, an altogether different temper, if the old disposition is not changed, if it remains as it was

before they knew the truth, they are lukewarm, and neither cold nor hot. Christ says of them, "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.*] I cannot plead in your behalf, for you have no desire for My glory.*13LtMs, Ms 164, 1898, par. 8*

But when the truth controls the life, there is purity and freedom from sin. The glory, the fulness, the completeness of the gospel plan is fulfilled in the life. The light of truth irradiates the soul temple. The understanding takes hold of Christ. Christ declared, "I, if I be lifted up, will draw all men unto me." [*John 12:32.*] If man's will is submitted to the will of God, the man, although he is a sinner, will be drawn to Christ. He will realize something of the love manifested by God when He gave His Son to die on Calvary's cross to bring life and immortality within the reach of men. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance.*13LtMs, Ms 164, 1898, par. 9*

The beauty and fragrance of the character of Christ, revealed in the life, testifies that God has indeed sent His Son into the world. No other power could bring about such a marked change in a man's words, his spirit, his actions. His whole soul is in harmony with the mind and will of Christ. He does not hate the light because it reproves and warns him, revealing his darkness, but accepts it and rejoices in it.*13LtMs, Ms 164, 1898, par. 10*

Shall we choose darkness rather than light, because the light discerns our sins and reproves us? Shall we refuse to come to the light, lest our deeds shall be made manifest?*13LtMs, Ms 164, 1898, par. 11*

Without Christ, the heart of man is cold, but when the human agent feels his need of the Sun of Righteousness, when he comes to Jesus, saying, "Lord, I am sinful, unworthy, hopeless; save me, or I perish," he is accepted in the Beloved, and his heart is warmed by the rays of divine love. In this sincere coming to Christ he opens the door to Him who has long been saying, "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation*

3:20.] He is accepted by faith, and he knows what it means to sit together in heavenly places in Christ Jesus.<sup>13</sup>*LtMs, Ms 164, 1898, par. 12*

God says, “Let there be light,” and there is light. [*Genesis 1:3.*] The soul possesses an abiding Christ, who is the light of life. Christ humbles the proud heart by giving it a view of Himself, His generosity, His great love. He would save us, soul, body, and spirit, by uniting us to Himself. He would have us behold His glory as the glory of the only begotten of the Father, full of grace and truth. Then we can say, “And of his fulness have all we received, and grace for grace.” [*John 1:16.*]<sup>13</sup>*LtMs, Ms 164, 1898, par. 13*

He who shows that he appreciates the grace he receives by imparting it to others receives increased grace, in proportion to the grace he imparts. He is so full of joy that he receives by imparting it to others receives increased grace, in proportion to the grace He imparts. He is so full of joy that he exclaims, “Thy gentleness hath made me great.” [*Psalms 18:35.*] The one great lesson that all must learn—the poor sinner dead in trespasses and sins, and the professed Christian who has known the truth, but has clung to his unsanctified elements of character—is that Christ will save to the uttermost all who will come to Him. “Him that cometh to me,” He says, “I will in no wise cast out.” [*John 6:37.*] The poor, the suffering, the sinful, may in Christ find all they need. As soon as they receive Jesus as their personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving.<sup>13</sup>*LtMs, Ms 164, 1898, par. 14*

All may share Christ’s grace if they will confess their sins to the great Sin-bearer, whose work it is to take away the sins of all who believe. You have the assurance that as you renounce your own righteousness, you will be clothed with His righteousness. Christ invites you, saying, Let him take hold of My strength, and make peace with Me, and he shall make peace with Me. [*Isaiah 27:5.*] The door is open to receive all. No one who comes is turned away. Christ proffers to all a priceless treasure—His peace, a peace that the world can neither give nor take away, peace that like a river ever increases if kept flowing.<sup>13</sup>*LtMs, Ms 164, 1898, par. 15*

But many professed Christians have never seen the Way, the Truth, and the Life. This is the reason why there is so little freedom and sanctification. One safeguard after another is removed from the sanctuary of the conscience. The failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man. Slipshod religion is a dangerous thing in the home, in the church, or in any place. And to educate the mind to look for defects in others unfits the soul for communion with God. It is a leaven of evil. The very act of looking for evil in others develops defects in those who look. These would be alarmed could they see the facts that are registered against them in the books of heaven. *13LtMs, Ms 164, 1898, par. 16*

The man with the beam in his own eye thinks he has discovered a mote in his brother's eye. But the very discovery of the mote is the sign of the beam. "Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." [*Matthew 7:1-5.*] *13LtMs, Ms 164, 1898, par. 17*

Jesus has given His lessons. The everlasting gates of pearl will not open to those who come with the symbols of power, but they will open wide to the trembling touch of the meek and lowly. To be great in the kingdom of God is to be as a little child in simplicity and love. Cannot the Lord work in our behalf? He will, if we come to him as children to an earthly father. He will lead us by the hand, upholding us, that our feet may not slip. *13LtMs, Ms 164, 1898, par. 18*



## Ms 165, 1898

### Unity a Test of Discipleship

NP

December 13, 1898

Portions of this manuscript are published in *TDG 356*; *5MR 370*; *15MR 165-166*.

“And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.” [*Mark 9:30, 31.*]*13LtMs, Ms 165, 1898, par. 1*

After saying this, Christ gave His disciples an opportunity to ask Him more particularly in regard to the meaning of His words. But they were thinking and talking of a very different subject. When they reached Capernaum, Christ asked them, “What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and a servant of all.” [*Verses 33-35.*] “And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” [*Matthew 20:27, 28.*]*13LtMs, Ms 165, 1898, par. 2*

Christ gave His disciples a most important lesson in regard to who should be His disciples. “In the kingdom that I am about to set up,” He said, “strife for the supremacy shall have no place. All ye are brethren. All my servants there shall be equal. The only greatest recognized there will be the greatness of humility and devotion to the service of others. He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. He who seeks to serve others by self-denial and self-sacrifice will be given the attributes of character that commend themselves to God, and develop wisdom, true patience, forbearance, kindness, compassion. This gives him

the chiefest place in the kingdom of God.”*13LtMs, Ms 165, 1898, par. 3*

The Son of man humbled Himself to become the servant of God. He submitted to abasement and self-sacrifice, even to death, to give freedom and life and a place in His kingdom to those who believe on Him. He gave His life as a ransom for many. This should be enough to make those who are continually seeking to be first and striving for the supremacy, ashamed of their course. *13LtMs, Ms 165, 1898, par. 4*

“He that will come after me,” Christ said, “let him deny himself, and take up his cross daily, and follow me.” [*Luke 9:23.*] This is the proof of discipleship. If church members would be doers of the Word, as they solemnly pledged themselves to be when they received baptism, they would love their brethren, and would be constantly seeking for unity and harmony. “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.” [*Matthew 18:2, 3.*] The world’s Redeemer spoke these words, and no one need misunderstand them. *13LtMs, Ms 165, 1898, par. 5*

The true mark of Christian character is plainly set before us. In spirit the Christian is to be gentleness itself. He is not to strive for the highest place. “Whosoever therefore shall humble himself as this little child,” Christ declared, “the same is greatest in the kingdom of heaven.” [*Verse 4.*] Man is to humble himself. No other soul can do this work for him. It is the work of his own heart to cultivate the submission of a little child. The lack of this heart-work is the reason why there is so much dissension and strife among Christians. *13LtMs, Ms 165, 1898, par. 6*

Those who believe in Christ and walk humbly with Him, not striving for the supremacy, who watch to see what they can do to help and bless and strengthen the souls of others, co-operate with the angels who minister to those who shall be heirs of salvation. Jesus gives them grace and wisdom and righteousness, making them a blessing to all with whom they are brought in contact. The more humble they are in their own estimation, the more blessings they

receive from God, because receiving does not exalt them. They make a right use of their blessings, for they receive to impart. *13LtMs, Ms 165, 1898, par. 7*

The ministering angels receive instruction from the throne of God to co-operate with human instrumentalities. They receive the grace of Christ, to give it to human beings. They are commanded to impart to Christ's disciples the spirit and power essential for the success of the work. *13LtMs, Ms 165, 1898, par. 8*

A desire to be first is the greatest hindrance to the advancement of the work. Christ cannot cooperate with the one who feels and thinks, I am superior to these men who have not the capabilities that I possess. But when man feels that he cannot do anything of himself, Christ lifts him up and strengthen him. *13LtMs, Ms 165, 1898, par. 9*

"Whoso shall receive one such little child, receiveth me," Christ continued. "But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh!" [*Verses 5-7.*] *13LtMs, Ms 165, 1898, par. 10*

If a woe is pronounced on the world because of offenses, how much greater is the sin when the offense comes from those who profess to love Christ. To depreciate or hurt one who loves Me, Christ said, is to treat Me, his Saviour, in the same way. Christ has identified Himself with suffering humanity, and those who wound and bruise their brethren wound and bruise Christ Jesus in the person of His saints, and they will one day realize the sad result of their course of action to themselves. *13LtMs, Ms 165, 1898, par. 11*

"The Son of man is come to seek and to save that which was lost." [*Luke 19:10.*] This statement is repeated again and again in Christ's teaching, worded differently, but meaning the same. I am condemned by the scribes and Pharisees, Christ said, for eating with publicans and sinners. But I came not to call the righteous, who suppose they have a legal claim to God's favor, but sinners to repentance. *13LtMs, Ms 165, 1898, par. 12*

Since this is the work Christ came to do, take heed lest by any jealousy, by accusation and evil-surmising, you cause those Christ came to save to be driven away and lost. Of those who do this Christ declares, "It were better for him that a millstone were hanged about his neck, and that he be drowned in the depths of the sea." [*Matthew 18:6.*] *13LtMs, Ms 165, 1898, par. 13*

We need to bring into our practical life all the pleasantness that comes from our Lord and Saviour Jesus Christ. If we are co-laborers with Him, we shall do the work that He did when He was in this world. It is essential that we know how to pray more, how to press our petitions effectually to the throne of grace, that the rich current of the love of God may flow into the heart, to be diffused in kind words and deeds of tender compassion. *13LtMs, Ms 165, 1898, par. 14*

"Take heed that ye despise not one of these little ones," Christ declares; "for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." [*Verse 10.*] *13LtMs, Ms 165, 1898, par. 15*

"And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing, and when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found the sheep which was lost." [*Luke 15:3-6.*] See what the Good Shepherd will do when one of His sheep is lost. He goes out into the desert, and searches until He finds it. When it is found, He takes it upon His shoulders, or to His breast of infinite love, and His song of rejoicing reaches the heavenly courts, "I have found my sheep which was lost." "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hand be slack. The Lord thy 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.*] *13LtMs, Ms 165, 1898, par. 16*

Seek the Lord most earnestly. Amid the reproaches of the world, amid all the trials that come, work on. Let not thine hand be slack.

Do not fail nor be discouraged. "The Lord thy God in the midst of thee is mighty; he will save thee." Remember that He is a present help in every time of trouble. Rest in His love. He will save. "He will joy over thee with singing." [*Verse 17.*]*13LtMs, Ms 165, 1898, par. 17*

This is the work God expects every one to do who claims to believe in Him as his personal Saviour. He desires all who come unto Him to be strong because they take hold of His strength. Let them learn to produce their cause, to press to the throne of grace, taking God at His word. The Holy Spirit will come to the believing, praying soul who is meek and lowly. This Spirit must come to every child of God. The spirit of accusing, of envy and evil-surmising, is inspired by Satan. Those who take part in the work here should not stand as independent atoms, but as a solid wall, which the Lord makes firm and immovable.*13LtMs, Ms 165, 1898, par. 18*

Satan is playing the game of life for the souls of men. Will those who claim to be Christians work with him to weaken the forces of [the] army and to strengthen the forces of the enemy? Every worker is now to be wide awake, but he is not to train his imaginations to see defects in others and designs and mischief against [himself]. [He is] not to use [his] capability to tear down the influences of those whom God has chosen to do His work. Keep quiet. Let the precious talent of speech be used to win minds to God. Silence is eloquence unless in patience, kindness, and tenderness you can speak to win souls to Christ's side. Separate from the tempter, and cling to the Lord.*13LtMs, Ms 165, 1898, par. 19*

"Verily I say unto you," Christ declared, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst." [*Matthew 18:19, 20.*] I ask all who claim to be Christians, who profess to believe the truth for this time, to take God at His word. Let us believe this promise, so full of encouragement and assurance to every believing Christian. Talk a great deal less unbelief and more faith. Agree as touching what you desire, and then approach the throne of grace. Look not upon outward discouragements, but take the Word of God just as it reads. Ask

Him for help in your perplexities, and light will come, blessing will come.*13LtMs, Ms 165, 1898, par. 20*

The Lord has declared that if two agree as touching anything, and meet to present their petition, they are not alone, for He meets with them. It is the prayer offered for some definite purpose that is heard and will be answered. Unity in prayer is honored by God. In unity there is strength, in division weakness. Unity is the element so much needed in the work of God. This drawing apart, this scolding and fretting, this pettish spirit of faultfinding, might better be cut away; for it is a root of bitterness springing up, whereby many are defiled. He who is imbued with the love of God will be at unity with his fellow workers.*13LtMs, Ms 165, 1898, par. 21*

Unity of thought, unity of prayer, unity of action, is essential. When this unity is manifested, the heavenly intelligences will observe the earnestness of our prayers and our love for one another in the Holy Spirit. It is necessary at times to hold church meetings, when the obstinate persistence of a brother must be brought before the church for decision. But of what value is the decision of men who are full of suspicion, jealousy, and evil-surmising. Who can put reliance upon the decisions arrived at in board meetings where such a spirit controls the members?*13LtMs, Ms 165, 1898, par. 22*

Who are at this time true soldiers of Christ? “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.*] Do not act as though Christ were not a risen, ascended Saviour. “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.” [*Verses 12-16.*]*13LtMs, Ms 165, 1898, par. 23*

We are now to yoke up with Christ. Let a bridle be put upon the

tongue. Pray for the Holy Spirit. Gird up the loins of your mind. Humble yourselves. Do not exalt self. Put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof. God's true servant stands ready to go wherever Providence leads the way, neither does he call anything which he possesses his own, whether it be talents, learning, position, wealth, or influence. It is the Lord lent treasure, and is to be employed to strengthen His flock. We are all to be messengers of his mercy, ministers of His grace. *13LtMs, Ms 165, 1898, par. 24*

God calls upon His people to be converted, to become humble as a little child, that they may have childlike faith. Those who have grown hard and cold and unimpressible may have the form of godliness but they have lost the virtue that keeps the mind humble. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." [*Matthew 5:3.*] Remove from the heart that criticizing spirit. God hates it. Those who yield to this spirit have given themselves up to do Satan's work, and he stands by exulting. *13LtMs, Ms 165, 1898, par. 25*

"Take heed that ye despise not one of these little ones." [*Matthew 18:10.*] They may be ignorant. They may not have had the opportunities that you have had. They have a fierce enemy to content against, and in their feeble strength they may err. They need your tender sympathy and compassion. Even though they make mistakes in the work given them, they may be doing their best. As a servant of Christ, you are to watch for souls as one that must give an account. Are you yoked up with the Redeemer? Are you cooperating with Him? Are you obeying the words, "Go work today in my vineyard?" [*Matthew 21:28.*] Are you doing the best to represent the Lord by manifesting tender sympathy and love for those Jesus has bought with his own blood? Or is your conscience so blinded that it does not lead you to work as Christ worked. *13LtMs, Ms 165, 1898, par. 26*

Christ says to us, "Take heed that ye despise not one of these little ones, who need your tenderest watchcare, who believe on me, but who need to learn each day how to serve me, how to pray, how to obey the Word of God. Any offense given them is regarded as though given to me." "Take heed." *13LtMs, Ms 165, 1898, par. 27*

Shall we heed the charge? “For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.” “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” [*Matthew 18:10, 11, 14.*]13LtMs, Ms 165, 1898, par. 28

Will those who claim to be children of God “take heed”? [*Verse 10.*] Will they reveal the tender love and compassion revealed by Christ? Or will they be heedless and unkind, careless of the example they set before the youth and those newly come to the Father? If we are laborers with Christ, we shall work just as Christ worked. Our say and our dispositions are not to be grafted into the work. If we have not the spirit of Christ, we are none of His. Profession is nothing. “By their fruits ye shall know them.” [*Matthew 7:20.*]13LtMs, Ms 165, 1898, par. 29

More intense interest is to be manifested for the souls perishing out of Christ. All who work for these souls must put on Christ. He says, “Without me, ye can do nothing.” [*John 15:5.*] Christ tells all who claim to believe in him that the work they are to do is represented by the shepherd searching for the lost sheep. All our interest, love, and compassion is to be exercised in seeking for the lost sheep. There is to be no neglect in this work. Of the shepherd Christ says, “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 over that sheep, than over the ninety and nine which went not astray.” [*Matthew 18:12, 13.*]13LtMs, Ms 165, 1898, par. 30



## Ms 166, 1898

The Lord's Vineyard

NP

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“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.” [*Matthew 21:33*.] What was the hedge? The law of Ten Commandments. This was what distinguished the Israel of God from all other nations upon the face of the earth.*13LtMs, Ms 166, 1898, par. 1*

Christ spoke this parable to set before His hearers the wonderful history of His church. The householder made every provision that his vineyard should receive the most careful attention, that nothing should be left undone. The church is represented as God's peculiar treasure, precious in His sight, and dear to His heart of infinite love.*13LtMs, Ms 166, 1898, par. 2*

A description of the vineyard is given in the *fifth chapter of Isaiah*. “Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vines, and built a tower in the midst of it, and also made a wine-press therein.” [*Verses 1, 2*.] Everything was done that could be done to make the vineyard an honor to the one who owned it.*13LtMs, Ms 166, 1898, par. 3*

The figure of the vineyard and the winepress represents the advantages and opportunity given to Israel. To them as His church God committed His oracles. Through Moses they received precepts and commandments. Guides and ministers were appointed them. God gave them riches and prosperity. They had every temporal and spiritual advantage.*13LtMs, Ms 166, 1898, par. 4*

“Moreover, brethren,” Paul writes, “I would not have you ignorant that all our fathers were under the 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.” [*1 Corinthians 10:1-4.*] *13LtMs, Ms 166, 1898, par. 5*

When the children of Israel were in bondage to the Egyptians, God revealed Himself as a God above all human authority, all human greatness. The signs and miracles wrought in behalf of His people revealed His power over nature and over the greatest intellects among those who made a god of nature, ignoring the supreme power that made nature. *13LtMs, Ms 166, 1898, par. 6*

God went through the proud land of Egypt just as He will reveal Himself in the last days. With fire and tempest and death the Great I AM redeemed His people, to make them glorious as His special representatives. He took them out of the land of bondage. He bore them as upon eagle’s wings, and brought them unto Himself, that they might dwell under the shadow of the Most High. *13LtMs, Ms 166, 1898, par. 7*

In their wilderness wanderings Christ was the invisible leader of the children of Israel. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them. In their behalf He constantly manifested the riches of His divine love and patience. Moses, appointed by God as the visible leader of the children of Israel, was called by Him the meekest man on the face of the earth. He had little confidence in himself, but he had implicit confidence in God. But the people he was leading often lost faith in God. *13LtMs, Ms 166, 1898, par. 8*

At one time when Moses was in the Mount communing with God, they went to Aaron, saying, “Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him.” [*Exodus 32:1.*] Aaron had been left as the guardian of the church, and had he been faithful to his duty, had he held the people to their allegiance, this terrible record of idolatry need never have been

written. But he yielded to the clamors of the people, thus revealing his weakness in time of trial. He betrayed sacred trust, and had not Moses interceded in his behalf, death would have been his penalty. *13LtMs, Ms 166, 1898, par. 9*

“And Moses said to Aaron, what did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of the Lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him. And I said unto them, whosoever hath any gold, let them break it off. So they gave it me: and I cast it into the fire, and there came out this calf.” [Verses 21-24.] *13LtMs, Ms 166, 1898, par. 10*

Again the Lord’s forbearance was manifested. Opportunity was given for the people to save themselves from the punishment God Himself had offered. “Moses stood in the gate of the camp and said, Who is on the Lord’s side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.” [Verses 26, 27.] Those who stubbornly refused to obey His command must suffer the result. A division was called for, and Moses exposed himself to the wrath of those who would not relent, the boldest and most obstinate. They might have fallen upon Moses in an attempt to take his life. But God was there to sustain his servant, and he built around him a bulwark of unseen agencies. *13LtMs, Ms 166, 1898, par. 11*

“And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.” [Verse 28.] *13LtMs, Ms 166, 1898, par. 12*

It may seem to us that this punishment was severe. But God pronounced it an act of consecration to put to death all who justify their idolatrous action. It was not by the people’s choice that they were made executioners; God had said that the unrelenting should be slain. *13LtMs, Ms 166, 1898, par. 13*

After the command of God was obeyed, Moses said to the people, “Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin”—Here Moses paused, as if not knowing what to say. He knew that the request he had presented was a great one. “But if not,” he said, “blot me, I pray thee out of thy book which thou hast written.” [*Verses 30-32.*] Moses was speaking to the Lord Jesus Christ, who had pledged himself for the propitiation for the sins of the world. As he stood there before the Lord, the depth of his love for his people was unveiled. God knew it all, and was honored by his spirit of love and compassion. *13LtMs, Ms 166, 1898, par. 14*

“And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Therefore go now, lead the people unto the place which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them.” [*Verses 33, 34.*] Please read and study *verses twelve to twenty-three of the thirty-third chapter of Exodus.* *13LtMs, Ms 166, 1898, par. 15*

Christ was the invisible leader of the Israelites. They had great privileges. All witnessed the wonderful working of the hand of God when they passed through the Red Sea. All were under the cloud, the symbol of the divine presence. Why did not a nation so favored value and improve the privilege of being educated by no less a teacher than the living God? Christ was their instructor. He was their guardian, their shield, and their defense. They were instructed to render perfect obedience to the commands of God. This would be a hedge about them, keeping them from destroying themselves by sinful practices. With wonderful patience God strove to educate them in the art of believing in Him as the Author and Finisher of their faith. He gave to them the everlasting principles of truth, justice, and purity. *13LtMs, Ms 166, 1898, par. 16*

God desired His people to render obedience to Him, not as a forced, arbitrary exaction, but because they realized that obedience to His law, the transcript of His character, would make them men and women of understanding. God was drawing and willing and

obedient with the cords of love. He desired His people to go forth conquering and to conquer. It was their privilege to reveal the character of their great Leader. With such a Leader, with such exhibitions of his greatness and power in their deliverance from the degradation and death, they should have been inspired with faith and courage to go forward. The souls of men and women are of infinite value in God's sight, not because, as many declare, they have natural immortality, but because it is possible for them through Christ to gain immortality. He only hath immortality, dwelling in light. To the believing soul, this is the germ of a new life. *13LtMs, Ms 166, 1898, par. 17*

But the children of Israel failed to carry out God's purposes for them. "With many of them God was not well pleased: for they were overthrown in the wilderness." [*1 Corinthians 10:5.*] Only two of the men who crossed the Red Sea, lived to go over into the promised land. *13LtMs, Ms 166, 1898, par. 18*

"Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as was some of them; as it is written, the people sat down to eat and drink, and rose up to play." [*Verses 6, 7.*] In the place of giving praise and thanksgiving to God, speaking words in acknowledgement of His bounties and blessings, calling the attention of those associated with them to Him, they drew minds away from Him by their trifling words and amusements. *13LtMs, Ms 166, 1898, par. 19*

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted him, and were destroyed of the destroyer. Neither murmur ye, as some of them also murmured, and were destroyed. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." [*Verses 8-12.*] *13LtMs, Ms 166, 1898, par. 20*

We need to beware lest we suffer the same fate as did ancient Israel. The disobedience and destruction of the Israelites is

recorded for our instruction, that we may avoid doing as they did. These things are written “for our admonition, upon whom the ends of the world are come.” [*Verse 11.*] If we pass by these inspired cautions and warnings, and develop the wrong traits of character developed by the children of Israel, what excuse can we plead?*13LtMs, Ms 166, 1898, par. 21*

During the whole Jewish economy at God’s appointed time, prophets and messengers were sent to receive the Lord’s portion from His husbandmen. But they saw that everything was being appropriated to a wrong use, and the Spirit of the Lord inspired them to warn the people of their unfaithfulness and their misappropriation of the Lord’s portion. But though the people were convicted of their unrighteous course, they would not yield, but became the more stubborn. Entreaties and arguments were of no avail. They hated reproof.*13LtMs, Ms 166, 1898, par. 22*

“When the time of the fruit drew near,” Christ said in the parable, “he sent his servants to the husbandman, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise.” [*Matthew 21:34-36.*]*13LtMs, Ms 166, 1898, par. 23*

Paul records the treatment received by God’s messengers, “Women received their dead raised to life again,” he declares, “And others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and in caves of the earth.” [*Hebrews 11:35-38.*]*13LtMs, Ms 166, 1898, par. 24*

For centuries God looked with patience and forbearance at the cruel treatment given His ambassadors, at His holy law prostrate, despised, trampled under foot. He swept away the Noachic world by a flood. By fire from heaven Sodom was consumed. But when

the earth was again peopled, men drew themselves away from God, and renewed their hostility to Him, manifesting bold defiance. The people God rescued from Egyptian bondage, followed in the footsteps of those who had proceeded them. Cause was followed by effect, and the earth was being corrupted. *13LtMs, Ms 166, 1898, par. 25*

A crisis had arrived in the government of God. The earth was filled with sin and transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared to move at the word of God to the help of His elect. One word from Him, and the bolts of heaven would have fallen upon the earth filling it with fire and flame. The Son of God had but to speak, and there would have been thunderings and lightning and earthquakes and destruction. *13LtMs, Ms 166, 1898, par. 26*

The heavenly intelligences were prepared for a fearful manifestation of almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But God said, I will send My Son. Perhaps they will reverence Him. "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.*] Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [*1 John 4:10.*]*13LtMs, Ms 166, 1898, par. 27*

The heavenly universe were amazed at such patience, such inexpressible love. To save fallen humanity, the Son of God took humanity upon Him, laying aside His kingly crown and royal robe. He became poor, that we through His poverty might be made rich. One with God, He alone was capable of accomplishing this work, and He consented to an actual union with man. In His sinlessness, He could bear every transgression. *13LtMs, Ms 166, 1898, par. 28*

This love was manifested, but it cannot be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with His own sinless

nature, because by this act of condescension, He would be enabled to pour out His blood in behalf of the fallen race. Thus He made it possible for man to eat His flesh and drink His blood. By making Himself an offering for sin, He provided a way whereby human beings might be made one with God. He placed Himself in man's position, taking human nature, becoming capable of suffering. His whole life on earth was a preparation for the altar. *13LtMs, Ms 166, 1898, par. 29*

Jesus points us to the key of all this suffering and humiliation—the love of God. We read in the parable, “last of all he sent unto them his Son, saying, They will reverence my Son.” [*Matthew 21:37.*] Again and again the Jewish nation had apostatized. Christ came to see what more could be done for his vineyard that he had not done. With His divinity clothed with humanity, He stood before the people, presenting before them their true condition. *13LtMs, Ms 166, 1898, par. 30*

How was the Son received? When the husbandmen saw Him, they said among themselves, “This is the heir; come, let us kill him, and seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.” [*Verses 38, 39.*] Christ came to His own, but His own received Him not. They rewarded Him evil for good, and hatred for love. His soul was filled with grief as He saw the backsliding of Israel. As He looked at the devoted city, and thought of the punishment to come upon it, He exclaimed with weeping and agony, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto them, 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.” [*Matthew 23:37, 38.*] *13LtMs, Ms 166, 1898, par. 31*

Christ was despised and rejected of men, a man of sorrows and acquainted with grief. By wicked hands, He was taken and crucified. Speaking of His death the Psalmist writes, “The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about, the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came



before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. *13LtMs, Ms 166, 1898, par. 32*

“There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him was dark waters, and thick clouds of the skies.” [*Psalm 18:4-11.*] *13LtMs, Ms 166, 1898, par. 33*

“When therefore the lord of the vineyard cometh, what will he do unto the wicked husbandmen?” Christ asked. [*Matthew 21:40.*] Among Christ’s hearers were the very men who were then plotting to take His life. But so engrossed had they become in the narrative, that they answered, “He will utterly destroy those wicked men, and let out his vineyard unto other husbandmen, which shall render him the fruits in their season.” [*Verse 41.*] They did not realize that by their denunciation of the husbandmen that they had pronounced their own sentence. But Jesus now fastened the guilt where it belonged. *13LtMs, Ms 166, 1898, par. 34*

“Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?” He asked. “Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” [*Verses 42, 43.*] *13LtMs, Ms 166, 1898, par. 35*

As Christ made this application to Himself, the Pharisees saw the meaning of the parable. His words struck home to their hearts, and they cried out in dismay, “God forbid.” [*Luke 20:16.*] It was the very picture of their condition. The Lord permitted them to see and realize their own peril. They were given a vivid, momentary view of their course of action. But they closed their eyes and hardened their hearts against conviction. They determined to carry out their satanic purposes. *13LtMs, Ms 166, 1898, par. 36*

“And whosoever shall fall on this stone,” Christ continued, “shall be broken; but on whomsoever it shall fall, it will grind him to powder.” [*Matthew 21:44.*] Those who remain penitent will understand the

meaning of the wrath of the Lamb. The punishment that was to fall upon the Jewish people would be all the more terrible because of the return they had made for God's great mercy and love. Not long after this parable was given, the Son of God stood in Pilate's judgment hall, before a human tribunal, and there He was condemned by false witnesses. Though declared innocent by a heathen judge, yet He was delivered into the hands of the cruelest power that earth can produce—a mob inspired by Satan.<sup>13LtMs, Ms 166, 1898, par. 37</sup>

With all its minutest details, Calvary will stand to condemn every being who has received God-given opportunities and privileges, and yet have given no returns. "What could have been done to my vineyard that I have not done in it?" God asks. "Wherefore when I looked that it should bring forth grapes, it brought forth wild grapes." [*Isaiah 5:4.*]<sup>13LtMs, Ms 166, 1898, par. 38</sup>

When the Lord called for fruit in its season, the Jewish people were surprised that He expected anything of the kind. They professed to be the most pious people upon the earth. They had been employed as guardians and almoners of truth. They were to be faithful stewards of God's goods, using them to bless and benefit the world. But they abused the messengers sent to them, and when God sent His Son, the heir to the inheritance, they lifted Him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love, but the wrath of the Lamb, the power they defiled, will fall upon them as a rock, grinding them to powder.<sup>13LtMs, Ms 166, 1898, par. 39</sup>

Shall we profit by the teaching of this parable? "God, who at sundry times and in diverse manner spake in time past unto the fathers, by the prophets, hath in these last times spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." [*Hebrews 1:1-3.*]<sup>13LtMs, Ms 166, 1898, par. 40</sup>

"I had planted thee a noble vine," God declares, "wholly a right

seed; how then art thou turned into the degenerate plant of strange vine unto me?" [*Jeremiah 2:21.*]*13LtMs, Ms 166, 1898, par. 41*

The lesson is for us. Paul declares, "And if some of the branches be broken off, and thou, being a wild olive tree, wert graft in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou barest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be graft in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear." [*Romans 11:17-20.*] This message comes to all who share the privileges once given to ancient Israel.*13LtMs, Ms 166, 1898, par. 42*

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart will fall into mischief." [*Proverbs 28:13, 14.*] "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off." [*Romans 11:22.*]*13LtMs, Ms 166, 1898, par. 43*

If we comply with the conditions the Lord has made, we shall secure our election to salvation. Perfect obedience to His commandments is the evidence that we love God, and are not hardened in sin.*13LtMs, Ms 166, 1898, par. 44*

Christ has a church in every age. There are in the church those who are not made any better by their connection with it. They themselves break the terms of their election. Obedience to the commandments of God gives us a right to the privileges of His church.*13LtMs, Ms 166, 1898, par. 45*

The history of the children of Israel shows us the many blessings they enjoyed. Their teacher was no less a personage than Jesus Christ. He instructed them definitely as to what they should do. The richest blessings were in store for them if they kept His commandments. "Know therefore," God declared, "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 them 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 7:9-11.*] *13LtMs, Ms 166, 1898, par. 46*

“Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what is in thy heart, whether thou wouldest keep his commandments or no. ... Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.” “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’s thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people as it is this day.” [*Deuteronomy 8:2, 6; 10:12-15.*] The Lord’s word to His people is not Yea and Nay, but Yea and Amen always. *13LtMs, Ms 166, 1898, par. 47*

“What advantage then hath the Jews? Or what profit is there of the circumcision? ... Chiefly because that unto them were committed the oracles of God.” [*Romans 3:1, 2.*] But that which would have been their greatest blessing became their condemnation because they were disobedient, unthankful, unholy. *13LtMs, Ms 166, 1898, par. 48*

The Lord has declared that He requires His husbandmen to give Him the returns of His vineyard. It is His own property. Men are not to use it as their own, but only as entrusted to them. The Lord’s portion is to be faithfully returned to Him. “All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord’s; it is holy unto the Lord. And if a man will at all redeem aught of his tithe, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, a tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he

change it at all, then both it and the change thereof shall be holy: it shall not be redeemed.” [*Leviticus 27:30-33.*]13LtMs, Ms 166, 1898, par. 49

We have only a limited conception of the lessons the Lord designed to teach His people with reference to their duty. Everything was to be done by the husbandmen that could be done to bring the fruits of righteousness to the Lord. We may read the instruction given in the Old Testament as the words of God, given to Moses to give to the children of Israel.13LtMs, Ms 166, 1898, par. 50

The statutes regarding the Lord’s portion were often repeated, that they might not forget them. They were to render to God His rental money, which He claimed as His portion. All that they had was only lent them on trust. The physical and mental powers, as well as the capital of means, were to be used for him. His vineyard was to be cultivated that a large income would be returned to him in tithes and offerings. A portion was to be set apart for the sustaining of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessities of the church. Means were to be appropriated for the relief of the poor and suffering.13LtMs, Ms 166, 1898, par. 51

Our work is presented before us in the *fifty-eighth chapter of Isaiah*. This chapter marks out a right and a wrong course, and gives assurance that if we follow the right, we shall receive the blessings specified. If we take up the very duties around us, we shall avoid the faults condemned in ancient Israel. God would teach us to exercise calm, unwavering trust in Him who is “the Way, the Truth, and the Life.” [*John 14:6.*]13LtMs, Ms 166, 1898, par. 52

“And they that be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” This is the work the people of God are appointed to do in these last days. “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, ... 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.*]13*LtMs, Ms 166, 1898, par. 53*

"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.*]13*LtMs, Ms 166, 1898, par. 54*

## Ms 167, 1898

The Good Samaritan

NP

December 16, 1898

Portions of this manuscript are published in *6BC 1116*.

“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth who the Son is, but the Father, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things that ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” [*Luke 10:21-24.*]*13LtMs, Ms 167, 1898, par. 1*

“And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life.” [*Verse 25.*] The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in His words, and the lawyer repeated the question as though it were one of serious import to him. Priests and rulers listened with bated breath for Christ’s answer. Christ read the heart of the lawyer, and He turned the question over to him for answer.*13LtMs, Ms 167, 1898, par. 2*

“What is written in the law?” He asked. “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.” Said Christ, “Thou hast answered right: this do, and thou shalt live.” [*Verses 26-28.*]*13LtMs, Ms 167, 1898, par. 3*

Christ knew that no one present could do this in his own strength. He desired to lead the lawyer to clearer and more critical research,

that he might find the truth. Only by accepting the virtue and grace of Christ can the law be kept. Belief in the propitiation for sin enables fallen man to love God with his whole heart and his neighbor as himself. The lawyer knew that he had kept neither the first four commandments, nor the last six. Especially had he failed to love his neighbor as himself. But in the hope of justifying himself, he asked, "And who is my neighbor?" [*Verse 29.*]*13LtMs, Ms 167, 1898, par. 4*

Christ then, in the form of a parable, narrated an incident that had lately taken place, which was fresh in the minds of all. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and departed, leaving him half dead. And by chance there came down a certain priest that way." [*Verses 30, 31.*] He saw the man lying wounded and bruised, weltering in his own blood, but he left him without rendering any assistance. He passed by on the other side.*13LtMs, Ms 167, 1898, par. 5*

"Likewise a Levite, when he was at the place, came and looked on him." He saw his great need, but he too "passed by on the other side." [*Verse 32.*]*13LtMs, Ms 167, 1898, par. 6*

"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 two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." [*Verses 33-35.*]*13LtMs, Ms 167, 1898, par. 7*

The lawyer had asked, "Who is my neighbor?" [*Verse 29.*] In answer Christ presented a circumstance which had really taken place, of which His hearers knew. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. But in this case a Samaritan had showed himself to be far more righteous than those by whom he was denounced. He had fulfilled the command, Thou shalt love thy neighbor as thyself.*13LtMs, Ms 167, 1898, par. 8*



The man who had been robbed was a Jew, one who in every sense should have awakened the sympathy and regard of those of his own nation. The priest and the Levite, professedly acknowledging the law of God as their guide, should have been the first to minister with tender compassion to their suffering brother. But they “passed by on the other side.” [*Verses 31, 32.*] *13LtMs, Ms 167, 1898, par. 9*

In giving this lesson Christ showed great tact and far-seeing judgment. He presented the principles of the law of God in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no chance to cavil or raise objections. The lawyer found nothing in the lesson that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his dislike sufficiently to give credit to the Samaritan by name. When Christ asked, “Which then of these three, thinkest thou, was neighbor unto him that fell among thieves?” He answered, “He that showed mercy on him.” “Then said Jesus unto him, Go thou and do likewise.” [*Verses 36, 37.*] Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law. *13LtMs, Ms 167, 1898, par. 10*

Those who study this lesson aright will see that in order to keep the law, it is necessary to have a knowledge of God, for the law is a transcript of His character. *13LtMs, Ms 167, 1898, par. 11*

Moses prayed, “I beseech thee, show me thy glory.” And God said, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.” “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.” [*Exodus 33:18, 19; 34:6.*] *13LtMs, Ms 167, 1898, par. 12*

It is not those who profess to have the greatest lovingkindness who love God supremely and their neighbor as themselves. Christ lived the law, and in His life He has left us an example. He denied Himself for the good of others. He laid aside His royal robe and kingly crown to assume the garb of humanity. He stooped from the position of the highest commanded in the heavenly courts to become a servant. He clothed His divinity with humanity, that

humanity might touch humanity.*13LtMs, Ms 167, 1898, par. 13*

Jesus was the foundation of all the Jewish economy, the Author of all the laws, statutes, and requirements. How His soul was pained and His heart filled with grief as He saw those who claimed to be the repositories of the truth, mercy, and compassion so destitute of the love of God.*13LtMs, Ms 167, 1898, par. 14*

In the providence of God, the priest and Levite were brought in contact with the man who had been so unfortunate, that they might minister to him. Christ is constantly weaving the great web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Saviour is guiding. He has hold upon man and upon the throne of Divinity. He was the Majesty of heaven, the King of glory, yet He humbled Himself. His whole life was one of poverty and self-denial. For our sakes He became poor, that we through His poverty might be made rich. He did not live to please Himself. His life is the mystery of godliness.*13LtMs, Ms 167, 1898, par. 15*

If we follow Christ, we shall imitate His life of service. "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.*] We need far more disinterested benevolence. Often we shall be called upon to sacrifice to help those who are in need of help, and we should do this cheerfully, gladly, for the privilege of following the Master.*13LtMs, Ms 167, 1898, par. 16*

The precious Word of God obeyed is the beauty of holiness. That Word, whether in the New Testament or in the Old, cannot be changed to meet man in his fallen condition. It maintains its high and holy standard, "This do, and thou shalt live." [*Luke 10:28.*] All human beings need the law of God as the standard. And this standard is plainly revealed in God's Word. This Word is the expression of the will of God, revealing to man his defects of character and the hopelessness of his condition unless he returns to his loyalty. But through faith in Christ all excellency may be reached. The Word enforces the law by presenting the character in

contrast with the character of man. *13LtMs, Ms 167, 1898, par. 17*

Christ comes to us in visitations of mercy and truth, holding before us the mirror of God's law and revealing its claims. "Walk with me," He says, "and I will fill thy path with light." Christ humbled Himself that He might encircle the race with His long human arm, while with His divine arm He lays hold upon the throne of God. He came to show how man should treat his fellow man. He came to uplift the suffering and comfort the oppressed. To Moses He proclaimed Himself, "The Lord, the Lord [God], merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." [*Exodus 34:6, 7.*] But God cannot let sin go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generation. *13LtMs, Ms 167, 1898, par. 18*

Sin perpetuates itself. How cruel it is for those who claim to have a knowledge of the truth to show that they are not doers of the Word. They indulge in evil thinking, criticism, and accusing, and in this way they misrepresent Christ's character. They are false witnesses, just as were the Jews. *13LtMs, Ms 167, 1898, par. 19*

The Lord would have everyone holy, even as He is holy. Those who love Him will be merciful, true, kind, and forgiving. Christ is seeking to lift all who will be lifted to companionship with Himself, that they may be one with Him as He is one with the Father. If you are not thus, you are in companionship with the devil. God is waiting to impart to us His richest blessings, that we may reveal Christ's spirit by helping those who are suffering for the necessities of life. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of His character—compassion, tenderness, and love. *13LtMs, Ms 167, 1898, par. 20*

In cases where there is bitterness of feeling because of the difference in religious belief, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice and win souls to Christ. By doing

good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever cast or nationality, whether he be white or black, high or low, rich or poor, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know Him not. *13LtMs, Ms 167, 1898, par. 21*

The great difference between the Jews and the Samaritans was a difference of religious faith, a question as to what constituted worship. But whatever difference of religion, a call from suffering humanity must be heard and recognized. There are men professing to serve God who act the part of the priests and Levites. All around them they see suffering and need, but with heartless indifference they pass by on the other side. *13LtMs, Ms 167, 1898, par. 22*

The Jewish ceremonial is gone. Its temple is in ruins. Jerusalem was given up to be destroyed. Yet the law of the Ten Commandments lives and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance. The Lamb of God was the complete and perfect offering. *13LtMs, Ms 167, 1898, par. 23*

The law of God will maintain its exalted character as long as the throne of Jehovah endures. This law is the expression of God's character. Christ came to live this law, and He declared, "I have kept my Father's commandments." [*John 15:10.*] Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with Christ. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts. He fell, taking with him the angels he had deceived. And today he is deceiving human beings in regard to the law of God. *13LtMs, Ms 167, 1898, par. 24*

This parable of the good Samaritan was placed on record as an example for future generations. So strong was the antipathy of the Jews to the Samaritans that it seemed a strange thing for the Samaritan woman that Christ should ask her for a drink. "How is it,"

she said, "that thou, being a Jew, asketh drink of me, which as a woman of Samaria?" "For," adds the evangelist, "the Jews have no dealings with the Samaritans." [John 4:9.] And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone him, they could find no better words to express their hatred than by saying, "Say we not well that thou art a Samaritan, and hast a devil?" [John 8:48.] Yet they neglected the very work the Lord had enjoined on them, leaving a hated Samaritan to minister to one of their countrymen who had been robbed and wounded. *13LtMs, Ms 167, 1898, par. 25*

Many bitter sneers had been hurled at the Samaritan. The one whose example Christ brought before His hearers took his revenge by acting as Jesus would have acted. Risking his own life, he treated the wounded man as his brother. This Samaritan represented Christ. Christians who are Christians in truth and not in name only, who are meek and lowly followers of the Master, will act as did the good Samaritan. Christ has made all one. In Him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeal to our hearts when it calls upon us to manifest the same tender compassion that Christ manifested. He was a man of sorrows and acquainted with grief. In all our affliction He was afflicted. He created man, and died to save man. He loves human beings as the purchase of His own blood, and He says to us, "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.] *13LtMs, Ms 167, 1898, par. 26*

Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must give ourselves to its molding, or we shall lose our title to the immortal inheritance. The Lord will not tolerate the actions displayed by many. There are hard, stony, unsympathetic hearts that must be softened and subdued by grace. *13LtMs, Ms 167, 1898, par. 27*

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are

not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not we shall hear the terrible words, "I know you not." [*Luke 13:27.*] *13LtMs, Ms 167, 1898, par. 28*

I pray that the vision of the soul may be sanctified, that the sin of accusing and criticizing one another may be seen as the sin which crucifies afresh the Son of God, and puts Him to an open shame. The Holy Spirit must work in our heart. Let no false pride, no pharisaism, be cherished. Rather let us seek for the spirit of a little child. If we knew, if we only knew, how the Lord regards those who indulge so freely in evil surmising, we would fear to manifest such a spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them, for our minds are composed of the food we give them. *13LtMs, Ms 167, 1898, par. 29*

"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." [*Psalms 15:1-4.*] *13LtMs, Ms 167, 1898, par. 30*

The Lord can do very little for us while we live in transgression, breaking the first four, and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God's people the supremacy is obedience to Christ's word, "These things I command you that you love one another." [*John 15:17.*] "Neither pray I for these alone," He said, "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.] *13LtMs, Ms 167, 1898, par. 31*

Christ’s words should be appreciated, and they will be when His professed followers have that repentance that needeth not to be repented of. “As the Father hath loved me,” He declared, “So have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another as I have loved you. 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. ... These things I command you, that ye love one another.” [John 15:9-14, 17.] *13LtMs, Ms 167, 1898, par. 32*

The greatest cause of weakness among those who are looking for the Lord’s second coming is the lack of love and confidence. This causes suspicion. There is such a lack of frankness that they way is hedged up with supposition. Someone discovers some supposed defects in a brother or a sister, and he acts on this supposition as though it were true. Criticism and faultfinding and a desire for the highest place are the greatest faults that can enter the church. The serpent, disguised, enters with them, leaving a train of evil wherever he goes. The leaven works, and the men God hath appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success with prove a failure. Satan will make the minds a depository for his insinuations, and the man will lose the battle, when he might have gone forward to victory. *13LtMs, Ms 167, 1898, par. 33*

Please read the *twelfth* and *thirteenth chapters of First Corinthians*. “And now abideth faith, hope, and charity, these three; but the greatest of these is charity.” [1 *Corinthians 13:13*.] Let us wash our robes of character. Let us no longer bite and devour one another. Let those who claim to be Christians practice the words of Christ. “Watch ye therefore, stand fast in the faith, quit ye like men, be strong.” “Let all things be done with charity.” [1 *Corinthians 16:13*,

14.]13LtMs, Ms 167, 1898, par. 34



## Ms 168, 1898

Fragments (From other letters and manuscripts.)

NP

1898

Portions of this manuscript are published in *OHC 245*; *CM 95-96*; *CS 255*; *7BC 933-934*; *5MR 371*.

From *Lt 109a, 1898*:

His ministers are grievously mistaking their calling and misunderstanding their Master's work when they permit themselves to be diverted to any matters that have any influence to cheapen their minds or characters. Daniel was placed in a most critical, trying position in Babylon, but while he did the work assigned him as statesman, he refused plainly to handle any work that would militate against God. This provoked discussion, and the Lord in His providence, which is incessantly at work over human affairs, brought the king of Babylon into reasoning relation with Daniel concerning prophecies against Babylon and other kingdoms. The wise providence of God had light for Nebuchadnezzar. Jehovah was exalted as more powerful than any other kingdom by the interpretation of Nebuchadnezzar's dream. The Lord thus coming in close contact with human minds, even the minds of idolaters, was for a purpose. But Nebuchadnezzar read the interpretation of the dream in accordance with his own idolatrous mind. This led to the setting up of a golden image, which represented the kingdom of Babylon, and more particularly, the king of Babylon.<sup>13</sup>*LtMs, Ms 168, 1898, par. 1*

Christ Himself walked in the fiery furnace with His three faithful servants, who would not bow the knee to that idolatrous image set up in the plain of Dura. Nebuchadnezzar's heart was so wrought upon by this wonderful miracle that he believed in God, and in His superior power. He was instructed by Daniel that all, whether king or subjects, were to read the Scriptures and Providence, not in the light of their dreams, but were to read their dreams in the light of the living Oracles. The dream given to the king was interpreted by

Daniel in the light of the Scriptures, but Nebuchadnezzar had so brought his dream into harmony with his own human understanding, that he made a most wonderful display of idolatry, which he supposed was of sufficient authority to convert all nations to the worship of that image, representing the excellence of Babylon. But the fall of Babylon came at an hour of feasting and reveling.<sup>13LtMs, Ms 168, 1898, par. 2</sup>

So will it be in the end of the world. The period in which we are now living is one of peculiar momentous importance. The students of God's Word will, in these last days, work away from the customs and appointments of the world's great counselors. They will not take the position, My Lord delayeth His coming; for since the ... fathers fell asleep, all things remain as they were from the beginning of creation. Only the wise virgins will be prepared, with oil in their vessels with their lamps, to go forth to meet the Bridegroom.<sup>13LtMs, Ms 168, 1898, par. 3</sup>

The Lord communicates to His people if they are walking in the light.<sup>13LtMs, Ms 168, 1898, par. 4</sup>

Commence the work with the light God has given you, and as you shall set your own inquisitive minds at work to examine yourselves whether you [have] the love of God [in your hearts, you will find knowledge regarding His will.]<sup>13LtMs, Ms 168, 1898, par. 5</sup>

There is no possibility of defining every specification of the work that shall be accepted as a work that will not displease and dishonor God. But there is no danger if the heart is susceptible to the influence of the Spirit of God. The first work essential is to give the message of mercy and warning to the world, to ears that will hear. A wall of seclusion is not to be built up between believers and unbelievers, for those who know not the truth are to be warned and enlightened. "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 came to encircle the world with an atmosphere of grace. There are many in high places who will receive the light of truth if those who claim to believe the truth have that faith that works, that will recommend their doctrines to those who know not the truth.<sup>13LtMs, Ms 168, 1898, par. 6</sup>

Let an atmosphere of faith and love and unity circulate through every department of the office. Angels will be commissioned to lead divine influences to impress the minds brought in contact with the working forces. A fragrant influence will go forth from the workers to all who choose to inhale it. *13LtMs, Ms 168, 1898, par. 7*

That the mercies, favors, and bounties of God are granted to the just and to the unjust is a lesson to all classes, and in a special sense to those who advocate truth. Our light is to be set on a candlestick, that it may give light to all who are within the house. *13LtMs, Ms 168, 1898, par. 8*

God's blessings, sunshine and showers, heat and cold, and every natural blessing, are given to the world. Exclusiveness is not to be maintained by any people. "I am the light of the world," Christ said. [*John 8:12.*] Light is a blessing, a universal blessing, which pours forth its treasures on a world unthankful, unholy, demoralized. The Lord Jesus came to demolish every wall of exclusion, to throw open every wall in the temple where God presides, that every ear may hear, that every eye may see, that every thirsty souls may drink of the water of life freely. *13LtMs, Ms 168, 1898, par. 9*

The character of God must be represented by those who believe. Just as soon as believers honor God, God will honor them by His presence. As they advance, the Holy Spirit will communicate the knowledge that it is essential for them to have. The human mind needs to be sanctified and made pure from all greed and selfishness. Then God can use individual believers as living channels of light. God will breathe on sincere, contrite, penitent, believing disciples; but the self-sufficient receive not the inspiration of the Holy Spirit. *13LtMs, Ms 168, 1898, par. 10*

Christ is the efficiency of every soul. If a ray of hope or light shines into the soul, it comes from God. A melting, subduing spirit of unity needs to be created by love to God and for one another. Christ would have all who are connected with the work give evidence that they are a pure, peculiar people, zealous of good works. *13LtMs, Ms 168, 1898, par. 11*

You ask questions that no human mind can intelligently answer. Times are constantly changing. The providence of God is constantly

advancing. *13LtMs, Ms 168, 1898, par. 12*

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From *Lt 71, 1895*:

Many, many, many are professing to keep the commandments of God, and yet they are breaking them every day by their manifest want of love. *13LtMs, Ms 168, 1898, par. 13*

Self must be laid aside, or God will lay the human instrument aside. In those who have stood in responsible places in the Review and Herald Office self has been prominent. It was Satan who introduced self-seeking into the heavenly courts; but it did not remain there. Selfishness was cast out, and will never again find its way into heaven. *13LtMs, Ms 168, 1898, par. 14*

Every one has undiscovered traits of character that must come to light through trial and test. God allows those who are full of self-sufficiency, self-righteousness, self-importance, who flatter themselves that they know a great deal, to be sorely tempted, so that they may understand their helplessness. Wherever self-confidence exists, where men have a high estimate of self, it will be made known in some way. The roots of covetousness may be deeply buried, but self-esteem will bring the roots to the surface. The evil that has been cherished will be made known in many ways. It is because human agents are so devoid of the love of Christ that they are so deficient. Those who cherish unholy principles, who bring them into their life-practice, will deteriorate in character. Like the inhabitants of the old world they will find that every imagination and thought of the heart will be evil, and evil continually. *13LtMs, Ms 168, 1898, par. 15*

The sermon that is preached in the pulpit is counteracted by the sermon that is preached in the lives of those who claim to be advocates of truth. *13LtMs, Ms 168, 1898, par. 16*

A noble life is the most powerful sermon in favor of Christianity. If we would live such a life, our consciences must be quickened by continual contact with the Word of God. Our souls must be familiar with the heavenly standard, and we must avoid every course that

diverges from the right. *13LtMs, Ms 168, 1898, par. 17*

Bible religion means far more than many have demonstrated it to mean in their life-practice. Many are now busy and active in the work connected with the cause of God who are taking the course of the foolish virgins, and are not supplying their vessels with the oil of grace. They are registered as those who have a false religion, for they do not practice the lessons of Christ in their daily life. They do not manifest the meekness and lowliness, the gentleness, tenderness, sympathy, and love of Christ. They do not make manifest that they are working out the divine purpose. *13LtMs, Ms 168, 1898, par. 18*

When the majesty and glory of God is revealed, self will sink into insignificance. Those who view the glory of God will not wrap the garments of their own self-righteousness around them. They will not exercise a proud, lofty, overbearing, iron will that will lead them to rule, or ruin; but their words will be words of contrition and meekness, and they will realize that they are men of unclean lips, and dwelling in the midst of a people of unclean lips. Men who are now regarded as reliable businessmen in connection with the work of God must be converted. They do not bring the spirit of truth into their work. The fragrance of Christ is not with them, and they are not a savor of life unto life, and yet the end is near. *13LtMs, Ms 168, 1898, par. 19*

This is the great day of atonement, and our Advocate is standing before the Father, pleading as our Intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and co-operating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting. *13LtMs, Ms 168, 1898, par. 20*

The Lord gave lessons, opportunities, and privileges to Judas, but he did not improve them. He persisted in acting out his own temper, in manifesting his own spirit, until at last he developed the attributes

of Satan, and went forth to betray his Lord. He refused to be united with Christ in spirit and word and action, and chose to be a partner with him who was an accuser of his brethren, and a murderer from the beginning. If we continue to despise our privileges, like Judas we shall finally pass the lines and place ourselves irretrievably with the hosts of rebellion. *13LtMs, Ms 168, 1898, par. 21*

Wearing the yoke with Christ means to work in His lines, to be a co-partner with Him in His sufferings and toils for lost humanity. It means to be a wise instructor of souls. We shall be the sort of a vessel that we allow ourselves to be molded into. We must unite with God in the molding and fashioning work, having our wills submitted to the divine will. Christ has promised an inheritance to those who are thus submissive. He says, "Blessed are the meek; for they shall inherit the earth." "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, 7-9.*] *13LtMs, Ms 168, 1898, par. 22*

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From *Ms 24, 1894*:

Some canvassers have conducted their business in such a slack, loose way as to be constantly sapping the funds needed for carrying on the work. They have sold books, and given the impression that they were working for the cause; but instead of bringing in the means so much needed to advance the work, they have taken many dollars from the treasury. The means which came into their hands, which was not their own, they appropriated to defray their own expenses, the expenses of their families, or to favor their family connections. *13LtMs, Ms 168, 1898, par. 23*

By appropriating to their own use that which belongs to the cause of God, canvassers involve themselves in difficulties, separate their souls from God, and create a feeling of uncertainty, a want of confidence, in those who are laboring with them in the field. At the same time they do injustice to their fellow laborers. Men who do their very best are liable to be regarded with suspicion, and thus are made to suffer because of the course of untrustworthy persons. *13LtMs, Ms 168, 1898, par. 24*

The result is that the cause of God is involved in perplexity and brought into embarrassment, and a heavy burden is cast upon those who are appointed to bear weighty responsibilities. If this loose way of doing business is permitted to continue, it will not only drain the treasury of means, but will cut off the supplies that flow from the people. It will destroy their confidence in those at the head of the work who have the management of funds, and will lead many to discontinue their gifts and offerings.*13LtMs, Ms 168, 1898, par. 25*

The course of these careless workmen has brought upon men in leading positions a burden that grieves them to the heart. They are perplexed to know how they can guard the cause of God from every species of robbery, and yet save the souls of those who have such perverted ideas as to what is true honesty.*13LtMs, Ms 168, 1898, par. 26*

The practice of borrowing money to relieve some pressing necessity, and making no calculation for canceling the indebtedness, however common, is demoralizing. The Lord would have all who believe the truth converted from these self-deceiving practices. They should choose rather to suffer want than to commit a dishonest act. No soul can resort to prevarication or dishonesty in handling the Lord's goods, and stand guiltless before God.*13LtMs, Ms 168, 1898, par. 27*

All who do this deny Christ in action, while they profess to keep and teach the commandments of God. They do not maintain the principles of God's law. If those who see the truth do not change in character corresponding to the sanctifying influence of the truth, they will be a savor of death unto death. They will misrepresent the truth, bring a reproach upon it, and dishonor Christ, who is truth.*13LtMs, Ms 168, 1898, par. 28*

The question to be considered is by what means the work can be carried forward, and canvassers be prevented from embarrassing the cause and casting a burden upon the publishing houses by a careless, selfish way of doing business. This question is of consequence. How can order be brought out of confusion, and how can work be carried on according to principles which God can

approve? *13LtMs, Ms 168, 1898, par. 29*



**Ms 169, 1898**

“I arise this morning early...”

Refiled as *Lt 13, 1898*.

**Ms 170, 1898**

Dangers of Relocating the Work

Refiled as *Ms 121b, 1898*.

**Ms 171, 1898**

Re Wessels Family

Duplicate of *Lt 141, 1898*.

## Ms 172, 1898

The Character and Work of Avondale School

Cooranbong, New South Wales, Australia

December 20, 1898

Portions of this manuscript are published in *11MR 168, 180-181*.

To the friends of the school:

The light which has been given me regarding the work of the Avondale school is that we must not pattern after the similitude of any school that has already been established. We must study the Word of God critically as our great Lessonbook, in order to know what the school may become under the guidance of the Word of God if we receive and do the Word. Unless we are watchful and guarded, we shall experience the same hindrance to the spiritual education that has retarded the work of our older schools. This we shall do by a misconception of what is the most essential work to be done by the students, and by the teachers for them.*13LtMs, Ms 172, 1898, par. 1*

When Christ was in our world, he had but few followers, and His disciples were continually kept back by the customs and the maxims of the scribes and Pharisees from making the advancement they might have made, from supplying their great lack of knowledge, and from becoming efficient workers. The customs and traditions, which had come down from generation to generation through the rabbis, had been made all-essential, and were regarded as of more [value] even than the Ten Commandments. Thus the precepts and teachings of men were dwelt upon as of more value than the words of the living God.*13LtMs, Ms 172, 1898, par. 2*

I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have traveled over. Popular amusements for the students were brought into Battle Creek school under a deceptive garb. Satan approached as an angel of light and worked most assiduously. If he could secure the sanction of the teachers at

the great heart of the work, there was prospect that every school established would follow its example. The leaven of evil introduced and sanctioned at the Battle Creek College would spread its properties to all with whom it had connection, and thus affect all the schools. *13LtMs, Ms 172, 1898, par. 3*

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many points regarding the management of schools among Seventh-day Adventists. All the light that has thus been given must be carefully heeded. No one should be connected with our schools as a teacher who has not had an experience in obeying the Word of God. The instruction which the Lord has given our schools should be strictly regarded, and if the education given is not of a different character from that which has been given at the Battle Creek College, we need not go to the expense of purchasing land and erecting buildings. *13LtMs, Ms 172, 1898, par. 4*

In every school Satan will seek to make himself the guide of the teachers who are instructing the students. It is he who would introduce the idea that selfish amusements are a necessity. It is he who would lead the students, sent to our schools to receive an education and training for the work of evangelists, ministers, and missionaries, to believe that amusements are necessary to keep them in physical health, when the Lord has presented to them that the better way is to embrace manual labor in their education, and thus let useful employment take the place of selfish amusement. These amusements, if followed, soon develop a dislike for useful, healthful exercise of body and mind, such as would make students efficient to help themselves and others. *13LtMs, Ms 172, 1898, par. 5*

The education to be gained in the felling of trees, the tilling of the soil, and the erection of buildings, as well as the studies of the classroom, is what our youth should seek to obtain. Tent-making also should be taught. Buildings should be erected, and masonry should be learned. Farther on, a printing press should be connected with the school, that an education may be given to students in this line of work. *13LtMs, Ms 172, 1898, par. 6*

There are many things which lady students may also engage in, such as cooking, dressmaking, and gardening. Plants and flowers should be cultivated, strawberries should be planted. Thus the lady students may be called out-of-doors to gain healthful exercise, and to be educated in useful labor. Book-binding also and a variety of trades should be taken up. These will not only give exercise to brain, bone, and muscle, but they will also give knowledge of great value. The greatest course of our world today is idleness. The students coming to our schools have had an abundance of amusement, which serves merely to please and gratify self. They are now to be given a different kind of education, that they may go forth from the school prepared for any service.*13LtMs, Ms 172, 1898, par. 7*

The proper cooking of food is a most important accomplishment. Especially where meat is not made the principal article of diet, is good cooking an essential requirement. Something must be prepared to take the place of meat, and these substitutes for meat must be well prepared, so that meat will not be desired.*13LtMs, Ms 172, 1898, par. 8*

Education and culture on all points of practical experience will fit our youth for usefulness when they shall leave school to engage in mission work at home or in foreign countries. They will not then be dependent upon the people to whom they go to cook for them, to sew for them, or to build their habitations; but they will be prepared to educate the ignorant, to show others how to do all manner of labor by plans and methods that will produce the best results; and they will thus become more influential and helpful. Their abilities will be especially appreciated where money is hard to obtain, for a smaller fund will be required to sustain such missionaries. Those who have put to the very best use their physical powers in useful, practical labor, while obtaining an education, will show that missionaries can become successful teachers and educators in various lines of labor. And wherever they go, all that they have gained in these lines will give them favor, influence, and power.*13LtMs, Ms 172, 1898, par. 9*

It is also very essential that students understand the principles of medical missionary work, for wherever students may be called, they

need a knowledge of the science of how to treat the sick. This will give them a welcome anywhere, because there is suffering of every kind in every part of the world. *13LtMs, Ms 172, 1898, par. 10*

It is an important matter that students be given an education that will fit them for successful business life. In many schools, the education given is one-sided. In our schools the common branches should be fully and thoroughly taught. Bookkeeping is one of the most important lines of study to fit students for practical business life. Bookkeeping should be looked upon as of equal importance with grammar. And yet there are very few who leave our schools with a correct knowledge of how to keep accounts. Those who have a living interest in the cause and work of God should never allow themselves to settle down with the idea that they are not required to know how to keep accounts. *13LtMs, Ms 172, 1898, par. 11*

The reason for many of the mistakes made in accounts and the failure in business matters is because men have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful record of all transactions and keeping a daily account of their expenditures. And many are charged with being dishonest when, designedly, they are not dishonest. Their failure has come through a lack of knowledge of accounts. Many a youth, because of ignorance in the matter of keeping accounts, has been led into errors that have caused him serious trouble. *13LtMs, Ms 172, 1898, par. 12*

True education means much. We have no time now to spend in speculative ideas or in haphazard movements. The evidences that the coming of Christ is near are many, and are very plain, and yet many who profess to be looking for Him are asleep. We are not half as earnest as we ought to be to gather up the important truths that are for our admonition upon whom the ends of the world are come. Unless we understand the importance of passing events, and make ready to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth should feel and understand. They should act in reference to the great day of God. *13LtMs, Ms 172, 1898, par. 13*

Our time is precious. We have but few days of probation left, in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to cheap, common, or superficial things. We shall have to guard against the holding of ideas and maxims which may be presented as essential from a human standpoint, for it is not the words of worldly wisdom, it is not the maxims of men or human theories, that will qualify us for acceptable service; it is the Word of the living God. In all our schools this Word is to be made the essence of education. *13LtMs, Ms 172, 1898, par. 14*

It is in feeding upon the Word of God that we obtain the divine element that the soul needs in order to secure a healthy development of all its spiritual powers. Those who dig deep for the hidden treasure will find their reward in the precious veins of ore, and these hidden truths will make them wise unto salvation. They are following the example of their Saviour, and all the wiles and subtleties of satanic agencies cannot beguile them from a position of steadfast self-denial. *13LtMs, Ms 172, 1898, par. 15*



## Ms 173, 1898

Diary, "Go Forward."

Newcastle, New South Wales, Australia

December 20, 1898

This manuscript is published in entirety in *13MR 395-399*.

The Lord has said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [*Matthew 24:14*.] *13LtMs, Ms 173, 1898, par. 1*

Unbelief has kept the work centered in a few places, and the message has not advanced as it should. Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and the supremacy. Contention and strife as to who shall be the greatest has taken the strength and grace and power from the working forces. God calls for a decided change in every church, that all may become one in Christ Jesus. It is not time now for us selfishly to draw apart from our brethren. There is to be unity and love among God's people. *13LtMs, Ms 173, 1898, par. 2*

I address the Seventh-day Adventist church. The Lord is coming. I am bidden to call upon the churches to awake out of sleep. We must contend with invisible, supernatural foes. We are to put on the whole armor of God, that we may be prepared for the battles we have daily to fight. *13LtMs, Ms 173, 1898, par. 3*

I call upon those who have received light and knowledge to pray most earnestly, and to come up to "the help of the Lord, to the help of the Lord against the mighty." [*Judges 5:23*.] Who are these mighty foes? They are the powers who, in the days of Daniel, hindered the heavenly messenger from convincing the king of Persia of the work he was to do. *13LtMs, Ms 173, 1898, par. 4*

Our work of heralding the second coming of Christ is similar to that of John the Baptist, the forerunner of Christ at His first advent. We are to proclaim to the world the message, "The great day of the Lord is near. Prepare to meet thy God." [*Zephaniah 1:14; Amos*

4:12.] We are to do much more than we have yet done.*13LtMs, Ms 173, 1898, par. 5*

Among us, as among the children of Israel when they were being led to the promised land, are many who, unless they can see clearly ever step in advance, will not move at the command of God to “go forward.” [*Exodus 14:15.*] They have but little faith, and but little of the spirit of self-denial and self-sacrifice.*13LtMs, Ms 173, 1898, par. 6*

Here in this field we are bound about. We must make centers for the work in this country just as fast as possible—not like the center that has been made in Battle Creek, but many centers on a smaller scale. We are not to over-build in some places, while many sections are left unworked.*13LtMs, Ms 173, 1898, par. 7*

We must build humble houses for worship. Wherever our camp meetings are held, some of our workers are to remain and carry on the work as the interest demands; and this work should not be left before a meetinghouse is erected for the use of those who shall accept the truth as the result of the personal labor that has been put forth. In Brisbane, this plan has been followed, and about forty have been converted. A small meetinghouse is now being erected. (April 1899: This work has advanced, and I now understand that the church is completed.) Many are earnestly laboring for the conversion of souls in Brisbane; but in that large city, Elder Haskell is the only minister.*13LtMs, Ms 173, 1898, par. 8*

Brother Wilson and his wife, precious and successful laborers, have accomplished a good work wherever they have gone. But our beloved Brother Wilson now sleeps in Jesus. We bury our faithful standard-bearers, but we have no time to stop for mourning; we are to “go forward.” The inhabitants of the world are perishing, many without having heard the call to repentance. The work must be advanced in every place.*13LtMs, Ms 173, 1898, par. 9*

As yet there are but few of our people in Newcastle. This great city must be worked.*13LtMs, Ms 173, 1898, par. 10*

Shall we stop where we are? No; to us who have the truth is given the command: “Go forward; enter new fields; lift up the standard in

new territory.” In Australia we are entering new fields continually. Yet we have not done one hundredth part of what we might have done if we had received the help we needed. *13LtMs, Ms 173, 1898, par. 11*

An Appeal for Help *13LtMs, Ms 173, 1898, par. 12*

To those who are looking for a place where they may work in the Lord’s vineyard, we say, Come over and help us. Come prepared to practice self-denial, determined that you will not fail nor be discouraged. We cannot pay your passage to this country, nor can we give you large wages. We cannot carry you financially or spiritually; but if you will come to do a work for the Master, if you are willing to visit and labor for souls where they are, come, and we will co-operate with you as long as you will co-operate with God. *13LtMs, Ms 173, 1898, par. 13*

There is room in the work of God for all who are filled with the spirit of self-sacrifice. We have a solemn work before us. God is calling for men and women who are willing to experience travail of soul, men and women who are consecrated to His work. We need, in this country, men who have a solid experience in the things of God, who, when they encounter difficulties, will hold firmly to the work, saying, We will not fail nor be discouraged. We want men who will strengthen and build up the work, not tear down and seek to destroy that which others are trying to do. We need men and women whom God can work, the fallow ground of whose heart has been broken up. *13LtMs, Ms 173, 1898, par. 14*

We do not need workers who must be supported and carried by those who have long been in the faith, who regard themselves as a perfect whole. To such we would say, “Stay where you are.” We have had enough to do with this class of workers. We want workers who are not steeped in selfishness, those who are not self-sufficient. *13LtMs, Ms 173, 1898, par. 15*

I am instructed to address those in America who have property. Brethren, you are the Lord’s stewards to whom He has entrusted of His means. From the light given me, I know that the Lord will make the hearts of many of those who have an abundance of means, willing to return to Him His own, which He has permitted them to

hold in trust until He shall call for it. I ask those who would receive a special blessing from God to help us in our need. We ask you for ten thousand dollars at this time. And this is but a small sum in proportion to what has been spent in large buildings in Battle Creek. We will sacrifice with you, as we have done ever since we have been in Australia. We are economizing every way possible. I have borrowed money to meet the needs of the work, until I am thousands of dollars in debt. But it is not this debt that troubles me now; it is the knowledge that the work is hindered because of the lack of means. *13LtMs, Ms 173, 1898, par. 16*

Satan will always co-operate with those who are willing to betray sacred trusts. There are traitors here, as there have been and still are traitors in America, men who claim to be Sabbathkeepers, but who, instead of building up the work, hinder it by criticizing and falsely accusing their brethren. *13LtMs, Ms 173, 1898, par. 17*

O how many might do a noble work in self-denial and self-sacrifice, who are absorbed in the little things of life! They are blind and can not see afar off. They make a world of an atom and an atom of a world. They have become shallow streams, because they do not impart to others the water of life. *13LtMs, Ms 173, 1898, par. 18*

**Ms 174, 1898**

Diary

Gladstone, Australia

November 2-4, 1898

Previously unpublished.

November 2, 1898

Gladstone

We, Sara, W. C. White, Brother Chapman, and I are on our way from Brisbane to Rockhampton. I am feeling a little better, though still quite weak. I could not eat yesterday, and so far have not been able to eat today. We arrived at Gladstone at twelve o'clock today, and drove a mile and a half to a house which had a very unfavorable appearance. But Willie said there was a room on it in which we could be made comfortable, and we were glad to be anywhere where we could lie down.<sup>13</sup>*LtMs, Ms 174, 1898, par. 1*

Sara is quite sure that I made a wrong move in coming to Rockhampton. She is sure that I have taken too much upon me.<sup>13</sup>*LtMs, Ms 174, 1898, par. 2*

We shall soon be on the boat again. The boat is a small, flat one. The stream is narrow. The land is not out of sight any of the time.<sup>13</sup>*LtMs, Ms 174, 1898, par. 3*

I almost wish that I had not started on this trip. I fear that it will prove too long and too trying a journey. Rockhampton is one hundred and sixty miles from Brisbane. But it will soon all be in the past. Tonight we shall travel on the boat. We may have to sleep on the floor, but I am well provided with comfortable mattresses, even if I have no spring bed. We shall manage in some way. The Lord sees us, and He sends His peace into our hearts. I am so thankful for this. One soul saved would be worth more than all the gold in this world.<sup>13</sup>*LtMs, Ms 174, 1898, par. 4*

November 3

Rockhampton. We passed through another night on our journey to this place. All the bed we had was the seat around the cabin. We thought we were to be the only lady passengers, but just as the boat was about to start, two women hurried on board. One of them had five children, all boys, one a baby in arms. There was a little nursemaid to care for the younger children and the baby. I admired this girl's patience and her faithful interest in the children. I could not see that she manifested one particle of selfishness. All through the night she watched every movement of the baby. Mother, nursemaid and the children all sat on the floor together, for it was not safe for the children to sit on the seat. *13LtMs, Ms 174, 1898, par. 5*

In the morning a brother met us at the wharf in his wagonette, and drove us to Brother Zeibig's, a distance of four miles. We found the road a very interesting one. In this place nearly all the houses are built ten feet from the ground, on piles. They look strange enough. The people say that this is the most healthful way to build, for a blue fog, which is poisonous rises from the ground, and the houses must be built so as to be above it. *13LtMs, Ms 174, 1898, par. 6*

I am very much afflicted, and if I can get rested before I have to speak, I shall be very thankful. I was sorry to learn that notices had been circulated everywhere that I would speak this evening. I have been too sick to think of such a thing. But if I do not fill this appointment, the cause of God will be reproached, and I shall try to do my best. *13LtMs, Ms 174, 1898, par. 7*

November 4

I have had a restless night. Yesterday my mind was troubled for fear that I would not be able to speak to the people, but I held fast by faith to Him who has said, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] The meeting passed off very well. I had freedom in speaking. May the Lord bless the seed sown. I know that many were touched by the words spoken. Tears were shed as I presented the evils of intemperance. God grant that the people may be led to consider seriously the curse of the wine cup and the evil of tobacco-using. *13LtMs, Ms 174, 1898, par. 8*

The use of strong drink enervates the brain and weakens the nerve power, making it impossible to distinguish between right and wrong. This is plainly shown in the case of Nadab and Abihu. These men had been honored by God. We read, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." [*Exodus 24:9, 10*]13LtMs, Ms 174, 1898, par. 9

Thus were the sons of Aaron honored. But by drinking wine they benumbed the brain and confused the intellect, so that when they went up to minister before God, they took common fire, instead of taking the sacred fire which by divine power was kept burning day and night. The record says, "Nadab and Abihu, the sons of Aaron, took either of them his censor, 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. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified. And Aaron held his peace." [*Leviticus 10:1-3*]13LtMs, Ms 174, 1898, par. 10

"And the Lord spake unto Aaron, saying, Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy; and between clean and unclean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." [*Verses 8-11*]13LtMs, Ms 174, 1898, par. 11

Those who have ought to do with sacred things should do nothing that will mar the perfection of their work. Let them remember that a heavenly Watcher constantly beholds their work and the spirit which they bring into it. He will not work a miracle to keep men from the consequence of a deliberate departure from light. Those who disregard His directions in order to indulge appetite must bear the result of their course of action.13LtMs, Ms 174, 1898, par. 12

Fathers and mothers, are determining the future of your children. Your habits will be theirs. A well-disciplined family is a power on the side of right. *13LtMs, Ms 174, 1898, par. 13*

Remember that God has given you the talent of speech to be used for His glory. Use not this talent as Satan used it, to deceive our first parents and work against God. *13LtMs, Ms 174, 1898, par. 14*

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In the night season some things have been presented to me which pain my heart. I was speaking to our people in Battle Creek, and the power and spirit of God was upon me. I had a message for the people, and I was led to speak decidedly. I showed the people that the enemy was seeking to make of little account the ministry of the Word. A message is to be borne, even the third angel's message. The churches are not awake to their responsibilities. Every church member is to do service for God. *13LtMs, Ms 174, 1898, par. 15*

God gave John a message to be borne to the churches at this stage of the earth's history. Upon the Isle of Patmos, to which he had been banished to silence his testimony, the Lord found his faithful servant. That which he gave him is called, "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." [*Revelation 1:1-3.*] *13LtMs, Ms 174, 1898, par. 16*

These words are to be studied and acted upon. To give this message is the work of every minister of the gospel. The power of the Holy Spirit must rest upon the human messenger, that with great boldness he may declare the words given to him. God's workers are to go into all the world and preach the gospel to every creature. *13LtMs, Ms 174, 1898, par. 17*



## Ms 175, 1898

Diary, Medical Missionary Work and the Minister

NP

January 1898

This manuscript is published in entirety in *BCL 11-13*. +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 question has been asked, Did you not give Dr. Kellogg encouragement after he had entered into this work? I answer, I did, for I had been instructed that a work of this character should be done in all our churches; that a deep interest should be taken in this very line of work; that according to the light which the Lord had been pleased to give me, this line of work should have been taken hold of with resolution by our ministers, not to create a large center in one place, but to establish the work in many cities, and to arouse the people to give of the Lord's money for the work in behalf of suffering humanity.*13LtMs, Ms 175, 1898, par. 1*

The Lord gave me light that in every place where a church was established, medical missionary work was to be done. But there was in the Battle Creek church a great deal of selfishness. Those at the very heart of the work indulged their own wishes in a way that dishonored God. Dr. Kellogg was not sustained in the health reform work, the importance of which had been kept before the church for thirty years. This work was hindered because of the feelings and prejudices cherished by some in Battle Creek who were not disposed to conform their course of action to the Word of God regarding health reform principles.*13LtMs, Ms 175, 1898, par. 2*

The history of Daniel is recorded for the special benefit of those who desire to place themselves in the best condition of physical soundness, that they may reach as high a standard of usefulness as Daniel reached. The *first chapter of Daniel* is one of the most forcible discourses on temperance that could be given. Read it,

read it, and as you read, become wise, not in your own conceit, but wise like Daniel and his fellows, whose physical, mental, and spiritual understanding increased with their sanctified resolution to adhere strictly to the principles of temperance in eating and drinking.*13LtMs, Ms 175, 1898, par. 3*

These youth were greatly blessed in their effort to honor and please God by preserving their physical powers so that they would have mental strength, and so that God could mold and fashion them after the divine similitude. We read: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. ... And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [*Verses 17, 20.*]*13LtMs, Ms 175, 1898, par. 4*

Had those who claim to believe the truth for these last days done as Daniel did, had they been determined to walk in all the light God caused to shine upon them, the great difficulties which have existed in Battle Creek would not have been. The great dearth of means would not have been. Had those who crowded into Battle Creek gone out and taken up evangelistic work, first for themselves, as did Daniel and his fellows, and then for others, the Lord would have given them wisdom and skill and understanding. But the light given was not lived out. The testimonies sent by the Lord in regard to health reform were made the subject of criticism. They were misused and abused by those who were determined to vindicate their own ideas and carry out their own plans.*13LtMs, Ms 175, 1898, par. 5*

Had the church followed in the light God gave, refusing to lay another brick in the erection of buildings which were not in the order of God, a great burden of debt would have been avoided. When the time came to move, the people could have established themselves in places where they would have given character to the work of God for this time.*13LtMs, Ms 175, 1898, par. 6*

The work God pointed out for those in Battle Creek was for them to leave Battle Creek and work in places where there was nothing to represent the truth. Thus plants would have been made in many

places. The students would not have been gathered in one large company. The Lord would have worked.*13LtMs, Ms 175, 1898, par. 7*

God has not forsaken His people, but His people have forsaken Him. Those in Battle Creek should have worked for the ones who needed their help. Dr. Kellogg took up the work they did not do. The spirit of criticism shown to his work from the first has been very unjust, and has made his work hard. The lack of sympathy his brethren have shown him has prepared the way for the work he has been doing in criticizing them. The Lord has no justification for any such work.*13LtMs, Ms 175, 1898, par. 8*

Had the church done in different localities the work given them by God, had they followed the example left them by Christ, there would now be centers all through America. Plants would be established in many places. There would not be a great showing in Chicago alone. The work would be multiplied in many places, with the full co-operation of the institutions established in Battle Creek.*13LtMs, Ms 175, 1898, par. 9*

The past should be a subject for keen regret. The Lord would now have the medical missionary work recognized as the helping hand of God. But this work has been carried too heavily in one place, when plants should have been made in many places.*13LtMs, Ms 175, 1898, par. 10*

The Lord has given Dr. Kellogg his work. It is a fact that our ministers are very slow to become health reformers, notwithstanding all the light which the Lord has given upon this subject. This has caused Dr. Kellogg to lose confidence in them. Their tardy work in health reform has created in him a spirit of criticism, and he has borne down on them in an unsparing manner, which the Lord does not sanction. He has belittled the gospel ministry, and in his regard and ideas has placed the medical missionary work above the ministry. I have seen that in the censuring of ministers remarks have been made which have not been to the honor and glory of God.*13LtMs, Ms 175, 1898, par. 11*

## Ms 176, 1898

Testimony to the Members of the Prahran Church

Ballarat, Victoria, Australia

April 4, 1898

This manuscript is published in entirety in *21MR 1-4*.

I am troubled in spirit. The word of the Lord has come to me to ask the leaders of the Prahran church, "Who has entrusted you with the responsibilities of the church? Say unto these men, 'When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.'" [*Hebrews 5:12-14*.] *13LtMs, Ms 176, 1898, par. 1*

If the churches in Melbourne and Prahran should continue to act out the principles which have come into their hearts and which have been cherished, it would be perilous to hold camp meetings in Melbourne, for the members of these churches have revealed the impossibility of two walking together, unless they be agreed. In a limited degree, this whole matter was laid open before me, and the representation has nearly broken my heart. *13LtMs, Ms 176, 1898, par. 2*

"Ye know not what manner of spirit ye are of." "A little leaven leaveneth the whole lump." [*Luke 9:55; 1 Corinthians 5:6*.] The leaven of malice, which should not be admitted to the soul, has taken possession of the members of the church, and is permeating their minds and hearts. The men who have been set as watchmen over little churches in the suburbs of Melbourne are unfaithful to their trusts. God does not acknowledge these men as teachers, because they will not be instructed, but follow their own perverse way, by reason of which the truth is evil spoken of. They have led the people into false paths. There has not been a close

investigation of the spirit cherished by those who have been appointed to instruct. *13LtMs, Ms 176, 1898, par. 3*

When Jesus walked on earth as a man among men, the people excited His compassion, because He saw that they were as sheep without a shepherd. Although the scribes and Pharisees sat in Moses' seat, yet they well merited censure as thieves and robbers, who exercised their power in an authoritative manner, but left the sheep unfed. This view of the matter may startle some into a consideration of what kind of guidance the flock of God is receiving today. There needs to be much more well organized effort, and far less preaching. The instruction given in the church is to be given modestly. If the teacher be a doer of the Word he seeks to hold forth to others, he will in all meekness and humbleness of mind open the door of his mind and heart to the instruction of this Word; for "the entrance of thy words giveth light; it giveth understanding unto the simple." [*Psalm 119:130.*]*13LtMs, Ms 176, 1898, par. 4*

"Hear the word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities. Shall two walk together, except they be agreed?" [*Amos 3:1-3.*] This testimony was given to the children of Israel. *13LtMs, Ms 176, 1898, par. 5*

The Lord has declared that the work of advancing the truth shall go forth in His strength. Human wisdom is the gift of God; but often that wisdom is not expressed in word, in spirit, in character, as the wisdom of God. God is misrepresented in 1898 by those who have been as graciously enlightened as were the Israelites when Christ, enshrouded in the pillar of cloud, directed the movements of His people. He was their shadow from the heat, and their light amid the darkness of the night. *13LtMs, Ms 176, 1898, par. 6*

How true are the words, "Darkness shall cover the earth, and gross darkness the people." [*Isaiah 60:2.*] Darkness covers the world like a funeral pall. This darkness is not an accident, or an attribute of our moral condition, but a principle, an element, which, like evil leaven, gathers to itself all the properties it can assimilate. It is a constant darkness, pervading and overshadowing the whole

world. *13LtMs, Ms 176, 1898, par. 7*

Christ is the light of the world. He says, "He that followeth me shall not walk in darkness." [*John 8:12.*] "He that walketh in darkness knoweth not whither he goeth." [*John 12:35.*] "The god of this world hath blinded the minds of them which believe not." [*2 Corinthians 4:4.*] Those who follow Christ shall not walk in darkness; but all who follow their own ideas, walking contrary to the Word of God, are of the class concerning whom the Lord spoke to the prophet, "Can two walk together, except they be agreed?" [*Amos 3:3.*] *13LtMs, Ms 176, 1898, par. 8*

The humility of Christ, His example of self-denial, are expressed in His words to His disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] Christ, the Majesty of heaven, gave Himself up to do His Father's will. His own will was in perfect harmony with the will of His Father. *13LtMs, Ms 176, 1898, par. 9*

Among all who walk in harmony with God, there must be perfect freedom from all the natural passions of the human heart. All who give themselves to the service of Christ will follow the example of Christ, and will be perfect overcomers. When self ceases to wrestle for the supremacy, and the heart is worked by the Holy Spirit, the soul lies perfectly passive; and then the image of God is mirrored upon the heart, the soul is in accord with the mind of God, and human identity is lost in Jesus Christ. Then all temporal and spiritual transactions which need to be done will be done under the guidance of the Holy Spirit, without worry, perplexity, murmuring, faultfinding, accusation, or wrathful speeches, which, among those who have not surrendered self to God, are often not restrained, but pour forth from the lips in any place and under any circumstance when selfish ideas are interfered with. *13LtMs, Ms 176, 1898, par. 10*

Who presides over and controls the selfish heart? Could the curtain be withdrawn, that passionate, professed believer would see a legion of satanic angels controlling him with their own spirit. He is standing in the presence of holy angels and in the presence of Satan's hellish army, and his conduct shows that he has no right to

the name of “Christian.” He professes much, but brings forth thorn berries. Self is the mainspring of action. One such exhibition before the people is sufficient to testify: How can two walk together, except they be agreed?*13LtMs, Ms 176, 1898, par. 11*

May the Lord impress upon the minds and hearts of all connected with the sacred work of God the importance of ascertaining whether those who are to minister as deacons and elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the “Good Shepherd.” [*John 10:11.*] He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mold upon the work. What is natural will appear.*13LtMs, Ms 176, 1898, par. 12*

Compare the Good Shepherd, who gave His life for His sheep, with those who are filled with self-esteem, puffed up, dictatorial, loving to rule in the church. The prophets have specified Christ’s attributes. They foretold Him as a gentle Shepherd, who would carry the lambs in His bosom. There are others pointed out by prophecy, who have accepted the position of leaders and religious instructors, whom the Word of God rebukes for their neglect, in their ignorance, to do the work which they should have been doing in their places of responsibility.*13LtMs, Ms 176, 1898, par. 13*

“Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not.” [*Zechariah 11:5.*] What does this mean? It describes the counterworking influence of those who pursue their own course, not heeding the light God has been giving them.*13LtMs, Ms 176, 1898, par. 14*

Here is a people who have had the privilege of listening to the Word of the Lord; and if they had listened to a purpose, they would have known that they had heard the truth, and they would have practiced it. But they have not done this. Departing from the plain, direct messages God has sent them, which were essential for them to receive and act upon, they have enjoyed their own selfish indulgences. They have chosen to do as the scribes and Pharisees did—according to their own impulses. The scribes and Pharisees opposed the mission of our Lord. These churches have entered

upon the same evil course, and do not walk with the Lord Jesus Christ, for how can two walk together, except they be agreed?<sup>13</sup>*LtMs, Ms 176, 1898, par. 15*

The three sects which in Christ's day exercised a controlling influence over the religious beliefs of the Jews, were the Sadducees, Pharisees, and Essenes. These sects are mentioned as representatives of those who have not been converted. They had not been sanctified through the truth, therefore their ideas were perverse. Self was interwoven in all in which they engaged. They did not feel it to be a special part of their religious program to be one with Christ. Christian fellowship with one another was not an active principle in their lives. Against all whom they supposed did not keep the letter of the law, they cherished the evil of jealousy.<sup>13</sup>*LtMs, Ms 176, 1898, par. 16*

They taught tradition as more essential than the precepts of Jehovah, and killed the world's Redeemer for difference of opinion with them in regard to senseless, unreasonable forms and minute particulars as to just what ceremonies were to be observed in washing the hands before eating, although they had no commandment from God for the carrying out of their multitudinous traditions which they observed. They supplemented the commandments of God with a mass of oral traditions wholly human and conceived by narrow minds. They exalted their human inventions above the commandments of God.<sup>13</sup>*LtMs, Ms 176, 1898, par. 17*



## Ms 177, 1898

Testimony to Metcalfe Hare

NP

1898

Portions of this manuscript are published in *17MR 26*.

It would be an impossibility for you to give an intelligent explanation of your course of action. Were you worked by the Holy Spirit, you would never, never pursue the course you have. The Lord does not endorse any such a course of action.*13LtMs, Ms 177, 1898, par. 1*

Your overbearing words and independent, masterly spirit reveal that you are not the man to be commander, but your spirit leads you to treat your own brethren as though you were over them to command. You cannot do this, and we would not place you where you will be tempted to exalt yourself over others as a steward. Your manners and spirit are educating your children. We do not dare to have this kind of ordering and dictating on the ground. You counterwork that which we are trying to instill into the youth.*13LtMs, Ms 177, 1898, par. 2*

You cherish very little respect and confidence in your brethren. You are developing the same spirit as your brother Joseph, and that spirit must not find expression on this ground. If you cannot, as a Christian, do the very things Christ has told you to do, then you will reveal yourself as not under control to God. You are educating yourself as a criticizer. You are an accuser of your brethren; and in the place of controlling this spirit, which is satanic in its origin, you are giving it free rein to hurt and to destroy. One or of two things must be.*13LtMs, Ms 177, 1898, par. 3*

The light given me of the Lord is that the root of bitterness springing up in your heart is having a deleterious influence upon those you are associated with. You are injuring Brother Hughes, so that both of you are gaining an experience which disqualifies you for superintending men or youth. Your words, your orders, your spirit, provoke and stir up the worst feelings in the human mind. This is a

place where you can do great harm or you can do, if thoroughly converted, a good work is having a good influence. *13LtMs, Ms 177, 1898, par. 4*

There are those on this school ground whom God loves and who serve Him and do Him honor. You are not appointed to measure your brethren or to dwell upon their mistakes. They have the infirmities of humanity, but are beloved of God. Your constantly dwelling on their defects is a root of bitterness springing up in you, whereby many are defiled. You are spoiling your experience and the Lord is displeased with you because you will not be a safe counselor. Because of your great power as a criticizer and an accuser, you will not be a man that can cooperate with your fellow man. *13LtMs, Ms 177, 1898, par. 5*

I tell you in the name of the Lord, you have not the Spirit of Christ and you are not a doer of His Word. You are not to dishonor God, speaking evil of any one. You are controlled by another spirit, and I cannot for a moment call evil good and good evil. You are doing harm to Brother Hughes. He is catching your spirit, to order and to dictate in his position. You both do not understand that "All ye are brethren." [*Matthew 23:8.*] The Lord God of heaven will not bless any such a spirit. Those who cannot treat those who are in mind and intellect fully equal with themselves as brethren and laborers together had better step down and out of any place of stewardship, for they will do great harm to the students and also to themselves. *13LtMs, Ms 177, 1898, par. 6*

There is little to be gained in your board meetings because the spirit brought into them is an offense to God. Those who are not in the truth will be disgusted with your Christianity. And if there is no change, I tell you how it will be: criticism will become a science with you. You ruin souls and spoil your own prospects for heaven by your own unconsecrated life. *13LtMs, Ms 177, 1898, par. 7*

The Lord has connected with this school as laborers men who understand managing in a Christlike manner, and who are qualified by experience to do the labor required, possessing tact and keen, sharp perception to know what to do without being ordered. Have you brethren who are serving as stewards considered that you are

under God's jurisdiction, to give an account of your speech, your words, your actions? You are to cultivate no feelings of superiority. You are to feel that you are coworkers, and those who possess talent of intellect are in God's providence brought in connection with the school to change the order of your board meetings and committee meetings by having mind and judgment to give a certain voice to the measures to be pursued. They are to act a part, to be in councils, in board meetings, in committee meetings, and no longer are these meetings to be what they have been, for the Lord has been dishonored. What is needed most are meetings for seeking God and opening hearts to the love of Jesus Christ.*13LtMs, Ms 177, 1898, par. 8*

If Brother Hughes does not break the spell that is upon him, he had better change his work for his own soul's good. He does not have the tact of linking up with his brethren. He has not openness, but reticence, and then when he has a favorable chance he thinks he is called of God to express his ideas and to hold to them. But one thing is certain, the managing elements need to be refined, purified, sanctified. They need to spend more time upon their knees.*13LtMs, Ms 177, 1898, par. 9*

You look, Brethren Hare and Hughes, upon your brethren without contempt and distrust. You cannot remain where you are unless the principles underlying your course of action are of an entirely different order, for men who have so little confidence and respect in their fellow men will never gain respect and confidence from those with whom they connect. When parents learn to obtain the confidence of their children, then the children love them. Even so, those who are to oversee the working of the students must win their confidence. They cannot do this [by] criticizing and judging and blaming them for their ignorance. God has nothing to do with such exhibition of unrenewed hearts.*13LtMs, Ms 177, 1898, par. 10*

In all the great conflicts and competition of human society, the Bible is always on the side of the feeble, the ignorant, the injured, the friendless. The heart of God is touched with human weakness and to those who may have anything to do with this class—the poorest, the lowest of His earthly children—He gives the deepest sympathy. He will be quick to resent any harsh words or any harsh spirit in

dealing with them. *13LtMs, Ms 177, 1898, par. 11*

All who have come to this summer school have come because they desire to learn. If the men who bear responsibilities on the school grounds are not qualified to deal with the most unpromising subjects for Christ's sake, they are not in the right position as educators. Let them step out. *13LtMs, Ms 177, 1898, par. 12*

All who act a part in the sawmill, who profess to be Christians, are to be kind and courteous, to be patient, as Christ has been longsuffering with them. Just now, without delay, let them come under Christ's yoke and learn of Christ to be meek and lowly of heart. The minds of the youth must be uncontaminated. There must be no spirit to censure or to accuse and to think the very worst of people because they do not meet the idea of Brother Hare or Brother Hughes. The Lord is displeased with you both. You are spoiling your own experience. The Lord will not tolerate any such spirit as that which has been existing and strengthening. *13LtMs, Ms 177, 1898, par. 13*

The Lord has placed us on this ground where we shall have much to do with the ignorant who need to be instructed patiently and kindly. They are the Lord Jesus' representatives on earth. Any kindness done to them He writes in His record book as kindness done unto Himself, for He identifies His interest with that of suffering humanity. When the poor are turned away with cold looks and a harsh spirit and cruel thrust of words that add to their affliction, the Lord Jesus Christ charges the same as done unto Himself. The Lord Jesus Christ left His riches and His splendor in the heavenly courts and took humanity upon Himself that He might cooperate with humanity in the work of uplifting them. He stooped to the very depths of human woe and misery, took the life of poverty for His life, and all the affliction of the world upon Himself, wrapping them up in His own heart, and binding them up with His own experience. Look to Jesus, all that are bitten with the fiery serpent of envy, of jealousy, of evil surmising, of accusing of the brethren. *13LtMs, Ms 177, 1898, par. 14*

And now bear in mind that, according to Christ's own words, the favor and confidence and encouragement which multitudes would

be glad to bestow on Him in person may be bestowed by giving these things to the poor and relieving the unfortunate. The poor ye have always with you. He will accept the favor done to these poor as if done to Himself. Pour forth your compassion upon sinful, fallen humanity, not feeling in your heart [that] you could kick them away out of your sight, but consider they are the purchase of the blood of the Son of God. That which you do for suffering humanity in His name He will receive as if done for Himself. These are the ministers that Christ honors. *13LtMs, Ms 177, 1898, par. 15*

But when men are brought in connection with men who are in every sense their equals, they are not, because they have a position of some responsibility, to treat their brethren as servants. They are to be taken as your coworkers, and they can educate you to do many things better, more successfully than you are now doing them. We must humble our hearts before God and not help the devil in his work to make the lot of the poor hard and trying. It is hard enough for the poor to feel that they are poor and bound about with poverty. Their life is one of getting barely enough to just live, and no prospect of anything better, receiving little pay and no praise and no encouragement. God help the poor. Give them all the help possible. Relieve them; bring gladness and some comfort and love into their life. The Lord will not bless His people on this ground until a different spirit is in them. We all need more love, more tender pity, more compassion, and to cultivate confidence in one another. *13LtMs, Ms 177, 1898, par. 16*

**Ms 178, 1898**

Haskell, Br-Sr.

Refiled as *Lt 142, 1898*.

## Ms 179, 1898

Testimony Regarding Metcalfe Hare and C. B. Hughes

NP

1898

Previously unpublished.

This proposition, I knew, was not in the order of God. I understood that when the motion was made for Sister Haskell there was no second, even from Brother Hughes himself. This was not in the order of God. If I had been in the meeting I should have stated some things that would have changed the order of the meeting. *13LtMs, Ms 179, 1898, par. 1*

I understood the matter, that the Lord was not working Brother Hare. Neither was Brother Hughes a full, all-sided man, that could be depended upon in a crisis. He did not place his influence on the right side. He had, in connection with Brother Hare, blocked the wheel, when he and Brother Hare should have stood and worked the load forward with all their energies. Neither of these men has faith in God. From the light the Lord has given me, these men, if they are not converted, will be better in some other place. They have not discerned to know and understand the result of their course of action, and when to speak and approve at the right time and in the right place. If they have reasons for their course of action, then let them speak plainly and let all their words have due weight. But when they are not moving and working from correct principles, in accordance with the light God has given, they place me in a position where I must speak when I do not wish to speak. *13LtMs, Ms 179, 1898, par. 2*

I have knowledge that neither Brother Hughes nor Brother Hare is moved by the Spirit of God. Light has been given, but they are not walking in the light. Should we move as endorsing the way in which these two men would carry the school matters, then I should bring my soul under condemnation. I know the elements we had to deal with on both sides of the question, and yet these brethren supposed they understood the matters under consideration. Had Brother Hare

walked in the light, had Brother Hughes not been influenced by Brother Hare, then the Lord would have worked for the school; but the Lord is not in their movements. *13LtMs, Ms 179, 1898, par. 3*

I do not now advise Brother and Sister Haskell to come into the school. Your wrong position has forced me to vindicate the course pursued in the first term of school by Brother and Sister Haskell. The position of Brother Hughes and Brother Hare is making it essential for me to say plain things, which means I must speak, and the speaking seldom has a good influence upon the ones whom the Lord shall vindicate. The human nature is so apt to view things in a wrong light that will become a temptation. Nevertheless, words must be spoken, and the test and trial will come on both parties. *13LtMs, Ms 179, 1898, par. 4*

I had special light in regard to Brother Hare's peculiar traits of character when I visited Kaeo. I urged him to leave. There was little hope of Brother Metcalfe Hare ever being an overcomer in connection with the brother, Joseph Hare. If he would understand himself he would know that his heart must be changed. I was to bear a message from the Lord to him, that he was not to consider that one man or two men, whatever their position may be, were competent to bear the responsibilities of the situation. God will not authorize them to do this. There is too little openness, too little frankness and brotherly love and confidence. *13LtMs, Ms 179, 1898, par. 5*

Brother Hare's position is such that he feels that the responsibility of running things rests largely on him. He must therefore have things run as he thinks they should run, and mistakes will be made for he has not the experience of carrying such burdens. The mind and plans of one man are to be considered with other plans and ideas that others of larger experience in this kind of work may have. It is a small faith that will not advance in the work of God. *13LtMs, Ms 179, 1898, par. 6*

Neither Brother Hare nor Brother Hughes has a large experience in the devising and planning of the work connected with the cause of God. They have not genuine faith, and the work would be blocked continually if these men had the management. If they cannot see



the end from the beginning then they are sure [to hesitate] at the very time things ought to advance, as on the occasion of the building of the church chapel. The Lord gave abundance of light, but if that light had been left for them to manage, the word of the Lord would have fallen to the ground. Brother Hughes should have had moral backbone, but just when it would have been for his own benefit, and brought him where he would sustain correct principles, he was nowhere. His influence was discouraging.<sup>13LtMs, Ms 179, 1898, par. 7</sup>

Brother Hare was a hindrance. He had the matter laid out in his mind, that when it was convenient for him then it would be time enough to build the meetinghouse. But the Lord does not wait for the convenience of men. His wisdom is to be followed without any hesitancy. Brother Hare's spirit was not right with God. Satan's temptations overcame him and he had no part nor lot in the matter. We had to leave him behind and press forward to the mark, considering we had a high calling. He had the matter laid out distinctly before him by letters. Nothing was done in a corner. But he desired to interpret the requirement, "Arise and build without delay," to mean we could take our time for it. But we followed the Lord's directions and His blessing attended the work. When he had every reason to have confidence he did not believe.<sup>13LtMs, Ms 179, 1898, par. 8</sup>

The Lord was much dishonored by the course Brother Hare pursued. He was doing injury to himself, and he needed the converting power of God upon his own heart before he could be one to be trusted. There are too many lions in the way. Unbelief holds him from good. Then what can Brother Hare do? The word was spoken, "Make you a new heart, and a new spirit." [*Ezekiel 18:31.*] He will say, "This is impossible. I cannot do it." It is well if you see your own helplessness in this matter, and then if you will hang your helpless soul upon Jesus Christ, you have obtained a victory.<sup>13LtMs, Ms 179, 1898, par. 9</sup>

The question is asked, "Can the Ethiopian change his skin, or the leopard his spots?" "Who can bring a clean thing out of an unclean?" [*Jeremiah 13:23; Job 14:4.*] Your only help is in humbling your soul before God. There is no help for you until you give up

your will and your way to God's will and God's way. You cannot run in your way on this school ground, because you are not in harmony with God's will and God's way. You will see something to oppose, something wherein you can press in objections and hinder greatly and bring discouragement, making your unbelief produce needless difficulties.*13LtMs, Ms 179, 1898, par. 10*

All whom God has used in His cause and in His work have had tenfold difficulties, yes, twentyfold of what we have had on this ground. Unexpected difficulties did come because of unbelief. Two years were lost. Discouragement spread all through the Australian field, and was carried in letters to America and to Africa, and things were made very hard. Money was extorted by unprincipled lawyers. This was brought about by the delay and uncertainty. Falsehoods were spread in every direction. We meet indifference of opposition, or contempt and ridicule, where we hoped for encouragement and glorious triumph and success because we knew the Lord was guiding. But the grace of God worked on our human calculations, putting down human wisdom and exalting the divine authority. There was need of enduring patience and prayer and the invincible power of God, to give us courage and faith and hope and charity in this test and trial of all the Christian graces.*13LtMs, Ms 179, 1898, par. 11*

When Brother Hare united with us he was determined to do his duty, but there were many things arising and a heavy current to stem. Just as long as he was willing to heed the voice of counsel he was looked upon tenderly, although he made mistakes in being overbearing and masterly in his spirit. We all need help from one another. Neither Brother Hare nor Brother Hughes can carry things without the counsel of workmen whose judgment in some things is more correct than his own. Brother Hare's temperament is to find something to question and oppose, but he has not all the judgment. The Lord would have the judgment of men who have capabilities and talents to bring in and to use in planning and in establishing the work on this ground.*13LtMs, Ms 179, 1898, par. 12*

There was a time when Brother Hare and myself stood almost alone. He helped me, and I helped him in giving the light God had given me. But the work was moving in lines where he had not an

experience. Then the Lord signified He had provided means whereby the school work should advance. Elder Haskell and Hettie Hurd Haskell would come in, in our emergency, and these would, under God, carry the work successfully. The talent of discipline is to be combined with tenderness and the love of God. Toil and painstaking effort are required for all who united with the school to work with virtue, wisdom, unity, and love, which are indispensable to every soul who will be a co-worker with Jesus Christ.*13LtMs, Ms 179, 1898, par. 13*

There can be no falling apart, no envy, no jealousy, no evil surmising, but every one united with his brethren, professors and teachers all working in meekness, humility, and faith, making the best use of their powers to be aggressively and personally useful. They are not to block their own way by setting prescribed limits to their improvement of their individual talents, that they may become more and better qualified to give, by precept and example, the correct mold to the school. Their own spiritual helpfulness would increase as they worked on right lines. But the Lord will not have those connected with the work at this stage, if they know not how to advance in unity with all workers who have knowledge and experience in the work.*13LtMs, Ms 179, 1898, par. 14*

There is not one or two or three or four that are to be considered a perfect whole. The Lord would have all who have wisdom and skill and understanding in different lines of the work to counsel together, to have perfect freedom to express their judgment and opinion. He would have them pray together, and not depend on their own supposed wisdom, but ask wisdom of God. Each can, if worked by the Holy Spirit, give his individual judgment; and those who have held responsible places should give others standing room and respect their judgment, knowing that the Lord uses a variety of minds and gifts that He Himself has entrusted to be worked by His Holy Spirit. The work of the gospel of Christ individualizes; it passes into the minds and moves the heart, and in their oneness and unity there is strength.*13LtMs, Ms 179, 1898, par. 15*

All who are learning of Jesus Christ, eating His flesh and drinking His blood, have in them the elements of eternal life. They are able, through grace, to discern the elements of true greatness and

goodness and hopefulness in each individual worker. Each one, if he is a laborer together with God, is yoked up with Jesus Christ and is a part of Christ, to contribute to His glory, to honor Him, to bring in his talent and become part of the firm. Not one is justified in becoming narrow-minded and thinking that he and one or two others are all-sufficient to contemplate great plans and possibilities, and can selfishly shut themselves within their narrow compass and say, We need no others to unite with us. The work is enlarging and broadening and needs men of faith, men who will venture something. God's people are elected unto eternal life through obedience by eating the flesh and drinking the blood of the Son of God. They are to be in union with God in this life and in the life which is to come. *13LtMs, Ms 179, 1898, par. 16*

I have words to say that God has given me. All ye are brethren, and all this secretiveness in those engaged to advance any branch of the work is not after the order of God. When dealing with unbelievers, that is another matter, but in all plans connected with the work of God workers should be respectful to one another, showing confidence and unselfishness, and confederating together to lay open the very best light they have. God hates concealment among brethren. *13LtMs, Ms 179, 1898, par. 17*

Christ declares of His work, I have done nothing in secret. All My work has been open before you. I speak the words I have heard of My Father. I have nothing that I do of Myself. The things that I have seen the Father do those things I do and I do nothing of Myself. Then for Christ's sake let us get out of the reign that human invention has made. There are men who are to compose every council who are to be learners, and there are those who can instruct as well as learn. The Lord is not exclusive. He takes into union with Himself a man who has been sunk into depths from which the divine interposition must raise him, entrusts him with His stewardship, to fit him to be a co-worker with Jesus Christ and prepare him for a higher position. *13LtMs, Ms 179, 1898, par. 18*

The Lord Jesus estimates the value of the fishermen employed with their nets. He says, "Follow me, and I will make you fishers of men." [*Matthew 4:19.*] All who follow Christ possess a dignity of intelligence because they are learning of Christ and being formed in

the image of God. In every place God has His chosen ones who are very much interested in the things which concern the work of the kingdom of God, while these things of eternal interest set very lightly upon others, making but little impression on heart and character. *13LtMs, Ms 179, 1898, par. 19*

Matthew, sitting at the receipt of custom, was seen by many as only a businessman following his ordinary occupation. Jesus looked upon Matthew. He saw more than other men discerned—a heart that was not at all satisfied, a heart longing for rest and peace. The Lord Jesus had just what Matthew needed. He could guide this soul to the haven of rest. Jesus knew his soul hunger. He called Matthew by name, and “saith unto him, Follow me.” [*Matthew 9:9.*] Without one word of explanation Matthew arose and followed Him. Some, at such a call, would have lost their chance. They would have wanted to know where they were going and what business they would engage in. But Matthew wanted soul rest, and he asked no question; he just obeyed the divine call. *13LtMs, Ms 179, 1898, par. 20*

The Lord has given men talents to aid in the advancement of His work. A word spoken in season, how good it is. The Lord has His chosen ones, adapted to do a certain work. But when a feeling of self-importance comes in—that no one can do that work but me; I must do that for no one else is as well fitted—then exists a spirit to be first, and the life becomes wrapped up in self-sufficiency. This acts as a nonconductor. The Spirit of God does not, cannot, flow through it to that soul. It is those who have a living connection with God who make God their trust, who have faith that the Lord will guide, whom God will work that they may work others. Then words will be spoken that savor not of self, but are a savor of life unto life. *13LtMs, Ms 179, 1898, par. 21*

In the councils that have been held there is so much of self and so little of the Spirit of God, so much uncertainty and so much speaking, and again so much reticence, that the Lord is displeased. There is so much to be done that there is to be a coming right to the point. With our Lord there was no loss of time, no waste of words or of strength. He means that there shall be a continuous carrying out of the will of God, and the human agent shall be God’s channel,

conveying the light and grace to others. Matthew came to Christ to be a learner, to do His work. He left all and rose and followed Him. *13LtMs, Ms 179, 1898, par. 22*

When the Lord has a work to be done, it may be He indicates to someone, “Arise and build.” [See *Nehemiah 2:20*.] That one does not wait to see and counsel with any board to be advised, but he may call together whom he will to say, We must arise and build. He does not ask if he may, but he just works right to the point till the work is done. His business is to put his whole soul on that building until it is prepared for that which it is intended. There is a God, and He is to be consulted and sought unto. The devil is all ready to work any minds that are prepared for him to use, to hinder the work. His power has been felt in many council meetings to hinder and discourage, and the Lord hath said, You must call in the workmen. There are chosen ones whom I can impress. Their influence is needed to press matters through to a conclusion. *13LtMs, Ms 179, 1898, par. 23*

All who know themselves as redeemed sinners in need of help will be helped by the Lord. The ideas and customs and practices become stereotyped. God wants fresh elements that shall give healthful vigor to the board meetings, that are not what He would have them, because minds are not fitted to be worked. The long hours spent to convince minds of certain things are a weariness and waste. God calls for the men engaged in His work to be sanctified, soul, body, and spirit, that God can work with them. It is from the lowly ones who commune with God that He can communicate light, that can help others—not from the highest places but from the lowest. *13LtMs, Ms 179, 1898, par. 24*

The matter with some is that they feel it is very wise to differ from every suggestion made. It is very easy to refuse to believe what they have pondered in their mind not to believe. In the interest of our school we need more men of breadth of mind. We need new, fresh elements—not a stagnant pool. We need, and God will have, minds that will blend with minds, and hearts touched and tendered by the Holy Spirit of God. The Lord can do more in your committee and board meetings that all the talking that can be done. After you have had a meeting of prayer—not just one petition, but earnestly

seeking God and confessing sin before Him—then the yoking up with Christ commences, and self is subjected to the higher will.<sup>13</sup>*LtMs, Ms 179, 1898, par. 25*

We have a great work to be done. We have unity and love, just as soon as the love of Christ flows from heart to heart, then we are of one mind and one judgment. We want simply religion, Bible religion, conversion to God every day. More joy would make every soul more self-denying, more self-sacrificing. Heaven would seem to have come down to earth. The tabernacle of God would be with men. The blessing of God looses the reticent tongue. The church today is composed of half-converted men and women. *Romans 8:32.*<sup>13</sup>*LtMs, Ms 179, 1898, par. 26*

**Ms 180, 1898**

Diary, January 1898

NP

January 1-21, 1898

Previously unpublished.

Sabbath, January 1, 1898

Sunnyside, Cooranbong, New South Wales

I have not strength to attend meeting. This is our quarterly meeting, the services of the ordinance—feet washing and sacramental service. The meeting was excellent.<sup>13</sup>*LtMs, Ms 180, 1898, par. 1*

Sunday, January 2, 1898

Stanmore, Sydney, New South Wales

Brother and Sister Hughes, W. C. White, Sara McEnterfer, and I took the train at Dora Creek for Sydney. There was a very long train of cars, and another, the excursion train, followed, crowded. It was evening, for we needed every moment of time in our home.<sup>13</sup>*LtMs, Ms 180, 1898, par. 2*

[Pages for January 3, 4, and 5, headed Stanmore, Sydney, but there are no entries.]<sup>13</sup>*LtMs, Ms 180, 1898, par. 3*

[Page for January 6, headed Cooranbong. No entry.]<sup>13</sup>*LtMs, Ms 180, 1898, par. 4*

Friday, January 7, 1898

Cooranbong, New South Wales

In the early morning we decided to see if we could find peaches. Professor Hughes and his wife accompanied W. C. White and his mother to Martinsville. We called at several places, but were unsuccessful in obtaining fruit. We returned quite weary but we



went again, W. C. White and his wife May and their twin boys, to Brother Parcels to see if they had any fruit. The road was very rough.*13LtMs, Ms 180, 1898, par. 5*

Sabbath, January 8, 1898

Cooranbong, New South Wales

We attended Sabbath meeting. Willie opened the meeting, giving out a hymn, then we had a season of prayer and I spoke to the people from *Revelation 3*.*13LtMs, Ms 180, 1898, par. 6*

January 9, 1898

Cooranbong, New South Wales

This day has been quite warm and debilitating. I have written several pages. Had an interview with Professor Hughes, W. C. White being present. After the interview they went over to the school to meet the board.*13LtMs, Ms 180, 1898, par. 7*

Monday, January 10, 1898

Sunnyside, Cooranbong

Went with my horses and surrey to meet Elder Haskell, coming on the train to attend board meeting. Riding home he gave me the information that ten more had been baptized, and another baptism would take place soon. There are more than forty who are keeping the Sabbath.*13LtMs, Ms 180, 1898, par. 8*

I attended board meeting with W. C. White and Brother and Sister Haskell. I feel strongly. I fear there will be brought in many branches of work without proper ability to carry these things. We cannot perform our work on the books we desire to prepare if our minds are diverted to so many things. I wish to get into some retired spot, where I shall not see and hear, and my mind be exercised on, school work. I want rest in spirit. I am too old to be stirred up so much on various things. I long to commune with God, and my aspirations rise above earthly, temporal things, not occasionally but habitually.*13LtMs, Ms 180, 1898, par. 9*

Oh, for sweet quietude of mind. I try to stimulate my soul, saying, Believe; believe in Christ Jesus. He is the Way, the Truth, and the Life. Through Him and Him alone is our salvation. He will guide us amid difficulties. He will help us. I will endeavor to follow Him in humble, practical obedience, through glens of trial, but walking where Christ leads the way. "I am," He says, "at your right hand." [See *Psalm 110:5*.] I will trust in Thee, my Saviour.<sup>13</sup>*LtMs, Ms 180, 1898, par. 10*

Tuesday, January 11, 1898

Sunnyside, Cooranbong

Brother and Sister Haskell are still here; will not leave until the evening train. I had some conversation with them, and I learn they are desirous to be left free and not engage in the school this coming term. There are circumstances that make this coming term a dread to them, and I cannot take the responsibility of urging their serving under the present circumstances. Brother Haskell should be relieved from such a monotonous life. The labor in the school is not light, and the care and burdens will be taxing for Brother and Sister Haskell. It can be made very hard for them, and I will not use my influence to have them engage in the responsibilities that will come upon them if they consent to serve. The Lord understands all this, and if He would have them fasten themselves in this school term that commences next April, then He will teach them. I leave the matter wholly with the Lord.<sup>13</sup>*LtMs, Ms 180, 1898, par. 11*

Some way I am much depressed, and I feel as I imagine a person must feel who is lost in the woods. And now I shall stop right where I am and release myself from every responsibility possible, connected with the school. May the Lord clear my pathway.<sup>13</sup>*LtMs, Ms 180, 1898, par. 12*

I am rejoiced in heart that forty have taken their stand upon the platform of eternal truth in Stanmore. This is indeed a matter of rejoicing. I call to mind the promise, "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*.<sup>13</sup>*LtMs, Ms 180, 1898, par. 13*

I certainly carry a very heavy heart. I dare scarcely speak. I dare not determine now what I will do. There are given to us exceeding great and precious promises, not simply that we may obtain divine gifts, but that we may have the mind of Christ and be partakers of the divine nature, firm in principle, steadfast in faith, unswerving in truth and virtue, unshaken in truth and loyalty to God. Oh, help me to see my way clear! I now am feeling it is my duty to go to America. My spirit cannot rest here. *13LtMs, Ms 180, 1898, par. 14*

Wednesday, January 12, 1898

Sunnyside, Cooranbong

I arose with a pain in my heart. Nature's forces seem ready to stand still. I am troubled, perplexed, distressed. I see I must unload from the responsibilities I have borne. I am willing, gladly willing, to do this. But an unnatural something is upon me. I feel cut away from everything in connection with the school, and as I look over the matter, from the very first of the selection of the land, it has been one continual wrestling and struggle. Now I carry the burden no longer. I shake myself free from controversies of persons and things. *13LtMs, Ms 180, 1898, par. 15*

I accompanied W. C. White and Brother Sister Haskell to the station. My heart was full of pain that it is impossible for me to describe. I seem to be like one cut away from all things here in connection with the school, and that means that I shall not take the responsibility in any of their devising. *13LtMs, Ms 180, 1898, par. 16*

I take up my work which the Lord has given me to do to bring before the people all things that He has given. Gather up the fragments, let nothing be lost. *13LtMs, Ms 180, 1898, par. 17*

I feel no harmony with the course Brother Hare has pursued toward Brother and Sister Haskell. He has walked toward them in the light of the sparks of his own kindling, fanned by Brother Skinner and his wife. The Lord has not been leading him in his spirit and in his attitude toward the plan and execution of the designs in building the meetinghouse. He has followed his impulses and lost a rich blessing and experience which he might have gained, but did not obtain. He might have listened to the counsel of God but chose to

follow his own wisdom and revealed the determination of a mind that God was not working. This has been to me a great and sad trial, because he has been losing ground at every step. But all I could do was to move after the counsel given me of God. If he chooses to follow his own mind and stand aloof, he can and must suffer the results. *13LtMs, Ms 180, 1898, par. 18*

Thursday, January 13, 1898

Sunnyside, Cooranbong

This morning I was awakened at half past one o'clock. I could not sleep, and, after trying some little time arose and dressed, and took hold of my writing. My heart is very sick and sore. I see nothing that I can do. I take my load and lay it at the feet of Jesus, and for my own peace of mind and rest of soul I hope never to have to take this burden of the school again. It is not consistent I should do this. *13LtMs, Ms 180, 1898, par. 19*

I now go to my writing. When the Lord opens the way for me to go elsewhere, I am all ready to say, Here am I, send me. I must, if possible, be where these perplexities shall not rest upon my soul, where it is not the first thought in my waking hours. May the Lord give me peace and rest and freedom from the burdens I have borne is my prayer. My mind is free in writing, and henceforth this shall be the burden of my work. *13LtMs, Ms 180, 1898, par. 20*

I know too well every step I have traveled since I have been in Cooranbong. I have been willing to shoulder any responsibilities, but now I will not have these things in my mind. The wrestling part that has been forced upon me since I have been here God has helped me to bear, and now I know that I have moved in connection with Brother and Sister Haskell in the counsel of God. There have been elements to deal with that have cost me a great deal of burden, and yet I have steadfastly walked in the way the Lord has pointed out, and it has not been to harmonize with the elements of mind and characters which were connected with the school, for the light given me of God was opposed to their course of action and brought me in collision with them. They feel they are the ones to be aggrieved because not treated wisely. They offend God, and I want not to connect with them in any way. *13LtMs, Ms 180, 1898, par. 21*

Friday, January 14, 1898

Sunnyside, Cooranbong

I arose at half past three. I thank the Lord for the peace and rest I had in sleep last night, but my heart is sore. It pains me and yet I will not murmur or complain. I am sure the Lord would not have me wrestling and pressing and urging my way through so many minds that seem not to have the same working as my mind has had. As I reason from cause to effect, I know that the way of the Lord has been followed in the management of the school. I expected there would be elements that would not harmonize, for it was contrary to all their previous experience their whole life long. Therefore, I am sure that these elements have had need of converting, but as long as they cannot understand this, they will develop their traits of character and will criticize and find mistakes in the management of the school. They will talk and will make it appear that there are mistakes, when the Lord has been guiding in the management. The Korah, Dathan, and Abiram experience will be developed by those who have need themselves to change their thoughts, their attitude in every way, in order to work successfully in Christ's lines.  
*Philippians 2:1-5.13LtMs, Ms 180, 1898, par. 22*

Sabbath, January 15, 1898

Sunnyside, Cooranbong

I did not attend meeting. W. C. White spoke to the people. There was a good attendance. I wrote some on Sabbath.*13LtMs, Ms 180, 1898, par. 23*

Sunday, January 16, 1898

It has rained on Sunday.*13LtMs, Ms 180, 1898, par. 24*

Monday, January 17, 1898

I have had a very hard night. I wrote much through the day and when night came was weary. The American mail goes tomorrow morning.*13LtMs, Ms 180, 1898, par. 25*

I had a severe chill and could not get free from the chilling sensation until about midnight. Then perspiration came and I was relieved. I wrote seven pages this morning. Willie White, his wife May, the twin boys, and I accompanied Willie to Dora Creek to take the train from Dora Station to Sydney.<sup>13LtMs, Ms 180, 1898, par. 26</sup>

My heart is very much depressed. I am in great perplexity in regard to my duty. I have a perfect dread to be so near the school that I shall be compelled to see and hear every disadvantageous thing concerning it. I have involved myself thousands of dollars in debt, but this will not trouble me if there is a proper appreciation of what the school should be, and the management it should have. When I know the Lord has wrought by His miracle-working power, and has given counsel at every step as to how the work should advance on the grounds at Cooranbong. There have been some in the school who aid some not in the school who have opened their mouths to speak against the very ones the Lord has specified should carry the burden of management. They themselves were not in lining connection with God, but they were not prepared for just that kind of management that was carried on in the school.<sup>13LtMs, Ms 180, 1898, par. 27</sup>

It is altogether easier to find fault and point out what they call mistakes than to stand shoulder to shoulder with those who carry the burdens. This always has been and always will be. But there are those who listen and are impressed with the words of disparagement spoken. The Lord has pointed out their errors and their defects which needed to be corrected. If there had not have been a necessity to guard against mistakes they were making, then there would not have been constant watchfulness and devising and planning that the wrong influence should not be given to the school by the teachers in the school.<sup>13LtMs, Ms 180, 1898, par. 28</sup>

Tuesday, January 18, 1898

Sunnyside, Cooranbong

Tuesday morning. Brother Goodheart went on morning train to Sydney. I rode down to the Dora Creek station. He was only just in time. I see the wrong of waiting till the last moment of time and

driving the horse as fast as he can go up hill and down. Here, I see, must be a reform. Only twenty minutes to go three miles with three passengers and the luggage. Why should we not, as the Lord's human agents, consider these things? "Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew 5:48*. We must plan so as to reveal wise management. This failure was not the error of Brother Goodheart. *13LtMs, Ms 180, 1898, par. 29*

Wednesday, January 19, 1898

Sunnyside, Cooranbong

Wednesday has been a very busy day, canning fruit. All our fruit is now canned, and apparently put up with excellent skill. I have been writing all day, very busily. But I am glad I can write, for if I could not do this, and should think, think, think, I should soon become confused in regard to the light and the experience the Lord has given me in the past year. *13LtMs, Ms 180, 1898, par. 30*

I now seem to feel that I shall have to go to America and bear my testimony once more to the people there. I have representations of speaking to large crowds. But I am now fully convinced I must not link myself up with any of my relatives, however near and close is the relationship. I can see that I must stand alone from brethren or relatives. If the Lord gives me a message to His people, it may not be best for it to come before any human eyes that are related to me. The Word of the Lord must be kept pure and unobstructed. *13LtMs, Ms 180, 1898, par. 31*

I see that there are many who are unconverted, and yet others do not see it thus. Unless God's will be our law, unless at all costs we are ready to obey His counsel in His strength, then we are not converted. All who are converted will walk in newness of life. *13LtMs, Ms 180, 1898, par. 32*

I look at Paul, the great apostle, who wrote the biography of Timothy. That tribute keeps the memory of the young man chosen of God very precious. "Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." *Philippians 2:22. 13LtMs, Ms 180, 1898, par. 33*

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” *John 17:3*. This knowledge I must have, and I am more than ever convinced I must separate from every relationship, else I shall be in danger of coming to take the judgment and opinions of men and those who are very dear to me. This is the impression that came to me that has confused my senses and brought me into controversy with myself and has been the most acute trial of my life. *13LtMs, Ms 180, 1898, par. 34*

Thursday, January 20, 1898

Sunnyside, Cooranbong

It was an oppressive night, but I slept quite well, for which I am thankful. Awoke at three a.m. Looking to the Lord and thanking His holy name for His goodness to me, I commenced my writing. But I am passing through an experience that is intensely trying to me, to feel that I must stand alone, that for some reasons I cannot do otherwise. I should lose the courage and clearness of the light God has given me to give to others. I should, if I accept the ideas of things presented before me, have to question all the leadings of God in the past year. *13LtMs, Ms 180, 1898, par. 35*

I must avoid controversy and contention. There is only one way to place myself, if possible, where I shall not be under the painful necessity of moving counter to the opinions and ideas of those connected with me by relationship. There must be a standing alone, depending on no man's judgment or woman's opinions. Those who have always been in harmony with correct ideas are not so now. I must have nothing come between me and the voice of God. *13LtMs, Ms 180, 1898, par. 36*

In conversion there are always advanced steps to take. The truth is to come in clear, distinct forms, and the words to which we must listen and respond are, Lord, what wilt Thou have me to do? I see that there are those who have claimed and are claiming to believe the truth who are not converted and sanctified through the truth. Truly converted souls will prove the reality of their convictions by prompt and perfect obedience. They will see and understand that they must put no obstacles in their own way, through hereditary or cultivated tendencies, that they shall not receive the blessings the



Lord has for them. They will not allow a child, or wife, or friend, or dearest relative to stand between them and the blessings they have coveted. All will be pushed aside that will retard their spiritual progress in Christ Jesus. *13LtMs, Ms 180, 1898, par. 37*

Friday, January 21, 1898

Sunnyside, Cooranbong

I slept well during the night, but there is a strong, dull pain in my heart which makes me feel miserable. But I thank the Lord because I can trust in Him and I see I can trust and rely upon no human being. I must seek the Lord for myself, and trust in Him and hide myself in God. I feel cut away from every human support. When there is human judgment in deciding matters, and I know these decisions are largely molded by other persons' opinions whom I know take a superficial view of Christian experience, and their opinions and ideas have not depth and correctness; and yet these are considered to be safe teachers of our youth, I have a duty to do at my age—withdraw myself. The greater distance that I can be from the school, the more safe will it be for me in every way. I cannot be where there is a constant burden upon my soul. I must be where I will not have to press through a mass of rubbish of opinion and ideas and sentiments received in education that are not sound. *13LtMs, Ms 180, 1898, par. 38*

## Ms 181, 1898

Diary, February to March 1898

NP

February 23 - March 12, 1898

Previously unpublished.

Wednesday, February 23, 1898 [?]

Stanmore

Left Cooranbong for Stanmore. We tarried at the mission house. We felt at home here. But I am very sorry to leave Sunnyside at this time, because I have a very large amount of writing to do and am perplexed to know how to find time to do it. I am very much perplexed in regard to my duty. *13LtMs, Ms 181, 1898, par. 1*

Wednesday, March 9, 1898 [?]

Orange Grove, Balaclava, Melbourne, Victoria

I was awake at one o'clock and expecting W. C. White would leave at six o'clock for Sydney. I wished to do some writing for him to take with him. My head was weary and would not work. At three o'clock I lay down and had a rest of two hours. In the morning learned he would not take the morning train but go on the evening train. *13LtMs, Ms 181, 1898, par. 2*

We had, W. C. White and myself, profitable conversation with Brother and Sister Robinson in regard to students attending our school. There are several favorable subjects we are considering. These souls must have some help to get through the next term of school, which we are sure will be profitable to all who shall attend. There will be those who have a good experience who will appreciate their advantages but who cannot go without financial help, and this they must have. May the Lord give us wisdom to understand whom to favor who will make the most of this chance now offered them. *13LtMs, Ms 181, 1898, par. 3*

The brother of Currow, who has been a worthy young man, has recently embraced the truth. He was a captain in the Salvation Army. He is searching the Scriptures most earnestly to make a laborer. He is studying for the ministry. He is desirous of attending the school this term at Cooranbong but he had not the finances. We decided to help him and he will go at once. He has been united with this tent effort and has accomplished good, doing all he was able to do, but he wants a further knowledge of the Scriptures, and we feel an intense desire that he should have a chance. That case is settled. *13LtMs, Ms 181, 1898, par. 4*

Sister Neil's case is settled, and the oldest daughter of Brother Prismall was considered and a way opened for her to attend school. W. C. White visited the family yesterday and laid the case before the father. The result we do not know, but in these two cases Sister Neil and Sister Prismall will act as teachers as well as learners and will be connected with the school hereafter if they continue to advance. *13LtMs, Ms 181, 1898, par. 5*

I have offered to carry through the school a fatherless lad of thirteen years. The mother has embraced the truth. She is a widow and the Wesleyan church have helped her but now refuse to do anything for her because she has embraced the Sabbath. She has a little daughter who is unable to walk—a sweet little girl of nine years, who is helping her mother by making lamp mats. She has learned this, and when people understand her delicate situation—that she is confined to her couch and that she is a sincere little Christian—they buy her pretty little mats. She has consumption of the bones and spine, and will never recover unless the Lord will heal her. The mother's eyesight is threatened. She has an ulcer on her eye. They are pitifully poor. This case must have help. The poor must not be neglected. They are blessed of the Lord and we must bless them with our means to relieve their poverty. *13LtMs, Ms 181, 1898, par. 6*

March 10, 1898

Orange Grove, Balaclava, Melbourne, Victoria

I thank my heavenly Father I have slept well through the night. Went to my couch at half past eight o'clock and awakened at half

past four o'clock. It is a beautiful morning; very quiet. Yesterday there was a strong wind all day. The dust was very disagreeable, and such winds are very trying to the tent.<sup>13</sup>*LtMs, Ms 181, 1898, par. 7*

We did not expect much of a congregation. There were thirty persons and the Lord gave me a message for them. I talked to them; did not give a discourse. We had no disagreeable accidents with the tent notwithstanding the wind.<sup>13</sup>*LtMs, Ms 181, 1898, par. 8*

One after another of the workers is leaving the mission house for Cooranbong. Brother and Sister Lacey left Tuesday in company with two young ladies, Sister Stearns and Sister Hubbard, for Cooranbong—Sister Stearns as member of my family to do my housework and Sister Hubbard as a student of our school. W. C. White and Brother Piper left on evening train. Brother Piper has been connected with the tent labor, caring for the tent. Thus the workers are scattering. Brother Currow left for his home with expectation of attending the school if possible. We have made it possible, so he will attend the school and will give God the glory that He has heard his prayer and opened the way.<sup>13</sup>*LtMs, Ms 181, 1898, par. 9*

We have just had a most precious season of prayer. The spirit of intercession was upon us that the Lord would water the seed that has been sown in this place. Brother and Sister Robinson need encouragement. The Lord blessed us in our season of prayer. The workers here need wisdom and strength and grace to make the work perfect so it shall not ravel out. Much must be done to advance the work. But it is our close connection with God that will make us in mind and spirit and will like Him. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." *John 3:16-18.*<sup>13</sup>*LtMs, Ms 181, 1898, par. 10*

March 12, 1898 [?]

This morning I am very thankful to the Lord that He does give me strength to speak to the people.*13LtMs, Ms 181, 1898, par. 11*

During the night some things were opened before me which I must write.*13LtMs, Ms 181, 1898, par. 12*

## Ms 182, 1898

Diary, May 1898

Cooranbong, N. S. W., Australia

May 9-31, 1898

Portions of this manuscript are published in *5MR 188*; *4Bio 348-350*.

Monday, May 9, 1898

[Sunnyside, Cooranbong]

Last night was a critical period for me. I was quite weak and yet thought I would not call anyone at three o'clock a.m. I was not suffering except with my heart; strange sensations were experienced. My pulse was feeble and I could not breathe unless my mouth was open. I asked the Lord to take me in His care and I believe that He would, but I was growing weaker. I must do all possible for myself. I must call Sara while I had strength. With difficulty I found my way to the door and opened it and called Sara three times, and I thought she responded. She heard me and was at my side. She did all she could do. The weakness continued and I kept looking to the Lord, for I felt certain that my work was not done.<sup>13</sup>*LtMs, Ms 182, 1898, par. 1*

About daylight relief came. I could breathe better. The oppressive sensation left me, but there was greater pain for a time as though my heart was wrestling under difficulty. I could not sit up. Great exhaustion was upon me.<sup>13</sup>*LtMs, Ms 182, 1898, par. 2*

Three o'clock p.m. I was very thankful that I could eat my dinner, for I was so very weak. I needed nourishment and I enjoyed my dinner—fresh green peas from our vines, very tender and palatable, with crackers. I can say, "What a Friend we have in Jesus, all my griefs and woes to bear, What a privilege to carry everything to God in prayer."<sup>13</sup>*LtMs, Ms 182, 1898, par. 3*

Tuesday, May 10, 1898

[Sunnyside, Cooranbong]

Slept until half past three and then I felt so very thankful to my heavenly Father that I can leave my bed, although very weak. I can be on my feet and walk about some and help myself. I dread to have to be waited upon. *13LtMs, Ms 182, 1898, par. 4*

Sara and I rode out about two miles to a lemon orchard. Although it consisted of only a few trees, they were abundantly loaded. We obtained the native lemons for two pence a dozen—four cents in American money. While they were gathering the lemons the twins, James Henry and Herbert, now twenty-five months old, were very much pleased gathering the lemons and piling them up in heaps, and with their unintelligible language showing them to Grandma. *13LtMs, Ms 182, 1898, par. 5*

I was not strong enough to leave my phaeton. I became very weary—so much so I feared I could not retain my sitting position. But I looked to the Lord for strength and kept my seat until by our own doors. Sara helped me into the house and my simple meal of refreshments did strengthen me. But I was glad to lie down. *13LtMs, Ms 182, 1898, par. 6*

Monday at three o'clock I feared greatly that I had been presumptuous in writing so much. I had worked Sunday fourteen hours. I acknowledged my imprudence—but it is always a trying day, the closing up of communications. The burden was for the American people who are passing through strait places. I formed resolutions, in my peril of heart difficulty, never to be so presumptuous again. *13LtMs, Ms 182, 1898, par. 7*

I could scarcely talk, yet I dictated a few sentences to W. C. White to send Brother Evans, who carries a heavy burden as president of the Michigan Conference. While I wish to feel that in His hands who gave His life for me are the issues of life and death, I do not want to violate the laws of my being by overworking. I have asked the Lord to forgive me and I believe I shall not have a long period of sickness. I believe the great Restorer will bring me again to strength. *13LtMs, Ms 182, 1898, par. 8*

Wednesday, May 11, 1898

[Sunnyside, Cooranbong]

I praise the Lord with sincere gratitude that He is restoring me. My strength has increased and I unite again with the family in prayer. I must render thanksgiving and praise for the love of God and His goodness to me. I then wrote a few pages of letter paper to our beloved Brother and Sister Wilson in Queensland. They were both earnest workers in Sydney, from house to house, opening the Scriptures to those who would give a hearing ear. Their labors were greatly blessed as an instrumentality in the hands of God of saving souls ready to perish. They are both in feeble health. They have accomplished a work which will be abiding since going to Queensland, where the atmosphere is more mild at this season, and it would be favorable for them. Both have been afflicted with a mild type of fever. I wrote some things cautioning them to be faithful sentinels of their strength and not take burdens which in no case should fall upon them, such as entertaining our brethren who are traveling to and fro. Let this burden come upon those who are more able physically to endure the taxation. *13LtMs, Ms 182, 1898, par. 9*

W. C. White brought me writings that I had written for the benefit of the school, but my head was not in a condition to be taxed with any matters which require thought. I am reminded as I take my pen in hand that I am not strong to think. *13LtMs, Ms 182, 1898, par. 10*

After dinner Sara and I decided to go to Morisset. We took the twins and Father Tucker, who boards with us, and we had a very pleasant ride. I enjoyed it very much. We called at the school to leave typewriter, then we called at post office and found our mail from America had arrived on *Vancouver* steamer. We found some very interesting letters. One written by Sister Henry and one from Dr. Kellogg were greatly appreciated by me. These were unexpected. *13LtMs, Ms 182, 1898, par. 11*

Thursday, May 12, 1898

[Sunnyside, Cooranbong]

This morning I am thankful to our heavenly Father I have slept until three o'clock, and I feel stronger. I want to live by faith in Jesus Christ, my Restorer. *13LtMs, Ms 182, 1898, par. 12*



Friday, May 13, 1898

[Sunnyside, Cooranbong]

This morning I have been able to sleep until half past two o'clock. This is preparation day for the Sabbath. All our work must be done up in season to welcome the Sabbath.<sup>13</sup>*LtMs, Ms 182, 1898, par. 13*

Saturday, May 14, 1898

[Sunnyside, Cooranbong]

The holy Sabbath is past. I did not attend meeting today. Devoted my time to making an earnest appeal to our people to make earnest efforts in behalf of precious souls ready to perish.<sup>13</sup>*LtMs, Ms 182, 1898, par. 14*

Elder Haskell took dinner with us. We had some important conversation after dinner in regard to the work at Stanmore. He said Sabbath and Sunday there was a good congregation. Sunday evening there were three hundred people in the chapel and he had great liberty in speaking to them. He has brought a good report, and we hope to see one hundred souls take their position for the truth. There are, I understand, seventy-six now keeping the Sabbath. Thank the Lord! Praise His holy name!<sup>13</sup>*LtMs, Ms 182, 1898, par. 15*

There is a great work to be done. All have talents entrusted to them. All are not sermonizers but all are ministers in different lines. We are to study the life of Christ. He was the Son of the only true God.<sup>13</sup>*LtMs, Ms 182, 1898, par. 16*

Sunday, May 15, 1898

[Sunnyside, Cooranbong]

I had good sleep last night until nearly three o'clock, and I praise my heavenly Father for His kindness and mercy to me! I feel stronger this morning. My heart is full of gratitude to God for His great love which He has bestowed upon me.<sup>13</sup>*LtMs, Ms 182, 1898, par. 17*

Mr. Smith, living beyond Martinsville, called to solicit Sara McEnterfer to go up to their house about six miles to see what is the matter with his little boy. He is quite sick. There is no physician to consult short of Newcastle. Every visit the physician makes to Cooranbong he has his service and his expenses paid. We feel very sympathetic for the sick. *13LtMs, Ms 182, 1898, par. 18*

Sara has returned. She understood it was a case of constipation, and the methods used relieved the five-year-old sufferer. *13LtMs, Ms 182, 1898, par. 19*

We met Sister James' sister-in-law and Sister Martin from Kellyville. Neither have taken their position for the truth but we believe that Sister Martin will soon decide for the truth. She has been coming nearer for some time. *13LtMs, Ms 182, 1898, par. 20*

Monday, May 16, 1898

[Sunnyside, Cooranbong]

I slept this morning until nearly four o'clock. This is a rare thing for me to do but I praise the Lord for His blessing. I see so much to do that I am anxious for strength to work, and I believe I shall be strengthened to get off the matter I desire to write for the American mail. The boat *Vancouver* leaves next Friday. There is much matter to be prepared. *13LtMs, Ms 182, 1898, par. 21*

Wednesday, May 18, 1898

[Sunnyside, Cooranbong]

I could not sleep. My mind was burdened. There was presented before me the condition of the church in Battle Creek. When this scene passed before me, I felt very sad. I was standing up and speaking to the people in reproofs and warnings and entreaties and appeals and encouragement. I could not sleep, and I arose at eleven o'clock and dressed and prayed to the Lord. Then I wrote until four o'clock and laid down my pen and slept until six o'clock. *13LtMs, Ms 182, 1898, par. 22*

Thursday, May 19, 1898

[Sunnyside, Cooranbong]

I slept until half past two o'clock. I commenced my work of writing and wrote nearly all day. *13LtMs, Ms 182, 1898, par. 23*

Mr. and Mrs. \_\_\_\_\_ came to make me a short visit. They are from India, and he is in delicate health. He came to Australia for his health, leaving two children, one nine years old and the other seven, in India. He has been under treatment at the Health Home and has greatly improved. He came to Cooranbong that he might be benefited with the climate, work out-of-doors making a garden, and see how this would do in improving his health. He is a fine appearing man and we hope will receive the truth. His wife is convinced of the truth and was quite earnest that her husband should take his position on the truth. *13LtMs, Ms 182, 1898, par. 24*

Friday, May 20, 1898

[Sunnyside, Cooranbong]

Sara and I went to Morisset. We mailed our letters at Cooranbong. We took the twins with us. They are very interesting little fellows, chattering to the birds and to the logging bullock teams which we met and which we passed. We brought up from the station a load of provisions that had come on the train from Newcastle. I had risen early in the morning to get off letters for the office and was very thankful to keep out in the open air. *13LtMs, Ms 182, 1898, par. 25*

Saturday, May 21, 1898

[Sunnyside, Cooranbong]

I spoke in the chapel at Avondale to a large congregation. There was reason for thanksgiving to God that we have a nice roomy chapel to accommodate the students coming to our school. I entered the chapel for the first time after three months' absence. I was in Melbourne and Stanmore, where I spoke from the Word twenty-two times; and I was not able to labor for several weeks, so did not attend meetings. The writing must be done. *13LtMs, Ms 182, 1898, par. 26*

I bore a plain testimony, referring to the work essential to be done right where we are in Cooranbong. The Lord gave me freedom in speaking from the last words of Christ before His ascension, and the commission given to His disciples: (*Matthew 28:16-20*); the preparation to bring to the work. *Acts 1:8-14; Acts 2:1-4, 39, 46, 47.* *13LtMs, Ms 182, 1898, par. 27*

We were called to Melbourne to help in the work that has been going forward in Balaclava since the camp meeting. We had freedom in addressing those who had not known the truth and were unbelievers. Brother and Sister Robinson, and Brother Herbert Lacey and his wife had been connected with them in the work; also several who were in the mission home who were making interested efforts in visiting and giving Bible readings. About forty had taken their stand to obey the truth. Of this number most were quite poor. Here we found Sister Robinson doing the work of ministering, fully as valuable as any ordained minister. *13LtMs, Ms 182, 1898, par. 28*

There had been and still was a good interest, worked by the Holy Spirit, which could not be left to die. The tent had to come down because the winds would take it to pieces. Halls were in such demand for balls and concerts, and religious meetings as well, that there was only a small room that could be obtained, in the most out-of-the-way place. It was illy ventilated and was not at all favorable for meetings, but it was the best to be obtained. *13LtMs, Ms 182, 1898, par. 29*

The objectionable situation depressed us. There was no money in the treasury. There was land that had been purchased, but the money to build—where was it coming from? The idolaters who keep up everything conceivable in the line of concerts, theaters, and balls take the minds of the people with everything in the line of pleasure-loving, that God might be put out of their minds. But we must try to counterwork these many devisings, to stimulate with hope. Every word must be to encourage, for I am instructed that faith and not doubt must win the victory. What is faith? It “is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*] *13LtMs, Ms 182, 1898, par. 30*

We had hoped that those who acted a part in strong influence to

place us here would feel some burden to raise the means to open new fields and create an influence so that we could furnish suitable places to hold our meetings. I am troubled with the outlook. I have had matters opened to me that money is being expended unwisely in many places and not producing results. Why is this? Let the work be done where thousands of people have never heard the first, second, and third angels' messages. *13LtMs, Ms 182, 1898, par. 31*

Who is carrying this managing work in America? Who is doing the business? Who is managing? We have our minds drawn to America, but we must establish something in buildings. We dare not give up the work. We are laboring in every way possible to teach Bible truth, to awaken an interest, and we are creating an impression. We gather hope and courage. We must not think or talk of failure. Many souls must be saved. *13LtMs, Ms 182, 1898, par. 32*

Sunday, May 22, 1898

[Sunnyside, Cooranbong]

I thank the Lord I rested well last night. My heart was drawn out in earnest prayer to God that He would work for the people in this vicinity. They need to be hunted up, that souls that are ready to perish may be like the lost sheep brought into the fold. We have appointed a Sunday evening meeting and we shall invite all outsiders to attend. We are not to put our light under a bed, that is, confine it to our family and forget that all who have been privileged to hear the truth must hear not only for themselves but to communicate to others that which they hear. Time is passing into eternity and but little has been done to save perishing souls who know not the truth. We must not hide our light under a bushel. This means, Let not your commercial interests absorb all the mind and occupy all the time. Eternal interests shall not be made inferior to the temporal. The Great Teacher asks, "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, 37.13LtMs, Ms 182, 1898, par. 33*

May 23, 1898

[Sunnyside, Cooranbong]

I thank the Lord with heart and voice this morning, May [23], 1898, that although unable to sleep as early as usual I am thankful to arise at four o'clock a.m., dress, and seek the Lord in earnest, committing all my interest into His hands. I used my pen until seven o'clock. Then we all united in reading around, each reading two verses, and then the Lord gave me much freedom in prayer. *13LtMs, Ms 182, 1898, par. 34*

The meeting Sunday evening was a success. The chapel was full. Quite a number walked or came with their conveyances five and six miles. We have now appointed regular Sunday evening meetings. All seemed to be interested, even all that were not of our faith. We welcomed them and were rejoiced to have them in the meeting. This is the very object of these meetings, that we may impart to the people the knowledge we have in regard to the Word, to encourage them to cultivate their lands. *13LtMs, Ms 182, 1898, par. 35*

There were fifteen-minute speeches by different ones—W. C. White, Professor Hughes and his wife, Herbert Lacey, and several others. I think an excellent impression was made and a better and more correct understanding was gained in regard to muscular Christianity, which should be brought into the education in all our schools. *13LtMs, Ms 182, 1898, par. 36*

May Lacey White and the twins accompanied W. C. White to Morisset station to take the morning train for Sydney. He was sent for to be present in their councils. Important matters are to be considered. Sister Hardy came to consult with me and relieve her mind of a burden. I devoted one hour to conversation. She is much concerned in regard to her son, Eben Hardy. I tried to relieve her mind. Sister Hughes called upon me to consult as to the best way to relieve the poor and to arrange so that the poor children shall come into the school. *13LtMs, Ms 182, 1898, par. 37*

Brother Thomson's family moved from a small home they had been occupying. We furnished beds and bedding to make them comfortable. They have set up two tents and say they are very comfortable. Brother Thomson finished his job upon my windows. He expects his wife and five children will be up from Parramatta in four weeks to live in Cooranbong. *13LtMs, Ms 182, 1898, par. 38*

I had about one hour's conversation with Ella May White.<sup>13LtMs, Ms 182, 1898, par. 39</sup>

Tuesday, May 24, 1898

[Sunnyside, Cooranbong]

I did not sleep well last night, but I thank the Lord that I am as well as I am this morning. I became weary with taxing conversation of serious importance. Have written a letter to Eben Hardy urging him to come to school and learn all that he could, with the object before him, especially, to have a more thorough knowledge of the Word of God. I feel anxious for the young man, for he is under temptation.<sup>13LtMs, Ms 182, 1898, par. 40</sup>

Sara and I rode out this morning to the post office. It was a beautiful day. We engaged Mr. O'Neal to move the small house in which May Lacey's twins were born. It is to be fitted up for working rooms.<sup>13LtMs, Ms 182, 1898, par. 41</sup>

Elder Haskell and his wife called and I appreciated the visit. We are trying to make arrangements in regard to the Week of Prayer—how we shall divide our forces, all to tell to the best account in laboring in this place and in Stanmore and accomplishing the most good possible. May the Lord direct us in our arrangements as to the places where we should be. We had interesting conversation in regard to the interest at Stanmore. We are considering in regard to who shall be with them during the Week of Prayer—W. C. White and his mother or Elder Haskell. May the Lord direct in this matter.<sup>13LtMs, Ms 182, 1898, par. 42</sup>

After Elder Haskell left us, there was some reconsideration of the proposition that I should go to Stanmore. I had not thought of the seventy-five pages of my book recently brought to us on the boat from America. W. C. White must read these pages with myself and Marian. Then again, Marian is waiting for me to write upon the parables, which must be sent as soon as possible. Again, it is positively the duty of the father of a family to be with that family as much as possible at such times as the Week of Prayer. By the combined influence of faith and prayer Abraham was to rule his household and children. Like David he was to walk within his own

house with a perfect heart, cultivating home religion, and thus help his children to keep the way of the Lord.*13LtMs, Ms 182, 1898, par. 43*

Wednesday, May 25, 1898

[Sunnyside, Cooranbong]

I am thankful to my heavenly Father for the rest I have had during the night. It is my privilege to have peace and rest in spirit. The grace of Christ is promised to all them that receive Him and believe in Him as their personal Saviour. This we must all do, else we will not have wisdom to resist the temptations of Satan. We may look to the living Fountain, but we must know for ourselves what it means to us to drink of the waters of life, and to eat of the flesh of the Son of God—which is to accept the Word by living faith. The drinking of His blood is the appropriating of the Word that it shall be digested and shall circulate through our whole system. As the blood circulates through the body, so the drinking the blood of the Son of God—in meditating on the Word and practicing every principle the Lord has given us in His lessons—brings it as a vital current into our hearts. Then, when Satan tempts the human agent upon the point of appetite, as he did our Redeemer, we may say, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” *Matthew 4:4.13LtMs, Ms 182, 1898, par. 44*

I attended the mothers' meeting. There were about twenty assembled and the Lord gave me His word to the mothers. The Lord is our educator. The instruction I presented was upon how to treat their children when sick, and thus prevent suffering and death. The Lord is our Helper. We are to do what we can and to believe and pray that the Lord, the great Physician, may attend unto our prayer, for children and parents are to be ruled by Him.*13LtMs, Ms 182, 1898, par. 45*

We were pleased when going to Dora Creek to meet W. C. White half way, coming from the cars. We rode back to the station, expecting some freight, but none came. We then examined a house which had been used for a schoolroom and engaged it for holding Sabbath school meetings to accommodate the children who could not come to the chapel. We have engaged this room for the Week



of Prayer, holding meetings in it every day in the week. The students are appointed to go out into the surrounding neighborhoods to have little gatherings in the homes of those who know not the truth, and encourage them to come to the chapel. *13LtMs, Ms 182, 1898, par. 46*

May 26, 1898

Sunnyside, Cooranbong

To Elder Haskell:

I have been, through the grace of Christ, able to decide the question of where I shall be during the Week of Prayer. I talked the matter over with Elder Haskell and I consented to be at Stanmore to help them, and Elder Haskell remain here. But during the night season I was laboring in this place, and I saw much that I should do here. I have no light to leave for Stanmore. I have borne my testimony in this place but once in three months, and I have words to speak to the people here. I spent two Sabbaths and Sundays at Stanmore only a few weeks since. *13LtMs, Ms 182, 1898, par. 47*

Still other considerations weigh much against my going to Stanmore. W. C. White and Sara McEnterfer must accompany me. That leaves Willie's family without a head during the season of prayer, and my family without our help during this period when they need us the most, that all may blend together. Then here are people to get acquainted with—our neighbors at Dora Creek and Martinsville—and our horses and wagons must bring all who cannot well get to the meetings. *13LtMs, Ms 182, 1898, par. 48*

The *Parables* must be carefully read and considerable matter prepared on them. These and other matters cannot be set aside. The next mail must carry to America matters of highest importance. These are my reasons for deciding I can accomplish the very work that must be done in connection with W. C. White and Marian Davis. My duty was laid out plainly before me in the night season Tuesday night, and I present this to you, Elder Haskell. After this Week of Prayer, if the Lord gives me strength, I will visit Stanmore and do the best I can. But I believe that you are the very man that can conduct these important meetings at this time with success.

These reasons are sufficient without trying to present any more proof. *13LtMs, Ms 182, 1898, par. 49*

(Signed) Ellen G. White

Oh how glad I was to meet W. C. White all unexpectedly, for I wished to tell him my decision; but as he expected to be gone several days to Sydney, Sara and I were on our way to Dora Creek to see the place selected for meetings during the Week of Prayer. It was an old schoolhouse enclosed—no finishing within, only had wooden benches without backs. The location was good. *13LtMs, Ms 182, 1898, par. 50*

This place was the best we could procure, to be used through the Week of Prayer. Brother Herbert Lacey spoke several times in this place, leaving an excellent impression. There was a good interest created. [In spite of] the uninviting, rude place all seemed to listen with deepest interest. *13LtMs, Ms 182, 1898, par. 51*

Thursday, May 26, 1898

[Sunnyside, Cooranbong]

I thank the Lord this morning that I am feeling rested. I have slept well until four o'clock. I need so much the grace of Christ in my own heart, that I may impart the same in all places. The Word of God is to be our guidance. The Holy One has given rules that form the standard from which there can be no variableness and haphazard movements. *13LtMs, Ms 182, 1898, par. 52*

The first principles of holiness have yet to be learned where God's will is not prominent. Households and children are to be controlled by a "Thus saith the Lord." The standard for every member of the family is to keep the way of the Lord. Neither parents nor children, nor any member of the household, can expect to prosper in any path except to keep the way of the Lord. When the fear of the Lord is kept ever before us, His love will be in our hearts and His peace will be an abiding presence. His salvation will be revealed to those who love and fear Him, to be communicated to others. *13LtMs, Ms 182, 1898, par. 53*

Sara and I rode four and half miles to Morisset to get letter copy books for my writing. We gave the twins the advantage of the ride. They enjoy being in the open air, and especially riding. *13LtMs, Ms 182, 1898, par. 54*

Friday, May 27, 1898

[Sunnyside, Cooranbong]

This day I thank the Lord I am as well as I am. I have reason to be very grateful to our heavenly Father for His light and His love. W. C. White, May Lacey White, the twins, and myself rode to Morisset for goods. *13LtMs, Ms 182, 1898, par. 55*

The First Sabbath of the Week of Prayer, May 28, 1898

The Lord blessed me with rest and sleep during the past night. I am grateful to God for precious rest. In my private prayer, after rising and at the family altar, I asked the Lord to be with us this day and bless His people. *13LtMs, Ms 182, 1898, par. 56*

There was a meeting in the forenoon after the Sabbath school. Quite a number of our neighbors at Dora Creek and Martinsville attended the meeting. Some brought luncheons but we prepared food for most of them. They took their refreshments under the trees. About forty-five united in this partaking of food together, and all seemed to have an enjoyable time. At three o'clock I spoke to the people in regard to the parable Jesus gave to His disciples, concerning the leaven which the woman put in the meal. *13LtMs, Ms 182, 1898, par. 57*

Sunday After noon, May 29, 1898

[Sunnyside, Cooranbong]

The Lord gave me rest in sleep. I am so thankful for His mercy and His love. Brother and Sister Herbert Lacey accompanied W. C. White and myself to the meeting in a disused schoolhouse which had been hired especially to hold our Sabbath meetings and meetings during the Week of Prayer. We hired the house for holding meetings as we chose through the week. *13LtMs, Ms 182,*

1898, par. 58

There were forty-two present and they listened with most earnest attention. I had much freedom speaking to them from (*Matthew 6*): “Lay not up for yourselves treasures upon the earth,” etc. “Consider the lilies of the field how they grow,” etc. [*Verses 19, 28.*] Brother Herbert Lacey and his wife conducted the singing. We hope the little company of believers—who were mostly fisherman—and unbelievers, were hearing and receiving the seeds of truth. *13LtMs, Ms 182, 1898, par. 59*

I was much pleased to see that the children manifested interest in hearing the words spoken. I am impressed that we should make appeals to the youth and in simple language invite them to give their hearts to the Saviour. We are to consider the temptations which come to the children, and make every effort to make the meetings interesting for the children. The work that needs to be done is to open the way that children may take in the fact that Jesus love them and will be greatly pleased if they will love Him and give their young hearts to Him. Parents and children should be united in their willing service to God. *13LtMs, Ms 182, 1898, par. 60*

Monday, May 30, 1898

[Sunnyside, Cooranbong]

Early morning meetings were appointed to be held in the church building at six o'clock. We harnessed our horses to the platform wagon and went to the church. In the small side room we met seventeen men and women. We spent some time in prayer and then I spoke to them some little time upon faith. *13LtMs, Ms 182, 1898, par. 61*

Tuesday, May 31, 1898

[Sunnyside, Cooranbong]

Tuesday at nine o'clock the school chapel was crowded with students and teachers. I read to them important matter in reference to that which is comprehended in true service to God, in thorough consecration to God, entire sanctification of soul, body, and

spirit. *13LtMs, Ms 182, 1898, par. 62*

We read in Isaiah, “The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” *Isaiah 53:10, 11*. Faith in these words will make all those who believe them truly to be earnest and sincere in faith and trust and confidence in God. *13LtMs, Ms 182, 1898, par. 63*

The subject presented in the Tuesday morning service was a continuation of the entrusted talents, followed by a testimony meeting in which many students took part. I endeavored to impress upon their minds the necessity of ever working on the faith side, and they will then become, in the hands of Christ, a vessel unto honor, because they are colaborers with Jesus Christ. They are to say, “Come thou with us.” [*Numbers 10:29*.] It is a great opportunity and privilege. *13LtMs, Ms 182, 1898, par. 64*

## **Ms 183, 1898**

Diary, June 1898

Cooranbong, N. S. W., Australia

June 1-29, 1898

Portions of this manuscript are published in *5MR 188-189*; *4Bio 351*.

Wednesday, June 1, 1898

[Sunnyside, Cooranbong]

We attended morning meeting Wednesday in the church building. We had not a large number out but we felt, yes we knew, that One was in our midst, and that to bless. Nearly all bore their testimony and expressed themselves as understanding better the science of faith. *13LtMs, Ms 183, 1898, par. 1*

W. C. White and his mother take the lead in these meetings and we have enjoyed them. We have made the most earnest efforts to make these meetings what they should be. Wednesday, notices were sent around in every place about here. W. C. White and Father Lacey went themselves to give every one notice. *13LtMs, Ms 183, 1898, par. 2*

We had an excellent audience. The school all came to the meetings and many outsiders were present. There was singing led by Brother Herbert Lacey, prayer by Brother Hughes, then I read very important matter in regard to the duties of parents to their children and the children to their parents. One man, a stranger to us, named Heaton, had come twelve miles to the meeting. After I had read this matter, at the close of the exercise, Brother Parcels introduced him to us. He expressed his appreciation of the writing and earnestly solicited that I should give him a copy. I consented to do this. He said, "I will pay you for the same;" but I told him I would require no pay. *13LtMs, Ms 183, 1898, par. 3*

This meeting was, I believe, a success. We have prayed much. We

have worked, as well, to the best of our ability, and only the Lord Himself can work upon the human minds and hearts. But we do feel indeed that if we do our work appointed us to do, and then rest in faith, the Lord will cooperate with the efforts made to advance the truth. We shall see of the salvation of God.<sup>13</sup>*LtMs, Ms 183, 1898, par. 4*

Thursday, June 2, 1898

[Sunnyside, Cooranbong]

Thursday morning W. C. White and I again attended the six o'clock morning meeting. There were a few more out and we tried to give them instruction in regard to having a missionary spirit, to seek to let their light shine unto others. If we have the light of life within us it will shine forth to others in good works. Nearly all bore their testimonies and acknowledged the benefit they were receiving in these morning meetings. Oh, may precious seed be sown that shall bear a harvest!<sup>13</sup>*LtMs, Ms 183, 1898, par. 5*

After returning to eat our breakfast W. C. White and his mother went to the school chapel and we read important matter in regard to the science of education, in all the human machinery being equally taxed.<sup>13</sup>*LtMs, Ms 183, 1898, par. 6*

Friday, June 3, 1898

[Sunnyside, Cooranbong]

Friday again W. C. White and his mother attended morning meetings. We were pleased to see Mr. Harris [?] and his wife, who have not taken their position upon the truth. He came from \_\_\_\_\_ to Sydney and learned of the Health Home and placed himself under the care of Brother Semmens in the Health Home. He received great benefit and was advised to visit Cooranbong and to exercise out of doors in chopping wood and in any kind of labor.<sup>13</sup>*LtMs, Ms 183, 1898, par. 7*

His wife attended the meetings when I was in Stanmore, and she is convinced of the truth. She thought if her husband should come up to Cooranbong it would improve his health. He has been to many

meetings and attended the morning meetings with her. She always bears her testimony. I spoke with him this morning. He expresses his liking of this place. Says he is better healthwise. May the converting power of God take hold upon this man's soul, is our prayer. *13LtMs, Ms 183, 1898, par. 8*

Sabbath, June 4, 1898

[Sunnyside, Cooranbong]

I spoke in the afternoon at three o'clock. There was a house well filled. Some more might have been seated. The Lord gave me strength to speak with fervency, for I felt the Spirit of God moving upon me to give a decided testimony from [2] *Corinthians 9, 10*, as applicable to the present efforts we were making to have all do what they could in behalf of our school, which is heavily in debt. And we need still other buildings to be erected to accommodate the students, for they are greatly crowded. There was need of donations. These two chapters were indeed obeyed by the poor believers in the church. Their donations amounted to fifty pounds. *13LtMs, Ms 183, 1898, par. 9*

There are one or two from Dora Creek keeping their first Sabbath. We sent our horses and carriages on Sabbath and brought up from Dora Creek all the teams could bring. Luncheon was provided for those who came. They were to take lunch under the trees, and while they were some forty eating, one was reading some of the articles for the Week of Prayer. After the forenoon meeting there was a social meeting. Articles were first read, prepared for the Week of Prayer. *13LtMs, Ms 183, 1898, par. 10*

We see there is an interest all around in this section of country. We are very thankful that we are not in the cities. *13LtMs, Ms 183, 1898, par. 11*

Sunday, June 5, 1898

[Sunnyside, Cooranbong]

Sunday afternoon I spoke from *1 John 3:1-5*. The Lord gave me freedom and strength. The house of worship was full and many not



of our faith were present. The Lord gave me His Spirit. This was the last meeting of the series of meetings for the Week of Prayer. *13LtMs, Ms 183, 1898, par. 12*

I feel my heart yearning for souls. Oh, that every one could feel his need of entire consecration to God. Deep, vital, practical godliness is needed so much. At this time Satan himself is transformed into "an angel of light." [2 *Corinthians 11:14.*] Worldly compromise and worldly conformity is the great evil that all who profess to believe the truth will have to meet. The path of duty is becoming obscured in many ways. We are living in a period of time when professed Christians bear but the name and the very slightest resemblance to the self-denying, cross-lifting, Christ-following Christians. God has given us our work as His watchmen. "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions and the house of Jacob their sins." [*Isaiah 58:1.*]*13LtMs, Ms 183, 1898, par. 13*

Monday, June 6, 1898

[Sunnyside, Cooranbong]

Monday morning the mail was taken to the post office, to reach the steamer in Sydney, bound for America. Now I have a breathing spell. I could not write much, for during the Week of Prayer I have been full of the work which such seasons require. *13LtMs, Ms 183, 1898, par. 14*

I spoke once at Dora Creek, and those who came to the meeting seemed interested. We want, if possible, to reach the hearts of the people. I spoke from (*Matthew 6:19*), presenting the closing verses of the chapter, 19-33. There has been some interest at Dora Creek, and we shall follow it up. This has been ten days of deep interest to very many, if not all. *13LtMs, Ms 183, 1898, par. 15*

Tuesday, June 7, 1898

[Sunnyside, Cooranbong]

It is rainy today and has the appearance of raining all day. There is a regular downpour. The children were unwilling to remain from

school, and they were all bundled into the trap and Towdy horse took them to the school. It is altogether too bad for them to walk.*13LtMs, Ms 183, 1898, par. 16*

This day we have had clouds and rain. Sara was sent for by Mrs. Swan, to see her husband who is sick with the influenza, which has been prevailing in Sydney and suburbs. He was quite sick. Sara went in the rain in the light trap. Their house is so open that it is difficult to give proper treatment. She told Mrs. Swan what to do. She is herself quite a nurse, but her husband did not have confidence that she knew how to take care of him. Sara gave special directions to the wife at her husband's bedside and they both agreed to carry them out to the letter.*13LtMs, Ms 183, 1898, par. 17*

We are having calls constantly from a distance of six miles and from those who are three miles off, at Dora Creek or in other directions. We must erect a building somewhere upon the school grounds that can be used for the treatment of the sick.*13LtMs, Ms 183, 1898, par. 18*

We read in the Word, "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith 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 9:36-38.13LtMs, Ms 183, 1898, par. 19*

This indicates not merely the ones whom He addressed. The binding claims were not upon them only, for the reason of the command is because of the destitute condition of the multitudes. As long, therefore, as any portion of the human family are in the situation of suffering, perishing as lost sheep having no shepherd, it will continue to be the duty of the church to help them-not only in their physical sufferings, but in their spiritual poverty to present to them comfort and hope in Jesus Christ. There are souls that are perishing out of Christ. All this is a great work.*13LtMs, Ms 183, 1898, par. 20*

W. C. White had much reading to do, of letters from Elder Olsen

sent from Europe to Cooranbong, giving a lengthy recital of how he found things in Africa. Sister Peck read these matters, with other letters to us, which occupied much time. *13LtMs, Ms 183, 1898, par. 21*

Wednesday, June 8, 1898

Sunnyside, Cooranbong

Wednesday morning. I am very thankful to my heavenly Father for the health which He has given me to endure the labor in the Week of Prayer. The Lord has blessed me in trying to help others to understand what is faith. Oh, how my soul longs to see the church come up to their high calling in Christ Jesus! We are all ready to eat our food every day. Especially here in the colonies they claim their hour for dinner. Physical strength would fail without suitable food to sustain their bodies. If we are to have healthful spiritual strength, we must live by every word that proceedeth from the mouth of God. We must feed on the Bread from heaven. *John 6:57.13LtMs, Ms 183, 1898, par. 22*

Thursday, June 9, 1898

Sunnyside, Cooranbong

The Hally cow had her calf today. What shall we do with the calf is the question. *13LtMs, Ms 183, 1898, par. 23*

The rain continues in showers. It is cloudy and disagreeable to be outside, but we have it very pleasant inside. The Lord is good and I praise His holy name. *13LtMs, Ms 183, 1898, par. 24*

W. C. White, Sister Peck, and myself have a consultation over matters: Shall Sister Peck take church work upon herself—Sabbath school work which requires thought, and which burden she must carry if she consents to serve? She is a woman who, if she undertakes a work, cannot carry it indifferently. She is planning for that work, that it shall be a success. I presented before her that the work that was required of her was very important and that it would not admit of a divided mind. While we were all together here, we felt the necessity of doing rapidly the best kind of work. I could give her

up to do school work and Sabbath school work, as many desired she should do, but the time and thought devoted to that work was needed on the very work in the preparation of my writings for the press; and in the place of one church being benefitted, there were the churches and schools all over [the world], wherever the truth has found entrance and will find entrance, that need the very matter the Lord has given me for them. *13LtMs, Ms 183, 1898, par. 25*

I have been called away to Melbourne. I labored in Balaclava and in North Fitzroy and in Ballarat, and then returned to spend two Sabbaths and Sundays at the dedication of the meetinghouse at Stanmore. All these things break into my work, and when I let it go for these calls it takes weeks for me to get hold where I left off. *13LtMs, Ms 183, 1898, par. 26*

Brethren Daniells and Salisbury came unexpectedly to me this morning. We were very glad to see them. They visited a short time then W. C. White went with them to consult with the manager at the school. Brethren Daniells, Baker, Salisbury, and W. C. White sat at our table and enjoyed the noonday meal with us. We were very glad of the privilege of having these brethren at our family board. It seems quite natural to have our brethren with us for us to entertain, for it is seldom we have such favors now. *13LtMs, Ms 183, 1898, par. 27*

Friday, June 10, 1898

[Sunnyside, Cooranbong]

We were very much engaged Friday. Had conversation with Elders Daniells and Salisbury in reference to the progress of the work and how it shall be molded and fashioned after the divine similitude. We were very much pleased to have the medical missionary work entered into, which corresponds to the last invitation to the supper. The Lord will not be slack concerning His promises. Christian lines of work must be entered into in all our cities. We see poor, suffering humanity everywhere. *13LtMs, Ms 183, 1898, par. 28*

Thursday Sara was called away to visit the Hungerford family. The wife and mother and children were down with influenza. Mr. Hungerford has taken his position upon the Sabbath, and the poor

man has had no work for nine months. My nurse Sara found a most poverty-stricken home and family. There was not covering for their beds. Old gunnysacks were sewed together and put over them. Clothing for their bodies was scarcely enough to cover their nakedness. We immediately tried to do what we could. Sarah gave the mother treatment which she needed very much, and she was very thankful and much relieved. *13LtMs, Ms 183, 1898, par. 29*

Friday the family was visited again. The father was the only one who could take care of the sick child, and he could scarcely stand on his feet. Again treatment was given—hot baths and packs. Honey and lemon was prepared for the violent coughs that afflicted all of the family. Brother Willie Semmens attended to the case of Mr. Hungerford. When they saw how willing and glad we were to help them, they were very thankful. Surely these poor people are as sheep without a shepherd. We felt thankful to supply them with the present necessities of life—food, clothing, blankets. They need much more done for them. May the Lord help us to have hearts of pity and benevolence as had Christ Jesus. We want the students, in the place of looking upon horse racing and cricket matches, and attending theaters, to look with compassion on the poor, suffering ones who have the misfortune to be poor. *13LtMs, Ms 183, 1898, par. 30*

Sabbath, June 11, 1898

[Sunnyside, Cooranbong]

This day I do not attend church. Elder Daniells spoke to the people. It is seldom we are favored with his presence and we are glad that he is here to speak to the people. *13LtMs, Ms 183, 1898, par. 31*

W. C. White and Brother James and his family went to Dora Creek and held services, for there are quite a number there who have no conveyance to take them three miles to the meeting. They report a good meeting. *13LtMs, Ms 183, 1898, par. 32*

My heart is resting peacefully in Christ. I love Him and I want His guidance at every step. We have a work to do to keep the standard uplifted before the people. *13LtMs, Ms 183, 1898, par. 33*

Sunday, June 12, 1898

[Sunnyside, Cooranbong]

Our brethren Daniells and Salisbury were with us at breakfast. We were glad to unite with them in prayer. We feel indeed that the time has come for us to walk by faith. We must move out in action. *13LtMs, Ms 183, 1898, par. 34*

Brethren Semmens and Caro came from Sydney, evening after the Sabbath. We had a consultation meeting in the morning in the home of Willie C. White. We had a season of prayer to the Lord for guidance and for wisdom. We knew to Him alone could we look, in Him alone could we trust, and upon Him alone could we depend. He would lead us in a straight path. We did have the Spirit of the Lord in our midst. *13LtMs, Ms 183, 1898, par. 35*

The Lord has come very near to me in the night season and has presented before me that the only way we can have the cooperation of the Holy Spirit is to live the principles of the truth daily. This will evidence to all, wherever we shall be, that Christ is abiding in our hearts by faith, and He works—not the human agent working himself. *13LtMs, Ms 183, 1898, par. 36*

We had some things to say in reference to the students in the school having an all-round education, and the necessity for the whole school, young and old, to hear the instruction that Brethren Semmens and Caro shall give to the students. This is not to be given to just a class, but every student can lay aside his regular studies and receive information that he needs on these health questions. There has been altogether too little place given to these questions which mean so much. *13LtMs, Ms 183, 1898, par. 37*

Then those who are advancing in knowledge are to have a living, practical knowledge. They are to become acquainted with the sick right in this locality. Let one who understands how to give treatments take a couple of the students with him and teach them how to treat the sick. Medical missionary work needs more attention than has been given it and every soul must be awake. *13LtMs, Ms 183, 1898, par. 38*

Much conversation was given to our camp meetings.*13LtMs, Ms 183, 1898, par. 39*

Monday, June 13, 1898

[Sunnyside, Cooranbong]

Brethren Daniells and Salisbury were with us at breakfast and at our season of prayer before breakfast. The Lord blessed us in seeking Him for counsel and guidance. We must have the wisdom of God and the counsel of our brethren. These brethren spent the entire day in counseling in regard to additional buildings which are, it seems, a positive necessity. There is not room for the students to be accommodated.*13LtMs, Ms 183, 1898, par. 40*

I expected the brethren would not leave until Tuesday evening, but they felt they must go. They had done all they could do now and there were matters they must attend to in Sydney, then return as speedily as possible to Melbourne, and Brother Daniells prepare to go to Western Australia as soon as possible. These brethren left on the Monday evening train. They expressed that this was the most pleasant visit they had ever had in Cooranbong. They had enjoyed the visit all around, very much.*13LtMs, Ms 183, 1898, par. 41*

American mail came today. We did not have much of a mail but some letters were good.*13LtMs, Ms 183, 1898, par. 42*

Tuesday, June 14, 1898

[Sunnyside, Cooranbong]

I slept very well through the night. Commenced writing early, at three o'clock. The Lord is very merciful unto me. I praise His holy name.*13LtMs, Ms 183, 1898, par. 43*

Two tramps—as they are called—came to our house. They were from Sydney. They wanted something to eat. We gave them a breakfast, and they chopped some wood. They afterward had dinner, and in the noon meal we gave them a dish of good, hot vegetable soup. They seemed to enjoy it very much. They ate like men who were hungry. We then put them up a loaf of bread and a

quart of jam to take with them. They did not look at all like tramps. They were very respectable-looking men. We gave them a roll of reading matter. We thought it might be seed sown beside "all waters." [*Isaiah 32:20.*]*13LtMs, Ms 183, 1898, par. 44*

Mr. Hungerford, who has just accepted the truth, came to work. He was very weak; said he felt rather queer. We were not surprised at this, for he had left off his tobacco one week ago last Friday, and that false stimulus was gone. He felt the change. He had no appetite for his dinner, but he says he has not felt that he must have tobacco. Says he made up his mind not to use it and he shall not touch it again.*13LtMs, Ms 183, 1898, par. 45*

In the forenoon Brother and Sister Humphrey and Sister Hardy came; they took dinner with us. We were glad to see them. After dinner I gave them a recital of the coming on to the land here, clearing the land, planting our trees, etc., etc. I told them of the poverty of the people, and the condition of Mr. Hungerford's family. He was sick, unable to work in the mill, and has not worked for nine months. After he decided to keep the Sabbath the mill proprietor sent for him to take his place on the next Monday. He knew they would not give him the Sabbath, and he did not go to see them. The next day he and his wife kept their first Sabbath. That was one week ago last Sabbath. The family is very, very poor. There is not, in their whole household belongings, two pounds' worth of goods.*13LtMs, Ms 183, 1898, par. 46*

While I was talking with Brother Humphrey, he took out of his pocketbook one pound for me to use to get some wearing apparel for the family.*13LtMs, Ms 183, 1898, par. 47*

When Brother Hungerford left we took him to Dora Creek, three miles, and sent with him quite a lot of things in line of clothing for them to make up for their family. Brother Humphrey said he had enjoyed his visit very much.*13LtMs, Ms 183, 1898, par. 48*

Wednesday, June 15, 1898

[Sunnyside, Cooranbong]

This morning I dressed at three o'clock. I have written as fast as



possible until the breakfast bell rang. I was much in earnest in prayer and my heart longed after God. I did so much desire wisdom from above. I felt drawn out in prayer for the school teachers and students, and I felt deeply our need of the Holy Spirit's guidance. *13LtMs, Ms 183, 1898, par. 49*

There is so much danger of our trusting in our own wisdom. I see there is danger of poor human beings taking the management into their own weak hands and thinking they can do a work that is superior to any other of their associates. Oh, this makes me feel so sad, and makes me tremble for them! Oh, it seems to be so difficult for human beings to walk humbly with God! They have too large a desire to do so much, and to feel that they can devise and plan far more wisely than those with whom they are associated. It seems to me unexplainable. Seeking to be first was the great error committed by the disciples. *13LtMs, Ms 183, 1898, par. 50*

Thursday, June 16, 1898

[Sunnyside, Cooranbong]

I could not sleep after half past two o'clock. I feel thankful to my heavenly Father for the strength He gives me. I am unworthy, but in the Lord Jesus is my trust. I asked my heavenly Father for strength and grace, for Christ's sake, to do the work before me to do, to trace the words with my pen that will bring help to some souls. *13LtMs, Ms 183, 1898, par. 51*

I see the danger for all teachers and people who do not render implicit obedience to their knowledge of the will of God. Many claim to be doing the service that God requires, but it is not so. They do their own will and their own way. In every trouble and perplexity we have the privilege and invitation "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." *Proverbs 3:5, 6*. Here is the danger and inclination of the human agent—to lean to his own understanding in place of trusting our heavenly Father implicitly. The Lord will honor the faith of those who cultivate faith and trust. This is His assurance: "I am the Lord thy God; I will show him my salvation." [See *Psalms 81:10; 91:16*.] Why do we not take the Word of God as truth? *13LtMs, Ms 183, 1898, par. 52*

I am weary, very weary. My anxiety to get everything ready for the mail which should go to America draws hard upon me. I felt relief in being in the open air, riding down to the post office. We took Brother Tucker with us. The twins are having a hard time getting their back teeth. Yesterday they were sick all day. I am suffering considerable pain all through my body. I could not eat my dinner. *13LtMs, Ms 183, 1898, par. 53*

Friday, June 17, 1898

[Sunnyside, Cooranbong]

I was awake at half past two and prepared myself to close up the American mail. I presented my case to the Lord and asked Him to bless and strengthen me to bear in mind all that I should remember, that I should not fail in any point. We worked till we had to leave. We—Sara, my secretary and nurse, Ella White and the twin boys, and Brother Tucker and myself—took the mail to Cooranbong. I suffered much pain and felt quite sick for a couple of hours. The severity of the pain passed away, but I could not eat for some hours. Elder Haskell and his wife took dinner with the family about quarter past one o'clock. *13LtMs, Ms 183, 1898, par. 54*

I am so glad that the mail day is in the past. Friday was a severe day for me. Our days now are getting the shortest. One week more of shortest days, then comes the lengthening process. *13LtMs, Ms 183, 1898, par. 55*

Sabbath, June 18, 1898

Sunnyside, Cooranbong

I am grateful to my heavenly Father for a restful night. I slept until a little past three o'clock and then I lay in bed and meditated and lifted my heart in prayer and thanksgiving to God. I dressed and had my usual season of prayer. I ask of the Lord, "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 19:14. 13LtMs, Ms 183, 1898, par. 56*

I want that the Holy Spirit shall mold me and work me. Cases are

continually arising, and we dare hardly make a suggestion, fearing it is our own mind and judgment. “Neither know we what to do: but our eyes are upon thee.” *2 Chronicles 20:12*. When I can thus cast myself at the feet of Jesus in contrition of soul, then I believe, and rest in the One who is back of the promise, “I will guide thee with mine eye.” *Psalms 32:8.13LtMs, Ms 183, 1898, par. 57*

This is my day of rest and I greatly desire the presence of my Saviour. I am not feeling strong today and did not attend meeting. Elder Haskell gave a good discourse, profitable to all that were present. Our thoughts must be brought under captivity to Christ Jesus, then the words of our lips will be right words, our voice will be used to glorify God. *13LtMs, Ms 183, 1898, par. 58*

W. C. White conducted a meeting. There were forty present at Dora Creek. A Mr. and Mrs. Heaton, living at Dora Creek, are fully convinced on the Sabbath question but the question is with them, How shall we obtain a living for the sustenance of our family? One daughter is keeping the Sabbath. Oh, that the Spirit of God may lead them fully on the Lord’s side! W. C. White called upon the family and found Mr. Heaton and wife at their brother’s, living six miles from Dora Creek. They came down hoping that there was a meeting at Dora Creek in the afternoon, but were disappointed. W. C. White invited them to come up to his house and they came and called on me. We had a precious little interview. We took them to the school and left them to unite in their evening meeting. We know they are fully convinced on the Sabbath. In the locality where they live, they have just put up a small house of worship, but have nothing for seats and no money with which to get seats. They want us to hold meetings there, and we shall send an appointment for next Sabbath or Sunday. These places have no preachers. They are as sheep without a shepherd. We shall go to the place this week and see what can be done to help them out. *13LtMs, Ms 183, 1898, par. 59*

Sunday, June 19, 1898

Sunnyside, Cooranbong

I have not had a very pleasant night’s sleep. I was, I think, in need of more food than I have been using of late, but I am very thankful

to my heavenly Father that it is as well with me as it is. I must not in any way complain. I am so thankful that I am as well as I am.*13LtMs, Ms 183, 1898, par. 60*

Brother Tucker is eighty-two years old. I can see he is growing feebler, and we feel very tender of this brother because he is a consistent, intelligent Christian. He is one of the Lord's precious ones—never complaining, always cheerful and contented, never making trouble if he can help it. I spoke to the few assembled at Dora Creek. I felt great interest in these poor sheep without a shepherd.*13LtMs, Ms 183, 1898, par. 61*

Monday, June 20, 1898

[Sunnyside, Cooranbong]

While at the dinner table, after eating his usual meal, Brother Tucker said he thought this epidemic was upon him. We thought we would give him treatment. He put his hands on either side of his head and said his head ached. Sara at once attended to his case and that day was a day of anxious work in his behalf. We feared if the influenza should get hold upon him firmly there was little chance for him to rally at his age.*13LtMs, Ms 183, 1898, par. 62*

Wednesday, June 22, 1898

[Sunnyside, Cooranbong]

I could not sleep after two o'clock a.m.*13LtMs, Ms 183, 1898, par. 63*

This morning I have every reason to praise God for His lovingkindness to the children of men.*13LtMs, Ms 183, 1898, par. 64*

Thursday, June 23, 1898

[Sunnyside, Cooranbong]

I awoke at half past two a.m.*13LtMs, Ms 183, 1898, par. 65*

We are all sad and feel deeply over the case of Brother Tucker. He

lives, and is not entirely unconscious, but it is evident he is dying. He has no pain, but the life forces cannot be rallied. He is watched by Sara McEnterfer and Brother Semmens. Both are strictly attentive to every apparent necessity, for our dear and much respected brother cannot tell us anything. He need not assure us of his condition in the dying. We have had in the living the evidence that he is prepared to fall asleep in Jesus and that he will awake the morning of the resurrection when all that are in their graves shall hear His voice and shall come forth. "Precious in the sight of the Lord is the death of his saints." *Psalm 116:15.13LtMs, Ms 183, 1898, par. 66*

Friday, June 24, 1898

[Sunnyside, Cooranbong]

Friday about ten o'clock a.m. Brother Tucker breathed his last. He passed away peacefully without a struggle. Good is the Lord, to let this dear saint pass away so gently. "He giveth his beloved sleep." [*Psalm 127:2.*]*13LtMs, Ms 183, 1898, par. 67*

Evening after the Sabbath, June 25, 1898

Sabbath afternoon was the funeral discourse to a full house, and the impression left upon the people was good. Sara has had a great and trying ordeal upon her. Now the end has come, and she is prostrated. Since last Monday, constant, watchful vigilance was required.*13LtMs, Ms 183, 1898, par. 68*

Sabbath at eleven o'clock I spoke to our people assembled in the chapel and read some important matter in regard to the teachers and the students qualifying themselves to do missionary work, and in regard to their making a specialty to receive all the opportunities granted them in becoming acquainted with medical missionary work. This was a kind of education that was essential to the knowledge of how to preserve life and health. It is of sufficient consequence when it relates to themselves, but this instruction not only blesses and benefits themselves; they may go still farther to learn the methods of treating disease without drugs, and in times of affliction have intelligence how to act in sudden misfortunes, and in sudden attacks be prepared to give an outstretched hand, doing the

very things that need to be done. And while doing thus, they may use the talent of words to give sympathy. This is precious to the afflicted, be they saints who can respond heartily or be they sinners who are helped. Those who have not had their hearts touched can respond, and the efforts made in their behalf will be the first step in leading them to come to the Great Physician who can heal not only physical maladies but the poor sinsick soul. *13LtMs, Ms 183, 1898, par. 69*

It is such a work as this which will bring the heart and the hand in friendship with all, and prepare the way for the truth of God to make an impression upon the heart. Opposition to the Word and work of God will never give way to a storm of denunciation, however much the guilty transgressors may deserve it. The infallible Word of God may be opposed and rejected, but the heart may be softened by sympathy revealed for the suffering ones. *13LtMs, Ms 183, 1898, par. 70*

Sunday, June 26, 1898

[Sunnyside, Cooranbong]

Sunday at four o'clock the services were held at the grave, and a large congregation was present. Many were present from the scattered inhabitants, and we laid away our dead one who had been a member of our family above one year and a half. *13LtMs, Ms 183, 1898, par. 71*

Monday, June 27, 1898

[Sunnyside, Cooranbong]

We had articles upon education read by Sister Peck. Then we sought to make that which was personal general, so we could bring it before the world. *13LtMs, Ms 183, 1898, par. 72*

Although there is much war and great and decisive action between Spain and America, and there is uneasiness in all the nations, the smiting of war and aggressive warfare, we feel that the angels still have hold of the four winds and that the command will go forth, Hold, hold, hold fast the four winds that they shall not blow until the

saints of God are sealed in their foreheads. There is a work to be done that is not yet done, in preparing the people to stand in the great trials which will come upon sea and land.<sup>13</sup>*LtMs, Ms 183, 1898, par. 73*

Sara and I rode out about two and a half miles to purchase lemons. We took the twins with us. Sara is far from being well. She has been receiving treatment and is not suffering as much as has been. We backed our platform wagon under the trees and then Sara could stand up in the wagon and pick the lemons, so it was not taxing to her. The two-year-and-half twins enjoyed this very much, but their hands were not strong enough to pull the lemons from their firm fastening. Sara pulled fruit for them.<sup>13</sup>*LtMs, Ms 183, 1898, par. 74*

These are dear little fellows. We hope that they will be kept in health and that they will be the Lord's, dedicated to Him daily. I love to think the Lord Jesus loved little children and blessed little children, and He reproved the disciples because they were sending away the mothers with the little children who came to Him for His blessing. Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." *Mark 10:14.*<sup>13</sup>*LtMs, Ms 183, 1898, par. 75*

Tuesday, June 28, 1898

[Sunnyside, Cooranbong]

It is cold, quite cold. The frost lies heavily upon everything. But we have no ice here. At Dora Creek we hear they have ice two inches thick.<sup>13</sup>*LtMs, Ms 183, 1898, par. 76*

I thank the Lord I have been able to sleep until half past three o'clock. I praise His holy name for His goodness and much mercy and love to me. I must arise and commence my writing, for I have so much to do.<sup>13</sup>*LtMs, Ms 183, 1898, par. 77*

Last night at half past six o'clock we had a season of prayer for Ella May White. She has been suffering with tonsillitis and has been quite sick. We—her father and mother and myself—bowed in prayer for the dear child and presented her case to the Great Physician who is the One who is the Restorer from physical and spiritual

sickness. The Spirit of the Lord came in. I felt the blessing of the Lord upon my own heart and I know Ella May was blessed. I felt so sure that angels of God were in that room, and His light and His love were awakening in my heart gratitude and devotion. I left Ella blessed of the Lord. *13LtMs, Ms 183, 1898, par. 78*

Sara accompanied me to Sister Hardy's. We took the twins with us. We were puzzled to find the road through the woods. Mr. Hardy was in the bush with his son, cutting a road through the bush, for the rains have made the roads very bad. We tried to find the road, in returning home, and were successful. We shall have a better road now to get into where Mr. Hardy lives. We returned home, found Brother Haskell here to dinner. We had a visit with him until near evening. Letters were read that had been received that required him and W. C. White to consider. We trust we had some profitable conversation. *13LtMs, Ms 183, 1898, par. 79*

Wednesday, June 29, 1898

[Sunnyside, Cooranbong]

It is a clear, cold morning. Some frost. I could not sleep after one o'clock and dressed and commenced writing. My heart was very heavy. I could not lay off my burden. I pray the Lord to take and bear this burden for me. My heart aches. *13LtMs, Ms 183, 1898, par. 80*

Sister Hardy and her son Eben came to see us and bring us some oranges we had purchased yesterday. I had conversation with Eben Hardy. I tried to persuade him to come back to the fold. He has given up serving the Lord. I invited him to attend school and I would pay his tuition at the school if he will consent to go. He does not feel inclined to attend the school. I am sorry. *13LtMs, Ms 183, 1898, par. 81*



## **Ms 184, 1898**

Diary, July 1898

NP

July 1-31, 1898

Portions of this manuscript are published in *5MR 189*; *4Bio 353-357, 360*.

Friday, July 1, 1898

This was a very busy day. I was trying to complete important writing. *13LtMs, Ms 184, 1898, par. 1*

Saturday, July 2, 1898

I awakened this morning grateful to our heavenly Father for His great goodness to me. I am so unworthy. Elder Haskell left Thursday evening for Stanmore, to return Monday evening. My heart is full of many thoughts and the riches of the truth press me for utterance. I spoke, and read appropriate article for the church Sabbath afternoon. *13LtMs, Ms 184, 1898, par. 2*

Tuesday, July 5, 1898

Tuesday morning Willie White, his twin boys, and their grandmother rode ... [Unfinished.] *13LtMs, Ms 184, 1898, par. 3*

Wednesday, July 6, 1898

I was able to sleep until half past one o'clock a.m. I had much freedom in writing upon the parables. *13LtMs, Ms 184, 1898, par. 4*

Willie White, his twin babies, James Henry and Herbert, and I rode to Morisset to bring home feed for the horses and cows. *13LtMs, Ms 184, 1898, par. 5*

Thursday, July 7, 1898

I slept last night until half past eleven o'clock p.m., for which I am

thankful to my heavenly Father; but there were some things on my mind and I could not be relieved until I traced them upon paper—the parable of the householder. I wrote with earnestness until breakfast time. I was making preparations to leave to attend meetings Sabbath and Sunday in Stanmore. I left the articles in the hands of Maggie and Minnie to be copied and sent to me.*13LtMs, Ms 184, 1898, par. 6*

We rode down to Morisset station, Sara and I. We stepped into the second-class compartment. I had a bed made for me. There was only one other lady in the compartment and I slept nearly the whole journey. No one was at Strathfield or at Petersham to meet us, but Sara managed the matter nicely. We were just in time to change cars for Petersham. We found we must figure for ourselves. Sara went for [a] hackman while the officials removed our trunks and parcels down the steps of the railway crossing.*13LtMs, Ms 184, 1898, par. 7*

We went to Brother Baker's to find Elder Starr. He had moved. We had some little difficulty to locate him. He had moved partially, but the room I had fitted up was to be my room still, for the home must be repaired before we should move into it. Both houses here are occupied by some members of the family.*13LtMs, Ms 184, 1898, par. 8*

Sunday, July 10, 1898

Stanmore, Sydney

I slept until ten minutes past four o'clock. Oh, I am so very thankful for sleep.*13LtMs, Ms 184, 1898, par. 9*

I learn that there is a decision to have a conference meeting for one week to commence in two weeks from this last Sabbath and Sunday. I shall attend the meeting if the Lord will bless me with health.*13LtMs, Ms 184, 1898, par. 10*

Sunday night had a large audience, composed largely of those not of our faith. W. C. White addressed the church in Ashfield at the same time. Elder Starr assisted me, opening the meeting by prayer and helping in the singing exercises. The Lord gave great freedom

to me in addressing the people. They seemed to listen with intense interest. It is not my practice to speak evenings, because I feel so intensely the realities of the needs of the people. I carry a burden of their care upon my soul and cannot sleep. I retired about ten o'clock and could not sleep directly, but thought of the careless attitude of the unbelievers in our world, and longed to reach them and face them about, to behold the One who is the way, the truth, and the light. *13LtMs, Ms 184, 1898, par. 11*

Monday, July 11, 1898

Stanmore, Sydney

I feel very thankful that the Lord has given me rest in sleep the past night. I addressed a large audience last evening. There were about three hundred present. The Lord gave me great freedom in speaking to the people, largely composed of those not of our faith. I spoke from *Luke 10:25-37*. *13LtMs, Ms 184, 1898, par. 12*

Some things passed before me during the night season. I was where I saw many goods packed, upon a platform, and these goods belonged to many persons. I said, These are strange times. There seems to be a transfer of goods. The answer came, Yes, the Lord stirs up the nest of His people and sendeth them forth to do His work. Removing them from one place, He places them in another place where the people need the help which they can give them. Elder Haskell said, "I know not whither I shall go or where I shall remain. I think I will go to America." *13LtMs, Ms 184, 1898, par. 13*

One stood before Elder Haskell. He said, "Your work is in this country for the present. When you are called to another place you will understand His voice. Do not entangle your mind in business perplexities. There is a higher, grander work for you to do. Open the treasure house of the Word of God to the hungry, starving sheep, dwelling not on subjects they cannot comprehend, but on the simplicity of the truth as it is in Jesus. Tell them what they shall do to be saved. You have the light. You can let it shine forth in the large gatherings assembled. You let it shine forth to the students in the school in Avondale and in the church in Cooranbong. You have had a precious banquet to set before them, which has been rich feast, if they will partake of it and digest it." *13LtMs, Ms 184, 1898,*

*par. 14*

“Choose your own field of labor, but place the burden of your work more fully upon young men whom you can help and who can help you. The Lord will make your mind fruitful. He can and will bless you in your labors in Australia and when He calls you to America you will know it. America is not ready for you yet; neither are you, my brother, ready for America. There is to be a change in your mind and the tenor of your thoughts. You need the transforming grace of God in your own heart; then you will not see things in a perverted light, and you will not draw apart from your brethren. This will make you weak and discourage you because your conclusions are not correct.”*13LtMs, Ms 184, 1898, par. 15*

Tuesday, July 12, 1898

Sunnyside, Cooranbong, New South Wales

I am very glad to sleep in my own room, where I can have abundance of air and my own good bed. I did not get to rest and sleep until about eleven p.m. We had very good accommodations in the ladies' second-class compartment. We found our carriage awaiting us at Dora Creek. We were beyond time about twenty minutes. Brother James assisted us to get the baggage down the long stairs from the station platform. W. C. White remained over to accomplish some business. Will be here Wednesday evening. We are pleased to get home.*13LtMs, Ms 184, 1898, par. 16*

In the night season while at Stanmore I was greatly burdened in regard to my work. I need W. C. White to connect with me, but he carries so many burdens of the school and can do so little, because the leaven of criticism has been introduced so continuously and untruthfully that Brother Hughes has become leavened, and matters that W. C. White may introduce have been regarded by him as something he must stand against. Sister Haskell and Brother Haskell are responsible for this, and this work has pleased the devil well. W. C. White had better withdraw from the board.*13LtMs, Ms 184, 1898, par. 17*

Brother Hare takes the responsibility on himself of opposing every measure that he has not originated. He stands as a stubborn wall,

not to sanction the very things he should sanction. He is not quick of discernment. He has his own way and he hurts and hinders the work. The Lord hath said, Remove him and not have the spirit which he cherishes to mar the work. He is not right with God. He criticizes and measures every one he comes in contact with, because he thinks he sees imperfections in them. He does not understand that he is to be kind and courteous, and never mingle his own harsh spirit with the work. The students must not have his example to leaven them. He does not know what manner of spirit he is of. God will not excuse those who will allow such influences before the students. Men in connection with the students must not show a masterful, ordering, dictatorial spirit. Such are not yoked up with Christ. *13LtMs, Ms 184, 1898, par. 18*

Brother Hare has qualifications as a businessman, but for him to be an overseer over others places men who possess ability and intelligence in a position of humiliation as underlings. Thus his position on the board is to rebut everything that does not strike his mind favorably. The Lord will not accept such men to devise and plan on boards or in council meetings. Everything in connection with the school must be of a different order. The Spirit of Christ must be manifested. *13LtMs, Ms 184, 1898, par. 19*

W. C. White cannot do anything on the board. I have had matters laid open before me, and I testify that the Lord is not glorified by the spirit manifested. The spirit of criticism and of objecting to everything that W. C. White may introduce had its origin in the words and criticizing of Sister Haskell and Brother Haskell. W. C. White tells me not a word, but I know. The Lord has presented the matter before me, and as things are, there would be a better state of things without any board. They would suit Brother and Sister Haskell. They two should be all-sufficient for any management in the institution. But the Lord is not of this mind. His mind is that there should be counseling together and perfect blending of minds. *13LtMs, Ms 184, 1898, par. 20*

Thursday, July 14, 1898

[Sunnyside, Cooranbong]

In the morning W. C. White, the twins, and I rode to Morisset.

Goods had come, feed for horses and cows. The sun shone very bright. We had a pleasant opportunity for conversation. When we arrived at home Elder Haskell had been to dinner and just gone. It is a very busy day preparing our letters for the mail. The letters must be ready at nine o'clock Friday morning.*13LtMs, Ms 184, 1898, par. 21*

Friday, July 15, 1898

[Sunnyside, Cooranbong]

I am not well. I feel that I must have rest. Rode down to post office. Took the twin children with us. They enjoyed the ride very much. We rode some little time on a new road, but it was rough. We returned home. I felt some better but I need rest to my wearied head.*13LtMs, Ms 184, 1898, par. 22*

Sabbath, July 16, 1898

[Sunnyside, Cooranbong]

Did not attend meeting. Was not well. Elder Haskell preached an excellent discourse on the ten virgins. Brother Martin from Kellyville was with us for breakfast. I was not able to sit up much of the day. Took my dinner in my room. Brother Martin and his son about fifteen years old took dinner with us.*13LtMs, Ms 184, 1898, par. 23*

Sunday, July 17, 1898

[Sunnyside, Cooranbong]

I consented to speak at Dora Creek Sunday afternoon. Brother Martin was with us at breakfast. We had a most beautiful rainbow spanning the heavens in the morning. It was very brilliant and reached from one part of the heavens to the other. What a beautiful appearance! I think it was one of the most beautiful symbols spanning the heavens. It rained so very abundantly. No one thought it advisable for any of us to go to Dora Creek. It rained all day.*13LtMs, Ms 184, 1898, par. 24*

Monday, July 18, 1898

[Sunnyside, Cooranbong]

Monday morning it was very cold. Elder Haskell and W. C. White went to Newcastle. They took the train due at Morisset at twelve o'clock. We arrived in time for the cars. It was a very beautiful day.*13LtMs, Ms 184, 1898, par. 25*

Wednesday, July 20, 1898

[Sunnyside, Cooranbong]

Wednesday morning I went with my horse and carriage for Elder Haskell at Dora Creek, to meet the train from Newcastle. It was quite cool when I left home, but it soon grew warmer. I read to Elder Haskell some things from my writings in regard to nature and the God of nature.*13LtMs, Ms 184, 1898, par. 26*

Thursday, July 21, 1898

We decided to take the evening train Wednesday, but there was too much to be done to get off satisfactorily. Sara is not well. So we remained over until Thursday evening. Willie and Sara and I had a compartment to ourselves. Sara and I slept. Willie did not have very good accommodations. We were much favored.*13LtMs, Ms 184, 1898, par. 27*

Arrangements had been made to have evening trains leaving the same platform we came in at. This was an accommodation to us, saving one change.*13LtMs, Ms 184, 1898, par. 28*

Friday, July 22, 1898

Stanmore, Sydney

Friday morning. Slept well after getting to bed at about eleven o'clock. Attended meeting at nine o'clock and presented to the people some reasons why we should exercise faith in the promises of God.*13LtMs, Ms 184, 1898, par. 29*

Saturday, July 23, 1898

Stanmore, Sydney

Saturday morning, July 23, I spoke in the Lord's house—the new church. The Lord gave me much freedom in presenting the truth to the people as to what constituted health reform.*13LtMs, Ms 184, 1898, par. 30*

Sunday, July 24, 1898

Stanmore, Sydney

In early morning met committee for advice in regard to who should be president of our conference. Elder Baker has been serving as president since Elder Israel left Australia for America, but now his father and mother are very much feebler than they have been. He is an only son, and they are calling for him to come to them and make them a visit. The father is failing and he thinks it his duty to heed their call. Shall he go, was the question to be settled. Shall we hold him here under the circumstances? All this was news to me. I could answer, Elder Baker is a worthy man, one to be trusted. He is reliable, and we feel it is a loss to Australia to consent to his going. But he is a man who does not move impulsively. He would not leave the work here for any other reason than to see his parents before they shall die. And I said to the committee, Do not make any effort to restrain Brother Baker; let him go and your prayers and blessings go with him.*13LtMs, Ms 184, 1898, par. 31*

There was early morning meeting at half past six o'clock. I dared not attend it because I must speak in the afternoon. I spoke to the people in the afternoon in regard to the education of the youth; and many who are older people need education. Fathers and mothers need to enter the school of Christ and learn lessons of Christ, receiving grace of Christ to properly treat their children.*13LtMs, Ms 184, 1898, par. 32*

I had freedom in speaking, and all listened with attention. I related why we located our school in Cooranbong, in the woods. It was to get the students away from the cities, which are becoming as wicked as the inhabitants of the world before the flood—eating and drinking and dressing and gambling, selling their reason for a glass of liquor. Games of all kinds have become a passion, as before the flood—playing to obtain supremacy in inferior matters, while Satan was playing the game of life for their souls. They did not have a



thought of their peril or any concern for their eternal interest. As it was in the days of Noah, so shall it be when the Son of man shall be revealed. They were eating and drinking, marrying and giving in marriage until the flood came and took them all away. Thus shall it be when the Son of man shall be revealed. The inhabitants of the world today are eating and drinking and know not the day of God is hastening upon them.*13LtMs, Ms 184, 1898, par. 33*

Monday, July 25, 1898

Stanmore, Sydney

At early morning meeting met the physicians of the sanitarium from Summer Hill—Brethren Caro, Brand, and Semmens—and W. C. White and Elder Starr. The consideration was in regard to the meat question. Shall the sanitarium maintain the principles of non-meat-eating for the patients who have not been instructed in vegetarian diet? The question was, Would it not be well to let them have meat at first, educate them away from the appetite by lectures, and then bring them where they will be instructed by the lectures on the evil of meat-eating? I replied that to condemn meat-eating and show its injurious effects, and then bring the injurious article and give it to the patients, and prescribe it for some of the patients as some had thought best to do, was a denial of their principles and would not be in accordance with the teachings of our people on this question of health reform. We felt that there must be no drawing back on this question.*13LtMs, Ms 184, 1898, par. 34*

Cattle are suffering under the curse of a variety of diseases, and meat-eating has become a dangerous business. Cattle are suffering with tuberculosis and cancer and a variety of diseases, for the curse of God is upon man and beast because of the transgression of His law.*13LtMs, Ms 184, 1898, par. 35*

I spoke to those assembled at the meeting at nine o'clock and I occupied the time until the commencement of the conference meeting, reading and speaking to the people.*13LtMs, Ms 184, 1898, par. 36*

The time was fully occupied in counseling with my brethren in regard to the conference matters. We are to be sure that we

commence the work in right lines. No tea, no coffee; avoid drugs. We are to take our position firmly in regard to the light given us that the consumption of the dead flesh of animals is counterworking the restoring of the sick to health. It is not a safe and wholesome diet. Lectures in the parlor will present the right principles and instruct the patients that we have a non-meat diet. We will not tempt them with animal flesh, because the flesh of dead animals is not healthful, but the cause of many diseases; and having established a sanitarium we do not present that which we know to produce the very afflictions many of them are suffering under and for which they come to the sanitarium to receive treatment. However great the goodness of God and however abundant His promises to any people, continued transgression of the laws of God in our nature brings disease. Therefore we cannot present meat before the patients.*13LtMs, Ms 184, 1898, par. 37*

Tuesday, July 26, 1898

[Stanmore, Sydney]

There was an early morning meeting which I did not attend. Elder Haskell and wife came to converse with me in regard to movements made for him to be president of the New South Wales Conference. This will take his interest somewhat from the school, but it is of importance that the school should have most of their labors until it closes.*13LtMs, Ms 184, 1898, par. 38*

Attended morning meeting at nine o'clock and read important matter in regard to proper diet and meat eating.*13LtMs, Ms 184, 1898, par. 39*

Wednesday, July 27, 1898

[Stanmore, Sydney]

I slept quite well until half past two o'clock, then dressed and commenced writing. Attended early morning meeting. I spoke a short time upon faith. We had an excellent social meeting. I tried to impress upon all to consider the good meeting we had been privileged to attend at Stanmore and all now to feel they had something to do to impart to others of the good things they have

received. If they desire to continue to receive grace for grace they must impart the grace they have received. Hunt for souls with your own heart all aglow with the love of God. Tell them of your love, talk of truth, of righteousness, and of sanctification. There is joy in Jesus Christ, there is blessedness here below, and the love of Jesus, the favor of God, is its fountainhead. His image restored in man represents light, increased light, a growing holiness. God is our fountain of supplies, and His blessings are the rills that flow from the inexhaustible fountain. Each receives this rich grace of God, receiving and letting [it] flow on to others. *13LtMs, Ms 184, 1898, par. 40*

Tell others of the light received here at this meeting. Tell them you have surrendered your souls to God to be guided by His Word, that you have evidence how good it is to have Christ as Your portion forever. The lamp for your path is provided for you to keep trimmed, as the Light and Life of all men keeps it burning by the same hand which lit it. *13LtMs, Ms 184, 1898, par. 41*

And now we take a hurried breakfast and go to Redfern station, for then we shall not be compelled to cross the track by going up and down stairs. *13LtMs, Ms 184, 1898, par. 42*

Brother Baker kindly took me with his horse and carriage to the station where we met Brother and Sister Haskell and Brother Starr. Sister Haskell, Sara, and I occupied one compartment to Dora Creek. A carriage was waiting for us. Sister Haskell rode up with us and took dinner with us. We were glad to return home again. The Lord is good. Praise His holy name. We need His watchcare and presence in our going out and our coming in. *13LtMs, Ms 184, 1898, par. 43*

One thing is deeply imprinted upon my mind, that all criticism and picking flaws is the devil's weapon to sever the golden links of the chain that binds heart to heart and soul to soul. No companionship can make us blessed in the future world that is not founded upon mutual love to God and our neighbor. *13LtMs, Ms 184, 1898, par. 44*

Thursday, July 28, 1898

Sunnyside, Cooranbong

It is quite warm. Sister Haskell decided to return to Stanmore, and herself and husband get some knowledge of the work Brother Baker is leaving. I rode down with Sisters Haskell and Peck to the station. I have written several pages this morning.*13LtMs, Ms 184, 1898, par. 45*

I was awakened in the early morning hours with the words to ministers and to people.*13LtMs, Ms 184, 1898, par. 46*

Friday, July 29, 1898

[Sunnyside, Cooranbong]

A telegram was received last evening that Brother Morse, Brother Beattie, Sister Morse, and some others would be at Dora Creek station on the morning train from Sydney.*13LtMs, Ms 184, 1898, par. 47*

I took [the] surrey and drove my span of horses to Dora Creek. Sara drove Jessie and the platform wagon. Met Mrs. Douglas and her son and invited her to ride. She seemed pleased, and thanked me very heartily.*13LtMs, Ms 184, 1898, par. 48*

We waited about twenty minutes for the cars and then found only one extra passenger accompanying Willie. Brother Morse took dinner with us. We have no third meal. We find it best for all concerned to have only two meals per day, then the one who does the cooking knows after the dinner she has no more meals to worry over.*13LtMs, Ms 184, 1898, par. 49*

We had a very precious season of prayer. The Lord Jesus was in our midst and the subduing influence of the Spirit of God was felt upon our hearts. Oh, how my heart yearns for more and more of the Spirit of God! I am hungering and thirsting after righteousness. Surely the feast of God's love is of greatest value to me. Not to come to our Lord Jesus is contempt of our highest good; to doubt whether He will receive us and give us the rich grace of pardon is showing contempt for God. Blessings, rich, full, and free are proffered to all; to receive them honors the Giver. To remain indifferent and not appreciate the wonderful riches provided is contempt of God. The Lord Jesus has the table provided to meet

the necessities of every case, and He would enlist in His service the noblest capabilities and capacities. He wants the whole being to be worked by the Holy Spirit, and this can be done when the invitation is accepted to come to the gospel feast. *13LtMs, Ms 184, 1898, par. 50*

You all want your hearts alive to the great and important message, “Come; for all things are now ready.” *Luke 14:17*. One soul who refuses the invitation will be guilty, through his talent of influence, of keeping away many souls. Keeping away from Jesus is refusing the invitation, “Come; for all things are now ready.” Take your family with you, take your relatives with you; draw with Christ. Refuse, and your spiritual necessities are not met. Nothing will meet your necessities but to eat of the Bread of Life. *13LtMs, Ms 184, 1898, par. 51*

Sabbath, July 30, 1898

[Sunnyside, Cooranbong]

Sabbath morning I awoke in the early hours and while all are sleeping I write in my diary. These words seem spoken to me with power. In a most earnest manner I was addressing those who are bearing responsibilities as editors and contributors to our papers and periodicals. The Spirit of the Lord gave me a message for them. *13LtMs, Ms 184, 1898, par. 52*

Sunday, July 31, 1898

[Sunnyside, Cooranbong]

Sunday morning I found we had at our table three of our brethren—Brother Morse and son, and Brother Caro. All slept in one bed. Had we known they would be here we would have provided better accommodations. They—that is, Caro and son of Brother Morse—came up from Dora Creek on the boat and came in very late, so all three agreed to occupy a very wide bed. They were late at prayers but were with us at breakfast. *13LtMs, Ms 184, 1898, par. 53*

After breakfast we had important conversation with Dr. Caro in reference to the medical missionary work to be established in

Sydney, and as to the advisability of establishing an infants' orphan home in Sydney. He was quite sure that he could obtain outside assistance to help in such an enterprise, and I feel that all that can be done should be done for suffering humanity. The great need of a place to be prepared to help fallen women seems to be an urgent necessity, but the want of means is the great barrier to doing that work that should be done.*13LtMs, Ms 184, 1898, par. 54*

I had several talks with our brethren upon the advisability of doing work in various lines, and I am sure the Lord will help us and give us His grace and His wisdom if we sincerely ask Him. We need wisdom at every step.*13LtMs, Ms 184, 1898, par. 55*

Brethren Morse, son, and Dr. Caro dined with us.*13LtMs, Ms 184, 1898, par. 56*

There is a necessity for Maggie Hare to leave us to visit her home in Kaeo, New Zealand. She has not seen the family for six years and there is a necessity now for her to make this visit. This hurried movement brings more or less responsibilities and care. She left us for the station at Dora Creek to take the evening train.*13LtMs, Ms 184, 1898, par. 57*

## **Ms 185, 1898**

Diary, August 1898

Cooranbong, N. S. W., Australia

August 1-31, 1898

Portions of this manuscript are published in *5MR 189*, *8MR 260-261*.

Monday, August 1, 1898

[Sunnyside, Cooranbong]

I find that the influenza has come upon me. Brother Morse speaks to the students this morning, which is a relief to me. I try to write, and as this is mail day we must have all we can in at nine o'clock a.m.*13LtMs, Ms 185, 1898, par. 1*

We rode down to the station; took the twins along. They love so much to ride out.*13LtMs, Ms 185, 1898, par. 2*

Tuesday, August 2, 1898

[Sunnyside, Cooranbong]

Tuesday, rose at half past two o'clock. My sleep was ended. I wrote upon the necessity of keeping Christ uplifted before the people wherever we are. I shall plead with God for His strength and His grace that I may walk carefully and prayerfully before the Lord.*13LtMs, Ms 185, 1898, par. 3*

I spoke to the students in the schoolroom at nine a.m. I read important matter in regard to physical exercise essential for health. The Lord grant that the ideas I presented may be a blessing to the students.*13LtMs, Ms 185, 1898, par. 4*

Wednesday, August 3, 1898

[Sunnyside, Cooranbong]

I was awake at half past two o'clock. Wrote diligently until the prayer bell was sounded; then we presented our petitions to our heavenly Father. I am looking to God in faith as my helper. He will hear my petitions. He will answer my prayers. I do not venture to speak to the students this morning. *13LtMs, Ms 185, 1898, par. 5*

Thursday, August 4, 1898

[Sunnyside, Cooranbong]

Thursday awakened at half past two o'clock. Wrote important matter. Went to speak to the students. The Lord gave me a message to bear, and I believe the students' hearts were touched. Many seemed to feel deeply. This is a great work and how important that correct impressions are made! May the Lord impress hearts by His Holy Spirit! *13LtMs, Ms 185, 1898, par. 6*

Sabbath, August 6, 1898

[Sunnyside, Cooranbong]

I arose at three o'clock a.m. Slept well through the night, but I have not strength this morning as I desire. I wish to attend meeting and yet fear that I have not strength to speak to the people. I decided to listen to the appeals of my family and remain at home, but I could not feel at rest. I must go, and I prepared at once. I did all I could for myself to relieve the strange dizziness in my head and then I ventured, trusting in the Lord that He would do for me that which I could not do. I felt that I had something to say to our people. *13LtMs, Ms 185, 1898, par. 7*

The horse was all harnessed and we took one of the twin babies, now sturdy boys two years and three months old. Father Lacey took the other lad and with his daughter May walked to the church. *13LtMs, Ms 185, 1898, par. 8*

There was a large congregation and some unbelievers. My text was *Luke 12*. I read most of the chapter and presented the meaning. My heart was softened and subdued by the Spirit of God, and I felt a heavy burden for the souls of those present. They had been blessed with great light, especially the students in the school, and



yet there was not that religious interest we greatly desire to see. All were striving in a tame, listless way, yet there seemed to be a lack to put their whole heart into the service of Christ. It was with feeling I presented the importance of the daily prayer and watchfulness. *13LtMs, Ms 185, 1898, par. 9*

I present to you *1 Peter 3:8-16*. Here are heights of attainment that Satan does not mean that we shall reach—the love of God in the heart, supreme love to God and to those for whom Christ has died. I asked all who would unite with me in seeking the Lord most earnestly, and not only claim to believe the truth but to live the truth, to practice the truth, to arise, and nearly all in the church responded. I felt the spirit of prayer, and I presented the situation before Him before I made the request. The blessing of God did rest upon us and I know Jesus Himself was in our midst. Many testimonies were borne and they seemed to be earnest and decided. Brother Thomson's sons are seeking the Lord. They arose with the rest. Brother Thomson spoke with earnestness. I thank God that I attended the meeting today. *13LtMs, Ms 185, 1898, par. 10*

Sunday, August 7, 1898

Sunnyside, Cooranbong

I awakened at three o'clock and after my usual season of prayer I prepared for my writing. The Lord strengthened me yesterday, and I rested well during the night. Oh, I desire so much the Spirit of God. I do not want my lamp to burn dim. If there ever was a time when we should be in real earnest, it is now. We long to see an enthusiasm in those who have such grand and important truth for this time. We have no time now to become sleepy and inattentive. We must watch unto prayer. *13LtMs, Ms 185, 1898, par. 11*

This morning I expected to meet Sisters Starr and Harlow, but they decided to come on the morning train, arriving at Dora Creek station at twelve noon. The carriage brought up three—Brother Caro and two young men from New Zealand—and they took breakfast with us and then left for the school buildings with the understanding they would take dinner with us. Horse and carriage went to station at noon for Sisters Starr and Harlow. *13LtMs, Ms 185, 1898, par. 12*

Elder Haskell is inclined to go to Melbourne. We advise him to seek counsel of the Lord for himself and then, irrespective of every other consideration, walk in accordance with the will of God. I dare not take responsibilities upon me to advise or counsel any one. Each must seek wisdom from God for his individual self. I wrote a few lines to Sister Haskell and to Brother Haskell, saying if the Lord had light for him to go to Melbourne to go, irrespective of appearance, for if the line of duty is in Melbourne the Lord can take care of all the duties and work here, that the work shall not suffer. I am sure the Lord Jesus is a sufficiency in any place. The cause is His, the work is His, and all the souls with whom we are dealing are His property, and He can mold and fashion every one after His own similitude if he will be molded.*13LtMs, Ms 185, 1898, par. 13*

Brother Herbert Lacey came to ask if I would, if it was pleasant, go about twelve miles to speak to hundreds of workmen who would gather together to hear me. I said I would attempt it, making my platform wagon my pulpit. But it became rainy and I could not go. Some young men went to distribute papers and pamphlets among them. My head troubles me. I cannot use my pen.*13LtMs, Ms 185, 1898, par. 14*

Monday, August 8, 1898

[Sunnyside, Cooranbong]

Monday morning I awoke at one o'clock a.m. I tried to sleep and lifted my heart to God in prayer but I could not sleep. I arose and dressed and asked the Lord to heal me of my infirmities, and I believe He will do the very things I ask of Him.*13LtMs, Ms 185, 1898, par. 15*

This day has been a day of singular weakness to me. I felt in the morning all trembling, but decided I would go out to prayers. I felt my helplessness and I presented my case to the Lord, and as the Lord comforted me with His grace I determined to hold the promise by faith. When I came up to the table such weakness seized me I dared not remain. I left the table and lay down, and then I ate something afterward. I am sorry I am feeling so weak, but the Lord knows all about it. I designed to speak to the students this morning, but it would not be wisdom for me to undertake this. I am sorry to

give it up. *13LtMs, Ms 185, 1898, par. 16*

American mail came but I dare not peruse it until in the morning, but I will hold fast the promises. All the promises are steadfast and sure. They are yea and amen in Christ Jesus. *2 Peter 1:14. 13LtMs, Ms 185, 1898, par. 17*

Sister Gotzian sent me a check for seventy-five dollars to be used in the cause and work of God in Stanmore. Thank the Lord for this. I dare not read the letters, fearing that the burden of some trouble would come upon me and I have not strength to bear it. I had letters from Edson. Dare not read them. *13LtMs, Ms 185, 1898, par. 18*

Sister Harlow was with us at breakfast. Sister Starr was with May White. After dinner both Sister Starr and Sister Harlow went to Brother Lacey's. Sister Harlow will make her home at Brother Lacey's for the present. *13LtMs, Ms 185, 1898, par. 19*

Tuesday, August 9, 1898

[Sunnyside, Cooranbong]

I thank the Lord that I am no worse, that there is a sense of little more strength, but I am not going to worry. I cannot write much now. I am compelled to stop writing for a time. My head will not let me write. *13LtMs, Ms 185, 1898, par. 20*

How much we need means! And there is presented before me those who might do much to help the needy. I have presented before me those to whom the Lord has entrusted money, and who have of their entrusted, God-given means made large investments; and the use of that means has done a good work, a blessed work, in time of need. That means imparted in the upbuilding of the cause and work of God will continue to multiply as it shall build up the interest of Christ. *13LtMs, Ms 185, 1898, par. 21*

All our obligations are grounded on our redemption. Never were we under obligations so strong and so numerous to serve the Lord as now. He daily loadeth us with His benefits. He crowneth us with His lovingkindness and tender mercies. His mercies are new every morning and fresh every evening. All our natural appetites should

be kept under control and we should eat and dress and work as men obligated to God and bound to glorify Him in all things. Our debt to God is daily increasing because of new favors conferred.*13LtMs, Ms 185, 1898, par. 22*

We are to be engaged in gospel missionary work. We are brought into connection with God, who is the God of all comfort; into fellowship with the Son, who is our Redeemer and the consolation of Israel; and into communion with the Holy Spirit, the Comforter. All we have is the Lord's, and when He asks an appropriation of His means to advance His work, we are to be glad to have that means to invest to reproduce still more means—through souls being converted, their purse being converted, and soul, body, and property laid upon the altar.*13LtMs, Ms 185, 1898, par. 23*

Wednesday, August 10, 1898

[Sunnyside, Cooranbong]

I slept until half past two o'clock but I have some things I wish to write and I dare not defer, fearing they will pass from my memory.*13LtMs, Ms 185, 1898, par. 24*

Thursday, August 11, 1898

[Sunnyside, Cooranbong]

I slept until nearly three o'clock. My mind and heart are full of the subject of true education, which means whole-hearted surrender to God. The Voice speaking when Christ was upon earth is heard in no uncertain speech: "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 the higher education, to learn the meekness and lowliness of Christ.*13LtMs, Ms 185, 1898, par. 25*

I now write out these things which burden my mind, and send a copy to W. C. White and to Edson White, and to the president of the General Conference, Elder Irwin, and to Elders Smith and A. T. Jones.*13LtMs, Ms 185, 1898, par. 26*

I felt myself so exhausted I thought it was impossible for me to write, but when my hanging lamp was lit I commenced my letter, and the Lord helped me to trace with my pen matters which had been urged upon my mind relative to the preparation that must be made by every church to prepare the way of the Lord. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." *Isaiah 40:3-5*. I write all I possibly can. The burden of the Lord is upon me.*13LtMs, Ms 185, 1898, par. 27*

Friday, August 12, 1898

[Sunnyside, Cooranbong]

I slept until four o'clock a.m. I thank the Lord for this blessing of sleep. My work in the early morning hours was to look for the articles I had written for Minnie to copy and send to me. I found them, read them, and wrote several pages which I cannot have copied. I could not heed the breakfast bell. Sara, Minnie, and I worked diligently until past eight o'clock to close up the American mail which must leave at half past eight for one to take to Cooranbong. I feel relieved.*13LtMs, Ms 185, 1898, par. 28*

We have had cloudy, rainy weather for several days, but it is very clear and pleasant this morning. It was thought all around that I should ride out, go to Cooranbong and get things that were waiting at the station to be taken away. Sister Starr, Sara, and the twins went with us. The air was full of perfume of the buds and leaves and blossoms. Sister Starr enjoyed it much. I think the ride did me good. We were prepared for our dinner. We found Brother McCann waiting to be favored with five pounds to pay his rent on his place, and his boys work out the same in clearing land. We have little money coming in now and yet we must find some work for the poor families who are in a poverty-stricken condition.*13LtMs, Ms 185, 1898, par. 29*

After he had received the five pounds he asked for a loan of a few

shillings, for they had nothing in the house to eat. The answer was, We have no money at all. We could let them have supplies, as we purchase in quantity. He said that was just what they needed, so there were weighted out beans, rice, peas, sugar, flour, and various things for their family. Then another brother, who has recently moved from Sydney, and has found work on building meetinghouse and school buildings, asked for the same favor, for there is no work for him now and they have a large family of children. We felt thankful we had a store of supplies for them and he took to his home sufficient for their present necessities. Now we must find work on the place for these to do. We had both seated at our table for dinner and they ate like hungry men. Elder Haskell called and we had a short visit with him. *13LtMs, Ms 185, 1898, par. 30*

Sabbath, August 14, 1898

Sunnyside, Cooranbong, New South Wales

Slept not as well last night. I was restless and much of the night half awake and half asleep. I was up at half past four o'clock. I did not attend meeting for Elder Haskell was to take the services. I was glad of this, for I am not in my usual strength. *13LtMs, Ms 185, 1898, par. 31*

Sister Harlow and Sister Starr are our guests. Took breakfast with us. I learn that there was an excellent meeting. Several presented themselves for baptism. I understand about twelve will go forward in this ordinance as soon as possible. We have plenty of water and nothing is to hinder their going forward in baptism. We think every soul unconverted will go away from the school professing his love for Christ and for the truth. *13LtMs, Ms 185, 1898, par. 32*

Sunday, August 14, 1898

Sunnyside, Cooranbong, New South, Wales

I thank the Lord I rested better last night. I slept until three o'clock. Many ways are opened before us today and we desire to do the best things and most reasonable for my health. I dare not go to \_\_\_\_\_. I am not strong and it is too much for me to do. I must give my time to the preparation of my books. I cannot see how it is

possible for me to go in new places to hold meetings and then have strength and fresh courage to take hold of my bookmaking. *13LtMs, Ms 185, 1898, par. 33*

Monday, August 15, 1898

[Sunnyside, Cooranbong]

We had letters to mail to W. C. White at Melbourne. I had written some things of importance in the morning. We purposed to give Sister Harlow and Sister Starr all the rides we could, to help them and give them an opportunity to be in the open air. We rode about six miles, taking the twins along, to Mr. Pringle's, away on the road in the bush, to get some lemons. We took lunch and sat out in the open air to eat our lunch. Mrs. Pringle sent us a few oranges when her husband came from the field where he had been at work. He invited us into his house, but we preferred being out of doors. We wanted to make it a pleasure to all. He sent us a number more of oranges. They were very nice. All enjoyed them. We then must wait for the picking of the lemons and a few oranges. We were all well pleased with this ride, for I had not been able to ride for some time, and my friends from Sydney seldom had the pleasure of a ride except upon the trains. *13LtMs, Ms 185, 1898, par. 34*

Tuesday, August 16, 1898

[Sunnyside, Cooranbong]

The Lord is good. I am so thankful for His grace and His love. *13LtMs, Ms 185, 1898, par. 35*

The Lord has given to every man his work. When the Lord created Adam and Eve it was not for their happiness to be idle. Activity is essential for happiness, and the Lord told Adam and Eve to till and dress the garden. In this work of agriculture our every faculty is brought into action. *13LtMs, Ms 185, 1898, par. 36*

Thursday, August 18, 1898

Cooranbong, New South Wales

This morning we went to the post office with letters. We were taking a student from our school to return home to her parents. They requested her return. Sisters Harlow and Starr rode with us and we had quite a load, for we nearly always take the twins along. The student lives at Ballarat. After we had seen her aboard the cars, we saw the family of Brother Gregg—father, mother, and two children—were waiting, and no conveyance had come for them. We proposed to take the mother with us. Three could ride upon the back seat with a little crowding. Then Brother Coulston asked us to bring a bundle of trees, which was a large, bulky parcel. We had quite a load. There were five grown-up persons and the twins.<sup>13</sup>*LtMs, Ms 185, 1898, par. 37*

When we were two thirds of the way home we met the expected team, a lad driving a horse and two-wheeled trap and a second four-wheeled carriage. The boy was holding and leading the second horse harnessed to the buggy and he holding on to a rope attached to the horse. It was an awkward concern. We parted with our trees, then with Sister Gregg. Then we drove in the bush to see Sister Thomson, and, fearing she might feel herself neglected, we had some talk together and then we went on our way home, all hungry for dinner.<sup>13</sup>*LtMs, Ms 185, 1898, par. 38*

Again I read the manuscript intended for *Christ Our Saviour*. I saw that the matter was indeed better adapted for the last part of the book. We found Sister Thomson rejoicing in her rural home.<sup>13</sup>*LtMs, Ms 185, 1898, par. 39*

Friday, August 19, 1898

[Sunnyside, Cooranbong]

I am exercised in mind in these early morning hours in regard to the necessity of understanding correctly the true ideas we are to have and cherish ourselves, and impart to all we associate with, concerning the exalted character of our God. We need to understand what God is to nature and what He is to the human agent, and what we are to God, and what God is to us.<sup>13</sup>*LtMs, Ms 185, 1898, par. 40*

Sabbath, August 20, 1898



[Sunnyside, Cooranbong]

I spoke to the large congregation in the chapel. There was much interest apparent in the hearers who desire to hear Mrs. White. I had not felt strong, but was easily exhausted. I dreaded to speak, but decided to do so. The Lord strengthened me. Then there were a number who were to be baptized—twenty-one, I think.*13LtMs, Ms 185, 1898, par. 41*

Sunday, August 21, 1898

[Sunnyside, Cooranbong]

Sunday W. C. White, May White, Minnie and the babes, and I went on our way to find [the] first station after leaving Morisset. The roads were exceedingly rough. We feared the horses would be swamped. The corduroy roads were very bad. The smooth round poles put in, and almost entirely uncovered, were a dangerous matter.*13LtMs, Ms 185, 1898, par. 42*

Monday, August 22, 1898

[Sunnyside, Cooranbong]

Devoted time to writing. I pray the Lord to help me to write in simplicity and present the sacred volume, the living oracles of the Word of God, which is true and appeals to our understanding.*13LtMs, Ms 185, 1898, par. 43*

Wednesday, August 24, 1898

[Sunnyside, Cooranbong]

I could not sleep past two o'clock. It is a beautiful morning. Sara McEnterfer, Sister Harlow, and the twins went to Morisset station for goods from Newcastle to supply our stock of eatables. We learned the train would not be in until late, for a cattle train had jumped the track and part of the train had gone over an embankment. No persons were killed. Some cattle were killed. The regular mail train was hindered because of the blocked road.*13LtMs, Ms 185, 1898, par. 44*

Thursday, August 25, 1898

[Sunnyside, Cooranbong]

Sara and Sister Harlow and I went in the early morning to Martinsville for oranges. We had the twins accompany us. In afternoon had visitors—Sister Nichols and a friend, a teacher on the island. They dined with us. I was very tired when night came and felt ready to retire. *13LtMs, Ms 185, 1898, par. 45*

Friday, August 26, 1898

[Sunnyside, Cooranbong]

This has been a very busy time with us. I prayed the Lord to help us all through the day, that we should not in any way dishonor His holy name. If we will let circumstances arise that shall cause us confusion of face before the Lord because we have not possessed our souls in patience, [then] it has been a loss to our own souls and Satan has gained the victory, and his satanic majesty has triumphed. “Watch and pray always,” are the words of our great Teacher. [*Luke 21:36.*] *13LtMs, Ms 185, 1898, par. 46*

Sabbath, August 27, 1898

[Sunnyside, Cooranbong]

I spoke in the chapel. The Lord gave much freedom. It was a solemn meeting. I felt indeed in deep earnest that the students should rise to a higher standard. Whatever may have been their previous failures, let them repent before God and He will pardon their transgressions. *13LtMs, Ms 185, 1898, par. 47*

Sunday, August 28, 1898

[Sunnyside, Cooranbong]

Sunday W. C. White, May White, myself and the twins rode out six miles to visit the camp of workers on the road. *13LtMs, Ms 185, 1898, par. 48*

Monday, August 29, 1898

This is mail day. I have written fifteen pages before I ate my breakfast. I wrote to Dr. Sanderson to answer his letter to me. Wrote an answer to Brother Burden's letter in response to letter of inquiries which came before me in regard to giving Dr. Gibbs another trial in St. Helena Sanitarium. I thought it was proper. *13LtMs, Ms 185, 1898, par. 49*

Tuesday, August 30, 1898

[Sunnyside, Cooranbong]

I am now relieved of the American mail and I am glad. I have this morning read chapters for the book *Christian Education*. The arrangement pleases me. Sister Peck has carefully selected all the fragments she has found in my writings and arranged them. It is much work. Sara is helping Sister Peck, doing her writing for her on the typewriter. Sister Peck is doing excellent work. I thank the Lord for her help. I read several chapters for the book *Christ Our Saviour*. I see improvements can be made by adding more matter that should come in. *13LtMs, Ms 185, 1898, par. 50*

Wednesday, August 31, 1898

[Sunnyside, Cooranbong]

I did not rest well the past night. I was nervous and worried. Some things trouble me very much. I wrote two pages of letter paper to Brother Joseph Hare's son, two pages to Maggie Hare, two pages to her mother, giving counsel to have her daughters accompany Maggie back to the school. This act would place them in the channel of light, change their association, and might be to the saving of their souls. *13LtMs, Ms 185, 1898, par. 51*

**Ms 186, 1898**

Diary, September 1898

Cooranbong, N. S. W., Australia

September 1-22, 1898

Portions of this manuscript are published in *5MR 190*; *4Bio 353*.

Thursday, September 1, 1898

[Sunnyside, Cooranbong]

This day my left eye has been troubling me with weakness and painful twitching. I am presenting my case to the Lord in prayer. He will heal me. I believe He will do the work which His power alone can do. I have had several hours' interview with Brother Daniells, from Melbourne. He has moved his family and Sister Graham from Melbourne to Sydney. Brother Starr, Brother Daniells, [and] W. C. White have had a long, interesting conversation in regard to the future of the work. We feel deeply interested that the work shall move healthfully and solidly. We thought several changes should be made of laborers in the field, to give them a change and to have different elements brought into the work. Brother Morse arrived this forenoon. Our conversation was pleasant and satisfactory. *13LtMs, Ms 186, 1898, par. 1*

Sabbath, September 3, 1898

[Sunnyside, Cooranbong]

I spoke in the chapel to a large number. Quite a number of unbelievers were present. My text was *Luke 10:25-28*. *13LtMs, Ms 186, 1898, par. 2*

Sunday, September 4, 1898

Willie, May, the children—Mabel and the twins—went with me to the workers' railroad builders' camp. I spoke to about one dozen women. The men kept afar off. *13LtMs, Ms 186, 1898, par. 3*

Monday, September 5, 1898

Monday was mail day and I rose early to write, but the work pressing upon me was left half done because of having so little time. I must bear my testimony to our people in Africa. I fear that their money will prove the ruin of their souls.*13LtMs, Ms 186, 1898, par. 4*

Tuesday, September 6, 1898

The mail is gone and I am relieved of a burden. I have been writing night after night—sometimes at eleven o'clock, at other times at ten o'clock, and often at two o'clock a.m.—and I was nearly worn out with taxation.*13LtMs, Ms 186, 1898, par. 5*

Wednesday, September 7, 1898

Wednesday wrote to Maggie Hare, who is visiting in New Zealand. We feel deeply over the sorrows. Heaven can heal, but does not because the afflicted will not come unto their Saviour Jesus Christ, that they might have life. He gives the invitation, "Come unto me all ye that are weary and heavy laden," etc. [*Matthew 11:28.*]*13LtMs, Ms 186, 1898, par. 6*

Wednesday, September 14, 1898

Wednesday wrote again to Maggie Hare.*13LtMs, Ms 186, 1898, par. 7*

Thursday, September 15, 1898

[Sunnyside, Cooranbong]

We have a crowded table with those we take care of through the meeting. On such occasions we want to do all we possibly can to help. We have precious seasons of prayer. Drawing nigh to God in faith means that fulfillment of the promise, His drawing nigh unto us. We must believe that God is, and is a rewarder of all who diligently seek Him. My heart thirsts for God, for the living God.*13LtMs, Ms 186, 1898, par. 8*

Thursday, I read about twenty-five pages of calligraph copy in regard [to] the school grounds. It was to me, and I think to all, a very solemn occasion. I hope and trust the Lord will make this reading a blessing to all who heard it. The room was full to close packing. Then we had the pleasure of hearing testimonies borne by our ministering brethren in expressions of thankfulness and gratitude for the light given me of God. We feel deeply grateful for this light. The students and others who had come to the meeting bore testimony that was good, which led us to see that the matter brought before them was making its impression. It made me very weary to read this matter, for I felt intensely over the subject. I could not do much writing through the day. But we had profitable councils. *13LtMs, Ms 186, 1898, par. 9*

Sunday, September 18, 1898

[Sunnyside, Cooranbong]

Sunday there was a very important meeting. A large number were in attendance. Elder Daniells preached an excellent discourse and all who heard him were much pleased. Many not of our faith were present. There has been counselling in regard to many matters. We feel that the work will take a new start, and as we look at fields about Cooranbong we feel deeply the necessity of setting in operation methods of labor which shall give attention to the poor sheep who have no shepherd but One, Jesus Christ. The sheep are scattered all over the country. There is work to be done at Newcastle. There has not been ministerial labor there and our publications have been sold all through Newcastle and Maitland. There should be no delay in this matter, and in two weeks we leave to attend the camp meeting in Queensland. We are praying for guidance and for wisdom to know how to move. *13LtMs, Ms 186, 1898, par. 10*

Monday, September 19, 1898

[Sunnyside, Cooranbong]

Slept until half past two o'clock. Prepared at once and wrote many pages. Sara and Sister Graham left for Newcastle upon business. We had counsel in regard to the matter of the land. The light given

me is that building lots should not be sold upon the high premises for our ministers or physicians to build their houses. We need the whole land from the school buildings to the Maitland road. We need it in order to have fruit trees planted and ornamental trees to beautify the place as much as possible. There must be farming land, for it is the Lord's will that the school farm shall be an object lesson to teach spiritual things. "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*]*13LtMs, Ms 186, 1898, par. 11*

We must be constantly giving lessons to students how to work the land to produce fruitful gardens, how to fell the trees that must come down, how to frame houses with solid foundations. Cisterns must be made intelligently to hold a supply of water. The water received into the tanks is to be conducted to a well, and that well prepared to contain a large supply of water. There should be more than one well near the sanitarium, and wells near the school buildings and the restaurant to supply water for cooking purposes—solid made wells with pumps for convenience in supplying water for all buildings. In every movement made, understand that all these preparations are your lesson book. Your success or failure will be in the education of your students who shall go forth as missionaries to foreign countries to bring their intelligence of building, of cultivating the land, of providing water from the Lord's skies to be preserved for times of drought in countries where is dearth of water. *13LtMs, Ms 186, 1898, par. 12*

Tuesday, September 20, 1898

[Sunnyside, Cooranbong]

Commenced my writing at three o'clock, after seeking the Lord most earnestly in prayer. The promise is, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: ... for he that seeketh findeth; and to him that knocketh it shall be opened." *Matthew 7:7, 8.**13LtMs, Ms 186, 1898, par. 13*

I wrote fifteen pages, and read articles which had been written for papers, and articles written upon Christian education. Had important interview with Elder Haskell, Elder Daniells, W. C. White, and Elder Starr in reference to important matters of future labor in various fields. How shall we best locate our workers, is the question

to be settled. *13LtMs, Ms 186, 1898, par. 14*

We were obliged to break up abruptly. Sara and I went in the platform wagon to take parties to the depot to take the train, and to bring back feed for the horses. At the station I exchanged to ride up to Cooranbong with Sisters Haskell and Malcome. We had a very pleasant visit. *13LtMs, Ms 186, 1898, par. 15*

At seven o'clock went to Dora Creek with W. C. White, Brother Daniells and wife and child, who boarded the cars for Sydney, and Sister Graham. Sister Graham and I rode back to Sunnyside. It was a perfect evening. The new moon was shining clear and beautiful. The air was soft and agreeable and we felt in no hurry to go indoors. There is coming and going to the station every day, taking some who have come to visit Cooranbong and bringing others coming to Cooranbong. There is very much important business to be settled at this time. The manufacturing of health foods is to be located here at Cooranbong. All this means business. Then the canvassers' institute is here. The close of the school term of our school is an important matter. Summer school will commence in a few weeks and the Lord will help us in this work. We believe it. We expect discouragements will come in, to teach us all the positive need of looking unto God for daily wisdom and physical health, and spiritual health which Christ alone can bestow. The Lord is good. *13LtMs, Ms 186, 1898, par. 16*

Wednesday, September 21, 1898

[Sunnyside, Cooranbong]

Slept longer than usual—until half past three o'clock. Then I wrote quite a little matter upon the parables—(*Luke 15*), the lost sheep and the lost piece of silver. I spoke in the school chapel. Elder Haskell opened with prayer. The seats were well filled. I spoke to them from (*John 6*)—Christ is the Bread of Life. The Lord gave me much freedom and I am so much blessed in considering this chapter and how much it means to us. *13LtMs, Ms 186, 1898, par. 17*

In the afternoon at half past three o'clock Brother and Sister Starr accompanied me to the church and there was a small number of



sisters assembled to listen to remarks made. Elder Starr opened the meeting with prayer and we had appropriate singing. As it was warm the seats and table were brought out upon the shady side of the house and we there had a precious little meeting. I talked to mothers of the duty of properly educating their children. *13LtMs, Ms 186, 1898, par. 18*

Sara was called to visit a sick woman from Sydney. She went to Dora Creek and then a boat took her across the Creek to a very nice house rented for a time in the hope that the sick woman could obtain relief by the atmosphere. Attention will have to be given this case. Sara did not return until past eight o'clock p.m. W. C. White did not come from Sydney. Elder Starr and May White went with the carriage for them, for others will come with him. We need to counsel together at every movement made, for the Lord would have this place an object lesson for many places. We seek counsel of God and then managers are appointed in the school and managers appointed on the land. Several teachers in the school are at the head of the labor outside, to plan and educate by their own example, giving lessons on how to prepare the soil to put in the seed to raise the crops. We shall see the results of these labors upon the farm in the future. For the present, it proves a blessing in providing exercise. *13LtMs, Ms 186, 1898, par. 19*

Thursday, September 22, 1898

[Sunnyside, Cooranbong]

I slept from half past eight o'clock until nearly half past two o'clock in the morning. Then I dressed and sought the Lord in prayer and went at my work of writing. The wind is blowing hard. We are pressing in the writing. Sister Peck has been reading chapters, and making some corrections, for publication. *13LtMs, Ms 186, 1898, par. 20*

Sister Peck is going through my writings for years and selecting items of importance for publication. It is no small matter to gather up the fragments that nothing be lost and arrange in order for the press. This matter is a particular one and an important matter. Our people need all we have in relation to this work of proper education. It is impressed upon my mind night and day. Our school must be a

model school for others who shall establish schools in Australia; every movement we make must tell. There are side issues constantly coming up that have to be met and handled, but the outcome, I am instructed, must come before the people who have to go over similar ground in new places. *13LtMs, Ms 186, 1898, par. 21*

Here stands in Cooranbong a school that was located in the woods in Avondale—in a forest and away from all cities, away from saloons. Here we purchased the land, and everything must be done after the perfect similitude given at every point by directions from the Lord. The truth must be held most sacred in its true bearings and the Lord will be glorified. We will not heed the “lo here, and lo there” [*Mark 13:21*] that will come in every place, but we will hear the divine Teacher and sow the seeds which will produce a harvest. The Lord has given us success amid the most discouraging circumstance to hinder the work that it should not prosper, but the Lord gave victory. *13LtMs, Ms 186, 1898, par. 22*

## **Ms 187, 1898**

Diary, October 1898

NP

October 8-31, 1898

Portions of this manuscript are published in *TDG 298, 300; 4Bio 367-368, 371*.

Saturday, October 8, 1898

[Sunnyside, Cooranbong]

After the Sabbath. I did not attend the meeting and speak to the people. I have so much to do in considering what shall be done with the many calls coming in for help, that we are almost confused in regard to the matters demanding attention. Which demand immediate help, and what will suffer least if not attended to at once? Our prayers are ascending to God for His Spirit to guide us, and we want so much to understand what is the will of the Lord.<sup>13</sup>*LtMs, Ms 187, 1898, par. 1*

Sunday, October 9, 1898

We decided to go to Mount Vincent. The team was prepared and we were all ready, but it commenced raining and we gave up trying to go, for the appointment was made that if it rained we should not come.<sup>13</sup>*LtMs, Ms 187, 1898, par. 2*

Monday, October 10, 1898

[Sunnyside, Cooranbong]

We devoted some time to reading the papers prepared upon Christian education. This day is to be occupied in the doing of many things in preparation for our journey to Queensland.<sup>13</sup>*LtMs, Ms 187, 1898, par. 3*

Tuesday, October 11, 1898

Tuesday is a very busy day. I could not sleep after two o'clock. I rose and dressed and asked the Lord to help me and strengthen me and bless me. I now must search my writings carefully and see what shall be left for Maggie Hare and Sister Peck to work upon. Then what writings shall I take with me as I go from place to place? This is a tiresome work. *13LtMs, Ms 187, 1898, par. 4*

Willie White cannot accompany me. I am so sorry. I did want him with me so much. I dread going in the cars this hot weather, even if I have the best of chance. My heart is troubling me some. I was obliged to go to the proper authorities to put my signature to a writing of business. The wind is blowing strong. We are trying to leave the family in as good condition as possible. We learn we need not leave Cooranbong at noon, but have to leave in the evening, which gives us only thirty minutes for change in Newcastle. But this time is precious. Willie will accompany us to Newcastle and return to Cooranbong. *13LtMs, Ms 187, 1898, par. 5*

Important matters of business must be planned for the carrying forward and advancing of the essential work in Cooranbong. W. C. White will try to leave for Queensland on Monday or Tuesday, but he cannot leave matters unsettled. He must see that the work is laid out in a safe way. *13LtMs, Ms 187, 1898, par. 6*

October 12, 1898

Camp meeting, Brisbane, Queensland

On Wednesday evening, October 12, we left home for Queensland. W. C. White accompanied Sara McEnterfer, Minnie Hawkins, and his mother to Newcastle to see us safely off. *13LtMs, Ms 187, 1898, par. 7*

Sister McEnterfer and myself secured a sleeper; Minnie traveled with about twelve young ladies from the school, who will take up the work after the camp meeting, canvassing, giving Bible readings, and selling papers. At Newcastle Brother Herbert Lacey and wife met the party en route for Queensland. We had only thirty minutes in which to change cars. We were shown into the palace sleeping car, where were two single berths all ready for us. *13LtMs, Ms 187, 1898, par. 8*

It was eleven o'clock before we were prepared to retire after parting with W. C. White and our friends at the station. We had sufficient air in our sleeping compartment. I felt very peaceful and quiet in the Lord. I prayed that the Lord would impress hearts with the fact that it was not what they would do that would make the meeting a success, but that their success would lie in their entire surrender to God. If each would place himself where he could be worked, he must not stand to criticize others, to make apparent their defects. This is Satan's special work. We are not to seek to humble others. The Word of God exhorts us, "Humble yourselves under the hand of God, and he will lift you up." [1 Peter 5:6; James 4:10.] *13LtMs, Ms 187, 1898, par. 9*

This meeting, which we are traveling from Cooranbong to Queensland to attend, is to be a holy convocation where we shall assemble to worship God. At this meeting there will be many precious souls who are seeking for light, and who know not the reasons of our faith. Nothing could be more unjust than that these souls, who are precious in the sight of the Lord, and who have been walking in all the light they have had, should be condemned for not believing the truth. God has not failed them, although they do not walk in the way of His commandments. They have supposed that they were obedient, and in this they have testified that they have accepted Christ as their personal Saviour. *13LtMs, Ms 187, 1898, par. 10*

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me, for a balm is provided for all my cares and worries. I love my Saviour because I believe His Word. *13LtMs, Ms 187, 1898, par. 11*

The next morning Sara and I did not rise from our berths until eight o'clock. We then refreshed ourselves by taking a sponge bath in the lavatory opening from our sleeping compartment. Then we ate a small portion of our lunch. *13LtMs, Ms 187, 1898, par. 12*

At twelve o'clock we changed cars. A lady, quite young, with two children came into our car. One of these children was eighteen months old, the other about three and one-half years. They had had

an all day journey, but their behavior was excellent. How many times I wished that all mothers would manage their children as well as did this woman. She was kind, and thoroughly attentive to the wants of her little ones. In the afternoon the car became exceedingly hot. Sara and I lay down, thinking that we might get a little sleep, but there was too much noise for this. The children could not sleep, and they became very weary. At Toowoomba they left us, being met by their father and husband. Then Sara and I were alone, and we both had a good sleep. *13LtMs, Ms 187, 1898, par. 13*

At Brisbane we were met by Elder Daniells, Brother and Sister Wilson, Brother and Sister Haskell, and Brother Palmer. There we were provided with a hack, and rode three miles, loaded down with our parcels and bundles of bedding. I feared we should capsize, but we landed safely at the house where our luggage was carried up a steep rise. *13LtMs, Ms 187, 1898, par. 14*

We were so glad that the journey was ended. This house furnishes sleeping rooms for Brother and Sister Haskell, and Brother and Sister Wilson. Sara and Minnie have one good sized room. I have a good room, and have my own bedding. *13LtMs, Ms 187, 1898, par. 15*

We did not get to rest before midnight, and then I could not close my mind. It would think, think. I felt that at this meeting we must look to the Lord, and not to one another, saying, "What shall this man do?" [*John 21:21.*] Each must seek the Lord most earnestly to know what he himself must do in service for God. Says the apostle, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ... Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." [*Ephesians 2:8-10, 19-22.*] *13LtMs, Ms 187, 1898, par. 16*

It takes all kinds of timber to fitly frame this building, and Jesus Christ Himself is to be “the chief corner stone; in whom all the building fitly framed together groweth unto an holy building in the Lord.” [*Verses 20, 21.*] This is the work to be done in this meeting. We are to build together, not separately, but unitedly. Every stick of timber is to find its place, that a united framework may be made, an habitation of God through the Spirit. *13LtMs, Ms 187, 1898, par. 17*

Then let none of us strive to be first, for if we do this, the spirit of self will work until there is no room for others. Our brethren and sisters are to have an equal share in the work. Their work is just as essential in the building for God as that of any other of the workmen. We must give to every man his place, for God has given to every man his work; and if that work is neglected a complete habitation for God will not be built. This matter was so urged upon my mind that I felt I must bring it before my brethren at the earliest opportunity. *13LtMs, Ms 187, 1898, par. 18*

Friday, October 14, 1898

Today there has been a great deal to do in settling the encampment. I am pleased with the room I occupy. *13LtMs, Ms 187, 1898, par. 19*

I pray that all will labor to put away everything like evil speaking. Let none climb upon the judgment seat, for God has not placed any of us there. The Lord would have us draw nigh unto Him. “Learn of me,” He says, “for I am meek and lowly of heart.” [*Matthew 11:29.*] He invites us to take His yoke, to lift His burdens, if we would learn of Him that great lesson of meekness and lowliness of mind. We are to be long-suffering, to bear with one another in love, endeavoring to keep the unity of the spirit in the bond of peace. *13LtMs, Ms 187, 1898, par. 20*

Sabbath, October 15, 1898

On Friday evening the tent was well filled, nine hundred being present. This showing surprised Brother Daniells very much. He spoke well, and the people listened with deepest interest. *13LtMs, Ms 187, 1898, par. 21*

At the Sabbath school and morning meeting a goodly number were present. At the morning meeting Elder Haskell spoke from the words "We would see Jesus." [*John 12:21.*] These were Greeks who were deeply in earnest. His discourse was excellent, and the best of attention was paid. *13LtMs, Ms 187, 1898, par. 22*

At three o'clock in the afternoon I spoke from (*Matthew 22*), the call to the Supper, making especial reference to the man who came in without the wedding garment. When the king came in to examine the guests, this man was asked, "Friend, how camest thou in hither, not having on a wedding garment?" [*Verse 12.*] The Lord gave me earnest things to say to the people. I felt very much in earnest as I sought to arouse the attention of all to understand what would be the result if any present should be found without the wedding garment. This garment is the white linen, representing the righteousness of the saints. At infinite cost to heaven this provision has been made for all, that they may receive grace and sanctification of the spirit, and be among the blood-washed throng. We must put on this garment in this life. We must be clothed with the righteousness of Christ. *13LtMs, Ms 187, 1898, par. 23*

"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." [*Matthew 25:31, 32.*] "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:36-39.*] *13LtMs, Ms 187, 1898, par. 24*

As in the days that were before the flood, the impenitent see no cause for alarm. They eat, they drink, they marry and are given in marriage. The event has been long foretold, but time has passed on, and many distinctly say, "My lord delayeth his coming." [*Verse 48.*] It is because the work has not been done for the wicked, that time delays. God's long forbearance is wonderful. The Master is treated with disrespect, He receives but little thanksgiving for His



bestowment of blessings. The world is mad. They do not consider that His long forbearance toward the wicked is a part of His great plan, that judgments will surely come. But the long-suffering God will do His work. He will discriminate with justice and accuracy. *13LtMs, Ms 187, 1898, par. 25*

Sunday, October 16, 1898

Last evening Elder Haskell spoke to a large number. Elder Daniells was quite hoarse, and at his request Elder Haskell took his place. The meeting was excellent, the tent being crowded inside and out. We thank the Lord for this. Oh that hearts may be open to receive the truth! *13LtMs, Ms 187, 1898, par. 26*

I did not rest well last night, but attended the early morning meeting. There were about one hundred present. The Lord blessed us. I realized that the Spirit of the Lord was upon me as I made intercession for His blessing to rest upon the ministers and the people. Especially was I drawn out in pleading for Brother Wilson, who has carried heavy burdens in the preparation for the meeting. A testimony meeting followed, and the softening, subduing influence of the Lord was in our midst. Nearly all were weeping. I spoke a short time on the necessity of each one seeking the Lord for himself. When our hearts are sanctified by the truth, they will be in unity with the heart of Christ. Says the apostle, "Let this mind be in you which was also in Christ Jesus." [*Philippians 2:5.*] Is self-seeking, self-exaltation pressing its way into your soul? Contemplate Jesus your Saviour. Think how He humbled Himself. He was Commander in the heavenly courts, but He laid aside His crown, His kingly robe, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. For the sake of fallen man He humbled Himself. *13LtMs, Ms 187, 1898, par. 27*

There are some here who have been standing in their own light. Some have been ready to discover the evil, and talk of the evil, but the good they have seen in their brethren they have not commended. Those who are ready to speak and think evil of their brethren are hurting Christ in the person of His saints. They grieve the heart of Christ, and place their own souls in jeopardy. Let us

consider that this meeting is a holy convocation. God is here to behold your order, and He sees everything in words and actions that is not in harmony with the Spirit of God. He designs that this series of meetings, from the very beginning, shall lead us to humble ourselves. Let us consider Him who humbled Himself to the lowest depths to make it possible that we should be uplifted. Shall we not reveal that we appreciate the sacrifice made, and, in the place of encouraging selfishness, resist the devil? The Word exhorts us, "Draw nigh to God, and he will draw nigh to you." [*James 4:8.*] Then when the enemy comes in like a flood, the Spirit of the Lord shall lift up for us a standard against the enemy. *13LtMs, Ms 187, 1898, par. 28*

We cannot see the working of the human mind, but there is One who sees it. The True Witness understands the sentiments of the heart better than we do. Who of us have emptied ourselves of pride and self-esteem? Who of us are really in earnest as was Jacob, who wrestled with the angel with all the energy of his being? Jacob put forth all his strength, supposing that he was wrestling with a lawless opponent; but the Lord put His finger with a divine touch upon him, and the wrestling ceased. Jacob knew that it was the Lord. Then, all broken, he fell upon the neck of the angel, and held him, pleading, "Bless me, even me." [See *Genesis 27:34.*] The angel said, "Let me go, for the day breaketh." [*Genesis 32:26.*] *13LtMs, Ms 187, 1898, par. 29*

It was now Jacob's turn to make the terms, and he said, "I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." [*Verses 26-30.*] *13LtMs, Ms 187, 1898, par. 30*

I counseled the people to seek the Lord most earnestly, to have faith in God, and to humble their souls before Him, to pray as they came to the tent, to remember these words while they were

associated together. Nothing harsh should be spoken. Cultivate a prayerful frame of mind, and educate the tongue to speak right words that would bless in the place of discouraging. Then the angel of the Lord will be with us as we come and go from the tent. We will all be laborers together with God, seeking to carry a saving influence. Talk of the goodness, the mercy, and the love of God. Put away all unbelieving words, all that is cheap and common. Let the words be sound words, that cannot be condemned, and the peace of God will surely come to the soul. Many excellent testimonies were borne. All were broken in spirit, and the melting love of God was upon the brothers and sisters.*13LtMs, Ms 187, 1898, par. 31*

In the forenoon Elder Daniells spoke to a good audience. In the afternoon I addressed hundreds in the tent and out of it. The people seem more interested than even those of Stanmore, and the congregation was fully as large, both on Sabbath and Sunday.*13LtMs, Ms 187, 1898, par. 32*

I spoke on the subject of temperance for one hour and a half, and their attention was held until the close. I was lifted above my infirmity; the Lord helped me and strengthened me. We had talked about this little camp meeting as being inferior; but there are as noble looking people here as I have seen anywhere. It is the Lord's doing and wonderful in our eyes. I begin to question whether we shall be able to finish up in one week.*13LtMs, Ms 187, 1898, par. 33*

Today Sister Haskell was speaking with some young ladies on the ground. They said they were Wesleyans. Some of the children were a little noisy after the meeting, and one of the young ladies spoke to them and told them they must be quiet. Sister Haskell said, "Are they your boys?" She said that two of them were her Sunday school scholars, and she wished them to behave properly. She said they were strong on the subject of temperance, and had been anxious to see the tents and come on to the ground.*13LtMs, Ms 187, 1898, par. 34*

The minister told them he would pitch a tent in the yard of their church and hold meetings every day this week. But this did not

seem to satisfy them entirely. We can understand this. The minister wished to hold them, that they might not stray away to hear that which was preached at the tent. *13LtMs, Ms 187, 1898, par. 35*

During the meeting nearly all our brethren took their position outside the tent, that they might give room to the strangers. There was a wall of people around the tent. All were orderly and quiet. I thank the Lord for this opportunity of speaking to the Queensland people. *13LtMs, Ms 187, 1898, par. 36*

Monday, October 17, 1898

Last evening there were fully as many out to hear the truth as in the afternoon. There is no rioting, no disturbance, but most earnest attention is given. It is evident that the people have never heard of these truths before. Elder Haskell spoke from Daniel, making it so simple that all could understand the meaning of the Scriptures. The chart was hung up and the Scriptures explained. The people seem to be starving for food. They want to hear. They are interested. One man who had been a member of Parliament was out with his family both in the afternoon and evening. *13LtMs, Ms 187, 1898, par. 37*

In the afternoon I felt that an angel of God was by my side. In my weakness I was made strong. I spoke one hour and a half, and after the meeting closed the people told those who came on the ground later that they never heard anything like the talk Mrs. White had given them. One man, who wore the blue ribbon, said he never saw the temperance question more clearly presented than by a woman of seventy. "What a voice she has," he said, "and she is seventy years old, and uses neither tea nor coffee nor meat." The collection taken up that afternoon amounted to £4/11s. *13LtMs, Ms 187, 1898, par. 38*

This morning I attended the early meeting, and there were more than one hundred present. It was an excellent meeting. Several prayers were offered, and the Spirit of the Lord was in our midst. Some of the Rockhampton brethren were desirous of conversing with me, but I felt that I could not spend my strength in that way. I must not exhaust my strength for one or two, but keep it for the hundreds and thousands. I have not had a good night's sleep since coming to this place. Last night was warm and oppressive. *13LtMs,*

*Ms 187, 1898, par. 39*

Tuesday, October 18, 1898

Last evening, Monday, the evening on which we usually have but a few come to the tent, a large company was out! We thank God for this evidence of the interest that is awakened.<sup>13</sup>*LtMs, Ms 187, 1898, par. 40*

This morning we attended the meeting at six o'clock. The invitation was given for a number of prayers to be offered. There was but little breeze, and the tent curtains were down, and I thought I must leave the tent. But I remained while several prayers were offered, all of which I heard not a word. I felt quite weak, and my pulse was feeble. I ought not to have remained. After prayer Elder Haskell bore his testimony, relating incidents that had occurred on Monday. Brother Palmer also related some interesting experiences.<sup>13</sup>*LtMs, Ms 187, 1898, par. 41*

Although so weak that three times I came near falling, I had something to say. I presented before them the necessity of having an increase of faith, a more decided trust in God. If the mind is educated to contemplate heavenly things, the appetite will not be satisfied with that which is cheap and common. We must bear in mind that the Lord is prepared to do great things for us, but we must be prepared to receive these things by emptying from the heart all self-sufficiency and self-confidence. The Lord alone is to be exalted. "Them that honor me," He says, "I will honor." [<sup>1</sup> *Samuel 2:30.*] We need not be on the strain for recognition, for the Lord knoweth them that are His. Those who do not put confidence in themselves, but look with distrust upon their own work, are the ones to whom the Lord will reveal His glory. They will make the best use of the blessings received. All who drink of the pure streams of Lebanon will have the water of life springing up in them, and this cannot be repressed.<sup>13</sup>*LtMs, Ms 187, 1898, par. 42*

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away: vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. For thus

saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a humble and contrite spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:13-15.*]13LtMs, Ms 187, 1898, par. 43

The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus and His merits and His love, but do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourselves, find things just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith.13LtMs, Ms 187, 1898, par. 44

In Paul's epistle to the Philippians he says, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Jesus Christ which are in Philippi, with the bishops and deacons, Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God in every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; 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 1:1-6.*]13LtMs, Ms 187, 1898, par. 45

Let us all make this spirit ours. The apostle feels grateful that the Philippians have become converts to the faith, and after giving them his benediction, he expresses his interest, "I thank my God upon every remembrance of you, always in every prayer of mine making request with joy." [*Verses 3, 4.*] This should be the attitude of the ministers to the churches newly come to the faith; and this should be the attitude of the churches in good works and Christlike character, that the ministers who have labored for them may be able to make request to God for them with joy. The apostle sees reason, because of the sincerity of their faith, to have confidence that He which has begun a good work in them will perform it until

the day of Jesus Christ. They were keeping the day of Christ constantly in view. This is to be our work.*13LtMs, Ms 187, 1898, par. 46*

By pen and voice we are to encourage the churches newly come to the faith. There was harmony, a Christian fellowship, a tender union between Paul and Timotheus for those newly converted Christians. To them the prospect was cheering that they would continue in the good work begun for them. "Even as it is meet for me to think this of you all, because I have you in my heart: inasmuch as both in my bonds, and in defense and confirmation of the gospel, ye all are partakers of my grace." [*Verse 7.*] He binds up his newly converted with his own heart's affections.*13LtMs, Ms 187, 1898, par. 47*

The Lord would have us here this morning learn our lesson of tenderness and compassion. "For God is my record," said Paul, "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." [*Verses 8, 9.*]*13LtMs, Ms 187, 1898, par. 48*

Then let praise and thanksgiving come forth from your hearts, that your influence may be blessed, that your own hearts may be strengthened and made to rejoice in God. Your words are freighted with good or with evil. God help us to be colaborers with Him. When you humbly and prayerfully seek to enlighten others, you will be hid in Christ, and the angels of God will make blessed impressions on the hearts you try to save.*13LtMs, Ms 187, 1898, par. 49*

Wednesday, October 19, 1898

Last evening Elder Haskell spoke to a large audience on the subject of the return of the Jews. We are all surprised at the deep interest manifested in that so many come out to the meetings.*13LtMs, Ms 187, 1898, par. 50*

This afternoon I spoke from (*Matthew 6:19-34*): "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for

where your treasure is, there will your heart be also.” [Verses 19-21.]*13LtMs, Ms 187, 1898, par. 51*

The remarks made were for the enlightenment of parents. It is not for them to scold and fret at their children, or to be harsh and punish them in anger. Parents are teachers in the place of God, to act the mind and will of God in every particular. They are to bring up their children in habits of strict temperance.*13LtMs, Ms 187, 1898, par. 52*

The Lord sent His angel to the wife of Manoah with the word that she was to have a son, and with instruction as to how the mother was to treat herself before the birth of her child. “And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and barest not: but thou shalt conceive and bear a son. Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing. For lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.” [*Judges 13:3-5.*]*13LtMs, Ms 187, 1898, par. 53*

In answer to her prayer the angel again came to her, and repeated to Manoah that which he had told his wife. “And Manoah said, Now let thy words come to pass, How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware, She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.” [*Verses 12-14.*]*13LtMs, Ms 187, 1898, par. 54*

Thursday, October 20, 1898

This afternoon I spoke to a goodly number, dwelling particularly upon the mother's duty to her children. The Lord gave me much freedom.*13LtMs, Ms 187, 1898, par. 55*

Friday, October 21, 1898

In a morning meeting today we listened to the wants of the cause as they were presented, and the necessities of the work of God in



all the places around. We feel the need of raising the standard in new fields. We have had presented before us the great need of the work that must be done in new fields. The fields are all white unto the harvest, and we must have means with which to work. The Lord will open the way for His message to go forth.*13LtMs, Ms 187, 1898, par. 56*

One hundred pounds were pledged for our school and the sanitarium. We thank the Lord for these liberal donations.*13LtMs, Ms 187, 1898, par. 57*

The evening meeting was well attended. The same class of hearers continue to come and listen with deep interest.*13LtMs, Ms 187, 1898, par. 58*

Sabbath, October 22, 1898

This afternoon I spoke to a goodly number of outsiders besides our own people tenting on the ground. I spoke in all about one hour and a half, and then called forward those who wished to give themselves to the Lord in solemn covenant. Fourteen came forward, and we had a season of prayer for them. We feel that the truth is finding its way to the hearts of the people. Oh that the Lord would give us sheaves for the Master!*13LtMs, Ms 187, 1898, par. 59*

In the early morning meeting the Lord gave me a testimony for His people. We are to cultivate cheerfulness, and thus represent the Lord Jesus Christ. He does not want His people to be mourning and complaining. He would have them reveal His own joy in their lives. They are to talk of His love. Their words are to be full of hope and courage and joy and gladness.*13LtMs, Ms 187, 1898, par. 60*

Sunday, October 23, 1898

I feel grateful to my heavenly Father for His goodness and mercy and love to me. I must have the blessing of the Lord. I cannot do His will unless I have His will unless I have His power, His grace, and His strength. I attended the morning meeting and read a paper on our tithes and gifts and offerings. Then all who had not pledged were called upon to do something for our school in Cooranbong.

The good Spirit of the Lord was with us, and one after another added to the pledges they had already made. They had already pledged £100, and forty more was added to this sum. We thank the Lord for this. *13LtMs, Ms 187, 1898, par. 61*

In the forenoon Brother Pallant spoke to a good audience on the Sabbath question. He spoke with great freedom and clearness and the Lord blessed him. He will make an able speaker to carry the message to the world. *13LtMs, Ms 187, 1898, par. 62*

In the afternoon at three o'clock I stood before a crowded tent. God gave me a voice to reach the people, and all listened with interested attention. It was estimated that there were about one thousand people in and around the tent. *13LtMs, Ms 187, 1898, par. 63*

At the evening meeting we had the largest meeting we have yet had. The number was estimated at 1,500. The interest is intense. *13LtMs, Ms 187, 1898, par. 64*

Monday, October 24, 1898

Light has come to me, and I am deeply moved. It has been represented to me that the cloud remains over the tabernacle. It has not yet been lifted, and the tents will not be taken down. This is our time to seek the Lord and work in giving the warning message to the people. This camp meeting remains a necessity. The people are under conviction. *13LtMs, Ms 187, 1898, par. 65*

We had a meeting this morning to complete our arrangements for visiting Rockhampton, and we counseled together in reference to the matter. The fear was expressed that if I did not visit them now, I would never visit them. Some wished to visit me, but concluded to talk with me right there. The Lord gave me words for them, and they went home perfectly satisfied. While we were having this talk, W. C. White baptized eleven persons. *13LtMs, Ms 187, 1898, par. 66*

Most of the party left on the evening train. This meeting has been a great blessing to them, and the Lord has come very near to them. They go home happy. I talked with these people one hour, supposing that we would not go to Rockhampton. But W. C. White decided to go and see if some arrangements could not be made

with the families there to send their children to school.*13LtMs, Ms 187, 1898, par. 67*

Tuesday, October 24, 1898

I arose at two a.m. The camp is breaking up, and the people from Rockhampton go today. The Toowoomba people have gone. There are very few of our people left, but it is deemed best to carry the meetings over Sabbath and Sunday. During the night season I decided to visit Rockhampton, trusting to the Lord to help me. The heat at Rockhampton is greater than at Brisbane, but it may be that I shall never visit this place again; therefore I will go. The people leave in the evening. They will carry the word that I accompany W. C. White.*13LtMs, Ms 187, 1898, par. 68*

Today the members of the mission move from their tents to the house that was hired for us during our stay, and the sooner we leave the better it will be for their arrangements.*13LtMs, Ms 187, 1898, par. 69*

I had a long talk with Brother Pallant in regard to his health; also with Brother Chapman who had had hemorrhage of the lungs in consequence of lifting a large box of books. Brother Chapman is canvassing agent for Queensland. It is a sorry business to have to give up, but he feels that his life is at stake, that if he keeps on the work in this line, he will not have strength to do the work satisfactorily. Poor man, I sympathize with him deeply. I could not but advise him to follow his convictions. We must not imperil the health of our brethren and sisters by allowing them to remain in positions where they are liable to lose their lives. Sister Higgins also came in and wished to converse with me. She is in delicate health. All these afflicted ones have been residing in one house, Brother and Sister Wilson having the charge.*13LtMs, Ms 187, 1898, par. 70*

There is a great amount of noise going on in the moving and settling, and it is anything but pleasant. Sister Wilson took me out for a short distance in their trap. This is the first drive I have had since coming to Queensland. Brother Wilson has a hard cough. Oh, that the Lord would raise His servants to health. We need all these men in the work.*13LtMs, Ms 187, 1898, par. 71*

Wednesday, October 26, 1898

The morning is very hot, and I dare not attend the meeting. At nine o'clock we meet in the large tent with a few of the brethren to talk over the matter which is constantly urged upon us—that of the aged people who have no homes. What will be done with them? The light that the Lord has given me was repeated: Let every family take care of its own relatives, making suitable provision for them. If this is not possible, then the church should bear the burden. The Lord will bless His church in exercising benevolence. They are God's poor, and are not to be left unhappy and destitute. If the church cannot do this, then the conference must take it up and make provision for the Lord's needy ones. Provision should also be made for the orphans. If these cannot be taken care of by their relatives, then the church or the conference must take the care of them and place them in suitable homes. *13LtMs, Ms 187, 1898, par. 72*

The schools should have buildings to provide for such cases, and sufficient funds should be raised to put up suitable buildings on the grounds purchased for the school. If it is decided that this would not be wise, let the home be put up in another district. We must take hold of these things as soon as possible. *13LtMs, Ms 187, 1898, par. 73*

While in our meeting the American mail was brought in, and I read a very interesting letter from Edson White to those assembled. *13LtMs, Ms 187, 1898, par. 74*

In the afternoon I spoke to about sixty people and tried to encourage them to give their hearts to the Lord. *13LtMs, Ms 187, 1898, par. 75*

Thursday, October 27, 1898

I arose at two o'clock, a.m. and commenced writing. *13LtMs, Ms 187, 1898, par. 76*

We have had a most important meeting, and the best class of people have been in attendance. Now the work must be bound off. Oh that the Spirit of the Lord might rest upon all the workers here that they may act an important part in this work! Personal labor

must now be done, and the Lord will certainly help them if they will seek Him with the whole heart. We need to seek the Lord earnestly for His grace and His power to combine with human effort in order that this work shall be a complete success. How many will take their stand for the truth? One whole family, father and children, want to go forward in baptism: but they are not yet in a position to be baptized. They must first understand the principles of our faith. *13LtMs, Ms 187, 1898, par. 77*

Friday, October 28, 1898

I arise this morning at 2:30, and as soon as I can, commence writing by lamplight. I feel an intense earnestness to be where I can have much grace, clearness of mind, and spiritual discernment. And this is for me and for every one who will seek for light and knowledge. *13LtMs, Ms 187, 1898, par. 78*

Today we are experiencing a hot wind; the dust and sand is blowing like a cloud. *13LtMs, Ms 187, 1898, par. 79*

Sabbath, October 29, 1898

The past night has been very windy. I was obliged to close the door of my room, for the wind was blowing the dust in, in clouds. At eleven o'clock I looked from my window and saw a large fire. Some building was in flames. I could not sleep much. The night seemed long. There were quite a number out to the meeting last night, but this morning the tent is down. The wind blew so strong during the night that it was not safe to let it remain. Meetings this morning will have to be held in the reception tent. *13LtMs, Ms 187, 1898, par. 80*

This afternoon the tent could not be raised for meeting. Some had come a long distance to hear me speak. Others had brought their dinner, and sent word that if I was not going to speak they would go home. The [wind] continued to blow, but they arranged the dining tent, and I spoke to about sixty who assembled there. Some were outside who could not find room. *13LtMs, Ms 187, 1898, par. 81*

Brother Haskell opened the meeting, and I followed him in prayer. Then I spoke to those assembled. I read from *Isaiah [51]*: "Hearken unto me ye that know righteousness, the people in whose heart is

my law.” [Verse 7.] In this chapter there is much to encourage the commandment-keeping people of God. We are not left alone. The Lord is helping us, strengthening us, and giving us of His Holy Spirit. *13LtMs, Ms 187, 1898, par. 82*

My heart is yearning after God. I want to see the sick healed, and we must ask the Lord for this great favor. I believe He will hear prayer and work in our behalf. *13LtMs, Ms 187, 1898, par. 83*

Letters have been received from Elder Daniells, enclosing one from Brother Tenney. W. C. White and myself are considering what shall be done. We believe the time has come when something should be done in Newcastle. In eight weeks the work there will be developed, and we must see who can be brought to stand with us in obedience to the Sabbath. Soon the tents must be removed to Melbourne for the Ballarat camp meeting which is appointed to be held in January. We can utilize these tents before they are taken to Ballarat, by having a camp meeting in Newcastle and also in a favorable suburb of Sydney. Thus the work can be advanced. *13LtMs, Ms 187, 1898, par. 84*

Sunday, October 30, 1898

I have had more sleep during the past night than I have had for several nights. I am so thankful to my heavenly Father that I am doing well healthwise. *13LtMs, Ms 187, 1898, par. 85*

On Monday or Tuesday we start on our journey to Rockhampton, which is about five hundred miles from this place. The Lord can give me strength to speak to the people there. We then return and visit Toowoomba, spending Sabbath and Sunday there, and then return to Cooranbong. *13LtMs, Ms 187, 1898, par. 86*

Monday, October 31, 1898

I could not sleep after half past one o'clock a.m. I commenced writing and wrote fifteen pages before breakfast, then prepared to ride four miles to the cars. Elder Haskell kindly took me in his conveyance. I had no appetite for breakfast. The cars did not go farther than \_\_\_\_\_. We took a cab and rode to the hotel. *13LtMs, Ms 187, 1898, par. 87*

I had been very sick all day, unable to eat. I tried to not see others eating. It made me very sick. I had high fever. I wrenched and wrenched but could not throw up anything, for I had nothing in my stomach to throw up. We thank the Lord Sara and I had a room where there were two good beds, clean and sweet, and French doors opening upon a broad piazza. We had plenty of air. W. C. White and Brother Chapman had a room near us, also opening on a piazza. I could not eat. Took lemonade but it came up at once. In the morning we rode to the station and found our places in the cars. Was sick all day. At noon the cars stopped at Gladstone where we found a little unfinished room separate from the house proper. Here I rested some. Sara made friends with Japanese and obtained two slices of toast for me which I ventured to eat, and that strengthened me a little. We took the boat at night and were congratulating ourselves that no ladies would be in the cabin when in came two families with a number of children that could only find a place to stretch themselves on the floor.<sup>13</sup>*LtMs, Ms 187, 1898, par. 88*

## Ms 188, 1898

Diary, November 1898

NP

November 1-7, 1898

Previously unpublished.

Tuesday, November 1, 1898

We returned to the station and took second-class compartment for Gladstone. We passed through the night as well as could be expected. The boat got into Rockhampton at three o'clock. We waited in the boat until morning and then friends came to meet us with the astonishing news that appointments had been scattered everywhere that I would speak at half past eight o'clock in the evening. Sara and I rode out in a wagon four miles and a good airy room was given us in the house of Brother \_\_\_\_\_. I had plenty of good air. Rode back in evening and spoke to those assembled in Art Hall, a very nice hall indeed, with plenty of air. I was scarcely able to stand, but the Lord strengthened me in my weakness. My mind was clear upon the truths of the Word.*13LtMs, Ms 188, 1898, par. 1*

November 6, 1898

Rockhampton, Queensland

I am praying for the Lord to relieve me of my physical infirmities. He will hear the prayer of faith. Lord, increase my faith. Help me to trust in Thee implicitly.*13LtMs, Ms 188, 1898, par. 2*

I wrote many pages this day. Wrote a letter to Harmon Lindsay in Africa. Wrote four pages to Brother and Sister Starr and considerable matter for the church in Rockhampton. When it is copied, will sent the matter to be read to the church.*13LtMs, Ms 188, 1898, par. 3*

I was visited by Brother Chapman. We had most important



conversation in reference to his own case and the case of Sister Walker. Both are invalids and have entered into an engagement to be married. Neither is fitted to be bound in marriage contract. We canvassed the subject very thoroughly. It is evident Brother Chapman has serious affection of the lungs, and Sister Walker is afflicted with dyspepsia. The future will determine what they shall do. *13LtMs, Ms 188, 1898, par. 4*

At six o'clock we rode into Rockhampton and assembled in a sort of added apartment at Brother \_\_\_\_\_'s. The appointment was given out on Sunday, and quite a large number congregated. I spoke to them for an hour in reference to parents' duties to their children and the duties of children to their parents. All seemed much interested in the meeting. Brother Chapman appointed times when he would meet with and instruct them. W. C. White made very appropriate remarks. The Spirit of the Lord was in the meeting. We then sang and the meeting was closed, and we were transported to the boat, fully two miles away. *13LtMs, Ms 188, 1898, par. 5*

The night was a severe one for me. The heat was very great. I could not sleep well. The boat seemed too full. I fear there will be a crowd on the cars from Gladstone. *13LtMs, Ms 188, 1898, par. 6*

November 7, 1898

Gladstone, Queensland

We were obliged to lie quiet in the water until the tide would float the boat. The sight of the river was very interesting. There was not much sleeping done by me on the boat. I longed for the morning. At four o'clock we were obliged to wait for the tide, then we were two hours going in after the boat was floated. A large space of ground was covered thickly with trees, in the river, like a forest. *13LtMs, Ms 188, 1898, par. 7*

We now occupy the same room that we occupied last Tuesday afternoon, just one week ago. We have a cool breeze in this chamber. We leave Gladstone at quarter before four and travel all night, reaching Brisbane in the morning. We shall pass through Brisbane on the way to our next appointment at Toowoomba. There may be some urging for us to stay over at Brisbane, but this cannot,

must not, be. We must hasten on to our home in Cooranbong.<sup>13</sup>*LtMs, Ms 188, 1898, par. 8*

Last night I was much burdened. I could not keep out of my mind the idea of my bearing testimonies to parents and then seeing the lack of discipline in our own family. Lord, pity us, is our prayer, and help us to do the work the Lord has given us to do faithfully. (More to be written.)<sup>13</sup>*LtMs, Ms 188, 1898, par. 9*

**Ms 189, 1898**

Diary, December 1898

NP

December 18-31, 1898

Previously unpublished.

Sunday, December 18, 1898

[Sunnyside, Cooranbong]

Was up early—half past two. Worked all day to get off mail for America. Mail day is a serious drain on my strength.<sup>13</sup>*LtMs, Ms 189, 1898, par. 1*

Monday, December 19, 1898

Brother and Sister Tenney, wife and daughter, have just come from America. W. C. White and I went to meet them at Dora Creek. We were very glad to see them again. They took dinner at our house and we lodged them. Glad of the privilege. They visited the school.<sup>13</sup>*LtMs, Ms 189, 1898, par. 2*

Tuesday, December 20, 1898

Slept till two o'clock and then attempted to do some writing, but tired nature refused to be aroused. I had written some and then could go no farther. Was able to sleep a little for which I am thankful. Sara went to Newcastle on evening train. Sister Peck accompanied her.<sup>13</sup>*LtMs, Ms 189, 1898, par. 3*

Wednesday, December 21, 1898

[Sunnyside, Cooranbong]

I slept until half past two o'clock a.m. and then dressed. I asked the Lord to bless and strengthen me, and then, believing He would do this, attempted to write a letter to Elder Hawkins, but could not write much. This day, now nearly past, was a trying day for me. I could

not feel rested. Sara went to Newcastle Tuesday evening. Returned Wednesday evening. Brother Pallard has just come from Zoomboro [?]. He is poorly in health and was going to the Health Home. He much wanted to remain at the Newcastle camp meeting. We hope he will remain and advised him to do so. He decided to stay. *13LtMs, Ms 189, 1898, par. 4*

Thursday, December 22, 1898

[Sunnyside, Cooranbong]

This morning I awoke at a quarter before three o'clock a.m. I wrote eight pages of letter paper to Elder Haskell at Brisbane. W. C. White came to the door and stated that May White was broken out with measles and would not be able to go to Newcastle. Mabel and the children will go. Sister Lucas and Mabel will take care of them. Sara and our party will mother the children until May gets about again. There is general confusion and break-up for such a family to go to camp meeting for two weeks. *13LtMs, Ms 189, 1898, par. 5*

Sunday, December 25, 1898

Campground, Newcastle, New South Wales

It is Christmas day. This morning the sky is cloudy and it appears like rain. It rained powerfully yesterday afternoon. We had a very good congregation, considering the weather. Showers of rain fell on Friday, and on the Sabbath there were wind and heavy rain all the afternoon. *13LtMs, Ms 189, 1898, par. 6*

Five o'clock p.m. There was some fear this morning that the wind and rain would continue, but about ten o'clock the sun shone forth in the heavens. The clouds disappeared largely, and then there would be again a clouded sky and high winds. Our family tent is just about spoiled. The large tent has to be looked after sharply. *13LtMs, Ms 189, 1898, par. 7*

Brother Robinson spoke in the morning, at eleven o'clock meeting, to a very good congregation. At three p.m. I spoke to a tent full and crowded, and large numbers were on the outside. All in the tent could hear me well. I spoke one hour upon *John 13*. The Lord gave

me freedom in speaking to the crowd. There was not any misbehavior, but a few of the young people walked out to look around the grounds. But there was as respectful an audience of intelligent, nice looking people as I have ever addressed. *13LtMs, Ms 189, 1898, par. 8*

God alone can make the impression and give the increase. He alone can water the seed that has been sown. I pray to the Lord that the labor put forth may not be in vain. Many seem to feel deeply. We feel to thank and praise God that this large number could have a chance to hear the truth for themselves. Dr. Caro is now speaking at five o'clock p.m. upon the health question. Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain. *13LtMs, Ms 189, 1898, par. 9*

Monday, December 26, 1898

[Campground, Newcastle, New South Wales]

Monday morning I rose at three o'clock a.m. I asked the Lord for His Holy Spirit to work upon the hearts of His ministers today and give them the message which the people need. The object of our Lord's teaching was of a nature entirely practical and this is the kind of teaching which the churches will need in this period of time. *13LtMs, Ms 189, 1898, par. 10*

Tuesday, December 27, 1898

I had a severe experience last evening. I was conversing with Elder Daniells and W. C. White and, as they were just leaving, a very severe, excruciating pain came to my jaw. I thought that it was dislocated. I worked at the jaw bone until I heard a little click and then I rubbed the parts vigorously and continuously until there was a little relief. Sara prepared a hot water bag and a flannel wet with alcohol and thus I was enabled to sleep. I had ridden out that afternoon and suppose the draught of air must have caused this pain. I never had this kind of an experience before. I rested quite well through the night. Was up and wrote ten pages this morning to Elder Haskell. I understand that there was an excellent morning meeting. I was quite weak. Dared not venture into the tent after the

experience of last night. It was a very black early morning, but the black clouds have dispersed and the sun is shining. Have just returned from a ride. The subject matter yesterday was of great interest, and reading and remarking upon this intensely interesting. *13LtMs, Ms 189, 1898, par. 11*

Saturday, December 31, 1898

Hamilton, Newcastle, New South Wales

I am quite weak this morning. I fear it will be too much for me to attempt to speak to the crowd. May the Lord strengthen me, is my prayer. I do not want to lose faith. The Lord will help me. I believe He will. I cast my helpless soul upon Thee, O God. Help me to speak to Thy name's glory. Thou canst give me the victory. *13LtMs, Ms 189, 1898, par. 12*

I thank the Lord, I walked—Willie helping me—to the tent and I did speak to the people a few words in the early morning meeting. I knew I was weak, but I found myself weaker than I had thought. I spoke in my weakness about fifteen minutes. I sought to impress upon the minds of our people that if we expected the Lord to work in our behalf on this campground we must clear our hearts from the rubbish that we had permitted to accumulate through lack of watchfulness and prayer. Satan tries in every way possible to intrude himself to find a place where he can work on human mind and character, and he finds very much that suits his satanic majesty, when we will let him govern our words and control our tongues, that the spirit of perverseness and the stubbornness of self-will takes possession of the whole man—soul, body, and spirit. *13LtMs, Ms 189, 1898, par. 13*

Let us seek the Lord most earnestly and give no encouragement to Satan to abide with us. He has found a comfortable abiding place in many hearts. Let us clear the rubbish away from the heart and let Jesus in. Invite Him, saying, Abide with me. The heavenly angels will minister unto all who will consent to let the leaven of truth come into the heart. Think of this promise, "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*. What a condescension, encouraging us with His own experience! *13LtMs,*

*Ms 189, 1898, par. 14*

## Ms 190, 1898

Church Members

Cooranbong, New South Wales, Australia

January 1, 1898

Fragment. Previously unpublished.

We are living in a most important period of time. The Lord is soon to come. Another year, 1897, has passed into eternity with its burden of record. We need in every church the deep heart-searching of the Spirit of God. Pride and selfishness have been taking possession of the hearts of church members, when the light and evidences of the Word were never shining in more clear and distinct rays. What words can be used that will arouse the people who have professed to be followers of Christ to act the part the Lord has assigned them, to let the light that is received shine into their assemblies? When each member shall be converted, then they will shine; they cannot help shining.<sup>13</sup>*LtMs, Ms 190, 1898, par. 1*

The work we have to do is not to get up astonishing disclosures, but [to present the truth] in simplicity, as children tell the story of their simple experiences. No one need try to measure the infinite and describe the inconceivable and heavenly things. We want and must have sweet, humble meekness, trust and faith, because we love Jesus and we cherish love for all His believing ones. The Lord would have us rest in His Word, receive His Word, and do His Word as obedient children. Then let thanksgiving come from our lips in the place of murmuring. Let love be a precious, cultivated plant. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." *1 Peter 1:22*. The truth sanctifies the receiver and the soul that has the peace, the faith, and love of Christ will surely work to bless and try to save his fellow men, and will not live to please himself. Christ came not to astonish, not to gratify curiosity. [Unfinished.]<sup>13</sup>*LtMs, Ms 190, 1898, par. 2*



## Ms 191, 1898

Evils of Tobacco and Strong Drink

Brisbane, Queensland, Australia

October 21, 1898

Previously unpublished.

I have been wakened between two and three o'clock. Instruction has been given me during the night season, which I will present. We need to employ our God-given powers that we shall not appear as a band of mourners in a funeral train. We should encourage gladness and praise and joy in our God, not only in our families, but in the church. We bring together too little sunshine into our service for God. If the fathers of families would dispense with their tobacco, which is doing them only harm, they would lay aside the sum thus invested as a thank offering to God. By binding about the habits which ruin soul and body, they could, with the money they devote to a species of idolatry, save their families—the mother and children—much suffering, and provide needed comforts for the home. Those who expend money in small sums or large sums for coffee transported from Java, and for the tea herb transported from China, would save much to make home more pleasant for themselves and their children. The Lord is greatly dishonored by the outlay of His money for such purposes. These indulgences only abuse the habitation God has given them, that is so fearfully and wonderfully made.<sup>13</sup>*LtMs, Ms 191, 1898, par. 1*

The love of fermented wine and strong drink is not the habit and appetite nature has given men, but it is an appetite created and formed, which has no foundation in nature. The indulgence in smoking and chewing the narcotic, tobacco, becomes habit, and the appetite for these things is most difficult to overcome. But those who will come under rule to Christ, who will give their heart, soul, and strength to the Lord Jesus; who for the love of God, and for the sake of wife and children, will sign the pledge of total abstinence, and will pray in faith for the Lord to help them, will cleanse themselves from all filthiness of the flesh and of the spirit. They will need that faith that depends on a higher will power than their

own. *13LtMs, Ms 191, 1898, par. 2*

We wish, if possible, to call the attention of professed Christians and ministers who present the gospel to a perishing world to break off the filthy, disgusting habit of smoking and chewing tobacco. Will you have the moral courage to do this? Will you form societies, not “smoking societies,” not smoking concerts, to educate others in this health and life-destroying, poisonous narcotic, but will you who have reasoning powers unite with us to give your influence against this sinful, wicked indulgence? Is it not time you should consider, as human beings dependent upon God for your daily sustenance, not to make idols? *13LtMs, Ms 191, 1898, par. 3*

You start back and say, “You put it too strong.” It is not a whit too strong. I call upon every tobacco-devotee to discern in its use an idol. The money expended for the pernicious narcotic binds you with Satan’s cords of slavery. Yes, every one who uses this poisonous weed will have to give an account to God for his voluntarily using a substance which is educating his appetite and entire will and being into making him a slave to a practice that will weaken physical health, war against spiritual health, and becloud and cobweb the brain. Never will you be aware of the bonds of slavery you have subjected yourselves to, except through your determined effort to break the galling chains of habit in determined resistance to the narcotic. Every sound-thinking man, every man who thinks he stands under the bloodstained banner of Prince Immanuel, should consider, and be afraid of his influence upon his fellow men. He should be afraid of his influence upon his own family. He should, for the sake of his wife and his children, wake up and act decidedly. *13LtMs, Ms 191, 1898, par. 4*

The extensive use of this health-and-life-destroying weed should make every Christian afraid of this fashionable altar erected when he lays himself voluntarily upon it, a manacled victim of sacrifice. The wonderful human machinery requires not this narcotic. The fashionable sins in this respect make it the more offensive in the sight of a pure and holy God. Fashion cannot make the sin less or sanction it and make you guiltless as an accountable being in the sight of a holy God. “Ye are not your own.” “Ye are bought we a price:”—and what a price!—“therefore glorify God in your body, and

in your spirit, which are God's." Body and spirit alike are affected. Will human beings defile the temple of the body which God has demanded of you shall be kept pure and holy? "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 6:19, 20*. "For none of us liveth to himself, and no man dieth to himself." *Romans 14:7*. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." *Romans 6:11. 13LtMs, Ms 191, 1898, par. 5*

## Ms 192, 1898

Diary, Labors in Brisbane and Rockhampton

NP

1898

Previously unpublished.

[First two pages missing.]<sup>13</sup>*LtMs, Ms 192, 1898, par. 1*

I will write a few lines more. When I see those who assemble at our camp meetings drawn upon so strongly as were those from Rockhampton and Brisbane, men who are able to earn for a family of nine or ten children only a mere pittance—five shillings per day—can we be surprised that at times these souls are tempted, when they live upon the coarsest fare, while those who are in altogether more favorable circumstances scarcely know what it means to deny self and take up the cross and follow our Lord whithersoever He goeth? Calls need to be made far and near to get everything before the people, [so] that the curse of God shall not come upon them for withholding. When I read (*Malachi 3*) I greatly fear we have not done all our duty to impress upon the people the work essential to be done to meet the approval of God.<sup>13</sup>*LtMs, Ms 192, 1898, par. 2*

I have never seen greater interest to hear than was manifested at Brisbane. Sundays, afternoons and evenings the tent was full, and there was a wall of two and three and four circles around the tent. W. C. White could not get to the meeting until the second week because of the many things that needed to be done in Cooranbong in reference to the school and business matters. I spoke nine times to the larger numbers and six times in the morning. My soul was deeply burdened and I felt the spirit of intercession upon me. Oh, how my spirit was pressed as a cart beneath sheaves, as I felt so deeply moved to see Brother Wilson sick, coughing, and Brother Chapman coughing, and Brother Pallant so much in need of healing. Where, I inquire, is our faith?<sup>13</sup>*LtMs, Ms 192, 1898, par. 3*

Not only did I work, but my soul was burdened to write at one o'clock at night, and at two o'clock; night after night I felt urged by

the Spirit of God. I wrote, and not only with pen but with voice appealed to the people. *13LtMs, Ms 192, 1898, par. 4*

The Lord gave Brethren Haskell, Daniells, and Pallant a sure, clear message to bear to the people and they sat as if transfixed in their seats. They contributed liberally to pay the expenses incurred in publishing notices and for other items, and when the meeting closed, after nine o'clock at night, they seemed unwilling to leave the tent. We must now work by personal labor to see the results. The Lord has manifested His power in our midst and we expect to see souls converted. *13LtMs, Ms 192, 1898, par. 5*

I did not once think of going to Rockhampton, but the Lord signified to me I had a message to bear to the church in Rockhampton. The day we left Brisbane I was too sick to eat breakfast. Our food was not such as we should have eaten without change. I was taken [sick] on Monday, October 31. I could not eat. Malaria was upon me, and I was retching and vomiting and the bloody flux came on. Sara and W. C. White thought we might have to return to Brisbane. I was in a burning fever. The cars took us to Bundaberg, and went no farther. Oh, I feared much I should be shut up without having abundance of air, but I felt my heart go out in gratitude to God; we had our rooms opening on a broad veranda, with French doors. I slept some, but was so sick. The question was, Shall we go on? I said, Go on. *13LtMs, Ms 192, 1898, par. 6*

We took the cars next morning, rode seven hours, then stopped at Gladstone until evening for the boat. We took the steamer—there were no berths, but we lay down on the seats—and next morning were in Rockhampton. I was unable to eat. Brethren came to meet us with the news that they had distributed notices that I would speak in the Hall of Arts Wednesday, at eight o'clock in the evening. I tell you the outlook was not very flattering to me. There was no place in town where I could be comfortable. W. C. White and Brother Chapman were to find lodging somewhere in the city. Sara and I rode out four miles. I crawled away to the room assigned me, relieved that there was plenty of air, and I prayed. I could only trust in God, for I was weak as a child. I could not walk without staggering. I did ride the four miles to Brother Zeilig's, ate a little, drank a cup of hot water, and rode the four miles into Rockhampton

and spoke to the people in the evening. *13LtMs, Ms 192, 1898, par. 7*

All my clothing was wet with perspiration. I secured a room adjoining the hall and took a sponge bath, put on dry clothing, and rode back four miles; no more speaking until Sabbath afternoon in a smaller hall. *13LtMs, Ms 192, 1898, par. 8*

The Lord gave me a decided message for the people in regard to how, in all our actions, in our words, in practical godliness, we are to represent Jesus Christ in character, that the world may know that God hath sent His Son into the world. I could not stand upon my feet. I seated myself after a short time and talked with the people most earnestly in reference to their example in the training of their children, in the keeping of their premises clean, and in every respect to seek to have the home life a sample of the family of heaven. I cannot write all the particulars, but the Spirit of God was in the meeting and there were testimonies from nearly all, well wet down with tears. This was the message I had to bear. More particulars hereafter. *13LtMs, Ms 192, 1898, par. 9*

Sunday afternoon I spoke to quite a number who seemed interested. I felt most deeply. Rode back again to my place called home, and spent the day resting. In [the] evening met the church and again talked about one hour. The boat left at ten o'clock. But I could not rest. Next day was at Gladstone. Waited in a small but retired room. [Unfinished.] *13LtMs, Ms 192, 1898, par. 10*

## Ms 193, 1898

Opening Service in Stanmore Church

Stanmore, New South Wales, Australia

April 1898

Portions of this manuscript are published in *HP 283*; *17MR 26*.

Our first meeting in the chapel just erected was held April 23, 1898. There were about two hundred assembled. My heart was filled with gratitude to God for this great blessing we were privileged to enjoy. While we might number the visible human agencies present, we knew that there were heavenly agencies present to minister unto those who were worshipers in this house, built where His people may assemble to worship Him. *13LtMs, Ms 193, 1898, par. 1*

We see a very neat, convenient house of worship. We acknowledge God as the great and unperceived Actor, and the human instrumentalities co-operating with the divine agencies. This house has been built for the purpose of cooperating with God in the great work of saving souls. Christ clothed His divinity with humanity that He might associate with the fallen race, and through His own merits might elevate man to be a partaker of the divine nature. There must be a cooperation of the human with the divine. God must work within, imparting to man moral powers and quickening moral susceptibilities. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." *John 3:16*. He has, with Jesus, opened the whole treasure house to all who accept Him as their personal Saviour. *13LtMs, Ms 193, 1898, par. 2*

The living church of God is individually a habitation of God through the Spirit, that man may become a well-built temple for the indwelling of the Holy Spirit of God, that the Lord Jesus Christ may dwell in his innermost being, ennobling and sanctifying his human nature by His divine attributes, making man a temple for the living God. Man need never dwell upon the inefficiency of human effort, as if it is presumptuous [to think] that man's human agency is essential in the Lord's great plan of salvation. *13LtMs, Ms 193,*

*1898, par. 3*

Man can accomplish nothing without God, but God has chosen that His only begotten Son should come in the form of humanity to stand at the head of the fallen race. His divinity and humanity combined are a lesson to the church that God has taken humanity into co-partnership with divinity. Humanity represents Christ's long human arm which encircles the race. Thus, with firm reliance upon the divine energy, human endeavor finds its place in all the working out of the plan of redemption. The great power of God stands as the resource to supply the necessities of the human agent. We must be laborers together with God. *13LtMs, Ms 193, 1898, par. 4*



## Ms 194, 1898

True and False Gods; Abiding in Christ

Campground, Newcastle, New South Wales, Australia

December 1898

Portions of this manuscript are published in *HP 55, 84, 277*.

Slept well last night but all night was in constant labor. The burden was, Have ye received the Holy Spirit? This, the burden of the meetings, I write now, at a quarter before eleven o'clock. *13LtMs, Ms 194, 1898, par. 1*

The Lord would have the people confess their sins and ask for His pardon. Like the prodigal, He would have them say, "Father, I have sinned against heaven and before thee," and He will not only pardon, but call on angels to rejoice. "For this my son was dead, and is alive again; he was lost, and is found." *Luke 15:18, 24.13LtMs, Ms 194, 1898, par. 2*

Will we choose Jehovah or Baal, the living God or idols? We may disclaim that we worship idols, because we raise no outward shrine. It is a constant temptation to fashion an idol of our own creating, our own ideas, our own mind and will, as to make idols out of wood and stone. Many have their own ideas and conception of duty and of God. They conceive false characters, false attributes, and gather their worship about a being that is not God, that is no more like the true and living God than an idol. *13LtMs, Ms 194, 1898, par. 3*

Even among those who claim to be Christians the question might be asked, What god are you worshiping? Is it the true and living God you are worshiping, or an idol? Are you worshiping the true God as He revealed Himself in Jesus Christ, in His Word, in nature and in the soul, or is your God one of your own creation, an idol in His place? What god are you worshiping, an unsympathetic being entirely opposite to Christ, one who has no heart to blend with others because these souls do not fit in the groove you have made? God is not heartless, cold, and dictatorial. The cold love, like an arctic winter, is satanic in its character. You can say, We will not

bow the knee. This god is not our God. The true God is infinite in tenderness, in sympathy, in compassion. Our God is revealed in the tender attributes of Christ. The love of God is represented in Christ. *13LtMs, Ms 194, 1898, par. 4*

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved.” *John 3:16, 17*. All who love God will reveal that love for those whom Christ died to save. “I have no pleasure in the death of him that dieth, saith the Lord God.” [*Ezekiel 18:32.*]*13LtMs, Ms 194, 1898, par. 5*

“Abide in me,” comes to every soul from the lips of Jesus Christ. [*John 15:4.*] Who is He that thus so heartily gives us the invitation? This invitation is genuine. It has no deception in it. His Word is truth. He is the propitiation for not only your sins, but the sins of the whole world. He would have you obey His Word that all His promises may be fulfilled in you. If you come to Him in penitence and repent of your sins, His pardon is full and free. His love is greater than the love of a parent for his child. He longs to make you a partaker of His blessings, and of the joy of His love, most sweet and precious. *13LtMs, Ms 194, 1898, par. 6*

Have you wandered from your Saviour into paths of disobedience? The blessings He bestows are all upon condition that you “come to me.” These blessings cannot be enjoyed apart from Christ, but will be freely, gladly imparted and enjoyed when you shall come to Him in close fellowship. With Christ your peace is assured. You are to come to Christ, to stay with Christ. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” *Matthew 11:28*. You must abide with Christ if you find rest to your poor, sin-burdened souls. He extends a constant invitation to all who will to come unto Him. Here is your rest, in the assurance of His reception. He invites you to abide with Him that you might have the great privilege of unbroken communion with Himself. What words more tender, more assuring, could be spoken? “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, the same bringeth forth much fruit; for without me ye can do nothing." *John 15:4, 5.13LtMs, Ms 194, 1898, par. 7*

It is not a casual touch with Christ that is needed, but it is to abide with Him. He called you to abide with Him. He does not propose to you a short-lived blessedness that is realized occasionally through earnest seeking of the Lord and passes away as you engage in the common duties of life. Your abiding with Christ makes every necessary duty light, for He bears the weight of every burden. He has prepared for you to abide with Him. This means that you are to be conscious of an abiding Christ, that you are continually with Christ, where your mind is encouraged and strengthened because you have put on Christ; then you can "quit you like men, be strong." *1 Corinthians 16:13.13LtMs, Ms 194, 1898, par. 8*

"Abide in me." Do not stand outside of Christ, as many professed Christians of today. To "abide in me, and I in you" is a possible thing to do, and the invitation would not be given if you could not do this. [*John 15:4.*] Jesus our Saviour is constantly drawing you by His Holy Spirit, working with your mind that you will abide with Christ. You have wandered from Him who is your light, your life, your salvation. The blessings He bestows are all connected with your own individual action. Shall Christ be refused? He says, "Him that cometh to me I will in no wise cast out." *John 6:37.* Of another class He says, "Ye will not come to me, that ye might have life." *John 5:40.* The Lord Jesus knew man could not save himself. He must be saved by a power outside of himself. *13LtMs, Ms 194, 1898, par. 9*

Have you, have I, fully comprehended the gracious call, "Come unto me"? [*Matthew 11:28.*] He says, "Abide in me," not Abide with Me. [*John 15:4.*] "Do understand My call. Come to Me to stay with Me." He will freely bestow all blessings connected with Himself upon all who come to Him for life. He has something better for you than a short-lived blessedness that you feel when you seek the Lord in earnest prayer. That is but as a drop in the bucket, to have a word with Christ. You are privileged with His abiding presence in the place of a short-lived privilege that was not lasting as you engaged in the duties of life. *13LtMs, Ms 194, 1898, par. 10*

The Lord Jesus will abide with you and you with Him in every place. You must not leave Christ in the outer court, neither keep yourself away from Christ in the outer court. Will anxiety, perplexity, and cares drive you away from Christ? Are we less dependent upon God when in the workshop, in the field, in the marketplace? Any man who runs greedily after gain and forgets to consecrate his all to God is a worshiper of earthly things. It is recorded in regard to the churches of Macedonia, "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. ... And this they did, not as we had hoped, but first gave their own selves to the Lord, and unto us by the will of God." *2 Corinthians 8:2, 5.13LtMs, Ms 194, 1898, par. 11*

This is our work at this meeting, the first step of the process in order to file under the bloodstained banner of Prince Immanuel. We place ourselves under Christ's banner and watch and be attentive, obedient to His command. We acknowledge that all we have belongs to our Creator, our Redeemer. We will present our bodies "a living sacrifice, holy, acceptable unto God," which is our "reasonable service." *Romans 12:1*. When we read and practice the written Word, we will regulate all our business transactions by the rule given us in the Word of God. *13LtMs, Ms 194, 1898, par. 12*

The great temptation comes from Satan to make the kingdom of this world first. If any soul does this, making the things of this life first, he will learn to his sorrow that his life, his happiness consists not in the abundance of the things he shall acquire in worldly goods, that the kingdom of God does not consist in meat and in drink; for then the Bible, the Word of God, would be discarded and the god of this world would assume the supremacy and become the object to be worshiped. The commandment of God declares, "Thou shalt have no other gods before me."—Christ. [*Exodus 20:3.*] *13LtMs, Ms 194, 1898, par. 13*

Every one who loves God supremely will love his neighbor as himself, and he will not have a burning desire to acquire property in lands or in money. We may, through love of the truth, know what poverty means, because the world loves not the truth, and those who are abiding in the truth must suffer for the truth's sake. *13LtMs, Ms 194, 1898, par. 14*

Here the test and trial come: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." *1 John 2:15*. "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." *Matthew 4:4*. The world does not care to take heed to this, although the words proceeding from the mouth of God are eternal wisdom. *13LtMs, Ms 194, 1898, par. 15*

When men and women are in the busy activities of life and are pressed with numerous cares, they cannot live upon their knees. But even in the marketplace there is a watcher constantly present to witness every transaction, and the books of heaven record every penny of unlawful gain as fraud. And it is in just such places that there are ministering angels on guard over those who are compelled to be there, marking the life deal and the willful exactions of the speculators. The very place where there is so much fraud and robbery is the very place where God and angels are the most needed. *13LtMs, Ms 194, 1898, par. 16*

While men cannot live upon their knees in the marketplace, yet the silent heart's earnest desire presented to heaven finds access to the Father through the watchers. The way to the throne of God is open, and all who have the fear of God before them and desire to walk in His counsel will seek His strength to do His will in crowded companies as well as in the chapel. It is in these very places that the men in large responsibilities may hear the voice of Christ saying in His Word, "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*. There is a chance for every man who loves and fears God, with every temptation that shall come in the business transactions of life, to know how to retreat into the secret place of the Most High's pavilion, so that he can remain there and be safe. Then he will honor God because he feels the strength and fullness of power of Him who is back of the promises. He communes with God where no eye saw and no ear heard but His. *13LtMs, Ms 194, 1898, par. 17*

All the Lord requires is a willing mind to walk in the way of the Lord. If there be a pure heart he shall see God and will feel His keeping power even in the busiest, most excitable crowd, if duty requires

him to be there. If he sets the Lord ever before him he has an abiding Christ, and he will have crosses to lift because he claims to be a Christian. In such places every true, genuine receiver of Christ, believing Him to be his personal Saviour, carries the lamp of life. *13LtMs, Ms 194, 1898, par. 18*

It will not be for the best to drop Christ out of your counsel, thinking this will diminish your cares and cure you of your perplexities. Remain steadfast. Cling by faith to the Mighty One. God has His sentinels, providing for loved ones who will hold fast their integrity. *13LtMs, Ms 194, 1898, par. 19*

We must not have a religion that is retained only in favorable circumstances. A religion dependent on circumstances will surely fail when it is most needed, in the most difficult surroundings. The religion of the Bible will require the Gospel lamp to be kept burning brightly in unfavorable surroundings—in the market place, in the workshop—just as verily as in the place where prayer is wont to be made. Purest Christian principles may be preserved in every place. Loving and believing in Christ as our personal Saviour, we can claim His grace and His guardian care wherever we may be. *13LtMs, Ms 194, 1898, 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.” [Verse 4.] *Revelation 3:5*. Let all bear in mind that the Christian ministrations are not a work for drones. God calls for men who will do and dare danger. Hold no parleying with Satan, but meet him with “It is written.” “Quit you like men, be strong.” [1 *Corinthians 16:13*.] Faith alone, unfeigned, can be the basis of our actions and prove by a clean, pure example that it is possible to be active, “Not slothful in business, fervent in spirit, serving the Lord” (*Romans 12:11*) and then all commercial enterprises will be conducted on Bible principles, in God’s way, and the fabric will stand on a solid foundation. *13LtMs, Ms 194, 1898, par. 21*

When the blessing is pronounced upon all honesty and true godliness, then completion of character will be cultivated and receive the reward of well doing. We wish to repeat over and over again, until it is indelibly imprinted upon the heart, the blessed

invitation, “Abide in Me.” [*John 15:4.*] Read the Word, and in the light of a “Thus saith the Lord,” meditate upon it. Pray until the lesson and meaning of abiding in is fully learned, accompanied with its claims and its promises. The Holy Spirit, which is Christ’s representative, is now in our world to bring all things to our remembrance, that His claims shall not be forgotten or neglected. Read the Word and pray. Meditate on the Scriptures until the understanding, the gate to the door to the heart, is opened to comprehend its requirements and our dependence. *13LtMs, Ms 194, 1898, par. 22*

Those who will wait to hear what the Spirit saith unto them shall not hear in vain. Fix the eye upon Christ alone in quiet waiting upon Him to hear His voice saying, “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.” “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 I have 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 15:4, 10-12.13LtMs, Ms 194, 1898, par. 23*

Who of those who claim to be Christians obey this commandment, “That ye love one another, as I”—your Lord and Saviour—“have loved you.” [*Verse 12.*] “Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do what soever I command you.” *Verses 13, 14.13LtMs, Ms 194, 1898, par. 24*

There are many who come to the Saviour in a feeble way. They receive baptism and yet there is no apparent change in their character. We would invite all to come, all to abide in Christ, to advance daily in the perfection of character by abiding in Christ. As they do this, they find that rest that can come only through perfect obedience. *13LtMs, Ms 194, 1898, par. 25*

But I warn you, be careful how you settle down in the middle walk between spirituality and worldliness. “Ye cannot serve God and mammon.” *Matthew 6:24.* You will be wholly on one side or for the other. “Come unto me,” says Christ, “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 to your souls." [*Matthew 11:28, 29.*] Christ draws to His side; Satan hangs out every attraction to draw on his side. Whom will you choose? Under whose banner will you stand?<sup>13</sup>*LtMs, Ms 194, 1898, par. 26*



## Ms 195, 1898

The Week of Prayer in Australia

NP

June 1898

This manuscript is published in entirety in *RH 09/27/1898*.

In all our Australian churches the nine days from May 28 to June 5 were set apart as a special season of self-examination, prayer and thanksgiving. *13LtMs, Ms 195, 1898, par. 1*

Appropriate readings were published and sent out to the officers of the churches, and to isolated families of Sabbath-keepers. In these readings the perils and duties of the present time were clearly set before our people, with fervent exhortations to purity of life, godliness, and consecration. *13LtMs, Ms 195, 1898, par. 2*

A review of the special blessings of the year showed clearly that the Lord has had a constant care for His people, and is ever working in their behalf. As individuals, as families, [and] as churches we have felt His loving care; and in the growth of our conferences and the development of our institutions we see material advancement. During the year churches and companies of Sabbath-keepers have been raised up in several places, and two commodious meetinghouses built, one in Cooranbong and one in Stanmore. *13LtMs, Ms 195, 1898, par. 3*

One year ago there were about fifty students attending the school. During May of this year, one hundred were in attendance. Last year at this time the health home was struggling to win back the patronage it had lost through the interruption of its work on account of the sale of the building it occupied, which necessitated moving; now it is full to overflowing with patients, and earning something with which to make up the losses of last year. The Echo Publishing Company has erected a large and convenient building, which will double its capacity for work; and the New Zealand Tract Society has just erected a commodious building, in a good location in Wellington, which furnishes abundance of room for the book

depository, and provides a good meeting hall for the Wellington church. *13LtMs, Ms 195, 1898, par. 4*

And right here I wish to express my thanks, and the hearty thanks of my brethren in these colonies, to our brethren and friends in America and Africa, who have responded so heartily to our appeals for assistance to build meetinghouses in the important centers in these colonies; and whose timely aid has enabled us to build plain but commodious meetinghouses in Melbourne, Sydney, Ashfield, Wellington, Hobart, Epsom, Christchurch, and Cooranbong. Great care has been exercised in the use of the funds given for this work, and in no case have the appropriations been made until the brethren in the locality where the house was needed have lifted to the extent of their ability. It would hardly have been possible in any of these places for our people, unaided, to build suitable places of worship. *13LtMs, Ms 195, 1898, par. 5*

### **Our Institutions**

The Lord has entrusted His people in the Australasian colonies with manifold blessings and with great responsibilities. The Echo office, the school, the health home, and the tract society depositories are centers of influence, established in the providence of God as places through which He can work in a special manner. By the appointment of these centers, God designs to bring human beings into connection with Himself, that humanity may touch humanity; and that men, controlled by the Spirit of God, may increase in knowledge, strengthening every principle of character according to the divine similitude. *13LtMs, Ms 195, 1898, par. 6*

It is of great importance that all the workers in these institutions shall fully understand their privileges and their responsibilities. If it is not done, self will be woven into the work, and will take the place that should be given to God. The managers of our institutions should teach the workers, by precept and example, that in all things the excellence of God is to be made prominent. And church officers must teach this also in the churches. The standard of the Lord must be uplifted. All should be made to see that our institutions are of God's appointment. Those who depreciate one of them, representing, from selfish motives, that it is an inferior affair, must

render to God an account for their words and influence. The Lord designs that everything connected with His work shall be treated as sacred. Let all be warned that no common fire is to be used in the place of the sacred fire, that common things are not to be mingled with God's appointed agencies. *13LtMs, Ms 195, 1898, par. 7*

Let all beware how they weave self-serving, and self-pleasing into the work. If they do this, they dishonor God, and He cannot use them to His name's glory. When trials come to prove us, when we cannot see an increase of prosperity and comfort before us, but a probable lessening of these things; when there is a pressure necessitating a sacrifice on the part of all, who shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, and that there is sore trouble ahead of us? If we listen to these suggestions, unbelief will spring up, bringing blindness to the soul. *13LtMs, Ms 195, 1898, par. 8*

We ought to believe that God has always had a care for His people and for His institutions. We ought to look at the work that He has done, and the reforms that He has wrought. We ought to gather up the fragments of heaven's blessings, and all the tokens of good, saying, "Lord, I believe in Thee; I believe in Thy servants and in Thy work. I will trust in Thee. Thou hast made this institution a center of light. It is Thine own instrumentality, and we will not fail nor be discouraged. We are greatly honored in being connected with thy work. We will be true to the work of God. We will act faithfully our part. We will keep the way of the Lord to do justice and judgment." *13LtMs, Ms 195, 1898, par. 9*

God has sent trials to His institutions to prove who will stand faithful under the severe temptations of the enemy. Those who have shown themselves ready to listen to the voice of a stranger rather than to the voice of God have lost much. They have loosened their hold on Christ, and have chosen a broken reed on which to lean. For them there is but one way of escape, and that is to learn to be afraid of themselves, carefully to reject false principles and wrong theories, accepting the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [*Matthew 11:29.*] *13LtMs, Ms 195, 1898, par. 10*

The Lord would have the Echo office stand as a living witness for the truth. Rays of light must be shed abroad through various avenues. Therefore the commercial work should not be entirely cut away, but it must be cleansed from all that is offensive in character. It would be a mistake for our offices of publication to build up barriers to exclude all work from the outside, for this would close an avenue through which rays of light and knowledge should be given to the world. *13LtMs, Ms 195, 1898, par. 11*

The Echo office and our publishing houses in Europe and America should give more attention than they have done to the education of the workers. Each institution should be a school for the training of laborers. Patient effort should be bestowed upon the youth. Every good attribute is to be cultivated and developed with kindness, love, compassion, and tenderness. There should [be] no scolding, no fretting, but much praying with the learners. Do not fret, do not worry. By looking at appearances, and complaining when difficulties come, you show an enfeebled, sickly faith. Show your faith by earnest, cheerful work. The Lord is rich in resources. He made the world. He is never bound by circumstances. We need to look heavenward, in faith. Let us look to God, who has light, and power, and efficiency. God will open heaven, and let us see that He is light, and that in Him is no darkness at all. God will bless everyone who is in a position to communicate light and love to others. *13LtMs, Ms 195, 1898, par. 12*

With these, and many other words, I presented to the workers in the Echo office, and to our laborers in our established centers, the principles that should guide us in our work in Australasia, where there are so many open doors, so many ripening fields, and so few laborers to go forth with the message which is due at this time, and for which thousands are hungering. *13LtMs, Ms 195, 1898, par. 13*

The managers of our institutions in every land should constantly study how they may enlarge the sphere of their usefulness. The work in our publishing houses is ever in danger of being crippled by the influence of unconsecrated workers, and restricted by narrow plans and prejudices. We must ever strive to make our printing houses, as well as our sanitariums, training schools for home and foreign missionaries. *13LtMs, Ms 195, 1898, par. 14*

## Ms 196, 1898

Appealing to Lawyers

NP

1898 [typed]

Formerly Undated Ms 112. From manuscripts written in 1894, 1895, and 1898. This manuscript is published in entirety in *3SM 299-301*.

When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counsellors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works great injury to themselves. In appealing to unbelievers to settle difficulties in the church they are biting and devouring one another, "to be consumed one of another." *Galatians 5:15.13LtMs, Ms 196, 1898, par. 1*

These men cast aside the counsel God has given, and do the very things he has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin.*13LtMs, Ms 196, 1898, par. 2*

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Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to courts of justice. Rather let him suffer loss and wrong. God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. "Vengeance is mine, I will repay saith the Lord." *Romans 12:19*. An account is kept of all these matters, and

for all the Lord declares that He will avenge. He will bring every work into judgment. *13LtMs, Ms 196, 1898, par. 3*

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The interests of the cause of God are not to be committed to men who have no connection with heaven. Those who are disloyal to God cannot be safe counsellors. They have not that wisdom which comes from above. They are not to be trusted to pass judgment in matters connected with God's cause, matters upon which such great results depend. If we follow their judgment, we shall surely be brought into very difficult places, and shall retard the work of God. *13LtMs, Ms 196, 1898, par. 4*

Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can. *13LtMs, Ms 196, 1898, par. 5*

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Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. Under the ancient economy it was a sin to offer sacrifice upon the wrong altar. It was a sin to offer incense kindled by the wrong fire. We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. The true altar is Christ; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counsellor. If we turn aside from God and from His chosen ones to inquire at strange altars, we shall be answered according to our works. *13LtMs, Ms 196, 1898, par. 6*

Let us show perfect trust in our Leader. Let us seek wisdom from the Fountain of wisdom. In every perplexing or trying situation, let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, and persevere in asking for the help they need. We are to acknowledge God in all our counsel, and

when we ask of Him, we are to believe that we receive the very blessings sought.*13LtMs, Ms 196, 1898, par. 7*

## Ms 197, 1898

Following Christ

NP

1898

Formerly Undated Ms 120. Previously unpublished.

In the parable of the call to the speaker, the servants of the Lord of the feast are bidden to go forth and say to the invited guests, "Come, for all things are now ready." [*Luke 14:17.*] This represents the gospel invitation that is extended to all the world. The way has been opened so that all many come. To every one of us the blessed assurance is given, "yet there is room." [*Verse 22.*] Those who accept the gospel invitation receive the grace of Christ by whose influence they exert a compelling power, constraining others to come in to the feast. They are endowed with earnestness of spirit, and even when repulsed and abused they are enabled to press the necessity of compliance with the terms of salvation upon those to whom the gospel invitation is sent. They will not be repulsed or cease their entreaties. They are endowed with the missionary spirit which is persevering and untiring. *13LtMs, Ms 197, 1898, par. 1*

Satan has placed obstacles in the pathway to heaven, and has sought to make the unconverted soul discouraged from entering therein by the hindrances which he has originated. Satan has cast his hellish shadow athwart the pathway, but the Lord Jesus came into the world to dispel this shadow, to tear away the barriers, and leave the pathway open. When the soul is converted to Christ, the joy of infinite love flows in. Those who know Christ are willing to bear His burden, to cheerfully wear the yoke with Him. They do not dwell upon the sharp points of the prohibitions of the law, but discerning its spirit, they become laborers together with God. The cross to them is a pledge of the crown of glory. They lift up Jesus, ever keeping the prize of their high calling in Christ Jesus. They see before them the true Shepherd who says, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*]*13LtMs, Ms 197, 1898, par. 2*



Those who are laborers together with God receive from Christ “grace for grace.” [*John 1:16.*] Their hearts are enlarged, and they give wholehearted service to God, and this is holiness. Their earnest zeal is inspiration to others. Christ considered that it was necessary to give us an example in His life, in His suffering and death of what it means to be a messenger for God. He walked with His disciples, acting out His own teachings, and welcomed with joy all who came to Him for instruction. He said, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” [*Luke 4:18, 19.*]*13LtMs, Ms 197, 1898, par. 3*

The spirit and teaching of Christ was very different to that of the Sadducees and Pharisees, for they despised the poor; they held as contemptible those who were meek and lowly in heart. But it was those who were sensible of their sins, who realized their poverty of spirit, that received and appreciated the words of Christ. The Lord Jesus ever manifested compassion, tenderness, and sympathy toward those who felt their need of help. He was the fountain of comfort and peace and joy. The expression of His countenance, the words of His lips, the works of His hands, all brought blessing to those with whom He associated. It is self-esteem and self-righteousness that forms a barrier between men and the favor of God.*13LtMs, Ms 197, 1898, par. 4*

Self-importance made the Pharisees hardhearted, coarse, rough, and unimpressible. They were greatly offended because Christ in His parables spoke words which reproved their harsh spirit, and which offered hope to those whom they considered infidels and dogs. Christ met with the greatest success when teaching the needy and unfortunate, for they received the richest blessings of His grace and mercy. He did not tell the poor that they would be exalted and honored and made wealthy if they believed in Him. He showed the weakness of all humanity, but also pointed out the help that He could give to the needy and brokenhearted. He said to those who were attracted to Him, “If any man will come after me, let him deny himself, and take up his cross and follow me; so shall he be my disciple.” [*Matthew 16:24.*] He says again, “And whosoever

doth not bear his cross, and come after me, cannot be my disciple.”  
[*Luke 14:27.*] *13LtMs, Ms 197, 1898, par. 5*

Jesus spoke these words at the time when a great multitude were following Him. He does not wish any one to act under a false impression. While He rejoiced to accept the soul who was seeking rest through faith in Him, He did not wish any one to follow Him hoping for the fulfillment. He spoke to poor, wearied, dispirited souls who had made a fruitless search after happiness, and invited them to find rest in Him. *13LtMs, Ms 197, 1898, par. 6*

The Father loved sinful men and from the depths of infinite mercy, He provided salvation for all. He sent His only begotten, well-beloved Son into the world as a perfect revelation of His paternal character. Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father but by me.” [*John 14:6.*] John writes of Him, saying, “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.” [*1 John 2:2-4.*] *13LtMs, Ms 197, 1898, par. 7*

Christ made the statement that if we would follow Him we should, if necessary, forsake father and mother, sister and brother, wife and children, and sacrifice even life itself in order to be a doer of His Word. Those who refuse to do the Word of God for the sake of any earthly consideration, do not lift the cross and cannot be the disciples of Christ. We must value Christ above every human being on the face of the earth. God is revealed in Christ, and those who are benefited with His salvation must center their faith, their hope, their all, in their substitute and surety. *13LtMs, Ms 197, 1898, par. 8*

Christ is often insulted and put to shame by those who claim godliness, when their hopes are not centered in Him and the light of his righteousness does not appear in their lives. He who should be ever uplifted, and made to appear in His glory and attractive loveliness, is dishonored by the deceptive lives of His professed people. Through their inconsistent lives His beauty is veiled and His honor is withheld. Christ says to those who contemplate becoming His disciples, “Count the cost.” *13LtMs, Ms 197, 1898, par. 9*

“Which of you, intending to build an house sitteth not down first, and counteth the cost, whether he has sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.” [*Luke 14:28-30.*] The Jewish nation had laid the foundation of their religious faith in the typical sacrifices that prefigured the Lamb of God. Their religious service was represented by commencing to build a tower, and their failure to advance was represented by a failure to finish that which they had begun. Their building was incomplete for Christ was the stone of stumbling and a rock of offense to them. *13LtMs, Ms 197, 1898, par. 10*

The One who was prefigured in all their sacrifices was in their very midst, but they refused to accept the world’s Redeemer; and without Christ their salvation was incomplete, and they were left like the ruin of a building. They did not acknowledge Him who alone could make an atonement for them and give efficiency to their faith. Though the Jews had the Old Testament, they failed to search it, and did not become informed as to the danger of their course. They marched steadily on, doing the very work that the prophets had foretold that they would do to Him who was their life and salvation. If they had received Christ by faith, if they had confessed their sins, He would have cleansed them from all unrighteousness. *13LtMs, Ms 197, 1898, par. 11*

Christ presented another illustration that pictures the condition of the soul who does not count the cost. He said, “What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.” [*Verses 31, 32.*] The only hope for the Jewish nation was to be found in accepting Christ, in forsaking their sins and becoming reconciled to God. Had they done this, He would have worked for them as He had worked for them in the past, and would have brought them to the heavenly Canaan even as He had planted them in their temple. They were left amid the nations who hated them, and yet they continued their course of pride, and in their religious bigotry ostentatiously boasted of their superiority,

without thinking or caring what the result would be. *13LtMs, Ms 197, 1898, par. 12*

The world was against them, and yet they continued pursuing a course that placed them in the enemy's hands. How much better would it have been for them to have desired conditions of peace from the only One who could have created peace? The words of this illustration have double meaning both to Jews and Gentiles. Many were deeply convicted, and were questioning as to whether or not to receive the invitation to the gospel feast. But they did not venture to accept the invitation for fear that the scribes, Pharisees, and Sadducees would be provoked to hatred against them. *13LtMs, Ms 197, 1898, par. 13*

In this day we have the same indecision to contend against in the hearts of men. But the Lord would have each one of us conscientiously weigh the evidence on the side of truth, and then follow the truth irrespective of consequence. Let every one consider whether they have sufficient to build, and not leave their tower unfinished. Let no one engage in the Christian warfare, when they take a course by which they place themselves in the enemy's hands and can count on nothing but defeat. Let every one realize that life, eternal life, is to be lost or gained, and decide to venture all, to accept of Christ in all His fullness, to know God and His Son whom He has sent, that he may not built in vain, neither labor in vain. *13LtMs, Ms 197, 1898, par. 14*

## Ms 198, 1898

Thoughts from Talks to the Students of Avondale College

Cooranbong, New South Wales, Australia

1898

Previously unpublished.

Let us read *John 14:1-3*. This is our consolation. Therefore, "Let not your hearts be troubled." Had their minds not been darkened by the desire for the first places, He would have explained things to them much more fully, but they could not understand, and He said unto them *John 16:12.13**LtMs, Ms 198, 1898, par. 1*

What was it that He wished to say to them? He wished to unfold before them the wonders of Calvary. When Christ was crucified, their hopes and faith seem to have perished, but this need not have been so if they had given heed to His teaching and accepted every word by faith, even if it did destroy their ambitious hopes for worldly honor.*13LtMs, Ms 198, 1898, par. 2*

When Christ met the disciples on their way to Emmaus, they were greatly troubled in mind, and they were surprised that He inquired the cause of this. (*Luke 24:18*): "And he said unto them, What things?" [*Verse 19.*] And after they had described the events over which they were so troubled He upbraided them for their unbelief, saying, "O fools," *Luke 24:25-27.13LtMs, Ms 198, 1898, par. 3*

Arriving at their destination Jesus made as if He would pass along, but they invited Him to abide with them, and He went in with them. Would it not be well for us to give the heavenly Messenger that same invitation? Shall we not desire Him to "abide with us"? [*Verse 29.*] Jesus is passing by today. He is nigh at hand. When we invite Him to remain with us, He in turn bids us to the Gospel feast. O let us heed the call, "Come for all things are now ready." [*Luke 14:17.*]*13LtMs, Ms 198, 1898, par. 4*

It is to those that are doers, and not hearers only, of the words of Christ, that He says, "I will come again and receive you unto myself,

that where I am, there you may be also.” [John 14:3.] Should not this inspire us with hope? *13LtMs, Ms 198, 1898, par. 5*

When people inquire, “Who are these people?” shall we be ashamed to acknowledge that we are Seventh-day Adventists? “Oh, they are only Seventh-day Adventists!” Are you ashamed of it? Are any of you ashamed of being Adventists? Jesus Christ Himself proclaimed His second advent! Are you ashamed to repeat the proclamation or to be numbered with those who do? Read carefully (*Exodus 31*) and see if the Sabbath is anything of which we should be ashamed. *13LtMs, Ms 198, 1898, par. 6*

*Acts 1:6-8.* “Witnesses ... unto the uttermost part of the earth.” I enquire who is to do this work? Who will be witnesses unto Jesus of Nazareth? It is those who believe on Christ as their personal Saviour. It is those who accept the declaration of Jesus as applying to their own cases. *John 3:16. 13LtMs, Ms 198, 1898, par. 7*

Is everlasting life worth striving for? Who is to proclaim this wonderful message of love? It is those who have connected themselves with Christ by living faith. *13LtMs, Ms 198, 1898, par. 8*

*Acts 1:9.* We have not a dead Saviour. He is not sleeping in the tomb, but is risen and He proclaimed above the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] As the Lord ascended in the clouds, He extended His hands and blessed His disciples, and said, “Lo I am with you alway, even unto the end of the world.” [Matthew 28:20.] While He was passing out of their sight they heard Him voice this precious promise. *13LtMs, Ms 198, 1898, par. 9*

*Acts 1:10.* Why did not they appear as angels? Because the disciples could not have endured the glory of their persons clothed with the light of heaven. It would have extinguished them. And God in mercy sent His messengers in apparel as men. *Acts 1:11.* And in another place is stated that they returned with great joy. Joy that they are left in a world of such great wickedness? No; but they remembered the precious promise which I have read to you, *John 14:1-3. 13LtMs, Ms 198, 1898, par. 10*

They were comforted with the knowledge that He was coming

again. They rejoiced, and said with lighted countenances, "He is coming again." This is just what comforts us, "He is coming again." And we are seeking to keep His commands so that we shall not be found trampling His law under foot. *13LtMs, Ms 198, 1898, par. 11*

This is our probationary time. We are waiting to receive His commandments, that when He shall come He may say, "Children, your Father calls, Come up higher." There is a higher school for us. We want to prepare ourselves for it. But how? We need to refrain from sin, and what is sin? *1 John 3*. The only definition the Bible gives is "the transgression of the law" [*Verse 4*], and Christ came to redeem us from the curse of the law, and to rescue this world from the consequence of sin. And draw it back into harmony with God, reuniting it with heaven. *13LtMs, Ms 198, 1898, par. 12*

In this work He makes man His co-laborer. Therefore in keeping the commandments and in proclaiming the soon coming of our Saviour, we are "laborers together with God." [*1 Corinthians 3:9*.] Are we not in good company? Remember this; bear in mind constantly that you work in full view of the whole universe of heaven. Not a sparrow falls without notice. And we are called upon to lay hold of the divine power that we may rightly represent our Master. "Let him lay hold of my strength." [*Isaiah 27:5*.] It is the will of God that we should reveal Him to men and to angels, and He provides us with strength to do this. Even His mighty power, which He wrought in Christ when He raised Him from the dead. *13LtMs, Ms 198, 1898, par. 13*

Christ has made reconciliation for our sins. Oh, accept Him! He is your friend. He is constantly pleading for us in the courts of heaven. *13LtMs, Ms 198, 1898, par. 14*

What made His disciples rejoice so? They were sure that He would fulfill His promises. They knew that He would not forget them. *Isaiah 49:15, 16*. Not only is the Lord interested in this world, but the whole universe is absorbed with anxiety and manifests the deepest concern in all our affairs. This disgraceful fall of Adam is to be atoned for here. It is to be proven here that God made no mistake in creating man. Here the Second Adam triumphed over the conqueror of the first Adam. He says, "Satan found nothing in me." [*John 14:30*.] No, nothing! In Him was no guile. And by His life we

are justified, by His death we are redeemed, and by His resurrection we are raised.*13LtMs, Ms 198, 1898, par. 15*

And now He calls upon every human being to unite with Him in laboring for the salvation of men. We, His children, are here to show our loyalty to His precepts, to convince all that His law is holy, just and good. Just as soon as we will let Him, He will take away all our sins. Just as soon as we surrender them to God, our sins become His property. We have no right to spend a single moment in perplexity over them. And just as soon as we give ourselves to God we are His property also and have no more any right or reason to live in sin. He can and will keep that which is committed unto His hands.*13LtMs, Ms 198, 1898, par. 16*

What can cleanse you from sin? The precious blood of the Son of God, that alone can make you clean. O yield to Him then! Hang your helpless soul upon the great Helper. We are here in this world to be tested and tried to see whether we will walk in His law or no; to ascertain if we will be loyal subjects of the kingdom of love. Let me say to everyone of you who are workers here, You have the heavenly angels to watch and to guard you. If you will only trust in Jesus and accept Him as your personal Saviour, He will cause you to triumph in every place.*13LtMs, Ms 198, 1898, par. 17*

*John 14:12.* The power of the whole heavenly host may be yours, that you may use it in drawing men to the well of salvation. The divine nature is imparted to everyone who believes in Jesus Christ as his personal Saviour. He has promised us all power. And with all power we can overcome the adversary so that we may have an entrance into the city of God. The gates are thrown open, who will enter?*13LtMs, Ms 198, 1898, par. 18*

The Revelator makes the matter so plain that none need make any mistakes. *Revelation 22:12-14.* This is just what I have been telling you that you are to do: keep His commandments. It is our privilege, as we taste of the water of life, to say to others, Come. The true child of God will sound this call, and why? Because his whole soul is imbued with the love of Christ. They are the links that draw toward heaven, the channels through which Christ would communicate to the world.*13LtMs, Ms 198, 1898, par. 19*



The very best work that we can do is to set before the world the value of the knowledge of Christ, to show what it can do for man. And I want to especially impress this upon you. You are of great value with God. He has entrusted precious gifts to you, and He wants you to exercise every power that He may be glorified. How do I know that He values you? You value in His eyes is measured by the cross of Calvary, by the Gift which God gave to save the world, and by the measure of eternity. You should seek to be a blessing to everyone that you are connected with, and in heaven it is written. You are laborers together with God, ye are God's husbandmen. Then there will be a heaven of pleasure, a heaven of glory, a heaven of comfort and love around you. *13LtMs, Ms 198, 1898, par. 20*

“Out of the abundance of the heart the mouth speaketh.” [*Matthew 12:34.*] If Christ abides in us, our conversation will be in heaven. We are exhorted to be holy. “Be ye holy for I am holy.” [*1 Peter 1:16.*] That is the reason, because He is holy. If [we] know Him, if He abides with us, we will be like Him, but if not you say in attitude and in word, I know Him not. He will take the simplest and the weakest and build them up in the most holy faith if they keep the channel of communications open between God and their souls. *13LtMs, Ms 198, 1898, par. 21*

Every day as you are at work, you have lessons before you in nature, teaching you to be faithful in the little as well as large things. You may learn of Him, even as Christ did. And in your studies God will help you, as He did Daniel. Only do your best and He will supply your lack with His sufficiency. May God grant that everyone of us may do our best. That is all that our Father asks. If you lack anything, Ask and ye shall receive, for He is more willing to give good things to us than are our earthly parents. You may live so that Christ will not be ashamed to call you His brethren before the heavenly host. *13LtMs, Ms 198, 1898, par. 22*

I feel so thankful that Christ gives me strength to do something. When you are laboring on the place, setting out trees, or digging up trees, or whatever you may be doing in connection with this enterprise, remember that you are doing the work of the Lord just as much as the minister who stands in the desk. I am glad to see

these youth here. Will everyone of you help God to do His work? Do you ask, How can I help Him? By co-operating with Him, letting Him work upon our character, remodelling and restoring it into harmony with heaven. The angels of God are in your midst here. Do not forget that. Talk of nothing, do nothing you would not wish them to hear or see. *13LtMs, Ms 198, 1898, par. 23*

*James 1:5.* If any one thinks he is to be upbraided, he will stand off and not ask, but there is nothing of this kind. There is something else, though. Let him ask in faith. You are not to ask and then go right along as though you did not expect anything. You are not to ask to use for your own pleasure. No! No! We are to be sober, to put solid timbers into our lives. We are to enquire at every step, Is this what Jesus would have me do? We need not be swayed this way and that, for He is more willing to give us power to remain steadfast than we are to ask. *Matthew 7:7-11.* In another place it says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" [*Luke 11:13.*]*13LtMs, Ms 198, 1898, par. 24*

Many want to keep on the Saviour's side, but go just as far away as they can, go just as near sinning as they think it is possible without losing the favor of God. They are worldly-minded, they lust after unlawful indulgences all the time. This is too dangerous. You must keep as far away from sin as you possibly can. Avoid the very appearance of evil. God wants you to get an experience here that will last you through to the kingdom of Christ. *13LtMs, Ms 198, 1898, par. 25*

If not one sparrow falls to the ground without the Father's notice, how must He regard the words that fall from our lips? How accurately He notes their influence upon the lives of others. *13LtMs, Ms 198, 1898, par. 26*

Now, let us show that He has not died for us in vain. All He requires is that we do our duty, not from a sense of duty, but with the love unfeigned. When I look upon these precious souls, I am so thankful that Jesus can live in us. If we will take liberally of the Word of God, He will fill our whole being. We need to know more of the Bible and its precious promises. We should frame them and hang them right

in our hearts. *13LtMs, Ms 198, 1898, par. 27*

It is the abundant knowledge of the Word which enables the striving one to stand against the onslaught of the adversary. This ability enlarges and develops by exercise and improvement. Every temptation resisted places you on vantage ground. You remember how Peter rebuked Jesus when He told him of His expected sufferings. But the Lord said, "Get thee behind me Satan." [*Matthew 16:23.*] Satan had stepped right in between Peter and his Master. His presence was as a wall between them and so Jesus commanded him, Get thee behind me so that I can address Peter. When Satan is allowed to interpose between us and God, the Word of God must come to us through Him, and we hear as He emphasizes it, as He interprets it. Therefore let us take care that our attitude shall not invite the father of lies to act as the translator of truth. *13LtMs, Ms 198, 1898, par. 28*

God help us that we may do the work which He has assigned us—represent Jesus, His Son to the world as He is, A Saviour from sin. *13LtMs, Ms 198, 1898, par. 29*

## Ms 199, 1898

Regard Elder Haskell

NP

July 4, 1898

Previously unpublished.

I cannot sleep. I am troubled. It is one o'clock a.m. Last night I dreamed that Elder Haskell was packing up his goods to go to America. One laid his hand upon his shoulder and said, Where are you going? Elder Haskell answered, I intend to take the steamer for America. He said, "Who has given you these orders? When you reach America, will not God say to you, What doest thou here, Stephen? The Lord has given you your work in this country at present. You are in His service. You are to hold forth the Word of life to those who are in the darkness of error. You are not to confine yourself closely to the school work. You are to do the work for which the Lord has been fitting you, the work of giving light in due season. You are not to carry the perplexities of business. You are to give light to those who are in need of light. Many will receive and appreciate light, and through [your] services glory will be brought to God." *13LtMs, Ms 199, 1898, par. 1*

When your work in this country is done, the Lord will say, "I have another work for you to do, Stephen." I say, then, Preserve your God-given strength. Do not take upon you taxing, continuous labors. You should have as a helper a young man of good ability, who can write for you and help you in other ways to advance the work. As you take hold of the work as it opens before you, you will know how to advance. *13LtMs, Ms 199, 1898, par. 2*

The Lord designs His servants in Australia, to whom He has committed ability, to blend in the school at Cooranbong. This is His method of work. You are to unite with your brethren in advancing the work of the school. God has given talents of more than ordinary value to His servants. He uses a variety of minds and a variety of methods. Some talents resemble one another, and are possessed by many. Others of God's servants have been given special

strength to present and make effective the truths of God's Word. No one is to underrate his talent, and no one is to feel that his talent is all that is required. *13LtMs, Ms 199, 1898, par. 3*

The Lord does not ask you to serve tables. He asks you to present the truth in clear lines before many people. He calls upon you to bring from the treasure house things new and old. This is your work. *13LtMs, Ms 199, 1898, par. 4*

The books of *Daniel* and *Revelation* are to be carefully and prayerfully studied. You are to connect with your brethren in presenting before the people all the light you can on these two books. The Lord wants not only your talent of ability; He wants the united talents of those He has commissioned to preach the gospel, so that the best and strongest Scriptural truths shall be linked together and combined as a perfect whole. *13LtMs, Ms 199, 1898, par. 5*

The responsibility of this work you need now carry alone. You cannot do this work alone. You are to unite with those who know the Scriptures. Thus you can all help one another. Do not shut yourself up to yourself. Do not try to work alone, for without assistance you cannot place the great truths in harmonious order. The mind of one man does not discern everything. All must unite in most earnest supplication to God and with great humility of mind and oneness of spirit bring from the treasure house of the mind things new and old. *13LtMs, Ms 199, 1898, par. 6*

And you must not confuse your mind by writing for a long time without rest. *13LtMs, Ms 199, 1898, par. 7*

God's servants are to use their every power and perception in doing God service, in bringing glory to His holy name. Those who in humility open the Scriptures to others will surely be worked by the Spirit of God. All will not have the same impressions. All will not go over the same ground in presenting the truth. Some may desire to shirk the responsibilities which they must bear in order to do the work appointed them. It is not for the servant of the Lord to disparage his entrusted capability. If he does this, the Lord cannot be well pleased with him. Let all remember that it the Lord's goods they are handling, and that they must handle them

prayerfully. *13LtMs, Ms 199, 1898, par. 8*

God has given gifts to all men, and He requires all to learn to communicate? God has not given to any man the wisdom to rightly estimate his own talents, neither has He given him wisdom to measure the talents of another, to say how large or how small they are. God alone knows how important are the gifts He has entrusted to His servants. *13LtMs, Ms 199, 1898, par. 9*

## Ms 200, 1898

Sermon/Thoughts on *Colossians 2*

Stanmore, Australia

Sabbath, July 9, 1898

First part missing.

"I am the good shepherd. ... I lay down my life for the sheep." [*John 10:14, 15.*] He is the only one to whom we can look to give His sheep eternal life. "I am come that they might have life, and that they might have it more abundantly." [*Verse 10.*] The apostle lifts up Jesus and declares, "In him are hid all treasures of wisdom and knowledge." [*Colossians 2:3.*] Why do so large a number seek wisdom from those who have never sought wisdom of Jesus Christ, those who have never learned in the school of Christ? Why not come to Christ in faith? *13LtMs, Ms 200, 1898, par. 1*

Read the fullness expressed in the language of the apostle, verse 2. Here is the connection between the receiver and the giver. The hearts of the receiver must not be estranged one from the other. They are to have the assurance in themselves in understanding and testifying of the mystery of godliness, "and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." [*Verses 2, 3.*] There is made this assurance by the apostle that he speaks thus for their good, that the Father and Christ is their efficiency. *13LtMs, Ms 200, 1898, par. 2*

Temptations will come in the form of enticing words to mislead the children of God. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." [*Verses 6, 7.*] There is, with some, constant danger of their becoming unsettled and seeking originality. They think they see something that is on another line, and they take up with ideas that are new and strange, and flatter themselves they have new truth, a new message to bring before the people, when it is only a snare to captivate their minds and withdraw them from the truth which is the mystery of godliness. *13LtMs, Ms 200, 1898, par. 3*

In these last days we need large faith, increasing in the growth of knowledge and wisdom, which cannot be derived from any other source than from the treasure of knowledge in God and Jesus Christ. The warning comes down along the line to our time, for we are living amid the perils of the last days. "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." [*Verse 8.*] Will we all heed these warnings and not be too ready to accept the production from human minds that is presented as new light? *13LtMs, Ms 200, 1898, par. 4*

We have the truth in the Word of God and the Lord has given to His people the first, second, and third angel's messages. The burden of these messages in the past is the burden of the messages shown to be proclaimed until the close of the work. We are to heed the injunction, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [*Verses 6-10.*] *13LtMs, Ms 200, 1898, par. 5*

If we have accepted the truth of the third angel's message, we are to hold it fast by faith and it will hold us fast from drifting into superstitions and theories that will disconnect us from one another and from the Lord Jesus Christ. The Lord would have all walk and work in perfect unity. There seems to be a burning desire [with some] to move out on an independent track in some new thing and withdraw themselves from the unity of the faith and love with their brethren, listening to fair words and soft speeches that they cannot discern is false doctrine—unsettling their faith and cutting them adrift to become the sport of Satan's temptations. [They] watch to see if there is not something which they can criticize of the positions of doctrines and faith that have stood the criticism of the world, of the "wandering stars." [*Jude 13.*] His name, Christ Jesus, is to be our watchword; His example, the badge of our distinction; His word, the foundation and principle of our piety and the binding together of our hearts in unity and love. In unity is our strength and action. The



unity of those who believe the Word is to carry its credentials before the world. Nothing is to be allowed to divide hearts and create dissension. *13LtMs, Ms 200, 1898, par. 6*

There will be those who will give heed to seducing spirits. Satan moving on human minds will frame little differences in the interpretation or application of Scripture—some differences of opinion. [Such persons] stake their faith upon suppositions and false theories which are sure to take minds that have become weakened and warped by some action or words at which they felt hurt. [They have] yielded their minds to be worked by a spirit not of God to become disaffected and alienated from their brethren, closing themselves in walls of separation, and thinking themselves following in the true path. The natural stubbornness of the human heart led to the resistance of light, the natural pride of opinion led to holding the ideas that they had advanced and clung to—their own human suppositions and human philosophy—and unless they fall on the rock and are broken they will be left where were the Jews, in blindness and unbelief of the truth which sanctifies the soul. *13LtMs, Ms 200, 1898, par. 7*

We must needs see that one may start up with a new theory in regard to what is truth, and still another, seeking to make their ideas prominent as the truth, irrespective of the influence which these things [they have] advocated in the church must have on human minds. They launch out in contradiction to the truth which has been held by the people called Seventh-day Adventists, which has brought us out from the world into separate churches. The Lord would have everyone who has seen adequate reasons to take their positions and rest their belief in that which they has been convicted of and received as the truth not be lured from the faith by human sophistries and become spoiled through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ. They cut themselves adrift from their brethren and work directly contrary to Christ's prayer for His disciples, that they may be one as He was one with the Father. Then the unity that is existing with believers gives the credentials to the world that God has sent His Son into the world. Surrounded with His true believing disciples, He was surrounded with His divine credentials that He was the Sent of God. He took His stand as a living Oracle, demanding faith and

credence of all whom He addressed. *13LtMs, Ms 200, 1898, par. 8*

As a people we have received a faith in the foundation principles through the Holy Spirit's working upon human minds, bringing the mind and heart to the living oracles—a "Thus saith the Lord." The science of the theology of truth we love as Seventh-day Adventists has not been a chance experience. It has been reached by most earnest, careful research of the words of inspiration which has led to faith and obedience. Christ spoke as one having authority, addressing Himself to humanity, enjoining humility, obedience, and implicit faith, rooted, and grounded, and stablished in the faith in strong terms. *13LtMs, Ms 200, 1898, par. 9*

When we read of witnesses we know some points are disputed; it may be to settle some matters of importance, as that of sonship. All our present and future hopes depend on this fact; therefore there is with the apostle words to confirm the reality of the Spirit of God, the indwelling of the grace of God in the heart. "The Spirit itself beareth witness with our spirit, that we are the children 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: and if children, then heirs; heirs of God, and joint-heirs with Christ." Now the conditions: "If so be that we suffer with him, that we may be also glorified together with him." [*Romans 8:15-17.*] *2 Timothy 2:11, 12:* "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." *13LtMs, Ms 200, 1898, par. 10*

We are called in Christ Jesus to come out of the world and be separate, [living] holy and just lives. The heart is drawn nigh to God and the working of the Holy Spirit is life through Christ Jesus. Every true disciple of Christ will reveal the grace of His love in the heart. There is life in Christ. In the place of being in co-partnership in estrangement from God—in harmony with Satan—through learning their lessons of Christ they become partakers of His divine nature, workers of righteousness, preparing to be complete in Christ Jesus, showing to the angels and to men conformity to His character—the soul positively and firmly united with Christ. *13LtMs, Ms 200, 1898, par. 11*

The Holy Spirit dwelling in the heart by faith [will bring] everyone into fellowship with his fellow men, in and through the sanctifying influence of the truth. Those who enlist in the army of the Lord and consider that they [will] have an easy, comfortable time of serving God—[being] paid abundantly in this world for all their service and help to others—will be disappointed. [They] have lessons to learn, that self is alive and not dead. “He that will come after Me, let him deny himself, take up his cross and follow Me.” [*Mark 8:34.*]13LtMs, Ms 200, 1898, par. 12

The Holy Spirit, dwelling in the heart, produces the fruit unto righteousness. If so be that we suffer with Him, we deny ourselves for His sake, bearing with patience the trying part of the service with cheerfulness and patience—the trials He permits to refine and purify. Then we are prepared to be glorified with Him together. The sufferings and trials in the aggressive Christian warfare in this present time is not worthy to be compared with the glory that shall be revealed in us, “for we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” [*Romans 8:18, 24, 25.*] Have we this trying process to go through without help? No! No! “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” [*Verses 26, 27.*]13LtMs, Ms 200, 1898, par. 13

This we are to consider, that there is continual battle going on between two powers. “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood ...” (Bear this always in mind, for it is best to be wide awake, not soothing ourselves in comfortable, easy lives.) “... 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 armour of God, that ye may be able to withstand in the evil day, and having done all to stand.” [*Ephesians 6:10-13.*]13LtMs, Ms 200, 1898, par. 14

[Read] *Romans 8:28-36*. The conflict we shall, of necessity, understand is often terrible, but bear in mind a symbol God has given of the burning bush. God was a consuming fire in that insignificant bush. Moses could look upon an unseen God in representation. God is a consuming fire in the bush, and [yet] the bush is not consumed. Moses hears the voice speaking to him; he knows it is God because the bush is not consumed. Thus it is with all who believe in Him. His power worketh as a refining fire to consume the dross but the human agent is not consumed. Hereby we do know that we have known Him, if we keep His commandments. *13LtMs, Ms 200, 1898, par. 15*

## Ms 201, 1898

### Diary Fragments — Dangers of Employing Relatives

NP

1898

Previously unpublished.

There is need for the president of the General Conference to have increased faith. There is need of the work that must be done without wearing out the life of the one who shall do the work. The Lord would have all those who bear weighty responsibilities of leading [employ] a helper, one who is not a lad but a full grown man, an experienced worker, who has judgment and perception and the fear of God. *13LtMs, Ms 201, 1898, par. 1*

There is a great error [when] men placed in responsible positions employ for helpers their own relatives. This is not the best way to do. Some will choose their sons to help them, others their brothers and relatives of some kind, and attach them to the work. This is not wise. It will prove a hindrance and does not work the best results. Let this matter be faithfully considered. *13LtMs, Ms 201, 1898, par. 2*

The best results are to have wise, God-fearing counselors. If these are composed of the members of the same family there will be a carrying of the work to suit the ideas of the family who are united in that work. They need to have clear conceptions and no favoritism to make the family element the moulding influence. The work will come to be after the mind and judgment of that family. *13LtMs, Ms 201, 1898, par. 3*

It is an unsafe thing to do to link up relatives. If one shall commit an error, the others aware of the matter are tempted to let it pass. Counsel or advice is hard to give and very hard to receive from the relatives of the family connection. There are great dangers in such linking up together in the work. All would be far more safe if working in different conferences. The Lord revealed His displeasure to Aaron and Miriam because they lost a sense of the fact that Moses

was the Lord's chosen instrument to carry out the will and the purposes of God. *13LtMs, Ms 201, 1898, par. 4*

Another lesson is to be learned—that in times when there are troubles in the church, periods of declension, one family connected more or less by relationship cannot be a power for the largest good on the right side, but has less influence because of their relationship. Let not the several members of one family be employed in doing the service for the cause in the same association, linking together. *13LtMs, Ms 201, 1898, par. 5*

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*Isaiah 40:3-11.* This whole chapter is a lesson of deep import and representing spiritual things. It is a parable most significant which the people of God are to understand was the work to be done prior to the first advent of Christ to our world, and embraces also the work to be done before the second appearing of Christ in the clouds of heaven. *13LtMs, Ms 201, 1898, par. 6*

The message to be proclaimed by the messengers of God is the same message that Isaiah saw in prophetic vision. The churches in every place are to hear the call of God. Christ calls us to have a share in His divine life, to be laborers together with God, called of God and chosen to act a part in this divine life to share in His work. Thus the real spiritual life begins in a new birth. The Lord calls. Do you hear His voice? “He that will come after Me, let him deny himself and take up the cross and follow Me.” [*Mark 8:34.*]*13LtMs, Ms 201, 1898, par. 7*

The blessings in the parables spoken upon the mount (*Matthew 5*) are full of deep meaning that many who claim to be Christians do not choose to bring into their practical experience. Every symbol has its value but they are dimly appreciated. If the messengers of God would see the real value of these parables, they would understand the true position they are called to occupy and will manifest, when proved and tried, that they will work out the same in their own lives and in their own experiences. They would obtain knowledge of the highest value to them. These wonderful golden treasures of truth and instruction only need to be incorporated into the life to give understanding that is experimental

knowledge. *13LtMs, Ms 201, 1898, par. 8*

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.” [Verse 3.] Compare this with *Isaiah 57:15; 66:2; Psalm 34:18, 19*. “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.*] *13LtMs, Ms 201, 1898, par. 9*

“Lay not up treasures upon the earth.” [*Matthew 6:19.*] Our Redeemer knew how to advise and counsel. As the worshipers of mammon make the world first, the Lord Jesus requires of all who believe in Him to subordinate the world to the seeking first of “the kingdom of God, and His righteousness, and all these things shall be added unto you.” [Verse 33.] Instead of exhausting all the vigor of physical and mental powers for the bread which perisheth, He who knows advises that we put forth our highest endeavors for that future eternal life. The earthly things perish in the rising to seek the heavenly currency upon which God has stamped His image and superscription. The Lord Jesus has paid the ransom for the soul. He knows what is its value. *13LtMs, Ms 201, 1898, par. 10*

The Lord proves and tries His people. If those who love God would have much less to do with the study of books, and take this chapter, *Matthew 5*, and read it and believe it and practice it, what a change would be seen in their life and what Christlikeness would be developed in their character! If there was not another page of the Bible but these sayings from the lips of the great Teacher, not a soul would be lost. But while time and money is invested in procuring a library of books which become a burden, the plain “It is written” is but dimly comprehended. [If] those who search the Scriptures have their minds made up to lay their preconceived opinions at the door and take the Word as a “Thus saith the Lord” on its own merits—truth expounding and explaining truth—and believe and practice the Word which is the bread of life which came down from heaven, irrespective of the consequences to their financial standing, losses, or gains, every church member would have the divine principles inwrought in the heart as if written with the finger of God. Te gaping lion's den or the fiery furnace could not

intimidate them to deny and betray the truth for any amount of favor or worldly honors or for exalted position. Man's reputation is to them as nothingness. For me, to live is to obey the word of Christ; to die for the truth's sake is gain. This was not only the sentiments of the apostle Paul, but of those who have enlisted to serve under the blood-stained banner of Prince Emmanuel.<sup>13</sup>*LtMs, Ms 201, 1898, par. 11*

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[Circa April 11, 1898]

Since I conversed with you I have felt much burden. I am awakened quite early and burdened in reference to you, Earnest Ward. I was conversing with you in the night season, bearing to you a message. The matter rests wholly with yourself, whether you will be a worthy young man, or a nonentity. No one but yourself, in putting your trust in God, and loving and serving Him, can form a character for usefulness and for duty in this life.<sup>13</sup>*LtMs, Ms 201, 1898, par. 12*



## Ms 202, 1898

Diary/Education for our Time

NP

Circa 1898

Previously unpublished.

I would that every Christian in our churches at the present day would awaken to a sense of that education their children need. There is stern, earnest work to be done in the home and the school. Those who have not been diligent to teach their children line upon line, precept upon precept, here a little and there a little, exercising all patience, have made a mistake. There is not to be any relaxing of the efforts to secure the obedience that should be ever enjoined upon the children, but many parents are asleep, as if they had no Bible to direct them in the training of their children, and the children have, many of them, come up undisciplined in heart, and life, and character. While this is the case, parents are constantly embracing the truth, and this brings a different viewing of the children to the case. There is a waking up to see that their children need a work done for them that they had not done. *13LtMs, Ms 202, 1898, par. 1*

There has been a school established in Cooranbong and at large expense that children and youth and men and women may become educated to become workers together with God. If parents feel that this is the work to be done, why not make every effort possible to have your children attend the school at Cooranbong? We have the most complete faculty we have hitherto had, and that education which is given in *John 6* shows the importance of feeding upon Christ's words as the very flesh of Christ and His blood. Of all matters of importance, youth should be educated in regard to the law of Jehovah and the penalty of transgression. But Christ would have the children and youth understand that God accepts the ransom made by the Saviour in behalf of themselves if they are obedient to the law of Jehovah. *13LtMs, Ms 202, 1898, par. 2*

The school is established to combine the studies of the Scriptures and the lessons from nature which will give knowledge of a superior

character. Children are not to be idle but learning the industries of trade and knowledge in agricultural lines which prove a success everywhere. Let our young people understand that the highest study, the most perfect and complete knowledge of science and history, all language and all lines of book study—all knowledge—will not be of the least avail to secure for one soul eternal life. The education attained in the Bible lessons in regard to the knowledge of truth, the knowledge of sins forgiven, and a personal knowledge of Jesus Christ's forgiving, pardoning of their sins will be the highest class of education, and without this, all the education any mind is capable of receiving will not secure that transfer to the higher school where the instruction is continually going forward. But without this hope, all the future life is lost. *13LtMs, Ms 202, 1898, par. 3*

Parents, can you take it in? Miss what you will in this life but do not miss that class of education which is fitting your children at school to learn that the fear of the Lord is the beginning of wisdom. The wisdom of men in God-given talents is valuable, but experience will prove that the wisdom of God is indispensable, for it alone can unfold the mysteries of the plan of salvation. And yet many young men and young women who think they are wise are willingly ignorant of the things that pertain to eternal life. Whatever you may miss in the line of human knowledge, you will make an utter failure unless eternal interests are considered, unless you will make decided efforts for the life beyond. You want the righteousness of Christ. Were the Sun of righteousness to withdraw His beams of light from the world, we should be left in the utter darkness of eternal night. *13LtMs, Ms 202, 1898, par. 4*

Jesus Christ is the great Teacher. He spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light of life. Every phase of truth was evident to Him. Christ never uttered uncertain sentiments and opinions. He spoke the words of life eternal, truth that needs no revising, truth established upon eternal principles. *13LtMs, Ms 202, 1898, par. 5*

We want all parents who can to obtain the advantages of the school this year. The school had made buildings to accommodate students. We have a deep interest in your children. We want that

they should have every advantage. Perilous times are upon us and we need now to secure knowledge that our children have every advantage and learn how to understand the Scriptures. Do everything possible for your children that they will have a place for the future, immortal life. *13LtMs, Ms 202, 1898, par. 6*

The Lord calls for the youth to be converted and to become missionaries at home and missionaries abroad, to be workers with Christ, to win souls to Christ. Why do men give precedence to the things of this world? We ask you, fathers and mothers, cut away your expense in some other lines [rather than] the school. Mothers, each of you make an effort to send your children to the next term of school we shall have this year. We will need to work most earnestly on the Lord's side, else the enemy will obtain your children. We want that these youth will see new charms in the living oracles, for divine beauty and celestial light shines upon the Word of God; in every passage is food. The Word is a living pasture for the spiritual mind and becomes a land of living streams. That which to the unrenewed heart appears as barren waste, to the converted one becomes the garden of God covered with fragrant buds and blossoming flower. *13LtMs, Ms 202, 1898, par. 7*

In the days of Christ, teachers instructed their children in customs and traditions and fables mingled with their own sayings and their own opinions, but there was so little of heaven's rays of light that the teachers did not elevate, ennoble, and strengthen the soul. When Christ preached the word, pure and unadulterated, can we wonder that crowds followed His footsteps and gave praise and honor and glory as they listened to His words? He rescued truths from the rubbish of error and freed them from the exactions and traditions of men and bade them stand fast forever. He made truth to shine in its original luster. *13LtMs, Ms 202, 1898, par. 8*

God is the Author of truth. Shall we not become intensely in earnest in securing light and knowledge? Will you not help us to secure students from the churches to become charmed with the heavenly truths of the living Word of God? I would that every family shall understand the advantages to be gained and will not let this period pass by and let our churches tell if they cannot send students from the churches. I am responsible for quite a large number of students

every term. Will you help me in the good work of selecting students for the school? It will be for the saving of the souls and fitting them up to fit other students—everyone who is striving to live a Christian life. The Bible is taught in our school at Cooranbong. The Word of God is the highest authority in all matters of truth. We have in this term a great desire that parents should take more than an ordinary interest to have their children qualified for the instruction of church schools, and to be fitted up to do the missionary work they can and should do.<sup>13</sup>*LtMs, Ms 202, 1898, par. 9*

## Ms 203, 1898

“The Lord is Risen.”

NP

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Christ died under the imputation of sin; but he was raised again for our justification, and every charge against him was cancelled. He 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 had seen in the judgment hall, the one for whom they had plaited a crown of thorns? Yes; this is he who stood before Pilate and Herod, his form lacerated by the cruel scourge. This is he who was crowned with thorns and robed in an old purple robe, 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 come down from the cross, and we will believe him.” [*Matthew 27:42.*] This is he who was laid in Joseph’s tomb. The decrees of heaven had loosed the captive, and the mountains piled upon mountains over his sepulcher could not have prevented him from coming forth. *13LtMs, Ms 203, 1898, par. 1*

Why are the soldiers so helpless, yet seeing all? Why do they not move by the inspiration of Satanic agencies? Because the armies of Satan have fled away. *13LtMs, Ms 203, 1898, par. 2*

When the soldiers rose from their prostrate position, they fled into the city. To everyone they met, they told their wonderful story, as distinctly and positively as possible. They walked as drunken men; for they were greatly frightened by what they had witnessed. Going to the priests they related to them the circumstances of the resurrection. With painful utterance they said, It was the Son of God who was crucified; for we have heard an angel proclaiming him as the Majesty of heaven, the King of glory. The faces of the priests became as those of the dead. They had been loud in crying,

“Crucify him, crucify him.” [*John 19:6.*] They had said defiantly, “His blood be on us, and on our children.” [*Matthew 27:25.*] Could they permit the testimony that Christ had risen to go forth? If this were allowed, the assertion made during his trial, that he was the Son of God, would be believed by the people. Caiaphas tried to speak. His lips moved, but he uttered no sound. The soldiers were about to leave the room when a voice stayed them. It was Caiaphas, who at last had found utterance. Wait, wait, he said. Tell no one the things you have seen. *13LtMs, Ms 203, 1898, par. 3*

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? *13LtMs, Ms 203, 1898, par. 4*

The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offence 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? If they perjured themselves, how could they stand the trial, even for the sake of money? *13LtMs, Ms 203, 1898, par. 5*

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 the facts of the resurrection circulated any more than they did. Then the Roman soldiers sold themselves and their integrity to the Jews. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money and with a lying report on their tongues, which had been given them by the priests. *13LtMs, Ms 203, 1898, par. 6*

So far will men 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. In the terrible darkness that came over the earth as Christ hung on the cross, when all nature was convulsed and the earth quaked, the centurion and the hardened soldiers received all the evidence they desired. “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. With a desperate effort to disprove the testimony of the guards, they affirmed that Christ’s body had been stolen. Everywhere the words were sounded, The body of Christ was stolen, the grave robbed. *13LtMs, Ms 203, 1898, par. 7*

But the resurrection of Christ was certain. On every hand the Sanhedrim was met by proofs. When Christ rose, proclaiming in triumph, “I am the resurrection and the life” [John 11:25], 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 adoration, and then went into the city, revealing themselves to many, and declaring that Christ had risen from the dead, and that they had risen with him. This testimony contradicted the lie that the Roman guards had been hired to report. Thus was immortalized the 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.” “Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.” [Isaiah 26:19.] *13LtMs, Ms 203, 1898, par. 8*

What a day was this to the world! The Saviour was living, and not dead. Abundant evidence was given the disciples of the resurrection of their Lord. As two of them were walking 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. Calm and joyful in the belief of the truth, the disciples declared that Christ had risen. Unflinchingly they bore evidence that early in the morning of the first day of the week, they had gone to the sepulcher, and had found it empty. They had seen the shroud that had been wrapped about their Master’s body, but him they did not find. They bore witness that their Lord had indeed risen, that his body had not seen corruption, that they had seen him and talked with him. This was a decided triumph, and made of none effect the falsehood of the priests. Christianity was established by evidence that could not be controverted. *13LtMs, Ms 203, 1898, par. 9*

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 this apostate army would have kept forever shut the tomb that held the Son of God. But a heavenly host guarded the sepulcher. These angels had been unseen witnesses of all that had taken place in the mock trial in the judgment hall, where every action was noted, every taunt recorded. *13LtMs, Ms 203, 1898, par. 10*

The hour of Christ's triumph had come. The Lord had broken his bonds in sunder. He came forth from the tomb, proclaiming, "I am the resurrection and the life." [*John 11:25.*] His 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 16:19, 20, 22.*]*13LtMs, Ms 203, 1898, par. 11*